puerile negation as this, is, in fact, the fruit of combined forces. Earnest desires controlled by a strong will, powerful passions curbed by intrepid resolution, ardent enthusiasm guided by firm wisdom, manly energy steadied by a resolute purpose, warm impulses directed by unwavering principles —these are the materials out of which an equanimity worthy of the name is fashioned.

THAT BLESSED HOPE

By W. H. H.

Read II Kings 2

"Looking for that blessed hope" (Tit. 2:13). "There is laid up * * * a crown of righteousness * * * (for) all them that love his appearing" (2 Tim. 4:8).

In order that we may love his appearing it is important that the blessed hope of rapture inspire us. A study of the conditions preceding Elijah's translation in 2nd Kings 2, may reveal some steps essential to this "blessed hope."

1. **Salvation from Sins of the Flesh** (James 1:21).

Elijah went with Elisha from Gilgal" 2 Kings 2:1). Gilgal received its name from the fact that there the reproach of Egypt was "rolled away" by circumcision (Josh. 5:8, 9). There also they first partook of the Passover in the Promised Land (Josh. 5:10). It would seem, therefore, to commemorate salvation from the bondage of Egypt, a type of this world, and separation from all fleshly lusts and desires displeasing to God.

2. **Placing Devotion to God above Home and Family Ties** (Luke 14:26).

"So they went down to Bethel" (2:2). This place "was called Luz (meaning separation) at the first" (Gen. 28:19). Here Abraham finally literally obeyed God's comand, given in Gen. 12:1, to separate himself from his kindred; for here the strife between herdsmen took place and Lot withdrew toward Sodom (Gen. 13:6-9). It was here also that Jacob spent the first night of separation from his father's house and people, and where he found the place of "separation" to be the "House of God," "the gate of heaven." This marks a further step in consecration, where we let go of whatever of the loving ties of friends and kindred that may tend to hinder or obstruct spiritual growth. This is the evangelistic consecration.

Many shrink from this step. To be released from habits and the enticements of lust and evil is frequently desired; but to be separated from some essentially good things, and those we love and venerate, that we may go on with God, is a different matter. Do we stand the test? If so, we find the place a "Bethel," "House of God" and "gate of heaven."

3. **Victories through Faith and Praise and Results Devoted to God Alone.** Example, Acts 3:16

"So they came to Jericho" (2:4). Jericho stands for victories won by the shout of praise through faith, when there is not an outward indication at the time. Further, everything, man and beast and property was to be devoted to the Lord—absolutely nothing for themselves (Josh. 6:17, 18), not even the pride of being instrumental in the victory. A candidate for the "blessed hope" is expected to believe for mighty victories, and to give the shout of praise in advance; but absolutely all the fruits of the victories must be dedicated to God—not a "shoe lacthet" belongs to him.

4. **Dead to All out of God** (Gal. 2:20).

From Jericho they went to Jordan (2:6-8), which they miraculously crossed at a point near its mouth where it discharges into the sea of death There no natural life can endure—a place exemplifying the death of self, and life alone in God.

5. **Go On Communing with Him** (Gen. 5:24).

"And it came to pass, as they still went on, and talked" (2:11). They have left the Land of Promise behind. Even the rewards promised in the word for faithfulness are no longer the motives for their journey. Their only thought, to commune with him and please him.

Please note in all this journey Elisha has accompanied. Elisha means, "God is salvation." You can rest assured our Savior is always a partner in all this journey; in fact he has gone before and now returns in Spirit to guide, comfort and encourage. And as "Enoch walked with God and * * * was not;" so may we trust that as we go on with him, the glory of his chariots will appear and we be caught away to meet him at his coming.

TEN THOUSAND PER CENT

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundred fold now in this time * * * with persecutions; and in the world to come eternal life" (Mark 10:29, 30).

There are many who are troubled about what they will have to "give up" if they become Christians. Some may have to give up time, money, so-called friends, position, worldliness, and all conscious sin. It is wise to sit down and "count the cost."

It is also wise to sit down and **count the gain,** for our Lord promises "an hundred fold" for everything given up for him. There are many investments offered in this world, but none can ever yield as great a return; and many investments bring only loss, and sometimes eternal loss. Any good company that can pay ten per cent can easily find investors, but here is one that pays ten thousand per cent. "now in this time," and throws in eternal life as a bonus. In fact, besides eternal life it pays more than ten thousand per cent. The ten thousand per cent. is only the guaranteed dividend for this life. Who is there who has given up anything for his sake and the gospel's that will not be glad to testify that he has done "much more than this," and that the half can never be told? How can any one be held back from giving up all and accepting Christ?

It must be remembered that this wonderful promise is not made simply to those who give up, else there would be the fostering of a selfish spirit and many would yield just for the gain. Jesus says, "for my sake and the Gospel's," and his promise holds, and the ten thousand per cent. comes only when we do not have the thought of personal gain but of what we can do for him and his cause.

It is past comprehension and, in the light of this text, past computation to discover how any Christian can hesitate, even for one moment, to make any sacrifice or surrender for the sake of Jesus. But satan blinds the eyes of God's children as well as he blinds the eyes of the children of the world so that some hesitate, and some even refuse to yield all, and thus sell their birthrights for less than a mess of pottage.

We must not omit the two little words, "with persecutions." If you are really God's child and follow along your Lord's pathway, you must needs suffer that you may be conformed to him. Note also that the word "persecutions" is in the plural, which indicates not one trial, but many. God will make all the plurial trials an occasion for a greater percentage of blessing. These trials will but add salt and savor to all that he gives. They will also discipline and enlarge us and make us able to receive and appreciate all his ten thousand per cent. of blessings now and eternal glory hereafter. —Sel.

CAUGHT IN A NET

Many are caught in some net or snare of the enemy, and see no way of deliverance.

There are different kinds of nets and entanglements. There is one of indulgence in strong drink or drugs. There is another of lust. There is another of dishonesty. There is another of wrong companionship. There is another of hurtful reading. There is another of worldly and sinful pleasure. There is another of greed for gain and joining in the wild pursuits of the same. How many are the nets of satan, and how many are enmeshed in them! It is sad that some become so enmeshed that they do not desire to be delivered, and others, discouraged, feel that there is no hope of deliverance.

We bring you a mesasge of hope. Jesus came to bring "liberty to the captives, and the opening of the prison to them that are bound." Call upon him. He will not turn you away. "Him that cometh * * * he will in no wise cast out." He will "make a way of escape" for you, whether you can see a way out or not (1 Cor. 10:13).

It is not too late to make a start Godward. God has a net. It is the Gospel net. Its meshes are such that he can reach you and hold you. He even casts his net right in the devil's net and snatches prey from satan. Yield to him, he will deliver you, he will forgive you all. Truly repent. He loves you. Trust him and he will save you now. Trust him and he will deliver "from the snare of the fowler," and he will restore your wasted years (Joel 2:25). He will make your life full of joy, because you are free. He frees you and you are free indeed (John 8:36).—Record of Faith.

THE HARDENING OF PHARAOH'S SEART

First and Secondary Causes

The reason of Pharaoh's fatal obduracy was that "the Lord hardened his heart." It seems to me that it is necessary, first of all, to recognize the Orientalism of this expression. It was a peculiarity of the Hebrew mind that it took no account of "secondary causes." This appears conspicuously in the Biblical account of Creation. The Western mind, following the scientific method, recognizes the operation of physical laws, and investigates the processes of the world's long and gradual evolution. The danger here is that we are apt to forget that physical laws are, in Dr. Martineau's phrase, simply God's "personal habits," and to rest content with mere "secondary causes." The attitude of the Oriental mind was precisely the opposite. It took no account of "secondary causes," and regarded creation as an immediate opperation of God. Where the man of science recognizes a long process of evolution, the Hebrew saw the fiat of Omnipotence. "He spake, and it was done; He commanded, and it stood fast" (Psa. 33:9). Of course, there is here no contradiction. It is merely a difference of view-point; and each attitude has its danger. If the modern attitude lends itself to a materialistic reign of law, the Oriental tended toward an irrational riot of the miraculous. Another instance of the Jewish disposition to overleap "secondary causes" is that frequent phrase, "The Lord spake unto me, saying." It does not signify a divine epiphany or an audible voice. A Hebrew had his perplexity resolved in a purely natural fashion—by some providential dispensation, the counsel of a friend, the illumination of prayer, or the like; and he recognized it as a divine message. His account of it was: "The Lord said unto me," or "An angel of God appeared unto me."

Now see how this applies in the case of Pharoah. The Hebrew historian ignores all "secondary causes," and refers directly to God. But there were secondary causes, and he actually indicates these. He says not only that "the Lord hardened Pharaoh's heart" Exod. 4:21; 7:3, 13; 9:12; 10:1, 20, 27; 11:10), but that "Pharaoh hardened his heart" (8:15, 32; 9:34). Here are both the "secondary" and the "first cause." The "secondary" was Pharoah's wilful obstinacy, and the "first" was God's consequent judgment. When the historian says that "Pharoah hardened his heart," he takes account of the secondary cause; and when he says that "the Lord hardened Pharaoh's heart," he overleaps the secondary in characteristically Hebrew fashion, and goes direct to the first cause. There is a precise and instructive parallel in the story of Lydia's conversion (Acts 16:14). There it is written that "the Lord opened her heart;" and if we ask why the Lord should have shown her this special favor and left other hearts unopened, the answer lies hard by, and it is that Lydia "heard," or rather "was a hearer of," the Apostles—that is, she attended regularly at the place of prayer and paid diligent heed to their teaching. Lydia opened her ears, and the Lord opened her heart; Pharoah closed his ears, and the Lord closed his heart.

This further you will observe, if you look at St. Paul's argument in Rom. 9, that he had a particular reason for quoting that Old Testament passage in all its grimness. He designed to beat down the arrogance of the Jews. They built their assurance of God's inalienable favor on the fact that they were children of Abraham. God had promised to be the God of Abraham and his seed after him, and he could not break his promise. The Apostle meets this by pointing to the rejection of Esau notwithstanding that he was a son of Abraham, and hence he infers the absolute sovereignty of God. "He hath mercy on whom he will have mercy, and whom he will he hardeneth." Of course, he hardens only those who first harden themselves; and St. Paul would have made this clear had he been dealing with troubled souls and not with arrogant Jews.—DAVID SMITH.

PRAYER

Our Father, we commend to thee all whom we love, especially any that may be in any trouble or sorrow, pain or sickness of body or perplexity of mind, or distress of circumstances. Thou knowest the many sorrows that thy servants have to carry. Thou knowest of whom and of what each of us may be thinking. Be near to us as we wait before thee to forgive all our sins and to quicken and help us. Through Jesus Christ our Lord. Amen.

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EDITORIAL

VACATION NOTES
No. 1

The brethren in Cleveland usually grant us a vacation once a year. With their usual kindness, they gave us vacation privileges this summer with place and time for our own selection. After due preparation, accompanied by son and wife, we left the city Monday, September 13, for Salem, O.

After a most enjoyable ride we arrived in Salem on time, and went at once to the home of Brother and Sister Chas. Moore. In every sense of the word, their home was our home while we were in Salem. We made day calls with Sister Ella Knowles and her father, Brother and Sister Townsend, Brother and Sister Buckman, etc. We enjoyed the brethren and sisters in Salem thoroughly. Brother Carey Buckman, a young brother, was under a small cloud, as he faces the prospect of a small surgical operation, but aside happy.

Let details alone. Persons who tell all they know are sure to tell a great deal they do not know. They tell tales, gossip, gabble, and talk, talk, talk; they speak of things they do not half understand, so they inevitably misrepresent matters which they discuss.

Persons who accept the hospitalities of a home, and repay the privileges enjoyed by unfriendly private criticism, tittle-tattle, and gossip, are ignorant of good breeding, defy the word of God, and are unfit for the society of God's people. A brother in love with the Lord Jesus Christ and his brethren would as soon have a skunk in his home as a gabbling, tattling visitor, who tells all she knows and guesses at or invents the rest.

The formation and proportions of the skull and bones of the ape most like man, are totally different from those of man. Will monkey-headed professors of different skeptical universities, please take notice? In the gorilla, the high crest on the skull, which is also found in the hyena, is absent in man. Again, in bulk of brain, there is an unbridgable gulf. If the capacity of the brain of the anthropoid ape be taken at ten, that of man, even in his savage state, is twenty-six; that is, nearly twice as much—a very important fact when it is known that any appreciable diminution in the brain of man is certain to be accompanied by idiocy.

"The gifts and calling of God are without repentance" (Rom. 11:29). In the Greek there is no noun in this text which corresponds to the word "repentance." The only nouns which occur in Rom. 11:29 are "gifts," "calling," "God." The two words, "without repentance," are used to represent one Greek word, and that word is an adjective plural—**ametameleta**, which means unrepentable. In the Greek of Rom. 11:29 the words are arranged in the following order: "(For) unrepentable (things are) the gifts and the calling of the Deity." It may be true that the gifts and calling of God have come to us independent of our repentance, as the superficial interpret this text to teach; however that may be, Rom. 11:29 does not tell us so. What the passage does teach us is this: the gifts and calling of God are things not subject to reconsideration: they are unrepentable, unchangeable, irrevocable things.

Do not get the habit of running to the doctor for every little ill. Doctors have very little power in healing disease. Nature alone can heal, therefore attend to cleanliness, wholesome food, outdoor exercises, etc. The best physicians are Dr. Diet, Dr. Quiet, and Dr. Merryman. If you get sick, send for one of these.

By correspondence and personal interviews, many brethren and sisters have enquired of us if their baptism was valid, as they were baptized into the "name of the Father, Son, and Holy Spirit." To all such we say: Since it was Christ's injunction that believers of the gospel should be baptized in the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28:19), and since he had "all power in heaven and on earth" to command, there is every reason for supposing that this formula of inducting men into the all-saving name was literally carried out by the apostles, the ones sent to do the work. "Baptized into Christ," and "baptized into Jesus Christ," phrases so frequently met with in the book of Acts, are only the abbreviated expression of the "name of the Father, and of the Son, and of the Holy Spirit;" for Christ came in his Father's name, and was the name of the Father, manifested in the Son by the power of the Holy Spirit. In the one form the whole story of Christ is expressed in detail. It tells how the Father was manifested in the Son, first by his supernatural conception of the Holy Spirit, and second, by his resurrection and glorification by the same Spirit of the Father. After this amplified explanation, its repetition became useless, and accordingly in the book of Acts we have the matter expressed in a summarized form, which better suits the convenience of after reference, or description, "baptized into the name of Christ." In the actual administration of baptism, however, it is best to employ the amplified formula. This is only saying that the fuller and not the briefer form should have the preference. We always use a formula something like this: "Upon your public confession of faith in the gospel, consisting of the things concerning the kingdom of of God, and the name of Jesus Christ, agreeable to the commandment of Christ, you are hereby baptized into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of your sins." "The things concerning the Kingdom of God, and the name of Jesus Christ" is a divinely inspired statement of the subject matter of the gospel (Acts 8:2), and we prefer it in its plentitude rather than some fragment about Jesus being the Son of God, or that Jesus is Christ. Half a loaf is better than none at all," to be sure; but why live on crumbs of the gospel when the whole loaf of unleavened bread God has graciously provided? And why use the formula, "baptized into Christ" when that name has been amplified as the "name of the Father, and of the Son, and of the Holy Spirit?" The use of this elaborated form of "the name has the effect of keeping to the front; as a matter of initial apprehension, and makes conspicuous as a fundamental principle, the great fact that God was manifest in the flesh of Christ by the begetting power, and afterwards by the indwelling presence of the Spirit of "the Father, of whom are all things" (1 Cor. 8:6). To exalt Christ and extol him, apart from God his Father, is to ignore and belittle his Head—an unseemly thing to do, as unseemly as to extol and magnify man, apart from Christ, who is his Head (1 Cor. 11:3).

THE DEVIL: IS HE A PERSONAL BEING?
Article No. 13

Our Trinitarian friends tell us that there is only one God, the living and true God. In the same breath they tell us that there are three persons in the God head: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

We ask humbly for an explanation, how three persons can be one person and one person three persons, all being one and equal to each other. We receive this answer, "It is all a mystery." If it is a mystery to explain the Being who is one person and yet three persons, how will our friends attempt to explain the being they believe to be a person, a fallen angel cast out of heaven from the immediate presence of God who, according to their reasoning, is a person, and yet four persons in one? If it is impossible to explain "The Trinity," we are not surprised that they are so grotesque in their description of "The Quadrinity" or a personal devil, for in Rev. 20:1-3, he is described as "The dragon, that old serpent which is the devil, and satan, and bound him a thousand years." Now if satan is an individual being; how could he be a dragon, a serpent, a devil, and a satan? How could one distinct being be four distinct beings?

Some one may say, he assumed all these forms. This cannot be true literally. He cannot be a dragon and an old serpent, too. He must be one or the other; he cannot be both. When we recognize this principle as the Bible clearly teaches that "satan" is an adversary, and may present itself in the form of a man, an angel, or a condition of mind adverse to the spirit of a sound mind, we see the beauty of significance of the figure. When we realize that the devil is really the sensual part of man's nature, which the "old serpent" represents; and that no mere serpent tempted Eve, our minds begin to comprehend what satan really is.

The great struggle in the human heart is truth, represented by the messengers of Michael, overcoming the personal prinicples in man, lust represented by the serpent. The mission that Jesus came to fulfill was to preach and ultimately establish the kingdom of heaven here upon earth, and thus deliver man from the power of the state of mind adverse to righteousness, which condition is absolutely essential to his own happiness, and the happiness of all. "But seek you first his righteousness and kingdom; and all these things shall be superadded to you" (Matt. 6:33, Diaglott).

Study Paul's epistles. It is amazing the stress he lays upon the necessity of transforming our minds. All the time it is something about the mind, summed up in Rom. 8:7, 8, 9, 10. "Because the mind of the flesh is enmity to God: for the law of God it is not subject, nor, indeed can it be, those then, who are in a sensual state are unable to please God. But you are not sensual, but spiritual, because the spirit of God dwells in you. But if any one possess not the spirit (mind) of Christ, he is not of his. And if Christ be in you, the body indeed is dead as to sin; but the spirit is life as to evidence that the earth is a symbol of democracy is also found in the clay of the metallic image of Daniel, chapter 2, Job says: "I also am formed out of the clay (chap. 33:6). The last phase—the feet and toes of the metallic image, is a mixture of iron and clay. The clay symbolizes democracy, and the iron royalty. The United States, South America, France, and Switzerland, are all "clay" nations, with England and all of her colonies, more democratic than royalist. The clay of the image is broken to pieces by "the stone" that smites the image. By this we learn that the clay was formed into democratic nations. The counterpart to this prophecy is found in the condition of the world today, also that the "earth" in symbol is democracy.

BROTHER CONAWAY'S ARTICLE ON SPIRITUALISM REVIEWED

To the Editor of The Restitution,

Dear Brother: I am jotting down a few thoughts awakened by reading Brother Conaway's article on Spiritualism, in the hope that, if you find them useful, they may find a place in The Restitution.

Of spiritualism I know practically nothing and am writing on the assumption that our Brother's account of it is correct. It is his treatment of scripture that I wish to speak of, as that is the important thing.

Our brother after a somewhat detailed description of his subject uses these words (speaking of two intelligent beings): "One dominates and controls, the other is subjective to this control. Mediumship without mental domination is a scientific impossibility. Mediumship, then, we conclude is nothing more, nothing less than spiritual hypnotism." A little further on in his article he says: "In extreme cases he is wholly out of touch with his physical sensory organs and is then under absolute control of the operator's will."

Now of spiritualism all this may be true, but when our Brother applies this to the angels, and tells us that this is the mighty power that they employ in dealing with men, I feel that I must register a very grave dissent. He calls it the power of persuasion, but here he uses the wrong words: If I chloroform a man and carry him off a prisoner it is not true that I persuaded him to come.

From the garden of Eden to the last chapter of Revelation the Bible teaches that man's will is free. When men render to God free and willing service because they appreciate the glory and beauty of his character, and bow before him as an humble expression of the adoration of the heart, they give glory to God. This would not and could not be true if their actions were the result of angelic hypnotism, as explained by our Brother. I wish to say here that I do not think that our Brother meant to say just this; but the unfortunate thing is that he has said it; and though reluctant to criticize, I do not like to let it pass as the teachings of the Church of God.

In the garden of Eden we find that both angels and the serpent had access to the first human pair; but how can we accept the theory that they were both expert hypnotists, and could at will subject Adam and Eve to their absolute control? Would we not be forced to conclude, if this were true, that the serpent was the most expert operator? The results leave us no other choice. I submit they were not hypnotized by either angels or serpent; their wills were free.

Referring to our Brother's letter, we find him teaching that angels are spirits and spirits are angels. The bad angels, we are told, are devils. Do not let us make the mostake of going back to Eden, and because we find that the serpent is a devil (false accuser) and a very bad devil at that, of jumping to the conclusion that he is therefore an angel. This would be putting him in the wrong class. God classes him with beasts and cattle. He is therefore a beastly devil, not an angelic devil.

Now let us put the matter into question form:

Question—Where are the beasts and cattle of Adam's time?

Answer—All returned to the dust.

Question—Where is the serpent of Eden?

Answer—With the rest of the beasts and cattle of Adam's time—in the dust!

Referring to our Brother's statement that bad angels are devils, I think that he has overlooked a very important fact in this connection, that is: that the angelic time of probation is past. The good angels are deathless; the bad angels are all dead, long centuries ago! In proof of this statement, I submit the following.

2 Peter 2:4: "God spared not the angels that sinned, but cast them down to hell." We read that God spared not his Son but delivered him to death. Again we read that he spared not the old world. In each case the expression means death; so when we read that God spared not the angels that sinned, I submit it indicates their death.

When our Lord tells us in Luke 20:36 that the angels are deathless, he takes no account of the angels that sinned, they having passed out of existence long before. If we deny this, then our Lord should have qualified his statement, restricting it to good angels only, else we have deathless sinners—something I cannot admit. From Hebrews 1:14 we learn that all the angels are ministering spirits, sent forth to minister for those that shall be heirs of salvation. If all angels are thus employed, certainly none of them are devils.

Now while I believe in personal devils and admit the possibility, though not the probability of a superhuman devil; I positively deny the existence of angelic devils. My reasons I have already given. All angels are deathless, therefore all angels are good; they are employed in the service of God, not in opposing him.

I think that a little more care on the part of brethren writing on this subject would prevent much misunderstanding. Satan means adversary, and devil means false accuser; these words are not names of individuals as James or John; they are character names, such as thief, liar, murderer, etc. They do not identify an individual, but rather they indicate a line of conduct. Now as a thief or a liar is always a person, so satan or devil are always personal. I quite agree wit hour Brother when he says that they have size, weight, color, can evolve thought,, etc.

Referring to Judas (John 13:2), the devil put it into the heart of Judas to betray Jesus. It is quite evident that this is a design that required thought; and we cannot have thought without a thinker. It might have been Judas himself that

conceived the design, though the language seems to indicate that the suggestion came form without.

Luke 22:3: "When satan entered into Judas." Here the language is somewhat different. Satan got inside of the man. The orthodox immaterial devil might do this, but for the satan that has size, weight, color, and occupies space, it is more difficult! The language is slightly figurative, and it seems to me that a little common sense will help us out here. James 1:12 tells that every man is tempted when he is drawn away by his own lusts, and inticed. This is the source of temptation (not spiritual hypnotism), and it applies to "every man," which would include Judas.

When Judas joined the disciples he may have had friendly feelings toward Jesus, but he was a thief, and soon found there was not much money in the job; and Christ's teachings and pure life were a continual reproach to him, and soon developed hatred. When Judas indulged hatred and allowed it to rule in his mind, he became an edversary or satan. Satan entered into him when he allowed hatred to control his actions. We next find him going to the devil (the false accusers of Christ), and asking how much they would give for the apprehension of Christ. The devils were glad, and as they slipped the silver into his pocket they may have put some bad suggestions into his mind; such as, you can do it in the dark and make a safe get away, etc. Returning to the last supper he is pointed out by Jesus as a traitor. This was the limit; he determined to carry out his evil purpose at once; and the betrayal followed.

In all this I see no existence of a superhuman devil about whom we know nothing. The practical lesson that we emay learn from this is the danger of looking away in the distance for some superhuman devil, and never noticing the human devil right at our elbow. They are to be found everywhere. The most dangerous are those that get inside, those lusts for evil things. If we can thoroughly master these we are in good shape to overcome those without.

In closing I wish to say that I have tried to speak the truth in love. If any felt hurt at anything I have written, pray forgive me. I have tried to be useful to the household of faith. May our kind Heavenly Father give his blessing.

JOHN PARKER.

Death, according to popular theology, is a very desirable event, and yet none of its adherents seem to long for it! Although it is said to be the "friend" that Jesus sends to call us to his arms, they make frantic efforts to keep out of its grasp and remain in this world of sin and sorrow. Strange that they should prefer the worse rather than the better condition. The reason of it all is that this system of theology teaches that death is but a change: that when men die they are really alive, and so do not die at all. Now can a man be dead and alive at the same time? To ask the question is to answer it.—Messiah's Advocate.

Knowledge must be learned; it cannot be passively taken. Unless the mind works for its living, it will always remain poor; neither gifts nor legacies, neither houses nor lands can enrich it.

ABOMINATION

Extreme hatred; detestation; disgust.

For that which is highly esteemed among men is abomination in the sight of God (Luke 16:15). What is highly esteemed among men? Gold, silver, riches, and to be honored with a worldly office. Will God esteem thy riches? No, not gold, nor all the forces of strength (Job 36:19). The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold (Ps. 19:10). If I have made gold my hope, or have said to the fine gold, Thou art my confidence * * * I should have denied the God that is above (Job 31:24, 28). The trial of your faith is more precious than gold (1st Pet. 1:7). I have coveted no man's silver, or gold, or apparel (Acts 2:33). The tongue of the just is as choice silver (Prov. 10:20). How much better it is to get wisdom than gold: And to get understanding rather to be chosen than silver (Prov. 16:16). Receive my instruction, and not silver, and knowledge rather than choice gold, for wisdom is better than rubies (Prov. 8:10, 11). A little that a righteous man hath is better than the riches of many wicked (Psa. 37:16). They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts. The love of money is the root of all evil (1st. Tim. 6:9, 10, 17, 18).

Soul, thou has much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall these things be which thou hast provided? So is he that layeth up treasures for himself, and is not rich toward God (Luke 12:19, 21). So he that striveth for riches, and doeth anything whereby he is praised of man, is doing that which is abomination in the sight of God. When a man's ways please the Lord, he maketh even his enemies to be at peace with him. Better is a little with righteousness, than great revenues without right (Prov. 16:7, 8). They that are in the flesh cannot please God. We ought not to please ourselves. Let everyone of us please his neighbor for his good to edification. For even Christ pleased not himself (Rom. 8:8; 15:13). I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved (1st Cor. 10:33). Without faith it is impossible to please God (Heb. 11:6). Whoever does not please God is an abomination in his sight: whoever has no faith in God, nor the gospel, is abomination. All that do unrighteously are an abomination unto the Lord thy God (Deut. 25:16). If I pleased man I should not be the servant of Christ (Gal. 1:10). Every one that joins secret orders please men, but they cannot be the servant of Christ. Know ye not that the friendship of the world is enmity with God? Whatsoever, therefore, will be a friend of the world is the enemy of God, and an abomination in his sight (James 4:4). If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you (John 15:18).

God is angry with the wicked every day. The wicked shall be turned into hell, and all nations that forget God (Psa. 6:11; 9:17). All these are an abomination unto the Lord; but they that seek the Lord shall not want any good thing; no good thing will be withheld from them that walk uprightly. They are highly esteemed of God, O, Lord of hosts, blesesd is the man that trusteth in thee (Ps. 34:10, 84:11, 12). He that turneth away his ear from learning the law, even his prayer shall be abomination (Pro. 28:9). If we please men we are abomination in the sight of God. But if we please God, we do that which is not esteemed among men. But it brings to us the greatest of all rewards, "eternal life."

E. W. KNAPP.

CHIPS

Every time the closet of your neighbor is open a little do you strain your neck to peek, and then afterward strain your tongue in talking about it? Do you ever stop to think that some day a tragedy may take up its abode in your home? Can't you think that some day the tongue of slander may cut you like a sharp sword, and the whispers of your neighbors be like gall to you?

How glad and frisky the dog looks when he is kindly spoken to!

Friends may be born, but our own goodness will determine how long they will last.

Many a heart is hungry for kind words. They cost nothing.

Don't say "it can't be done." The chances are you will find someone doing it.

All followers of Christ in point of service should be up with the lark, not out on one.

It is much easier to teach twenty men what to do than to be one of the twenty doing it.

No difference how little we may love our neighbors we can see no reason why they should not have a kindly feeling for us.

ALMUS ADAMS.

EVIL SPEECH

Never believe, much less propagate, an ill report of a neighbor without good evidence of its truth; never listen to an infamous story handed to you by a man who is inimical to the person defamed, or who is himself apt to defame his neighbors, or who is wont to sow discord among brethren and excite disturbance in society. Never utter the evil which you know or suspect of another till you have an opportunity to expostulate with him. Never speak evil of another while you are under the influence of anger, but wait till your spirits are cooled down, that you may the better judge whether to utter or suppress the matter.

BIBLE TERMS DEFINED

SHEOL (Heb.). Found 65 times in Old Testament. Is translated "hell" 31 times, "grave" 31 times; "pit" 3 times. Some philosopher describing "sheol" says it is a place of quiet repose where all are conscious. The Bible says:

Feelings are a most important and necessary part of human nature. Out of them spring the joy and the beauty of life. But they never can yield their best results unless they are under the control of reason. Pope says, "The ruling passion, be it what it will, the ruling passion conquers reason still." He who succumbs to this rule within his breast must part with his reason, manliness, independence, and must forfeit the happiness and the power of conferring the happiness which comes from well-regulated social intercourse.

Excessive devotion to business may be best treated, not by attacking the excess, but by opening up the many claims of family and society, of health and general intelligence, of private wellbeing and public duty, that are inevitably left unfulfilled. If the absorbed man can but be led to appreciate the importance of these claims, and to realize his own relation to them, he will of himself cease to be absorbed.

Correct speech is such an indisputable mark of a lady or gentleman that it cannot be too often repeated that the true standard of pronunciation is one in which all marks of a particular place of birth and residence are lost, and in which nothing appears to indicate any habits of intercourse other than with the well-bred and well-informed wherever they may be found.

It is beautifully remarked that a man's mother is the representative of his Maker. Misfortune and mere crime set no barriers between her and her son. While his mother lives a man has one friend on earth who will not desert him when he is needy. Her affection flows from a pure fountain and ceases only at the ocean of eternity.

We ought not to wait until we feel right before attempting to do right. We ought to say kind words and do kindly acts deliberately, even when we should not say and do them instinctively and impulsively.

Faith, like light, should ever be simple and unbending; while love, like warmth, should beam forth on every side and bend to ever necessity.

Place before children nothing but what is simple, lest you spoil their tastes, and nothing that is not innocent, lest you spoil their hearts.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WM. G. ROTHE.
1801 Park Place, Brooklyn, N. Y.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John [illegible]); the immortalization of the righteous (1 Cor. 15:51-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in the gospel (Rom. 1:16), repentance (Luke [illegible]), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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JUSTIFICATION BY FAITH

(Concluded)

Romans 3:25 contains help to a clearer understanding of this truth than is possible to obtain throught studying its definitions, for it opens the way for us to connect it with our individual life and experience, and thus obtain an intimate understanding of what God means by "justification by faith."

"Whom God has put forth to be a propitiation through faith in his blood (belief in Christ's death), to declare his righteousness for the remission of sins that are past, throught the forbearance of God; to declare, I say, at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus." These two verses show that justification because of faith or belief in the teachings and life of Christ, is identical with "remission of sins that are past." A little reasoning shows us clearly the exact time at which this remission of sins that are past, took place. It was at baptism. Just the moment we submitted to the there initial steps leading to salvation, repentance, belief, and baptism, all our sins that were past, the commission of which placed us under the death sentence, were lumped together, and God remitted each and every one. As he says in Rom. 4:7, he covers them up; and in verse 8 he does not impute or count them against us; and in Isa. 43:25 he blots them out, or as David prays in Psa. 25:7, he remembers them no more.

In a few words, then, the moment we repent, express our belief in Christ, that is in his teachings, and render to him the first act of obedience, which he requests in the new life we are to lead, by being baptized, God says he overlooks our past sins; and this can mean nothing more or less than that he sets aside the sentence put upon us by law, and that we stand before him justified, accounted righteous, as free from the claims of the law as though we had never sinned.

We can base our claim to this freedom from the condemnation of the law only on this manifestation of God's mercy and love designated in words as "justification by faith." Works can never be the basis of man's claim to freedom from the death sentence (or to justification). Works can become such basis only when we can show and prove a perfect record of good works devoid of the least mistake. This, according to Rom. 3:11, 12, no one can do, so it is necessary to accept justification, setting aside of the death sentence, as an extension of God's mercy and favor. Humbly admitting that we are innately unrighteous, and that our right to life can be based only on God's accounting us righteous, is putting on God's "breast plate of righteousness," which Eph, 6:1-14 places among the necessary parts of the armor which can withstand the wiles of the devil.

God's dealing with Abraham is an example of justification by faith set before the world by God. Romans 4 read in connection with Romans 5:1 shows clearly that Abraham was justified by faith but the expression used most prominently in the account is "imputed righteousness," that is, "accounted righteousness." Abraham could not be pronounced by God as literally and truly righteous because he, like all human beings, was weak and and imperfect in his very nature; but God could and did account him as though he were righteous, and therefore free from the death sentence because he placed implicit trust and faith in God's integrity and promises, and God could no more betray such faith placed in him than a true human friend can betray the confidence of one weaker than himself. This unfailing faith and confidence in God very naturally resulted in "works" on the part of Abraham. Absolute confidence in a friend and service to that friend, are inseparable. If the friend receives no service we have no faith in him, no matter how loudly we may proclaim it.

The true meaning of "justification by faith" can be brought yet closer home by comparing our individual case to that of a transgressor of civil laws who has been brought to judgment, and then pardoned. It is proven beyond a doubt that he is guilty of transgressing a law of the land, and as far as the law is concerned, there is no hope of his escaping the penalty. The law is uncompromising, and extends not the least shadow of mercy or pardon. All the hope it can hold forth is "Do and live, or "Not do and die." This is justice based on the law according to the letter. It does not take into consideration motives, environment, natural, inherited weakness, or any thing but the commission of the wrong. But there is a higher form of justice which takes into consideration all that the law does not, and whose verdict is according to what is read in the heart and mind. This justice is based on love. Although the transgressor of civil law sees no hope or mercy in the law, he being actually guilty, yet there is one avenue of escape, and that is through the extension of mercy and pardon by the judge. If the judge, out of his kindness of heart and love for his fellow beings, extends pardon, generally on some conditions to be complied with by the wrongdoer, he has overruled the justice based on law and the criminal is free from the law. He is accounted righteous and treated as a righteous person in that the penalty no longer hangs over him. He is justified without works, or proof that he was right in reality.

Just so every accountable person stands at some time before the great judge, God, a condemned transgressor of his laws, and not one place in all God's laws can we find the slightest provision for escaping its condemnation, death. We would be hopelessly under law, under its condemnation, if it were not for the fact that God in his love for us extends to us his mercy by offering to pardon, forgive or justify us from our sins on condition that we place our whole faith or trust in him, which would mean a willingness to obey whatever he commands; for if we really trust anyone we are willing to obey implicitly all he says. The first three acts of obedience, which God requires of those who would seek freedom from the law are repentance, belief, and baptism. We may wonder just why God should make belief in his gospel truths and baptism conditions to be met before he will justify us, that is, set aside the penalty for past sins. Why should not true sorrow for our wrong doings and an honest desire to do better, be a sufficient condition to be met? But belief in the gospel and baptism are for our good. So why should we not obey them as well as repent? It is the knowledge of and belief in the gospel that is the very foundation of our faith or confidence in God. No other truths, and certainly no error, will germinate in our minds genuine faith in God. The gospel truths of the coming kingdom and resurrection also develop and increase our love for God awakened in our hearts through gratitude when he extended to us his merciful offer of justification by faith. It is from the hope embodied in these truths that we are given strength and courage to keep in the narrow way.

Baptism symbolizes or acts out in figure the great truths which give us hope, and when obeyed with a thorough understanding of its meaning, it serves to press home, as nothing else can, the great lesson that we must die to sin and rise to walk in newness of life and that death or crucifixion of self must begin now this side of the grave.

If God should justify us, that is, set aside the penalty for sin, and account us righteous without first requiring us to have a knowledge and belief of his gospel truths, it would be like putting out to ocean a repaired ship without any means of guiding it through the dangerous places. It would not be long until such ship would be in a worse condition than it was at first. It is the beautiful hope of the gospel, of the coming kingdom and resurrection that keeps us headed steadily toward the great goal, eternal life.

Wherein, then, does belief in "justification by faith" prove a means of salvation, a means of bringing us daily nearer the standard, which is reached in fulness only at the resurrection? Justification by faith rightly and fully understood, cannot help but awaken gratitude, for this truth, perhaps as no other truth can, reveals to us the greatest manifestation of God's mercy and love. Gratitude is bound to beget love, and love is God's great purifying principle. 1 Cor. 13 tells plainly what love enables us to do. From it we receive strength to do things and to sacrifice the flesh nature, which would never be possible if we simply knew God's laws which say, "Thou shalt," and "Thou shalt not."

As we learn more and more of what God has done for us, our gratitude and its companions faith and love, grow stronger and stronger, and the more willing we are to lay off more and more of the flesh nature. A belief on any truth can become a means of salvation only as the truth awakens and keeps alive gratitude and love. These principles are what makes the Christ mind active, and through this activity it grows and develops until we have the personality of Jesus instead of the personality of the first man, Adam.

ALTA KING.

ARE DEVILS THE FALLEN ANGELS?

(No. 1)

As much is being said about the personality of the devil, I wish to add a few lines to the discussion. I wish to be understood as believing that there is not only a personal devil, but plenty such beings; and it seems that most of your scribes are with me in this belief. Two passages are quoted as proof that angels fell or rather sinned:

1. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6).

2. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2nd Pet. 2:4).

We should notice here that the Greek word from which "hell" is translated is "tartarus." This word is used only once in the whole Bible, and has been defined in various ways. According to Liddell & Scott, the word meant at first, "A dark abyss as far below hades as earth is below heaven;" later, "The nether world, generally, like hades, or the regions of the damned." T. S. Green: "In mythology, that part of hades where the wicked were confined and tormented." Mr. J. B. Rotherham translates "For if messengers that sinned God spared not, but consigning (them) to the lowest hades, to pits of gloom delivered them up, for judgment to be kept."

With this set of definitions, and this translation, those angels must be in a place where there is "no knowledge, wisdom, nor device," as the Bible puts it. Some have claimed that "tartarus" is our atmosphere, and that the sinful angels are floating around in it, and are the demons of New Testament fame; but I think the true definition of the word is against such an idea. The later Greek referred to by Liddell & Scott is the Greek of New Testament times, and that shows that tartarus and hades had the same meaning. Rotherham then must be about right in his translation of the word. The text also seems to confirm this view. They were "in chains," which means to be bound, according to definitions. They would not be very much bound if they are running over our earth and flying in the air. They are "under darkness," which fits the Bible definition of hades (Job 17:13). I have been unable to find in God's book a single passage that states that those angels are alive now. The tempter in Eden could not have been a sinful angel for several reasons:

1. He is called a serpent: "Now the serpent was more subtile than any beast of the field which the Lord God had made." Are angels serpents?

2. The curse placed upon the serpent: "And the Lord God said unto the serpent, Because thou hast done this." Done what? Caused man to sin, as all will agree. "Thou art cursed." Then the serpent was cursed, not because he had sinned as an angel, but because he had tempted Adam and Eve. Let us stick a pin here. One writer seems to teach that the curse placed upon the serpent was that he should be destroyed at the end of human probation. Then such a curse had not before been placed upon him, and if he was a fallen angel he was not sentenced to destruction before. It would seem strange that God would fail to sentence an heavenly sinner, when he is so strict about those of earth. If the devil was the serpent, he was not cursed till he had tempted our first parents; that was the cause of his curse, and hence the cause of his fall. All fallen beings are cursed in God's sight, and "the wages of sin is death," so the serpent must now die.

But let us read further: "Thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." This would teach that at least one sinful angel is doomed to crawl around on his stomache; if the serpent was the devil, and the devil was a fallen angel; then he is not floating through the air as some teach. He also must be a dust eater, for "dust shalt thou eat." Do fallen angels eat dust? If so, they are far below fallen man. But the Bible does not say, "Thou are cursed above man," but above the beasts, which makes quite a difference; for the beasts have not man's curse resting upon them.

Some one will contend that the devil—the fallen angel—was in the serpent, but that will not help the case any unless God talked to the serpent when he should have talked to the devil; for the sentence was to the serpent, not something in him, just as the sentence was to Adam, not an immortal soul in him. To say the devil was in the snake is to say God said nothing to him at all; it was the serpent that talked to Eve. "And the serpent said unto the woman" (Gen. 3:4). Shall we change it to read, "And something in the serpent said," etc? Do you suppose such change would please God? Paul, like Moses, teaches that it was a serpent that tempted Eve: "But I fear, lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity of the truth" (2 Cor. 11:3). Then let us leave it as God does, and be absolutely safe.

In Revelations twelve we read: "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth." "And the great dragon was cast out, the old serpent, called the devil and satan, which deceiveth the whole world; he was cast out into the earth, and his angels with him" (verses 3, 4, 9). Here you may say is the devil cast out of heaven, and his angels with him, and he is called the old serpent; this is positive proof that he and his angels fell from that high estate. But be not so fast, dear brother. If this is your devil, and he is a fallen angel, he is a seven headed and ten horned monster, with a tail large enough and long enough to drag one third of the stars of heaven; and if that large, how could he get into Judas (Luke 22:3)? Eating dust must agree with him. John gave the book of Revelations to show God's people things to come, not things of the past (Rev. 1:1). And here we have proof that this serpent had not been cast out of heaven when John wrote the Revelations; and this makes it clear that the angels that sinned, mentioned by Jude and Peter; for these were not yet cast out. But if Adam and Eve had seen a seven headed, ten horned monster like this, I doubt if they would have tarried very long to converse with him; they would, if like their decendants, get away as fast as their feet could carry them. The dragon never existed; it was only a symbol, and represents Paganism under the Roman Empire. In the 20th chapter, we have the same symbol except it is there bound with a great chain, and cast into the abyss, or out of the earth, not hades where the sinful angels had been cast. Then the proof so far is that the devil of Eden and Revelations is not a fallen angel. The angels mentioned by Jude and Peter were bound when cast out, but this dragon devil is to be bound at the beginning of the thousand years of Rev. 20. That is, one is now bound; the other is to be bound. Then they are not the same beings; they could not be.

J. J. HECKMAN.

THE FISKE—MOORE DEBATE

Proposition: Man is wholly mortal and is unconscious in the interval between death and the resurrection.

John Fiske, Jr., affirms. J. H. Moore, denies.

Brother Fiske's Fourth Article

Is man a soul? "Every soul that will not hear that prophet shall be destroyed" (Acts 3:22). Here man is called a "soul." If he is a soul, was he not a lifeless one before the infusion of the breath, and a dead one after its withdrawal? If the breath did not make Adam a "living soul," what did? The Hebrew word for soul is **nephesh chayiah**. It occurs thirteen times in the scriptures; eleven times applied to beasts and twice to man. Are we then to conclude that animals have immortal souls? We must, if **nephesh chapiah** means immortal spirit. "Let the earth bring forth **nephesh chayiah** after his kind" (Gen. 1:24). Here the brutes are said to be "living souls." Here is Coverdale's rendering, "Let the earth bring forth the living souls every one after his kind, cattle, worms, and what has life upon the earth." Do you desire other "quotations?" Rev. 16:3 says these souls "died," and we must accept it. One meaning of soul is body. Listen: "There were certain men who were defiled by the (**meth nephesh**) dead body" (Num. 9:6; also 2 Chron. 20:24-25; Psa. 79:2; 110:6). If **chayiah nephesh** means living soul, then **meth nephesh** would mean "dead soul." The noun, "nephesh," is the same in either case. The difference is in the meaning of the adjective which modifies the noun, soul. In all these texts where "dead body" occurs, read "dead soul," and you have the idea as expressed in the Hebrew. Have the dead two souls; one dead and the other alive? "There is a natural body * * * and so it is written, the first man Adam was made a living soul." Paul here teaches that a "natural body" is a "living soul;" do you accept it? Josh. 11:11 says these souls are "destroyed," and I ask you to believe the record.

Your statement about "conjunctive word" in Josh 11:11 is mysterious. Explain. That man as far as life and consciousness is concerned is in the same state as he was before creation, Psa. 146:4 plainly teaches. His breath goes to God, and he returns to dust, and all his thoughts perish. No more thinking for him. If the spirit is a person, then did not Adam pre-exist for his spirit came from God (Eccl. 12:7) I might add that the spirit could never "return" to God unless it came from him. Return means to go back again. "Breath did not establish consciousness." Rev. 11:11. Did not the "breath of life from God" restore these prophets to life and consciousness? Is there any thing else spoken of as entering them. Why is the immortal soul left out? "Do not find ruach in Ecc. 3:19; 12:7," yet it is there just the same, and my argument holds good. "The body does not think." Then is it not wrong to say it no longer "envies, hates, loves, nor knows," if it never did exercise those functions? "It has a thinker." If so, it is the "thinker" that exercised these functions, and hence in death has lost them, and not the body. "He farms with a stick." Who is the farmer, the "he" or the stick? "The body knows with the spirit." Who is the thinker, the "body" or the spirit?" The sentences are similar in construction. If it is possible to "impair the spirit so it can not think" through some fault of the brain, then when the brain is destroyed, can it think? "David fell on asleep;" was he in heaven? "David is not ascended into heaven" (Acts 2). If not him, then no one.

The departed spirit is not asleep for the reason it is the breath. "Spirit of God in my nostrils" (Job 27:3). This "spirit of God" returns to him. It is not a person, for it is in the "nostrils." "Heaven is in hades." "Hades was cast into the lake of fire." Is not your paradise destroyed? "Fallen asleep in Christ is perished." This and the other results spoken of are all based upon the proposition, "If Christ be not raised." So the points you raised do not destroy my arguments. If all the saints before Christ were "asleep in heaven" how could they "perish" if Christ's body be not raised? Were they not eternally saved? Paul teaches to have "Christ in you" is to have "the hope of glory." Then to have "the hope" in us is to have Christ. This "hope" to the consecrated Christian is renewed daily. Christ personally dwells in heaven. It is "by faith" he dwells in us (Eph. 3:17). And it is this "faith" or "hope" that is "renewed" (Col. 3:10). If the inward man is the soul immortal, would it need renewing? If the spirit is immortal, then the wicked have him. But where are they said to have him? Its always "inner man," never men; why is it never in the plural? In speaking of Psa. 6:5: do you think that sheol means the grave? Num. 3:10; "me" stands for **nephesh**, hence it is proper to render it "soul" as in the margin. "Let my body die;" would that not prove the mortality of the body?" "Let my soul die:" would that not prove the mortality of the soul? All die, hence, Jno. 11:26 has no reference to the natural death. There is a second death beyond the resurrection for unbelievers. But the death James alludes to is the second death. Ezek. 18:19 and Jas. 5:20 are to be taken literally. To the righteous it "has no power," for they then shall "never die." If a sinner repents he will not die the death. The Hebrew word for soul is Nephesh, and is rendered "man" (Ex. 12:16); "pleasure" (Deut. 23:24); "fish" (Isa. 19:10); "mind" (Gen. 23:8); "heart" (Ex. 25:9); "creature" (Gen. 1:21); "body" (Lev. 21:11); "person" (Gen. 14:21); and "life" (Gen. 1:20).

Try to read "immortal soul" instead of these renderings, and note the results. Beasts have souls (Num. 31:28; Job. 12:10). Souls are "born" (Ex. 12:10); "die" (Ezek. 18:4); Go to the grave (Psa. 89:48); raised from there (Acts 2:31); have blood (Jer. 2:34); "breath" (Josh 11:11); are slain (Josh. 10:28); "eat" (Lev. 7:20); "expire" (Job 31:29, margin); "burnt" (Isa. 47:14, margin); "fast" (Psa. 35:13). But the soul is never said to be immortal. The soul goes to the grave (Job 33:18—28—30; Psa. 16:10; 30:3; 49:15; 89:48; Isa. 38:17; Acts 2:31). What an imposing array of testimony! In our next we'll pursue the scriptural use of Spirit.

Mr. Moore's Fourth Reply

Mr. Fiske says, "Is man a soul?" Answering, I will say, when spoken of as an individual, as the whole man, he is sometimes called a soul, as in Gen. 2:7; Prov. 25:25, Isa. 58:10; Ezek. 22:25; Rom. 13:1. These passages speak of him as an individual, as both soul and body together. We will try a passage or two, and see if the "man," as Mr. Fiske speaks of him, is the "soul." "And what his soul desireth, even that he doeth" (Job 23:13). "He," who? As Mr. Fiske is trying to display some of his scholarship, I want to ask him if this "he" doesn't refer to the one that obeys the first party. If so, the second party, body, obeys the first party's desire, and the first party, the "soul," "desireth," and "he," the body, "doeth."

If I am wrong, please correct me. I could refer you to a great many passages, but will only ask you to explain the following: Psa. 34:22; 62:1; 103:1; 104:1; 116:7, 8; Matt. 10:28; 16:26; Mark 16:34; 1 Thess. 5:23; Heb. 4:12. Please give us an exegesis of these passages. Your question, "is man a soul?" If you speak of the body, no; but he has a soul, according to the above passages. And that the soul is not the body, nor is it the breath.

You ask "If man was not a lifeless soul?" No, he was not. He had no soul or spirit till he began to live. A man with your ability, if you will stop to consider, will see that the broad sense of the word "death," is separation. The breath gave life to the animal part of man, the body, but did not make the spirit. And you want to know "If the breath did not make Adam a living soul, what did?" Answer, God did.

My worthy opponent is interpreting the Hebrew for you and trying to make you think according to my claims, the animals have "immortal souls!" I am inclined to think we had best leave out Hebrew, Greek and Latin in our debate, and use our own language. Let us use the interpretation of those who are better scholars than I am, and fully as good as my worthy opponent. If we cannot get the evidence from the translation and evidence of scholars known by the world we had best stop our debate. But I can get plenty of evidence on my side, translated before my opponent was born, hence, I have no inclination to stop till we run the propositions to a finish.

He brings in his Hebrew, and applies it wrongfully. I am going to call on Mr. Fiske to try his "nephesh chayish" with 1 Thess. 5:23 and Heb. 4:

I admit beasts are living souls, or have brute intellect. But their soul, or spirit is not immortal. The brute was created after their various kinds, not immortal. And man after his kind, and is immortal. "Living" and "ever living" doesn't mean the same. Mr. Fiske says, to use "body" instead of "soul," and you have the idea expressed." Let us try it. "Destroy both soul and soul" (Matt. 10:28). "And the multitude of them that believed were of one heart and of one (body) soul." That your (body) soul and body be preserved" (1 Thess. 5:23). If you can give sense in the above passages by using "body" where "soul" is used, let us have your sense.

You say, "his breath goes to God." I deny it, and call for the chapter and verse. The spirit did come from God, but it is not the breath. Therefore the spirit returns to God, but the breath goeth forth, or back to the atmosphere that we breathe (Psa. 146:4).

If the body does not think, and I agree with you that it does not, what is its thinker? When the body's thinker is gone from it, and the body is dead, and the dead know not anything. The man and beast have "all one breath," but man's spirit goes up, and the beasts spirit goes down. (Eccl. 3:19). My opponent has strained his points and twisted them around, claimed the insufficiency of God's word, and therefore, has to deny the difference Solomon makes in spirit and breath. Mr. Fiske in trying to prove that the spirit is the breath, brought a wrong proof text when he refered to Job 17:3. He quotes a part of it to prove his point, and leaves out the part that condemns him. He quotes this part, "Spirit of God in my nostrils." I suppose he aims to prove by this, because it is in his nostrils, that it is his breath. Now let us have the whole verse. "All the while my breath is in me, and the spirit of God is in my nostrils." Will you please answer me whether the spirit or breath is the same here, or not.

Your arguments on, "Fallen asleep in Christ are perished," prove nothing for what ever. The purpose of this language is, that if, the Sadducees claims were correct, the Apostles' arguments were false (1 Cor. 15:18). All kinds of birds, beasts, and fish, including man, have an animal life. that is sometimes called "soul." Because all these have a life, that man could not give.

You say Jno. 11:26 has no reference to the natural death. It doesn't matter what death it refers to, it is a life they had at the time of their existence here on this earth; hence, if it doesn't die it is immortal, which is never dying, lives on and on. I am glad to see you admitting, and trust by the time we get through, you will accept the whole truth.

You are correct, the second death hath no power over the righteous, for as Christ said, "whosoever believeth in me shall never die." We believe while on earth, therefore, there are some here that will never die.

EXPOSITION OF 1 PET. 1:4

It has been a question in some minds how to understand the phrase, "reserved in heaven," thought to be applied to the inheritance, etc., in 1 Pet. 1:4. The translation of this passage from the original is very defective. It will be seen in its true light by the following translation of it, which is from the Syriac by Prof. Murdock, which is the "oldest translation of the New Testament extant:". "Blessed be God, the Father of our Lord Jesus the Messiah, who in his great mercy hath begotten us anew, by the resurrection of our Lord Jesus the Messiah, to the hope of life, and to an inheritance incorruptible, undefiled, and unfading, which is prepared for you in heaven; while ye are kept by the power of God and by faith, for the life that is prepared and will be revealed in the last times."

The "hope of life," is the matter under consideration, and we are begotten to it by the resurrection of our Lord Jesus the Messiah; but the apostle, unwilling to be understood that this "hope of life" was all the saints quickened to, by the resurrection of Jesus, adds: "And to an inheritance, incorruptible, undefiled and unfading!" And then, concerning the "hope of life," affirms, "it is prepared for you in heaven." That this is the true idea of the text, is proven by the language of the next verse, which is: "While ye are kept by the power of God and by faith for the life that is prepared, and will be revealed in the last times." This is in perfect harmony with what Paul said to the saints at Colosse: "Your life is hid with Christ in God," hence it is "reserved," and "when Christ, who is our life, shall appear in glory." Therefore, we are "looking for that blessed hope, and the glorious appearing of the great God, and our Savious Jesus Christ," to consummate all the "promises made of God unto the fathers," and to give us life and the kingdom.

FILIAL LOVE

There is not on earth a more lovely sight than the unwearied care and attention of children to their parents. Where filial love is found in the heart we will answer for all the other virtues. No young man or woman will ever turn out basely, we sincerely believe, who has parents respected and beloved. A child affectionate and dutiful will never bring the gray hairs of his parents to the grave. It is seldom the case that a dutiful son is found in the ranks of vice, among the wretched and degraded. Filial love will keep men from sin and crime. There never will come a time, while their parents live, when their children will not be under obligations to them. The older they grow the more need will there be for assiduous care and attention to their wants. The venerable brow and frosty hair speak loudly to the love and compassion of the child. If sickness and infirmity make them at times fretful the younger folk should bear with them patiently, not forgetting that time ere long may bring them to need the same care and attention. Filial love will never go unrewarded.

It is one of the most promising traits of human nature that heroic unselfishness always enkindles the enthusiasm of mankind.

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EDITORIAL

Not to go to church on Sunday is to let what one **likes** to do master what he **ought** to do, and is as if the office boy should boss the manager.

Don't worry about your slips and falls, indiscretions and mistakes, my brother. Only worms are free from falls, and they have to crawl all their lives.

It is all right to have an aim in life. But many brethren "aim" to subscribe for The Restitution, and to help the truth in many other ways; but they spend so much time in "aiming" that the game always gets away.

We are sorry to report that three of our number are sick and in hospitals: Sisters Lorie Ross, Bessie Boyle and Hattie Sanford. We miss them from our meetings and pray God to soon give them back to us in average health.

Value and valor, as has often been been pointed out, are derived from the same root, and therefore it is something more than a flight of the imagination to say that which is most valuable is that for which men will dare most. Conversely, that which costs nothing is nothing valuable.

In adverting to the doctrine of endless torture, Dr. Dick candidly expresses his conviction in these words: "When I consider the boundless nature of eternity, when I consider the limited duration of man, I can scarcely bring myself to believe that the sins of a few brief years are to be punished throughout a duration that has no end."

Bro. A. Wallace Mason, of 28 Clinton Avenue, Fredonia, N. Y., writes: "I am disengaged until April and I can, if the Lord wills, go anywhere in the United States and preach the gospel. I have had long experience in connection with the truth, and can speak every night when desired. I am also an old hygiene physician."

The brother whose sole claim to Christianity lies in the orthodoxy of his faith, and who expects to be saved on that account alone, substantially pleads his case before the Lord in words like these: "It is true, O Lord, that I have violated all thy commandments; but then, I held no absurd or heretical opinions in regard to them. I have done wrong, but have believed right. Save me for the correctness of my faith."

Jerusalem may yet become the most important city of the whole earth. If a world-peace court should be established there, it would spring into prominence at once. Mohammedans, Jews and Christians all reverence Jerusalem as a holy city. It is the only city in the world that the three great religions of the world reverence alike. A supreme court among the nations established there would command special reverence throughout the world.

Love, amid the other graces in this world, is like a cathedral tower, which begins on the earth, and at first is surrounded by the other parts of the structure. But at length rising above buttressed wall, and arch, and parapet, and pinnacle, it shoots, spire-like, into the air, so high that the huge cross on the summit glows like a sparkle in the morning light, and when the rest of the pile is enveloped in darkness. So love here is surrounded by the other graces, and divides the honors with them; but they have felt the wrap of night and of darkness when it will shine luminous against the sky of eternity.

The Editor and Sister Huggins spent a very happy day in Salem, O., Sunday, November 7th. We always return from Salem feeling built up and encouraged in the way of life; for while the believers there are few in number, they are all lovers of the truth. While there, we had the pleasure of baptising two intelligent believers of the gospel: Namely, Mrs. Martha Coy and her son, Ralph W. Coy, both formerly Disciples. There is still another item of interest in this report which it gratifies us much to give, and that is that Sister Coy's husband is learning the truth rapidly, and consequently our sister indulges the good hope of soon having him with her as an heir of eternal life and the kingdom of God. Sister Coy lives hard by Bro. and Sister Moore, who have rendered her and her son valuable assistance in arriving at an accurate knowledge of the things concerning the kingdom and name of Jesus Christ. We can see a general improvement among the brethren and sisters in Salem, both in earnestness and diplomacy in publishing the gospel of life among those who know it not; and we pray God to bless them copiously in all their efforts to glorify him, and to assist in the great work of taking out and preparing a people for the coming of the Lord.

WHAT LANGUAGE DID ADAM SPEAK?

Prof. Bush, the distinguished Hebraist, in his "Notes" on Gen. 11:1, "And the whole earth was of one language, and of one speech," has the following interesting remark:

"The language there spoken therefore was in all probability the language of Noah, and the language of Noah can scarcely have been any other than that of the antedeluvians; and that this was the Hebrew cannot well be doubted if we consider that the names of persons and places mentioned in the early history of the world are as pure Hebrew as the names of Abraham, Isaac and Jacob, or those of Solomon and Malachi. Thus Adam, Eve, Cain, Seth, Abel; Eden, Nod, Enoch, etc., are all words of purely Hebraic form, structure and signification, and there is not the least evidence of their being interpretations, as some have suggested, of primitive terms."

NOTHING TO DO

"If Christ has died for me, what have I to do? I have nothing to do. Suppose I owed a man some money, and that I was put in jail until I could pay, and that some kind friend came and paid my debt, and then went to the governor of the jail and said, 'Haven't you a prisoner here called Richard Weaver?' 'Yes.' 'Well, I have paid his debts. I have the receipt here and I want him to come out.' What should I have to do? Why, I should have nothing at all to do, except to thank him * * * And so there is nothing whatever for you to do, for Christ has done it all and God commendeth his love to us, in that while we were yet sinners Christ died for us. Christ has paid all the debt, and now it is finished; * * * and Christ is become the end of the Law for righteousness to every one that believeth * * * Glory be to God, everything has been done by the blood of my dear Savior * * * Justice has been satisfied, and pardon has been purchased for the chief of sinners. The Lord help you to believe it. You must take God at his word" (Editorial in The Witness).

Nothing to do! Then why did Peter on the day of Pentecost, command the inquirer to "repent and be baptized in the name of Jesus Christ for remission of sins?" When they inquired, saying, "What shall we do?" why did he not answer, "You have nothing whatever to do, for Christ has done it all. Christ paid all the debt?" Nothing to do! and yet Saul of Tarsus was exhorted by Ananias to arise and be baptized and wash away his sins, calling on the name of the Lord. "Nothing to do!" and yet Paul says to the Romans: "Know ye not that * * * his servants ye are to whom ye yield yourselves servants to obey; whether of sin unto death, or of obedience unto righteousness * * * Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine delivered unto you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:16-18). Paul says, in his letter to the Hebrews, that Christ "became the author of eternal salvation to all that obey him" (Heb. 5:6), and yet we have nothing to do! "Nothing to do," says The Witness. "Be not deceived," says Paul. Gal. 6:7, 8: "God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life evelasting." Nothing to do! and yet we are exhorted by one Apostle to run with patience the race set before us (Heb. 12:1), and by another, to add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; to give all diligence to make our "calling and election sure" (2 Pet. 1:5-10). And finally, the Lord Jesus himself, the Redeemer, says to the redeemed: "Blesesd are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city" (Rev. 22:14). And to his disciples and the multitude he said, in reference to do-nothing professors: "Not every one that saith unto me, Lord, Lord, shall enter into Kingdom of heaven, but he that doeth the will of my Father who is in heaven." If we have nothing to do, why was the "slothful servant," in the parable of the "nobleman," condemned for doing nothing, and the other servants rewarded for doing what they could in the service of their Master? (Matt. 25:14-30; Luke 19:12-26).

"MORTAL RESURRECTION"

Dear Bro. Huggins:

I have just received and read The Restitution, and regret to see you refer to our belief in the mortal resurrection to judgment of those who are responsible to God, as one of some **"reiterated Christadelphian fallacies."** Being a Christadelphian, and believing your position in this matter to be entirely unscriptural, I am sorry I have contributed to the pages of The Restitution, and therefore, if you have not already commenced the publication in your paper of my article on "Preaching the Truth," I would like to ask you to refrain from doing so. If, however, you have already commenced the publication of it, I must request you to be sure to retain the headline, namely: "The experiences of a **Christadelphian** preaching the truth as it is in Jesus."

I regret to write this, but you can readily appreciate my position and how it would compromise my attitude toward the truth. I would be glad to discuss the question with you, for I am sure there is nothing more clearly taught in the scriptures than the mortal resurrection from the dead of those who are responsible. Assuring you that this is written with regret, and hoping you may see the matter as I see it, I wish to remain,

Your brother in the service of the Master.

WILL BROWN.

Editor's Reply

The above criticism is on an article in The Restitution of September 28, 1915, entitled "Emergence Versus Resurrection." Bro. Brown says be is a Christadelphian, and adds that he is "sorry" he has contributed articles for publication in The Restitution. His sorrow grows out of the presumption that contributing to our paper identifies him "with those who hold false doctrine." Perhaps the publication of the above letter will be sufficient intimation that the brother is not "identified" with us. Only two or three words more:

1. The articles by Bro. Brown on "Preaching the Truth" were being printed in The Restitution in serial form before the author requested us to "refrain from doing so." Their publication, therefore, with the author's full consent, clears us from all evil meddling in the matter. Soon as we find a natural break in his articles we shall stop printing them, out of deference to his request.

2. He requests us to "be sure to retain the headline, namely: "The experiences of a Christadelphian preaching the truth as it is in Jesus." Here again we have innocently crossed the desire of our brother; for in preparing the copy for the printer, we changed the word "Christadelphian" to "Believer." We hold as a principle of doctrine, that where the Bible speaks, we speak; where the Bible is silent, we are silent. We are not able to find the word "Christadelphian" in the Bible, either in English or the original tongue. The word "believer" is of frequent occurrence in the Holy Book, so we exercised the editorial right of substituting the word "believer," a scriptural term, for "Christadelphian," an unscriptural one. Christadelphian is a name without divine authority; some **man** must have invented it. We point blank refuse to allow any man, however good he may be, to have dominion over our faith (2 Cor. 1:24).

3. Bro. Brown's declaration espousing "mortal resurrection" is a surprise to us. His words are: "I am sure there is nothing more clearly taught in the scriptures than the **mortal resurrection** from the dead of those who are responsible." When we read this statement we could hardly believe our own eyes, for in The Restitution of September 28th, another Christadelphian wrote: "The coming forth from the grave is one thing, and the **resurrection,** either of life or damnation, to which they come forth, is quite another." This Christadelphian avers that the dead come forth from the grave mortal; and their resurrection afterwards, "quite another thing," confers upon them immortality. Editorial criticism of this "reiterated fallacy" called forth fire from Bro. Brown, as witness above letter. But in coming to the defense of his brother, he repudiates his brother's theology and denies his distinctions concerning emergence and resurrection; for while he believes in mortal emergence and immortal resurrection, Bro. Brown believes in "**mortal** resurrection." Christadelphians, from Dr. Thomas and Bro. Roberts down, believe in mortal emergence; there never has been and there is not one today, Bro. Brown excepted, but what believes in immortal resurrection. Bro. Brown is the only Christadelphian in the world who believes in "mortal resurrection." He is welcome to this unusual distinction.

4. Bro. Brown wants to discuss the question with us. Well, we are always ready to defend the truth, and have no objection to meeting Bro. Brown either in an oral or written discussion. As "mortal resurrection" is not a Christadelphian doctrine, we doubt if Bro. Brown could get a periodical published by his people to give room for the discussion. We, therefore, suggest an oral discussion conducted in part upon the Socratic Method. If a written debate is preferred, and room for its publication can be obtained in a Christadelphian paper, we shall be pleased to give space for it in The Restitution, provided the Christadelphians will accept Bro. Brown as a representative brother, and agree that he speaks and defends their faith in affirming "mortal resurrection." Bro. Brown will find, however, when he ascertains the general faith of the Christadelphians, that they will repudiate his theory of "mortal resurrection," and will stand bythe Editorof The Restitution in maintaining immortal resurrection for the saints.

BEREAN COLUMN NATIONAL BEREAN SOCIETY

Edited by Leota B. Hanson, 3401 Magnolia Ave., St. Louis, Mo.

Ye cannot serve God and Mammon. Jesus says: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

The above verse teaches that we cannot serve God and have our hopes set on the uncertainty of riches. The man who trusts inthe uncertainty of riches cannot serve God, because he cannot walk in his ways. The way to receive earthly things is not the way to receive heavenly things.

The man who loves and serves God will separate himself from all worldliness and pride; he will be heavenly minded and walk as near as possible in the paths of righteousness. Christ will be seen in his ways and heard in his words. The godly character will be conveyed to others through him. He will watch his thoughts, words and acts, and when he makes a mistake he will be sorry and ask God to forgive him, and try not to make the same mistake again.

Dear Bereans, let us examine ourselves to see which master we are truly serving. May we all serve God that we may be glorified and receive all things when Christ returns to the earth to make all things new.

Your sister,
JENNIE TOWNSEND.

Patience

In James 1:4 we read: "Let patience have her perfect work." And why? "That ye may be perfect, wanting nothing." I'm sure we find every day the greatest need of patience. We find it gives us renewed courage and faith to press on in our Christian journey toward the mark for the prize of the high calling of God in Christ Jesus.

Again, in James we are admonished to be patient unto the coming of our Lord; to watch and pray. How very pleasant to have our thoughts run in so pleasant a channel! Yes, to be watchful, to be prayerful and be patient. In such an hour as ye know not the Lord cometh. When we read of the patience of Job, through his trials and tribulations, and his wonderful faith and trust in God, we are led to believe it to be one of the greatest graces a follower of Jesus can have. In Acts 14:22 we read that we, through much tribulation, enter into the kingdom. Then we have great need of patience. Let us put forth every effort to grow in those graces. We also have the prophets of old, who have spoken in the name of the Lord, who have been in sufferings and afflictions, and through patience become victorious. So we find the apostles and disciples strengthened and helped through good works and patience.

Paul, especially, has given such beautiful letters of admonition to the Corinthian brethren, and to those various places where he was with them. 'Tis so comforting to read them; and all done through Christ and for him, and the good of mankind. May the good work continue.

A SISTER.

David and Goliath

The Philistines and Israelites waged war against each other. The Philistines, and also the Israelites, were on mountains and there was a valley between them. A champion walked out of the camp of the Philistines, whose name was Goliath; his height was sixcubits and a span. He had a helmet of brass upon his head, and had on a coat of mail; the coat weighed five thousand shekels of brass. He had brass upon his legs, and a target of brass between his shoulders. The staff of his spear was like a weaver's beam. His spear head weighed six hundred shekels of iron. A man bearing a shield went before him. He cried to the army of the Israelites to send a man to fight with him, saying: "If he be able to fight with me and kill me, then we will be your servants; but if I prevail against him and kill him, then shall ye be our servants and serve us."

When Saul and all Israel heard these words, they were afraid. Jesse, the father of David, told his son to take an ephah of parched corn and ten loaves to the camp of his brethren. He told him to take them to the captain and their thousand; to see how they fare and take their pledge. David rose early in the morning and, leaving the sheep with a keeper, went to the trench of the Israelites and shouted for the battle. As he was talking with his brethren, Goliath came and spoke the same as he had before. All the Israelites were afraid and ran from him, and they told David the king would enrich and give his daughter to the one who should kill him. David said he would go and fight Goliath and the Israelitestold him he was but a youth, and not able to fight such a great warrior; and David told how a lion and a bear took a lamb out of his father's flock. He told how he had hit the lion and knocked the sheep out of his mouth; and how, when the lion came after him, he caught him by the beard and killed him. He said if he had killed the lion and the bear, he would kill the Philistine who had defied the armies of the living God. David said as the Lord had delivered him out of the paws of the lion and the bear, he would deliver him from the hands of the Philistine. Saul told him to go, and the Lord would be with him. Saul armed David with him armor, and David said he would have to put it off because he had not proved it. He took his staff and went to the brook and chose five smooth stones, and took his sling and went to meet the Philistine. Goliath came, and a man went before him bearing his shield. He asked David if he was a dog and cursed him by his gods. He told David to come to him and he would give his flesh to the fowls of the air and the beasts of the field. David told him that he came to him, not with a sword and a spear and a shield; but he came in the name of the God of Hosts. David told Goliath that he would smite him, and the Lord would deliver him into his hands. He took a stone from his bag and slung it and hit the Philistine in the forehead and killed him. He cut off the giant's head, and when the Philistines saw their champion was dead, they fled and the Israelites pursued them. David took the head of the Philistine and brought it to Jerusalem; but he put his armor in his tent.

ALBERT WILLIS, 12 Years Old.

THE FIRE OF GEHENNA

The texts which speak of the punishment of the wicked in hell fire,where the worm dieth not and the fire is not quenched, are supposed by some to form an insurmountable objection to the doctrine of the final and utter destruction of the wicked. So far from that being the case, however, we conceive those very texts proven in the most conclusive manner that the wicked are "to be punished with everlasting destruction" so that "they shall be as though they had not been."

The original word in these texts translated hell, is **Gehenna**; a word, says **Dr. George Campbell**, that "never occurs in Septuagint Greek, nor in any classic author in the world." It was never employed by our Lord nor any of his apostles in addressing Gentiles—it was confined alone to the Jews—hence we are to look to that source only for the meaning of the phrase.

The word is derived from "Ge," which signifies a "valley," and "Hinnom," a man's name: "The Valley of Hinnom," south of Jerusalem, "once celebrated for the horrid worship of **Moloch**, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors, to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning." (—Greek Lexicon.)

Whatever was cast into this fire was to be destroyed, not preserved: utterly destroyed. If any flesh fell outside the fire the worms devoured it, so that nothing there escaped utter destruction. In the time of our Lord's ministry the Pharisees used these circumstances to denote the punishment of the wicked. Does any one believe their original design in doing so could be any other than to express an entire extermination of the wicked. We doubt not, at first, that was the only idea that could enter their minds, whatever idea might afterwards have been attached to it by perverted imaginations. We conclude our Lord used the word only in its primary signification, which was that of utter destruction, and not preservation: and we do not see how a Jew could understand him in any other sense. This being the case, it is one of the strongest texts in the Bible to disprove the common theory of the eternal preservation of the wicked in indescribable torments. The impenitent and incorrigible sinner, like the filth about Jerusalem, and the dead bodies of animals and men, if not entirely consumed and destroyed, would keep alive the plague in the universe; hence, they shall be "cast into the fire of Gehenna—hell fire;" or be utterly and totally destroyed: therefore, fear him who is able to destroy both soul and body in Gehenna—hell.—(Matt. 10:28). Just so certain as the filth about Jerusalem, and dead carcasses were utterly consumed in the burning fire of the Valley of Hinnom, so certainly will God destroy the entire being of the incorrigible sinner, so that the universe shall be clear of these plague spots; then shall be fulfilled that which is written. Rev. 5:13: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Not a creature shall be left in cônscious existence but what shall join in ascriptions of praise to God and the Lamb. Glorious time—happy hour! May you and I, dear reader, be of that happy number.—Selected.

BURDENS

Mental burdens will be far more easily borne if they are placed, as much as practicable, out of sight. When we gaze upon them they increase in size. When in our thoughts we emphasise and dwell upon them they sometimes grow almost unbearable. It is well enough to face trouble when it comes to us, to measure it and know its weight, that we may summon up courage and strength sufficient to endure it; but, this done, let us place it where it may no longer be in constant sight; let us carry it manfully and bravely, but not drag it to the light, to dwell upon its weight, and to claim sympathy for being obliged to bear it. When the emphasis of life is laid on the cheerful and attractive side its real burdens will be borne lightly, happiness will abound and be diffused, and the value of life be multiplied tenfold.

EXPERIENCE

To do the same thing over and over again for years without heart or improvement may indeed be called experience; but it is a profitless one. Some people who are proudest of boasting of their experience have the least reason to be proud of it. To have spent ten or twenty years in the same pursuit does not, of itself, entitle a man to respect and honor; but to have spent as many months in steadfast progress, to have brought to bear upon his employment all his past training, to have put into it fresh thought and renewed vigor, to have made experiments, studied methods, and planned improvements—that is an experience we justly esteem.

Old age is the night of life, as night is the old age of the day. Still, night is full of magnificence and for many it is more brilliant than the day.

No woman can be a lady who would wound or mortify another. No matter how beautiful, how refined, how cultivated she may be, she is in reality course, and the inmate vulgarity of her nature manifests itself thus.

When we are studying and pursuing excellence we are ensuring durability; and the more thoroughly the idea of durability enters into our work and guides our lives the more valuable will be the one and the nobler and happier will be the other.

A man or woman in high health, with good spirits and full of energy, is an immediate source of happiness to those with whom he or she associates. They cannot resist the infection; they are cheered, animated, and encouraged, their energies are called forth, and a positive good is conferred upon them without either effort or self-denial upon the part of the giver.

The more deep and thorough our knowledge on any subject the more humble is our estimate of that knowledge. We then see heights to which we have not attained and depths that we have not fathomed. Compared with these, our actual knowledge seems small and shallow. But when we merely skim the surface of a subject we have no such measure to gauge ourselves by, and our small attainments loom up to our view in most exaggerated dimensions.

The things which constitute the true charms of a home cannot be bought or secured by the labor of hirelings. It is only the mistress of the house, the wife and mother, through her love and union of interest with her husband and children, who, guided by her affection, will labor to bring that charm about her household which springs from systematic labor, scrupulous neatness and economy, a finely-appointed table with food daintily prepared and served with exquisite taste.

A failure establishes only this, that our determination to succeed was not strong enough.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

FOUNDED IN A. D. 1852
A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF
The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26), the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-55); the final destruction of the wicked (Psa. 37:10, 20), and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). — ROBERT G. HUGGINS, Editor.
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PRAYER.

O Lord, our gracious Father, we thank thee that we have a strong city, with walls and bulwarks appointed by thee, and that thou dost let even sinful men like us enter and dwell in peace and safety. Help us, we beseech thee now, to draw near unto thee. May our minds be stayed on thee, and may we each possess always the perfect peace which thou dost give to them that trust in thee. We thank thee for all by which thou dost make such trust more easy for us, we thank thee even for the darkness which drives us to thee, as well as for the light which draws us. Through Jesus Christ our Lord. Amen.

"PREACHING THE TRUTH"

A Narrative Reciting the Experiences of a Believer Preaching the "Truth As It Is in Jesus."

William Brown.

"I can assure you, Mrs. Berea," said Paul, "that these passages do not support the doctrine you advocate any more than the other passages you have quoted, and are just as easily explained. The fact is, Mrs. Berea, that it is not a Bible doctrine at all; it is found in the Church Hymnal, and in the Confession of Faith, but not in the Bible. The teaching of the Bible is entirely different and it is stated in simple language, such as a child might readily understand. Suppose we go to the Bible to find an answer to the question, Where are the righteous to be recompensed or rewarded? What answer do we find? Listen: The righteous shall be **recompensed in the earth**, much more the wicked and the sinner. (Prov. 11:31). Now here is a plain, simple, straightforward statement which cannot be gainsaid or denied; it tells us that the righteous are to be rewarded here on earth, (not in heaven). The Lord speaks to us again through Solomon and he tells us (Prov. 10:30), that 'the righteous **shall never be removed**: but the wicked shall not inhabit the earth.' You see, Mrs. Berea, the righteous are not simply to receive their reward on the earth and then depart to some other sphere of existence; they are not to be taken to heaven aften they have received their reward at the judgment, but, according to this inspired statement, they are **never to be removed from the earth**."

"I have heard that passage interpreted quite differently," said Mrs. Berea.

"You have? I would like to hear what your interpretation is," said Mr. Stephanas.

"Well, I have always heard it explained to mean that in every land and in every generation God would root out the wicked and allow only the righteous to dwell in peace in the land."

"But surely, Mrs. Berea, you cannot accept such an interpretation. The facts are so manifestly against it that I don't see how any one could believe it. Is it not a fact testified to by all history that since the days of our first parents, the wicked have been in the ascendency in the earth and the righteous have been few and feeble and oppressed, and their consolation has always been that God would some day interfere in the affairs of men and take the earth out of the hands of the wicked. But he has not done so yet as we can see by looking at the condition that exists in the earth today. Surely, Mrs. Berea, you will not contend that the wicked do not inhabit the earth today, and that only the righteous dwell in it?"

"Well no, Mr. Stephanas, I can see that the interpretation I have advanced does not harmonize with the facts, in fact, as you were speaking, there occurred to my mind some instances in which the very opposite condition existed on the earth; for instance in the first century after Christ the righteous were destroyed and removed by being thrown to the wild beasts; burned at the stake; hewn to pieces, and in many other ways tortured and destroyed; those who escaped the tortures and deaths did so only by concealing themselves in dens and caves and wild places of the earth. In those days the righteous were removed and the wicked did inhabit the earth, and I am free to admit it has been so to a certain degree in every age, and in fact it is easy to see there has never been a time when this statement of Solomon has been fulfilled."

"Well, I am pleased to hear you say so, Mrs. Berea, because it will help you to accept the truth of the matter when it is brought to your notice. You will remember, Mrs. Berea, that it is recorded of the disciples of Christ that they asked him on one occasion to teach them how to pray, and he taught them that prayer which has come to be known as 'The Lord's Prayer,' and among other things in that prayer he instructed them to pray, 'Thy Kingdom come: thy will be done in earth as it is in heaven.' Mrs. Berea, to what extent do you think God's will is done in heaven?"

"Why perfectly, absolutely," said Mrs. Berea.

"Well, do you think this prayer will ever be answered, and that God's will be done in earth as it is in heaven?" asked Mr. Stephanas.

"I suppose it must be so, for Christ would not teach his disciples to pray for something which it was not God's will to grant," Mrs. Berea replied.

"Then you are ready to accept the fact that there is a time coming when God's will is to be done on earth, perfectly, absolutely."

"It must be so; there seems no escape from that conclusion."

"Well then, when this takes place, as it assuredly will, what will be the character of the earth's inhabitants?"

"Why I suppose they will be righteous, otherwise God's will could not be done perfectly," replied Mrs. Berea.

"Exactly so, before this petition in the Lord's prayer can be fulfilled the earth must be filled with a purely righteous population; the wicked must be eradicated. God's will could not be done on earth as it is in heaven if there was one wicked person on the earth; so that a time must come when the wicked will not inhabit the earth, and as Solomon says concerning that time and the righteous population, 'The righteous shall never be removed.' "

"I must confess, Mr. Stephanas, you argument is very strong. I seems impossible to escape the conclusion you have arrived at."

"I have only presented a little of the evidence which the scriptures contain. Listen to the words of the Psalmist: 'For evil doers shall be cut off, but those that wait on the Lord shall inherit the earth' (Psa. 37:9). How long are they to continue their inheritance of the earth? Listen: 'The Lord knoweth the days of the upright and their inheritance shall be forever' (Psa. 37:18); again, 'The righteous shall inherit the land and dwell therein forever' (Psa. 37:29); and again, 'Wait on the Lord and keep his way; and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it' (Psa. 37:34). The fact is, Mrs. Berea," continued Paul, "that the whole purpose of God as it is rendered in the Bible, is the filling of the earth with the glory of God (Numbers 14:21). Now when we"——

"Pardon me, Mr. Stephanas," interrupted Miss Hamilton, "but I am deeply interested in the statement you have just made. Some time ago in the course of my reading I came across the passage you have just quoted; the exact words are: 'But as truly as I live all the earth shall be filled with the glory of the Lord.' I suppose I must have read it many times before, but it had never impressed me as it did on the occasion of which I am speaking. This was, perhaps, because on this particular occasion I happened to be in a meditative mood and after reading stopped to reflect and ask the question, How? When? I thought over it a great deal, and I remember one night after retiring that I could not sleep for thinking about it, but I could not find an answer to the question, 'How is the earth to be filled with the glory of God?' In the morning I asked father about it, and was reproved by him for troubling myself about such unprofitable questions. I have been trying to forget about it ever since, but your remark a moment ago brought it all back to me again. I hope you will not consider me rude for interrupting you in the midst of your remarks; really I couldn't resist the moment you mentioned that matter, and now, if Mrs. Berea won't mind and you are willing, I would like to hear your theory of the matter."

Mrs. Berea nodded assent, and all turned their eyes in the direction of Paul Stephanas and waited his answer.

There was no hesitancy on his part. "I wish to say, first of all," said he, "that I have no personal theory of the matter."

A look of disappointment came into the face of Doris Hamilton.

"I'm so sorry," she said, "I thought you could explain it to me."

"And so I can, I am thankful to say, but not by any theory of my own," replied Paul. "I sincerely hope that none of you will think me so foolish as to sit here and waste both your time and my own relating my own theories and opinions. Human opinions and theories on matters of religion are worthless. I have long since cast mine away, and any knowledge I now have of the subject is not original with me, but is copied direct from God's book of explanation, the Bible. I will be very much pleased, Miss Hamilton, to direct your attention to God's own answer to the question, 'How is the earth to be filled with the glory of the Lord?'

"The question is very simple when you permit the scriptures to speak for themselves. The Psalmist, or rather God through the Psalmist, gives us a key to the answer. He says, 'Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God' (Psa. 50:23). According to this passage, glory to God is generated by the offering of acceptable praise to him. Now we have already noticed that Christ taught his disciples to pray, 'Thy kingdom come, thy will be done in earth as it is done in heaven.' When this prayer is answered we will have in the earth a righteous population which, by praising God continually, will filll the earth with his glory. We have a prophetic forecast of the spirit ofthat great day in the 96th Psalm. Here are some of the expressions in the psalm: 'O sing unto the Lord a new song; sing unto the Lord all the earth; sing unto the Lord, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen (i.e. nations), his wonders among all people. Give unto the Lord, O ye kindreds of the people, give unto the Lord GLORY and strength. Give unto the Lord the GLORY due unto his name; bring an offering and come into his courts.' When this great day arrives, the prophetic song which the angels sang at the birth of Christ will then be fulfilled: 'Glory to God in the highest, and on earth peace, good will toward men.' "

"Then you think it to be a mental rather than a physical glory," said Miss Hamilton.

"It is both mental and physical," replied Paul. "There is not only the glorythat comes from the ascription of praise and thanksgiving, but there is also the effulgence of glory that will radiate from a multitude of glorified beings."

"What do you mean by 'glorified beings,' Mr. Stephanas?" asked Miss Hamilton.

"I mean beings, men and women, who have been made immortal, equal to the angels so that they cannot die any more (Luke 20:36), who have been made partakers of the Divine Nature (2nd Peter 1:4), and who have been raised to splendid honor in that glorious age (Psalm 149). You will remember, no doubt, that when Paul went down to Damascus to persecute the saints, that Christ appeared to him on the way and the light that shone round about him was so great that he was struck on the ground by it and was blind for several days; the glory of that light was too much for Paul's mortal eyes, but the apostle John tells that in the great day that is yet to come we shall all see him as he is, for we shall be like him (1st John 3:2), that is, we shall be immortal, of the Divine Nature, the same as he is now, and therefore able to behold his glory. Paul tells us plainly that Christ is coming 'to change our vile body and fashion it like unto his glorious body (Phil. 3:21). Then you will remember no doubt that when Moses went up into the Mount to talk with God, that when he returned to the Israelites his face shone with such effulgence of glory that the people could not look at him until he put a veil over his face to subdue the glory. Now this was merely a slight reflection of the Divine glory, and yet it was more than mortal people could stand. Peter tells us that we are to be made partakers of the Divine Nature. It will then be not a mere reflection of God's glory that we will have, but it will be in us, a part of our nature: we will be filled with it. Then then of the glory that will fill the earth when it is filled with a population that will be full of the glory of God, because partakers of his nature. I suppose the Apostle Paul must have had this in mind when he said: 'For I am persuaded that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us' (Romans 8:18). The Psalmist also refers to it when he says, 'Let the saints be joyful in glory, etc., (Psalm 149). I consider this outward glory however the least important."

"Why do you consider it the least important?" queried Miss Hamilton.

"Because," answered Paul, "it is but the outward manifestation of God's pleasure toward us because of that other glory which we possess and which is in reality God's greatest achievement with the human race, namely, a godlike character. God can at any time send forth a great burst of glittering light that would be more than humanity could bear. This he could do in a moment, but it has taken ages to produce the refined, beautiful, and godly characters who will be the permanent possessors of the earth and God's adopted children. They are like the precious stones: they have been dug out of the rough quarry of sinful flesh. You will remember perhaps that the ark ofthe covenant was covered within and without with pure gold. This teaches us the order of God's work with us: we must first be made glorious within like the King's daughter in the 45th Psalm, and then we will be made glorious without by God in that great day soon to come. The glory then that is to fill the earth is a glorious people who will make its hills and valleys ring with acclamations of his praise saying: 'Thou are worthy, O Lord, to receive glory and honor and power, for thou hast created all things, and for thy pleasure they are and were created.' But now I must go. I see I have stayed much later than I had expected to," said Paul, arising to go.

"We have been so deeply interested that we did not notice the time," said Miss Hamilton, "and I want to thank you for explaining that passage to me which has puzzled me so."

"I sincerely hope, Miss Hamilton, that you will see your way clear to accept this scriptural explanation of how the earth is to be filled with the glory of God," said Paul. "You see," he continued, "if the modern idea is true, that the righteous at death go to heaven, and the earth is to be destroyed, then these things so fully elaborated in the scriptures can not be true, and God is made to be the author of confusion. I think though, that none of you would take the stand the Bible is false, therefore 'the meek shall inherit the earth and dwell therein forever.' Well good night, Mrs. Berea."

"Good night, Mr. Stephanas, and come again."

Timothy accompanied Paul to the door and when he shook hands with him as he was leaving, he said: "Mr. Stephanas, I wish I had your knowledge of the Scriptures; it was most edifying to listen to you tonight."

"Well, I am sure the Scriptures are no special possession of mine, Mr. Berea," answered Paul, "you can, if you will, obtain a soul-satisfying knowledge of the Divine Word."

"Well. I don't know," said Timothy, "I have been reading my Bible all my life and yet I don't seem to know very much of what it really contains."

"That is because you have been studying it without the key," said Paul.

"I was not aware that there was a key," answered Timothy.

"Well there is a key," said Paul, "and without its possession the Scriptures remain locked to the enquirer. Some time when we get an opportunity I will show you what I consider to be the key to unlock the Scriptures. I must not keep you standing out here any longer. Good-night, Mr. Berea; I hope I shall see you again in the near future."

THE "TEMPLE OF GOD"

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. For the temple of God is holy, which temple ye are" (1 Cor. 3:16.17).

Every one who has a taste for the beautiful, the grand, the majestic, the sublime, has been filled with wonder and admiration at the magnificence and splendor of Solomon's temple, as described by the historian. Yet with all its antique grandeur it has fallen. Its lofty domes and turrets are level with the dust. Time, save in the annals of history, has nearly obliterated it. Few of the present age have ever seen the place where it once stood. The lofty cedars of Lebanon, the fir tree, the precious stones, the silver, the gold and the grass mingled, lie buried beneath its ruins. Solomon too, with all his wisdom, has fallen. He sleeps while ages roll by.

If we admire the temple of Solomon, how much more the temple of God. It is to be built of perfect material: that which will stand the fire It will be tested (or tried), and should there be wood, hay or stubble, they will be consumed; but the gold, the silver, and the precious stones, will shine more brightly after the dross is drawn off. Now, the spurious material shines with borrowed luster. Gold may shine, or cast a reflection upon hay, without return; but when that which is imperfect is removed, and gold, silver and precious stones perfected, adorn the temple of God, the symmetry, the beauty, the effulgence, the splendor, the magnificence of architectural skill will be perfected also as gold shines upon gold, the reflection is doubled, the whole temple will be illuminated; unrivaled in brightness, in perfection, in honor.

Can mortal man attain this lofty, this enviable, this noble position? There is one way, and but one. "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." The Saviour says, "Strive to enter in the straight gate." He also says "Many will seek to enter in, and will not be able." All our energies must be put forth if we would enter there. Alas, too many are seeking to enter the easiest way possible; whispering to themselves all is well, I have been buried with Christ in baptism, that is all that is necessary. Take care! Christ says, "Strive." Paul says, "So run that ye may obtain." Again he compares the Christian to a warror, Tells him to "fight the good fight of faith."

There are various ways and means by which the temple of God may be marred. If we pull down where we should build up, our own garments become spotted. An unkind word spoken thoughtlessly, to a brother or sister, will often cause grief and sometimes alienation. Harsh rebuke to those in error will fill the eyes with dust, when a mild application of truth would have affected a cure. The healing properties of the Word are misapplied (or not applied at all), consequently the object is not attained; the temple is marred, and God dishonored. There is a fault somewhere. If the word is a perfect furniture," it must be in those who profess to be (but are not) governed by it; but as no one is perfect, let us strive to be governed by the Word of God. John says: "Little children, love one another." If we see one falling behind, give them a word of good cheer; if we think or know they are off the track, let us take them gently by the hand, and endeavor by the truth, to lead them back. If we succeed (and we shall, if the right course is pursued, nine times out of ten), we have gained a brother, God is honored and the adversary confounded.

Let us look at the opposite course a moment. Instead of a word of encouragement, we give a look of contempt, and in our own strength and dignity, with scourge in hand, attempt to drive them back. Human nature revolts; we have lost our labor and our brother. Does not the cause of the Redeemer bleed at every pore when such a course is pursued? Yes, verily. The "temple of God" is marred, and Paul says, "If any man defile the temple of God, him will God destroy." We can not be too careful. The Savior says: "Take heed lest ye offend one of these little ones that believe in me." The "strong must bear the infirmities of the weak." Feed them with the truth, that they may grow thereby. "But," says one, "suppose they will not eat, what then?" You have done your duty; their blood will be upon their own heads. "By their works shall ye knowthem." If we ever come off conquerors, we must overcome, for to those only is the promise given. If we wish to occupy a permanent position in the temple of God, we must strive for it. The crowning gem in our diadem will be faithfulness and obedience. The greatest incentive to human ambition is placed before us,—"the Kingdom of God," unparalleled in honor, in wealth, in splendor and in durability. Look at the petty monarchies of earth. See with what zeal, energy, assiduity and untiring ambition their aspirants pursue that course which is best calculated to obtain success. If any person presumes to call in question their right to the throne, their ancestral pedigree is diligently searched, and if they find their names recorded in lineal or royal descent, they move forward with a firm reliance upon the record, and will sooner suffer death than lose their royalty. In many cases their efforts are worthy of imitation.

Would it not be well for us to look over our ancestral pedigree, and see where our names are recorded? If we are not of royal descent, we cannot claim an heirship. Let us awake to this matter. Investigation is what we want; truth the result. Those only who bear the name, can wear the crown. If we would be lively stones in the temple of God, we must work. There is no neutral ground. We are either for or against. The Kingdom may be ours. Who will have it?

MRS. E. D. NICHOLS.

THE TRINITY

The article by R. H. Judd in The Restitution of November 2, gives the Bible teaching on the unity of the God of Israel so plain that no student of the word of God needs to have any doubts on the subject. And we cannot conceive how any man could, by adding to the record, make the oneness of the Diety any more emphatic. The doctrine of the Trinity involves so many absurdities that no reasonable man should tolerate it.

If Christ was God, how could he die? And if the Holy Spirit is God, how shall we account for Paul's omission to mention him in his salutations to all the churches? To the Romans, he says: "Grace to you and peace from God our Father, and the Lord Jesus Christ" (Rom. 1:7).

This is the substance of Paul's saluation at the beginning of each letter in all of his epistles to the churches: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes scattered abroad, greeting:" James in substance agrees with Paul, both knowing nothing of a third person in a fabled Trinity.

Peter says: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (2 Pet. 1:2). John declares: "Truly our fellowship is with the Father ,and with his Son Jesus Christ" (ch. 1:3). And in the Revelations he says: "Grace be unto you, and peace, from him which is, and which was, and which is to come: and from the seven spirits which are before his throne; and from Jesus Christ" (ch. 1:4-5).

Here we have three sources of blessings, but of only one is it affirmed that he was, is, and is to come. The seven spirits are before the throne of the ever-living one. If they were Diety, equal with the Father, they would be on the throne. They are a part of the setting of his throne.

In Pope's Essay on Man, he says: "Vice is a monster, of so henious mein, to be hated, has but to be seen: but, seen so oft, familiar with her face; at first we pity, then embrace." Familiarity with the doctrine of the Trinity has taken away its heniousness in the minds of its votaries; notwithstanding, it flatly contradicts the plain testimony of the Old and New Testaments. It violates the principle of the first commandment from Sinai: "Thou shalt have no other gods before me." The violation of this commandment brought dire calamities to the children of Israel. The doctrine of the immortality of the human soul is fruitful in its evil consequences; it is the foundation of the doctrine of purgatory, and of eternal torment; but it is not "the mark of the beast," because the belief in the immortality of the soul was taught in Egypt before the rise of "the beast," and therefore cannot be its mark. A political or eceleisastical power must first exist, before it can have a mark to distinguish it from other powers. The foregoing objection does not hold when applied to the doctrine of the Trinity, for "the beast" was the originator of that doctrine. Gibbon informs us that "The prelates of the third century imperceptibly changed the language of exhortation into that of command. . . . . The bishops were the vicegerents of Christ, the successors of the apostles, and the mystic substitutes of the high priest of the Mosais law." "Theodocius was the first of the emperors baptized in the true faith of the Trinity . . . . and as the emperor ascended from the holy font, still glowing with the warm feelings of regeneration, he dictated a solemn edict, which proclaimed his own faith, and prescribed the religion of his subjects."

"It is our pleasure that all the nations, which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St. Peter to the Romans; which faithful tradition has preserved; and which is now professed by the potiff Damasuc, and by Peter, bishop of Alexandria, a man of apostolic holiness. According to the discipline of the apostles, and thedoctrine of the gospel, let us believe the sole Diety of the Father, the Son, and the Holy Ghost; under an equal majesty, and a pious Trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians; and we judge that all others are extravagant madmen; we brand them with the infamous name of Heretics; and declare that their conventicles shall no longer usurp the respectable appellation of churches. Beside the condemnation of divine justice, they must expect to suffer severe penalties, which our authority, guided by heavenly wisdom, shall think proper to inflict upon them."

This extract can be found in any edition of Gibbon under the "Orthodox Edicts of Theodocius." "The beast" represents the empire, and Theodocius is the head of the empire. And by virtue of his position as emperor of the Roman world, puts forth the doctrine of the Trinity as a "mark," dividing the Catholic Christians from Heretics. Of those who refuse to subscribe to the doctrine of the Trinity, the emperor says: "We brand them with the infamous name of Heretics." A brand on cattle or horses is a mark showing who they belong to. That the doctrine of the Trinity is "the mark of the beast" of Rev. 13:16; 14:9; 15:2; 16:2; 1920, I have no doubt. By consulting those references the reader will see the importance of the doctrine.—Geo. Francis.

REPORT OF BRO. ANDERSON'S VISIT TO VIRGINIA

Editor Restitution: The writer having received a request to go to Virginia and hold a meeting, left home October 27, and arrived at Maurertown October 28. We were met at the station by Bro. J. E. Boyer, who took us to his home, where we met his son and daughter, and found a good home during the meeting, which we held in the Church of God, near Maurertown. The meeting began that evening and continued till November 4.

On November 2, we went to the Shenandoah river and baptized Beulah V. O'Neal, Clara E. O'Neal, Mary C. O'Neal, David T. O'Neal, John E. O'Neal, Robt. E. O'Neal. These young people are brothers and sisters in the flesh and are all in high school. Their parents, Bro. John R. and Sr. R. V. O'Neal are both members of the Church of God.

We left Maurertown at the close of the meeting and went to Dry Run, sixteen miles south of Maurertown, where we held a week's meeting.

We had large crowds at this place, and the very best attention. On Sunday, November 7, we baptised Sister Sarah R. Coverstone, daughter of Bro. James A. Coverstone. Sister Coverstone is a trained nurse and is working in Washington, D. C. The meeting closed November 10. We reached home the 12th and found all well.

J. H. ANDERSON.

MARRIED.

Mr. Ray C. Allard, youngest son of Bro. G. P. Allard, of Gladbrook, Iowa, and Miss Mabel D. Alpen, daughter of Mr. Henry Alpen, of the same place, were united in marriage by the undersigned in Marshalltown, October 30, 1015. After the ceremony, the young couple, accompanied by Miss Leta Allard, sister of the groom, and Mr. George Stauffer, motored to Ames for a short stay, after which they returned to Gladbrook, where they will make their future home. Mr. Allard is an electrician.

G. ELDRED MARSH.

The Silence of Friendship.—Only real friends understand silence. With a passing guest or ceremonial acquaintance you feel under an obligation to talk; you make an effort to entertain him as a matter of courtesy; you may be tired or weak, but, no matter you feel you must exert yourself. But with a very dear and intimate friend sitting by you there is no feeling of the kind. To be sure, you may talk if you feel able, pouring out all sorts of confidences, relieved and refreshed by the interchange of thoughts and sympathies. But if you are very tired you know you do not need to say a word. You are perfectly understood, and you know it. You can enjoy the mere fact of your friend's presence, and find that does you more good than conversation. The sense of that present and sympathetic affection rests you more than any words. And your friend takes it as the highest proof of your friendship and confidence, and probably never loves you so vividly as in these still moments. No matter that twilight is falling and that you cannot see each other's faces—the presence and the silence are full of brightness and eloquence, and you feel they are enough.

THE RESTITUTION

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EDITORIAL

"The immortality of the soul is neither argued nor affirmed in the Old Testament" (Bishop Perowne).

"The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible" (Olshausen).

Time, when yet before us, seems to advance with show, tardy, leaden feet; no sooner is it past, than we discover its wings.

"Hope in death can only spring from the principle of immortality, and this principle has no root save in Christ" (Principal Tullock).

"So Mr. Jones gave $5,000 to the church at his death, did he?" was asked of a minister the other day. The answer was: "I did not say he **gave** it, but he left it; perhaps I should more explicitly have said that he **relinquished** it, because he could no longer hold it." The distinction needs to be kept in mind: one only gives when living; he **"relinquishes"** at death.—Selected.

"Brother Brown," remarked his brother-in-law boastfully, "left $50,000 when he died." Brother Jones held up his hands in surprise and exclaimed, "What a pity!" "What do you mean?" queried the half-insulted brother-in-law. "I mean just what I said," replied Brother Jones, "for surely it is a pity, when Brother Brown neither spent his money for himself nor for any one else—that he should have left his $50,000 behind him; for he will never hear of it again."

"The true faith putteth the resurrection, which we are warned to look for every hour. The heathen philosophers, denying that, did put that the souls did ever live." "And ye, in putting them (the souls of the dead) in heaven and hell and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. . . . If their souls be in heaven, tell me why they be not in as good case as the angels be and then what cause is there of the resurrection? (William Tyndale).

There are so any isms today that are rife, from the lack of Bible knowledge. Russellism cannot make any headway where men are well read in the Bible. When I began to preach, a copy of Russell's book, "The Plan of the Ages," fell into my hand, and I gave it a close reading, and I thought it was pretty good, and I so told my wife. So I decided to re-read it, and verify every quotation in its context. I began the work in real earnest. But I had not gone far till I discovered the unfaithfulness of the writer. Scraps of Scripture were used whether it was speaking about the subject he was on or not. So I soon convinced myself that Russell was not a safe guide in Bible reading. Since then I have followed him pretty closely, to find that he is one of the worst perverters of the truth that it has ever been my lot to read after.—J. W. Chism.

IS THE SPIRIT OF MAN A PART OF GOD?

If the spirit of man is a part of God, and the spirit is substance, then God must be substance. And if God is substance, and substantial souls are separated from him, then.

1. God must be divisible, and susceptible of diminition.
2. All the millions of souls subtracted from God's substance, must have diminished it correspondent to the aggregate of all the matter enter into the composition of these souls.
3. God must therefore be much smaller in his substance than before this subtraction took place, unless the addition of material has been equal to the subtraction.
4. That which can be added to or subtracted from, is limited in its extent, and changeable in its nature, and consequently corruptible, mutable, and susceptible to decay and death,—not infinite, and therefore not God.
5. If the intelligent part of man is a part of God, then God has committed all the sins that ever cursed the world. He has been arrayed against himself in all the wars which have rolled an ocean of blood over the earth, and filled the world with widows and orphans—has enacted laws to punish himself for crimes which he has committed; and for which he alone is responsible.

If this story be true, then God is the only responsible being in the universe. It converts man into a mere machine, acting only as he is acted upon; and therefore no more responsible for his actions than a saw mill or threshing machine.

THE FATHERHOOD OF GOD.

There are two senses in which God is represented in the Bible as being a Father, viz:

1. sA the author of man's present animal life.
2. As the author of his spiritual life.

Acts 17:28 refers to man's present animal life, which is derived from God, is evident from the 25th verse in the same chapter, and speaking of the same thing: "Seeing that he giveth to all life and breath." Also verse 28: "For in him we live and move and have our being." That is, by his power. Mal 2:10, is of the same import. "Have we not all one Father? hath not our God created us?"

These texts only prove that God is the Father of all creation, not by natural generation. It no more follows that because God created man, and gave him life, that therefore he imparted to him a part of his own nature, than because he created and gave life to beasts, birds and fishes, that therefore, they too are a part of God.

As far as adoption into the family of God is concerned, those only are heirs who believe and obey the Gospel (Gal. :8, 26, 27; Rom. 8:14, 17). Those only who are led by the teachings of God's spirit, into faith and obedience, have the testimony of the Spirit bearing witness with their spirit (or mind), that they are the children of God, heirs of God and joint-heirs with Christ, having received the "spirit of adoption, whereby they can say, "Abba Father."

Such, and such only, are called the sons of God. These will be "delivered from the bondage of corruption, to the glorious liberty of the sons of God" (Rom. 8:19, 24). Such only are promised the Divine life, which will be the incorruptible nature and the immortal life (Rom. 1:23; 1 Cor. 15). Those who do the works of God are called the children of God; but those who do the works of the devil are called the children of the devil (John 8:41, 44; I John 3:9, 10). Christ said to the wicked Jews, "If God were your Father, ye would live me" (John 8:42). Thereby teaching that God is not the Father of any except such as love his Son.

COMMUNICATIONS

Dear Bro. Huggins:

In gladness of heart I take the pen to write you a few words of appreciation for your untiring efforts toward the salvation of my daughter Lilly. Words fail to express my gratitude for all you have done for me and mine. I can only say, may the Lord bless you and yours; and give you of his choicest blessings.

I also desire to thank all the other brethren and sisters who have assisted in any way toward this end. Either by deed or words, for "The word spoken in due season, how good it is." For many years it has been my prayer that all my children would embrace the truth, and now that they have done so, I pray God to keep them faithful unto the end. And not only faithful, but earnest workers, that others by their efforts may be led into the light of precious truth. I would offer a word of encouragement to other mothers who have children not yet in the truth. Keep on praying, do your best to set them a good example. God is faithful that promised.

We read, "They that sow in tears shall reap in joy." If we do our part, bearing the cross patiently, God will surely bless us with good results, in his own good time.

Oh, may the Lord help us all so to live, that when Jesus comes we shall hear his welcome voice saying: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

With Christian love from
SISTER ELIZA N. BLYTH.

MOSAIC AND NAZARENE TEACHING CONCERNING GOD.—No. 1

In turning to the Bible, which we regard as the only reliable source of information concerning God, we are met by the inquiry of Zothar, the Naamathite, saying, "Wilt thou find out **Eloahh** by searching? Or to perfection, wilt thou find out Shaddi? The height of the heavens, what wilt thou do? Deeper than the grave, what wilt thou know? The lengthening out is more than the earth's measure, and broader than the sea" (Job 11:7-9). The subject is indeed great, for God is great; and when we come to contemplate it aright, we are led with the Apostle to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable his judgments, and his ways past finding out! For who knows the mind of the Lord? Or who becomes his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For out of him, and through him, and for him are all things. To him be glory for the Aoins. Amen" (Rom. 11:33-36).

To Zothar we reply, that "by searching" through the height of the heavens, or the depth of the unfathomed abyss, we cannot find out **Eloahh-Shaddai.** "That known of God is made manifiest among men; for God makes manifest to them (for his invisible things from the creation of the world being understood by the works are discerned, both his ever-existing power and diety), that they be inexcusable" (Rom. 1:19). But to discern this by a contemplation of the heavens, earth and sea, is not to "find him out to perfection." They proclaim an ever-existing power, and that this power is superior to "corruptible man;" and is, therefore, incorruptible power; or, as we say, God. But while they proclaim this, they do not reveal the mode of his existence, the place of his throne, his mode of thinking, his character, purpose, and so forth. The wisest of men who have speculated upon these apart from a written revelation, have only become vain in their imaginations; and, though professing to be wise, become fools. They have thought to define God; and in so doing, have imagined that he was such an one as themselves. But all their speculations have been stamped with the seal of his reprobation; for both the Old and New Testaments testify that "the world by wisdom knew him not" (Psa. 14:1, 2; Rom. 3:11).

God delights in stimulating the intellect of his creatures. In revealing himself, therefore, to them, he manifests himself mysteriously. "It is the glory of **Elohim**," says Solomon, "to conceal a word; but it is the glory of kings to search out the word." A word is concealed when it is enigmatically expressed; and it is the glory of those whom God has chosen for his kings in the future government of the world, to search out the wisdom he hath hidden from the wise in their own conceit. "The world by wisdom," saith Paul, "knew not God; . . . but we speak the wisdom of God in a mystery, the hidden, which none of the chiefs of this Aion knew; for had they known, they would have crucified the Lord of glory" (1 Cor. 1:21; 2:7, 8). Paul was sent to turn the Gentiles to the knowledge of the true and living God, and in so doing taught them the mystery which it was the glory of the apostolic proclamation to explain or reveal. Hence their preaching came to be styled, "the revelation of the Mystery," and is alluded to by Paul, who taught "the Gospel which God had promised through his prophets in the Holy Scriptures." In Rom. 16:25, "To him that is of power," says he, "to establish you according to my Gospel and the preaching of Jesus anointed; according to the revelation of a mystery concealed during Aoinian times, but now made manifest, also through the prophetic writings according to the commandment of the God of the Aoin, for obedience of faith made known for all nations; to God only wise, through Jesus anointed, to him be the glory for the Aoins. Amen."

This mystery, which, as we see, was the burden of the apostolic preaching, was a great enigma—an enigma, dramatically, as well as doctrinally, explained. "Without controversy," says Paul, "great is the mystery of godliness—God manifested in flesh, God justified in Spirit, made visible to messengers, preached among nations, believed on in the world, received again to glory" (1 Tim. 3:16).

It would be premature to go into the consideration of these six points of godliness. It is sufficient just now to bear in mind that they exist; and constitute integral parts of God-manifestation as far as at present developed.

We proceed to remark that Paul, as well as Moses, declares, that "there is no other God but one;" for having so said, proceeds to remark: "For though there be that are called gods, whether in the heaven, or upon the earth (as there are gods many and lords many), but to us there is one God, the Father, out of whom are all things, and we for him; and one Lord, Jesus Anointed, through whom are all things, and we through him. Howbeit the knowledge is not in all" (1 Cor. 8:4-7).

Here, then, we have good authority for saying, that in the universe there are many gods and many lords; but that over and above them all is One Supreme, who is styled "the Blessed and Only Sovereign, the King of kings, and the Lord of lords; the only one having deathlessness, inhabiting light unapproachable, whom no one of men hath seen, nor is able to behold" (1 Tim. 6:15). He is God of gods, whose existence be himself admits in saying to Israel, "I am Jehovah, thy **Elohim**. . . . . There shall not be to thee other **Elohim** above me."

Thus far Moses and Paul are in agreement. They both teach One Supreme God, and the existence of others beside; but that these others were not to be made objects of worship by dwellers upon the earth.

Now Jesus of Nazareth is perfectly Mosaic in his teaching upon this subject. When a certain scribe asked him, "Which is the chief commandment above all?" he answered in the words of Moses, so often referred to by the Jews of our day, when disputing the claims of Jesus, saying, "The first of all the commandments is, Hear, O Israel; Jehovah our **Elohim**, is one Jehovah. And thou shalt love Jehovah, thine **Elohim**, with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like: as, Thou shalt love thy neighbor as thyself. There is none other commandments greater than these." "Well, Teacher," said the scribe, "thou hast said the truth; for God is one, and there is no other but of him." (Mark 12:29, 34).

But at this stage of our inquiry it behooves us to pause and to look into the signification of certain words brought before us in these and other passages of the Sacred writings. This is the more necessary, because the names of God which occur in the Bible are not arbitrary sounds; and one of the chief imperfections of the English authorized translation, or rather version, is the slovenly manner in which all the names by which God has been pleased to make himself known to his people, have been rendered, after the fashion of the Septuagint, by the two words, "Lord" and "God."

These words do not convey the ideas of the Spirit in its use of terms. "Lord" is of Saxon origin, and signifies monarch, ruler, governor, something supreme or distinguished. The word to which it answers in the Septuagint and New Testament is **kurios**. Under this word Parkhurst says, "Plutarch informs us, that the name of Cyrus, who in Isa. 44:28; 45:1, is called **koresh**, did in Persic signify the Sun. "This name, then," continues Parkhurst, "seems an evident corruption of the Hebrew word for the sun; and as the sun is manifestly the great ruler in material nature, and the idolators of several nations accordingly worshipped him under the title of **melec**, the King, and **Baal**, the Ruler, Lord, so from the same word may, I think, be deduced the Greek **kuros**, authority, and, **kurios**, lord; and even the word**kuro**, to exist; for it was a heathen tenet, that the sun was self-existent. Thus, for instance, the Orphio Hymn calls him self-born."

But, if this be the radical idea of **kuros**, it fails to represent the meaning of **Ail**, **Eloahh**, **Elohim**, **Shaddai** and **Yekowah**; for all of which it is often, or rather, most frequently, and almost generally, used. The word **Adon**, is properly enough rendered by "Lord," in the singular; but not the other words, for which it should never be used. Elohim, Shaddai and Adonia, are plural names of God, and require terms of the same number to express them.

The common use of "God" in the English language is as little justifiable as that of the word "Lord." "God," in Saxon, signifies good; a meaning which cannot possibly be extracted from any ofthe names recited above. God is indeed good, exclusively so, as we are taught by Jesus himself while in the mortal state. In this sense, he refused to appropriate the word "good," saying to one who styled him so, "Why callest thou me good? No one is good except one, that is God" (Matt. 19:17). Jesus was free from personal transgression, and therefore, in character good; as he did not refer to character, he could only have had reference to nature, or to God as substance. He is good in the sense of being deathless or incorruptibility itself; which, when Jesus refused the term, did not define the nature o fthe Spirit tabernacling therein, was encumbered with. "In me, that is, in my flesh," says Paul, "dwells no good thing." God, then, whether in the sense of moral, or of material goodness, while it is a term expressive of the truth, is not a translation of any of the words before us; and when used in their stead, leaves the mind in the dark concerning the things they were intended to convey.

To Mechizedec and Abram the alone Good One was known as **Ail Elyon**, Most High Ail, which teaches by implacation that there were **Ailim** of inferior rank, station and power. Melchizedec, King of Jerusalem, was the priest of the Highest Ail, whom he understood and proclaimed to be konai, Possessor of the Heavens and Earth. In Gen. 14:22. Abram is made, by transcribers, to call the Most High Ail by the name **Yehoway**; though we are expressly told in Exod. 6:3, that Abraham did not know him by that name. He knew Ail, and he knew **Shaddai**; but with any superior or divine being of the name Jehovah he had no acquaintance. The name has no doubt been substituted for **Abon**, Lord or Ruler, which the Most High is by virtue of his being the owner, or sole proprietor, of the heavens and earth. The use of the word **Jehovah** is evidence that Genesis was compiled at least 430 years after the events of chapter 15.

Abram. the Hebrew, spoke the language of Moses. This is evident from the narrative, and the name applied to altars and to God by his immediate family. Abraham, Isaac and Jacob all called upon the possessor of the heavens and earth by the word **Ail Shaddai**, which, in Gen. 18:1, he bestowed upon himself, saying, **ani-ail-Shaddai**—"walk before me, and be thou perfect;" and in verse 3, it says, "and **Elohim** talked with him;" and **Ail** told him through **Elohim**, that he would be to him **lai-lohim**, "for Elohim and his seed after him" (Verse 8).

As often as this word **ail** passed before his mind. the idea of power, might, strength, would stand out in bold relief. "It always," says Gesenius, "presented to the Hebrews the idea of strength and power." Nebuchadnezzar is styled in Ex. 31:11. **ail goyim**, the Mighty One of nations; and in Isa. 9:5, Messiah is termed **Ail givbor**, the Mighty Warrior.

Shaddai is plural, and comes from the root **shaddah**. to be strong or powerful. **Shaddai** signifies mighty or powerful ones. Several appeared to Abraham and three of them at one time condescended to partake of his hospitality. Their power is tremendous when they choose to exert it upon the wicked, as in the instance of Sodom and Gomorrah, Admah, and Zeboim, cities of the Plain; but towards "heirs of salvation" they are ministering spirits, beneficent and good (Heb. 1:14, 13:1).

But why were these **Shaddai** so powerful that they could stand by cities, and send them at a word into the abyss profound? Was it by their own power, or by the power of another? By the power of another certainly; even by his power who is higher than they; and who, being possessor of the earth, hath alone the right to lay its cities in heaps, and sweep it with terror and distress. And because this is a fact, therefore, the possessor of the heavens and the earth announced himself to Abraham, Isaac and Jacob as **Ail-Shaddai**, or **THE STRENGTH** of the Powerful Ones, whose might he had witnessed in the destruction of the Plain.

In this sense, namely that of Power Increate, being the strength of creatures formed by it, we find **Ail** associated with other words than **shaddai**. In Gen. 33:20, it is testified that Jacob erected an altar, and called it **Ail Elohai Israel**, rendered in the margin of the English Bible, "God, God of Israel. An altar, **mizbaach**, is a thing to sacrifice or present offerings upon from **zahvach**, to kill, etc. It was regarded as "Most Holy," so that whatever touched the altar was sanctified, or made holy (Exod. 29:37). The blind fools, as Jesus styled the Rabbis of his day, had reversed this, and by making the altar of no account, (Matt. 23:18), destroyed its typical and sanctifying character. In the days of the patriarchs and prophets, the typical altar was temporarily sanctified; but in the days of the apostles, and consequently now also, Jesus is the sanctifier, as Paul teaches in Heb. 2:11, saying, that "Both he that sanctifieth, and they being sanctified are all out of one (Father)." And in Heb. 13:10-13, he plainly identifies Jesus as the sanctifying altar of which none have any right to eat who hold on to the types rejecting the things they shadow forth.

Now Jesus was one and the Father was another. "I can of mine own self," said he, "do nothing." "My doctrine is not mine but his that sent me;" and it is written in the law of Moses, that the testimony of two men is credible. "I am the one who bear witness of myself and the Father who sent me, (the other witness) he beareth witness of me" (John 5:30; 7:16; 8:17, 18). Here then, are two personages. The Father by himself being **Ail**, or power, but when associated with the Son of Man, who, when so associated, was powerful—"anointed with the Holy Spirit and with power—he was **Ail Eloahh**, the Power mediately manifested; the power being one, and the medium of manifestation another **Eloahh**.. "It is in the **Ail** Yahdie power of my hand," said Labon to Jacob, "to harm you; but the **Elohim** of your father forbade it."

Now, the altar erected by Jacob was typical of those referred to in the title he bestowed upon it. When the Spirit descended upon the Apostles, and shone through them holding forth the Word of Life confirmed by power, there were many other **Elohim** in Israel. They were full of power, and therefore full of **Ail**, as Jesus promised they should be, saying, "Ye shall receive power of the Holy Spirit coming upon you" (Acts 1:8). And when Jacob poured oil upon the pillar-stone of Baith-All, he represented this anointing of the **Elohim** of Israel with **All.** The marginal reading of the title of Jacob's altar expresses nothing of this. "God, God of Israel," is an unmeaning phrase; rendered after the Saxon version of "God," it is "Good, Good of Israel!" But with the premises before us, we interpret the altar as typical of the Power of the Powerful Ones of Israel in sacrificial manifestation.

Another word applied to Power Increate, and improperly rendered "Lord," is **Eloahh.** It occurs fifty-six times in the Old Testament, of which forty-one occur in the book of Job. It is used four times in the Psalms; only twice by Moses; once by Isaiah and Solomon; three times in Daniel, and twice in Habbakuk. It is not in all these places applied to the Most High. In Daniel it is applied to that power in the Little Horn's estate, or dominion, which enforces the adoration of "Guardian Saints;" and in Heb. 1:11, **zu kokaho lailoho**—informs us that the Chaldeans shall offend in taking his power for his **Eloahh.** And Job, in speaking of him that provokes Ail, says, in Job 12:6: "Who carries **Eloahh** in his hand," that is, he calls the sword in the hands of the violent, his **eloahh** in the sense of its being his power.—John Thomas, deceased.

OBITUARY

Maud Adams Leische

With sorrow we are called upon to record the death of Sister Maud Adams Liesche, daughter of Bro. and Sister Almus Adams, of Omaha, Nebr. Sister Liesche was born in Gifford, Iowa, January 11, 1883, and died at her home near Omaha, Nebr., November 1, 1915, aged 32 years, 9 months and 20 days. She leaves her husband and four children; her father and mother; six brothers—W. E., Raymond, Glenn, Esco, Leo and Clair; and two sisters, Mrs. Alta Thursh, and Mrs. Elsie Strong, all of Omaha.

Her parents moved to southwestern Nebraska when she was a year old, where they remained until 1901, when they came to Omaha. Here she became the wife of Mr. August Liesche on November 4, 1903. Sister Liesche was a woman of unusually high ideals. Caring but little for the pleasures and attractions of the world, she devoted her time and attention to her family and her church. She was baptized in 1909.

The funeral, which was largely attended, was conducted from her home by the writer, assisted by Bro. W. L. Crowe. The sincere sympathy of all goes out to Bro. and Sister Adams and family, and to the bereaved husband and little ones who are left to weep. G. ELDRED MARSH.

TALKATIVENESS

Talkativeness is utterly ruinous to deep spirituality. The very life of our spirit passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity the soul runs wild in bloom and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity of nominally spiritual persons—of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out in gossip; how a worthless non-essential is argued and disputed over; how the solemn, deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of divine silence in his heart, feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind, and rest in God.

See the evil effects of much talk. First it dissipates the spiritual power. The thought and feelings of the soul are like powder and steam—the more they are condensed, the greater their power. The steam that if properly compressed would drive a train forty miles an hour, if allowed too much expanse would not move it an inch; and so the true action of the heart, if expressed in a few Holy Spirit selected words, will sink into the minds to remain forever, but if dissipated in any rambling conversation, is likely to be of no profit.

Second, it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul life and divine peace beyond our dreams.

Third, loquacity inevitably leads to saying unwise, or unpleasant or unprofitable things. In religious conversations we soon churn up all the cream our souls have in them, and the rest of our talk is pale skim milk, until we get alone with God and feed on his green pastures, until the cream arises again. The Holy Spirit warns us that in the multitude of words there lacketh not sin. It is impossible for even the best of saints to talk beyond a certain point without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and gabby, I must determine to live in constant quietness and humility of heart: I must guard my speech as a sentinel does a fortress, and with all respect for others, I must many a time cease from conversation or withdraw from company to enter into deep communion with my precious Lord. The cure for loquacity must be from within; sometimes by an interior furnace of suffering that burns out the excessive effervescence of the mind, or by an over-mastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties. To walk in the Spirit we must avoid talking for talk's sake, or merely to entertain. To speak effectively we must speak in God's appointed time and in harmony with the indwelling Holy Spirit.—Selected.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 3 26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 26); the immortalization of the righteous (1 Cor. 15:52-55); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in the gospel (Rom. 1:16), repentance (Luke 13: 3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

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THE NATURE OF THE LAMB'S BRIDE.

"And the Lord God said, It is not good that the man should be alone: I will make him an helpmeet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them; and whatsoever the man called every living creature, that was the name thereof. And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for man there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from the man, made he a woman, and brought her unto the man. And the man said, This is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they shall be one flesh" (Gen. 2:18-24).

St. Paul writes in the New Testament: "Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also isthe head of the church, being himself the Savior of the body. Husbands, love your wives, even as Christ also loved the Church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the Word, that he might present the Church to himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies, even as Christ also the Church; because we are members of his body. For this cause shall a man leave his father and mother and shall cleave to his wife; and the twain shall become one flesh. The mystery is great: but I speak in regard of Christ and of the Church" (Eph. 5:22-32).

I will read one more passage: "And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord, our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen bright and pure; for the fine linen is the righteous acts of the saints. And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God" (Rev. 19:5-9).

You see the close connection between these passages: they all speak of one thing, that most holy relationship in human life which binds together man and wife. Ifthere be any type and antitype in the Bible, then Adam and Eve are the type of Christ and his church.

All human relationships are types,

and so are relationships in nature, e. g., the vine and the branches. The parables of our Lord Jesus Christ were not invented by him, but were laid up for us in nature by the Father and the Son. Thus things of earth speak to those who have open ears, and show to open eyes God's meaning behind them all. The earthly will vanish away; all that can be shaken will be shaken (Heb. 7: 26-28), that the things behind them, which cannot be shaken may appear. "The things which are seen are temporal," they shall pass away; "but the things which are not seen are eternal," they shall never pass away (2 Cor. 4:18).

Looking closer into the first portion taken from Gen. 2, you will see God had a double purpose in making the whole creation pass in review before its king. First, the Lord God said, "It is not good that the man should be alone." But there was no companion meet for Adam, able to respond to him.

A human being needs one answering to him, capable of fellowship with him

in mind and heart, in views and prospects; some one who can thoroughly understand him and share his interests. A wife is neither a servant nor a slave, but a companion. Adam himself must seek and choose the companion who is to share his life.

One of the deepest needs of the human heart is to find in Christ the only heart which can fully answer its longings for what is pure and noble, and deliver it from what is impure and ignoble.

God's second purpose in bringing all creation before Adam was that, even if he should fail to find his meet companion, he should at least take possession of his kingdom. When the Lord Jesus Christ met Peter, he bore the name of Simon, which man had given him. Jesus, with one look sounded the man, and took possession of him. A true name can be given only by one who sees through and through. A name which does not represent character is

A false name.

Jesus gave Simon his true name: "Thou shalt be called Peter; however weak and uncertain thy character may be, I will prove my Divine power to make thee a man of rock; thou shalt be Peter." Before the Fall, Adam was confirmed in his position as king by the very fact that, with one look, he was able to understand the deepest meaning of God in the creation of everything. Fowl or beast or whatever it was, he named it according to what it was, and thus took possession of it. Therefore, his guilt and his fall were so deep, because he let himself be induced by his own subject, of which he had taken possession by naming it, to discuss God's command. At that moment he threw away his gift of ruling power, and became subject to the serpent over which God had given him dominion.

Adam sought in vain; throughout his kingdom there was not found an help meet for him. And if the first Adam turned away with horror from the very thought of associating with himself any created being of another order than himself, unable to share his life, do you think the second Adam would be content to associate with himself a being who is not of his own order and nature?

If it was the Apostle Paul's ambition to present the Church as "a chaste virgin" to Christ, do you think the Holy Ghost would be content to take the Church as she is, and offer her to Christ? Paul's ministry failed to bring out in the Church the full divine character, do you think that death will do more than the Holy Ghost was able to do through the blood of Christ and the Word of God, ministered by such a man as Paul?

Never ,brothers; but our God can wait. He could not raise up Israel as a whole to the standard of his calling: "I am a husband unto you (Jer. 3:14); I have chosen you out of all the nations to enter into a special covenant with you" (we see the Old Testament uses the word "adultery" in speaking of his people's sin). Well, the Lord will show, in coming ages, that his gifts and calling are without repentance (Rom. 11:29). If the people of Israel as a whole, failed him, and he was still faithful to a remnant, do you think that if, in this time of parenthesis, the Church also fails him, he will forsake the Church altogether? Never. But the Lord will not treat her as a servant or a slave, he will always respect her freedom: "Stir not up, nor awaken love, until it (or she) please" (Cant.2:7; 3:5; 8:4).

He cannot wed a Bride who must be forced to follow Him.

Let us carefully follow Holy Scripture in all this. I am sure there are already firstfruits, a cloud of witnesses, true members of the Church and of the Bride who have been waiting through centuries and ages, till the last member is made ready, and the Holy Ghost has succeeded—and he will succeed—in carrying some at last straight to the throne .to be the first sheaf of the great harvest (Lev. 23:10).

Jesus Christ has been "made unto us Wisdom from God; both Righteousness, Sanctification and Redemption" (1 Cor. 1-30 marg.), that our spirit, soul and body may be sanctified through and through, in such a way that God may be justified before the universe, in carrying straight to glory, without dying, those who have been made ready for the coming of Christ. Even the longing after sanctification becomes a miserable thing when it leads to nothing further. It is like a helmet without a spike, or a soldier without a helmet. The helmet is the hope of salvation; a salvation which is yet to come (compare Eph. 6:17 and 1 Thess. 5:8). Christ will "appear a second time . . . to them that wait for him, unto salvation," that salvation, "the redemption of the body," of which Rom. 8:23 speaks.

You think, perhaps, you may return to the same condition as man was in before the Fall? The Lord never brings a Chirstian, through restoration, to the point where he was before, but deeper down and higher up; a ploughman does not turn always in the same furrow. The problem of restoration is wonderfully deeper than we can understand or conceive. In all your longings for purification and sanctification, you turn in a circle, so long as you seek to find satisfaction in your progress. Have you fully discerned the glorious prospect that we are called, justified, sanctified and glorified, not for ourselves, but because

One is waiting for a companion made meet for Him?

For this he suffered and died.

No angel or archangel was meet to be his companion; she must be taken out of himself. He took on him our flesh, our human nature, that God might be glorified in raising man out of the human into his Divine nature. "He hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the Divine nature" (2 Pet 1:4). "His divine power hath granted unto us all things that pertain unto life and godliness," that we, who are by our first nature a daughter of earth, may become a daughter of heaven, in whom the King of kings may recognize his heir-meet.

I own that if the son of an emperor should cast his eyes upon a girl of lower social rank, her first thought would be: "Do you deceive me?" Afterwards she might be puzzled: "Why should he think of me? But then she might consider his character, and if she came to the conclusion that he was true, and in full possession of his senses, after the first intoxication of the glory of such a position, the consciousness would dawn upon her that such a man had chosen her, and this would for ever purify her horizon, and separate her from all which she had clung hitherto. She would have but one thought—to answer the expectations of him who called her. Believing that he would raise her to his own level, the question of her position would disappear before that other question: "Can I so love him that he may not be disappointed in me: can I answer the expectation of such a man?" "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King desire thy beauty" (Ps. 45:10).

Has that vision, "The King claims me for himself," ever risen on your horizon? And can you continue to pursue your own interests even in God's service? Can you still yield to murmuring, strife and ambition? Can you have a thought which is not for him, or which unfits you to be a member of the Bride of the Lamb. Jacob served seven years for a wife, "and they seemed to him but a few days, for the love he had to her" (Gen. 29:29). King Jesus gave his life for his Bride; is it too much for him to expect of you that

You should purify yourself for His Sake?

You do not find it a ceaseless necessity to purify yourself from everything which the Spirit shows you to be wrong or unnecessary that you may be-

come pure in your own eyes; it is simply because you have understood the divine call to be a member of the Bride. Because Christ cannot associate to himself a bride who does not fully bear his own image, he will take you from crucible to crucible until he sees himself in you. "The woman is the glory ofthe man" (1 Cor. 11:7), the Bride isthe glory of Christ. More fully, from day to day the character of Jesus Christ comes out in her, and the human gives way to the divine. As the living creatures above cannot cease, night or day, saying, "Holy, holy, holy, is the Lord God, the Almighty" (Rev. 4:8), so the Bride by her whole life says uninterruptedly, in unison with the Spirit, "Come" (Rev. 17:17).

Must the Lord Jesus be still kept waiting age after age; or, do you think he will at last decide to come whatever may be the state of his Church? No, my brethren, the Holy spirit is faithful; he will succeed in forming a Bride acceptable to Christ, to the glory of God the Father.

And do you know that the whole universe is waiting for this? The whole creation is groaning and travailing in pain together, waiting for the revealing of the sons of God (Rom. 8:19-23). Many will come from the east and from the west, from the north and from the south, while children of the kingdom shall be shut out: "The last shall be first and the first shall be last." If the Church should not awake, the creation itself by its groaning would stand accuser against a Church that would rise to her high calling. The whole creation is in earnest expectation, waiting for the manifestation of the sons of God; and shall those sons of God continue to lead a miserable Christian life, in which the human and Divine are mingled, which can never satisfy the Lord, and which hinders the Spirit's ministry in its highest and central object?

The whole universe is in suspense, but it shall not wait in vain. A Bride shall be presented to him, blameless even in his flaming eyes, and shall enter the Father's house, where she shall be with him forever and ever in the most holy place, "in the midst of the Throne."—O. S.

MOSAIC AND NAZARENE TEACHING CONCERNING GOD—Concluded.

Moses and the Prophets teach One self-existent, supreme fountain of Power, Ail, who is Spirit, and self-named "I Shall Be," or Jehovah; that this ONE JEHOVAH-SPIRIT POWER is "God" in the highest sense, and constitutes the "Godhead," or Father in Heaven; that is the Springhead of many streams, or rivers of spirit which assumes organic forms, according to the will of the Jehovah-Spirit Power, and that when formed after the model, archetype, or pattern presented in His Own Hypostasis or Substance, they become Spirit-Elohim, or Sons of God; and are Spirit, because "born of the Spirit," emanations of the formative Spirit being out of him. The Spirit-Elohim are also "God;" nevertheless they are created. They are formed out of and by that which is uncreated. They are Spirit-Forms, the substance of which (spirit) is eternal; while the forms are from a beginning. Each one is a God, in the sense of partaking of the Divine Nature, and being therefore, a Son of God.

Now if we understand this, we shall be able to discern the force and beauty of the expression, **Jehovah-Elohim**, which occurs frequently in the Hebrew Scriptures. Jehovah is the name of the Uncreated Power, Elohim, the organizations of that Power after its Image and Likeness whether they belong to the sun, moon and stars of the universe, or to Israel. Hence also the beauty and fulness of the phrase, "I am the Mighty Ones, that formed the earth and made it—I, Jehovah, and none beside"—ani-hu ha-elohim; ani yehowah.

If we comprehend this multiplication and manifestation of Divine Unity, many obscure passages in the English Version of Moses and the Prophets are easy to be understood; and the mind is prepared to understand the otherwise abtruse teaching of Jesus and the Apostles concerning "God." And I would here remark, that in making a new translation of the Scriptures into English, the original words, misrepresented in the Common Version by the Anglo-Saxon words "Lord" and "God," should be left untranslated, but printed at the beginning of the book, a literal definition of the words be given, without regard to "theology," or "plurals of majesty or excellence." The English reader might then be able to perceive how no man has seen God at any time; and yet that Jacob had a personal encounter and wrestle with God; and that Moses talked with him face to face.

When then, we read, "And God said, Let us make man in our image, after our likeness," we find Moses teaching the contemporary existence of a plurality of Gods before the creation of man; but we do not, therefore, find him teaching a plurality of Eternities in One Eternity, or Three Gods in One Godhead. This is the notion, not of Moses and the Prophets, who positively declared the contrary; but the crochet of the Old Man of the Flesh, who, professing to be wise, became a fool, "and changed the truth concerning God into a lie." Paul and Moses agreed in this, as we have shown before, saying, "There be that are called gods, whether in heaven or in earth, as there be gods many and lords many." There is consequently no room for dispute on this point. Paul affirms the plurality of gods, and Moses shows that they existed before the creation of man.

But then, both Paul and Moses teach that there is One who is supreme over them all. This is Ail who created them, and who is alone to be an object of adoration, not with the blank amazement of superstition; but of an adoration in an earnest belief of his promises, and willing and loving obedience to his commands. Of this supreme God it is, that Paul says, "There is none other God but one." He is the only Head of the Universe, who will permit none to take precedence of himself in the affection and adoration of his creatures. He does not, however, manifest himself to all the intelligences who reside in the sun, moon, stars, and earth, through the same medium. To us on earth he presents himself, not through Gabriel, but through Jesus as the medium of manifestation,—incipient manifestation, for the manifestation is not yet complete,—"To us there is but one God the Father, out of whom are all things, and we for him; and One Lord Jesus Anointed, on account of whom are all things, and we through him."

Down to the third verse of the second chapter of Genesis, the creation of all things is affirmed of "God," that is, of Elohim or gods. But from the fourth verse to the end of the third chapter, where the Divine power is mentioned, it is not simply "God," but "Lord God," that is, Jehovah Elohim. The Common Version would merely indicate by prefixing Lord to God, that the Lord God and the supreme God. But if this were admitted, we should be unable to reconcile the saying of John and Jesus and Paul, who all declare that "no man hath seen God at any time" (John 1:18; 6:46; 2 Tim 6:16). Now Adam and Eve saw and conversed with the Lord God; and multitudes saw Jesus. But, we remark, that "Lord God" is not used by Moses to express Power Increate Unveiled, or Ail; but as a word-combination synonymous with "Spirit of God" of Gen. 1:2, or literally Ruach Elohim, Spirit of Gods, or Mighty Ones—the One Spirit veiled in the Mighty Ones through whom he made all that was made.

This Spirit was the Father-Spirit, but what was his Name? This was not known until 2163 years after the creation. Adam, Enoch, Noah, Shem, Abraham, Isaac and Jacob, were all unacquainted with the Name of the Spirit. "I was apparent," said the Spirit, "to Abraham, to Isaac, and to Jacob as Ail Shaddai; but my name, Ieue, was not known to them." This name consists of four letters printed in small capitals, and styled in Hebrew yod, hay, wav. It is sometimes styled the quadriliteral name, because it consists of four letters. The pronunciation of these letters does not affect the meaning of the word. Jehovah is the pronunciation authorized by the Masorites, who from superstitious motives, declined to mention the name according to its true pronunciation. It is doubtful whether in Exod. 6:3, the name was originally written, for we find in chapter 3:14. it is written Aeia, which without the points may be pronounced, aya, with the English sound of a. The probability is that the Masorites have substituted Ieue all throughthe Bible for Aeia. Be this as it may, the latter word is the name, three times used in Exod. 3:14, which the Spirit conferred upon himself. In his address to the Sanhedrin, Stephen told them that "there appeared to Moses in the wilderness of Mount Sinai, an Angel of the Lord in a flame of fire in a bush; that that the Voice of the Lord came to him, saying, I am the God of thy fathers" (Acts 7:30). This was a Spirit-Manifestation. The Messenger was a Spirit—a Son of Power—but not the Supreme Power, "whom no man hath seen at any time;" but an organized spirit body through whom the Supreme Power by his Spirit conversed with Moses; and with whom he was veiled. The words of the messenger were the Voice of the Spirit that came to Moses; so that when we read what was spoken, we do not read the words of the angel, but the declaration of the Spirit by whom he was angelized, or sent with a message.

Moses was commanded to return to Egypt, from which he had fled forty years before, and to go to his oppressed countrymen, and tell them that "the Elohim of their fathers" had sent him to deliver them from the power of Pharoah. Though they served the gods of the Egyptians, they had not forgotten their own history. They would remember the three Elohim that visited Abraham and partook of his hospitality (Gen 18:1-5), and which is termed "Jehovah appearing to him." They would not have forgotten about their departure to Sodom, and how Lot invited two of them to sojourn with him, saying, "My lords, turn in, I pray you;" and how they said, "Jehovah hath sent us to destroy Sodom." The vision of Jacob's Ladder was not forgotten; in which he saw angels of Elohim—messengers sent of Elohim—of their number, and above them all, at the top of the ladder, Jehovah; and he said, "I am the Elohim of Abraham thy father, and the Elohim of Isaac" (Gen. 28:13). They would remember this, and consequently not be ignorant of the existence of a plurality of Mighty Ones. But these Mighty Ones were not the Mighty Ones of Abraham, Isaac and Jacob; they were only the official spirits who performed service for them as heirs of salvation; for he that stood at the top of the ladder, above all the ascending and descending Elohim, said, aui Yehowah, Elohai Avrahhaham, "I Jehovah Elohim of Abraham." Moses knew that they were acquainted with the many Mighty Ones of their history; and that consequently, if he should present himself to them as a messenger of Elohim, they would say to him, "What is his name?" As if they should say, "We have heard of many gods, what is the name of him who sends you?" As Joshua says, they were worshippers of other Gods than Jehovah at the time Moses went to them; Moses was aware of that, and therefore felt the importance of being made acquainted with the name of Him who sent him, that he might be able to answer their question should they ask it.

Under these circumstances the Spirit imposed upon himself a name, and embodied it in a Memorial, by which he was to be known henceforth. Some 430 years before, he had said to Abraham, ani All Shaddai, "I the strength of the Mighty Ones (Gen. 17:1): i. e., All those Mighty Ones of whom you have heard, who were engaged in forming the heavens and the earth: and who recently confounded the speech of all the earth, and are about soon to overwhelm Sodom and Gomorrah—I am the Power by whose spirit they did it all; therefore, "walk before Me, and be thou perfect."

This was a great principle established in the minds of Abraham, Isaac, Jacob and Moses—that it mattered not how many Mighty Ones they might see, or have interviews with, they were not objects of worship for them; but were themselves Created Powers, whose existence, glory and might, were all of Him, the Uncreated and Eternal Spirit. They, then, were not the Elohim of Abraham, Isaac and Jacob.--The Spirit claimed this for his individual self. Not that there were one, two, three, or a multitude of Elohim of Abraham then actually existent in the Spirit or Godhead; but, it was the pleasure of the Eternal Spirit, that there should at a future period be a multitude of Abrahamic Elohim, who shall constitute a Divine Family; and not a whit inferior to "the Sons of the Dawn, the Sons of God," who shouted for joy when they beheld the result of the worders of the Creation-Week. Hence, the Eternal Spirit, in imposing upon himself a name, selected a word which should point towards this wonderful future Manifestation of Spirit. There had been previous manifestations of spirit; and the then already existent Elohim were its fruit. But now a new manifestation was predetermined—a manifestation of Elohim, or Sons of God, out of human flesh and spirit.

With reference to this, "Elohim said to Moses," i. e., they who delivered the words of the spirit; the Eternal Spirit sent them to say for him, "I shall be who I shall be: tell Israel I shall be has sent me, Moses, unto you. I shall be the Mighty Ones of your fathers, the Mighty Ones of Isaac, and the Mighty Ones of Jacob; this is My Name for an Olahm (Aion, or Millennium), and this My Memorial for a generation of the race" (Exod. 3.13, 15).

The memorial in its simplest form is ehyeh asher ehyeh, "I shall be who I shall be." Asher, "who," the relative pronoun in this memorial, is both singular and plural, masculine and feminine. It will, therefore, stand for "ten thousand times ten thousand," as well as for two or three. The other two words of the memorial are the first person singular, future tense of the verb "hayah," "to be." In this memorial, the Eternal Spirit is the "I," and the Elohim of Abraham, Isaac and Jacob, are the "who," of whom it is memorialized they "shall be." The reader will observe that it is not "I shall be who tihyenah they shall be;" for, although "who" refers to a plurality, that plurality when developed, is but the manifestation of the One Eternal Spirit.

When this Spirit-Manifestation is developed, is constitutes "the Name for an Olahm." The word "olahm" signifies anything hidden. The Name is multitudinous, embracing "ten thousand times ten thousand, andthousands of thousands" (Dan. 7:10; Rev. 5:11). At the head of whom is he who is "altogether lovely" (Cant. 5:16): nevertheless, all One Spirit, out of whom and for whom "they are manifested."

This Name was not apocalypsed or revealed in the Mosaic Olahm. It was verbally defined, and in that definition we find "Name" and "Glory" used synonymously. Moses said, "I beseech thee show me Thy Glory;" and the Spirit replied, "I will make all my goodness pass before thee; but canst not see my face; for there shall no man see me and live" (Exod. 33:18, 20). Glory and Goodness in Spirit-organization constitute the Name of Ehyeh. It was verbally proclaimed in the words, "Ehyeh or Jehovah, Jehovah Ail, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will not clear (the disobedient), visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and fourth" (Exod. 34:6). "Thou shalt worship for ail no other; for Jehovah, whose Name is Jealous, a jealous Ail is he" (ver. 14). In passing, we would remark, that this Jealous Name was presented in vision to Ezekiel, in whose writings it is styled, "the Image of Jealousy"—"the Glory of the Elohim of Israel" (Ezek. 8:3, 4).

In Exod. 24:10, Moses tells us, at least the Common Version does, that he and seventy-three others "saw the God of Israel." We should err, however, if we supposed that he meant Ail, the Uncreated Spirit; "no man can see him and live." He says, they saw "the Elohim of Israel"—depositories and embodiments of the Eternal Spirit who shone out in glory in the presence of the Elders. The appearance under the feet of the Elohim, whose feet were also the feet of the Spirit, and therefore, styled "His feet, was as it were a paved work of a sapphirestone, and as it were the body of heaven for clearness." The whole was a Spirit-Manifestation, and illustrative of what is yet to appear in the midst of Israel, when the Elohim of Abraham, constituting the Name of Ehyeh, shall be apocalpsed on Mount Zion.

This was precisely the relation of things before the formation of the Adams, first and second. Before Adam the First, there were thousands of Elohim, yet only one Eternal Spirit. The Name of those thousands was not Ehyeh, or Shall Be; but, as implied elsewhere, Howeh, we-Howeh, "He is and He was," as manifested in the "multitude of the Heavenly Host," was praised, in having glory ascribed to Him in the highest heavens" (Luke 2:13, 14).

In regard to a Name being representative of a multitude, we may refer the reader to the fact, that the Name of Ehyeh is even now comprehensive of all the Saints, living and dead; for every one who believes the promises, and the things concerning Jesus; and is immersed into the Name of the Father, and of the Son, and of the Holy Spirit, is "in God the Father and in the Lord Jesus Anointed" (1 Thess. 1:1), and Christ is in him by faith (Eph. 3:17). He is thus "in the name" which is named upon him, and of the Elohim elect, "waiting for the adoption, or redemption of the body," which results in "the manifestation of the Sons of God," at the Olahm, for which they are prepared.—JOHN THOMAS, Deceased.

THE BEAUTY LOVER'S CREED

"I believe in beauty as the manifestation of triumphant life. I believe in looking for beauty everywhere, watching for it, searching for it in the great and in the small, in the unusual and in the commonplace things of this wonderful world. I believe in working for beauty always, planning for it, trying for it in the making of all that has to be made and in the doing of all that has to be done. I believe in living the beautiful live, a life in right relation to the lives of others and in harmony with the eternally unfolding life of God."—Henry Turner Bailey.

There are families who endure miseries untold because they live beyond their means, because they wish to dress and visit and entertain as neighbors do who have tenfold their income. Of this narrow and vulgar ambition a brood of sordid and unwholesome things are born. It is impossible that children shall develop symmetry of character in houses where life is a frantic struggle to appear as grandly as the occupants of the next one appear, the grander being all tinsel and vain show.

Unfaithfulness, evasion of duty, sloth and self-indulgence are everywhere the foes of happiness, and nowhere more surely than in the family. They are largely caused in the home circle by the unfair depreciation so frequently cast upon the share of labor that belongs to the wife and mother. Work that is undervalued or condemned is seldom done in the best manner, and so long as we measure the worth of labor only by the money that it will bring we can not expect to see the best possibilities of the family life realized.

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EDITORIAL

Good achieved with labor remains when the labor is forgotten. Pleasure attained by evil is soon forgotten, while the evil remains.

You and your company are sure to assimilate. Therefore be particular and exclusive. "He that walketh with wise men shall be wise."

It is something to "study to be quiet and mind your own business." Not a very high attainment, surely—but too high for some in all ages.

It is amazing how enthusiastic a man becomes "in duty to myself," and how apathetic he is when it is a question of duty to God and neighbor.

"The soul of the sluggard desireth, and hath nothing." His desire "killeth him!" Why? Because "his hands refuse to labor" (Prov. 13:4; 21:25).

Popular faith is the prostration of reason before the throne of superstition. Bible faith is the hearty belief, the joyful reception, the childlike submission to the attested word of God.

The term "dragoon" (British cavalry) is derived from the Roman **draconarii**, who bore lances ornamented with the figure of a dragon, and were trained to fight both on horseback and on foot.—Fonblanque.

Divine mercy, surpassing the mind of man to conceive, is offered to us by the favor of God through Jesus Christ our Lord. Thanks be to God for his unspeakable gift. Let us gratefully accept it, and escape the reproach incurred by the Jews when Paul and Barnabas said: "Seeing ye judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." "Let him that is athirst come, and whosoever will let him take the water of life freely."

Brief articles—how scarce they are! You read the concise articles; you enjoy the brief compositions; and you rarely read the long ones, except in part. Others do as you do. If you want your writings read, enjoyed and appreciated, be brief. Go right to the heart of your subject the first stroke. Do not say you are beginning your article—begin; do not say you are concluding it—conclude. With introductory and concluding surplusage omitted, you will soon learn the art of brevity. Brethren, you can not write too many articles for The Restitution, but you can write them too long.

In orthodox churches "long prayers" (Mk. 12:4) are in fashion. Short prayers, however, are more appreciated, and—a very weighty consideration—they are scriptural. When our Master taught his disciples to pray he stated all our temporal and spiritual needs in a few choice sentences, and then said "Amen" (Matt. 6:13). When confronted by sudden danger of drowning Peter made a prayer for his deliverance in this short request, "Lord, save me" (Matt. 14:30). Had he made a long-drawn-out prayer like a preacher of today he would have drowned before he reached the "Amen."

THE GOOD AND TRUE

All through human society good is the most effective instrument with which to conquer evil. Not destruction, but fulfillment, should be our effort. How shall we correct poor and unfaithful labor? By infusing the desire for excellence. How shall we allay discord? By nourishing and developing the germs of love that lie dormant. How shall we cure the faults and follies that we carry about with us in our own characters? By welcoming and nourisihng the opposite virtues which have been neglected. By cultivating an interest in things that are higher we lose the taste for the lower, and by giving everywhere and always our loyal adherence to the good and true and pure we may conquer and outgrow the evil, the false and the corrupt.

THE WIND AND THE HOLY SPIRIT

In a sermon by Dr. James Stalker he gives three reasons why Jesus compared the Holy Spirit

to the wind: (1) It bloweth where it listeth; (2) thou hearest the sound thereof; (3) thou canst not tell whence it cometh and whither it goeth. The whole sermon is to show that these also are characteristics of the Holy Spirit. But Jesus did not say, "So is it with the Holy Spirit." What he said was, "So is everyone that is born of the Spirit."

Is not this inference of Dr. Stalker a perversion of his text? Is it not an error in exegesis that has made a great amount of mischief? Does it not lead to the theory that the operation of the spirits is lawless, arbitrary and uncertain? Has it not served to excuse a great many people who wait for the spirit to "move" before they do God's will?

"THEY PROFESS THAT THEY KNOW GOD"
(Titus 1:16)

Professors are not always possessors. You may profess to a be a Christian without possessing Christ. You may have religion apart from regeneration. You may have a "name to live" (Rev. 3:1) and yet "have no life in you" (John 6:53). It is counted respectable to "go to church," to make "a religious profession," to be a nominal Christian, and at the same time indulge in all the pleasures, pastimes and frivolities of the world. To "the sacrament" one day and to the race course the next; to take "holy communion" in the morning, and play golf or cards later; to attend "divine worship" one part of the Lord's day, and go to the theater the other. Such is the popular Christianity of the hour, and it finds ready acceptance with the crowd. But is it of God? Does it please him? Is it real? God hates shams. He disavows religious formality; it is abomination in his sight" (Prov. 15:8; Isa. 1:3). Hypocricy and empty profession meet his withering curse (Matt. 23:23-25), and must yet know his wrath (Rom. 1:18). Reader, make sure your religion is real.

DOING ONE'S BEST

"When a person is urged to accept Christ," writes Milford W. Foshay, "the excuse is often made, 'Oh, I am afraid I can not hold out,' or 'No, I'm not yeady to yet. When I join the church I'm not going to do as lots of Christians I know do. When I go into it I'm going into it for all it is worth!"

Quite right. But when we say, "Come on, then," he does not, and we begin to fear that his position is taken as an excuse only, even if it is a true principle. That each one should do his best when he accepts Christ goes without saying; but that a person should wait until he is sure he can live a faultless life is assuming something that God does not require. The Lord is ready to accept the real intent of the heart to live aright, and toward that perfection for which we should strive he has promised his help.

Moreover, he has promised his assistance to enable us to hold out while we are striving. "I will never leave thee nor forsake thee." The best anyone can do is acceptable with God. Paul gives this as a principle of Christian service: "For if there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not." And Jesus said, "She hath done what she could." He who strives to serve God with a pure heart may be sure that the character of the outward service will be acceptable.

THE GOSPEL OF THE KINGDOM THE ONLY TRUE GOSPEL

I. The Gospel.

1. The word "gospel" comes originally from "godspel," "god" being an Anglo-Saxon adjective for "good" and "spell" meaning "news." The gospel, then, is good news, or "glad tidings" (Luke 8:1).

2. The gospel is variously described in the New Testament as "The gospel of God" (1), "The gospel of Christ" (2), and "The gospel of peace and salvation" (3).

(1) 1 Thess 2:8; Rom. 1:1 2 Cor. 11:17; 1 Tim. 1:11; 1 Pet. 4:7.
(2) Rom. 1:16; Gal. 1:7.
(3) Eph. 1:13; 6:15.

3. The gospel has been preached to Abraham (1), to the antediluvians (2), to the Israelites in the wilderness (3), to the contemporaries of David (4), to the contemporaries of John the Baptist (5), and to the house of Israel before the death of Jesus Christ (6).

(1) Gal. 3:8.
(2) 1 Pet. 4:6; 2 Pet. 2:5.
(3) Heb. 4:1, 2.
(4) Heb. 4:7.
(5) Mark 1:1; Luke 16:16.
(6) Luke 4:16-22; Mark 1:14; Luke 20:1.

Memory verse: "He taught he people in the temple, and preached the gospel" (Luke 20:1).

4. God has conditioned our salvation upon hearing (1), believing (2), and obeying (3) the gospel; understanding by "the gospel" "the things" reaveled by the "spirit of Christ in the prophets," as well as "the things which are now reported unto us by them that have preached the gospel unto us with the Holy Spirt sent down from heaven" (4).

(1) Deut. 30:10-20; Rom. 10:5-17.
(2) 1 Cor. 1:21; 15:1, 2; Mark 16:15, 16; Rom. 1:16.
(3) 1 Pet. 1:22-25.
(4) 1 Pet. 1:9-12.

II. "The Gospel of the Kingdom."

1. The gospel consists of "the things concerning the kingdom of God, and the name of Jesus Christ" (Mark 1:14; Luke 4:18, 43; 8:1; 9:2, 6; Acts 8:12; 19:8; 20:25; 28:23, 30, 31).

Memory verse: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

2. To receive and believe Christ's teachings is to receive and believe God; to reject Christ is to reject his Father who sent him (1). From the beginning of Christ's ministry in Nazareth, where "he had been brought up," to his death on the cross, he preached "the gospel of the kingdom of God" (2).

(1) Matt. 10:40; John 12:44; 15:23; 1 John 2:23; 2 John 9.
(2) Matt. 4:23; 9:35; Mark 1:14; Luke 4:18, 43; 8:1; 9:2, 6, 59.

3. After Christ's resurrection he remained on earth forty days before he ascended to heaven.

He spent this sacred time with his disciples in "speaking of the things pertaining to the kingdom of God" (Acts 1:3).

4. To receive and believe the teachings of the apostles is to receive and believe the teachings of Christ and his Father; to reject their teachings is to reject both the Father and Son (1). These Christ-ordained, God-endorsed and heaven-approved men who had in plentitude "the spirit of truth," which infallibly led them "into all truth" (2), **also preached "the gospel of the kingdom"** (3).

(1) Matt. 10:40; 18:5; Mark 9:37; Luke 9:48; 10:16; John 13:20; 1 Cor. 8:12; Gal. 4:14.

(2) John 14:17; 15:26; 16:13; 1 John 5:6.

(3) Mark 16:15, 16; Matt. 24:14; Rom. 1:16; Gal. 1:7; Acts 1:8; Col. 1:6, 23.

III. The Gospel of the Kingdom is the Only True Gospel.

1. A double curse has been pronounced against man or angel who shall dare preach "any other gospel," or who shall "pervert" this "gospel of Christ," which is the gospel he preached, namely, "the gospel of the kingdom" (Acts 19:3-10; 20:19-26; Gal. 1:6-9).

Memory verse: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let **him be accursed**" (Gal. 1:8).

COMMUNICATIONS

Dear Restitution:

I am sorry that we are late with our renewal for the dear good paper, and make haste to send same along with 50 cents for a few copies of "A Letter to a Friend." We, my husband and myself, are well pleased with The Restitution, and wish to thank one and all for the many good articles which appear in its pages weekly.

I wish to say the several copies of tracts and sermons, "Denying the Faith," I ordered a while back, came to hand, and we are delighted with all, and will say that all who do not thoroughly understand how an individual is born of water and of the spirit should read the tract entitled "The New Birth," by Dr. J. H. Thomas.

Your sister in hope,

MRS. J. W. DISMUKES.

Bro. Huggins:

Enclosed find post office money order for two dollars, for which please send The Restitution to Mrs. Effie Meloy, who became obedient to the faith recently. For the other dollar please send me ten copies of "A Letter to a Friend."

We certainly enjoyed your sermon, "The Mediation of Christ, and Man's Reconciliation to God." We have just closed a series of meetings here. Bro. Robison will send a report soon.

Your sister, set for the defense of the truth as it is in Jesus,

N. B. ROBISON.

OBITUARY

Louisa Wagoner Moore was born in Fulton County, Ind., August 14, 1842, and was one of a family of eight children, forming one of the pioneer households of the county. She was reared here and spent most of her life in this vicinity, except seven years residence in Wisconsin. She died suddenly on the evening of November 22, 1915, at the age of 73 years, 5 months and 19 days. She was married to David Moore in Fulton County June 3, 1866. To them were born two daughters, one of whom died some years ago.

She was baptized by her brother in the flesh, J. F. Wagoner, our brother in Christ, and pioneer preacher of the Church of God in Indiana, and has lived a patient, consistent life in the hope of the faith in Jesus Christ our Lord.

She leaves her faithful husband, one daughter, two brothers, four sisters, and many other relatives to sense the loss of one who has been a loving companion, a good mother, an affectionate sister and a kind friend.

Funeral services were held from the Church of God in Athens at 10 o'clock a. m. Thursday, November 25, 1915, conducted by the writer. The services were attended by many neighbors and friends, attesting to the esteem in which our sister was held. Burial was made in the Hoover Cemetery, where we laid Sister Moore, sweetly resting till he comes who holds the keys of death and the grave. D. E. VAN VACTOR.

BUILDING ON THE ROCK OR SAND

Berean Bible Study

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock. And everyone that heareth these sayings of mine shall be likened unto a foolish man which built his house upon the sand; and the rain descended, and the winds blew, and beat upon that house; and it fell, and great was the fall of it" (Matt. 7:24-27).

A few years ago the government decided to erect a beautiful building in the city of Cleveland to be known as the "General Postoffice, or Government Building." Engineers made an examination of the site selected. A boring was made through the strata. Many feet below the surface a vein of quicksand was discovered, which seemed to forbid the erection of the building at this particular site. The engineer realized that the building must rest upon a solid and reliable base upon which the foundation may rest. After much toil the rubbish and sand were removed, and a foundation of cement and stone was finally laid, upon which the building was erected, andtoday is admired by thousands, not only because of its beauty, but also its durability.

The words of our text are parts of a discourse Christ addressed to those who professed to be followers of God, but whom Jesus declared to be false prophets, teachers and hypocrites. To impress more deeply the solemn declarations just made, our Lord closed his discourse with a most affecting comparison.

Christ is the Rock, the only sure and tried foundation, on which God is building up the church today. Paul says: "For other foundation can no man lay that that is laid, which is Jesus Christ" (1 Cor. 3:10-15).

Isaiah saw and believed in the efficacy of this foundation stone: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation" (Isaiah 28:16). David says that this stone would be rejected by the builders (Psa. 118:22). Jesus remembered this prophecy, as recorded in Matt. 21:42. Peter had no foolish notions in his head that he was that stone or rock, for he declared that Jesus Christ is that stone, and none other (1 Peter 2:4-8). Paul, in Ephesians 2:20, tells us that thetwelve apostles and the prophets are also stones in this foundation, but that Jesus is the "chief" or cornerstone that holds the building together.

ing together.

In considering the kind of building that God is erecting, and the purpose for which the building is intended, I am led to believe that the scriptures suggest that a pyramidal form of building is intended. Jesus said: "The stone which the builders rejected, the same is become the head of the corner. * * * And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder." The geometrical definition of a pyramid requires that it should have a regular rectilinear base, and plane triangular sides meeting in a point exactly above the center of the base. A building of this character can be complete without the top or "chief cornerstone," which is an exact pyramid itself.

Now notice the apostles and prophets are the foundation stone already laid. Jesus is in heaven at the right hand of the Father. He is the top or "chief cornerstone." Now read Eph. 2:21: "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord." The church is being built up, as Peter says: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:4-9).

Jesus, then, being the top stone, is necessarily "the head." In fact, he is a perfect pyramid; all the lines of the building must meet in him. If they in any way diverge, then the building is not plumb. Beloved, get this thought clear in your mind; our life must conform exactly with his life. Peter says: "For hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21-23).

Peter was always thinking about this rock, this chief cornerstone (Acts 4:10, 11, 12). If you take a good concordance, and under the word "rock" look up all the references, you will be surprised how much the prophets speak of God as being their rock. Today men are building upon the teachings and philosophical reasonings of Plato, Seneca and many others of the ancient philosophers: deists and moralists are trying to build pleasing and beautiful structures. They must fall, for in the day of judgment (Acts 17:31) they will be found to be erected upon sand.

To build successfully we must hear and do the sayings of Jesus. "All things that pertain to life and godliness" are given us "through the knowledge of him that hath called us to glory and virtue." This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). Knowledge of the first principles is necessary before the first steps

can be taken in the Christian life, but that is not all the knowledge required to run successfully the race for the prize of the high calling. "His own glory and virtue," held out before us for admiration and imitation, and the "exceeding great and precious promises," glowingly set forth in his word, operate in us as incentives to persevering effort. Having by his grace in Christ escaped from the corruption that is in the world through desire, there still remains the important work of thorough transformation into the divine likeness. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove (by practice) what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). "So then, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God who worketh in you (when acting obediently to the teachings of God's word), both to will and to do of his good pleasure" (Phil 2:12, 13). "Wherefore, girding up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ, as children of obedience, not fashioning yourselves according to your former desires in the times of your ignorance; but like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy, for I am holy" (1 Peter 13-16).

As Bereans who delight in Bible study, here are a few specific exhortation and commands which we should study diligently: Matt. 5:3-9; 16:24; Rom. 6:11; 12:9-21; 2:28-32; 3:11-18; 13:13, 14; 1 Cor. 6:5-10; 10:20, 21; Gal. 5:19-21; Eph. 5:3-7; James 3:16; 4:1-17.

In conclusion, beloved, let us then take warning by our Lord's solemn admonations and "examine ourselves whether we be in the faith." and whether we have that love without which all other attainments are are nothing (1 Cor. 13). Let us beware of the spirit of our day—infidelity, profligacy and self-righteousness; of a dead faith, a formal profession, a perversion of the gospel. Let none of us imagine that he builds on the one tried foundation who only hears the words of Christ, but does not obey them. Alas, if we do we are building up on the sand as surely as are those who are enemies of the truth as expressed in the gospel. Our edifice may appear to rise fair and magnificent; but it will crumble when we shall need it most. In the day of his appearing our folly will be manifest to all and our eternal ruin complete and final. GEORGE B. ALLDRIDGE.

JEWISH STATE IS RISING IN ASIA

Zionism Making Home for Persecuted Race in Palestine, Says Louis Brandeis.

Washington, D. C., Nov. 18.—"Zionism is a movement to give the Jews more liberty, not less—the liberty to live in the land oftheir birth or adoption or to go to the land of their fathers," said Louis D. Brandeis, eminent Jewish attorney, speaking here of the material and spiritual beginnings and progress ofthe movement to repopulate Palestine with the Hebrew race.

"Zionism," he said, "is not a movement to transport all the Jews in the world to Palestine. That would be impossible. It is not a movement to drive a single Jew to Palestine, nor a movement to wrest the sovereignty of Palestine from the Turks, but a movement to give the Jews a home in the land of their fathers, where Jewish life may be lived.

Jewish "Pilgrims" Blaze Trail.

"For nearly 2,000 years the Jews have longed for a return to Palestine; now Zionism has come to make that dream a reality through the devotion and self-sacrifice of those who were true to their ideal.

"They sought to establish the principles of democracy and social justice for which we of America are striving. They gave women equal rights.

"The Jewish pilgrim fathers, a small body of Russian and Rumania Jews, a generation ago went to Palestine to work out another great contribution to the world's civilization. Many died, and the survivors suffered. At the end of twenty-five years they established the twogreat propositions on which Zionism rests—that Palestine is fit for the modern Jew and the modern Jew is fit for Palestine.

"First came a revival of the ancient Hebrew language; now the language is in the schools, press and on the platform. The school system is almost complete. The opening ofthe first department of the University of Jerusalem was halted by the war.

"They undertook to solve unemployment. The war stopped exports and threw many men out of work. They went forward with public works. The farmers did work which would ultimately add to the value of their farms. Money was loaned to continue industries. Employed workers permitted their wages to be cut, that others might not be totally unemployed. They did all this without the ability to call upon a government for aid.

Land Rented to People.

"A national fund has been estblished, with which land is acquired and added to a national domain, and leased to the settlers at a rent which will not permit of unearned increment.

"I have been told that in Russia and Galicia, where for centuries poverty has been so deep, there are people who pawned their coats to raise money to buy a share in this fund, to help the national ideal."

What Zionism Has Done in Palestine

Colonies and cities built, after much privation, by Jewish emigrants.

Disease largely eliminated, exhausted soil made productive, the ancient Hebrew language revived, a university is on the point of being established, women have equal suffrage, unemployment practically eliminated and proper housing provided.

Co-operation is being perfected with the aid of the central bank, colonists are placed through a national information bureau, and the spirit of Zionism is inspiring the race throughout the world.

Ideals are the engines that draw men up to the higher planes of being. It is from ideals aspirations spring, and it is by them development is produced.

THOUGHTS

Gold is worth no more than the basest of metals when idle or left in the earth.

The diamond sparkles in the dark. So does a true Christian in this benighted world

"Can't" has one more letter than "can," but one dwells in oblivion, the other moves the world.

Triumph and elevation are shown in all their glory and magnitude in the fact that Jesus said: "Hitherto ye have done nothing in my name." And now we do all things in his name.

It is all right of you feel your oats, but not your rye.

Do not be satisfied with a little; do all you can.

God makes his decisions according to quality, not size. This is true, for the little flock are to get the kingdom.

The blind lead the blind into the ditch. Sleepy Christians put the world to sleep. Paul says: "Awake, thou that sleepest!"

Eye salve will do no good to the destroyed organ; it only cures the defective sight.

ALMUS ADAMS.

TWO ESSENTIALS

The essential things which distinguish one individual from another, which give one man a higher place among his fellows and another a lower, are just two. First of all, perseverance, the ability to keep everlastingly at it; and secondly, imagination or vision, the ability to see beyond the present moment, andto understand that the work at hand reaches beyond the present moment, and so is worth while.—Gifford Pinchot.

Feelings can not be summoned or dismissed by a single effort of the will. They spring unbidden, and stay without a welcome. Yet we can so regulate our thoughts, our associations, our reading, our employments as to foster those feelings which in sober moments we approve, and to restrain or gradually subdue those which are injurious. Especially can we, bya positive culture of the reason and judgment, assert and maintain their supremacy.

You can not keep the straight path with a crooked heart. Never.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor

VOLUME 68 AKRON, O., DECEMBER [illegible], 1915 NUMBER [illegible]

"PREACHING THE TRUTH"

A Narrative Reciting the Experiences of a Believer Preaching "the Truth as It Is Jesus."—William Brown.

When Timothy returned to the sitting room he found Doris Hamilton ready to start for home. "What: you ready to go so soon? What is your hurry, Doris?" inquired Timothy.

"Why, Timothy, look at the clock, it is past eleven," replied Doris.

"So it is," said Timothy glancing at the clock, "I will go right out an harness Dick; I will be ready in five minutes."

"No, don't do that Timothy, let's walk tonight, it is a beautiful moonlight night and just ideal for a walk," said Doris.

"That suits me perfectly," said Timothy, "I love a moonlight walk; especially when I have good company; and besides it takes a little longer on foot and gives us more time for conversation."

The young people were soon out on the country road wending their way toward Doris' home. The road to the Hamilton residence took them along the side of one of hills among which the village nestled. The road commanded a splendid view of the valley, every tree and field and housetop of which was now discovered by the clear, soft silvery moonlight, by which also the hills across the valley were clearly outlined. It was one of those nights that make one regret the demands of nature that call upon us from the enjoyment of its soothing insidious influence, to spend the remainder of the night within the walls of our bedchamber. About half a mile from Timothy's home the road descended to a lower level and was cut by a stream over which a bridge was built. The scenery here was entrancing. As one stood upon the bridge and let his vision follow the direction of the stream, he could see far down its course the moonlight gleaming upon the water with here and there the shadow of a tree thrown across the stream.

The scene is one of tranquility and peace. The stillness is broken only by the rippling laughter of the brook; as on contemplates the scene he is impressed as never before with the force of the prophetic statement concerning Jrrusalem. "Behold I will extend peace to her like a river" (Isa. 66:12).

The bridge was a favorite spot with Timothy and Doris; many a pleasant hour they had spent together there, but tonight they were strangely absorbed with other matters. Doris had received an answer to the question which had troubled her; she could not deny the truth of the answer and yet her equanimity was deeply disturbed by the fact that to accept it involved the sacrifice of her most cherished belief. She had purposely asked Timothy to walk home with her so that they could discuss the matter along the way.

Timothy opened the discussion. "Well, Doris, you have had an opportunity to hear Mr. Stephanas tonight," he said, "What do you think of his arguments?"

"Well, to be candid, Timothy, I was deeply impressed by what he said; I searched my memory in vain for an answer to his reasoning. He seemed to leave no ground for one to stand upon. Do you think it possible that these cherished tenets of our faith, which are the heritage handed down to us from past generations, and for which our forefathers shed their blood, do you really think, Timothy, that they are false?"

"I don't like the thought of it, Doris," replied Timothy, "but like you I have been unable to find solid ground to stand upon, and as far as our forefathers are concerned you know, Doris, if we follow our ancestry back far enough we find them steeped in ignorance and superstition. I also was deeply impressed with the thought you have just expressed and have been trying to find an answer to it. I find that the Christians to whom the apostle Peter spoke had a similar experience, for he reminds them that they had been redeemed from "vain conversation received by tradition from their fathers" (1st Peter 1:18). So it is evident that they had to set aside the traditions of their fathers when they accepted the gospel as preached by Peter."

"That is not the only point," replied Doris; "Look at the intelligent people who study and preach our faith and who love and revere the Bible: if what this man has been telling us tonight be true their intelligence has profited them nothing and they are deceived and deluded; do you think such a thing possible, Timothy?"

"What has happened in the past can easily happen again," replied Timothy, "in fact, we find history continually repeating itself. Look at the Apostle Paul before his conversion to Christ, brought up at the feet of Gamaliel, educated in a manner second to none in his day, fully conversant with the Scriptures and yet absolutely deceived and deluded as to their true teaching, full of zeal in his false belief and persecuting those who really knew 'the truth,' and who were for the most part poor, illiterate and despised. You will remember how he was brought to see that his learning and intelligence had profited him nothing as far as finding 'the truth' was concerned; and after his conversion he remarked on a certain occasion that 'it is written—I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent;' and also that 'the world by wisdom knew not God' (1 Cor. 1:19, 21). Speaking of his own countrymen on another occasion he said, 'I bear them witness that they have a zeal of God but not according to knowledge' (Romans 10:2). So you can see, Doris, that it is not a question of intelligence of worldly wisdom, or even zeal; but a question of having a proper understanding of what the scriptures teach."

"Why Timothy, one would almost think you were a disciple of Mr. Stephanas," said Doris.

"No danger of that Doris," said Timothy. "Mr. Stephanas does not want disciples to follow him, he would be highly indignant at the suggestion. I would not be surprised though if he were to succeed in materially changing my views as to what the scriptures teach concerning salvation."

"Do you think it possible, Timothy, that you could ever leave the old church?" asked Doris in a serious tone.

"I think I could, Doris, if I was fully convinced that it as wrong," replied Timothy.

"I am afraid, Timothy, Mr. Stephanas has had an evil influence over you. I feel sure his arguments can be met; I am going to speak to father and ask him to meet this man who is disturbing our religious equanimity and see if he can not put him to silence once and for all. Doris spoke with great earnestness, and determination was clearly read in the expression of her face. By this time they had reached Doris' home and they bid each other good night.

Doris retired with a troubled mind; she seemed to have a premonition of approaching evil. The events of the evening had first pleased and then alarmed her, and now, try as she might, she could not succeed in dismissing the matter from her mind, and not until far into the night did sleep at last put an end to her troubled cogitations.

Next morning Doris appeared at the breakfast table locking a trifle pale. Her mother and her brother, noticing the pallor, inquired anxiously as to how she felt. Doris assured them that there was no cause for alarm, as she felt quite well.

"You were rather late in getting home last night, were you not, Doris?" inquired her father.

"Yes, father, Mr. Stephanas, the blacksmith-preacher, was visiting the Bereas and we had a discussion in which we became so deeply absorbed that we never noticed how time was flying," replied Doris.

"Oh, yes, I remember now, Mrs. Berea told me she expected a visit from this man Stephanas. I went over some of the disputed points with her and pointed out to her some of the weak points in his arguments. I have no doubt he found her well prepared to answer his sophistries," said Mr. Hamilton.

"Well, the fact is," replied Doris, "that neither Mrs. Berea nor any of us could answer his arguments; in fact, they seemed unanswerable; they were composed almost entirely of plain simple statements from the Bible, and to deny them would mean the rejection of the Bible. at least so it seemed to us. At any rate we were like children in his hands; we could only listen while he quoted and explained the scriptures to us."

"Why, Doris, you surprise me! I thought you at least could give a good and sufficient reason for the hope that is within you," said Mrs Hamilton.

"I thought so, too." said Doris, "but this illiterate blacksmith seemed to knock the whole foundation from under us. He overwhelmed us with scripture testimony that seemed plainly to teach just the opposite of what we have always been taught to believe. Mrs. Berea and myself were much troubled over the matter."

"Where was Timothy during this discussion?" inquired Arthur Hamilton, Doris' brother.

"Timothy was there listening with the rest of us," replied Doris.

"Listening, eh? Did he not attempt to answer this man's sophistries?" asked Mr. Hamilton.

"No, father, he made no attempt to answer, and in fact he seemed to be deeply impressed and pleased with the things which he heard," said Doris.

"Nonsense, Doris!" said Mr. Hamilton, "how could a man of Timothy's intelligence and standing in the community be impressed with the dogmatisms of an illiterate blacksmith?"

"It was not his assertions, father," said Doris, "but the testimony of the scriptures, which he brought forward to support his assertion, which seemed to impress Timothy. You know the Berea family are noted for their love of the scriptures, and they have been searching the scriptures to see if these things are so, and the result has been a deep impression that they are true. Timothy told me last night that he would not be surprised if he had to modify his views as to what salvation is and how it is to be obtained. It was a shock to me to hear Timothy talk in that way, and I could not get to sleep for a long time after I retired last night. I made up my mind that I would ask you, father, to come to our rescue and show the fallacy of this man's arguments, for I feel sure he must be wrong and that his arguments can be met, and you are the only one we can turn to with the hope of stemming the tide of this heresy."

The pallor had now disappeared from Doris' face, and in its place was the flush of excitement upon her cheeks; she spoke earnestly, almost appealingly, to her father, and she was quite successful in communicating her fervid interest in the subject to him and the others at the table.

"I shall be glad and shall consider it my duty to do all that I can in the matter. What would you suggest? Shall I give a special course of sermons, or do you think it would be better if I were to talk privately with Timothy?" asked Mr. Hamilton.

"I would suggest, father, that you arrange a debate with Mr. Stephanas and invite the villagers to be present," said Doris.

"What! I debate with an ordinary laymen, an illiterate blacksmith? Surely Doris you would not desire me to lower the dignity of my high office by such a procedure," exclaimed the clergyman.

"I would not desire it, father, if I could see any other way to save Timothy and others from contamination with these heretical doctrines. You see they meet him daily at the shop, where he lays his arguments before them with no one to answer them, and as they are for the most part unlearned in the scriptures the result is an impression is made upon them which they are apt to retain unless something is done to counteract it. Now my theory is that if you meet him in public debate and answer his arguments before the townspeople, the people will be fortified against his reasonings, and his influence will cease."

"Don't you think, father, you could do this for the sake of our old faith and to save some of our people from spiritual destruction?" pleaded Doris.

The old clergyman felt the force of his daughter's logic, and after remaining silent for a moment or two he said: "Well, Doris, it is a great sacrifice of one's dignity to even consider such a thing, but I want to do all I can for my fellow-men; I will consider the matter and let you know later." With this remark he arose and retired to his study.

On the evening following the day on which Doris Hamilton and her father had the conversation at the breakfast table Paul Stephanas, after a hard day's work at the shop, was busily engaged preparing notes for his talk at the schoolhouse Saturday night.

A knock at the door brought Mrs. Stephanas from the kitchen. On opening the door she was surprised to see Timothy Berea, who inquired if Mr. Stephanas was home. Mrs. Stephanas assured him that her husband was home and would be glad to see him. Timothy was ushered into the sitting room where the blacksmith was seated with his Bible open before him, and after the usual salutations Timothy began at once to state the object of his visit.

"You will be surprised," he said. "when I tell you what I have come to see you about; you may not be aware of the fact, but your preaching and your conversations at the forge with those who come into your shop have become a source of alarm to some of our leading church members. They seem to fear that your doctrines will cause some of the weaker members to leave the church and believe the things which you teach."

"I sincerely hope," said Paul, "that not only some of the weaker members, but some of those who are considered 'pillars,' will have their eyes opened to God's everlasting truth, and will have the courage to face any opposition that may come as a result of their acceptance of that truth."

"From your point of view that is quite right," said Timothy, "but still from their viewpoint you can hardly blame them for being somewhat alarmed when they see indications of an undermining influence at work."

"Yes, but all my efforts have been open and above board; I have spoken openly and have invited discussion, and have always stood ready to answer questions as far as I was able to do so," said Paul.

"I quite agree with you, Mr. Stephanas," said Timothy; "you have struck straight out from the shoulder, and I can personally testify that I have felt the force of some of your blows; but what I wish to speak about is this, the religious equanimity of this community has been disturbed by your preaching of what you call 'The Truth,' and a plan has been evolved by which your teaching can be put to the test to see whether it really is 'The Truth;' and I have come tonight to see whether you will agree to the arrangement. To come directly to the point, Mr. Stephanas, it becomes my duty to ask you to engage in a debate upon the doctrinal points you have raised with Mr. Hamilton, the pastor of our village churuch. What do you say?"

Paul Stephanas was so much surprised that he could not for a moment find words to answer; recovering from his surprise, however, he said: "Well, Idon't know, Mr. Berea; you see, I am only a poor mechanic with very little education, while Mr. Hamilton is a learned man, and therefore has a great advantage over me. Would it not be better for me to send for one of our brethren who is better educated and who could meet Mr. Hamilton on more equal ground?"

"I don't think that would do at all," said Timothy; "you are the one concerned in this controversy, and I thing it devolves upon you to support the position you have taken and for you to show that it is scriptural."

"Well," said Paul, "I have no desire to run away, but I believe in giving the truth the best possible chance by putting its best exponent to the front: however, if it must devolve upon me to defend it I will, with God's help, do my best, and I can assure you I am ready in my own humble and unlearned way to give to every man that asketh a reason for the hope that is within me with meekness and fear."

"Past experience," said Timothy, "has led me to believe that you will give a good account of your stewardship. It has been suggested that the debate take place in the schoolhouse next week, beginning Tuesday evening, and to continue as many evenings as may be necessary. However, if you wish more time to prepare we can arrange it for a later date."

"It makes no difference to me," said Paul; "I am ready at any time. What is to be the subject of the discussion?"

"It has been suggested," said Timothy, "that the first night be taken up with the subject of 'The Reward of the Righteous,' the proposition to read: 'Resolved, that the righteous are rewarded by being taken to heaven at death; Mr. Hamilton affirms, Mr. Stephanas denies.'"

"That will suit me very well," said Paul.

"Well, I must hurry over to Mr. Hamilton's and tell him of your acceptance of the arrangement," said Timothy, rising to go. "Have you any suggestion as to a chairman for the evening " he continued as they walked to the door together.

"I can think of no one but yourself, Mr. Berea; you know I have no friends here," said Paul.

"Well, we will see about that later," said Timothy; "good night, and don't forget Tuesday night. The whole village will be there."

Timothy went directly to the Hamilton residence and reported his success in getting Mr. Stephanas to agree to a debate. It was Doris who had requested him to see the blacksmith and make arrangements with him, and her father had reluctantly consented to engage in a public discussion.

That evening arrangements were made to have Timothy preside throughout the debate.

Mr. Hamilton was far from bein enthusiastic about it; he acted like a man who was about to go through an unpleasant experience, which he could find no way to evade. Nevertheless he was determined to do his duty as he saw it plainly before him.

The debate as announced at the schoolhouse on Saturday night, at the close of Paul Stephanas' lecture, which was well attended.

It was also announced on Sunday morning at the village church, after which it became the one great subject of conversation throughout the village.

MEANING OF THE WORD "CONVERSION"

"What is meant by being "born from above?" Jesus said in Matthew : "Except ye be **converted.**" I see the R. V. renders it: "Except ye **turn.**" Wherein is the difference? These two phrases are very significant. They are well worthy of consideration and richly repay it.

(1) The former occurs in the New Testament only in John 3:3, 7; and here the proper rendering is uncertain. It may be either "born again" (A. V.), "born anew" (R. V.)—the meaning stereotyped in the theological term "regeneration," or born from above" (margin of both versions). The ambiguous word is capable of either significance. It bears the latter ("from above," i. e. from heaven) in John 3, 31; 19:11; James 1:17; 3:15, 17; and the latter ("again," "anew," "over again") in Gal. 6:9: "in bondage over again." The divergence is easily understood. The literal meaning of the word is "from above," and its connection determined its significance. Thus, it was used of tracing a river "from its source." and so of doing a thing "over again from the beginning." E.g., in writing his Gospel Luke promises to correct the errors which had crept into the sacred history by "tracing the course of all things accurately from the first" (1:3, R. V.). i.e., going back to the source and following the course of events. So also it is written (Matt. 27:51; Mark 15:38) that "the veil of the temple was rent in twain **from the top** to the bottom." And in the only other passage where John uses the term besides those already quoted, he says that our Lord's seamless coat was "woven **from the top** throughout" (19:2?), i.e., from first to last in one piece. The rendering "born anew" is thus quite legitimate, and it would signify that salvation is a radical and far-reaching work—not merely the repairing of a broken edifice, but its rebuilding from top to bottom; but John's **usus loquenti** rather favors the rendering "born from above." The idea is that salvation is not merely self-reformation, but the coming down of a new life into the soul. It is life that we need, and we cannot originate it, according to the scientific maxim: **omne vivum ex vivo.** It must come from without, from God.

(2) Conversion. This is a useful term expressing an essential truth: nevertheless in its common use it is not a scriptural term, and it will teach us a needful and important lesson if we consider how the word is employed in the New Testament. It is impossible to enter here into a technical discussion. Suffice it to say that the Greek word means simply "turn," and is either transitive or intransitive. Transitively it means "make one turn round and face the other way" (Luke 1:16, 17; James 5:19, 20). It is the word used in Ezek. 34:4 (Greek version) of a shepherd "bringing back" a wandering sheep. Again, it is used transitively of "returning" (Matt. 12:44; 24:18; Luke 2:39), or "wheeling sharply round" (Mark 8:33; Acts 16:19; Rev. 1:12). "Convert" is here a permissible rendering if the word be understood in its proper sense of "turn"; **and the important fact is that the Greek term is never used passively in the New Testament.** That is to say, it means always "turn," never "be turned" or "converted." There are three passages where the Authorized Version has erred by ignoring this. One is Matt. 18:3, where, though the Greek word is indeed passive in form, it is active in meaning—a Middle Passive, as grammarians put it (7:6; 9:22; 16:23). The second passage is Luke 22:32. In neither of these cases is it "conversion" in the popular sense that is meant, since our Lord is speaking to the Apostles. They were already "converted," but they had taken the wrong road, and they needed to "face round and return." The third passage is the quotation from Isaiah in Matt 13:15 (cf. Mark 4:12; John 12:40; Acts 28:27). Here the scriptural usage plainly appears. There are five stages: (1) "See with their eyes"; (2) "hear with their ears"; (3) "understand with their heart": (4) "turn"—each the sinner's act; and then (5) God does his part by "healing them." Conversion, in New Testament language, is not God's work, but the sinner's. God calls, the sinner hears and "turns," and then God saves him. It is unscriptural to ask: "Are you converted?" Conversion is not a blessing to be prayed for and waited for; it is a duty to be performed, and performed now. God is calling to us; he has been calling to us all our days; and if we be unsaved, the reason is that we have never "converted," never hearkened to his call and turned—David Smith.

SUNDAY IN MOVIES

Writer in "Public Pulse" Wants to Know Who Is Lying.

Writing in the Public Pulse department of the Omaha World-Herald, Almus Adams reviews Billy Sunday's remarks on picture shows and cites a recent story in The Mediator about Sunday himself being shown in the "movies" over in Iowa. He suggests that if the story is not true, The Mediator be forced to swallow it.

Mr. Adams is quite right and the editor accepts the challenge. Sunday appeared in pictures at Boone, Iowa, and was well advertised, both in the Boone papers and in posters, which were given unusual prominence. Copies of them are on file in The Mediator oifice.

Mr. Adams' contribution to the Public Pulse follows:

Let Us Have the Truth.

Omaha, Oct. 11.—To the Editor of the World-Herald: Every person who believes in law and order and good citizenship would rejoice in anything done to this end, no difference where it came from. But it is a law of nature, soundly fixed, that you cannot get sweet and bitter water from the same source. You don't gather figs from olive trees.

Now, I have read Mr. Sunday's sermons in your paper, and have heard him as well. We all know how roughly he has denounced picture shows and the theatres. And now comes The Mediator, a weekly paper, printed in Omaha, and tells us that Billy Sunday is a headliner in a movie show in Boone, Iowa. I read in the paper since Sunday arrived where "Ma" Sunday said that Billy had been offered large sums by the movie men, but had declined because he had denounced picture shows, etc. But if what the Mediator says is true this is about the biggest piece of hypocrisy ever pulled off?

To simply ignore this is not enough. The people want the truth and they should have it. Are the ministers of this city ignoring these things because they want the results and know results would fail if the truth were known? If it were my case I would make The Mediator swallow all that, or let the people know who the liars were.

Again, the limit of hypocrisy has about been reached when people make a profession of religion and pretend to be "trail hitters" just to fool some one and make them move. For a man who claims to be so sensitive to wrong to be the instigator of such a deception is astounding.

Let us have the truth—in methods, in doctrine, in practice. Will the people demand it?

ALMUS ADAMS.

COME TO CHRIST

The Holy Scriptures of truth most solemnly declare that the great **"day of judgment and perdition of ungodly men"** is **NEAR**, yea, and **"HASTETH GREATLY"** upon a slumbering world (Zeph. 1:14-18; 2 Pet. 3:7-10). How this fact thrills our whole being as we anticipate its near and swift approach (Joel 2:1-11)! There will be but two classes in that grand yet awful day—the righteous and the wicked (Matt. 25:31-46). To which class, dear reader, do you belong? Christ is **NOW** inviting you graciously and by various media: **"And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely"** (Rev. 22:17). Thus are you invited and urged to come (John 4:14; Rev. 21:6).

Oh, reader, heed the invitation and heed it NOW! Come unto Christ and receive freely the water of eternal life (John 7:37). Why resist his tender appeal longer? **THE GREAT JUDGMENT DAY DRAWETH ON APACE** (Isa. 13:6-13)! Will you not accept him today? Tomorrow may be too late! **"Behold, NOW IS THE ACCEPTABLE TIME; behold, NOW IS THE DAY OF SALVATION"** (2 Cor. 6:2). Do not delay lest you perish. "How **shall we escape if we NEGLECT so great** a **salvation"** (Heb. 2:3)? The living waters of salvation are free, for **"he that hath no money"** is invited to come (Isa. 55:1). Yes, God wants you to come, for he says, through one of his prophets: **"Turn ye, turn ye from your evil ways; for why will ye die"** (Eze. 33:11). You may not be a vile sinner, yet Christ says to all alike, **"Except ye repent, ye shall all likewise perish"** (Luke 3:13). Even if you have fallen into the lowest depths of sin, the Lord declares: **"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool"** (Isa. 1:18). Believe God, when he says: **"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"** (1 John 1:9). Concerning the Son of God and his precious name, we read: **"And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved"** (Acts 4:12; Eph. 1:20, 21; 1 Tim. 2:5, 6).

The offers of Christ are frank and free. Let none fear. Let none hesitate. Blessed Saviour, give us grace to accept of thy gracious offers of salvation; then shall we gladly thank thee from the bottom of our hearts (Eph. 2:8). How appreciative we should be for the grace of Christ that enables us to accept of his offers of eternal salvation (2 Cor. 12:9)! While it is called **TODAY**, the great God of heaven commands men everywhere in all tenderness to hear and obey the voice of his only begotten Son: **"TODAY IF YE SHALL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS"** (Heb. 3:7, 8, 15). This loving command of God is always **today**; for he ever demands **present** obedience (Psa. 95: 7, 8). Yes, the voice of Christ is **TODAY** tenderly calling all sinners to himself: **"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light"** (Matt. 11:28-30). Surely none need to be miserable, for by submission to Jesus Christ, trust in him, and obedience to his gracious invitations, all may enjoy the fullness of life, and be happy forever; but of those **who hear and obey not** the voice of the Savior the apostle Paul writes: **"Who shall suffer punishment, even eternal destruction from the face of the Lord, and from the glory of his might"** (2 Thess. 1:9; Rom. 2:7, 8; Mal. 4:1).

Oh, then let us listen to Christ's gracious invitations, and before he shall appear as judge, come to him as the sinner's friend, weary and heavy laden, burdened with sins and sorrows of every kind—let us come to Christ as we are!

Do not let us take up false notions of Christ's religiou—it is not a heavy yoke, but a pleasant one. **"His commandments are not grievous, but his service is perfect freedom;"** and **"in keeping his commandments there is exceedingly great reward."** Let us receive his gracious truths and submit to his gracious laws, for thousands can bear testimony to the veracity of his word, **"My yoke is easy, and my burden is light"** (Matt 11:30; John 5:3; Psa. 19:7, 8, 11).

H. R. STARK.

As the happiness conferred by grateful appreciation and glad responsiveness is as real as any that exists, whoever grudgingly withholds it is as really selfish in so doing as the miser who clutches his gold when men are starving around him.

What better can we do with the misfortunes of life, is unfavorable circumstances, sorrowful events, disagreeable passages, failures, and discouragements, than to forget them speedily? Their perpetual remembrance can bring only distress and weakness, and will unfit us for the pressing duties of life, which demand all our energies. This art of forgetting may not be easy—no art worth learning is—but it is not impossible.

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EDITORIAL

The Restitution tenders Bro. and Sister Adams heartfelt sympathy in the loss they have sustained in the death of their daughter.

Bear you present troubles with as much resignation as you can. You can stand all you now have; but if you try to shoulder all the troubles you have had, all you now have, and all you expect to have, the burden will be more than you can carry.

November 21st two more friends abandoned the world and joined hands with the Lord's called out ones by being baptized into Christ, namely, Lester Grief, son of Bro. and Sister Grief, and Miss Lucille Hamley, formerly Baptist. We welcome this young brother and sister into our fellowship, and may they make their calling and election sure. Time is short; it is high time to wake up and discharge the duties of the truth seriously. The Judge stands at the door. **Are we ready?**

The different churches of Christendom are built on and have no other foundation than a hobby. The Baptists harp on immersion, the Methodists on sprinkling, the Seventh Day Adventists on the Sabbath, the Second Adventists on the Lord's coming, the Hard Shell Baptists on predestination, the Dunkards on triune immersion, and the Campbellites on baptism, water. Usually you will find the preacher of the different denominations well posted along the well beaten path of his particular hobby; but as to a familiarity with the various principles of the gospel, he is shamefully ignorant. He only thinks, talks and preaches about his pet theory. Hence he becomes lopsided.

It appears from our exchanges that prophetic students are divided in opinion as to who the king of the North is, some advocating that he is Russia, others that he is Turkey. We have never looked into this subject critically, having always assumed that Russia filled all the requirements of prophecy. The faces of all the warring nations are now turned toward Constantinople; something of a very extraordinary nature will soon happen to Constantine's city. We believe that just now is an opportune time to discuss this question, "Who is the King of the North?" We suggest a friendly discussion of this question among our brethren. Perhaps Bro. A. D. Strickler, of New York. will defend the Russian theory, and Bro. S. H. Thomas the Turkish. Will these brethren please give us a state in our investigations on this prophetic theme?

A Campbellite, so the story goes, wearied his congregation by constantly harping on baptism. A brother became restive under his preaching and set about to devise a plan to switch the minister off of his hobby. The result was, he handed the preacher Prov. 13:15 and requested him to give a sermon on that text the next Sunday. He felt good through the week, anticipating a good sermon on the following Sunday. The brother could see no water in the text, and though his minister could not find any; he felt sure they would have a "dry" sermon Sunday morning. Sunday morning came. "Brethren and friends," began the preacher, "my text this morning is Prov. 13:15. I preach upon it by special request of a brother. The text reads, 'The way of the transgressor is hard.' There are three thoughts suggested by this scripture: 1, the transgressor: 2. his conversion; 3, his baptism. We will pass over the first two thoughts and come at once to the third." And the preacher rode his hobby again for ane and one-half hours.

ABSURDITIES OF RUSSELISM

A correspondent, who has read more of Russelism than is good for him, sends an article advocating a universal "fair chance" for every individual of Adam's race, irrespective of his merit or choice in the matter. He builds his theory upon Isa. 35:9, and misquotes it as reading, "Fools shall err in that age." The text correctly quoted reads as follows: "An highway shall be there, and a way, and it shall be called the The Way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."

The reflecting reader will please note that instead of this text favoring Russellism, it refutes, in the plainest terms, that very ism. In direct opposition to Russellism it teaches that:

1. **"The Unclean"** will exist simultaneously with the holy. Granting that chronologically the text applies in the reign of Christ, instead of all being restored to God, enjoying his salvation in holiness and happiness, "the unclean" shall exist!

2. **"Though Fools."** From this it appears that beside "the unclean" there will be "fools" in the age to come! Russell's theory regarding a "fair chance" for all in the future, gets its plausible coloring from his "fair speeches" about the inability of so many now—they are mentally incapacitated for the gospel now. Thus arises his stentorian claim that the handicaps of the present are to be removed in Christ's reign, and for this very reason a "fair chance" is made possible for those who have it not. But by some means, either "fair" or foul, "the unclean" and "fools" slip through Russell's fingers into the golden age of restitution! If fools have no chance now, and they are still fools in the age to come, they will suffer on this account the lack of a chance then as they do now.

3. **"Shall not err."** We have heard Mr. Russell repudiate from the public platform Universalism; but he is a Universalist notwithstanding. If the unclean and fools are to be given a fair chance, and "shall not err therein," they certainly cannot miss being saved; and surely if the unclean and fools are all saved, the holy and the wise will not be cast off! Reader, be thou wise as a serpent, and harmless as a dove; do not let Russellism deceive you.

PRINCES IN THE EARTH

Give an exposition of Psalm 65:16.—G. L. Muncrief.

Editor's Reply

"Instead of the fathers shall be thy children, whom thou mayest make princes in all the earth." In the first verse of this Psalm the writer says by way of introduction that his statements are "touching the King." From the first verse to the tenth he describes the King—his beauty, grace, justice, majesty, throne, righteousness and garments. As he is soon to be married, the writer begins in the tenth verse to describe his bride, the saints of God; and because they are to be united in marriage to Christ they are appropriately designated as a "daughter" (vs. 10). He urges her to consecrate herself wholly to the Lord, and that he is her "Lord," and deserves her worship (vs. 11). That she may appear before the Master and Husband in unblemished purity, he asks her to "forget her people," even her "father's house" (vs. 10). Presuming that she obeys these conditions, he dilates upon her riches, favor, clothing, raiment, needlework, companions, and consummates the narrative by picturing her entering the "King's palace" where the marriage of the Lamb occurs with gladness and rejoicing (verses 10, 15). Then "instead of thy fathers," whose house thou left when thou wast espoused to thine husband (verse 10), "shall be thy children." The church, the bride, when married to the bridegroom, will be "fruitful, and multiply, and subdue the earth;" she will become the mother of a host of children;" and these, instead of being the serfdom of that age over whom saints lord it, as Russellism teaches, are to be honorable and princely—all of them "princes," and having a name "better than of sons and of daughters" (Isa. 56:5).

MIRACULOUS CONVERSIONS AND REFORMATIONS

Brother Huggins:

Please answer the following questions in The Restitution:

1. Are there any heathen religions beside some of the Protestant churches that have "miraculous conversions?"

2. How do you account for the reformed lives of some very wicked people after their miraculous conversion?

Your Brother, E. M. H.

Editor's Reply

1. The Israelites in the degenerate days of the prophet Malchai "Covered the altar of the Lord with tears, with weeping, and with crying out," the like of which may be seen at the so-called "mercy-seat" of a modern revival. Though his altar was literally "covered" with the tears and sighs of apostate Israel, he adds that God did not "regard" nor "receive" with "good will" their worship (Mal. 2:13). Though here practiced by fallen Israel, this mode of worship was really of Pagan origin. The Baalites, we learn from 1. Kings 28:26, called on Baal "from morning until noon." "And they leaped upon the altar which was made." Literally as the margin reads, "They leaped up and down at the altar." In plain English, they danced round the altar in a frenzy of spirit, tossing their heads to and fro with unseemly bodily contortions, accompanied with groans and cries and gesticulations. The inspired description of their worship is continued in verse 28: "And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out opon them." "After their manner" refers to the rites of their religion. They reasoned that if the blood of their sacrifice would not move Baal to mercy their own blood might. Their "manner" therefore was to cut themselves with knives and lancets, and thus smear both themselves and their sacrifice with blood. Such was the "manner" of idolatrous Israelites, Syrians, Persians, Greeks, Indians, etc. Between this heathenish manner of worship and the foolish antics of modern theology when supposed "miraculaus conversions" occur, there may be traced many similarities.

2. The good morals of people who were formerly immoral after they have been "converted" in the manner described, is to be admitted (sometimes), and explained just like an infidel whom we once knew, and was reformed of the drinking habit. Doctors told him he had consumption, and would die soon if he continued to drink intoxicants. He "reformed" immediately, and is now a well man.

Many reasons not of a religious nature often reform a man. "Morality" is a very vague term today; it stands often for a code of human whims of man's own devising. When God made man he gave him everything created, animals and all herbs, absolutely everything (Gen. 1:27, 28). The tree in the midst of the garden (Gen. 3:8) was the only thing God prohibited man from using. God's laws are not prohibitive, but regulative and governmental. Not satisfied with God's standard of morality, the world has dictated "Commandments and doctrines of men;" they have passed "ordinances" which forbid you to "touch" this and "taste" that, and "handle" the other thing (Col. 2:20, 21). In this they make a "shew of wisdom," and pretend some "humility;" but their morality is purely human. Morals are good in their place, but they cannot of themselves change the sinner to a saint, a child of the devil to child of God. Only a chance of relationship can do this (Gal. 3:26, 27).

COMMUNICATIONS

Dear Restitution:

Enclosed find money order for renewal of The Restitution. I cannot do without the dear old Restitution; it has been in the family over 40 years. It is all the preacher I have, as I am living in a community of orthodox churches. I do enjoy the sermons and letters from the brethren and sisters each week. Bro. Huggins' sermon in November 2nd issue I think is excellent, and the contributions are all very interesting. I have always wished I could write like some of the brethren, but I do not have the gift, so do not try.

Yours looking for the coming of Christ and his Kingdom, HUGH MONTGOMERY.

Dear Brethren:

Enclosed find postoffice order for one dollar and fifty cents to renew my subscription for another year. The Restitution has always been a welcome visitor to my home for over thirty-five years. Yours in hope of the soon coming of the Kingdom. MRS. M. G. CALKINS.

Bro. Huggins:

As our time for The Restitution is about expired, will send you one dollar and fifty cents to renew. After taking the paper for one year, we feel that we cannot do without it. Have received much benefit from the writers. We would like to take the stand for Christ, but there is no one of the faith near here that we know of.

Yours truly,
J. E. WILSON.

"AWAKE THOU SLEEPER"

Eph. 5:14. (N. V.)

The word "awake"! with all its Scriptural meaning has been burning upon my heart these last few days. I believe it is a stirring call from the Lord and for each fellow member of his body.

The verse which attracted my attention is found in Luke 9:32: "When they were fully awake, they saw his glory." The disciples, in a very true sense were with the Lord on the Mount of Transfiguration, yet in the midst of all "they were heavy with sleep." Meanwhile, a wondrous thing had transpired concerning the Lord's glory, but it was only when they were fully awake that they saw it! I believe, in a very special sense, the Holy Spirit would apply the word to those of us who claim risen union and Fellowship with the Risen Christ.

We are living in perilous times—the later days. The very atmosphere is charged with apostasy and unbelief. We are yet in this "present evil world," and unless we are kept with quickened spirit, utilizing every means of grace, and entering into all of the Lord's triumphs over the world and the flesh we too, may be "heavy with sleep," and miss the things that concern his glory. The Lord needs those who are awake—who are on the Mount of Vision with him, who see things from his standpoint—those who know the times in which we live—the fulfilment of prophecy and the imminence of his coming and the glorious possibility of translation? Not less than this will satisfy him, and not less than this must be our attitude.

Thustothe Christian comes the stirring, clarion call, "awake!" The scriptural meaning of awake is to 'a'rouse out of spiritual sleep by a vigorous exercise of grace, by leaving off all sinful (and doubtful) courses," and by walking in the very light of God in the height of transparency. Thus may we take 1 Cor. 15:34 as a personal word to us from the spirit, "Awake to righteousness, and sin not." Romans 13311: "It is high time to awake out of sleep." Eph. 5:14: "Awake thou sleeper (N. V.), and arise from the dead (dead works), and Christ shall give thee light." Luke 9:32: "When they were fully awake they saw his glory."

Oh, friends! Are we awake? awake Godward—to all the possibilities of God in our lives—awake to his plan, to his purpose—awake to our ministry and service for these times? Are we awake to our position of victory in him, "far above all" and "wtihin the veil?" Are we so awake that we are obeying the imperative call of the spirit to enter every bit of the truth, and love and light in Christ Jesus, "having no part dark," even though we are surrounded by increasing darkness without! We are "children of light," and as such must have on the whole "armor of light" and live and walk in the power of it. We must awake from deadness, passivity, and from the awful lethargy that is upon the nominal Christian church in these days. We must awake to the great truth of "overcoming," being empowered individually to fully overcome, "even as he overcome."

In a past dispensation God had one whom he translated—"he pleased him." At the close of this dispensation there will be a company of Enochs, having the same testimony, that they "please God." Oh, friends! let usnot fall short of having that translation readiness—translation faith. Remember it was "by faith" that Enoch was translated. Let us individually grasp this great truth, lay hold and be thus ready!

Dear friends, it is time that a personal call to our Lord reaches him, from the heart: "Come, Lord Jesus, come quickly!" In the midst of these "perilous times," ltt us take the motto, "See that ye be not troubled." Remember it is the Lord's personal word to his believing children in just these words. Let us hold fast "till he come."

A. H. HAMBLIN.

Undue praise is the poison of human souls. He that would live healthily must learn to push along entirely without praise.

OBITUARY

Sarah C., daughter of Mr. and Mrs. David Watkins, was born December 31, 1857, in Marshall County, Ind., where she spent most of her life. She was married to Thomas M. Phillips in the year 1874. She died November 10, 1915, aged 57 years, ten months and ten days. She was preceded in death by her husband and five daughters, leaving two brothers, four sons and twelve grandchildren. Several years ago she united with the Church of God at Argos, Indiana, remaining a faithful member until death. She was a faithful wife and a devoted mother, always ready to sacrifice self, maintaining her part as a Christian with dignity and simple faith. Such a life needs no eulogy. It speaks for itself.

"And though like a mourner that sits by a tomb,
I am wrapped in a mantle of care;
Yet the grief of my bosom—Oh, call it not gloom—
Is not the black grief of despair.
By sorrow revealed, as the stars are by night,
Far off a bright vision appears;
And hope, like the rainbow—a creature of light,
Is born, like the rainbow, in tears.

—BY HER CHILDREN.

Funeral services were held Friday, November 12, 1915, at 11 o'clock a. m., from the Summit Chapel church, conducted by the writer and the Argos Church singers. The many floral offerings and a large attendance of friends and neighbors attested the esteem in which sister Phillips was held. We spoke from Rev. 1:18, to which the audience gave careful and appreciative attention. Sister Phillips was then tenderly laid to rest in the near by cemetery to await the coming of the Lord and his resurrection.

D. E. VAN VACTOR.

THE PARABLE OF THE WHEAT AND TARES

An Exposition of Matt. 13:24-30. 36-43

This parable is a favorite resort of those who feel themselves free from all principles of Church discipline. Here, it is alleged, there is mixture. Instead of an injunction of separation, there is an explicit mandate to the contrary. A positive order is issued—"Let both grow together until the harvest:" and according to the interpretation of the parable given by the Master himself, that means until "the end oftheworld;" when the separation is to be made by the "Son of Man." That this method of interpreting the parable has the attribute of superficial plausibility we admit, but we object to it for the following reasons:

1. **The wheat and tares signify persons.** The persons represented by the tares are not hypocrites, as is generally supposed. To talk of retaining hypocrites in church fellowship is absurd. We cannot be said to retain such characters in the church: the very idea of a hypocrite implies that the real character is successfully hidden. And so long as it is covered, there cannot be criminality in retention, or warrant for exclusion. Then the tares of the parable do not refer to them. It does not even include them. It discriminates between two persons, whose respective characters are equally apparent. The parable does not drop the remotest hint of any difficulty in telling the wheat from the tares. The servants distinguished the one from the other without hesitation. "Then appeared the tares also." They saw them when they "appeared," and knew them. The risk suggested about gathering up the tares was not the fear that the servants would pull up wheat instead of tares, but that they might pull up wheat along with tares. The tares do not represent hypocritical professors, but known "children of the wicked one."

2. **If the design of the parable is to teach that all varieties of character are to be admitted and retained in the church, then Christian communion is at an end.** The church becomes an indiscriminate mixture of the godly and the ungodly, the pious and the profane: and this means, when properly analyzed, no church at all. The world is the church and the church is the world! There is no point at which, on this understanding of the parable, its advocates can consistently stop short of universal admission and no exclusion. And this leads us to say:

3. **That this principle leads our no-discipline friends farther than they want to go.** The loosest of our loose friends will not tolerate in church fellowship liars and drunkards—any who grossly offend against the laws of morality. However loosely this principle may be carried out in practice among them, it stands acknowledged in fact. Here, though, is an inconsistency. See how general and comprehensive are the designations in the parable. What can be more so than "the wicked," and "children of the wicked one"? No limitation, no qualifications are used. The word "discipline" itself becomes a term of rebellion. It is not letting both grow together "until the harvest." They who make exceptions of any kind, show themselves sensible that the parable, as they interpret it, proves more than enough, and cannot be harmonized with other Scriptures. When they plead for separation from any offender whatsoever—even the grossest—they contradict their principle. If there is to be separation, let it be as complete as faithfulness and charity united can render it. Let us act definitely and uniformly on our principles. It will not do to quote the tares and wheat parable in proof that purity of church fellowship is not required, and then refuse to admit the impurity in the extent which the parable so quoted not only warrants, but enjoins. If there is to be mixture, let us have mixture, and to the extent the parable teaches. Let us have one or the other.

4. **Those who resort to this parable to teach impure communion, feel themselves pinched between it and the entire tenor of the New Testament.** The commands: "If he refuse to hear the church, let him be to thee as a heathen man and publican;" "Purge out the old leaven, that ye may be a new lump;" "Put away from among yourselves that wicked person;" "Be ye not unequally yoked together with unbelievers;" "From such withdraw thyself," are all in the very face of the interpretation of the parable which justifies the godly and the ungodly in church communion. Any doctrine which sets the Bible against itself cannot be sound doctrine.

5. **If the parable teaches the indiscriminate mixture of saints and sinner in the church, then we ask, To whom is this mixup attributed?** The answer is, "An enemy hath done this!" Who is the "enemy" before whose door this charge is laid? The interpreter answers, "The enemy that sowed them is the devil!" This is the reply to the

inquiry, "Whence, then, hath it tares?" The bad seed is not sowed in the field by the servants of the householder; he never issued any such an order as this. It is done by "an enemy." In secrecy—in the darkness of nightfall—"while men slept." It follows then, that when the servants of the Householder knowingly introduce into his church "offenders and them that do iniquity," they are doing the devil's work! If it is the devil's work to introduce them there, it cannot be the Lord's work to keep them there! But lastly,

6. **We must state briefly what the parable really does teach.** "The field is the world" (not the church). This is doubtless sufficiently explicit. "Go ye into all the world" (Mark 16:15). "The world" in which the gospel was to be preached is "the field" in which the tares and wheat were to "appear." Here they were to "grow together until the harvest." "Wilt thou that we go and gather them up?" must have referred to the field (the world). Since the tares are persons and the field is the world, we are naturally led to believe that the parable teaches their non-extirpation from the world itself, by violence. It is a lesson given by Christ against persecution. Compare the parable with Luke 9:54-56; Matt 26:51. 52. Three motives are brought out why we should not participate in persecution:

1. It is inconsistent with the genius of the "gospel of the kingdom:" "Ye know not what manner of spirit ye are of."
2. Christ interdicts it by penal sanction: "All they that take the word shall perish with the sword."
3. It cannot be attempted by God's people and carried on by them, without involving themselves, and their brethren, in a common destruction: "Lest, while ye gather up the tares, ye root up the wheat with them."

THE FAITH OF ABRAHAM

There are two systems of belief in the world; the one is Gentile, the other is of the Jews (John 4:22). Gentile faith is not founded on the promises of Jehovah. The salvation it teaches is not of the Jews, but is Platonic, the rescuing of a soul already immortal from the torments of an endless hell! But of such a salvation as is Jewish they have no conceptions.

The faith of "Christendom" is an apostacy from the faith once delivered to the saints, and held fast by the faithful ones, such as Antipas (Rev. 2:13.), who, unlike those who supported Satan's seat, did not deny the faith, but held fast the name of the Anointed Jesus.

When we attain to an understanding of what the "Faith" is, we are better prepared to estimate Gentileism as subversive of the true Gospel, and, consequently, can have no sympathy with it, can have no fellowship with it, even at the risk of being denounced uncharitable, exclusive, etc.

We have said that the one faith, which is antagonistic to Gentile faith, is Jewish, or in other words, the faith of the Gospel is Abrahamic, and all believers are of an Abrahamic mind and disposition. As there is but one faith, necessary means must have been provided to secure this unity. What means, then, has Jehovah employed to accomplish this object? He has given us a model faith to copy after, namely: the faith of Abraham, who is thereby constituted the father of all them that believe (Rom. 4:11). Gentiles, then, cannot have righteousness imputed to them, unless they lay aside their old character, cease from the works of the flesh, (this, of course, including their former vain, deceitful conceptions of religion), and walk in the steps of the faith of Abraham, and thus cease from being Gentiles in the flesh, (Eph. 2:11), they become Abraham's seed and heirs according to the promise (Gal. 3: 29). The 11th of Hebrews shows very clearly what constituted Abraham's faith. Jehovah called him to go into a land that he should after receive for an inheritance. We are also called to a Kingdom and a glory (1 Thess. 2:12). By faith Abraham sojourned in the land of promise with Isaac and Jacob the heirs with him of the same promise. They believed God, that at some future period the very land in which they dwelt would be a heavenly country, and that they would come into the possession of it, and also, that the nations of the earth would then be blessed in Abraham and his seed, the Christ. They also believed that the inheritance would be everlasting, consequently, they would obtain eternal life, which an eternal occupancy of the inheritance implies, thus eternal life was promised us in the Christ before the times of the ages, or jubilees of the Mosaic age. (**pro chronoon aionioon**) (Tit. 1:2). This heavenly country, this everlasting inheritance, belongs to Abraham and his seed, and to none else; hence the apostolic plan of salvation being in Christ, to be an heir of God, and a joint heir with Christ. It is this plan of salvation that makes it Jewish or Abrahamic. All the promises are to Abraham and his seed; this forever excludes all Gentile methods of salvation as originating in the wisdom of the the flesh, whose workings must be ceased from; its wisdom must be esteemed folly; its devices to save man as utterly worthless, and subversive of the one faith, which alone is pleasing to God. Let us then cease from upholding, or countenancing anything that detracts from the value of this one model faith, exhibited in him who is constituted the father of all acceptable believers.—JAMES EVANS.

THE FAITH OF DEMONS.

What is it? "Thou believest that there is one God, thou dost well: the devils believe also, and tremble" (James 2:19). Therefore demons believe in God. Why, then, are they not accepted of him, and heirs of his Kingdom? Because they have nothing but a theoretical faith, which does not change their demoniac character. They are like some professors of religion, on whom no change of character is wrought by their faith, unless they have become two-fold more demoniac than before! And they must meet the fearful doom of demons; be destroyed, unless they not only tremble, but reform and obey the Gospel.

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.
1301 Park Place, Brooklyn, N. Y.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:5-8; 3:18), and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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WILL THE WAR END IN THE HOLY LAND?

The Success of the English and Russian Campaigns in Mesopotamia and the Caucasus May Mean the Redemption of Palestine and the Nationalization of the Jewish Race

Richard Hill

In the hurly-burly of this great war, with armies numbering millions deadlocked on both the western and eastern frontiers, attention is entirely focused on those fronts to the exclusion of other parts no less vitally affected and of no less importance, although perhaps not of such spectacular interest as those nearer to Europe and America. For instance, fighting has been going on ever since last October in the Caucasus and Turkish Armenia that, althought not in the limelight as the French and Galician campaigns are, is nevertheless important, and events are transpiring there that are bound to have a tremendous effect upon the ultimate end of the war, and that may even become in the roped whirlwind of events the deciding factor in this life and death struggle of nations.

If we study closely the present trend of events we will see that the happenings of the past few months are swinging the pivot of influence and importance away from the capitals of Europe back to the cradle of the race, back to the Caucasus, to the valley of the Mesopotamia, to Constantinople, and last, but not least, back to Palestine, the crux of the whole situation.

Let us remember this is to be a long war, and further that it is not destined to be settled in Europe. Already the great armies in Europe are deadlocked, lying like monster giants so closely interlocked in each other's embrace that anything more than a spasmodical and useless kicking about is quite impossible, which condition may continue for years unless outside events occur which will compel either giant to cry quits.

These movements, then, that now are dwarfed into insignificance by the mighty thrashing about of the frantic giants tearing at each other's throats are destined inevitably to increase in importance as time goes on, and may yet decide the war. The quiet and slow advance of the Anglo-Indian force up the Tigris on the march to Bagdad, slow and painful as it is, is nevertheless climbing up into importance and prominence; for, once Bagdad falls, the Sultan loses his Mesopotamia provinces and the great Bagdad Railroad that was to link Berlin and Bagdad will end in British territory.

Indications are not wanting that clearly point to an awakening and a return to national life and vigor of that region of old Babylonia.

The valley of the Mesopotamia and old Chaldea, the oldest known inhabited sections of the earth, will soon, no doubt, resound to the tramp of Britain's armed host from India, and with these will come to old Chaldea and Babylonia an awakening and a stirring of the dry bones that will call back into life the impulses and activities that for many a century have lain somnolent and passive.

The most remarkable phenomenon of modern times is the revival of the East. A recent writer, speaking of the Bagdad Railroad, says that its completion will bring two quarters of the globe into juxtaposition, and three continents—Europe, Asia and Australia—into co-relation. It inevitably entails the colonization and civilizationof the great valley of the Euphrates and Tigris, the resuscitation in modern shape of Babylonia and Nineveh.

Germany, with clear, prophetic vision, had seen the value of that land, had bent her imagination and her energy to that task, and was already committed to a policy that would have carried her deep into schemes of colossal magnitude.

It would appear now that England, a bit tardy and slow, has at last seen the possibility of the situation, and is now seeking to reap the fruits of German's endeavor. She is pushing up into the Euphrates valley, and will no doubt in time make sufficient progress to cause Turkey deep concern as to her southern provinces.

Russia has also seen the possibility of expansion in those regions, and has been quietly plotting and palnning for years to push on and down on her irresistible march to the sea. The writer remembers with interest an agitation started in Russia some years ago, which, while only a straw, perhaps, nevertheless clearly indicates the direction of the current of the wind of Russia's workings. This agitation was started and carried on in aid of Armenia.

Pamphlets were printed and distributed, lectures were arranged and given in many cities of the empire calling attention to the Armenian atrocities, arousing sympathy for the Armenian people and appealing to the Russian government to intervene in behalf of downtrodden and oppressed Armenia.

No secret had been made that the next war prior to the outbreak of this great catclysm was to have been with Turkey. Russia had made it known that she was not indifferent to the frightful atrocities perpetrated on the Armenians by the Turks, and had intimated that the time was past when she could complacently look upon her co-religionists being systematically exploited and outraged, and, as I have remarked, had already started a campaign to prepare the country for the eventuality of a war of liberation of these people. Further than that, the growing strength and solidarity of the Balkan States made future encroachments from that side impossible, and also made the advance on Constantinople, Russia's century-long ambition, through those States a matter beyond the range of probability or possibility. Therefore, the logical sequence of events was to start it through the Caucasus and Armenia.

There were two potent reasons that made this advisable: First, to help that Russia could expect from the Armenian population in through all of old Armenia, and secondly, the need of forestalling Germany in her encroachments in Asia Minor and the valley of Mesopotamia. Germany even in Persia was beginning to cause some uneasiness. She had established a school in Teheran, had sent out German professors, and was offering her education practically free to the Persian youth. Her political agents were seeking concessions in various parts. had already secured some, were working a few coal mines, had roads planned, and they were systematically getting a foothold in all the main industrial centers as a prelude to swamping the country with her wares. For instance, in the city of Tabriz, in the past five years a number of German factories have been erected, a number of Germans have come to the town, and there was prior to the war an aggressive growing German colony in the place backed by the German government and well equipped with foods.

Her plans for the Bagdad Railroad included a branch running into Persia and down to the Persian Gulf, tapping all the great trade routes on the way.

But let us glance for a moment at the present condition of affairs in the East. We have England entrenched in Egypt, drilling her troops under the shadow of the Pyramids, preparing no doubt for an advance eastwards into Palestine when she can spare the troops; we have her backing her way up through the land of the Chaldean, Babylonian and Persian empires, coming up, one might say, into the very heart of things by the back door.

We have Russia battling through the Caucatus and Armenia, parts of which have for many centuries been the favorite battlefields of the nations. Whether it is the shadowy figures of Jason on his search for the golden fleece, or Ulysses conquering one-eyed giants, or the more substantial figures of Alexander the Great, Darius, Genghis Khan, Tamerlane or Shah Abbas, all seemed to have realized that this is the gateway of the East, and the possessor of these parts well on his way to the gate of the East, the Golden Horn.

Russia's campaign, then, in the Caucasus has taken her over into Armenia and she has steadily pushed through to Van and is now working forward to Erzerum, the headquarters of the Turkish general staff. Simultaneously with this she has cleared northwest Persian of the Turks, and is is now drivng them back into Kurdista and into the mountains. But Constantinople is not her sole aim: she has designs on Palestine.

There is abundant evidence that would lead us to the conclusion that this great world war, that was started over European issues and in Europe, is not going to be decided in Europe, not in the fall of any of the great capitals of Europe, not even in Constantinople's fall, important as that would be, but in the Holy Land in Palestine. This, inexplicable and bewildering as it may appear, is nevertheless apparent, for the near future, judged by the events of the past few months, will no doubt find the attention of the whole civilized world focused on that country.

"Palestine geographically is the gateway between the East and the West, or rather the barbarian which commands the two avenues of the Euphrates and Red Sea lines of communications." To England, with Egypt an integral part of the British Empire, Palestine is of supremest importance. To Russia, once Constantinople is in her grasp, Palestine and her future becomes a matter of greatest moment, for Palestine in the hands of a first-class power would be able to dominate the highway to the East and to control the Mediterranean Sea.

To Germany, with her colonies gone and her hopes of territorial expansion confined solely to Asiatic Turkey, Palestine is of overwhelming importance. No political acumen is necessary to see how Palestine in hostile hands would seriously impair the usefulness of the Bagdad Railroad, and how large a place Palestine must have in German's hopes and fears.

The Jewish question, then, is of paramount importance, for a disassociation of Palestine from the Jew is unthinkable, for that strange people are inseparably bound up in its future; therefore we find this evidenced in a striking manner by the prominence given to it by most if not all of the present belligerents.

For instance, an army order issued by the Grand Duke Nicholai just a little while ago, that attracted little attention at the time, is notwithstanding fraught with tremendous import. In it he called attention to the fact that Russia's aims and purposes in this war were far-reaching, and that they embraced the deliverance of Palestine from under the heel of the infidel Turk and the resettlement of the nation in their ancestral land. He therefore urged all Jews to bend every energy and enable Russia to accomplish this task, and granted permission to Jews fighting in Galicia or Poland to transfer themselves to the Caucasus so as to have a part in the bringing of that about. In view of this the transfer of the Grand Duke to the Caucasus may prove to be not the political shelving of Russia's military genius, as many supopse, but rather a remarkable, astute move on the part of the Russian military authorities. Anticipating the slacking up of the German offensive in Poland, and the necessity of the Germans digging themselves in in Poland for the winter, which will no doubt release Russian troops for service elsewhere, and seeing that the campaign in Armenia and the Caucasus may soon overhadow in importance the movements in Galicia and Poland, they have sent the Garand Duke to the Caucasus to prepare for this new phase of the war.

Further, there have been frequent references to this subject by prominent British statesmen, references to the hopes entertained by them that the outcome of the way may enable them to solve

the age-long Jewish problem.

More dramatic, however, than all these are the statements attributed to the Kaiser. He, not to be outdone and shrewd enough to see the value of Jewish support, has gone even further, and has been reported as offering himself as their Messiah. It is stated that, going into one of their synagogues in Lodz, after the occupation of that city by his troops, he lifted up one of the scrolls of the law and said: "Jews, you are waiting the Messiah. I am the Messiah, and I was sent of God to save you." German agents in Holland and elsewhere have notified Jewish refugees that if they will espouse the German cause he will restore the kingdom of Israel in Palestine. His spectacular visit of some years ago to Jerusalem, melodramatic and bombastic as it appeared at the time, was simply an incident in a scheme of world-wide magnitude which a bewildered world is just now beginning to get a glimmering of.—Selected by Bro. Lang from "Travel," November, 1915.

ONE TAKEN, THE OTHER LEFT

Our subject is based on Matt. 21:40, 41: "Then shall two be in the field; the one shall be taken, and the other left. Two grinding at the mill; the one shall be taken, and the other left." Here, in our Lord's own words, we have a statement of the instant and awful separation that will take effect at the second coming. Awful, that is, for those left behind. We, as a people, think much and speak freely about our Lord's coming again to this earth, for it is a doctrine that we hold with much tenacity; but do we fully take to heart all that is included in that stupendous fact?

Let us recall some of the statements of Holy Writ relating to this great and wondrous pending event. And as we do so let us treasure them afresh in our hearts, so that they may control our lives in and for his service. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain (over to that coming) shall be caught up together with them in the the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

This gives us an idea of the how and when of our Lord's coming, impressing the reader with its suddenness; for the Lord would have us always in an attitude of expectancy in accordance with his own exhortation: "Watch, therefore, for ye know not what hour your Lord doth come." "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh." Then our Lord will come with suddenness. There will be no time then for preparation to meet him. That time is now; then it will be too late. No time left then to buy oil to put into the lamps that are going out, no time to pull ourselves together and make up for our lack of service so that we may meet him with joy; no time to "buy the truth," that it may purge our heart and conscience, and make us free to glorify him; no time to make reconciliation with a wronged brother, or to pour the oil of comfort on one we have grieved; no time to buy up lost opportunities and to increase the talents with which we have been entrusted; no time to declare the glad message of salvation, for this day of gospel grace will have closed; no time to have our hearts directed into the love of God, and the patient waiting for Christ, as in 2 Thess. 3:5; no further time to accept God's message of love, his invitation to become his son or daughter, a sharer in the glory of his beloved; no time for preparation, reconciliation, patience, hope, for "in a moment, in the twinkling of an eye," the change will come for the ready ones, and the dead will be raised incorruptible, and together they will be "caught away to meet the Lord in the air."

As a thief comes in the night, so unexpectedly, suddenly, quietly, the trump of God shall sound, the voice of the archangel be heard, and the Lord will be here. As Paul writes to the Hebrews (10:37): "For yet a little while he that cometh shall come, and shall not atrry." In a moment of time, as sudden as the lightning's flash, two in the field, two grinding at the mill, two working at the same bench, two sharing the same bed, "one will be taken and the other left!" For the one taken it will be a change from mortality to immortality, from corruptibility to incorruptibility, from frailty to imperishability, from trial and difficulty to reward and triumph, from patient waiting to joyous greeting, from tears to smiles, from fight to victory, from the valley of humilitation to the mountain of exaltation. Yes, for the one taken it will be an eternity of life, joy, happiness, blessing. Caught away to meet the Lord, who will be on his way from realms of glory to meet and conduct him or her to the mansion of inexpressible delight in his Father's house. What a meeting! For when we see him we shall be like him! These "bodies of our humiliation" changed, and "made like unto his own glorious body!" Caught away to meet him, and with him all the best of earth. The worthies of the Old Testament and of the New—prophets, apostles, martyrs, those who have lost life to gain life! The saints of all dispensations and ages, angels and archangels, seraphim and cherubim. Then and there, with these myriads of holy ones, to bask in the sunshine of God's presence, "at whose right hand there is fullness of joy and pleasure forevermore."

Our pain will then be over,
  We'll sin and sigh no more;
Behind us all of sororw,
  And naught but joy before.
A joy in our Redeemer,
  As we to him are nigh
In the crowning day
  That's coming by and by.

Whilest the expectation and prospect for those taken is thus full of glory and of joy, what is that which is lying before those "left," and which is every moment drawing nearer? As the "taken" are caught away there will fall upon those "left" the greatest catastrophe that has ever befallen the world. Right up to that moment the world will be going on its usual course. All the rounds of daily life will be occupying its attention. The business man and merchant will be immersed in his business and merchandise: factories and workshops will be in full swing: all classes of men and women at their accustomed posts, the professor at his desk, the chemist in his laboratory, the teacher with his pupils, the lawyer in his office, the clerk at is desk, the policeman on his beat, the sailor on the sea, the soldier at his post. All things continuing as they were—theater, music halls, picture palaces, railway trains, motor cars. All the round of pleasure and travel in full swing, when suddenly something happens, something new, something that has never taken place in the world's history before, something that will affect all classes of society the world over, suspending business, pleasure, travel, industry and the usual round of daily life for a season; trains will stop running, shipping traffic will be held up, the daily press will be delayed; for a season consternation will seize upon the inhabitants of the whole earth. In many cases blank despair will settle down, for there will be missing the best of earth's inhabitants; it may be one from this home, two from another, a few from this street, thirty from this village, fifty from this town, eighty from another, a hundred from this city, a thousand from that, and this will be taking place the world over. His "elect will be gathered together from the four corners of the earth."

Mother gone, father gone, brother gone; a friend here, nurse there, servant and master yonder; vacant places in the home, in the office, in the shop, in the factory, on railways, ships, the land, colleges, workhouses and workrooms, prisons, vacant places everywhere—one taken, another left. People of all ages and of all ranks. Poor old saints whose long life has been a struggle with poverty, yet "rich in faith and heirs of the kingdom." The child that has early learned to love the name of Jesus; the widow who has worked early and late to provide for her family and to bring her children up in the fear of God; the rich who have not trusted in uncertain riches, but used them for the glory of God and the good of man. Yes, rich and poor, old and young, bond and free, all who love the name of Jesus and have taken him to be their Savior; all who have loved and longed for "his appearing and kingdom"—all gone! In a moment, in the twinkling of an eye. "One taken, the other left." But where gone?

As the news spreads of these missing ones these are the questions that will be on the lips of all remaining: "Where are they?" "What has become of them?" "Whither have they gone " This is the one topic of conversation, the thought in every mind, the inquiry on every tongue. Where? Where? Where? The minister of religion, pastors of churchs, mission workers, Sunday School teachers, religious editors, will be inundated with inquiries and appeals for information, for the public mind will be agitated by mingled feelings of wonder, fear and deadly alarm, especially on the part of religious professors who, in the face of such an event, realize what a heartless sham their religion has been and is. Can it be possible? They will ponder that what the missing ones have told us in the past is true, has really taken place. Has the Lord Jesus really come and taken them away with him to dwell with him? Oh, how foolish we were in not giving heed to them, in not believing the word of God! Then will a great cry go up: "Lord God, open to us! Come and take us also, Lord!" Prayer meetings will be held; multitudes, in private and in public, will pray as never before. Despair also will find an outlet in heartfelt prayer, the universal petition being: "Lord, Lord, open to us!" Nay, it will be too late, too late, for the last stone will have been added to the church of the living God. The Lamb's Bride will be complete, having met her Lord, the Bridegroom, and been presented faultless before the throne of God, and the door closed. No more can joint that heavenly company. The heirs of inheritance are now complete. "The marriage of the Lamb has come, and his wife has made herself ready." Yes, the door is closed, and none can force it. "Yu may not enter in." "The Lord knoweth them that are his," and they were "sealed with the Holy Spirit" unto the day of redemption." Thus they had oil in their vesels with their lamps. They were ready and watching, and now are gone to be forever with their Lord. The "salt of the earth" has been taken away, that which has kept the world from corruption. How can the world be sweetened and preserved now? For it was this which hindered the full manifestation of the "man of sin, the son of perdition." By this removal of those thus lost to the churches and the world both these are impoverished, Christendom is in despair. Alas, alas, for the professiong church that was not ready to meet the Lord! Alas, alas, for the world that has lost all that could preserve it from corruption. "For as it was in the days of Noah, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. * * * So shall also the coming of the Son of Man be. Watch, therefore, for ye know not what hour your God doth come" (Matt. 24:37-42).

Solemn day, solemn hour, solemn moment! Be ready. Oh, be ready. Amen.—Thomas W. Relf, selected by Flora A. Wood.

INCORRUPTIBLE SEED

The kind of seed that is sown governs what will be produced in the harvest. "Every seed after its kind" is an unchanging, unalterable law of nature, and in the realm of the spiritual there is the same positive law.

The "new man" is begotten of the incorruptible seed—the word (Mark 4:14). There is a law of reproduction in the realms of all nature that the seed must exist in the unseen state for a period before it can become a material form or body with an identity of its own, **consistent with the nature of the seed** from which it developed. The body of man is but a development or another expression of what had existed in the realm of life unseen.

There was a time when there was not man at came forth. And though we recognize in his creation no direct operation of an infinite personal Creator, one who ordained all the laws of nature, yet we can also perceive that the all-wise Creator did not suspend those laws of nature as operating to undo the work of his own creation.

He caused the mighty oaks to grow in the forest and woodland under a similar law. The rains and sunshine caused their growth and development, and the same forces ultimately lent themselves to their decay and destruction. So man was not protected from the action of natural law. Having grown, matured and then weakened or died and passed away, and having thus been remanded to the invisible state, **who shall say that the Infinite Personal Creater** who first brought him forth by the invisible forces of nature can not bring him back again if he so ordains? Has he so ordained? "Many that sleep in the dust shall awake" (Dan. 12:2). "Thy dead men shall live. * * * Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isaiah 26:19).

The above quotations prove that the purpose of God and his revelations concerning it are in harmony with the view that natural law in the spiritual realm involves the idea that he will bring again to a visible existence "many" who have passed into the invisible state; and that the earth which before held the elements of which they were created will furnish the same again for their regeneration.

"The sower soweth the word," and these are they which are sown on good ground; such as "hear the word, and receive it, and bring forth fruit, some thirty fold, some sixty, and some an hundred" (Mark 4:14-20). "I will raise it up again at the last day," says Jesus (John 6:40). The law which governs is the same law whereby all life is brought into being.

"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." And that eternal life is meant is made evident immediately after these words were uttered by Jesus when Peter, addressing him, said: "Thou hast the words of eternal life" (John 6:63, 68).

The seed or word being spirit engenders spiritual life in those who receive it, and in whom it finds lodgment in the heart. Therefore did Jesus say: "I am the resurrection and the life; he that believeth in me, thought were dead, yet shall he live" (John 6:25). Christ himself was quickened, or made alive, by the spirit, and himself awakened to the spiritual or divine nature (1 Peter 3:18). So we read in Paul's Epistle to the Romans that "if Christ be in you the body is dead, because of sin; but the spirit is life, because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

CHAS. A. GOSS.

AN OPEN LETTER

Dear Ones in Christ:

Some time ago I read a letter in The Restitution which was a plea to the brethren to write more letters. I am writing this to urge you to send out more religious literature than ever before at this season. "The King's Message," which appeared in The Restittution some time in August, was printed on the best paper, to make it an attractive and neat folder to enclose in letters. I have several thousand of these on hand and will send them to any address at the same rate of four-page tracts.

"The Visitor" contains many dates, outlines and history that is of special interest to those who are interested in prophecy and the war. I feel sure that you will find people ready to search for truth as never before. Send twenty-five cents for a copy and then try and take a canvass of your neighborhood and see how many will take a copy. It's a good way to find someone who is interested in Bible study. You may in this way be able to start a Bible Class. Sickness prevented my going out for a house-to-house canvass this fall. A few days ago I received a letter from a men in New York. He said he and his wife had drawn from the Baptist Church and were deeply interested in Bible study. Someone had loaned them "The Visitor," and he wanted a copy of his own. His commendation of this little volume and his interest in wanting to know more concerning the great truths made me feel encouraged. What a good work could be done if each brother would send for a copy and lend it to others. While many are interested in the outcome of the war it is a good time to get them interested in prophecy.

In some of the leading papers very interesting things are said concerning the future of the Jews, which shows the turn of mind many have taken concerning the war. The question, What way will the Eastern question be settled, seems to find but one answer. The Turk must give up his possession of Palestine and the Jews be given their natural heritage. Palestine is the "Bridge of Nations," and none of the great powers will allow it to fall into the control of another. The furious strife of nations will go on, and sooner or later center in this small country, which has been the battleground of nations.

Now that the season has come again when greetings will be sent to many, let us remember that Christ is no unknown quantity, so refuse to purchase any postcard with "Xmas" printed on it. "I know in whom I have believed." Let no opportunity pass to show your regard for that holy name. Our generation needs to be taught piety. What shall I say more than "to give the world the best you have, and the best will come back to you." In these restless days let us show our faith in Christ by sending out his message of faith and hope. Yours in the service.

HARRIET E. BOICE.
1009 S. Wright St., Champaign, Ill.

Duty is a power which rises with us in the morning and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—Gladstone.

The aim of education should be rather to teach us how to think than what to think, rather to improve our minds so as to enable us to think for ourselves than to load the memory with the thoughts of other men.

The ordinary treatment of children is in various ways sheriously prejudicial, says Mrs. Herbert Spencer. It errs in deficient feeding, in deficient clothing, in deficient exercise—among girls at least—and in excessive mental application. Considering this regime as a whole, its tendency is too exacting—it asks too much and gives too little. In the extent to which it taxes the vital energies it makes the juvenile life much more like the adult life than it should be.

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All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., 10623 Lee Avenue, Cleveland, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee avenue, Cleveland Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

NOTICE

Send all mail for The Restitution, whether for the editor or manager, to 10623 Lee Avenue, Cleveland. Do not send any mail to Akron, Ohio. If the mail is for the editor, mark "Editor" on corner of envelope; if for manager, mark it "Manager."

EDITORIAL

Sister Swain reports the death of her husband, Bro. Cyrus B. Swain. Bro. Rothe, of Brooklyn, N. Y., spoke words of comfort at the funeral.

Bro. J. H. Anderson is to begin a series of meetings at Roll, Ind., January 4, 1916. If the Lord wills, we shall have the pleasure of helping our brother in these meetings.

December 5 we spent at the home of Bro. and Sister Stroud, at Geneva, Ohio. There are now fourteen brethren there. They meet on the first day of the week to observe the Lord's Supper. They are one in the faith, and are walking together in its obedience. If they "continue in well doing" the world will soon give them attention, and thus an opportunity will be given them of speaking the truth to their neighbors. God bless the little band of saints in Geneva.

How did it come to pass that Ruth the Moabitess entered the "Congregation of the Lord," when the law forbade a Moabite to enter (Deut. 23:3)? The answer to this question is very simple: The word Moabi or Moabite is masculine in Deuteronomy, while in the Book of Ruth the word is feminine (Moabiyah). See Ruth 1:22; 2:2, 6; 4:5, 10.

DEATH AN ENEMY

We are assured by the believer in the immortality of the soul that death is not what it seems to be; that it is not in reality death, but a mere transition, a change from a lower nature to a higher, and to a more exalted state of being. Hence we are gravely told death is not an enemy, but a friend. It is said: "Death need not be the King of Terrors to anyone. To the Christian there are three friends—himself, his God, and the angel of death." Now all this is mere religious cant, as hollow as it is false. It is not a perversion of truth; it is worse than that—it is an utter denial, a direct contradiction of the express statement of scripture. Paul plainly declares: "For he must reign till he has put all enemies under his feet. The last enemy that shall be destroyed is death." Death is not yet abolished. It reigns triumphant the wide world o'er. And until it is destroyed, until "there is no more death," it remains what it ever has been, the enemy of the human race. Is not the grave-side bitterness evidence sufficient to every beholder? Yet hardly are the words from Paul testimony to this fact passed the lips of the speaker, as the solemn service for the burial of the dead is gone through, than follows the positive denial: "Death is not an enemy, but a friend." True it is that "because they received not the love of the truth that they might be saved; and for this cause God shall send them strong delusions that they should believe a lie" (2 Thess. 2:2-11).

WHO ARE RESPONSIBLE?

Dear Bro. Huggins:

I have been over among the Christadelphians. They claim that all who are out of Christ are not responsible for their acts to God, it matters not what they may do. I mean they can kill, steal, rob and do any crime in the category, and are no more responsible for it than an idiot would be; that the Gentiles are aliens from God, and strangers from the covenants of promise and are without hope and without God in the world, and it matters not what they may do; they are just in the same condition as if they had not committed the crime. I suppose your understand their position. Now I claim that with the coming of light comes responsibility. And the greater the light the greater the responsibility. I referred them to the commission, "He that believeth not shall be condemned." Condemned to what? They were already condemned to death before they heard the gospel. Now I want you to write an article on this subject, "Who Are Responsible?"

Editor's Reply

Above is an extract from a correspondent who marks his letter "private," and whose name, for this reason, is omitted from his communication. To some who are not familiar with the body whose doctrine is described it may seem that exaggeration has been used by our writer; but, absurd and unscriptural as it sounds, and as it is, it is, we are sorry to say, a sober, unstrained and dispassionate presentation of American Christadelphianism. The only palliative observation we can make is that the theory was repudiated by the founder of the body, and is disowned and disfellowshipped by the original body in both Europe and America, those holding the theory being a minority whose organization is maintained in schism.

In answering the question, "Who Are Responsible?" we say those who are enlightened, who know the will of the Lord. In proof of this we point to

1. **The First Sin.** "Because thou has harkened to the voice of thy wife, and hast eaten of the tree, of which I commanded, saying, Thou shalt not eat of it," etc. (Gen. 3:17). The penalty of death came upon Adam, not because he had made a covenant with God, not because he had agreed to obey God, not because he had been baptized, but because God "commanded" him, saying: "Thou shalt not eat of it." **A known commandment of God disobeyed was the ground of his responsibility and condemnation.**

2. **The Mosaic Law.** That responsibility is co-extensive with knowledge is obvious from the fact that when the whole congregation sinned through ignorance, or the ruler, or the "common people," when it "is known," "comes to his knowledge," he was guilty, and had to make an offering unto the Lord (Lev. 4:14, 23, 27, 28). The same remark holds good as to

3. **The Prophetic Age.** David points out that "men of the world have their portion in this life" (Psa. 17:14), that the great, rich and honorable, if they "understand not," are "like the beast that perish" (Psa. 49). "So foolish was I and ignorant, I was as a beast before thee" (Psa. 73:22). This text read strictly according to the Hebrew, as given in the margin of the Bible, settles the whole issue: "So foolish was I and ignorant, I was as a beast with thee;" that is, a foolish and ignorant man sustains the same relationship "with" God as a beast sustains—non-accountable to divine law. But no Bible writer ever says such a thing of an enlightened man—never.

4. **The New Testament Preaches the same doctrine.**

(a) Inspired writers declare that those who "know to do good, and doeth it not," commit sin (Jas. 4:17); that those who have "known God" and disobeyed him are "worthy of death" (Rom. 1:21, 28; 2:1, 3, 9, 16); that while God "winks at people in times of ignorance," he will hold them strictly to account in the day of judgment in times of knowledge (Acts 17:30, 31); and that sinners must repent and be "baptized for the remission of sins" (Acts 2:38) "Sin is the transgression of the law" (1 John 3:4); but law can only be transgressed by people who are "under" it (Rom. 3:19). Then if sinners are not under divine law, and do not transgress it before their baptism, **"baptism for the remission of sins" is the most stupendous hoax and farce ever known among men.**

(b) Finally, if you care to know where Jesus Christ our Lord stands on this question, you may read John 3:19; 9:41; 15:22, 24.

COMMUNICATIONS

Bro. Huggins:

I see my time is about out for the paper. I send you two dollars, one-fifty for The Restitution for next year and fifty cents for the Helping Fund. I have taken The Restitution for twenty-six years, and it is new every week, and its teachings are just what we need to build us up and strengthen us in the truth, that we may be able to fight the good fight of faith, and lay hold on eternal life. May we be worthy of the crown of life which the Lord shall give to all who love his appearing.

Your sister in the hope of the gospel,

MRS. ALBERT BURTON.

Dear Bro. Huggins:

I don't know whether I was more amused or indignant at the pompous letter of your Christadelphian contributor. Personally, I have never had any official connection with the Christadelphians, but I have known them, one way and another, for many years, and the same religious propensity is characteristic of them all. There are many noble exceptions, but the general spirit is the same—argumentative, "I know it all" disposition to lay down the law, and the nearer you come to being of their mind, while not accepting all their conclusions, the more likely you are to be condemned by them. When I lived in the city I used some times to go to their meetings (there were two then running in opposition to each other); and all you had to do was to partially agree with them to get the cold shoulder. The two parties openly scandalized each other, making all sorts of bitter remarks concerening the membership other than their own.

Now I consider that their doctrine, in some reespects, is as pure as can be, especially in regard to the coming and kingdom of the Son of God, the mortality of man, etc.; but the spirit that they show is so foreign to my conception of the gentle Christ that I consider them further away from the truth than many of the sects, making exception, of course, for the aforementioned exceptions.

I was once witness of a scene that illustrates this fact. My dear wife, now deceased, one of the sweetest women that ever lived, a leading and much loved member of the church in Edinburgh, Scotland, when she came over to this country had a letter of introduction from a Christadelphian sister in Edinburgh to another in Baltimore. So we made it our business to call at the first opportunity. This Baltimore lady was a fine woman, and my wife and her being interested in those beautiful needle works that nimble feminine fingers delight in, they became rather intimate and loving to one another, and it was rather a pleasure to visit and spend a social hour, until one evening her sister-in-law (she was a widow) happened to be there, and the first thing we knew "Mortal Resurrection" was introduce. Well, she was a glib talker, and she just let go! Years since I had read the "argument" in pamphlet form, but had forgot about it; but she gave it to us all in short order. Suffice it to say there was a wet blanket thrown over the company; at once silence and restraint reigned until we gathered ourselves sufficiently to say a friendly farewell. My dear wife expressed herself in dialect Scotch after we got outside.

Now this is the trouble with these people—they are too argumentative; the sweet spirit of Christ, if it exists at all, is set away in the background; the main thing is to "study up."

Here is a story from my old friend, Bro. A. Magruder, now deceased, that illustrates this trait in Dr. Thomas very well. It was before the war, and when they were then both "disciples" (Campbellites); but the now-apparent truths to us of the kingdom and mortality were dawning. Magruder was then in his prime and pretty well to do, as a landed proprietor in Virginia, and he invited Dr. Thomas to come down and give his neighbor a discourse. Magruder had advertised the meeting very well; he had a fine audience collected from among his neigthbors. "And now," he said to the doctor, "these people that are here at all bright, inteligent folk, some of them wealthy in fact, and there is no necessity to say anything harsh to hurt," or words to that effect. Forthwith the doctor took for his text, "Woe unto you rich, for ye have received your consolation!" and pitched in right and left. These are things that make us ashamed. It isn't sense to tell a man the first time you see him that he has a pimple on his nose, and it might be something worse. By such foolish conduct we make ourselves and our ideas despised; no one with self-respect will listen to us. Lovingly yours,

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EVANGELISTIC REPORT—OCTOBER, 1915

Sermons

Kennard, 1st	1
Omaha, 3rd	2
Omaha, 4th	1
Omaha, 10th	1
Cambridge, 11th-31st	23
Total	28

Baptisms, 18.

Expense

Omaha to Blair	$ .45
Blair to Kennard	.14
Omaha to Holbrook	5.00
Meals	.35
Total	$5.94
Salary	70.00
Order	$75.94

Money Received

Cambridge	$16.75

Applied on order.

Remarks

During October we have been very busy. Held several good meetings in Omaha. Had a number of inquirers, part of Billy Sunday's choir at one meeting and others that were seeking the right way. Last March, at the earnest call of Sister Phelps, we came here northeast of Cambridge, and owing to storms and deep snow we were compelled to close, although the interest and attendance were good. Before the weather and roads would permit our resuming the meetings the busy season arrived, so we were unable to begin again until October 11th. We begun and continued the meetings till last night, October 31st.

The interest increased until the result was manifested yesterday, a beautiful Sunday. We met at the home of Bro. Irvin Lathrop. After partaking of a splendid lunch brought by the sisters we proceeded to Deer Creek, a few rods away, and planted eighteen earnest believers into the all-saving name of Jesus. We then proceeded to set the church in order, and commemorated the Lord's death. This new congregation starts off with bright prospects. There was no smoothing over the truth to please men; and I believe the result was due to declaring the whole counsel of God. They know that Paul not only preached the gospel, but defended it. Pray for these dear ones in the faith; they are worthy and an adornment to the truth.

We now have to bid them good-bye for a time and go to other fields that are waiting for us, where we hope and pray the Lord will give us others out of the world; for he has some there yet, no doubt, and will have till the bride is complete (John 17:6). Yours in the work,

ALMUS ADAMS.

BAPTISMAL SERVICE

Orpha Pauline Logan, Iris Melvy Stilson and Tressie L. McChesney were baptized at the Plymouth Church of God baptistry on Sunday, November 28, 1915, at 2:30 p. m. They come from North Salem, where they will be received into the church. They are the product of the Sunday School and of Christian homes, and show the results of their training by rendering obedience to the doctrines they have been taught from their infancy. May they find a blessing in their union with the church, and the church receive the full measure of their strength as they yield their lives as instruments of righteoueness for the cause of truth. We are glad to introduce these excellent young people to the household of faith. May the Father's care and blessing rest upon them, and the sweet spirit of the love of the Savior guide them into that rest that remaineth to the people of God, is our praye.r D. E. VANVACTOR.

BEREAN COLUMN NATIONAL BEREAN SOCIETY

Edited by Leota B. Hanson, 3401 Magnolia Ave., St. Louis, Mo.

Christmas Notice

To the many friends who join with us in bringing Christmas cheer to needy homes the Chicago Bereans wish to announce that they will again this year help as many as possible. Those who wish to unite with us in this work will please send their contribution to Mrs. Josephine Barnebee, 5439 Ohio Street, Chicago, Ill.

COMMITTEE.

National Berean Tract Work

The National Berean Tract Committee has the following tracts on hand, viz: "Can You Believe?" (by H. V. Reed), "The Gospel," "Nature of Man," "The Kingdom of God," "What is Religion?" "The Restitution Age," "The Destiny of the Wicked," "Life and Death," "The State of Man in Death," "The Coming and Kingdom of Christ," "The 'Age to Come' Nota Heresy" (H. V. Reed), "A Berean Tract" (by a Berean, on the second coming of Christ), "The Resurrection" (S. J. Lindasy), "The Coming of Christ" (S. J. Lindsay), "The Reason Why" (an old tract). Also a quantity of miscellaneous tracts by different authors.

Other tracts will be added from time to time, and the titles will appear in this list as tracts as added. These tracts are free to all for the asking, and may be had of Mrs. Lydia Railsback, 621 S. Fellows Street, South Bend, Ind.

NATIONAL BEREAN TRACT COMMITTEE.

The True Bread of Life

The motto of Bereans is "Seek the scriptures," and we have the promise of the Master, "Seek, and ye shall find." What shall we find? First, that the Bible is emphatically a book of life; its pages are devoted for the most part to the lives and deeds of men and women. There is comparatively little mention of death in it, the death of him only who in dying slew death being the single instance where it is described at length. The Bible gives little space to dying testimonials, but it abounds in stories of those who have lived and suffered in the world's arena. All men have physical life, most have intellectual life, many have moral life, but a vast majority are destitute of the life which is hid with Christ in God. They are dead in their trespasses and sins, and walk according to the ways of the world and not as the great Example would have his followers walk.

The beginning of the sixth chapter of the Gospel by John records the miracle of Christ feeding the five thousand with five loaves and two fishes (the "loaves" probably resembling large flat crackers more than our idea of a loaf, and the fish being not much larger, probably, than our sardines). As it has always been the one who can feed a multitude that is a hero, so did this miracle cause a great swelling in the ranks of those who followed the Master, who, with his spiritual insight, knew it was the being fed which made them flock to him, and not their desire to know more of his life and works, and therefore he commences his talk to them with the words: "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life," to which those assembled replied, asking what they could do to work the works of God. Jesus replied that this is the work of God, that they should believe on him whom he hath sent. Then they ask a sign as to his authority for being the Son of God, and saying Moses gave our fathers manna in the desert which came from heaven. Jesus replied: "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven." They, supposing this to be the bread necessary for the sustenance of daily life, ask that it may be given unto them ever more. And the Master says: "I am the bread of life," and repeats it several times, showing that whereas the Jews of old had eaten the manna in the wilderness and died, even though it came direct from God, but those that eat of the bread that cometh down from heaven shall live forever. This, however, was not what the people wanted. They evidently thinking it would be a fine thing to have a king who would furnish them their daily bread without their working for it; and many of his followers left him after this talk.

We all know that bread is one of the essentials of life, but some bread has very little of the life-giving properties of the wheat; and so it is comparing the wisest prophets who ever lived with the Savior of men. There are multitudes who confound Christ with comomn men, but who else can say and prove it: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

And now how often must we feed on this bread of life? Is it enough for us to repent of our past sins and be baptized, and then trust on being member of the church for future salvation, paying little or no attention to the comand, "Search the Scriptures?" Suuppose we should eat a whole loaf of bread at one time, would we not become hungry very soon again, and what a poor looking specimen of humanity we would become if we cut the staff of life out of our every-day food! In like manner we should follow the example of the Bereans of old who searched the scriptures daily; not only should we read the book of life, but study it, comparing one passage with another, and, above all, striving to walk closely in the Master's footsteps. Dont let your Bible get a dusty cover. "Eat" it daily, "digest" its contents hourly, and when the Lord appears we shall hear the joyous welcome: "Come, ye blessed of my Father, inherit the kingdom prepared for you."

LOTTIE E. YOUNG.

OBITUARY

Mary Ann Roose was born in Stark County, Ohio, August 9, 1848, and died at the home of her daughter, Mrs. Amos Ruff, of Nappanee, November 26, 1915, aged 67 years, 3 months and 17 days.

She was united in marriage to Benjamin Shaffer August 18, 1866. To this union were born six children, one son and five daughters, the son having died when but twenty months old. She leaves five daughters—Mrs. Philip Senff, Mrs. William Loyd, Mrs. Amos Ruff, Miss Osee Shaffer, and Mrs. Oris Annis; twelve grandchildren, three great-grandchildren, two brothers, one sister, and a host of friends to mourn her loss.

She, with her husband, was baptized into Christ January, 1869, by Bro. Richard Corboley, and united with the Church of God, which faith they kept until death, although we soon hope to meet them when Christ who is our life shall appear. We know that a precious one from us is gone, a loved voice we loved is stilled; a place is vacant in our home which never can be filled.

The funeral service was conducted in the U. B. Church at Bremer, Ind., Monday, November 29, 1915, by the writer. "We must part for a little while," said one of her daughters. Yes, Jesus will soon come, and then we shall meet to part no more.

J. H. ANDERSON

He who endeavors to escape from life's drudgery may also cease to compete for life's prizes. Even if, by manouver or trick, he seize some of them, they will become but empty baubles that have lost their significance.

A SOUL-DESTROYING DELUSION

We live in the last days when God's Word declares "perilous times shall come" (2 Tim. 3:1). Sound doctrine will not be endured, "but after their lusts they shall heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3-4).

This is now being realized in the fable—or falsehood—being taught our soldiers by many so-called Christian preachers, that if these warriors die in battle they will be sure to go to heaven.

The sinful slaughter of warfare is thus made to take the place of Christ's atoning work on Calvary. Salvation is obtained by human sacrifice, instead of by God's ordained plan of man's saving faith in Christ's sacrifice. The sacrifice of man's life is thus made a substitute for the sacrifice of Christ's life. This is a Christ dishonoring doctrine and a blasphemous tradition of men. Surely it has come from satan as a strong delusion to deceive the souls of men; it is a satanic lie for the times. Woe be to him who believes any one who preaches this fable, no matter who he is, and woe be to him who preaches it.

God declares that. "The Father sent the Son to be the Saviour of the world" (1 John 4:14), and "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12). No kind of death that any man can die can give him a passport to the Kingdom or save him from the punishment of unrepented sin. God has laid down clear rules which must be absolutely obeyed; some of these are as follows: "Repent and be converted that your sins may be blotted out" (Acts 3:17). "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8) Note that saving faith is the gift of God. and it will be given if asked for earnestly. "Believe on the Lord Jesus Christ. and thou shalt be saved" (Acts 16:31). "Christ Jesus came into the world to save sinners" (1 Timothy 1:15). "God will have all men to be saved, and to come unto a knowledge of the truth" (1 Timothy 2:4). God's will is not that men should die on the battlefield, but that they should know Jesus Christ, his Son, and knowing him obey him, and thus. through practical faith, be saved. If the nations had done this there would be no battlefields, but Christ's birthday proclamation of "Peace on earth and good will among men" (Luke 2:14, R. V.). would be a realized fact, and men everywhere would be enlisting in his army to proclaim the good news of salvation to every nation on earth Has he not commanded. "Put up again thy sword into its place, for all they that take the sword shall perish with the sword" (Matthew 24, R. V.)?

Reader, if you want to be saved know this, that acts of self-righteousness cannot save you, nor any kind of death you can die, but you can be saved by repentance of your sins, turning from them in faith to Christ, who alone can give you power to keep you from sinning, for he says "Go, and sin no more" (John 8:11; 5:14). Any one who trusts in any other way believes a lie which will destroy their soul, and those who preach any other doctrines are acting as the agent of satan. But, "If we confess our sins he (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1. John 1:9), "and the blood of Jesus Christ, his Son, cleanseth us from all sin" (1 John 1:7).

If God is "kind even to the unthankful and the evil," we can afford to be magnanimous.

"There is time enough for everything in the course of the year," says Lord Chesterfield, "if you do but one thing at once; but there is not time enough in the year if you will do two things at a time."

Remember that God only hears the prayers of those who are pleasing in his sight; the prayers of the wicked are an abomination; and there are wicked people who have the name of Christ upon them.

The man who can command his appetite owes thereto length of days, and not length of days merely, not more continuity of existence, but that which alone gives to continuity substantial value—namely, power to enjoy.

A smooth sea never made a skillful mariner; neither do uninterrupted prosperity and success qualify for usefulness and happiness. The storms of adversity, like the storms of the ocean, arouse the faculties and excite the invention, prudence, skill and fortitude of the voyager.

The best way to discover the manifold uses of friendship is to cast about and see how many things there are which a man can not do for himself, and that it will appear that it was a sparing speech of the ancients to say that "a friend is another himself," for a friend is more than himself.

True religion consists not in a nice orthodoxy, but in a sincere love of truth. and in a hearty approbation and compliance with doctrines fundamentally good; not in vain flourishes of outward performance, but in an inward good complexion of mind: not in a furious zeal for trivial circumstances, but in a conscionable practicing the substantial parts of religion.

An ivy branch, finding nothing to cling to beyond a certain point, shot off in a bold elastic stem, with an air of as much independence as any branch of oak in the vicinity. So a human being, thrown, whether by cruelty, justice or accident, from all social support and kindness, if he have any vigor of spirit, and be not in the bodily debility of childhood or age, will begin to act for himself with a resolution which will appear like a new faculty.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.
WM. G. ROTHE.
1301 Park Place, Brooklyn, N. Y.

The Restitution

FOUNDED IN A. D. 1852
A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF
The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-55); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13: 3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.
VOLUME 68 AKRON, O., DECEMBER 28, 1915 NUMBER 5

INTERESTING CORRESPONDENCE

Bro. Judd's First Letter

To "Rev." A. B. Fredericks:

Dear Sir—I am sending a little book, "The Bible Doctrine of the Soul," which I sincerely hope you will read, and read carefully and prayerfully. I am well aware the contents do not at present agree with your views, but I am hopeful you will not resent my request, which is made in the full spirit of brotherly kindness. I have been so struck lately by certain articles in the Christian Guardian and other magazines, and the hymns you have chosen at service, which categorically deny the existence of **death**, that I have felt constrained more than once to write to you, and I only do so now in the spirit of true Christian fellowship, believing you will acept it in that spirit.

I am convinced from certain knowledge that there are many in the Methodist churches(especially in England) who are accepting the view advocated in this little work because it tallies so closely to the words of scripture and the reason with which God has endowed us.

Have you ever really thought over what would have ben the case if, as St. Paul says, Christ had not been raised? You believe, I am sure, that God raised Christ from the dead—you believe it as a fact, and as a student you are, I am certain, ready to acknowledge that no fact can be overthrown. The fact that God raised Christ from the dead is proof also that he might not have done so, in which case Christ would have remained dead, and St. Paul gives some of the awful consequences had such been the case! Did not St. Paul preach Jesus (who was raised) and the resurrection? Surely he did. Can we then who are Christ's expect to live again apart from resurrection—God's divinely appointed way to everlasting life, life and immortality. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life (life that lasts), and some to shame and everlasting contempt" (Dan. 12:2). If "there is no death" God's word is wrong in the above passage, and when it says "The wages of sin is death" (Rom. 6:23). I will ransom them from the power of the grave; I will redeem them from death" (Hos. 13: 14).

Christ said: "I am he that liveth and was dead, and behold I am alive forevermore" (Rev. 1:18). How, and why? Because God the Father raised him from the dead. Paul in Heb. 7 shows clearly that it is here Christianity transcends every religion, even Judaism. The Aaronic priesthood could not continue by reason of death, but he (Jesus) ever liveth to make intercession for us. Jesus is the only living Savior, and if people could only realize this it would be the death blow to Romanism, and (as we read in yesterday's paper re Becker), praying equally to Jesus, Mary and Joseph. Joseph and Mary are dead. Jesus is not, praise God, and definite proofs that he is alive today can be given: "For the Lord himself shall descend from heaven with a shout, * * * and the dead in Christ shall rise first; then we which are alive (that are left) shall together with them be caught up in the clouds, and so shall we ever be with the Lord, wherefore comfort one another with these words."

Yours sincerely, R. H. JUDD.

Minister's Reply to Bro. Judd

Dear Bro. Judd:

I received your letter today. Yes, I received the books which you sent. I am sorry that I have not been able to give them thorough consideration, but I have examined them sufficiently to see that they are unorthodox in their teaching. I am sorry for your sake, and for the sake of your influence, that you have been deceived by their teaching, and if I felt that there was anything to be gained by doing so I might debate the matter with you; but I feel that it would be unwise and that we can be better friends by not doing so, so I will return the books.

Hoping that you and your family are all well, I remain, yours sincerely,

A. B. FREDERICK.

Bro. Judd's Second Letter

Dear Friend:

Your letter of the 29th ult. duly received, but you do not reply to mine of August 1st. I may say it is now about ten years since I first embraced the views I now believe to be scriptural. I am **not concerned** with being what is called **"orthodox"** or **"unorthodox,"** but I am concerned as to what God's word says. I have discussed these matters freely with many, among them Dr. Torrey, Dr. Anderson Berry and Sir Robert Anderson, and I have yet to meet with one who can prove from the Bible that the statements in my letter above referred to, and the litle tract, "Bible Truths," which was enclosed, are unscriptural; nor have I yet met anyone who can give scriptural evidence of the awful doctrine "that the wicked shall exist throughout eternity in a state of unutterable endless torment and anguish," which is admittedly "orthodox."

Your letter states that I am "deceived," and hints at the possibility of debate. No doubt the latter could be arranged, if you so desired, provided of course it was mutually agreed to accept the English Bible as the sole arbiter. Some definite statement as to where I am "deceived" would be appreciated in any case, and should naturally, as man to man, follow any such serious charge as is preferred by you.

Yours faithfully, R. H. JUDD.

P. S.—Of course one very serious hindrance to successful debate would be my exceeding deafness. In view of this I would suggest that use be made of the columns of the local press. By this means you would reach a wider audience, and readers would be able to give any subject discussed cool, calm and powerful consideration in the light of the scriptures, in a way which would be impossible in public debate. I should have no objection to any other paper you might suggest as well, and, if you wished, I think I could promise any space you might require in one or two magazines, provided of course you base your arguments on the plain statements of the word of God. R. H. J.

Brother Judd's Third Letter

"Rev." A. B. Fredericks:

Dear Friend—On the 3rd inst. I wrote a reply to yours of the 29th ult., and since then have not received any message from you. I have no wish to seem impatient or to hurry you unduly for the return of the small books sent you some months ago, but I would deem it a courtesy to have a definite reply to my letters. Possibly you might feel relieved if I were to tender my resignation of church membership. Indeed, I may say that I had no intention of allowing my name or that of my children to be entered on the church register on my return to Wicklow, and was very much surprised when I found it had been done without first asking my permission. I might further add that one more than one occasion your opposition to the Bible doctrine of death has been so pronounced as to cause me to pen a note of resignation. For various reasons I refrained from posting, for I had no wish to seem unfriendly, either to yourself or members of the congregation, or to seem at variance with all your work. I can not help feeling, however, that it amounts to a matter of principle, and that it would now be inconsistent of me to remain a certified member of your church when I feel that your teaching in many ways is unscriptural. To give one instance only: You teach, "There is no death, what seems so is transition.' You teach that men and women do not die, but that at death (pardon the inconsistency) their immortal souls go at once to heaven, while the Bible teaches exactly the reverse, viz., that "it is appointed unto men once to die, and after death the judgment." The Psalmist believed and said: "God will redeem my soul from the power of the grave" (Psa. 49: 15).

If you think there is room for debate on such a question I am quite ready to meet you on conditions as before stated, and in any way that would be most advantageous to the spread of truth.

Yours very sincerely,

R. H. JUDD.

P. S.—I would particularly request that you do not in any way associate me with "Pastor" Russell.—R. H. J.

Bro. Judd's Letter to the Editor

Dear Bro. Huggins:

Herewith the long promised correspondence with the local Methodist minister, "Rev." A. B. Fredericks. A glance at the dates will show the cause of delay, and whose the responsibility. You will also see that although the suggestion of debate was his own he has entirely backed out; at least, what other construction can be placed on his repeated refusal to make any reply whatever to my pointed but friendly communications? He does not feel there would be "anything to be gained," and so far as I am concerned I am sure I should do my utmost to prevent his doing so.

My connection with the church has never been anything but nominal, for I made it clear to the former minister that I was not a Methodist, though my wife was. They were clearly given to understand this, and that I was a believer in baptism by immersion. This will be the end of my connection with any orthodox organization under any pretext whatever.

Yours faithfully,

R. H. JUDD.

P. S.—Bro. Rothe knows something of the struggle it has been to me to come to this decision. It has been long and hard, but I am thankful it is so now. Your sermon on "Denying the Faith" has been a very helpful factor in the case.—R. H. J.

Editorial Comments

Many will rejoice that the above correspondence resulted in Bro. Judd's withdrawal from the Methodist church. We can not allow any truth-nullifying sects to wheedle us into connection with them and yet remain faithful to the gospel. "Nominal" membership does not minimize our responsibility. As long as Bro. Judd belonged to the Methodist he was a **Methodist by consent and reputation.** That he was not one at heart only argues that he was allowing himself to be advertised in the community other than he was. We congratulate our brother for his noble stand for the truth. He will be happy now that his "struggle" is over. Brethren, pray for Bro. Judd.

THE WATER GAGE ON THE NILE

June 15th is in Egypt an anxious time, for then it is that there comes the first indication of the annual flood. The amount of the rise has been accurately recorded every year from 3600 B. C. to A. D. 1913, for there is only a foot or two between starvation and plenty, and between plenty and devastation. The rise is recorded by the Nilometer constructed by the Khalif Mutawakhui more than ten centuries ago, on the island of Rhoda, opposite Cairo. A square well, from the water of which rises a marble column, is connected with the river by a canal. As the water rises more of the pillar is hidden. When the "18 cubits" mark is passed the starvation specter vanishes, the "19 cubits" mark awash stops the grumblers, and "22 cubits" completely satisfies the optimist. But if the "24-cubit" mark goes under devastation is at hand. But the Assouan Dam has mitigated the anxiety of five thousand years.—London Chronicle.

"PREACHING THE TRUTH"

A Narrative Reciting the Experiences of a Believer Preaching "The Truth as it is in Jesus"

William Brown

The Great Debate

Never in the history of the village, at least not within the memory of any of the villagers, had such a crowd assembled as that which was found trying to crowd into the little schoolhouse on Tuesday night, the first night of the debate. The schoolhouse was inadequate to accommodate them; many who could not find standing room were forced to go away disappointed.

When the hour arrived for opening the debate Timothy Berea arose and made a few remarks, stating the cause and object of the debate, the form and rules of the discussion, with a word of counsel to the debaters and to the audience to be calm and to preserve strict order. He said: "Mr. Hamilton will speak on the affirmative ten minutes, after which Mr. Stephanas will speak twenty minutes on the negative; Mr. Hamilton can then occupy fifteen minutes in questioning Mr. Stephanas or in a speech, after which Mt. Stephanas can occupy fifteen minutes in questioning Mr. Hamilton or in speaking."

It was to be decided at the close of each meeting whether the subject was to be discussed further at another meeting or not.

The subject was then announced—"Resolved, that the righteous are rewarded by being taken to heaven at death."

The chairman called upon Mr. Hamilton to open the discussion with a speech of twenty minutes on the affirmative.

Mr. Hamilton's Speech

"Beloved Parishioners: It is with feelings of regret and humiliation that I stand before you at this time, under these circumstances. Regret that a discussion of this kind should be made necessary, or at least considered necessary by those who have urged me to take part in; humiliation because the dignity of the high and holy office to which I have been called in the ministry should suffer by its occupant taking part in a public argument with a layman, who, well meaning though he may be, is nevertheless illiterate and unlearned in all those holy studies that are necessary to the proper understanding and correct interpretation of the Divine Word.

"You may think this an uncharitable and irrelevant statement, but I can assure you I mean no unkindness, and the statement is quite relevant because it forms an important part of my argument tonight. The point is this, being unlearned in theological studies, my opponent is unqualified to give an interpretation that will withstand the onslaughts of adverse criticism and which can be depended upon to be in harmony with the whole system of scriptural theology. You will see how strong this argument is as I proceed and show you the great amount of study and labor that has been necessary to obtain the knowledge we now have. Do you see that pile of books over there on the table? Don't be alarmed; I am not going to read them to you tonight. I have brought them to give you some idea of the great amount of labor and study that a clergyman must undergo before he is qualified for the ministry and fit to expound the scriptures and preach the gospel. In that pile the following sciences are contained in their respective volumes: '**Biblical Criticism**,' to ascertain the exact text of certain works claiming to be inspired, and if possible their time, place and human authorship; '**Apologetics**,' to establish and defend the claim of the scriptures to inspiration; '**Hermeneutics**,' to investigate the principles of interpretation; '**Exegesis**,' to carry those principles into practice by actual interpretation. And so I might continue and speak of the other volumes on 'Dogmatic Theology,' 'Polemic Theology,' 'Practical Theology,' 'Pastoral Theology,' etc.; and with all this we are none too well equipped for the great work of defending and expounding the scriptures. How then can an ordinary blacksmith who has not had access to these studies be depended upon to preach the truth of God? I say it is an unthinkable absurdity.

But let me proceed to the scriptures themselves and show how clearly they teach what our proposition affirms. I will not repeat the arugments I presented in my sermon last week upon this subject; it is not necessary to do so, for there is plenty of evidence to choose from. For instance, the Master, in that grand eloquent sermon on the mount, said: 'Blessed are the pure in heart, for they shall see God' (Matt. 5:8). Now I ask, How can they see God unless they are taken up to him? They can not see him with mortal eyes and in this fleshly tabernacle. When can they see him? Certainly not during this life; it must be at death when they receive their reward in heaven. Oh! but my opponent says they are not going to heaven! Well, I am glad we don't have to take his word for it. The Master did not leave us in doubt about it: he not leave us in doubt about it; he not only told us that the pure in heart would see God, but he indicates how and when, in both this and other discourses recorded in the New Testament.

In the same chapter at the twelfth verse he says: 'Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you.'

When will the pure in heart see God, then? The obvious answer is, When they receive their great reward in heaven.

Well, when do they go to heaven? Answer, At death.

How do we know this? Christ has said so. Turn with me to the 16th chapter of Luke, verse 20. Here the Master is relating the incident of the rich man and Lazarus the poor beggar. Let us read from the 20th verse: "And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores. And it came to pass that the beggar died and was carried by the angels into Abraham's bosom: the rich also died and was buried." In the dialogue which follows between Abraham and the rich man who finds himself after death in torment, the following words are addressed to the rich man in verse 25: "But Abraham said. Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented." Could anything be more conclusive than this? A righteous man dies and is carried by the angels to Abraham's bosom and is comforted.

I see my time is nearly expired, and I want to give my opponent some questions to answer before I close. I want him to tell me why Paul said: "For me to live is Christ and to die is gain," and that he had "a desireto depart and to be with Christ, which is far better." Did he not expect to be with Christ when he departed (Phil 1:21-23)? Why did the faithful ones look for a city that hath foundations, whose maker and builder is God, if they didn't expect to go to heaven (Heb. 11:10)? And if it is argued that this is a city on earth, then why does the apostle in speaking of it in the same chapter, at the 16th verse, say: "But now they desire a better country, that is, an heavenly, wherefore God hath prepared for them a city."—Time called.

When the clergyman took his seat there was a burst of applause from the audience, which was interrupted by the chairman, who asked the audience to desist from noisy demonstrations. "Let us be calm," he said, "and weigh well the arugments that are set forth, and let our judgment of the debate be based not upon partisan feelings but upon reason, common sense, and, above all, the testimony of the word of God." He then called upon Mr. Stephanas to speak for twenty minutes on the negative side of the question. Paul Stephanas thereupon arose and addressed the audience.

The Blacksmith's Reply

"Mr. Chairman, Ladies and Gentlemen: I am called upon for the first time in my life to take part in a public debate; and while to all appearances I am at a great disadvantage, both as to training and natural fitness, yet I do not share the feelings of my opponent, who said at the beginning of his speech: "It is with feelings of regret and humiliation that I stand before you at this time under these circumstances." I must confess that I feel neither regret nor humiliation, but on the contrary I believe I feel somewhat as the Apostle Paul did, who, when he was called to answer before Agrippa, said: "I think myself happy, King Agrippa, because I shall answer for myself this day before thee." I consider it an honor and a privilege to be permitted to defend and present God's truth to an audience such as is gathered here tonight.

I will now take up the arguments of my opponent and answer them as far as my time will permit. The first argument he has presented, and which occupied the greater part of his speech, is this: "Mr. Stephanas is a layman, he is illiterate, unlearned and ignorant of all the holy theological studies which clergymen are required to understand before they can get a license to preach." As he was directing your attention to the pile of books the contents of which he had successfully stored away in the inner recesses of his expansive mind, and was endeavoring with all his power to impress you with his wonderful knowledge, I could not help but think of that story in the Bible about the great giant named Goliath who terrified Israel by the greatness of his stature. This giant, as you will no doubt remember, used to exhibit himself daily between the camps of Israel and the Philisines, and it seems that Israel was overawed by his mighty presence. But one day a little shepherd boy came along, and, without spear or shield or armor, slew the giant with a stone and a sling, and stood upon his dead body, and with his own sword cut off his head. Now since Mr. Hamilton has been pleased to place himself before you as the giant in this discussion, the only position left for me is that of the shepherd boy; and I have a few stones picked out of the river of the water of life (the word of God) which I intend to sling at this intellectual giant to bring him to the ground. Now I am quite prepared to plead guilty to the charge of being only a poor illiterate blacksmith without theological training, but then the disciples of Christ were only illiterate fishermen, and the Master himself was a carpented, the Apostle Paul a tentmaker, etc. No, dear friends, God has not left us to the mercy of learned theologians; on the contrary, he has invited us to come each one for himself and drink of the water of life freely. If it is necessary for us to fill our minds with the sciences in that pile of books over there before we can understand God's truth, then there is no hope for any of us here, for the circumstances of life in which we are placed will never permit us to accomplish such a feat. For my own part, I do not care to try, for I consider my limited mental space too valuable to be filled with anything but the incorruptible word of God, which Paul says "is able to make use wise unto salvation" (2 Tim. 3:15), "and is able to build us up and give us an inheritance among all them which are sanctified" (Acts 20:32).

My opponent quotes Matt. 5:8: "Blessed are the pure in heart, for they shall see God," and asks the question, "How can they see God unless they are taken up to him?" Well, I must say that is a remarkable question for a man with so much education as he seems to have to ask. Ask that question of any schoolboy, and he will tell you that if the pure in heart are to see God, then they must either go to God, or God must come to them. But my opponent can see only one way, and that is the way which agrees best with his theology. But we must answer the question, When and where will the pure in heart see God in fulfillment of the promise of Christ? Well, we can be certain of one thing, and that is that the pure in heart will not see God by being taken to heaven at death, for there is not a passage of scriptrue between the covers of the Bible that either teaches or implies that men go to heaven at death. On the contrary, there is abundance of evidence that no such thing occurs. In fact, we are told plainly that **"no man hath ascended to heaven"** (John 3:13). There is no need of our being perplexed over a simple queslike this, for it has been answered for us thousands of years ago, long before theological seminaries were invented The patriarch Job gives us a direct answer to the question in the 19th chapter of his book; at the 25th to 27th verses he makes this statement: "For I know that my Redeemer liveth and that **he shall stand at the latter day upon the earth**; and though after my skin worms destroy this body, yet **in my flesh shall I see God.** Whom I shall see for myself and mine eyes shall behold, and not another, though my reins be consumed within me." In whatever sense then that we are to be permitted to "see God," it is to be at the **"latter day upon the earth."** The Apostle John said on one occasion, speaking of Christ: "But we

know that when he shall appear we shall be like him, for we shall see him as he is" (1 John 3:2). Now to see Christ is equivalent to seeing the likeness or manifestation of God, for Christ said on one occasion: "He that hath seen me hath seen the Father" (John 14:9). This will be true in a still larger sense in that great day when he returns to the earth in great power and glory "to be glorified in his saints, and to be admired in all of them that believe" (2 Thess. 1:10).

But Mr. Hamilton says the righteous go to heaven at death because Christ in his sermon on the mount said, concerning those who were persecuted for righteousenss sake: "Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." Now the trouble with my opponent is that he reads into this passage something it does not contain. It does not say a word about going to heaven. True, it says the reward is in heaven. That is because God is there, and he has the rewards with him. Peter tells us it is **"reserved in heaven for us"** (1 Peter 1:4), that is, it is laid away for us, kept for us, and then tells us that it is to be **"brought unto us at the revelation of Jesus Christ;"** that is, when Christ comes again (1 Peter 1:13). The Master himself settles the matter when he says in the message which he sent to John on the isle of Patmos: "And behold I come quickly; and my reward is with me, to give every man accordingfi as his work shall be." It is quite clear then that the reward is in heaven at present, but that when Christ comes again, as he has promised to do, he will bring the reward along with him and bestow it upon his faithful friends who have kept his commandments.

My opponent next comes to the parable of the rich man and Lazarus. I knew he would quote this; it is the ancient and time-honored argument of all heaven-going theorists. He has not told us whether he believes it to be a parable or a literal account of an incident that really happened. It makes no difference which view he takes, it is full of difficulties which he will find do more harm to his theory than any argument an opponent can bring against it. If he considers it not a parable, but a true story, then it upsets his whole theory.

What is it that takes place at death, according to the teaching of Mr. Hamilton? Does the body of the deceased go to heaven or to hell, as the case may be? Why, no? We know that the body is taken out to the cemetery and lowered down into the earth and covered with the sod. No! Mr. Hamilton does not believe that the body goes to heaven or hell, but his idea is that there is an immaterial immortal soul in the man concerning which Isaac Watts says:

> Up to the courts where angels dwell,
>   It mounts triumphant there;
> Or devils plunge it down to hell
>   In infinite despair.

Now this soul is supposed to be immaterial, that is, it has no substance; you can't see it or feel it. It is this soul which my opponent believes goes to heaven or hell at death. Now the story of the rich man and Lazarus will not help him to prove this, for it does not speak of invisible souls, but rather of real substantial men with eyes, voice, finger tips, tongue—visible men who can see each other and talk to each other, so that if he considers this a true incident, and not merely a parable, then it destroys rather than supports his theory. On the other hand, if he considers it as a parable, which it undoubtedly is, then it is only a story that is told to point a moral or illustrate a point, and does not necessarily have to be true or even possible. In the 9th chapter of Judges a story is told of the trees going out to choose a king story told of the trees going out to choose a king over them, and they ask first one tree and then another to be their king, and finally the bramble consents to be their king. Now you don't suppose that this parable teaches that the trees can talk and enter into political discussion, do you? Well, neither does the parable of the rich man and Lazarus teach that dead men can talk, or that the righteous can enjoy themselves in glory while they look on and see the wicked in torture. No, the parable of the trees was intended to teach that Israel at that time had chosen the meanest of Israel's nobility to be their king, one who would be in comparison with the others in Israel as the bramble compares to the other trees of the field. And the parable of the rich man and Lazarus was intended to teach the Pharisees and those who had ears to hear that which he stated plainly in the 15th verse of this chapter (Luke 16). His words are these, and this is what the parable teaches—speaking of the Pharisees: "Ye are they which justify yourselves before men, but God knoweth your heart, for **that which is highly esteemed among men is an abomination in the sight of God."** The parable beautifully illustrates this by showing a highly esteemed but wicked rich man tormented and a righteous but despised poor man comforted. The parable does not teach the time or place, but Christ tells us the time, place and circumstances in the 13th chapter of Luke, where he says at the 28th verse: "There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac and Jacob in the kingdom of God, and ye yourselves thrust out." I see my time has expired, so I will have to answer the other questions later.—Time called.

Whatever may have been the impression made upon the audience by the blacksmith's address, anyone who observed the expression on Timothy Berea's face could not fail to see that he at least was pleased. He arose and announced a recess of five minutes to allow the audience to relax somewhat before the second part of the debate was begun. When this time had elapsed he called the meeting to order, and announced that Mr. Hamilton would not occupy fifteen minutes in questioning Mr. Stephanas, or in speaking, or divide his time between speaking and questioning.

HEAVEN NO PLACE FOR MOTHER

A lady visiting Colorado suffered greatly from the elevation. One day after an attack of breathlessness she sighed out: "I am sure I shall die!"

"Will you go to heaven if you die?" inquired her little son, anxiously.

"I hope so, dear."

The small boy burst into tears.

"Oh, mother, dear," he sobbed, "don't, don't go to heaven. You could never stand the altitude."

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EDITORIAL

Study not to remember the benefits you have conferred; guard against forgetting those you have received.

We could not be happy with all that the world can give us now. The spectacle of evil would blight anyone's life. Give us the hope of Israel and the world is well lost for it.

We are grieved to learn that Bro. Geo. T. Updyke is in poor health, and contemplates going into a hospital for treatment. The Lord bless the brother and give him back to his family in health.

Those who are devoted to the truth are like people in business in one respect—they have to "let things go" which, with other and lighter occupations, they might attend to. "Business" excuses everything with people in the world; "duty" will do the same with those who belong to God.

Discussion with the alien may be a serviceable way of drawing attention to the truth on special occasions, but it is of questionable utility as a permanent feature. It is apt to create a love of debate for its own sake, and to check those true spiritual tastes which it is the mission of the truth to develop. "Love, joy, peace, gentleness, righteousness, faith," do not grow in a polemic atmosphere. They are liable to shrivel in such an atmosphere, while the harsher critical propensities which delight in intellectual friction and finesse are apt to grow with a strength that blights and deforms the new man.

It makes no difference with some if you don't see them for five years, they are the same good friends as before. You begin just where you left off, as if there had been no interval. Others require keeping close to, or their friendship will cool. The cause of the difference is detectable upon examination. There is more of the love of God in the former than the latter.

Sunday, December 12th, we had a delightful visit from Bro. and Sister Chas. Moore, Sister Coy and son, Bro. Ralph Coy, all of Salem, Ohio. Mr. Wm. W. Coy, husband of Sister Coy, was also a visitor. He came for the express purpose of being baptized. Talks with him made it evident that he had been well taught in the gospel truths of the kingdom and name of Christ. Accordingly he was baptized Sunday morning, and broke bread with us immediately afterward. In the afternoon the happy family returned to Salem, and, like the eunuch, are now going on their way rejoicing (Acts 8:39).

"IN THE DAY"

Gen. 2:17

The Hebrew preposition **be**, rendered "in" this text, is translated in thirteen different ways, but only three of the thirteen could be used in this text, which are "in," "after" and "against." The choice of the right preposition depends entirely on the translator's understanding of the passage. "**Against** the day that thou eatest thereof, thou shalt surely die" does not express a clear idea. Then the choice is between the two prepositions "in" and "after." "**After** the day that thou eatest thereof thou shalt surely die" makes just as good sense as "in the day." In Numbers 28:26 the Hebrew preposition **be** is correctly and necessarily rendered both "in" and "after," as follows: "Also **in** the day of the first fruits, when ye bring a new meat offering unto the Lord, **after** your weeks be out, ye shall have a holy convocation; ye shall do no servile work." It would not make sense to say "**in** your weeks be out." The sense requires that both "in" and "after" should be used in this verse.

In Gen. 2:17 and Numbers 18:26 the words "in the day" are a correct translation of the Hebrew words **be yom**; and it would be just as proper to render each "after the day," provided the word "after" expresses the correct idea. Gesenius, the noted Hebrew lexicographer, says: "Where the mind rests more on the end of a period, and spoken therefore of time already past, the preposition **be** should be rendered "**after.**" This is just the case in Gen. 2:17. The Creator was calling the attention of Adam to the fact that death must follow if he ate of the forbidden tree; not that he should die in the day he ate; for, when explaining the penalty, he says: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken; for dust thou art, and unto dust shall thou return" (Gen. 3:19).

THE PERSONALITY OF THE DEVIL

Elsewhere in this number will be found an article by Bro. A. B. Wince on the personality of satan. We have said before, and now say again, that we believe in the personality of the devil. We think some of our brethren make a reprehensible mistake when they spiritualize the serpent into evil thoughts, lusts, etc. To the serpent God said: "Upon thy belly shalt thou go all the days of thy life." It would hardly make good sense to read this sentence: "Evil thoughts, upon thy belly shalt thou go all thy life!"

Man is prone to extremes. In opposing an idea, and it may be an unscriptural idea, he unconsciously indulges in exaggeration. While agreeing with Bro. Wince as to the personality of the devil, we rather think he has gone beyond clear scriptural teaching in asserting that—

1. "There is not a hint that they had a desire or curiosity to taste the forbidden fruit." On the contrary it was distinctly affirmed of Eve: "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired," etc. (Gen. 3:6).

2. "Satan in some manner employs the serpent, and **forces** it to speak." "It is nonsense to suppose that God would sentence a dumb brute for being the chief cause of sin. * * *" By turning to Gen. 3:14 we find that God **did** sentence the serpent for the **part** he played in leading Eve into sin, and the sentence rests upon his accountability: "**Because thou has done this.**" If the devil **forced** this dumb brute to do its part, did not God know it? And if he knew the "chief cause of sin" was the devil, not the poor snake "forced" into the transaction, why did he sentence the serpent, charging him with having "done this," and let the devil, the instigator and "chief" sinner, go "scott free?" If there were four parties in the Adamic sin—Adam, Eve, the serpent and the devil—why did God, who always does right, punish only three of the criminals, and let go the fouth, and he the "chief" or worst of them all?

3. "The snake was used to symbolize the devil himself." The objection to this statement lies in the fact that, like those who deny the personality of the devil by reducing him to evil propensities, it makes the serpent symbolic. If he was symbolic, Adam was symbolic, Eve was symbolic, the tree was symbolic, and so with the Garden of Eden and everything else. All reality becomes lost in the symbolic. As our dear Bro. Wince says, "The Restitution stands for what its contributors make it." We therefore exhort all who take pen in hand to write an article for its pages to be careful and write as the oracles of God give him authority.

IMMUNITY FROM DEATH A SERPENT DOCTRINE

In the Bible Advocate of November 16, 1915, Virgie L. Thompson writes: "The Lord has wonderfully led our family out to trust him in the past five years, and has delivered us from typhiod fever, pneumonia, carbolic acid poisoning, colds, boils, burns, cuts, bowel trouble, neuralgia, chills and ague, and many other things; in fact, we find him equal to any emergency, and I might say that liniments, salves, pills, fomentation cloths,—yes, and syringes, too—are all banished from our home. The doctors and drugs preceded them. I once tried these things, then as a last resort I tried the Lord, and I must surely have tried his loving patience with my unbelief; but now I see him first and last, bless his dear name, and all is well."

Like Mrs. Eddy, this writer seems to be floating in thin ether. She denies the reality of natural laws. She scouts physiology. There is no consumption, there are no fevers and tumors. These are only "false beliefs." But the normal mind will peer through the thin tinsel of Mrs. Eddy's "science" and see its delicate and far-reaching fibers. The infant, when it wails, has an "inherited belief" of pain. The babe writhing in its mother's arms with colic is the victim of a false belief. A man takes poison and dies, but it is not the poison that kills him—vicious belief sends him to the grave! If there is no disease, then of course the "false belief," the thing which does all the mischief, must extend to the beasts. You must say to your dog when he gets sick: "Carlo, you have a belief that you are sick; but, Carlo, it is all in your mind. Matter is never sick." What pangs and tortures, according to Mrs. Eddy's "science," has poor humanity endured, and the beasts as well, and all because of a false belief! Imaginary physical agonies have been the slavery of the human race. If the sufferings of fallen man have all been borne as a "false belief," then unreality is the profoundest thing in the world.

The art of healing, however, advocated by Virgie L. Thompson in the extract taken from the Bible Advocate, differs from Mrs. Eddy's in this, namely, there are diseases such as typhiod fever, pneumonia, etc., consequently she has been "delivered" from them; but with Mrs. Eddy these diseases are simply "illusions of mortal mind," and can not be "cured," because they do not exist. Diseases cause death; if diseases, then, are "illusions," not real, then death should cease among Christian Scientists. Remove and cause and its effect must cease. The cause of death, disease, they claim does not exist; death with them is ergo causeless! Virgie L. Thompson admits there are colds, chills, etc., and "many other things," but the Lord "delivers us" from these things, and therefore to her they are as harmless as if they were not. They can not have power over her; and, as the Lord is "equal to any emergency," **she is absolutely immune from death.**

"Ye shall not surely die" (Gen. 3:4), the serpent's lie, is still clinging, not only to immortal soulists, but to those who believe in conditional immortality as well. "Thou shalt surely die" (Gen. 2:17) is God's fiat, his "law of sin and death" (Rom. 8:1), which has reigned for centuries and ages, "even over them that have not sinned after the similitude of Adam's transgression" (Rom. 5:14). We are slow to understand and believe that "death has passed upon all men" (Rom. 5:12). When we discarded the immortality of the soul we thought we cleared ourselves of the serpent's theology; but when we examine ourselves and prove our own selves "whether we be in the faith" (2 Cor. 13:5), we find that just as the serpent beguiled Eve through his subtlety, so he has corrupted our minds more or less from the simplicity that is in Christ (2 Cor. 11:2, 3). We have been indoctrinated by serpent theology; the poison is in our blood, and the result is you will hear even those who believe in conditional immortality, but are still holding on to the tail of the serpent, talking no death doctrine; that Enoch, Moses, Elijah, etc., never died; divine healing, faith cure, etc. These questions of antiquity are still pertinent: "Your fathers, where are they? And the prophets, do they live forever" (Zech. 1:5)? "Do they live forever?" The immortal soulists answer us promptly: "Certainly they do; there is no death for anybody; all men live forever." "Do they live forever?" Even some believers in conditional immortality, somewhat serpentized, answer: "Some of the 'fathers" still live, and some of the 'prophets' are still living, as Enoch, Moses, Elijah, etc." Thus they dispute the reign of death even over those who have sinned after the similitude of Adam's transgression; they might, then, just as well dispute the reign of death over Adam himself, and be logical and consistent. But what is God's answer to the question, "Do they live forever?" Ponder it well: "But my words and my statutes, which I commanded my servants the prophets, did they not take hold (mar., overtake) of your fathers" (Zech. 1:6)? Did not God's sentence of death "take hold" of Adam? Did it not "overtake" the fathers and prophets? It did! To the grave they were all doomed, and to the grave they all went (Eccl. 9:10). Dowie and Mrs. Eddy are both dead, notwithstanding their great pretensions of healing. And the claws of time will soon drag into the grave Virgie L. Thompson, notwithstanding her boastful claim of immunity from death.

COMMUNICATIONS

Dear Brothers and Sisters:

With gladness of heart I write you a few lines concerning the meetings held in our neighborhood during the latter part of October. Bro. Almus Adams, in his usual clear and fearless manner, talked to us of the things pertaining to the kingdom of God. We were favored with good weather, the attendance was fair, and the interest unusually good. The result was more than we had ever thought. At the close of the meetings 18 earnest souls embraced the truth, and were buried with him him by baptism. I pray that God may keep them in the straight and narrow way, and that we may all meet and rejoice together with our king at his coming. I desire to thank you who were instrumental in any way in sending Bro. Adams to us, and hope that we may likewise help others who are searching for the truth.

Your sister in hope, EVA PHELPS.

Dear Bro. Huggins:

Will you allow me a small space in our dear paper? I want to tell you that I have just returned from a visit East, and I want to say I visited the dear ones at Blackwell, Okla., and Arkansas City, Kansas, and found them rejoicing in the soon coming of the Master. I was loathe to leave them, but as my time was limited I had to hasten away to visit my many other friends before returning to California. I see in the Restitution of August 17, 1915, an article written by N. L. Willard, M. D., on "The Earth: Its Present and Its Future, and How It Will Be Repopulated." He spoke about the lost Atlantis. Will he please tell where one can get the history of it, or how does he know about it? I for one would be very thankful to hear the particulars about the Atlantis.

Always looking for the Master,

CASSIE L. HICKLIN.

Editor of The Restitution:

I write to let you know of the fine meeting we had here in Quinlan at the Christian Church by Bro. D. C. and N. B. Robison. We did not have a very large crowd, but what came were very attentive listeners. Bro. Robison was quite feeble for the first week, but Sister Robison delivered so many very instructive sermons on the resurrection and the coming of Christ, and the purpose of his coming, and the sincerity of believing the gospel of the kingdom of God and life of obedience that we may be an heir in the kingdom of Christ when he comes in power and great glory. It is surely a blessed thought to look forward to the coming of our blessed Redeemer, when those that have put on Christ and have walked in the way of life will be raised to die no more, but will live and reign with Christ when he comes to take the throne of David. We shall then not die any more, but will live on throughout the ceaseless ages to come.

Hoping that I may ever be found working in the vineyard of the Lord and praising his holy name forevermore, as ever in the Christ,

ELLA R. GATES.

Dear Bro. Huggins:

Please send me three or four copies of The Restitution of November 2, 1915. I think it safe to say any one article in that issue is worth all we pay for the paper the whole year. Your sermon, "The Kingdom of God is Within You," is simply grand, a feast to the hungry soul. Surely everyone who has read it has received real and lasting good. Thank the Lord for so much truth.

Bro. Judd's articles on "The Trinity" are unanswerable. Bro. Aldridge has given us some fine lessons on "The Devil: Is He a Personal Being?" which I have read with much interest and profit. "Spiritualism," by Bro. J. Conaway, is also a real treat. Bro. Conaway is one of our best writers. I would like to mention every writer, for they are all good, but can not do so for want of space.

Another year is drawing to a close, and as we enter the new year may we do so with a greater determination than ever before to serve God and live nearer and more devoted to him in the future than in the past. May Jesus soon come and restore the kingdom and bless the nations by his peaceful reign of one thousand years on the earth. Then "the meek will inherit the earth, and delight themselves in the abundance of peace" (Rev. 5:10; 20:6; Matt. 5:5; Psa. 37:11, 9, 34, 22). Then "shall the law go forth from Zion and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks. Nations shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2; Micah 4).

Thank the Lord for this promise, for we know "he is faithful that promised." May the Lord everywhere bless his waiting children and guide them, as it were, by his right hand. And when Jesus Christ comes to make up his jewels may we all hear the welcome words: "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

In the blessed hope of the gospel,

MRS. A. J. MARTIN.

DO THE SCRIPTURES TEACH THE PERSONALITY OF THE DEVIL?

Since the pages of The Restitution are freely open to those who deny his personality, we take it for granted that those who affirm his personality will not be excluded; yet we would mildly insinuate that its pages might be well filled more important matter. The Restitution stands for what its contributors make it. Hence we should be careful to emphasize the important things that are reveald for our edification, and with patience wait for the revelation of him whose purpose is to detsroy him who has the power of death (that is, the devil), and leave not a vestige of his corporiety upon which to predicate personality. Webster's definition of a person includes humanity, soul and body, life and rationality. Satan has manifested all of these qualities in a remarkable degree. He is referred to as the first person singular, second person singular and third person singular. He has as many names as he has characteristics. He has marked individuality, and a very subtle influence in the affairs and counsels of the nations. He is capable of transforming himself into an angel of light, an arch deceiver, the adversary of God and man, the chief actor in the Edenic episode. He persuaded our first parents to believe him instead of God, and established an error that is regarded vastly more sacred and essential to salvation than the doctrine of life through the Lord's anointed.

What the motive is of those who deny his real being I do not know. I only know that his destiny is fixed and his usurpation will end when the Lord shall crush him under our feet, and the burning lake shall receive and utterly consume the dead carcasses of him and his angels. The scriptures very frequently refer to him and his character and also speak of his power and majesty, and attribute to him those qualities of a rational being. I thank God that he is not invulnerable. The patient man of Uz scored a victory over him and refused to curse his Maker and die. The temptation of our Savior in the wilderness came from the same source, and were not the musings in the mind of the sinless Redeemer. Satan again is put to flight, and his offer scorned. We do not deny that we are tempted when our lusts are not kept under control. We wish to be understood as holding that others, by their suggestion and influence, may be chief cause, and often the whole cause, of our going astray. On my judgment neither Adam nor his helpmate reflected nor had any idea of the result of such transgression. It all grew out of the suggestion of the old liar.

Eve quotes her Creator's own words. The persuasion came from without, from the enemy. There is not a hint that they had a desire or curiosity to taste the forbidden fruit. The adversary, with his blandest smile, suggests to her that they would not surely die. This allays her fear. Next he tries to modify God's statement of the penalty in such a way that Eve would not notice the contradiction. He says: "God knows. You see his aim. God knows what will certainly follow, namely, your eyes will be made stronger, your understanding enlarged, and you will become like the angels with whom you have become familiar. Thus was the deception complete, and the human race corrupted at the fountain.

Satan in this instance in some manner employs the serpent, and forces it to speak as the angel of the Lord spake to Balaam the prophet through the dumb beast. It is nonsense to suppose that God would sentence a dumb brute for being the chief cause of sin and death entering into the world. No, no, the snake is only used to symbolize the devil himself. A very light penalty surely, since the serpent is as well and even better adapted to crawling than walking uprightly. Such a theory assumes that Eve was tempeted by her own lusts and enticed, and the Savior refers to her as a liar from the beginning.

I am done with the subject. I do not believe the subject is worthy of much investigation, and might as well be left out, since there is not one text in the Bible that plainly asserts, affirms or denies the proposition. A. B. WINCE.

EVANGELISTIC REPORT FOR NOVEMBER, 1915

Sermons

Omaha, 7th	1
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Omaha, 14th	1
Omaha, 21st	1
Kennard, 21st	1
Omaha, 22nd	1
Cambridge, 25th-30th	8
Total	15

Expense

Holbrook to Omaha	5.00
Omaha to Holbrook	5.00
Total	$10.00

Money Received

Cambridge	4.00
Salary	70.00
Expense	10.00
Total	$80.00

To be applied on order, $4.00.

Remarks

When I closed my meeting at Plainview, near Cambridge, Neb., October 31st, with 18 baptisms and a new congregation being the result, we were rejoiced because we knew the angels in heaven were rejoicing. But on November 1st, as we were getting ready to go to our next appointment, we received the saddest message of our life. My daughter had yielded to the grim reaper that morning. Oh, how little we know of others sufferings till we meet their conditions. "Maudie," as we always called her, was a girl of high ideals, and she has left a name behind her that will live and still speak. It was the largest funeral I ever saw, and it was a comfort to know she had not lived in vain. The immense floral offerings told of the esteem in which she was held. And now the future hope is all the sweeter, and it seems we can hardly wait till the grand reunion comes. We want to thank all who have written us and tried to comfort us. These epistles of love and sympathy are soothing to our aching hearts, but the sore spot there can not be healed till that great great day when we meet again. We try to forget our sorrow in thinking of the joy of meeting again.

The new congregation above mentioned decided to meet, or in other words Bro. and Sister Harglcroad are going to move to a new home, and thought it might never be their privilege to have the little flock in their home again, so they invited them to come to their home and enjoy Thanksgiving. They sent me a special invitation to meet with them, and we did. That was their first Thanksgiving after receiving the truth, and they thought they had more to be thankful for than ever before. After dinner the assembly sang some songs, then had responsive reading, when Sister Ethel Harglcroad and her sister Maude and Grace Tomlin gave us a special number that was appreciated by all. We then addressed them on the subject of Thanksgiving. We tried to show them that far above all temporal blessings was the joy of knowing our eyes had been opened to see the truth, and this was the principal thing for thanksgiving. We can never fully thank God for this wonderful blessing. We could starve and become destitute of clothing, and still get into the kingdom; while, on the other hand, we might have plenty of food and raiment and be destitute of truth and righteousness, and fail to enter the kingdom. So let us thank God for light, and pray for the garments of purity.

Your brother waiting for the return of the King, ALMUS ADAMS.

FAITH

What is faith? "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). God has not required man to have faith in him, without plenty of evidence. He has literally strewn mans pathway with wonderful works, so that even "devils believe and tremble" (or shudder). How does faith come? Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). God has revealed enough of himself to mankind so that he says of the unrighteous and the ungodly, "They are without excuse." For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith. For the wrath of God is reveald from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness, because that which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." (Rom. 1:17, 18, 19, 20).

The author and finisher of our faith here proves if we reject what has been revealed or made manifest of himself we are "without excuse." Paul warns us that without faith it is impossible to please God. James says: "Even so faith, if it hath not works, is dead, being alone." "For as the body without the spirit is dead, so faith without works is dead also." If we cherish the faith we must remember it will not, can not exist under a bushel or under a bed. If we seek to hide our light because of shame, or for fear of persecution, or for any other excuse, our Savior's own words condemn us, in Mark 4:21, 22. He says: "Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick? For there is nothing hid which shall not be manifested, neither was anything kept secret but that it should come abroad." Peter says: "And if ye call on the Father who, withou respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear.

Brethren, be not weary in well doing, for in due season we shall reap if we faint not. Remember "ye are the light of the world."

Your sister in faith and hope,

LAURA SKEELS.

ADVICE

Advice is offensive, not because it lays us open to unexpected regret or convicts us of any fault which had escaped our notice, but because it shows us that we are known to others as well as to ourselves; and the officious monitor is persecuted with hatred, not because his accusation is false, but because he assumes that superiority which we are not willing to grant him, and has dared to detect what we desired to conceal. The desire of advising has a very extensive prevalence; and, since advice can not be given but to those who will hear it, a patient listener is necessary to the accommodation of all those who desire to indulge in the odious habit. A patient listener, however, is not always to be had, and good counsel is thrown away upon those who are absorbed in their own reflections.

FINISH YOUR WORK

Always finish work that you begin. One thing finished is worth a hundred half done. The completion of an undertaking yields more pleasure and profit than dozens of plans. The man who is always planning or scheming is rarely if ever successful. He often furnishes ideas for others, who go persistently to work and finish what his ideas suggested. "That was my idea, my plan," we frequently hear someone say; but the man who carried it out was the one who benefited himself and others. Do not begin what you can not finish. What you undertake to do, do, and reap the reward of your own ideas and skill.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the [illegible] Tim. 3:15, [illegible] and the restitution of all things [illegible] the Spirit-guided prophets [illegible] [illegible] Kingdom of God on earth [illegible] of Christ [illegible] who will be King of kings (Rev. 19:16), and the saints co-rulers with Him in the government of the nations (Rev. [illegible] belief in the second [illegible] to final salvation [illegible], and all other truths of "the things concerning [illegible] editor.

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SUFFERING, WORKING AND TOILING

Dear Bro. Huggins:

"Does it pay to send The Restitution to anyone?" Sister Ettie Fry asks. You will think it does, and so will the readers of the paper, when you hear the wonderful story she told me when here on a recent visit. I think you will all get down on your knees and thank God for the amazing work of grace he has begun, and pray that it may grow as did the work of Simeon, Lucius and Mansen, who came from Cyprus and Cyrene to Antioch.

The 2st of last June Sister Fry went on the operating table and had both breasts taken off, the left one being afflicted with a malignant cancer, of large size, just ready to burst, and the right one with a benign tumor. The left breast was taken off from the shoulder to the waistline; all the glands and muscles from the left shoulder, the glands out from under the arm, and the breast clear to the bone. The right was not so bad, it was only the breast.

She had not realized the nature of her disease until a few days before she was taken to the hospital, and had told no one, not even her husband and her only sister of her trouble.

I think it was about this time that, when wrestling in prayer, she cried out: "I have done all I know how. I have tried to stand true to certain principles and certain true ideals, and O, Father, I am done. I am done, I am done. It is in your hands; I am done. I just leave it with you."

An arm was felt stealing softly from her left shoulder to her right, and a voice seemed to say: "You need do no more; I will do the rest." And from that time her worry over the non-success of her efforts in behalf of the truth vanished.

When she was telling me I said: "Ettie, I don't know that I ever got to that place;" and she replied: "O Roxana, I feel so poor; the [illegible] have all left me (gone into other churches), and I wanted to do so much for the Master."

"You can imagine what my thoughts were when I went to sleep to submit to that dreadful operation, not knowing whether I would wake again, but saying to myself: 'O Father, I am in thy hands; bless the hands of those who are to use the knife. It is all right if I wake up, and it is all right if I do not. Thou dost know how I have tried to stand, and that with all my faults I have [illegible] to what [illegible], and my faith [illegible] not been shaken."

Everyone, even the surgeons, [illegible] at her marvelous courage and [illegible] [illegible] the doctor said "Well, you are game." She replied "It is not game; it is trust." All who stood around her bed were so touched they turned and walked away. Soon after the operation was performed, and was successful, her physicians said she came out of it as she did just because of her unfaltering reliance upon God. To look at her now you would never guess that she had suffered from so serious a malady. She appears a little older, that is all.

And now comes the sequel of "doing all you can and leaving the rest to the Lord," knowing that it is the Lord who gives the increase. Ettie's strength had failed, she was utterly powerless, "she was done," compelled to put everything absolutely into God's hands. And Oh! he has "done the rest," just as the precious whispered words said he would.

She had sent The Restitution last year to a young girl named Melba Glaston, living with her aunt, Mrs. Bickley, in Ft. Wayne, Ind. Melba, being the only child of Herbert and Laura Gaston, and Mrs. Glaston the daughter of Mrs. Sarah McCormick, who is the sister of Dr. Charles Fry, Ettie's husband.

Melba read the paper with careful attention, grasped the truth, and believed it. Writing to her mother shortly after Sister Fry came out of the hospital to "tell Aunt Ettie I believe as she does, and I have been baptized. Another precious soul has accepted Jesus as her Savior and has been buried in his likeness—if I remember correctly, in the same city and through the same instrumentality.

After Ettie had read Melba's letter she wrote to me: "Can you imagine the tears, the thrill, the thankfulness, the pouring out of my heart to God for every blessing, taking no credit to myself, but Oh! the gratitude to our Father!" She has been so anxious for you to know, Bro. Huggins, but [illegible] to write the story herself lest she should seem to be boasting so I tell it for her.

But I am not through. I have only told what The Restitution so prayerfully, trustingly sent has begun to do. Melba's father is no longer indifferent. His tears flow when he hears the story of God's wonderful love for man. Let us pray that he [illegible] truth, and become a sanctified, earnest servant of Jesus.

The Fry family [illegible] now in Stafford, Kansas. [illegible] little one, and a beautiful, [illegible] and intelligent girl," though at present acting in some kind of a show. "The manager," Sister Glaston says, "is a very fine looking, educated man, with a wonderful voice [illegible] great powers for [illegible]. He is also a very fine actor and plays the [illegible] Melia."

Well, Mrs. Glaston and Melia got in [illegible] with him about the scriptures one day, and now, Mrs. Glaston says, "the man is simply wild." He had never heard the truth presented before, and spends his time in his room reading his Bible and digesting.

His wife told Sister Glaston that he said: "God sent that [illegible] woman into my company and, beginning [illegible] I am going to be a Christian; and just as soon as I can I am going to change my company into an evangelist crew and let God have my time and talents." The man's name is Wilson. Of course he has much to learn as to what he must do in order to be saved, but we will all pray for him and try lovingly to help him, that he may, as Apollos and Cornelius did, learn "the way of God more perfectly," and may mightily convince others that Jesus is the Christ, the only one through whose name we can receive forgiveness of sin and have the life that is to come. Mr. Wilson wants literature on "the signs of the times," but we must be careful what we send him lest we get him confused.

Sister Glaston is trying to organize a Bible Class in the show. Surely "God works in a mysterious way his wonders to perform." "And now," Ettie says, "let's you and I do all we can for The Restitution, writing for it and trying to make it the very best paper there is," trusting that God will bless our humble efforts and use us and the paper still further for his own glory.

S. ROXANA WINCE.

THE GOSPEL AND ITS CONDITIONS IN APOSTOLIC TIMES

A Sermon by M. Joblin.

As a people we are profoundly impressed with the idea that the end of Gentile times is near. From the lips of the blessed Lord his disciples were warned to take heed to themselves, lest at any time their hearts be overcharged with surfeiting and drunkenness, and cares of this life and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. The instruction of our Lord was to enable his little circle of learners to be the exception to the almost universal rule, that that day would come as a snare. "Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these (troublous) things that shall come to pass, and to stand before the Son of Man." And the apostle Paul, writing to the Thessalonians on the same subject (1st letter, chapter 5, verse 4), says: "But ye brethren are not in darkness that that day should overtake you as a thief; ye are the children of light, and the children of the day; we are not of the night nor of darkness, therefore let us not sleep as do others but let us watch and be sober." They were in a condition not to be surprised. But why? They were children of light. And when we remember that the Psalmist says that it is the entrance of God's word that gives light; and remember the Word of the Spirit in Peter that we have the prophetic Word more confirmed, to which we do well to take heed as to a lamp shining in a dark place, till the day dawn; and remember the Word of the same Spirit in Amos [illegible] where we read that the Lord God will surely do nothing; but he revealeth his secret unto his servants the prophets, this will explain to you why we know that this dispensation is about to close. We have given heed to God's revealed purpose. We know nothing of ourselves, but simply believe what God says, and Jesus says of the signs that will proclaim that mighty revolution close at the door. As sure as God has spoken to us in the [illegible], so sure is it that the gospel invitation ends with Gentile times. The gospel offers eternal life and a crown and a throne in co-partnership with Jesus in the world's dominion. That is what it is to be saved! That is what Jesus offered and what the apostles offered in his name as long as they lived; and that is what is offered us in their written words to us. No other gospel has been published since. Being personal witnesses of the signs given by our Lord and his apostles we know absolutely, that the Lord is at hand to come, and that he shuts the door into his kingdom and glory when he comes, it makes us terribly in earnest to show our fellow mortals what the gospel and its conditions were in the apostolic age. Whatever they were then, they are now. Jesus preached the coming of God's kingdom, and sent the twelve and the seventy to do the same. And on the eve of his departure he said, "This gospel of the kingdom shall be preached in all the world for a witness." But he told them to begin at Jerusalem. They did begin at Jerusalem. He instructed them to baptize in the name of Father, Son and Spirit all who believe. The words of Jesus just quoted show that it was the gospel of the kingdom that had to be believed before they were proper subjects of baptism. They were to preach the gospel of the Kingdom, and believers of the gospel of the kingdom were to be baptized, no others. Let us see now, whether or no the apostles obey these commands of the Lord. He told them to begin the work of proclaiming the gospel of the kingdom at Jerusalem, and they did. In the second chapter of Acts we learn that the day of Pentecost being fully come and the whole number of 120 being altogether in one place, they were all filled with the Holy Spirit and thereby fully equipped for their evangelistic labors, in all countries, being able to speak tongues that they had never learned. On that occasion Peter delivered a sermon that is a model for the whole dispensation, and the gist of it was that he, whom they only a few weeks before cruelly put to death, was alive again, and revealed the way of life after death to others, and proves that men dead and buried, are dead and buried; they are not dead and alive at the same time, and he [illegible] the case of David who died over a thousand years before, as proof of this, saying that he had not ascended to heaven but his grave was with them to that day. He also says Christ was raised up out of the death [illegible] on David's throne, the throne [illegible] promised the Lord God would give him. When this astounding intelligence was fully realized by the assembled multitude they said, Men and brethren, what shall we do? If [illegible] [illegible] raised from the dead [illegible] sit on David's throne, they united to secure a share of the kingdom. Daniel said the saints should share with the Son of Man for ever, even forever and ever. Experience of more than fifty years teaches me that if Peter had said Jesus had been raised from the dead to take people to heaven when they die millions upon millions would rejoice in it, because it is what they believe; but, seeing they do not believe what Peter preached, they never even see this Scripture, or if they do see it it means nothing to them. They believe something else, and what Peter says affects their minds no more than water affects a duck's back. Read it to them as the words of Peter when literally full of the spirit, and, I grieve to say it, it no more changes their faith than if it were spoken by any uninspired man now. Scores upon scores of people have said to me, after seeing that the word of God sanctioned what I said: "I don't believe it makes any difference what we believe, if we are only sincere." Solemnly I say it, they take what liberty they please with the divine conditions of salvation and think they are Christians all the same. I repeat that Jesus preached future life by resurrection to inherit the kingdom of God under the whole heavens, to the Jews, and sent the disciples into all the world to publish the same glad tidings, and it was believers of these same things they were commanded to baptize, and no others. It was baptized believers of these same glad tidings that Jesus said should be saved, and the disbelievers of these same glad tidings that Jesus said should be condemned, and it makes no difference at all what men and women think it ought to be. That is the way it is! I have started out to see if the apostles preached what Jesus told them to preach, and we find Peter in the Pentecostal sermon hewing to the line. And the statement is made in Acts 2:41 that they that gladly received his word—Peter's word—were baptized.

In the 13th verse of the next chapter Peter again, after healing one who had been lame from his birth, declared that it was done in the name of Jesus, before whom they had preferred a murderer, although Pilate could find no fault in him——he was alive again, and glorified, and styles him the "Prince of Life," showing that those who would obtain life must receive it of him—the Prince. He had himself said he was the way, the truth and the life, and the resurrection and the life, and that he would raise up at the last day those who believed in him, and also said: "Because I live, ye shall also live." And in the 19th verse he calls on his hearers to repent and be converted, that their sins may be blotted out when God shall send Jesus again, whom the heaven must retain—how long will heaven retain him, Peter? Hear his answer: "Until the time for the restoration of all things which God has spoken by the mouth of all his holy prophets since the world began." Heaven will retain Jesus until the time for restoring all things which God has spoken by all the holy prophets. Of course Peter could not quote all the prophets had said should be restored, so he quotes none of them, but sends us back to the prophets to find out, and if we are not interested enough to search it out in the prophets we do not deserve to have any part in it, and will not have any part in it. "Search the Scriptures," said Jesus; there were only the Old Testament Scriptures when he said that. In Acts 4 we find Peter again referring to the establishment of the kingdom, and predicting how the kings of the earth and the rulers will try to prevent the establishment of the kingdom, and further on it says "with great power gave the apostles witness of the resurrection of the Lord Jesus," the Prince of Life for all believers. In the 5th chapter the apostles were arrested and thrust into prison. But the angel of the Lord set them free during the night and told them to go and speak in the temple to all the people all the words of this life—that Jesus had brought to light—to show them how they could obtain future life by a resurrection through the risen and glorified Jesus. Of course they were again arrested, and commanded not to teach any more in Jesus' name. Peter gave them to understand that they ought to obey God rather than men; and told the authorities that repentance and remission of sins were obtainable through the resurrected Jesus. In the 6th chapter we learn that Stephen full of faith and power did wonders and miracles among the people, and presently he was arrested, and brought before the council, and in his defense he went back to the promise of Abraham and his seed (the Christ) of the land of Canaan for an everlasting inheritance, but never gave him as much as he could set his foot on, and then proceeded to show them that he whom they had cruelly put to death was the promised Messiah; but before he could round out the story by showing them that Abraham and his seed would come into possession of the promised inheritance when God sends Jesus again—yes, before he could finish the gospel story they stoned him to death. In Acts, chapter 8, we are introduced to another powerful evangelist, Philip. He went down to Samaria and preached the Anointed One to them. At the 12th verse we find one of the most important passages in the book of God, because it for all time settles—yes, forever settles what it was necessary to believe in apostolic times—right close to the days of the Lord on earth—only two or three years at the most after the ascension of Jesus to heaven. It states distinctly and positively what it was necessary to believe before they were proper subjects for baptism before they would baptize them. Philip we are told in the 6th and 7th verses, wrought miracles, healed the lame and the palsied, etc. And in the 12th verse says: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Here are two sections or divisions of the gospel message as distinct as words can make it: (1) The things concerning the kingdom of God; (2) the name of Jesus Christ, or Anointed. Remember this rule was applied by one divinely equipped for his mission. Would the spirit have miraculously attested that he spoke the truth of God if he had gone beyond the Lord's commission, and laid needless conditions of salvation upon the people? I trow not. I say to all who except to these conditions that they owe it to themselves and to God to show that later conditions of pardon have come from heaven, or cease their presumption and opposition, for it is a matter of life and death to them. Oh, I say to such, in the language of the spirit: "Cease ye from man whose breath is in his nostrils."

Dear friends, I realize that I shall have to give an account for all that I may say to you in the name of the Lord, and I realize, too, that Jesus said: "My word shall judge you at the last day." His word, no matter if ten thousand men make assertions of their own that conflict with his, his words will judge you. It is seen by this fact that it is a serious thing to listen to his word; therefore I trust you will give earnest heed while I ask, and then answer **why** Philip preached to the Samaritians concerning the kingdom of God. I answer, he could do nothing **else**. He had no **choice** in the matter. The commission under which he proclaimed at all included Matt. 24:14, which says: "This gospel of the kingdom shall" (not may be) "shall be preached in all the world for a witness." I say Philip could not help it, had he wanted to. But how could he want to after embracing it himself and having—yes having actually tasted of the powers of the age to come—had a foretaste of the unlimited power to be entrusted to them when they shall have attained to God's kingdom and glory. It was this foretaste that enabled them to perform miracles and wonders before the people. The next point is to consider **what** things concerning the kingdom of God did Philip preach? He preached the coming of the kingdom as Jesus did (Matt. 4:23; Mark 1:14). "This gospel of the kingdom," said Jesus; the gospel he preached—"shall **be** preached in all the world." What besides the coming of the kingdom did Philip preach? He preached that Jesus would come again and set up the kingdom he proclaimed the coming of. In Matt. 25:31-34 we find these utterances, "When **the Son of Man** shall come in his glory and all the holy angels with him, **THEN** shall he sit upon the throne of his glory." He is seated now, upon his Father's throne (Psa. 110:1; Rev. 3:21). Here we have infallible evidences that Jesus is coming to earth to take his seat upon the throne of his glory. How could it be different from this, after Gabriel has promised that the Lord God shall give unto him the throne of his father David? David had no throne in heaven, and himself has never entered there (Acts 2:34). The house of Jacob is not in heaven, but scattered over the wide earth and he comes to gather them out of all nations and invites them all into one nation upon the mountains of Israel, and reigns over them forever (Ezek. 37:21-25).

What **other** things about the kingdom of God did Philip preach to the Samaritans? He preached that all the blessed of the Father will inherit that kingdom along with Jesus. How do I know that? I know it because that is one of the things Jesus preached about it—and this is the same gospel he told his disciples to preach. Jesus tells us that after seating himself upon the throne of glory, he will say to them: "Come ye blessed of the Father, inherit the kingdom prepared for you from the foundation of the world." Philip surely would not omit the grand finale, the consummation of the hope he set before the Samaritans. I mean that he would not omit the grand inducement to believe and obey.

What other things concerning the kingdom of God did Philip preach and the Samaritans believe before he would baptize them? Why, that those who continued with him in his temptation would be appointed to a kingdom, as his Father had appointed unto him, that they may eat and drink at his table in his kingdom, and sit on thrones judging the twelve tribes of Israel.

What other things concerning the kingdom did Philip preach? He preached what Jesus did in Luke 12:32, that it was the Father's good pleasure to bestow the kingdom upon the "little flock" who believe the glad tidings. And what more? Why if he preached what Jesus told him to preach, he taught them that Jesus, as a nobleman, had gone to a far country to receive a kingdom, and to **return**, and then reckon with, and reward his servants (Luke 19:12-15).

THE METAL IMAGE

This vast struggle that extends throughout the three continents of Europe, Asia and Africa, and even part of America—for Canada and the West Indies are sending "contingents" to the front—what does it all mean? I remember when just a boy reading a pamphlet entitled "The Coming Struggle," written by a certain Dr. Cummins. I don't recollect much about the details of his "interpretation" of the Hebrew prophets, but it is on my mind that he closed up mundane affairs with the voyage of Queen Victoria, the then reigning monarch of Britain, to "lay her crown at the Redeemer's feet." Just think of it, when out of that woman's womb in the second generation has issued three men—George, William and Nicholas—who have drenched Europe in blood and caused havoc to civilization such as could never have been dreamed of half a century ago. Dr. Cummins meant well, but he missed it—that is, he missed it in detail. The main idea, that "the Redeemer would come to Zion and turn away ungodliness from Jacob," he had that all right. Men long before him had the same idea—Joseph Priestley, John Bunyen, John Milton and others centuries ago wrote of it as the hope of humanity; the apostles of Christ did the same, and prophets of Israel before him, but they all saw through a glass darkly—"heard but understood not"—so we can't wonder at Dr Cummins and the rest of us who make errors in guessing out the details of this "great event to which the whole creation leads."

Now I set down as a postulate, for my own satisfaction at least, that it is unreasonable to suppos that those who are "waiting for the kingdom of God" should have to rely on some old back numbers of expositors bound in musty tombs and buried in libraries or museums. Young students of prophecy may clear their minds of that idea and not vex their souls with hard study on the matter, especially if they have, like me, to make their living by working. "God is his own interpreter, and he will make it plain," so plain that no faithful soul on the watch will have any doubt, provided he is posted in the one volume that the Father has given for our instruction in righteousness. Still we are at liberty to consult one with another. It is our privilege, in fact, as well as our duty, to build each other up in this matter as well as in others.

Now according to my idea the most salient point in prophecy is the massing of all human power ready for the resistance to the Son of Man at his advent. This point could be shown from almost any of the prophets, or all of them, but it is nowhere shown so simply or so conclusively as in the much quoted instance of "Nebuchadnezzar's dream," as related by Daniel. The king, according to the narrative, saw a great human image composed of different metals, but it was one complete form. What he saw was not a historical narrative, but an erect figure; and moreover this human form in all its parts perfect remained thus until destroyed by the "stone cut without hands;" and it is particularly specified in the narrative that all the various parts composed of the various metals were "broken in pieces together," and hence simultaneously, at one place and at one time, and the power they had was at once absolved by the destroying stone. Now all the "interpretations" that I have ever read seem to rest content with the idea that each of the empires enumerated destroyed each other, and that at the coming "advent" there will be only the "toe kingdom" left! To me this is so far away from the actual narrative that I hardly know how to begin to correct it. True enough, the various kingdoms enumerated succeeded each other as "world powers," but it is evident to any reader of history or even newspapers that the end of their career was not at the termination of their "foreign empire," for every one of them are as much in existence today as they ever were, and with the exception of Babylonia, now occupied by Turkey, they not only have had a more or less continuous existence, but they even are called by the same names---Persia, Greece, Rome.

As for the toe kingdoms, there is only one thing that I feel certain about, and that is that neither of these mentioned kingdoms are any of the "toes." These, as we gather from other figures in the Bible that picture this last wonderful scene, have their power "one hour with the beast," that is, they had no existence at th etime of the writing. So that in the last "combine" so graphically pictured in the various prophecies we have two sets of powers represented, namely, the historical or ancient, and the modern and military, built up into one vast human framework that all that dwell on the earth will worship, "save those whose names are written in the Lamb's book of life."

J. F. GELLETLY.

PSALMS OF DAVID

Exalt ye the Lord our God, and worship at his footstool; for he is holy (Ps. 99:5).

Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy. Know ye not that the Lord he is God; it is he that hath made us, and not we ourselves. We are his people, and the sheep of his pasture (Ps. 100).

Enter into his gates with thanksgiving, and into his courts with praise: and be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting, and his truth endureth to all generations. I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes; I hate the work of them that turn aside; it shall not cleave to me.

A froward heart shall depart from me; I will not know a wicked person. Whoso privily slandereth his neighbor, him will I cut off; him that hath an high look and a proud heart will not I suffer. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land ,that I may cut off all wicked doers from the city of the Lord (Ps. 101).—Selected by Mrs. H. E. Russel.

PRACTICAL POINTS

God is very patient and forgiving, and sometimes gives us a second opportunity (Ps. 130:3, 4).

The call to be a co-worker with God for the salvation of men is extended to every one of us (1 Cor. 3:6-9).

No matter how great the work, if God calls us to it it is ours simply to go forward. He will direct us what to say (Jer. 1:17).

If we fail to warn the wicked our guilt is very great (Ezek. 18:29; 33:8).

The alacrity with which heathen sometimes accept the gospel message puts to shame those who have heard it from infancy (Matt. 12:41).

To do at once what we know God wants us to do is to take a long step toward better knowledge of him (John 7:17).

When we see ourselves in the light in which God sees us our penitence for sin will be very deep (Job 42:5, 6).

The most glorious way along which a king can lead his people is the way that leads into right relations with God.

True repentance includes the "Right about, face!" in relation to all sin (Isa. 1:6).

An appreciation of the forgiving nature of our God is the strongest force deterring us from sinning against him (Ps. 130:4).

By penitence and pardon the sinner can come into the attitude upon which God's greatest blessings can rest (2 Cor. 6:17, 18).

---Selected.

THE BEAUTIFUL

Whatever is beautiful is refining. Whether in nature or in art, the presence of the beautiful softens and purifies. But let no young lady fall into the blunder of supposing that only that which is expensive can ever be beautiful. It is labor, care, skill, an artistic eye and a refined taste that beautify. Whether in home or in dress, in speech or in manners, money is not main thing which provides the beautiful. The dowdy apparel of many a slattern has cost more by far than the neat and beautiful garb of her indigent but orderly neighbor.

Love, like the opening of the heavens to the saints, shows for a moment, even to the dullest man, the possibilities of the human race. He has faith, hope and charity for another being, perhaps but a creation of his imagination; still it is a great advance for a man to be loving even in his imaginations.

No one was ever corrected by a sarcasm, but oftener driven further in the wrong way. In teaching always be kind and patient.

THE RESTITUTION

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NOTICE

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EDITORIAL

Sister Wince writes: "Sister Alta King's articles on 'Justification by Faith' are fine. Alta is one of your best writers. Those articles are worth the price of the paper for a year. I do so want to write The Restitution, if nothing more than a word of Christmas cheer."

Sister Huggins was taken ill suddenly December 20th, and had to be taken to a hospital immediately for an operation. At this writing she seems to be on the way to recovery. Her unexpected illness during Christmas is unfortunate for her and for us, but we are profoundly thankful to our Father for the preservation of her life and for reasonable prospects of the return of her usual good health.

"When my Lord the king shall sleep with his fathers" (1 Kings 1:21). In these words Bathsheba speaks out the heart of a wife. David's end was near; his wife could not contemplate that event without deep emotion. She compared death to a sleep. Beautiful simile! This view of death robs the "last enemy" of its terrors, and soothes the sorrows of the bereaved. Death is but the gentle sinking of the tired and spent body into the lap of rest. Silently it reposes among the hallowed dust of bygone generations, until the last great trumpet shall wake it into newness of life.

Many readers have appreciated Bro. Brown's series of articles on "Preaching the Truth." Others have regretted his letter in which he expressed his faith in "mortal resurrection," while several Christadelphians have rebuked him for same. Bro. Brown, of course, is "the blacksmith preacher" in his story; and all must admire the splendid way in which he answers the fallacious claims of the orthodox Mr. Hamilton. But the ease with which he puts aside Mr. Hamilton and his claims is because Bro. Brown is **right** and Mr. Hamilton is **wrong.** When a Christadelphian is wrong he is as wrong as anybody else, and is just as easily confounded and silenced as anyone else. Several months ago we exposed a sophisticated argument by Editor A. H. Zilmer, who is a reputed Christadelphian, and he has been as quiet since then as an immortal soulist when asked for proof of that dogma. Then Bro. Brown came along and somewhat boastfully claimed he was a Christadelphian, and that he believed in "mortal resurrection" for all who are raised from the dead. He felt so strongly on the latter point that he practically challenged us to debate the question. We replied that we were ready, and incidently asked him for divine authority for calling himself a Christadelphian, and also for the Bible proof for "mortal resurrection." Since then we have even addressed him privately, but to the present date (Christmas eve) we have not received the scratch of a pen from the brother. We opine that when he lookd in the word of God for the name of "Christadelphian" he was not able to find it, just like an orthodox looks and fails to find "immortal soul." And when he looked in the Bible for "mortal resurrection" (for the saints) he was not able to find one single passage that he could quote for proof! If this humiliating experience has made our brother a sadder man we ardently hope that he is at least a wiser one.

WORDS, IDEAS AND INSPIRATION

Words are signs of ideas both common and revealed. Revelation in its restricted meaning signifies the things revealed or made known by the Spirit of God. Hence the ideas contained in the scriptures are spiritual ideas or things; and these are expressed in spiritual words and spiritual phrases, or signs adequate to their conveyance. Thus Paul says: "Now we have received, not the spirit of the world, but the spirit which comes from God, that we might know the things which are given to us by God. Which things also we speak, not in words taught by human wisdom, but in words taught by the spirit, explaining spiritual things (or ideas) in spiritual words." Now here are two classes of words—first, **words taught by human wisdom,** and second, **words taught by the spirit.** The former may be termed the language of Ashdod, and the latter the language of Canaan. It is a rule, which you will find sustained throughout scripture, that spiritual ideas are never couched in the language of the philosophy contemporaneous with the writers of the word, nor are human traditions clothed with spiritual words. Hence, if a phrase current among the philosophers of old and the people be not in the Bible the idea of the phrase is not there either. Now, the phrases "immortal soul" and "immortality of the soul" belong to the first class, namely, of "words taught by human wisdom," for neither of them is to be found in the scriptures from Genesis to Revelations.

INSPIRATION

Festus was not an inspired man, and therefore what he said to Paul was not the language of inspiration, but the writing that tells us what he said is the writing of inspiration. No man, speaking by inspiration, would have said to the apostle of the Gentiles: "Paul, thou art beside thyself, much learning doth make thee mad" (Acts 26:21). The case is exactly as you suppose—a case in which what uninspired Festus said has found a place in the inspired records of events, just as the speech of Gamaliel (Acts 5:35-39); the cry of the Jews when they found Paul in the temple (Acts 21:18); or the question afterward put to the apostle by the chief captain (21:38); or what the scribes, pharisees, lawyers, sadducees and chief priests said upon so many occasions in the course of Christ's ministry of the word of the kingdom; or what the serpent said to Eve; or the message of Sanballat to Nehemiah; or the blasphemous speech of Sennacherib before the walls of Jerusalem, etc., etc., all of which, being thus incorporated with the scripture, constitute elements of the inspired record; for what inspiration did not originate (as in these instances) it has at least had to do with recording; for, even when the apostles were put upon their defense before the authorities, they were under no necessity to take the least thought about what they were going to say; whatever might be necessary was given to them by the spirit in the very hour of their need; for, says Christ, "It is not ye that speak, but the Holy Spirit" (Mark 13:11); "not ye that speak but the spirit of your Father that speaketh in you" (Matt. 10:19, 20). If the apostles were not fit to be left to themselves, in the mere matter of giving evidence in their own defense, how much less fit they must have been to have given such an ample account of the whole matter, as we have in the New Testament! What to leave out, and what to include, in this permanent record of so many sayings and doings, it was only possible for the Spirit to decide.

HOLY CHILDREN

Please explain 1 Cor. 7:14 for one who has profited by your exegesis.—S. T. Blessing.

Editor's Reply

"For the unbelieving husband is sanctified by (in) the wife, and the unbelieving wife is sanctified by (in) the husband (the brother, so some of the oldest MSS. read); else were your children unclean (unlawful); but now (that you have been legally married) are they holy" (according to law). Such is our understanding of Paul's words. The circumstances, it seems to us, demand this interpretation. They are these: Paul is answering a letter of inquiry which the Corinthians had sent to him (verse 1). In it they had raised the question if a brother should live with an unbelieving wife, or a sister with an unbelieving husband. Paul's answer is: "If any brother hath a wife that believeth not;" not, "If a brother marries a wife that believeth not," for the marriage of believers with unbelievers is forbidden; but if after aliens have married, and the truth finds the husband, and not the wife, then should this brother who "hath (already) a wife," leave her (verse 2)? Paul's answer is, No, let him not put her away. He then proceeds to show why their marriage should remain sacred and unbroken: "For," alleging the reason why their marriage is legal, "the unbelieving wife is sanctified by the husband." In the marriage vow the "unbelieving wife" had agreed before God and man that "forsaking all others, she would cleave to him, and him alone, so long as she should live." Sanctification is setting apart for special use. Then the marriage vow sanctified these parties, set them apart for each other's use. Their marriage was legal, their children were "holy' or legitimate. Since their marriage was legal and their children legitimate, he urges them to remain in their covenant, with this added reason, that it gives the believing husband or wife an opportunity to "save" the unbelieving partner (verse 16).

COMMUNICATIONS

Dear Editor:

Enclosed find my personal check for renewal of The Restitution. We have received it two years now, and miss it when one is delayed or our time expires.

Yours in hope, C. W. ZELLER.

Dear Bro. Huggins and Brothers and Sisters:

I am enclosing $1.50 for the Christmas present that I agreed to send. I hope it will be in season for some poor soul to get the paper in time. I cut a piece out of a paper called The Family Herald. It was written by a minister. Could you or any of the brothers and sisters tell me through the paper where I could get a new Bible?

Your sister in Christ,
SUSAN A. HOWARD.

Dear Bro. Huggins:

In The Restitution of November 30th I notice on page 8 that J. E. Wilson says: "We would like to take the stand for Christ, but there is no one of the faith near here that we know of." Does he mean that they would like to be baptized, or does he simply mean that they are literally alone? What do you know about him? If he is a good subject for the Isolated Society to work on may we have his address?

Your sister in Christ.
LYDIA RAILSBACK.

(Will Bro. Wilson please communicate with Sister Railsback, 621 S. Fellows Street, South Bend, Ind.?—Editor.)

Style is only the frame to hold our thoughts. It is like the sash of a window—a heavy sash will obscure the light.

ISOLATED SOCIETY NOTICE

The work of the Isolated Society has been well started. Money has been coming in, but more is needed all the time to accomplish the good that may be done in this way. Are you not willing to help someone **learn the "good news"** of the kingdom of God.? **Send all money to the Secretary,** Miss Rose Storjohnn. Phoenix, Nebraska.

MRS. LYDIA RAILSBACK, Treasurer,
821 S. Fellows Street, South Bend, Ind.

REPENTANCE

Acts 3:19-21

First, What is repentance? Webster: "The relinquishing of any practice."

Sorrow, fear and anxiety are properly no part of, but adjuncts to repentance, too closely connected to be easily separated. Properly expressed, repentance is **change of mind or purpose.** Illustrate.

That such is the scripture meaning, or use of the word, see Jer. 18:7-10. Again, Mat!. 21:28: "A certain man had two sons, and he came to the first and said, Son, go work today in my vineyard. He answered and said, I will not, but afterward he repented and went.

Second, "Be converted." Popular view Webster: "To turn from one belief to another; properly, a change of belief." Hence James says (5:19): "Brethren, if any of you err from the truth, and one convert him * * * he shall save a soul from death."

But we are to repent and be converted for what? The answer is, "**that your sins may be blotted out**," or, as Jesus said to Paul (Acts 26:18): "I now send thee to the Gentiles to open their eyes, and to turn them from **darkness** to light, and from the power of satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified by faith that is in me" (or "through that faith which leads into me"—Diagiott).

We see then that we obtain forgiveness of sins through faith in God's appointed way. Hence Paul says in Acts 10:43: "To him give all the prophets witness, that **through his name** whosoever **believeth into him** shall receive remission of sins."

In perfect harmony with this are the words of the prophet Habakkuk: "The just shall live by his faith." Again, "Without faith it is impossible to please God." Who can not see the importance of faith? It is by faith we live, through faith we get remission of sins; without faith we can not please God.

Is it any wonder Paul says in Phil. 3:8: "I have suffered all things that I might win Christ, and be found in him, not having my own righteousness but the righteousness which is of God by faith."

Faith is everything. Faith in what? This is the question. Will any faith answer? No. But some say you are too particular; it is impossible for all to believe alike. The apostle tells us there is but "one faith." Listen to Paul: "There is one body and one spirit, even as ye are called in one hope, * * * one Lord, one faith, one baptism, one God and Father of all, who is above all and through all, and in you all."

What are we to do? Everything is predicated on faith—to please God, our righteousness, the forgiveness of our sins, eternal life. Yes, there is no escaping it. There stands a thus saith the Lord; there is but "one faith."

Since God has predicated all on faith, can we ascertain what that faith is? Yes, there is not the least difficulty, though I am free to say that the professed Christian world does not know. Yet it is plain, which we can show beyond dispute.

I answer then: The "one faith" is just what the apostles preached to be believed. What was that? I answer: It was just what the Savior told them to preach: "Go ye into all the world, and preach **the gospel** to every creature. He that believeth," etc.

But what did they say when they preached the gospel? Did they talk of going to heaven? No. John says that Jesus said to his disciple, "As I said unto the Jews, so say I unto you. Whither I go ye can not come."

Did they talk about saving your soul, getting religion? Did they point the sinner to a fiery gulf below and an angry God above? Did they simply say that Christ died for us, that we must believe on Christ, etc.? Was that what they preached when they preached the gospel? I anwser, No. What then did they preach?

We are told in Acts 8:12: "But when they believed Philip preaching the things concerning the kingdom of God," etc. Is it not plain beyond dispute what the "one faith" is?

Did Paul preach the same? He says he remained two whole years in his own hired house, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ (Acts 28:30).

Again, we are told in the 23rd verse that he expounded and testified the kingdom of God, persuading the Jews concerning Jesus, out of Moses and the prophets from morning till evening."

Peter preached the same on the Day of Pentecost He told the Jews that God had sworn with an oath to David that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. This Jesus hath God raised up whereof we all are witnesses. Therefore, let all the house of Israel know assuredly that God hath made that same Jesus both Lord and Christ." When they heard and believed this they were pricked in the heart.

Once more After John was cast into prison Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time is fulfilled, repent and **believe the gospel**?"

The one faith, then, is the glad tidings of the kingdom of God, and Paul said if any man, or an angel from heaven, preach any other, let him be accursed.

In order, then, that we may receive the remission of sins and inheritance among them that are sanctified, we must believe the gospel or glad tidings that God has caused to be proclaimed.

Here, if time permits, elaborate the things of the kingdom and name of Christ.

Whoever, then, has not heard and understood these things has not complied with God's way of life, can not have his sins remitted What was to be the result of their sins being blotted out? Answer: "Times of refreshment and the return of

"Jesus." They looked to the setting up of the kingdom and restoration of Israel. This is clear from Acts 13:23: "Of this man's seed hath God according to his promise raised unto Israel a Savior." Verse 26: "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every sabbath day, they have fulfilled them in condemning him." Verse 32: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children in that he hath raised up Jesus again." Verse 38: "Be known unto you, therefore, men and brethren, that through this man is preached unto you forgiveness of sins."

They understood that only such as reformed and were baptized for the name could have part in the kingdom. Here Peter says (chapter 3, verse 26): "Unto you first God, having raised up his son Jesus, sent him to bless you in turning every one of you from his iniquities."

The apostles were anxious that they should give ear in order that the time might speedily come when Jesus should come again, for, says Peter, "the heavens must receive him until the times of restitution of all things," etc.

He could not return and restore all things till the bride of Christ, or rulers were made up. This is clear from Paul's words to the Jews (Acts 13:46). He says: "It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Why did they turn to the Gentiles? Simeon explains this in Acts 15:14: "God did visit the Gentiles, to take out of them a people for his name. After this I will return."

We see, then, that when the work of taking out a people for his name is accomplished, then will Jesus return, and a time of refreshing come to Israel, for then will Israel be restored, and not only Israel, but all things spoken of by the mouth of the holy prophets. The things to be restored are those spoken of by the prophets. The prophet [illegible] says the first dominion will be restored. Micah 4:8: "Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Ezek. 21:25 foretells the restoration of the kingdom. All the prophets speak of restoration of Israel (see Ezek. 20:33; [illegible]; Isaiah [illegible] 7; Isaiah 60:10; Zech. 8:[illegible]—Sermon Notes by Dr. J. H. Thomas.

THE GOSPEL

When was the gospel first preached? 1921 years B.C. Who preached it? God. Who did he preach it to? Abraham. What did he say to Abraham? "In thee shall all the families of the earth be blessed" (Gen. 12:3; 22:18; 28:14). This was a promise from God. Did he make any further promise? Yes. He promised him a large territory of land that he would give him for an everlasting possession (Gen. 13:15; 15:18; 17:8). 1979 years after we read of the inspired writer Paul calling the words that God said Abraham, "The gospel:" "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, "In thee shall all nations be blessed" (Gal. 3:8).

How are the nations blessed? By the seed of Abraham. How are believers blessed? By faith. "They which be of faith are blessed with faithful Abraham" (19th verse). How does this blessing come on the Gentiles? Through Jesus Christ: "That we might receive the promise of the spirit through faith" (14th verse). The just shall live by faith. Faith in what? The gospel. 430 years after God preached the gospel to Abraham. The beginning of the year was changed; the passover instituted, and the law given to the Jews. Was this law ever called the gospel? No. Was there any promise of life in the law? No. Was there any promise of being saved through the law? No. As there was no promise in the law, could one have any faith in it? No. Why? Because the law is not of faith (12th verse). The law was added because of transgression, till the seed should come to whom the promise was made. Is the law against the promises of God? No. If there had been a law given which could have given life, verily righteousness should have been by the law. What was the object of the law? It was our schoolmaster to bring us unto Christ. Why? That we might be justified by faith. After faith is come we are no longer under the law (Gal. 3:21-25).

Now if what God preached to Abraham was "the gospel," was it a different gospel from the one that Christ commanded his disciples to preach? No. What change did Christ make in it? He added the ordinance of baptism to it. Why? Because the seed had come; the head of the body, the church (Col. 1:18; Eph. 5:23). And this baptism, was to initiate one into the body so they would be made heirs to the promises by adoption. That was the plan of salvation commanded by Christ (Matt. 28:19; Mark 16:16). Has that plan been changed up to date? No. Is there any other way of being saved? No. Is there any other gospel preached? No. Is there not different creeds preached? Yes. But not another gospel; and different doctrines taught is not gospel. Is there not many false gospels preached? Yes. There are many claiming to preach the gospel; but as they do not preach what God, Christ, and his followers preached, therefore it is not the gospel. There is only one gospel, and only one plan of salvation. A belief in anything, outside the gospel will not save. Neither can one be baptized into Christ only by faith in the only gospel that is accepted of God.

What was preached to the people before Christ?

Neh. 6:7: "Prophets preached there is a king in Judah."

Psa. 40:9: "I have preached righteousness.

Isa. 61:1: "The Lord hath anointed me to preach good tidings.

What did Christ and his followers preach?

Matt. 4:17: "Repent ye the kingdom of heaven is at hand."

Mark 1:4: "The baptism of repentance for the remission of sins."

Matt. 4:17: "Repent ye, for the kingdom is at hand."

Matt. 4:20: "The gospel of the kingdom" (Mark 1:14).

Matt. 10:7: "The kingdom of heaven is at hand."

Matt. 24:14: "This gospel of the kingdom shall be preached."

Mark 2:2: "He preached the word unto them."

Mark 6:12: "That men should repent."

Mark 16:15: "Go ye and preach the gospel."

Luke 4:43: "I must preach the kingdom of God to other cities."

Luke 9:6: "They went through the towns preaching the gospel."

Luke 9:60: "Go thou and preach the kingdom of God."

Luke 16:16: "The kingdom of God is preached."

Luke 24:47: "Remission of sins should be preached."

John 3:3: "Except a man be born again, he cannot enter in."

Acts: 3:20: "Send Jesus Christ which was preached to you."

Acts 4:2: "Preached through Jesus the resurrection of dead."

Acts 5:42: "They ceased not to teach and preach Jesus Christ."

Acts 8:4: "They went everywhere preaching the word."

Acts 8:5, 35: "Philip preached Christ unto them."

Acts 8:12, 25: "The kingdom of God, the word and the gospel."

Acts 9:20, 27: "Preached Christ that he is the Son of God."

Acts 10:36: "Peace by Jesus Christ."

Acts 13:5, 26, 38: "The word of God; through this man forgiveness of sins."

Acts 17:13: "The word of God was preached of Paul."

Acts 17:18: "Jesus and the resurrection."

Acts 28:31: "Two years in his own hired house, Kingdom of God."

Rom. 10:8, 15: "The word of faith, the gospel of peace."

1st Cor. 1:17, 23: "Christ sent me to preach the gospel."

1st Cor. 9:16, 18: "The gospel of Christ without charge."

1st Cor. 15:1, 2: "I declare unto you the gospel by which ye are saved."

1st Cor. 15:14: "If Christ be not risen, then is our preaching vain."

2nd Cor. 11:7: "To you the gospel of God freely."

Gal. 1:8, 9: "Though we or an angel preach any other gospel."

Gal 1:11, 16: "The gospel I preach is not after man."

Gal. 3:8: "The gospel to Abraham, saying, In thee."

1st Thess. 2:9: "To you the gospel of God."

Heb. 4:2: "To us was the gospel preached as well as unto them."

1st Peter 1:12: "The gospel unto you with the Holy Spirit sent."

1st Peter 1:25: "The word of the Lord endureth forever."

Rev. 14:6: "The everlasting gospel. Fear God and give glory to him."

To preach the gospel, the kingdom of God, the word, Christ, the word of faith, etc., is simply teaching the different parts of the gospel that God preached to Abraham. The gospel is the glad tidings of the kingdom of God (Luke 1:19; 8:1; Acts 13:32; om. 10:15). The kingdom of God is promised to Abraham and his seed. The word is what God said to Abraham. Christ is the seed through whom the nations will be blessed. Without faith it is impossible to please God. This gospel was preached 3836 years ago; 430 years after the law was given to the Jews and they were under the law 1491 years. When Christ was 30 years old he preached this gospel for three years, and taught others to preach the same gospel. Many of the Jews believed he was the promised seed, for after his resurrection they asked him, Lord, wilt thou at this time restore the kingdom to Israel" (Acts 1:6)? These Jews believed the gospel that God preached to Abraham, and had longed for the restoration of their people to the promised land. Christ's answer (7th verse), was a sad disappointment to them, as they had been listening to his preaching for three years, and were perfectly aware that he preached the same gospel that God preached 1952 years before; and that he was the only person that could restore the kingdom, for he was the promised king. He commanded them to preach the same gospel, have faith; and be baptized as a means of becoming an heir to the promises that God had made.

The gospel was preached by Christ's disciples for 66 years after his ascension; then there came a falling away, and for nearly 1700 years the gospel was not preached. In the fifth century was the Coptic Church. The Abyssian Church became a branch of the Eastern Church in the year 333, the Moravian Church originated in the 9th century. The creed of the Roman Catholic Church was defined in 1545 to 1563. In 1782 there was born at Pittsfield, Mass., one William Miller, he accepted infidel dictrines, soon renounced them and became a Baptist and engaged in a close study of the Bible, with no aid except a concordance. About 1833 he began to lecture on the second coming of Christ, and others took up the study and brought to light the present gospel which is believed by the Church of God.

E. W. KNAPP

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"PREACHING THE TRUTH"

A Narrative Reciting the Experiences of a Believer Preaching "The Truth As It Is In Jesus"

William Brown

Mr. Hamilton Questions Mr. Stephanas

Beloved parishioners: You will no doubt have noticed that my opponent has left untouched, most of the questions which I propounded for his consideration. From his point of view this was wise, for he would find great difficulty in giving an answer that would square with his peculiar views. I do not propose, however, to permit him to avoid these difficulties by simply passing them by, and so I shall proceed to place them before him in such a manner that he will be compelled to answer or to confess that he cannot answer.

Turning to the blacksmith he began as follows:

Question by Mr. Hamilton: Where do you think the Apostle Paul expected to go at death?

Answer by Mr. Stephanus: To the grave.

Mr. Hamilton: If he expected to go to the grave why did he say he had a desire to depart, and to be with Christ: which is far better (Phil. 1:23)?

Mr. Stephanas: Because both of these things would be acceptable to Paul.

Mr. Hamilton: What do you mean?

Mr. Stephanas: I mean that the Apostle Paul would welcome death as a release—from his trials, and he would also be glad when Christ returned and he should be with him. this he said was far better than life or death.

Mr. H—: Does not the language here imply that the Apostle expected to be with Christ as soon as he departed this life?

Mr. S—: No; Paul would not teach even by implication, things that were not in harmony with the "truth." There is a sense, however, in which it might be said he would be with Christ as soon as death overtook him.

Mr. H—: What sense is that?

Mr S—: Well, when a man dies he lapses into complete unconsciousness and therefore though thousands of years pass over him he knows nothing of it, and when he is brought to life again at the resurrection it will seem as if he had just closed his eyes a moment ago.

Mr. H—: What! do you mean to say that a man dies [illegible]?

Mr. S—: That [illegible] the Bible [illegible].

Mr. H—: Are [illegible] the Bible teach [illegible] doctrine?

Mr. S—: There is nothing [illegible] and the Bible teaches it plainly in several places. For instance in Ecclesiastes 3:19: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: **As the one dieth so dieth the other.**"

Mr. H—: That refers to the body, not to the soul, which continues to live after the body dies.

Mr. S—: It says: "For that which befalleth the **sons of men** befalleth beasts. "**As the one dieth, so dieth the other.**" Therefore, if one of them continues to live after death, so must the other; and if one of them passes into complete unconsciousness, so must the other.

Mr. H—: That brings us down to the level of the beasts, does it not?

Mr. S—: No, only in the mater of death; they are both alike in that state.

Mr. H—: Then you think that when a man dies he becomes utterly unconscious like a beast and knows absolutely nothing?

Mr. S—: I have already answered that question, but will give you another Bible answer. In Ecclesiastes 9:5 the Lord distinctly says: "The living know that they shall die, but the **dead know not anything.**" Surely that ought to settle the question.

Mr. H—. What becomes of the soul when the body dies?

Mr. S—: What do you mean by the soul. The life?

Mr. H—: It is not necessary for me to define it for you; I will give you a passage which illustrates what I mean. In Genesis 35:18, speaking of the death of Rachel, these words occur: "And it came to pass as her soul was in departing (for she died)," etc. This is the sense in which I use the word "soul." What became of Rachel's soul, and what becomes of the soul in every case at death?

Mr. S—: Rachel's soul was her life, and to say her soul was "in departing" is the same as when we say concerning one who is dying, "his life is fast ebbing away."

Mr. H—: You have not answered my question, Where does the soul or the life, as you are pleased to call it, go when it departs?

Mr. S—: I can best answer your question and convey to the audience my meaning, by relating an incident at which I was a witness.

Mr. H—: Go on, if it is not too long.

Mr. S—: One day [illegible] years ago while working on a heavy piece of red hot iron, a shopmate of mine was struck in the eye with a piece of the hot metal [illegible] his hammer. We made him as comfortable as we could [illegible] called a doctor. After treating his injured eye the doctor departed, but as he was leaving the shop several of us who worked there approached him and in subdued tones, so that the injured man would not hear us, we asked: "Well, doctor, how is it with him?" To our horror the doctor answered, "**his sight is gone.**" We were exceedingly sorry for our fellow workman, yet not one of us ever thought to ask the doctor **where his sight had gone to.**

Mr. H—: Of course not, that would be a foolish question.

Mr. S—: Your question is of a similar character; you speak of life or soul as if it was something which might have a separate existence instead of being, as it is, dependent upon the action of the organs of the body; sight, hearing, smell, taste, thought, are all manifestations of life; destroy the organ through which they are produced and the manifestations cease. When the heart stops all the organs stop their work of producing manifestations of life, and therefore there is no life in relation to that particular being, but the sight, hearing, thought, etc., which are the real life or soul of the individual, do not exist somewhere else.

Mr. H—: That's quite an oration for a blacksmith; you speak of man as if he were a mere machine.

Mr. S—: O wonderful machine, and yet very easily interrupted in its work; you keep the bellows blowing and the fire continues to burn brightly, but when you stop the bellows the fire dies and goes out, **but it does not go somewhere else.** And so it is when the lungs; the human bellows stop blowing, the fire of life goes out, but does not exist somewhere else any more than the fire of my forge.

Mr. H—: If the soul does not have a separate conscious existence after death, why did Paul say he was willing to be absent from the body and to be present with the Lord (2 Cor. 5:8)?

Mr. S—: Paul was not speaking about the soul, but about two different natures of bodies.

Mr. H—: Does not the Apostle say, "For we that are in this tabernacle do groan being burdened?"

Mr. S—: Yes.

Mr. H—: Is it not evident then that what the apostle wanted to do was to "shuffle off this mortal coil?"

Mr. S—: No, sir; Paul did not want to shuffle anything off, he distinctly says so in the very passage you quote. His words are: "Not for that we would be **unclothed, but clothed upon, that mortality might be swallowed up of life.**" Paul was thinking of putting something on, **not of shuffling something off.**

Mr. H—: What was it he desired to put on?

Mr. S—: His "house from heaven."

Mr. H—: What is his "house from heaven?"

Mr. S—: An immortal nature.

Mr. H—: Is it the body that puts this on?

Mr. S—: Certainly.

Mr. H—: How can one body put on another? Does the one fit over the other?

Mr. S—: The Apostle Paul explains this clearly, in 1 Cor. 15:52-54; he tells us we are to be "changed," and that "this corruptible must put on incorruption, and this mortal must put on immortality:" and in this very passage we have been considering, the Apostle says, that when this change takes place, "Mortality will be swallowed up of life" (2 Cor. 5:4). What is really conveyed by this language is that this mortal, dying body will be changed into a strong incorruptible and imperishable body.

Mr. H—: I did not ask you to give an oration; you are taking up my time.

Mr. S—: I have answered as briefly as possible, but if I have taken too much of your time I am quite willing to allow you as much extra time as you need to finish the points you have in mind.

The Chairman: I think Mr. Hamilton is justified to some extent, although his questions were such that they could not be answered with "yes" or "no," but required some explanation. Under the circumstances Mr. Hamilton may have an extra five minutes.

Mr. Hamilton then continued his questions.

Mr. H—: On one occasion Christ said to his disciples, "Fear not them which kill the body, but cannot kill the soul:" Does this not prove the soul's immortality and a separate conscious existence after death?

Mr. S—: No: for the very next sentence says: "Fear him which is able to destroy both soul and body in hell" (i e. **Gehenna**) (Matt. 10:28). That which is destructible surely cannot be immortal.

Mr. H—: What does Christ mean by the "soul" in this passage, then?

Mr. S—: The word "soul" is used in a great variety of aspects in the scriptures, and it is not always easy to decide definitely which of these aspects the writer had in mind. Personally I believe the word is used in this passage in the sense of "individuality."

Mr. H—: And pray, tell me, what is individuality?

Mr. S—: That which distinguishes us from each other, which makes us distinct beings.

Mr. H—: Well, what is that?

Mr. S—: Principally our character and disposition.

Mr. H—: According to your materialistic theory when a man dies he is altogether non-existent: if that is the case, is not his character and disposition dead also?

Mr. S—: No, sir; his character and disposition are preserved in God's "book of remembrance" (Malachi 3:16) and at the resurrection, that character and disposition or individuality, or identity, is flashed upon the man again and he is the same identical person who existed before death overtook him.

Mr. H—: How can God destroy a man's character and disposition in hell; if a man's disposition is such that God finds it necessary to cast him unto hell, will he not continue to be wicked when he arrives there?

Mr. S—: The "hell" of the Bible is not a place where men are preserved in torture, as modern religion teaches. The word "hell" in this passage, as you know, is "Gehenna," which means "The valley of the son of Hinnom," a place outside the walls of Jerusalem where fires were kept continually burning to consume the garbage of the city, and into which were thrown the bodies of criminals and carcases of beasts, refuse, etc. In the day of Christ, which is still future, it will be used again, and the transgressors who are thrown into it will be destroyed both body, individuality, character and disposition and everything pertaining to them; they will be blotted completely out of existence; God will leave them neither root nor branch (Isa. 66:23, 24; Malachi 4:1).

Mr. H—: That will do.

Then turning to the audience Mr. H— said: My dear parishioners, I am exceedingly sorry that I have been, to some extent, responsible in bringing you here to listen to these heresies; this man's doctrines bring us down to the level of the lower animals. He does not believe in the blessed doctrine of the "immortality of the soul," a doctrine believed by all the world. Why even the crude nations believed it, the Indians, the Hindoos, the Chinese, the New-Hollanders, the Laplanders, etc., all believed this blessed doctrine, to say nothing of such men as Socrates, Plato and other great philosophers and hundreds of thousands of Christians; and yet this man has the audacity to deny it. (Time called.)

driven from Constantinople and from Europe, and will "plant the tabernacle of his palace (set up his government) between the seas, in the glorious holy mountain (Mount Zion), and shall come to his end there." "And at that time Michael shall stand up," and "many of them that sleep in the dust of the earth shall awake," and rise to meet the Lord.

One year ago the allied fleet were pounding at the gateway of Constantinople, and the days of the Turk in Europe seemed numbered, and each week we eagerly looked for news of his flight to Jerusalem, which event would, in our opinion, usher in the coming of our Lord, and a realization of all our hopes. The whole program seemed so clear and certain, that but little room for doubt remained. But twelve long months of weary watching and waiting have passed and the Turk remains [illegible] strongly entrenched than ever in his stronghold, drinking the blood of helpless Christians as never before in all his unspeakable history. These facts, and the events of the last few months, coupled with a more careful study of the sure word of prophecy, have served to cast a doubt upon the

cattle and goods, to take a great spoil. He will lay siege to Jerusalem, and "the city shall be taken, and the houses rifled, and the women ravished."

But God, by the mouth of his prophet, says: "I am against thee, O Gog. Thou shalt fall upon the mountains of Israel; thou, and all thy bands, and the people that is with thee. "He shall come to his end and none shall help him."

"And at that time shall Michael stand up, the great prince which standeth for the children of thy (Daniel's) people." "The feet of the Lord shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east. And many of them that sleep in the dust of the earth shall awake."

For a detailed description or narrative of the events which lead up to and bring about the final destruction of the "King of the North," and the visible return of the Lord as "the Lion of the tribe of Judah," and his glorified saints around him, which will doubtless occur at that time, the interested student should study carefully Ezek. 38 and 39 chapters, also Zech 14, and Joel 3, 9-17, all of which are descriptive of these momentous events.

TRUST

Blessed is the man that trusteth in the Lord, and whose hope the Lord is (Jer. 17:7). Some trust in chariots, and some in horses; but we will remember the name of the Lord our God (Ps. 20:7). Our fathers trusted in thee: they trusted, and thou didst deliver them (Ps. 22:4). I have trusted in the Lord, therefore I shall not slide (Ps. 26:1).

God has a reward for the one that trusts in him: He is blessed. In what way is he blessed? Blessed are the meek, for they shall inherit the earth (Matt. 5:5). Come, ye blessed of my Father, inherit the kingdom prepared for you from the formation of the world (Matt. 25:34). Blessed with all spiritual blessings in heavenly places in Christ (Eph. 1:3). We should be to the praise of his glory, who first trusted in Christ (Eph. 1:12, 13). Blessed is that man that maketh the Lord his trust (Ps. 34:8; 40:4). The Lord is my strength and my shield: my heart trusted in him, and I am helped (Ps. 28:7, 31:19). Our heart shall rejoice in him, because we have trusted in his holy name (Ps. 33:21). God hath sent his angel, and delivered his servants that trusted in him (Dan. 3:28). For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day (2 Tim. 1:12). For thou art my hope, O Lord God: thou art my trust from my youth (Ps. 71:5).

Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord (Jer. 17:5). She obeyed not the voice; She received not correction; She trusted not in the Lord; She drew not near to God. Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy (Zeph. 3:8). He that trusteth in his own heart is a fool (Prov. 28:26).

[illegible] and be saved. Only those that trust in the Lord will be saved, and aside from trusting there is a work for us to do, God will not reward a slothful man (Matt. 25:26). He expects us to work, for Christ said, "My Father worketh hitherto, and I work." I must work the works of him that sent me" (John 5:17; 9:4; [illegible]). In every nation he that feareth him, and worketh righteousness, is accepted of him (Acts 10:35). Let every man prove his own work, for every man shall bear his own burden (Gal. 6:4, 5). Work out your own salvation with fear and trembling. Whatsoever good thing any man doeth, the same shall he receive of the Lord (Phil. 2:12; Eph. 6:8). My meat is to do the will of him that sent me, and to finish his work. He that believeth on me, the works that I do shall he do also (John 14:12). Whosoever believeth on him shall not be ashamed. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent (Rom. 10:11 to 15).

Trust then comes through faith, and faith cometh by hearing, and hearing by the word of God (Rom. 10:17). [illegible] Salvation cometh from the [illegible] 1 Tim. 1:10; [illegible]; 1 Tim. 1:16; Heb. [illegible]; 2 Tim. 1:12; 2 Cor. 1:9. Those that trust in God, and believe, and obey him, [illegible] live forever; they [illegible] die [illegible] [illegible] names are written in God's "book of life," and [illegible] not [illegible]. They are born of the spirit at the resurrection and become spiritual beings, [illegible] like the wind that bloweth (John 3:8). Those that trust in man are [illegible] and when they die, there is no resurrection for them, for [illegible] they are far from [illegible]. Man that is in honor [illegible] like the beasts that perish. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish (Psa. 146:4; 49:20; 78:27; [illegible]; Eccl. 3:19).

Yes, [illegible] Lord, [illegible] in thee,
[illegible]
[illegible]
[illegible] Lord.

T. W. K[illegible]AMP

MORAL DELINQUENCIES

In the treatment of [illegible] delinquencies [illegible] this [illegible] Of course [illegible] will bring [illegible] [illegible] it [illegible] [illegible] and [illegible] until [illegible] trifles [illegible] and [illegible] effective [illegible]

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EDITORIAL

The editor, if the Lord wills, will begin a series of meetings at Brumfield, Ky., Tuesday evening, February 1, 1916.

Christian, reflect on the privilege of speaking a word for Jesus and his truth, and not in the light of duty alone. You are called to the fellowship of the Son—to the joint heirship with the Son, and should lose no opportunity to win souls that shall help swell the grand anthem when Jesus is crowned King of kings and Lord of lords.

Service in the work of the truth may be declined or shrunk from because of a consciousness of—

1. Incompetency, Moses (Ex. 4:10).
2. Impurity, Isaiah (Isa. 5:5, 6).
3. Ignorance, Jeremiah (Jer. 1:6).
4. Inexperience, Thomas (John 20:25).

A disappointment, a contradiction, a harsh word, an annoyance, a wrong received and endured as in his presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable and was not caused by our own fault.—Fenelon.

NAMES OF GOD

Jehovah, generally printed as "Lord" or "God" in small capitals.

Adhonai, "Lord" without capitels.

Elohim, "God" without capitals.

All three are found together twice only (Ex. 34:23; Amos 5:16).

IS THE CHRISTIAN SCIENCE IDEA OF GOD SCRIPTURAL?

G. R. Wilson

"He that cometh to God must believe that he is" (Heb. 11:6).

The question was once asked, "Where is God?" The answer given was, "Everywhere." We have also heard the question, "Where is heaven?" and the answer has been, "Where God is."

If heaven is where God is, and God is everywhere, then it was not necessary for Jesus to leave or to ascend to get to heaven. That heaven is a locality we will admit without any attempt at argument. We will quote from "Science and Health:" "Christian Science strongly designates the thought that God is not corporal, but incorporal—that is, bodiless." We are coming to the very foundation upon which the whole structure is in process of building. "We know him only as Divine Mind, as Life, Truth and Love" (p. 140). "What is God? God is Divine Principle, Supreme Incorporal Being, Mind, Spirit, Soul, Life, Truth and Love" (p. 465). Again, "Christian Science rightly understood coincides with Scripture" (p. 304).

We will now bring to your attention a few passages that you may judge for yourself whether "Christian Science" coincides with the Bible: "Let this mind be in you, which was also in Jesus Christ. Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of man" (Phil. 2:5-7). This Scripture clearly teaches that God has a form, and that Christ is in that form. If Christ had a form, or body, God must have also.

"And God said: Let us make man in our own image, after our likeness" (Gen. 1:26). "Yes," says the Christian Scientist, "God created men's morals in his own likeness. Men are like God. But error has taken possession of these 'morals,' which, you must remember, are like God." Yes; these men who are in the image and likeness of God—Spirit, Mind-Like, God Perfect; I say, these men are so full of error that they need the book, "Science and Health," which itself is a delusion, because it is composed of leather, paper, cloth, thread and glue, which of course are material! We are so far from truth that we need this book to lead us back to God. And yet, according to Mrs. Eddy, is as liable to be in error as we are, who are his image and likeness.

If man is as the Christian Scientists claim him, then God is liable to have thoughts not in harmony with so-called Divine Science. These Scriptures, read a moment ago, do not say men's morals were created in the image of God, but, distinctly—man—made of the dust, and that dust made like God's form. If you wish an explanation of Gen. 1:26 read Gen. 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." It is impossible to infer the term, "moral image," which is simply principle, or character, to the shaping of dust into form. This can not be.

"For a man indeed ought not to cover his head, for as much as he is the image and glory of God." If this be true an image of God must have a head, and that head, during worship, must be uncovered, so as fairly to represent God himself. (You understand, of course, that this verse refers to the male members of the human family.) Can this be said of spirit, principle, that it has a visible head that can be covered or uncovered with a hat or turban, or any such thing? Surely not.

The prophet, Isaiah, believed in something beside principle, spirit, when he said in the 59th chapter and first verse of his prophecy: "Behold, the Lord's hand is not shortened that it cannot save; neither his ear heavy that he cannot hear." It may be that Isaiah was mistaken, but I prefer to believe in his inspiration rather than that of Mrs. Eddy.

Let us notice Heb. 1:1-3: "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being in the brightness of his glory and the express image of his **person**, and upholding all things by the word of his power, when he had by himself, purged our sins, sat down on the right hand of the Majesty on high." Here Paul declares God to be a "person," and Christ is the express image of that person.

"And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen" (Ex. 33:23). Did God falsely pretend to Moses that he had a hand, and face, and back parts, when actually he had none? I am sure he did not. Certain it is that the natural eyes of Moses did see a part of the material form of his God, who was none other than the Creator of the world.

But once again, to prove the image of God does not mean moral Image, in Gen. 5:1, we read: "This is the book of generations of Adam. In the day that God created man, in the likeness of God made he him." Now, look at the third verse of the same chapter, and compare scripture with scripture: "And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his own image, and called his name Seth." Now, then honest seeker, does this third verse mean that Seth looked like Adam morally or personally? Your mind responds that it means personally. Therefore, the first verse must mean personally also, for the same terms are used in both.

Notice, if you will, Gen. 9:6: "Whoso sheddeth man's blood by man shall his blood be shed; for in the image of God made he man." This text positively states that God's image has blood in it; therefore, the image of God cannot mean a moral spirit, for Christ said, "A spirit hath not flesh and bones," and physiology certainly teaches that flesh is the product of blood.

"And hath put on the new man which is renewed in knowledge after the image of him that created him" (Col. 3:10). Again, Christ is the image of God: "In whom the God of this world hath blinded the minds of them that believeth not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them" (II Cor. 4:4).

The apostle, James, tells the world that the very mechanism of our bodies is similar to that of God's: "But the tongue can no man tame, it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father, and therewith curse ye men, which are made after the similitude of God" (James 3:8, 9).

Now, we wish to call attention to a few passages of scripture which Christian Scientists use to prove the immaterial existence of God. John 4:24: "God is a spirit: and they that worship him must worship him in spirit and in truth." I John 4:8: "He that loveth not knoweth not God, for God is love." Speaking of Jesus, Paul says in Col. 1:15: "Who is the image of the invisible God, the first born of every creature."

We will first examine John 4:24. This is the only time in the Holy Bible that God is called a spirit; all other passages are rendered has a spirit. Look at verses 21, 22: "Jesus said unto her, Ye worship ye know not what. We know what we worship." They had a god whom they did not know, and could not describe—not a real, a personal God. "The true worshipers worship the Father in spirit and in truth, for the Father seeketh such to worship him." In Liddell and Scott's Greek and English Lexicon, is given seven definitions to the Greek word **"Pneuma,"** which is translated, "Spirit." We feel justified because of what we have already quoted, from the Bible, to use the third definition which is, "life," also the spirit, a living being." Like the Latin, **"Anima,"** "that which blows or breathes."

Now, whatever "spirit" signifies in the worshiper, "spirit" also signifies in the thing that is worshipped. So, we would now read verse 24, thus: "God is a real, intelligent Father, and they that worship him must worship him in a real, intelligent and truthful manner." "In spirit and in truth" signifies not only earnestness of devotion, but a real, intelligent worship. "The Father" signifies a person or personal God. So, our point is proved that the God of John 4:24 is a living being, a personal God.

I John 4:8, "God is love." Love is merely one of the attributes of God. John 3:16 does not read, "Love so loved the world," but, "God so loved the world." This text of I John 4:8, with one other in the Bible, calls God "love." Because, in one place in the Bible we read, "God is a spirit," and in two other places that he is love, does not necessarily follow that the fact of his personality is exploded. If it does, then Christ was never born of a woman, lived or died since the world began. Why? Because, in the same bible, we find God spoken of as spirit, we also read Christ is a spirit: "Now, the Lord is that spirit." And then the last part of the verse explains the first, "And where the spirit of the Lord is there is liberty" (II Cor. 3:17).

We come now to Col. 1:15. There are many who believe God to be immaterial, because of this verse: "Who is the image of the invisible God, the first-born of every creature." But this verse does not imply that God will always be invisible, for Jesus said, "Blessed are the pure in heart for they shall see God" (Matt. 5:8). Jesus evidently believed that men had bad hearts, and if those hearts were pure, with their eyes they should see God.

On another occasion, Jesus said, "Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18:10). This proves beyond contradiction that, although God is invisible to men in this world at the present time, yet angels are continually before him, beholding his face.

Is it possible that Christ, apostles and prophets entered into an alliance to deceive the world on this all-important point? No. I shall never charge them with such wicked device. Does the Christian Science idea of God coincide with the scriptures? It does not. We have now explained all arguments brought forth in proof of an immaterial God. I say, we have buried this argument with scripture which proves, without doubt, our God to be a personal being, corporal in his existence. Just one more text to clinch the whole matter: He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Now, I would like to know how any rational man can believe that God "is," when at the same time he says that God is immaterial, without form, shape, body, head, hands, locality; without center, circumference, length, breadth or thickness. How can you better define nothing? Settle it forever friends.

God Is

As I close this subject I feel impelled to remind you that not only is Christian Science built upon the foundation of an immaterial God, but nearly all so-called Christian denominations hold this same theory.— Present Truth Mssenger.

THE FOUR BEASTS

In a former article I endeavored to give my idea of the consummation of the human world empire as illustrated in the prophecy of Daniel in the often quoted "metal image." Now, it seems to me that the same scene is pictured in all the other prophecies on this subject,—namely, the summary of human power antagonistic to God and his Christ---the amalgamation in some loose sort of way—joined but brittle—combined but not cohering—after the manner of "iron and clay"—all this brought out on parade, as one might say, full of pomp and vain glory, with the glitter and swagger that militarism lends to arrogance—"gathered as sheaves into the floor," as Isaiah puts it, to meet the doom fore-ordained, at the place fore-ordained, in "that day," foreordained.

We, in our time, can realize this better than any writers or thinkers that preceded us in point of time, because we have the facts at hand, whereby we may realize the possibility of such a thing in the immediate future. Our fathers who knew nothing, and could not know anything of the vast powers of modern civilization, of the mechanical and material improvements and inventions that have altogether changed the face of the earth in relation to human life and well being, of railroads and telegraph, wire and wireless, of ships that carry a town, not forgetting guns that carry twenty miles or fire so many hundred shots a minute, of the thousand and one things that were new to us a few years ago, but that now have put us in communication with the farthest "ends of the earth," and we read of our neighbors, on the other side of the planet, every morning in the penny paper. Our fathers, who tried to decipher the "time of the end," did the best they could to imagine what the grand denoument would be like with the limit of the then known, but the eyes of Omnipotence penetrated further than their imagination when he "revealed his secrets to his servants, the prophets."

These thoughts have suggested themselves in considering the well-known prophecy of the four beasts of Daniel. This vision is presented primarily as to a historical scene, or rather succession of scenes, and in this respect differs from the metal image, which was presented at once in a coup d' ocil, as the French say, "stroke of the eye." In the case of the beasts we name them, appearing one after another in succession to the one then in the decadence of its power, for the vision was seen in the first year of Bellshazzer, and the empire of Babylon fell in his third year, which was probably little over one year after the date recorded of the "vision." In the scenes of beasts that follow each other in the vision, the prophet sees first one double, as it were, combined lion and eagle; the second is marked as treble, "with three ribs;" the third is marked as quadruple—four heads; the fourth and last, which is spoken of as "dreadful," terrible and strong exceedingly," has the strange peculiarity of ten toes on, thus corresponding to the ten toes that are the **props** of the metal image.

Now, without going into any details of the minor significance of these succeeding empires, we may observe and impress upon the reader that they are all spoken of as subsequent to the time of the vision, and that, although their empires were taken away, yet they were preserved—their lives were prolonged. We see now, in enumerating these kingdoms **that followed** the Babylonian that this has actually happened. The kingdom of Persia is intact today, so is Greece, so is Rome or Italy—these are the three that have passed as empires, but still live as kingdoms. The fourth, from Babylonia, not excluded, has not as yet made his appearance, but there is every reason to believe that his horns are now growing and making themselves sharp and strong, and with the might of modern military power he, indeed, will be "terrible and strong, exceedingly."

To me it is a great secret joy to know that all the villainy that is now obtaining in Europe and elsewhere is all reckoned for and is coming to an end. I often listen to the theological dreams of good theological souls that have no idea of the future great peace that is coming after this turmoil of strife. They wander in a maze of misty glory in the realms of upper air, satisfied to float on emptiness and rhetoric. How truly glorious to realize that this dear old world of ours is to be delivered! How interesting is the fight! How magnificent the globe-encircling struggle with almost every race and tribe of mankind engaged! How grand will be the victory when the kingdoms of **this world** become the kingdom of our Lord and his Christ, and when those who are the destroyers

will be destroyed! Let them gather, with their armies, and beat their plowshares into swords. Let them associate for their coming doom. "Thy Kingdom come, thy will be done on earth."

T. F. GELLETLY.

CAN GOD USE A REPENTANT BACKSLIDER?

"Take Mark, and bring him with thee: for he is profitable to me for the ministry" (2 Tim. 4:11).

"And he went out, and wept bitterly" (Matt. 26:75).

"Have mercy upon me, O God" (Psa. 51:1).

Can God use one who has backslidden, if he truly repents and trusts him? Certainly he can, and he will. It is far better never to have sinned, but God opens the door for the returning sinner, and many a backslider has been restored and mightily used of God.

Mark was a backslider. At a most critical time he had left the work and turned back. We have no record of the bitter tears he shed, but he truly repented and God made him—the unprofitable—to become truly profitable (1 Tim. 4:16). In fact, he was, after his repentance, chosen of God to be the writer of the Gospel that bears his name and thereby was made a blessing to thousands and millions of mankind.

We have further proof in repentant Simon Peter (Mt. 26:69-75). Sad to relate, he thrice denied his Lord before the twice crowings of the cock. Who can describe his agony of soul when "he went out, and wept bitterly"? God saw that his tears were genuine and that his repentance was real. He truly forgave him and used the same repentant Simon Peter to preach the sermon on the day of Pentecost when three thousand were converted. God also used him to write two Epistles in our New Testament. These two books have been used to comfort and inspire with hope as many of God's children as any other books that have ever been written.

We will mention but one example more to show that God is willing to use and will use a truly repentant backslider. David is a conspicuous example Was there any man of his time of so great talent and privilege? Was there any who sinned so grievously, or sank so low? In fact, he seems to have remained unrepentant for a considerable time. It was hard for him to come back to God, but he came. Where can we find, in all literature, such a sorrow for sin and such a brokenness of heart? God forgave him and restored him and used him; although for years he reaped some of the consequences of his sins, yet God used him as king over his people and let him write Psalms of penitence that have helped multitudes back to God.

It were far better if none of these had sinned; but God's wonderful love is revealed by the fact that he not only forgave them, but even greatly used them again. So, my backslidden friend, if you truly repent, God is willing to restore and to mightily use you (Hos. 14:1; Jer. 3:12; Isa. 55:7).

CUNNING AND DISCRETION

Cunning has only private selfish aims and sticks at nothing which may make them succeed. Discretion has large and extended views, and, like a well-informed eye, commands a whole horizon; cunning is a kind of short-sightedness that discovers the minutest objects which are near at hand, but is not able to discern things at a distance. Discretion, the more it is discovered, gives a greater authority to the person who posseses it. Discretion is the perfection of reason and a guide to us in all the duties of life; cunning is a kind of instinct that looks out only after our immediate interest and welfare. Discretion is found only in men of strong sense and good understandings; cunning is often to be met with in brutes themselves and in persons who are but the fewest removes from them. In short, cunning is only the mimic of discretion, and may be mistaken by weak men in the same manner as vivacity is often mistaken for wit and gravity for wisdom.

DISCONTENT

Every one who suffers the pangs of discontent believes the cause to lie in something which he wants and cannot get, a something which he has and cannot get rid of—some unsatisfied longing, some trial to be borne, some hope deferred, some haunting fear. He feels sure that, could this longing be satisfied, this trial be removed, this hope realized, this fear dispelled, his discontent would vanish like dew before the sun. Yet again and again these things actually take place, and he is neither easier nor happier than before. His discontent, deprived of one source, quickly finds another more grievous, and fastens upon that with a redoubled sense of woe.

CONSCIENCE IN WORK

The greatest need of the day is more conscience in work. The habit of doing what we have to do as well, as thoroughly and as speedily as possible, without immediate reference to its probable or possible effects upon ourselves, is one which would of itself secure at once the best success for ourselves and the greatest good of the community. It would settle many vexed questions and solve many knotty problems. Instead of this the common course is to consider closely the comparative benefit that is likely to accrue to us in return. There are all degrees of this calculation, from the strictly just to the grossly selfish. One man tries to estimate the true worth of his labor and performs it accordingly; another gives as little work and secures as large returns as possible; and between these there is every shade. But in all such reckonings there is one important element left out. No one can count up the value of the labor which is both generous and conscientious; even its money value can never be calculated.

Learn your business thoroughly. Keep at one thing: in nowise change. Always be in haste, but never in a hurry. Observe system in all you do and undertake. Whatver is worth doing at all is worth doing well. One today is worth two tomorrows. Be self-reliant; do not take too much advice, but rather depend upon yourself. Never fail to keep your appointments or to be punctual to the minute. Never be idle, but keep your hands or mind usefully employed, except when sleeping.

No man or woman, of the humblest sort, can really be strong, gentle, pure, and good without the world being the better for it.

A HESITATING SOUL

"If ye know these things, happy are ye if ye do them" (John 13:17).

I speak to the man or woman who means to accept Christ some time, but wants to know more about the gospel before doing so. Can this be offered as a valid reason for putting off the great decision?

To begin with, there are some things that nobody knows. Of making many books—covering the little that we know—there is no end; but if the things that we do not know were to be published the book shelves of the world could not contain them.

For there are some things that we do know, such as "two and two make four," and "a straight line is the shortest distance between two points." These are called "self-evident facts," because they require no proving. A wise man who is really intent on the quest of knowledge will take rudimental truths for granted and move on to larger things.

If this be the part of wisdom in the common affairs of life, how much more in the larger problems of religion, which have to do with our eternal destiny? So it is written: "Let us leave the principles of doctrine (that is, the simple, elemental facts which are in the nature of intuitions), and go on unto perfection (Heb. 6:1). It is my purpose now to point out some of these religious axioms which are held in common by all who live in gospel light.

The first axiom is God. You believe in a God, because you can't help it. Not that the existence of God is never denied. As it is written, "The fool hath said in his heart, There is no God." But there are few avowed atheists in these days, and surely you are not among them. The average man—even the Zulu who bows down before a fetich in the jungle—takes God as a self-evident fact.

The second of the axioms is responsibility. I am a moral being: that is, made under law. You may call it the moral law or the law of your being, as you will; in any case we are under bonds to keep it. If this fact be questioned listen to the voice of conscience "accusing or else excusing you." This is the monitor that enables us, as Plato said, "to discern betwixt the worse and better reason;" and you can not get away from it.

The third axiom is sin. There are only two kinds of people who deny personal sin. On the one hand there are perfectionists in the church who profess to be living blameless lives. On the other hand there are moralists outside the church who insist that their lives are so far beyond criticism as to require no pardoning grace.

It is difficult to believe that either perfectionists or moralists are sincere in their claims. For we need but to inquire within to hear the self convicting voice. "The Lord looked down from heaven to see if there was any that wrought righteousness; and behold there is none that doeth good—no, not one." And if there were, neither you nor I, certainly, would claim to be that one.

The fourth axiom is salvation. This is affirmed as a self-evident fact, because we know that if there is a God anywhere in the universe—that is, a God with a heart—he could not see his children go wrong without making bare his arm to deliver them from the power and penalty of sin. God so loved the world that he gave his only-begotten Son to suffer and die in our behalf. This you learned at your mother's knee; and you can not escape it. No do you really want to.

The fifth axiom is justification by faith, which is expressed in the terms: "He that believeth on the Son hath everlasting life; and he that believeth not, the wrath of God abideth on him." It is written that "Christ tasteth death for every man." This makes all men salvable; so that whosoever will may take of the water of life freely. But he must take it. God can make salvation free, but he can not force it upon us. Ours is the inevitable and inalienable power of choice. But here is where many a man fails. The Lord offers all the riches of eternal life for the taking, and men refuse to take it.

There is a sixth axiom which must not be omitted, namely, "procrastination is the thief of time." You mean to accept Christ some day. You would not for a moment admit that you intend to live and die without him. We all mean well; but we postpone and again and again postpone the settlement of the most important question that ever confronts us.

Let me lay down this proposition: **Not to decide is to decide not.** Not to decide for Christ is to decide against him. That which is right to be done can not rightly be put off.—Selected by Sister Howard.

WORK

We are all of us workers in one way or another, but how many of us are possessed with an earnest desire that the work we put from our hands shall be a thorough, honest, faithful performance that shall fulfill its purpose and withstand the ravages of time? The great difference in labor is, not in what is done, but in how it is done—not in the kind of work we perform, but in the spirit we put into it. From the cleansing of a room to the purification of a government, from the clearing of a forest to the chiseling of a statue, from the humblest work of the hands to the noblest work of heart and brain, it is the determination to make it of the best possible quality that places it in the front rank. The work that is performed only for the sake of what it will bring, not for what it is to carry forth, is like cloth of shoddy, which may please the eye but will not wear. It is cheap flimsy stuff, woven with no nobler purpose than to hold together long enough to be bought and paid for.

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"ACCORDING TO," OR SOME OF GOD'S MEASURING LINES

A Sermon Delivered by the Editor of The Restitution, in Cleveland, Ohio, June 4, 1911

According to the riches of his grace" (Eph. 1:7).

There is a simple phrase oft repeated in the New Testament, and often overlooked, which expresses the measures and steppings of the higher Christian life. It is the phrase "according to," two words which rise like the uprights of Jacob's ladder to the heavens, and across which many of the precious promises may be seen in the vision of faith firmly fastened as heavenly steps leading higher and higher up to all the good and perfect will of God. Let us glance at some of these heavenly measures.

1. The Will of God.

This is at once the limitation and the inspiration of our faith and prayer. "If we ask anything according to his will he heareth us;" "the Spirit maketh intercession for the saints according to the will of God." Beyond this our desires and our aspirations can not go; but beyond it they need not desire to go, for within it lie all the probabilities of blessing which a mortal can receive; and God's chief desire is to get us to see how much it means of blessing for us. As we have often said, there is no vaster prayer within the reach of faith than the simple sentence, "Thy will be done." This will must mean for each of us our highest possible good. We know it includes our salvation, if we will accept salvation; for "God will have all men to be saved." We know it includes our sanctification; for "this is the will of God, even your sanctification." We know it includes our deliverance from physical evil, if we will receive it in his name in faith and obedience, for he has said: "I will. Be thou clean." We know it includes every needed blessing that the obedient can require, for he has said: "He will withhold no good thing from them that walk uprightly." The apostle's prayer for his beloved friends was that they might have fulfilled in them "all the good pleasure of his goodness;" and that they might "prove that good and acceptable and perfect will of God."

Beloved, are you measuring up to this divine rule? Are you meeting all your Father's will? Are you walking "worthy of him to all pleasing?" and are you having fulfilled in you the prayer, that "He may make you perfect in all things to do his will, working in you that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever? Amen."

2. His Word.

"Behold the handmaid of the Lord," is the sublime response of Mary to the angel's astonishing message, "be it unto me according to thy word." Never was faith put to a harder test. Never was woman asked to stand in so delicate a place of peril and possibility, of humbling shame and glorious, everlasting honor. Realizing, perhaps, with every instinct of her maiden heart all that this might cost her, she meekly, unhesitatingly, without question, one faltering breath, accepted the stupendous promise and responsibility and rose to meet the divine measure, "according to thy word," and like an echo came back the heavenly benediction: "Blessed is she that believes, for there shall be a performance of those things that were told her from the Lord."

Beloved, are you living up to this great measure? Is faith resting and claiming, not according to signs and seemings, frames and feelings, but according to his word? Is obedience walking, not according to the course of this world, or the moods of our capricious hearts, or the standards of men, or the example of others, or the traditions even of the church, but according to his word? Are we Bible Christains and determined to believe and obey every word within thes inspired and heavenly pages? Then we shall be found in "the way everlasting," for "the grass withereth and the flower fadeth, but the word of God shall stand forever," and "he that doeth the will of God abideth forever."

3. The Riches of His Grace.

"In whom we have redemption through his blood, even the forgiveness of sins according to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence." Peter has used a parallel expression: "According to his abundant mercy he hath begotten us again into a lively hope." This is God's standard and measure of salvation. He works and saves according to the riches of his grace. He abounds towards us in all wisdom and prudence, that is, he adapts his mercy to every variety of guilt, and he anticipates, in his prudence and foresight, every future emergency. He sees Peter from the beginning to the end of his career and accepts him "for better or for worse," and when the hour of his shameful fall is near he can say: "I have prayed for thee." So he takes everyone of us and adjusts his infinite grace to all the minutiae of our sin and its worst aggravations, our corrupt and ruined nature and all its wreck, our weak and helpless will and all its inability to stand, our circumstances, our temptations and all that besets us. Knowing and anticipating all, he just encompasses us in his everlasting arms and saves and keeps us, "according to the riches of his grace."

Beloved, have you entered into the fullness of this measure, and have you understood it in all its all-sufficiency for a lost world and the most wretched and ruined lives over whom you pray and love? Oh, let our faith look up from lost humanity to the mighty love of God and "the exceeding riches of his grace." And if there be a discouraged and guilty soul within reach of this message may God help you, beloved, to put your sins, with all their aggravations, side by side with God's immeasurable grace, until you shall realize something of the Psalmist's sublime figure when he sang: "As far as the east is from the west, so far has God removed our transgressions from us. As high as the heaven is above the earth, so great is his mercy toward them that fear him." Our sins may have reached to the clouds until they have become like a "thick cloud," but thank God, "his mercy is in the heavens," and far above the clouds.

IV. **The Riches of His Glory.**

Can we form any conception of the riches of his glory? Moses asked to see that glory, but was told it was too bright for human gaze, and only in the distance and from behind could he dare to look upon it. A little glimpse of it the disciples beheld on the Mount of Transfiguration, but they were afraid of its brightness, and their eyes were overcome with slumber under its spell. "The heavens declare his glory, and the firmament showeth his handiwork," and some conception of the riches of his power and majesty may be gathered from these glorious constellations and worlds of light which science is more fully exploring in these wondrous days. Sometimes we have sat down and allowed our minds to dwell on the multitude of these discoveries and calculations. We have tried to take in the magnitude of yonder planet many hundred times larger than our world, and yonder sun outweighing the world many thousandfold, and stars beyond stars, "Where system into system runs, and other planets circle other suns," until our brain whirls and threatens to collapse under the pressure of the sublimity; and "lo! these are part of his ways, but the full thunder of his power who can comprehend?" His hand holds all these orbs; his will commands them all; his wisdom poises all these spheres and directs them in their course without a jar or catastrophe; his scepter is over his mighty empire; his creating word called every portion of them into being; his province upholds them every moment; his taste and goodness have adorned them with beauty and loveliness and enriched them with happiness and blessing. There is not a creature among their inhabitants from the highest archangel to the lowest insect but owes its being to his power and goodness. And all this is but "the hiding of his power," for his omnipotence could call millions of such universes into being a moment. Nay, all this is but a scaffolding for the glory which he is preparing for the abode of his redeemed. The riches of his glory will not be complete until the new heavens and earth shall have emerged from this state of disorder, and the New Jerusalem descended from heaven in the glory of God, with streets of gold and gates of pearl, and foundations of precious gems, and all the thrones are reared and crowns are set, and the mansions are completed, and the glorified are shining "as the sun in the kingdom of their Father," and we ourselves are crowned with all "the riches of his glory."

Oh, beloved, we shall then understand something of the meaning of such verses as these: "I pray that God would grant you according to the riches of his glory, to be strengthened by his spirit in the inner man, that Christ may dwell in your hearts by faith." Or, again: "Strengthened with all might according to his gracious power unto all patience and long suffering with joyfulness." Or again: "My God shall supply all your need according to the riches of his glory by Jesus Christ." It is according to the riches of his glory that he is working out the new creation in our hearts, and preparing the more glorious temple of the soul for his own eternal abode. It is according to the riches of his glory that he is willing to strengthen the heart for all patience and long suffering. And it is according to the riches of his glory that he is able and ready to supply all our need. There is nothing too hard for such a God; too rich and glorious for his wisdom, grace and love. He looks at the littleness of our faith and cries: "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength."

V. **The Resurrection and Ascension of Jesus Christ.**

"That ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward that believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places, far above all principality and power and might and dominions, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

The resurrection and glorification of Jesus Christ have become for us the pledge and pattern of all our faith and hope can claim. The power that God hath wrought in Christ in raising him from the dead and setting him upon his own right hand is the very same power which we may expect him to exercise to us-ward who believe. "The riches of the glory of this inheritance in the saints" is the standard of what we may share in our spiritual experience now. God has performed for us the most stupendous miracle of grace and power, and nothing can ever be too hard or too high for us to expect from "the God and Father of our Lord Jesus Christ." The picture is a very definite as well as a very glorious one. Step by step we can ascend its transcendent and celestial heights with our ascending Lord, as we see him rise, first above the mighty power of earth, and then above and far above all principality and power and might and dominion and every name that is named, not only in this world, but in that which is to come, until all things are beneath his feet. And then as we gaze upon his lofty pre-eminence we are permitted to sit down by his side and claim all the fulness of his glory as our own. For all his glorification, power and majesty are, not for his own personal exaltation, but that he might become the Head over all things for his body, the church, and he takes his high pre-eminence as our representative, and recognizes us as already seated with him in the heavenly place. His resurrection, therefore, involves ours, his triumphs ours, his glorification ours, his rights are shared with us.

Do we require in our behalf the exercise of an authority that transcends all other authority? We have but to remember that he, our exalted Head, is sitting far above all principalities. Do we require a force to be exercised for us overmatching the mightiest forces of nature or of evil? He is sitting far above all power and might. Do we ask something which even natural law would seem to hinder? God already has done something in his resurrection which is superior to all law, for that is what "dominion" means. Are we confronted with imposing names and despised by human pride? We are sitting side by side with One who is exalted above every name that is named, both in this world and that which is to come. Indeed, the whole economy of human life, the whole system of providence, is a framework for the accomplishment of God's purposes for his redeemed people. Nations rise and fall, human society exists, great cities swarm with their inhabitants and move with the mighty currents of commerce and social life. All the events of the great world as they pass are but movements of Christ's mighty hand, primarily designed for those who immediately take part in them, but ultimately for the good of his church and the preparation of his kingdom, and men and nations are but puppets in the hands of the ascended King, whom he uses for his wise purposes, even when they are fulfilling their own pleasures, and then drops them when he pleases. After the resurrection of Christ, and in view of his enthronement, there is nothing we need fear to claim according to this mighty measure, as part of the riches of our inheritance.

6. **Christ Himself.**

We read in Romans 15:5: "According to Jesus Christ." This is the highest of all standards, higher even than resurrection, ascension and glory. As he is, so shall we be when he appears, but "as he is, so are we," even here. "Ye are not of the world, even as I am not of the world." "Love one another, as I have loved you." "As I live by the Father, so he that eateth me even he shall live by me." "As thou hast sent me into the world, even so send I them into the world." "When he shall appear we shall be like him, for we shall see him as he is." Such are some of the riches of heavenly light which reveal our identity with Jesus and unfold the mystery of his life in us. Not only is he our example, but he is our life. Miniatures of Christ, God expects us to be receiving and reflecting him in all his fullness, so that his life, our love his love, his purposes ours. We represent him, we dwell among men not as citizens of earth, but dead to our citizenship, and walking like him as if we had been sent specially from heaven on a mission from another world.

Beloved, is Christ our pattern, our type, our living Head, our divine standard and measure? Are we determined to have nothing less and to be nothing less than even as he? Shall we cease to copy man, and follow only our Lord and Master? Let us always keep our eye upon these heavenly standards, and be satisfied with nothing less than "according to Christ."

THE GREAT BEAST OF REVELATIONS

I see by the daily papers that our friend, "Pastor Russell," has again entertained a large audience in Baltimore with his views on the result of the war, which are something to the effect that the great monarchies now engaged in mortal conflict will presently be replaced by anarchy and nihilism. In other words, there will be no kingdoms of this world to become the kingdom of our God and His Christ when he comes but only chaos and misrule (Rev. 11:15). It is difficult to argue against a statement of this kind, because it is so far from the truth we can hardly find where to lay hold. Yet it seems quite a popular idea that the "breaking of the nations" by this war will result in the destruction of the present system of government. As a matter of history and as a matter of fact war that weakens the people strengthens the military systems that are nourished by their blood and treasure, for the very obvious reason that the resources, instead of being applied to the furtherance of civilization and the arts of peace, are diverted into channels that produce more military power which is again directed to further subjugate the suffering subjects. So that war is like Shakespeare's jealousy—"it creates the food it feeds on," and advances from "whips to scorpions," and from finger to waist size.

For illustration, take France at the time of the great Revolution, painfully and strenuously attempting to hold off her enemies, and compare her as a power with her military development under Napoleon. True, she had lost hosts of men in battle, but what was that as concerned her position as a political and military power? The same thing happened here. The war of the rebellion, and the more recent war with Spain, were the main factors to develop the United States as a "world power." This is almost invariably the case unless the conquered nation is victimized to the extent of annihilation, as in the case of Poland, for instance. In most cases of defeat, even the conquered as well as the conqueror gains new power. Witness France again in the defeat of 1870, or Russia after her defeat by Japan. Both these have risen with renewed vigor as military forces.

These facts are interesting to the students of prophecy as well as the students of history. In some former articles I have endeavored to show that practically all the prophets with one voice testify to the enormous development of human military power that will immediately precede and continue until the coming of the "Son of Man." The figure of the "terrible" metal image and the "Fourth Beast" of Daniel's prophecies show this military culmination. But the most wonderful of all is the "Beast of Revelations." I could not undertake to explain all the details in this wonderful vision; I make these simple notes by way of suggestion, what other scribes may bring forth from their treasures something new or old.

The main point to be noted at the beginning is that the "Beast" that John saw was a combination animal, and the component parts—lion, bear and leopard—are the same animals representing empires that Daniel saw rise in historical succession, and which Nebuchadnezzar saw for the most part in the image. We must also note that the number of the horns and the toes are the same, the horns representing the force of the beast and toes representing the supports of the image. The horns, moreover, are said to come into immediate antagonism with the "Lamb," and the toes are represented as the "points of resistance" upon which the "stone" fights to crush and so bring down the whole superincumbent structure. These points, it seems to me, are very plain. There are many other complications in the pictures of "Revelation" that we may be able to grasp yet, but if we get the outlines in this great matter, plain before us, we may be able to fill in details as they develop. The main points that I want to call attention to at present are that these three pictorial representatives of the self-same thing as seen from different points of view, and represent the antagonism that will be developed immediately preceding, and existing up to the time of the advent of the "Lord of Lords," and which he comes prepared to vanquish and "destroy with the brightness of his presence," coming as he will into immediate opposition to it, and we may say contact with it. Moreover, I claim that from my reading such a mighty unity of human military power has never obtained on earth before, nor indeed anything at all like it, and that its existence in full fruition will be short, we hope and pray. That it exists at present in a more or less embryonic state; that is, that the parts are all [illegible] in when the conditions are right, I think is highly probable, and we can wait and see.

J. F. GELLETLY.

VEILED PROPHET OF TURKEY IS MENACE TO CHRISTIAN ALLIES

Special Correspondence to Daily News.

LONDON, Nov. 5—"Britain and her Allies will never take Constantinople. Their policy in the Balkans has been stupid and suicidal. Before they beat the Turkish Empire they will be faced with over forty millions of Moslems, for a world-wide Jehad, or Holy war, is now in course of preparation."

This was the statement today of Mr. Kahlda, a prominent Turkish merchant who has but recently left Constantinople. He ranks high among his compatriots as a Mohammedan who has made a pilgrimage to Mecca. He declares that the peril of a great holy war is imminent.

"The preparations for a Jehad," said Mr. Kahlda, "have been going on since 1911 when Italy attacked Turkey. So far as Turkey is concerned in the present war she has little money to continue, but she is receiving support and the nation itself is rich and the people are intensely patriotic.

"The army is a perfect fighting machine, as the British and French now in Gallipoli have admitted. The rulers of the Ottoman Empire recognize that this is likely to be a fight to the death, and, should there be a sign that Turkey is likely to be beaten, there still remains the last resort. That effort would be the greatest of all, and would effectively paralyze the enemies of Islam. All arrangements have been made to put this into effect, and call a holy war.

"Should the sultan find the Empire imperiled he has it in his power, as the personal representative of the Prophet, to call a Jehad, which would mean a general uprising of all Islam against the Empire's enemies. Despite all reports to the contrary, no such call has been made, though the Kaiser of Germany has been assured that the call will be made if necessary.

"Abdul Hamid once made such a threat and so ended European aggressions, but the passing of Abdul Hamid has not changed the position, for the present Sultan would be supported by an even greater personage in the Moslem world—I mean the veiled Prophet of Kufra, at whose sign over forty million Mohammedans will be hurled against Turkey's enemies. That sign will be given perhaps sooner than expected.—Daily News.

THE TRIBULATION AND THE SIGN

What is the tribulation spoken of in Matt. 24:29? Have those signs been fulfilled? You will notice that the signs come after the "tribulation," and that is what gives us trouble. It does not seem to me the Seventh Day Adventists can be correct in thinking that these signs were fulfilled in the dark day and night of 1780, and the falling of the stars in 1833, because they were so widely separated and so long a time has elapsed since the first sign. Our Lord says, "This generation shall not pass away until all these things be fulfilled." If the Lord says, I will give you certain signs by which you may know my coming is near, how can they be signs to any but those witnessing them? Must not the Lord come while these people are living who saw the signs? Now we know the generation who saw the first sign, viz., the dark day of 1780, passed away long since.

Then again in Matthew 24:29 he says: "Immediately after the tribulation of those days," the signs occur. Now I want to ask you, "Are these signs given for believers or unbelievers? Must not the saints be taken away before "The Tribulation," for they appear with Christ at Jerusalem as the Jews are fleeing from Gog and Gomer and all his bands; and if they are taken before the tribulation how can they see the signs?

Well, dear brother, perhaps I have trespassed too long on your time even in the reading of so long a letter; if so, forgive me. May the Father of our Lord Jesus, the Anointed One, keep you in his grace until the kingdom be come.

Yours in the hope of the gospel,

MRS. FLORA A. WOOD.

Editor's Reply

"The tribulation of those days" (vs. 29) is the "great tribulation" of the 21st verse; that is, it is the horrible calamities which came upon the Jews in fulfillment of their imprecatory prayer: "His blood be on us and on our children" (Matt. 27:25). It was "shortened" and consummated by the eagles (vs. 28) of the Roman army. Jerusalem was like a putrid corpse; her life was gone; and the Romans were like the vultures and eagles—sure to find the carcass and devour it. Since then Jerusalem and the Jews have been "trodden down," but for the "elects' sake" their punishment has been more bearable. The sixth vial has been pouring out upon the Ottoman Empire since 1820; and as soon as the "sick man" passes away the great enemy of the Jews will be out of the way; the way emy of the Jews will be out of the way: the way of the kings of the east will be prepared; Christ will come as a thief, and then Jewish "tribulation" will end and their "fulness" begin anew (Rom. 11:12).

"Immediately, but after the affliction," is the literal Greek of Matt. 24:29. **The sign follows the tribulation,** and instead of giving you trouble should enlighten you. Do not get the idea as did Dr. Clark, that by the word "immediately" all time is blotted out, or at least limited to a very short period. "Immediately" in the Greek is **em**teos, and signifies "all at once, suddenly;" so that it means only the sudden appearance of the sign which Jesus announces, **not the shortness of the interval which was to separate it from the "days of tribulation,"** of which he is speaking. And what is the "sign of the Son of Man in heaven?" The darkening of the sun and moon, the falling of the stars, and the shaking of the "powers of heaven" (vs. 30). Of course the Seventh Day Adventists are **wrong** here; for they interpret the sign literally, concerning which method of interpretation God has warned us, saying: "Learn not the way of the heathen, and **be not dismayed at the signs of heaven;** for the heathen are dismayed at them" (Jer. 10:2). The falling stars and dark day stories of Adventism are simply heathenism modernized. The signs of the times are political, not astronomical. In prophetic diction, great commotions upon earth are represented by the phenomena of the heavenly bodies. The fall of Babylon is likened to the stars and constellations of heaven withdrawing their light; and the sun and the moon being darkened (Isa. 13); Egypt, by heaven being covered, the sun hid in a cloud, and the moon darkened (Ezek. 22); Jerusalem, by darking the sun, and turning the moon into blood (Joel 2). When Christ comes and changes the kingdom of this world into his the "powers of heaven" upon earth will be shaken and destroyed (Rev. 11:13-18). Their overthrow is the "sign of the Son of Man in heaven." The sign of the Son of Man in heaven is totally a different thing from the signs of the times which are precursors of his advent. There are two stages in the manifestation of the Son of Man: He comes for his saints at the beginning of the time of trouble, and delivers them from the east of Jerusalem and invades the city "with his "saints" or "troops," and rescues it from the Russian power of Gog (Ezek. 14; Hab. 3:12-16; Jude 14). Here Christ and his saints appear in the political "heavens" for the first time; the "sign of the Son of Man in heaven" is written in letters of blood and fire, and "all the tribes of the earth" can not deny it (vs. 30), for he comes in the clouds of heaven (the multitude of saints, Heb. 12:1), with power and great glory. From his coming to the "end of the world" there will elapse a period of about 40 years (Mi. 7:14, 15). "All these things" will transpire within a generation (Matt. 24:34). "These things," embracing the advent of the Lord, and much else besides; "all these things," ending entirely "this world," and opening up "the world to come"—within a generation. The power and great glory of Christ and his kingdom will then shine out in the splendor of a divine kingdom. Matt. 25th chapter completes the picture.

"THE DEAR OLD RESTITUTION"

This is a familiar form of reference to The Restitution all over this broad land. Many reasons could be given why its readers give the paper this endearing title, this appellation of affection. From the revival of the truth some sixty or seventy years ago, when God began "taking out a people for his name" from the world in the latter days, The Restitution has made its weekly visits, advocating truth and inculcating righteousness; declaring the whole counsel of God, and exhorting to purity of life. So useful in its mission, so accurate has been its teaching, so beneficial its exhortations, its readers have slated it among the "household necessities"; they feel that it is one of the family circle, and they feel the same affection for it as they do for wife or children.

The good-hearted farmer, after a horse has spent years in his service, will put him on pension in his old age. He is often worthless, but the farmer gives him pasture and tender care out of consideration for the good and the work he has done. Were The Restitution as worthless now as an old horse it would still have a competence for life. Consideration for what it has done, the battles it has fought, the victories won, would cause its readers to deal tenderly with it in its old age; with them it would still be "the dear old Restitution."

From this illustration do not draw the inference that The Restitution is old and feeble. The present status of the paper was never better in all its history. It is now in the hands of the church (where it belongs) in the hands of officials known to be successful business men, and also known for their devotion to truth and piety. "The Dear Old Restitution," aged and honorable, will continue its weekly visits, bearing to the four points of the compass the sweet message of God's kingdom, and the coming glory of Christ's reign. With this editorial policy we are sure our readers heartily sympathize. Give us then, your prayers, sympathy, financial and moral support. Send the editor good articles for publication, give him every suggestion you have in mind that would improve the paper, do what you can to increase the subscription list, and take up this slogan for the New Year: **"Long live the dear old Restitution."**

"OUR FOUR ARCH PILLARS"

There are four grand arguments for the truth of the Bible. The first, the miracles on record; the second, the prophecies; the third, the goodness of the doctrine; and the fourth, the moral character of the penmen. The miracles flow from the divine power, the prophecies from the divine understanding, the excellencies of the doctrine from the divine goodness, the characters of the writers from moral purity. Thus Christianity is built upon these four immovable pillars—the power, the understanding, the goodness and the purity of God.

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EDITORIAL

Earnest contention for the faith is scriptural conduct (Jude 3), only we must be careful not to have more contention than faith.

Brother, do not seek to head everything in the church. A conspicuous mark of efficiency is getting good work out of your brother and sister.

Ministers, quit trying to get everything into one sermon; quit trying "to exhaust the text." No preacher can pump the wells of salvation dry. It is easier to exhaust your hearers than your text.

The Bible tells us to "avoid," "reject" and "withdraw" from the impure in faith and morals (Rom. 16:17; Titus 3:10; 2 Thessalonians 3:6). "Let them cut themselves off;" says the duty-dodger. "Let them die off," says the coward. "Let us do what God says," says the man who "trembles at his word" (Isaiah 66:2).

Some things stick to you no matter how hard you may try to shake them off. By many a creed is hated, denied, repudiated, and shaken off, only to be shaken on again. Not long since a conference voted that it stood "against a written creed." The conference no doubt thought that by this action it was voting a creed clear out of existence. Only think a little, however, and you will see that in repudiating a "written creed" the conference unconsciously and unintentionally, but for that matter, just as really recognizes, implies, and admits a creed that is not "written." After all, there is your "creed" right along by your side. You can hate, deny, repudiate and pass all the resolutions you please against a creed, but when the dust settles, you will see that creed, like the horseleech, still sticks.

1. The gospel for every man: "To every creature" (Mark 16:15).
2. A message for every man: "Hearken everyone" (Mark 7:14).
3. A promise for every man: "Every one that asketh receiveth" (Matt. 7:8).
4. Gifts for every man: "To every one gifts" (Eph. 4:7).
5. Work for every man: "To every man his work" (Mark 13.34).
6. An account for every man: "Every one shall give account" (Rom. 14:12).

COMMUNICATIONS

Dear Brothers and Sisters of the Faith:

I will add my testimony. I believe that Jesus Christ is the Son of God, and not that of Joseph, as some like to believe. A promised Son from the time the seed should bruise the serpent's head in the Garden of Eden. All through the Old Testiment, and the first thing in the New. Now he is God's only begotten Son, that came into the world.

I can see it in no other light than that it is a testing truth, which every one of the faith will be judged by. Are we believing the record God gave of his Son?

I believe in being baptized into Christ. My husband, J. E. Cook, deceased, also believed in the only begotten Son of God. Know ye not that as many as have been baptized into Christ have put on Christ? I believe in the second coming of Jesus Christ to earth to gather his faithful followers to reign on the earth when the curse is removed, and shall ever be with the Lord.

Written with much love to all of the faithful.

M. F. COOK.

OBITUARY

J. E. Cook

It is with sadness I write to announce the death of my beloved husband, J. E. Cook, who departed this life on the 12th day of October, 1915, after five weeks of intense suffering. The last three weeks were spent in the hospital at Charlottesville, Va. Death was due from a complication of diseases. All was done that his family, relatives and dear friends could do, but to no avail.

He expressed to a dear relative, near the end, that he was ready to go, if it was the Lord's will. He joined the church of God under the preaching of Brother Lindsay, several years ago. He met with the brethren in worship whenever there was an opportunity, and liked to talk on the precious promises in the Bible.

He was a native of Pennsylvania. He was 76 years, 6 months and 10 days old. He was married to M. Frances Updyke, near Browntown, Warren County, Va., October 17, 1876. In this union, they were blessed with seven children, three of which preceded him to the grave. He left two daughters, two sons, two daughters-in-law, two sons-in-law, and ten grand-children to mourn his loss.

He served his country during the civil war to maintain the Union. As there was no minister of our faith the Baptist minister conducted the funeral services at the house to a large gathering of relatives and friends. He was laid to rest in the family grave yard at Browntown, Va. There was a large concourse of sorrowing relatives and friends. The floral offerings were beautiful. I comfort myself with the promise of a glorious resurrection morning.

His wife,

M. F. COOK.

IS THE CHRISTIAN SCIENCE IDEA OF CREATION SCRIPTURAL?

"That we hence be no more children, tossed to and fro and carried about by every wind of doctrine" (Eph. 4:14).

After having carefully considered the Christian Science of God, and found it the very opposite of scriptural teaching, we now turn our attention to "Creation." Our purpose is to turn the searchlight of God's eternal truth upon the written claims of Christian Science.

Mrs. Mary Baker Patterson Glover Eddy not only taught her followers of an immaterial God, but of an immaterial creation as well. Read carefully the quotations from "Science and Health" (page 175): "Matter is therefore not created by mind."—"God." Page 176: "Trees, plants and flowers are ideas of the mind. Mind multiplies them, and the product can only be mental. (Old Book.) New Book, page 280: "All things beautiful and harmless are ideas of mind. Mind creates and multiplies them, and the product must be mental."

Let me give you some scripture, with the Christian Science idea of it. Gen. 1:1: "In the beginning God created the heavens and the earth." Page 502 of Science and Health: "This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite mind and forever reflected."

Heaven and Earth—Spiritual Ideas

"In the universe of truth matter is unknown; hence the eternal wonder that infinite space is peopled with God's ideas, reflecting him in countless spiritual forms" (page 503). On Page 506, commenting on Gen. 1:9, we read: "Spirit—God, gathers unformed thoughts in to their proper channels, and unfolds these thoughts." Water and land—simply a thought!

Page 510—Gen. 1:17: "Truth and love enlighten the understanding in whose light shall we see light, and this illumination is reflected spiritually by all who walk in the light and turn away from material sense." Merely Spirit Light!

Page 510: "Light is a symbol of Mind, of Life, Truth and Love, not a vitalizing property of matter." Have you ever noticed how necessary is light to plant growth? Yet we are told it is not a vitalizing property of matter!

Page 511—Gen. 1:20: "The fowls which fly above earth in the open firmament of heaven correspond to aspirations soaring above and beyond corporeally to the understanding of the incorporeal and divine principle, Love." The fowls of Gen. 1:20 are merely aspirations soaring in the open heavens!

And now I wish you to notice the Christian Science idea of Gen. 1:21: "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind, and God saw that it was good." Hear Mrs. Eddy: "Spirit is symbolized by strength, presence and power, and also by holy thoughts winged with love." Good explanation?

Page 512—Gen. 1:22: "And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth." "Spirit blesses the multiplication of its own pure and perfect ideas. God is ignorant of both the existence of this mortal mentality, so called, and its claim." God told his thoughts to be fruitful and multiply!

Let us try again. Gen. 1:24: "And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind; and it was so." "Spirit diversifies, classifies and individualizes all thoughts, which are as eternal as the mind conceiving them." The beasts of the earth, living creatures, cattle and creeping things, are only thoughts of the mind." They do not in reality exist. "The serpent of God's creating is neither subtle nor poisonous, but is a wise idea" (page 515).

While sitting in a comfortable chair on a shaded porch a few months ago, reading an interesting book, I became aware that something had been added to the immediate surroundings. There was a something black, which seemed to extend about six inches outward from under the arm of my chair. As the realization of something added penetrated to my brain I took my eyes from the book and focused them on that object. And then things began to happen! I left that chair probably in as great a hurry as I ever was in my life, and when the distance seemed sufficiently great to insure safety I turned myself about, and there in the chair was one of Mrs. Eddy's "ideas"—"wise idea." Yes, it was a serpent; a snake of about five feet in length. And that snake a "wise idea?" No! But the quick move I made when I saw the snake was a wise idea, put into action. Have you ever seen a man after he has been attacked by a poisonous serpent? The "wise idea" causes a man to die.

Gen. 1:31 reads thus: "And God saw everything that he had made, and, behold, it was very good." This verse is explained on page 518: "Deity was satisfied with his work. How could he be otherwise, since the spiritual creation was the outgrowth." So you see that nothing was made, after all.

Gen. 2:4, 5: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord made the earth and the heavens. And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground," is explained: "Here is the emphatic declaration that God creates all through mind and not through matter; that the plant grows not because of seed or soil, but because growth is the eternal mandate of mind." And yet, if you hang a plant in the air, where its roots can not find the soil, will it grow? Does the seed take root before it is put into the soil? To be sure, God spoke them into being, but he then planted them in the earth that they might grow.

Now what is the Christian Science idea of creation?

"Spiritual Creation" (page 518).
"Spiritual Ideas" (page 502).
"Matter is unknown" (page 503).
In other words, **God never created matter.**

The logic of no matter means that the universe is a deception. All creation is a lie. Nothing we see or feel or touch or hear is real. Those mountains and hills where we have camped, and from whose height we have seen the rivers and lakes in the distance, are unreal. The breeze which whispered so softly through the towering pines, singing us to sleep, is but the imagination of the mind. Those breakers on the beach, which you have watched with such fascination, were but ideas, not really existent. That most beautiful sunrise which you watched from some lofty place is a falsehood. That glorious sunset, which we have looked upon from the deck of many a gallant ship, those changing colors, as the great ball of fire swings slowly down to touch the waves, is but a falsehood, a rank deception. And this is the logic of that fundamental proposition, **"no matter."** For they tell us that God never created matter. But Moses said, "God created the heavens and the earth." Poor Moses, how mistaken he was! What terrible hardships he had to pass through, and all because Mary Eddy had not yet published her book! The great things which God promised to Abraham are lies: "And all the land whichthou seest, to thee will I give it." There was no land to see; none was ever made! Christ need not therfore to expect the fulfillment of that promise, for as the seed of Abraham he was to receive as his kingdom the world. We who are Christians need not look forward for anything, for nothing has been made. That Grand Trunk Line of Prophecy, which we have enjoyed because of what it means to Christians, is of no account. We must tack some spiritual interpretation to all that, for God never made anything. "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him" (Dan. 7:27).

This is nothing—means nothing. And yet, as we follow that prophetic line, we are convinced that God spoke something into being at the beginning, and then, because of nature, behind which is the person of God Almighty, these things which were made continue. We need but to open our eyes to know the somethingness of creation. The Bible is plain in its statements, and says nothing of spiritual creation apart from the material—Present Truth Messenger.

PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD

Some Additional Comments Relative to the Question, "Is Jesus Christ God?"

No. 3

Some time ago one of the most cogent articles I have ever seen in defense of the doctrine of the Trinity appeared in the New England Bible Standard, and I sincerely hope that such an able writer will yet herald the fact that there are not three gods, but one, and only one. The writer of that article based (or endeavored to do so) a strong argument upon the fact that the word "godhead" was a "scriptural term," and was in itself sufficient proof that more than one personality was included.

I have not the issue of the Bible Standard, so can not state his exact words, but have, I trust, represented his position fairly. I must confess that when reading and replying to the argument I did not see any satisfactory answer to this point, but so sure was I that the Bible statements that God was one, and only one, admitted of no ambiguity, I was quite content to wait for further light.

From early boyhood it had always seemed to me that the word "godhead" was unnatural; that it was coined for some specific purpose, and conveyed no clear or definite meaning. The word occurs in the A. V. in three places only, viz., Acts 17:29; Rom. 1:20; Col. 2:9. The Revised Version in two out of three of these instances has changed the word to "divinity," or "that which is divine" (see margin), and had they done so in the third instance it would be then seen to be a corroborration of Matt. 28:18: "All power (authority, R. V.) is given unto me." See also Matt. 11:27; 16:28; Dan. 7:14; John 3:35; and numerous other passages.

Paul speaks in Col. 2:9 of the "fulness" of Christ; and in an earlier chapter (Col. 1:19) says: "It was the good pleasure of the Father that in Him should all the fulness dwell;" and John says: "Of his fulness have all we received" (John 1:16). Two or three points here must surely present themselves to an inquiring mind: Col. 2:8, as presented in the A. V., is quoted as proof that Christ is one person of a triune godhead, each equal one with the other—co-equal and co-eternal. This verse can not rightly be understood if considered apart from the previous statement in Col. 1:9, for without question the later statement is always qualified by the former. How often we find more care is needed in rightly dividing the word of truth.

No unbiased student can fail to notice that in the several foregoing passages quoted "authority," "power" and "fulness" are delegated by one to another; and that that same "power," "authority" or "fulness is in a limited sense again delegated by him to others, for John says: "Of his fulness have all we received;" and elsewhere we are said to become partakers of the divine nature

This leads to the consideration of another phase of this interesting study, which presents difficulty to many, but careful comparison will show its correspondence with the above. The names and offices of Jesus are by them supposed to prove that he was and is God. Candid examination of at least the greater part of these names clearly shows dependence upon another; the others are explained by the statements of Christ himself that he came in his "Father's name" (John 5:43; 10:25). The words in Ex. 23:21, though spoken first of the type, clearly have reference also to Christ, and emphatically show the high importance of the one bearing such a capacity, and are an ample and satisfactory explanation of the difficulty referred to. Some of the names of Christ can legitimately be variously rendered, one translation being equally correct as others, and it is but reasonable to adopt that which is most in harmony with facts.

Phil. 2:8, 9, is worthy of notice. If the generally recorded doctrine that Christ was God before his birth, death and resurrection is correct he surely could not hold any more exalted position. How then can we reconcile the statement that because he became obedient unto death, even the death of the cross, God therefore highly exalted him, and gave him a name which is above every name? If he was God before, co-equal and co-eternal with the Father, where was his gain or his exaltation, if he only returned to his former glory? If he was God, co-equal and co-eternal, why need he have this great name and glory given to him, conferred upon him by another?

DIVINE NATURE BY FAITH ONLY

Chas. A. Goss

Exaltation to the divine nature is dependent on the promises of God and our faith therein. Hence we read in 2 Peter 1:4 that God has given unto us exceeding great and precious promises, that by these (promises) we might be partakers of **the divine nature,** having escaped the corruption that is in the world through lust.

"The divine nature" is the nature of God, in which the lusts of the flesh or strong desires of the fleshly nature can not exist or enter in. When these fleshly desires are in control of our body our acts are such as lead to corruption. But if we "crucify," or "put to death," or overcome them, we then may become partakers of the divine nature in the future. How, then, can we get rid of, put to death or escape from the control of these desires, and so escape the corruption to which they will lead? If we study the Apostle's words we see that he points to **"the great and precious promises"** which God has given us as the way. If we remember that God has made our salvation dependent upon faith in his promises it will help us to understand this. "The just shall live by faith" (Rom. 1:17). Therefore the Apostle admonishes us "to be followers of those who by faith and patience **inherit the promises"** (Heb. 6:12); for "without faith it is impossible to please God," says the Apostle Paul.

From the beginning we had this to have been God's plan for the saving of mankind. Abraham (our father in the faith) **believed** God, and it was accounted to him for righteousness. Hence Paul says: "Faith is the basis of things hoped for, a conviction of things unseen." How? Why, on the same basis that it was with Sarah, as recorded in Heb. 11:12: "She judged him faithful who had promised." For this reason the promises were given that we might believe them, or have faith in them, for the Apostle tells us that "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). It would be impossible to have faith if no promises had been made. There must be something in which to believe, or we could not exercise faith, and God has provided for that by giving us "exceeding great and precious promises." The first ray of divine light on the question of our deliverance from "the bondage of corruption" in which we are held by our "fleshly lusts," or natural and uncontrolled desires—in other words, our sinful nature—is found in Gen. 3:15. Where we find that God foretold the coming of one mighty to save, who shalt "bruise the serpent's head," and, as thus symbolized, crush the sin power which had wrought the downfall of the whole race through Adam.

The second is found in Gen. 13:14-17 in the promise to Abraham—first, of the land; second, of the seed; third, of the rulership; fourth, of whole nations to be blessed through the promise. This was again repeated to his son Isaac, and confirmed again to Jacob or Israel, when their faith in them was being tried.

The next promise was made to Judah (Gen. 49:10): "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

Then we have a promise made to the nation of Israel through Moses, the greatest lawgiver and leader that any nation ever produced. He says in Deut. 18:17-19: "And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him."

Again do we find the royal line of inheritance, which was implied in the promise to Judah, most explicitly stated to King David in Psalm 89:35-37, and a throne which should 'endure forever.'" Gods's book abounds with promises exceedingly abundant and manifest in their blessedness.

Such are the restoration of Israel in Isaiah 43:6 and Ezek. 20:33, for which we pray when we say: "Thy kingdom come, thy will be done on earth as it is in heaven." This prayer will be answered when another promise is fulfilled which is found in Ezek. 21:25-27, when God gives the kingdom to him "whose right it is," even to Christ, for he confirmed this promise when the angel Gabriel spoke to Mary and told her that the Lord God should give unto her son the throne of his father David to reign over the house of Israel forever (Luke 1:32). We may see that the Apostles believed what the prophets had foretold of Christ's kingdom because they taught it. As for instance when James refers to the words recorded in Amos 9:11 about the restoration of the tabernacle of David and the building again of the ruins (Acts 15:17). Peter also repeats the oath and promise of God unto Dvaid when he speaks of Christ being the one whom God would raise up to sit on David's throne (Acts 2:29-32). He—the Son—has been highly exalted, and been given a name which is above every name, that at the name of Jesus every knee should bow in heaven and in earth, and all confess that Jesus Christ is Lord, to the glory of the Father (Phil 2:9-11).

We see him who was made a little lower than the angels for the suffering of death **crowned with** glory and honor (Heb 2 9), and we hear the Apostle saying: "If we suffer we shall also reign with him" (2 Tim. 2:12).

Then we recall the greatest of all promises from the Master himself (Rev. 3:21): "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Also in Matt. 25: 34: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And the redeemed shall sing a new song, saying: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10).

It is by a belief of these promises—all of them—that we may escape the corruption which is in the world through lust, and will be made partakers of the divine nature. A belief of these promises constitutes the "one faith" of the gospel. To reject any part thereof is to reject saving truth.

"The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." Hence we are admonished to love not the world, neither the things of the world. If any man love the world the love of the Father is not in him. "And this is the promises that he hath promised us, even eternal life" (1 John 2:25). "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God" (John 5:5)?

"Therefore 'Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye appear with him in glory" (Col. 3:2-4). A belief of such promises begets a new heart or mind, and helps develop a godly character in the believer. Not to believe them leaves one subject to the corruption inherent in Adamic nature. Such an one dies a hopeless death.

Go straight forward in the way of duty. Providence will take care of the rest.

There is no greater evidence of a shallow mind than to court attention by a display of eccentricity.

Avarice knows no god but gold, no happiness but gain, no fear but loss of wealth, and no friendship that has not a profit in it.

The words that a wise father speaks to his child in the privacy of home are not at first heard by the world, but, as in whispering galleries, they are clearly heard at the end, and by posterity.

It requires a certain capacity for good in yourself to appreciate the good in others; and the converse is unhappily true also, for, if you constantly see the bad in others, you may safely conclude that you are not exactly what you ought to be yourself.

The course of the river is often broken by sudden rapids or perilous eddies. The life of the good man is not one perpetual flow of buoyant melody. It has its breaks, its discords, its attritions. Like the river, its course is often fretted by the eddies of trouble or disturbed by the sand-bars of defeat.

The happiness of life consists, like the day, not in single flashes of light, but in one continuous mild serenity. The most beautiful period of the heart's existence is in this calm equable light, even though it be only moonshine or twilight. The mind alone can obtain for us this heavenly cheerfulness.

Learn to say "No" with decision, "Yes" with caution—"No" with decision whenever it meets a temptation "Yes" with caution whenever it implies a promise. A promise once given is a bond inviolable. A man is already of consequence in the world when it is known that we can implicitly depend upon him.

It is not what we earn, but what we save, that makes us rich. It is not what we eat, but what we digest, that makes us strong. It is not what we read, but what we remember, that makes us learned. It is not what we intend, but what we do, that makes us useful. It is not a few faint wishes, but a lifelong struggle, that makes us valiant.

A person's manner is quite a different thing from a person's manners. The former indicates very plainly the style and character of the individual, while the latter are the result of training and association It has been well said that a lady may possess very excellent manners and yet have a very unfortunate manner, and the reverse.

The arrangement of our homes and the management of our hospitalities, to be truly agreeable and inviting, must not have cost an undue or painful effort The elegantly-furnished drawing-room loses all its charm and attractiveness when we discover that it has been adorned at the expense of the family comfort, or health, or education. The splendor of an entertainment fascinates no longer when it is found to be the result of a mean parsimony and a persistent paring in other directions.

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The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the Saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13: 3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

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HOW "TOMMY" WAS CONVERTED

No. 1

In January, 1870, near Frank Pierce, Iowa, ther lived a certain disciple by the name of "Lan" Briggs. He was one of those fellows who took delight in hearing the truth plainly spoken, and never lost an opportunity to call the attention of others to the time and place where one of his preachers was going to speak.

So it occurred one day, while I was at work on the "wood pile," he drove up, saying: "I thougnt I would stop and let you know that we are going to begin a religious meeting in the Bender school house, and I would like to have you go and hear my preacher."

I said, "Sir, I think I will go."

"Well," said he, "you can ride up with us in the big wagon."

"That kind of an arrangement will suit me, and I will be on hand in time," said I.

The sun was just going down, but "Lan" lived only about one-half mile away—was really one of our close neighbors, but we had not been in that neighborhood very long, and as my father and mother were "strong" Methodists (father being a "class leader" in that denomination) and overhearing Mr. Briggs talking with me, he ventured to inquire:

"What did 'Lan' Briggs say to you?"

"O, he wants me to go with him to hear one of his kind of preachers."

"Well," said father, "I can tell you what you will hear."

"Indeed."

"Yes, you will hear water, water, water!"

This excited my curiosity somewhat and made me more anxious to see and hear this kind of a religionist as I had never heard this new doctrine, although I was nearing my twenty-second birthday. I was always of a religious nature, but had no definite position in the religious world. This I attribute to my parents, for whom I have great respect, and especially to my godly mother, as I knelt by her side in boyhood days, when she laid her hands upon my little head and prayed with that earnest and fervent spirit that God would help her to raise her child to walk in wisdom's ways; and though for many years that voice has been hushed in death, the words still ring in my ears until I know that there is one boy who cannot forget his mother's prayers. And I trust that when that "poor, lisping, stammering tongue is **ransomed** from the grave, then in a nobler, sweeter tone she'll tell God's power to save."

Just here let me say to all mothers: Do not neglect praying for your offspring. Kneel with them, place your hands upon their little heads and with the sincerity of a mother's heart you can pour out the desires of your soul to the God of heaven and earth, that will never be forgotten; and when your children are away—far from your earthly home in after years—there will be a shield of protection thrown around them in the light of "mother's prayers."

As intimated, I was in the habit of attending the M. E. services and was taught to think that "One denomination is just as good as another" (which statement I judge is still true, for they are all man-made orders, and therefore do not exist by the will of God).

I have since learned that we will not be crowned unless we strive lawfully (2 Tim. 2:5). This set me to thinking seriously and thus to reason: That if we enjoy the crown of life that will never fade, we must understand what the will of the Lord is, then do it in the lawful way; must learn what the terms and conditions are that will grant us power or privilege to become the sons of God.

Supper being over, I stepped up to the farmer's house and joined him and a part of his family, and we were soon on our road to "church." I do not recall any of the conversation on the way, but when we reached the school house I saw we were going to have a crowd.

But behold! when the time came for the minister to appear, to my surprise, there stepped forward a beardless youth. It was J. C. Hay, looking as—scarcely out of his teens.

The subject that night was "Faith," and it was well handled; so plain, so simple. He stated, if a person desires to become a child of God, he must believe all that God had said, through his Son. God in former times spake to the patriarchs, and also to the Jews, by the Prophets. But now He speaks to us through his Son. So God tells us through Jesus of Nazareth, how we can become his children, and says, "Hear ye him!" That is surely plain, and locates all that we need to know, about Christ and his religion, in the old and new testaments.

He also showed that unless we had faith in God it is impossible to please him (Heb. 11:6), and that faith could be obtained only in one way: faith is the product of testimony, given by competent and reliable witnesses. So Matthew, Mark, Luke and John testify that Jesus of Nazareth is the Son of God. John says in the conclusion of his testimony that "these things are written that we might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name." This locates salvation in one name. All are to hear him on the subject of religion; "Hear ye him!"

The testimony or evidence that these four writers give to prove this Jesus of Nazareth to be the Son of God has never been proven false. The brightest minds that could be used in his day and in all succeeding centuries have never been able to set aside his claim as the Son of God.. The testimony and the "infallible proofs," together with the success his followers met, are being published in more languages today and read by more people than any other book in the world. The proof, that his followers did believe with all their hearts that Jesus is the Christ, is found in the great sacrifices they made, in the persecutions they endured, and in their willingness to die for him. These are proof positive of their sincerity, and are the faith that keeps the religious world in motion today.

When these simple statements were made, one ray of intellectual light penetrated my mind and threw a circle of radiant splendor around my heart, and also around the long list of sad disappointments in my life. It seemed to me I was before one who, though young in years, was able to lead me "unto the Rock that is higher than I." I could see the strength of his ability consisted in his marvelous simplicity of thought and full reliance upon God's word. The Bible looked like a new book to me as my understanding was opening up. I began to see in the clear and certain light of Gospel truth what faith really is—how simple, yet how sublime! Faith comes by hearing the word of God (Rom. 10:17). Well, I was hearing it—yes, drinking it right in. Thus you see I was favorably impressed, and when I returned home my father said:

"Well, Tommy, what did the Church of God man have to say?" "Well," I said, "he gave us a good lesson on faith."

"Faith!" said he. "Why, Tommy, those fellows don't believe in faith." "No," I replied, "but they believe in testimony, and that produces faith; and I learned further that faith comes by hearing the word of God, and that we must believe that Jesus of Nazareth, who went about doing good, was really the Son of God, and that he is now the one whom we must hear on the subject of our salvation."

Father said, "Tommy, I want you to go over to our prayer-meeting tomorrow night."

"Well, father," said I, "I can't do that, as I have already promised to go and hear Mr. Hay again." (And so I did, then I promised to go the third time.)

Upon my return home from the second night's meeting my father inquired what success the young man was having. I said:

"The crowd is on the increase and the attention is fine."

He then inquired about the subject.

I said, "He spoke on the subject of repentance."

"Well, what did he make out of that?" asked father. "He showed that all have sinned and come short of the glory of God because after God has spoken unto us through his Son, he now commands all men everywhere to repent. And until we have obeyed that command we are sinners in his sight."

With great earnestness he asked, "Well, what do you think of his way of preaching?"

I said, "Father, that man can make the Scriptures plainer than any preacher I ever heard."

He said, "Tommy, Bro. Kenyon wants to see and have a talk with you. He has something of special interest to say to you."

("Bro. Kenyon" was the M. E. pastor.)

"Now, father, I have listened to Mr. Kenyon for some time, and while I regard him a good speaker and possibly the best M. E. minister I ever heard, I must say this young man Hay is very much his superior in giving explanations of scripture and in showing what God has to say to us as he speaks through his Son. And I have promised to hear Mr. Hay once more."

On the third night Mr. Hay gave a discourse on the subject of "Confession." Many persons of today confess Christ in part, but their hearts are far from him. "With the **heart** man believeth unto righteousness." You see righteousness begins **in the heart**, and to confess Jesus as our Lord, prophet, priest and king is to give him the first place in our hearts, with all authority in heaven and earth, to guide, direct and lead us in all the ways of Christian peace. Many troubles could be avoided if we would only let Jesus lead—if we would speak as he speaks and be silent where he has not spoken.

But alas! we see the meek and quiet spirit of the Body of Christ disturbed by people who, on account of their half-converted condition, seek to introduce things that produce discord among good brethren, speaking where Jesus has not spoken. My brethren, these things ought not so to be. Confession of Christ, with the mouth, implies that Christ shall take full charge of our heart's work in all religious matters. It is in fact a confession to the public that we make a full and complete surrender to him in spirit and body. So we are no more our own, but are his as he has bought us with the price of blood.

This confession, made understandingly, excludes forever from our religious life all man-made doctrines, together with all human names given and found in the long list of sectarian bodies, and all things that have ever been suggested by the minds of mortal man as "expedients" to assist in the worship or otherwise.

After hearing Mr. Hay the third night, I returned home. Father had not retired, so he ventured to ask, "What success did Mr. Hay have tonight?"

I replied, "Not any, only the crowd was too great and the house too small. So they will change the place of meeting and go to the Frank Pierce church tomorrow night, then he will deliver a discourse on 'Baptism.'"

"Well," said he, "I knew, Tommy, that he would get to the water after awhile. And now Tommy, Bro. Kenyon wants me to tell you he has a special proposition to make you that will prove to be of great interest to you in after life. I hope you will surely see him and accept it without delay. He wants you to come at once."

I said, "Father I cannot go, for I have agreed to hear Mr. Hay on "Baptism" tomorrow night." I was more and more convinced I had found a people who had a better understanding of the Scriptures than any class of religionists I had ever met, and I was fully determined not to let anything or anybody hinder me from hearing the grand and plain lessons so earnestly spoken.

On the fourth night the speaker began, after a few preliminary remarks, and gave us a plain, Scripture lesson, showing that to sprinkle water upon a person, as the act of baptism, is not in harmony with the Scriptures, and is a substitute, originating in the minds of men, for that act Jesus commanded the apostles to perform in the name of Christ; then showing that both Philip and the eunuch went down into the water—something they would not do if sprinkling water upon a person was what Jesus commanded as the act in baptism (Acts 8:38). Now the act performed while in the water is clearly set forth in Rom. 6:4, where we find it to be a "burial"—hence an immersion. The third verse of the same chapter tells how every one who believes with all his heart is connected with the riven heart of Jesus, out of which flowed the shed blood of our dear Redeemer for the remission of our sins—baptized into his death.

Note.—A thought just here which seems to have escaped the minds of many is this: The blood of Christ did not flow for the remission of sins until his spirit left his body. So we are baptized into his death in order to connect with his blood for the remission of sins. Thus we pass through the water into the **promise of the blood**—the point where we meet the Father, Son and Holy Spirit, and receive the forgiveness of the Father, through the blood of the Son, and the Holy Spirit to guide us through life. Truly can the apostle say, "As many as are led by the Spirit of God, they are the Sons of God" (Rom. 8:14).

Many things were said in this discourse, and I became a very willing hearer. In fact, I confessed I believed the things concerning the kingdom and name of Christ (Acts 8:12). When I returned home the family was up, and before I was seated at the fire my father again asked, "What success did Mr. Hay have tonight?"

I replied, "Well, father, they got one tonight."

A pause—then drawing a long breath as if fearing to hear the answer—he asked: "Who was it?"

I never can forget that intense look—that tone of fear—and the silence awaiting the answer. I was happy—not because my sins were forgiven, but because I had the promise, in plain English, from Christ that "he that believeth and is baptized shall be saved;" and I was just waiting for the morrow's sun, for at the hour of 10 a. m. I was to be buried into the death of Christ—to meet my Lord, with his sacrifice. Yes, we are buried **with him** (Rom. 6:4), where his blood purges our conscience from dead works to serve the living God, and for this cause he is the mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance (Heb. 9:15). It was this death that I was soon to approach through the water of baptism. I say on account of this I really felt happy, but I knew there would arise in the heart of father a cloud of sorrow that would appear to him as destructive to my future life as does the cyclone prove destructive along the path it so forcibly pursues. And I may have hesitated, but I was on my way to meet my Savior, and there was before me the tree of life, the eternal city and all the exceeding great and precious promises held out to those who obey Christ. I could see by an eye of faith my immortal body rising from the tomb, the union with all the saints at the second coming of Christ, the beautiful home eternal, the pure water of life; the Elysian fields of everlasting glory located in the place that Jesus will prepare for all those who obey him. These be some of the exceeding great and precious promises given to those who obey from the heart that form of doctrine delivered by the apostles of Christ. I it was who was waiting the coming of my Lord—to be buried **with him** in the water of baptism; and should I tell father who it was those people "got",

Surely, I said, "Father, it is I."

He said, "Tommy, **you are lost!**"

"Tommy's lost!" this thought ran in the mind of father all night.

Next morning, while I was getting ready for breakfast, mother said to me, "Your father did not sleep very much last night."

I asked her why.

"Oh he thinks you are lost."

T. J. JACKSON.

MAN, HIS CONSTITUTION AND HIS PLACE OF HABITATION

This morning we heard a wonderful sermon, arranged under these three heads, entitled, "What are we to believe?"

1st. What we believe respecting our faith;

2nd. What we believe respecting our knowledge;

3rd. What we believe based upon our opinions.

The last point made a deep impression upon our minds. The speaker (Bro. Huggins) pointed out that everybody, including himself, had opinions. After pointing out how our own opinions may lead us astray regarding what to believe in the things concerning the Kingdom of God and the name of Jesus Christ (Acts 8:12), he demonstrated that the only infallible and safe foundation upon which to base our belief was upon the sure word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

On my way home I thought of Acts 17:11: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." This afternoon my mind, being in a meditative mood, I am thinking how much the conclusions of thoughtful and scientific minds agree exactly with the teachings of the scriptures, respecting the constitution and abode of man.

First, let us consider the scripture statements. "And the Lord God formed man of the dust of the ground" (Gen. 2:7). "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). "And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. 18:27). "Whose foundation is in the dust" (Job 4:19). "All go unto one place; all are of the dust and all turn to dust again" (Eccl. 3:20). "All flesh shall perish together, and man shall turn again unto dust" (Job 34:15). "I am formed out of clay" (Job 33:6).

"For he knoweth our frame, he remembereth that we are dust" (Psa. 103:14). "All flesh is grass . . . surely the people is grass" (Isa. 11:6, 8). "For all flesh is as grass—as a flower of the field: so he flourisheth—he shall pass away" (1 Pet. 1:25; Psa. 103:15; James 1:10; Psa. 78:39; Dan. 4:35; Isa. 40:15, 17, 22; 45:9). "The first man is of the earth, earthy" (1 Cor. 15:47).

Neither the Bible or science offers any hope to man of a home anywhere in the universe—except upon this earth. If men go to heaven when they die, or if when Christ comes the kingdom will be established anywhere other than upon this earth, will some one please direct our attention to the scripture that declares such to be the case?

Mr. Russell and his followers believe, according to their opinion, that they will live upon another planet; all the various churches believe and teach the same. But what sayeth the scriptures? The above testimony cited is as clear as the noonday. Now, listen to what the most enlightened men in the scientific world have discovered and established as facts, beyond any question and agrees exactly with what all the prophets and apostles taught, believed and wrote. "For whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the scriptures, might have hope" (Rom. 15:4).

Now for the new science. Every man is a world in himself. Man is the world in miniature. All things that belong to the world and the universe belong in some way to him. Hence, we say: "Man is a Microcosin in whom the elements are wonderfully blended."

The name that was first applied, so far as we know, to man indicate his earth and universe relationship. Man's name was, first of all, Adam. The Hebrew word **Adama** means the earth. Man was called Adam because he sprang from the earth. The Latin word for our word man is **"home,"** from humas, that is, the ground. Man is a humas, springing from the ground. In the Greek language the word that stands for our word "man" is **anthropos**, meaning one who looks upwards. In these three words, when blended, we find our best conception of man. Man is a creature of the earth, with an upward, a universe look. Man is a world within himself, for himself and by himself.

There is no other creation like man on the face of the globe. From a physical standpoint of view he may resemble some of the lower order of animals, but in the wonderful adaptation of each part to its use there is a distance as far as the east from the west between the lowest man and the highest animal.

Our geographies teach us that one-fourth of the earth's surface consists of solids; the other three-fourths are liquid. **Man**, too, is one-fourth matter, or solid, and three-fourths water, or liquid. Physical geography teaches that the same ration that liquids and solids bear one to the other throughout the earth, the same ratio is maintained in man. Whatever part of man is teeth, that part of the earth is mineral, threads of gold, veins of silver and strata of coal. Whatever part is skin and flesh, that part **is exactly the same ration** in the earth as is soil. **Whatever part is hair in man**, exactly that **part of the globe is vegetable, trees**, and grass. Whatever **proportion in man is bone**, that proportion in the earth **is rock**. Whatever part in man is vein and artery, that is the exact ratio in the earth that is water curren.

Finally, whatever proportion in man is nerve, the same prorortion exists in the earth as electrical force. Hence it comes that man is a microcosin, a little globe, a little world, a universe in miniature. Is it any wonder, then, that men love the earth from which they have sprung? "As iron sharpeneth iron, and a man's face answereth to that of the friend" (Prov. 27:17, 19), so the forces that are in man, answer to the forces of earth, making each other glad.

Slowly through the long centuries of man's existence on the earth there has come to him a recognition of the truth that between him and the earth there should be wonderful harmony, perfect peace and complete mastery. How exactly this agrees with Gen. 1:26-28; Psa. 8:4-9; Heb. 2:5-12). Man, the lord of creation, receives the order to subdue the forces of the earth, compelling them to his service, whenever he has sought to obey that command, he has found the earth ready for him, obedient to his voice. **The earth was made for man, not man for the earth.** From the earth man is to receive the medicines that upbuild and strengthen his body when he is ill. From the earth man extracts the coal that warms him when he is cold. From the earth and the sky round about, man takes his currents that send his messages of love and commerce the world around. From the earth man takes that which makes the earth bloom and blossom as the rose.

Living close to the earth, studying it, mastering its secrets, man becomes the master, the conquerer of the earth. Every secret that the earth has is already locked up in the brain and body of man. When earth, brain and body of man work together in harmony and peace, there is sure to be new revelations given to all creation. It is man who has taken the gold, silver, copper, iron and coal of the hills, and using them, has discovered the way to chart the heavens, map the seas and gird the continents with the electric spark. When man turns from speculative philosophy to practical philosophy; when he speaks to the earth and lets it teach him, then to him Mother Nature reveals her secrets. Wonderful things man has accomplinshed when he has bent low to earth, when the spirit of the earth has answered his spirit. More wonderful things will he accomplish as he lingers near, catching the voice and walking in the way of her, whose child he is.

Man is miniature **cosmos**; all the universe is in man. That means that man is unlimited in his possibilities, boundless in his limitations, and never ending in his accomplishments. What man has achieved in the past is only a drop in the bucket to what he may achieve, if he keeps close to earth, who is his mother, his teacher and his guide. How wonderfully science unconsciously anticipates the glorious reign of Christ and the glorious home and abode of his saints! Abraham, heir of the world (Rom. 4:13). The righteous shall be recompensed in the earth (Prov. 11:31). For the upright shall dwell in the land, and the perfect shall remain in it, but the wicked shall be cut off from the earth (Prov 2:21, 22). Blessed are the meek, for they shall inherit the earth (Matt. 5:5). For such as be blessed of him shall inherit the earth, and dwell therein forever (Psa. 3:22, 29; 9:11). And hast made us unto our God kings and priests, and we shall reign on the earth (Rev. 5:10).

"I will worship towards thy holy temple, and praise thy name for thy loving kindness, and for thy truth; for thou has magnified thy word above all thy name" (Psa. 138:2).

GEORGE B. ALLDRIDGE.

CONDEMNED

"Go ye into all the world and preach the gospel to every creature. He that beleiveth and is baptized shall be saved, but he that believeth not shall be condemned" (Mark 16:16).

Christ here gives a command to his disciples, and also promises two different rewards. To the one that hears the gospel, believes it and is baptized, such shall be saved: but the one that hears the gospel and will not believe it shall be condemned, or pronounced guilty, sentenced to punishment, pronounced unfit for the kingdom of God, censured, blamed, judged to be wrong. God did not send his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on Christ is not condemned, but he that believeth not is condemned already (John 3:18). He that believth shall not come into condemnation, but is passed from death unto life (John 5:24). There is no condemnation to them who are in Christ (Rom. 8:1). There is a condemnation to those who partake of the sacrament with unbelievers, those who preach another gospel from what Paul preached (1 Cor. 11:32-34). God condemned the cities of Sodom and Gomorrah with an overthrow, making them an example unto those that after should live ungodly, and delivered Lot, the only obedient one in those cities. Why were they condemned? Because of unbelief. Do you think they did not believe anything? Certainly they did: they were very wicked, did not believe in God after they had repeatedly been warned to forsake their wicked ways and serve the living God. Hence their doom is an example to all who do not worship the living God and do not believe his gospel. The Lord saved the people out of the land of Egypt, and afterward destroyed them that believed not (Numbers 14:26-32; Jude 4:7). He that condemneth the just is an abomination to the Lord (Prov. 17:15). Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us (Rom. 8:34). Who so despiseth the word shall be destroyed (Prov. 13:13)

It is very evident that those who hear the gospel must believe it in order to be saved, and everyone who hears the gospel and rejects it will be condemned, shall not see life, have no place in God's kingdom. It is a promise and command from Christ when one hears the gospel to believe it "and be saved;" reject it and "be condemned." But those who believe some man-made gospel and are baptized are not saved, nor are they condemned; they do not belong to either class. If they have ever heard the true gospel, and then join some other gospel, they come under condemnation for rejecting the true for the false. They are condemned for not believing the true gospel when they hear it. The threat of being condemned for rejecting is just as sure as the promise to be saved for believing the gospel. He that hears a false gospel and does not believe it is not condemned, neither is one that believes it, and is baptized, saved.

Why will not people believe God's word, "the gospel?" Satan taketh away the word that was sown in their hearts (Mark 4:15, 24). Their hearts are hardened; he that hardeneth his heart shall fall into mischief (Prov. 28:14). He that, being often reproved and hardeneth his neck, shall suddenly be destroyed, and that without remedy (Prov. 29:1). All that hear the true gospel are reproved. Christ's own disciples hardened their hearts at times (Mark 6:52; 8:17;16, 14). We are again in a day of contention, and listen to the doom that God promised the Israelites for hardening their hearts for forty long years. He said: "It is a people that do err in their heart, unto whom I swore in my wrath that they should not enter into my rest" (Ps. 95:8-11). Paul, in writing to the Hebrews, warned them to take heed lest there be in any of you an evil heart of unbelief in departing from the living God. For as the Jews could not enter into God's rest because of unbelief, neither can we. So we say again, if anyone hears the true gospel and believes it he can enter into God's rest, while the one who harders his heart and will not believe the gospel when he hears it is condemned.

E. W. KNAPP.

THE YOUNG

To accustom the young to be and to do is even more important than to induce them to learn and to know. What they think out with their own thoughts and work out with their own hands is worth far more to them than any amount of passive reception of other men's thoughts or doings, even through the very best books or the very best teachers. Let the child feel not merely that he is preparing for something in the future, but that he is also living a true and real life in the present, taking his own share of work and responsibility, strengthening his powers by continual action, and building up his character by continual well-doing.

The body fashions itself more or less after the intents of the mind. Just as a man's character gradually stamps itself upon his face, so, literally, does his habitual conduct impress itself upon each organ and tissue of his body. In order to perfect health, then, it is clear that we must begin in the region of the intellect.

The battle of life has to be fought, and is unavoidable; but the weapons it has to be fought with, the spirit which is to guide the combatants the object to be fought for, and the kind of victory to be won—these are all, to a large extent, within the discretion of every individual soldier.

The reformer of practical abuses first begins to be wise when he allows for the obstinate vitality of human error and human folly, and is willing to believe that those who cannot see in precisely the same way that he does are not themselves necessarily bad men.

THE RESTITUTION

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EDITORIAL

Some friends are like pins: they have their good points, but they will stick you if they get a chance.

"Abraham believed God, and it was counted to him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt" (Rom. 4:3, 4). Splendid, Paul: for as soon as faith begins to "reckon," God begins to "count."

Sister Rose Storjohn writes: "I am going to try and get some subscribers for The Restitution; I am positive I shall be able to do so." Quite a nice ring in these statements. If we only had a few more believers like Sister Storjohn. Lord, increase their number!

Sister Esther Richardson wishes us to say that the brethren in Los Angeles, Cal., meet on Wednesday evening of each week at the home of Sister Howard, 1037 Heliotrope Drive, for Bible study. "We also meet," she adds, "the first and third Sundays of each month, at 10:30 a. m. in Taft Hall, 730 South Grand Avenue. Brother Joe Tucker speaks for us, when he is here. He preaches the truth, plain and straight."

Announcement of the death of Brother Peter Henry Bouk, of Fonthill, Ont., Canada, has been received. He was almost in the ninety-second year of life. We tender Brother Railton and all the bereaved brethren and sisters in Fonthill, our sympathies and prayers in the great loss they have sustained by the death of "Father" Bouk.

THE FORGIVENESS OF SINS

Scripture statements that are familiar to the reader are often passed by without being fully comprehended or appreciated. In illustration of this remark see how thoughtlessly people will quote this text about the forgiveness of sins: "As far as the east is from the west, so far hath he removed our transgressions from us" (Psa. 103:12). Simple words, familiar, commonplace, yet the text has a wonderful significance. If the passage read, "As far as the north is from the south," the distance indicated would be both definite and circumscribed; for the North Pole has been discovered, and very likely the South Pole will soon be found. "As far as the north is from the south" would only be the distance between the North and South Poles. But the text says, "As far as the east is from the west." The earth is round; we can go from the east to the west, and go west forever, and still go west. There is limitless space between the east and west, and no "poles" between them. What can be farther apart than the east and the west? Thank God for this wonderful text.

JUDAH HELPLESS WITHOUT GOD

Brother Huggins: How do you explain this statement to make it harmonize with God's power: "But could not drive out the inhabitants of the valley, because they had chariots of iron" (Judges 1:19).

GEO. MITCHELL.

Editor's Reply

Judah slew the Canaanites of Zephath (Judges 1:17), "took Gaza" (ver. 18), and "drove out the inhabitants of the mountains," because the "Lord was with" him (ver. 19). All things are possible with God (Matt. 19:26), because his power is infinite. When God is "for us, who can be against us" (to any harmful purpose) (Rom 8:31)? As long, then, as "God was with Judah" he was victorious against all foes (Rom. 8:35, 39) But when Judah became intimidated at the iron chariots of the valley, the Lord was not with Judah any longer (1 Chron. 28:9); and left to himself Judah "could not drive out the inhabitants of the valley." The Hebrew text literally translated stands: "And was Jehovah with Judah, and he took possession of the mountains; but not to be expelled (were) the inhabitants of the valley, for chariots of iron (were) to them." Even in the English text it is not said that God could not drive them out. "Judah" in both texts is the nearest antecedent, not "the Lord." The lesson here taught and enforced is that even Judah, the best warrior of all the tribes of Israel (Judges 1:1, 2), the "goodly horse" of Yahweh Tz'vaoth (Zech. 10:3) is helpless and sure to stumble unless ridden and directed by the Lord.

COMMUNICATIONS

Dear Brother Huggins: Will you please give us some advice through The Restitution? We have in our midst a sister, highly esteemed by all, sound in the faith; but she has lately been playing in an orchestra for dances. When we spoke to her about it she gave as her reason this: "I have a family of little ones. My husband is out of work most of the time." (It is hard to find work here in winter time.) She also said that she had always understood that where there was nothing definite to go by in the Bible that each one should decide such things for oneself. "I have been taught," she says, "that dancing in moderation was like all other pleasures, lawful if practiced moderately and sanely." The sister does not dance herself, or care to, but is hired helper in the orchestra. When her little ones are in need of shoes, etc., to keep them warm, she does not see any wrong in what she is doing.

After discussing the matter, and finding her very set, and seemingly honest in her convictions, we decided that we would write you about the case. Can we fellowship in the breaking of bread with this sister, if she refuses to give up her connections with, or stop playing at, dances? Several are interested in this case, and it will be agreeable with the one accused, as well as others, to have some public or private advice on this question.

A SISTER.

(Above letter was received at Roll, Ind., where we are in the midst of a series of meetings. We have neither the time nor the facility for writing now; but we shall try and answer "A Sister's" question the first opportunity which presents itself. In the meantime, it would be interesting, and no doubt helpful to the Church disturbed about dancing, to which "A Sister" belongs, if correspondents would give their "advice" in the matter through The Restitution. Place will be given to those who are for the dance, as well as to those who are against it. Let those who write on either side of the question be short, sincere, firm, and kind in what they write; let us remember that concepts, opinions, "think sos," "guess sos," what were taught, etc., are not divine laws. "Advice" expresses only what the one advising thinks; and what he thinks is worth no more than what somebody else thinks. Let us not get lost in a maze of opinion in the discussion of this problem. If we did but realize the great difficulty of so appreciating the peculiar position, character, and feelings of another as to find out what was really the best thing for him to do, we should be much more reluctant to give advice than we now are. Instead of pouring it out volubly upon those who do not want it and will not follow it, we should at least wait until it is sought, and then only give modestly and kindly the best results of our most careful thought and disinterested sympathy. When the heart and the mind are thus brought into full play upon this important duty, advice will be rarer; but it will be far better worth having, more eagerly sought, and more frequently followed. But, at the best, advice is not inspired; it is not divine law. "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11).—Editor.)

PATIENTLY WAIT

S. H. Thomas

How gladly would I turn from the worldly pleasures and ambitions to welcome the Lord. None but he who reads the heart as an open book may know how eagerly I scan the daily news for evidence that the day is in sight. And earnestly do I long for audience with some learned man of God who is able to search out some prophetic word hitherto unseen which may reveal the secret. I am fully persuaded that thousands of God's chosen people share with me tonight these impatient longings. I fear some of us have allowed our zeal to outstrip our wisdom. We have drawn up in our mind a line of events by which it appears to us God will settle this terrible controversy of the nations and usher in the glorious age to come. But month after month rolls around, and events which we confidently expected, have not occurred. The allied fleet did not smash its way to the gates of Constantinople and break them down. Instead of blood-stained Germany and the unspeakable Turk being muzzled or exterminated they are extending their borders and drink the blood of martyred Christians as never before in their bloody history. God does not yet strengthen the arms of the allies to crush them, as we in our impatience think he should. This should not, dear waiting, weary ones, shake our faith in God; but rather serve to remind us that "He works in a mysterious way his wonders to perform." His hand is at the helm, and in his own time and way will he bring about the consummation of all of his promises and our earnest desires. This we may know, dear ones, for a certainty. As we seek our rest each night, it matters not how dark the outlook, we are surely one day nearer the desire of our heart. Let this thought rest and comfort us.

TO THE ISOLATED ONES

"Best New Year wishes to all." We have just finished a peaceful year, and we really ought to feel very grateful to God for his protective care over us. We can not see the future of the year we are just beginning; but let us ask God, in our daily prayers, that with the aid of him this nation may remain neutral.

I wish to thank the brethren and sisters that have responded to the Isolated Fund, for their liberal aid toward this noble work. I hope we will try to make this year a very successful year, doing much for our blessed Redeemer, who will be at our side in whatever may befall us. For he says: "Lo, I am with you always, even to the end of the world.

This promise ought to be a great consolation in every trouble.

Shall we be found at our Master's business when he comes? Let us all work now, for this is the acceptable time. We know not what may befall us on the morrow.

We are all able to do something, even if it be but a kind word. The harvests of the Lord are large; workers are few. The work for the isolated is where most of us can lend a helping hand. We have so far prospered nicely, having received the aid of quite a number of faithful brethren.

Remember, dear readers, this is no small task, and without the aid of many, we shall be unable to keep this urgent work on the move. But let us hope it may not prove a failure for the lack of earnest workers. Let all strive to make it one of the largest works among us.

There are many who are really in need of the true bread of life and that would cheerfully accept it with a thankful heart if they had any possible chance to receive it. It is within our power to provide this chance by all working together and doing our part. We will soon be able to send our evangelists wherever needed, to spread the "Glad Tiding" and satisfy many a lonely heart that is starving for the lack of spiritual food.

You will all remember that Sister Carrie Free, of Blair, Neb., will meet all calls and give you her best attention. Send your pledges to me (as I am secretary of this work). I will book your names and addresses and receipt you for whatever sent, and then turn the amount over to the treasurer and there it will be ready for its intended use, and drawn out as needed.

God has precious promises for all those that work for him. We read the following promise in Matt. 25:21: "Well done, thou good and faithful servant, thou hast been faithful over a few things: I will makes thee ruler over many things; enter thou into the joy of thy Lord." There are many such promises and rewards for all those that become his servants (Rom. 6:22; Rom. 2:10; Rev. 22:12). Let us all engage in loving service for the welfare and happiness of others by doing our part. That is all God expects of us. Give as God has prospered you.

ROSE L. STORJOHN, Secy.,
Phoenix, Nebraska.

EVANGELISTIC NOTICE

Dear Brethren: I am thinking of making a trip through Oklahoma and Kansas next summer for health; and if any brethren in these states want me to stop and preach for them, please write me at once, so I can make arrangements to do so.

T. J. COLEMAN,
Greenwood, Ark.

THE CLERGY AND INFANTS

Why do the clergy make so much ado about infants? I will tell you. They know well the sympathy existing between mothers and infants; to persuade the ladies that their infants were liable to the pains of hell for ever was a sure way to get them to put their offspring under priestly tutelage; they sprinkle them as a sign that they are regenerated, and therefore elect; this satisfies the mother, and she blesses the holy man. Having thus secured the ladies, by them they control the men; next comes the purse, and then the sword, by which they rule the world. This order of things, however, is now considerably broken up; never, we trust, to be re-established.—Sel.

Timidity creates cowards and never wins success. It is a strong and abiding faith in one's own ability to perform which overcomes difficulties that others think cannot be surmounted.

THE TIME IS SHORT

"He Which Testifieth These Things Saith: Yea: I Come Quickly" (Rev. 22:20).

(Read Psa. 110 and Rev. 22).

Let me, my brethren, repeat a question which I put to you last year ,arising out of the last chapters of Daniel. After much intense searching of the Scriptures, to discover all that had been written about the restoration of Jerusalem, Daniel had prophesied more definitely concerning this thing; and in his last chapter, after the closing message, the Lord says: "But thou, O Daniel, shut up the words, **and seal the book,** even to the time of the end: many shall run to and fro and knowledge shall be increased." The increase of the knowledge and understanding of prophecy is one of the most solemn signs of the times. At the time of the end, "knowledge shall be increased." Further at verse 8, the prophet expresses a desire for more exact information: "And I heard, but understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end Many shall be purified, and made white, and tried." Jesus Christ shall be revealed to them as sanctification and purification at the time of the end; they will be tried as they never have been before in their Christian life; but the hotter the furnace, the shorter must be the time of trial. Then we read: "The wise shall understand." Again (verse 13): "Go thy way till the end be;" these things are not for thee personally; in answer to thy prayer they are given; to the Jews for their times, and to the Church the people of God, for the last days (compare 1 Peter 1:12).

Between the prophecies of Daniel and the book of Revelation, given by the Lord God to his Son for the Church, lie six hundred years. Daniel had been told: "It is not for thee; it is for the time of the end." Now, after six hundred years had elapsed, John received at Patmos the glorious vision concerning the present time, and he was directed quite contrary to Daniel. To Daniel it was said: 'Seal it; it is for the time of the end;" and to John it was said: "Seal not . . . **for the time is at hand**" (Rev. 22:10). Why? For the very reason for which the things in the book of Daniel must be sealed—they were for the time of the end. "The Lord, the God of the spirits of the prophets, sent his angel to show unto his servants the things which must shortly come to pass. And, behold, I come quickly . . . the time is at hand" (Rev 22:6-10, R. V.). Then in verse 17: "And the Spirit and the Bride say, Come;" and verse 20: "Yea, I come quickly." All through this chapter, we see "the time is at hand."

And now comes my question: How is it that eighteen hundred years have passed since the Lord said: "The time is at hand, seal not," when only six hundred years after the Lord had said to Daniel, "Seal up the saying, the time is not yet," he opened the Revelation to John? Lay this question to heart.

How many conversions take place out of due time! How few follow the Lord in the vigor of youth? How many give him only a remnant of old age? The first call of the Holy Spirit which sounds in the heart is given at the very hour in which the Lord God is willing and ready to save the soul, and to make the sinner one of his sons. You heard, but you were callous to what he said: you knew it was his call. How is it you did not follow him at once? How few there are who respond at once, like the converted thief! I don't think he was saved in the eleventh hour; I think it was the first hour in which he met with his Lord; he heard and saw him, he was conquered by the face and the Divine character of the crucified One, and he confessed him with his mouth. How many are only converted at the eleventh hour who, perhaps, were called in the first hour of the morning, to give the first fruits of their youth, their life, to the Lord! If conversions can be thus delayed, and those called inthe first hour of the morning can hold back till the evening hours of their declining days—if individuals can thus go on sinning against God, and frustrating him in the work he wants to do in and for them—cannot the Church, which is composed of individuals, possibly delay God's work by failing to understand his meaning and purposes?

It always goes to the deepest depths of my heart when I hear old Mr. Aitken, of Pendeen, though I never saw him. He was like Paul, who in his latter life saw that he was unable to bring the church up to his own level. He saw the apostacy developing; the lines o fhis horizon changed but not his Savior; no, he can not change; and at last he poured out his life as a "drink offering" (Phil 2:17, marg.). How many men of God, like Paul in days of old, and Mr. Aitken and others in recent times, have given their lives to revive and raise the church, and to bring it to a state of preparedness for the coming of Christ! They could not succeed, and at least, by the grace of God, they were able to give back into his hands the work which could not be fulfilled in their time.

How different is the present time! Shall our Lord be obliged longer to delay because of the carelessness of the church? The wicked have become more wicked, and the devil is preparing for the last outbreak; all approabches a crisis. Now the time is more manifestly "at hand," and we see and hear and read in newspapers the things which are going on; we see "the time is at hand." Shall the church then be asleep? Brethren, the Bride can not sleep! The church may sleep, the church may fail, but the Bride can sleep only as in the Song of Songs: "I sleep, but my heart waketh" (v. 2); waketh for the first call o fthe bridegroom-waketh for the coming of the Lord. Have you ever been obliged to exhort a bride to think of her bridegroom? She is no true bride who is able to forget her bridegroom. Poor husband who should have for his companion one who cares half for him and half for other things; who can not turn her back on her father's house and the scenes of her childhood; whose highest delight is not to follow her bridegroom!

Have you noticed that the Apostle exhorts the churches, and Jesus Christ, even from heaven, exhorts the backsliding, shortcoming churches who have lost their first love; but when the spirit of God reveals the Bible there is no exhortation to her? Both he and she say, "Come." She can not but watch; she needs no special exhortation to do so; she can not but purify herself (1 John 3:15).

From the moment she understood her calling to become the companion of the king it became impossible for her to forget it; she can not help making herself ready and preparing for her new and indescribable position; she could not do otherwise!

We read: "So shall the King greatly desire thy beauty." When the Bride is awake and ready the King will receive her. Not a single member of the Bride would ever be awake and waiting were it not the echo of the Bridegroom's desires; he longs to have his companionwith him. All the prayers of the saints for the church can find no answer, the confusion on the earth remains radically unchanged, all the sighing and groaning of the creation can have no cesastion, all is in suspense so long as the Bride is not ready to meet the Bridegroom. But when he finds her ready to have all to follow him to his house, and to abide with him, then he will take her, and she will reign with him. Then his enemies will be put under his feet, and he will reign from age to age. The closing of the "times of the Gentiles" and the readiness of the Bride are simultaneous.

O daughter, hearken! Do you answer: "I have so much to do; so much precious Christian work?" O daughter, hearken, and incline thine ear. The creation groans, waiting not for the conversion of the heathen, but for the manifestation of the sons of God, and the sons of God will not be manifested until he is manifested when he, with his Bride, returns after he has first taken her to himself without dying (Rom. 8:19; 1 John 3:2).

Then he will appear in glory, and all the world shall see him. He desires thy beauty, and he says, "I come quickly." The Bride says, "Come!" The widow, of Luke 18, persecuted by the adversary, cries for vengeance; but the Bride knows nothing of vengeance, she only knows the necessity of being ready for him. And she knows that all her sufferings, as all that the Apostle Paul enumerates in the last part of Rom. 8, work together for good, to bring his elect into conformity to the image of the Lamb of God, to his character of meekness and humility and love. All that is going on in every member of the Bride is ordered by her Lord to prepare her really, and to prepare her now for his coming, to array her with his own adorning, and stamp his own character upon her. Thus her wedding garment will be prepared even through persecution from her own brethren.

He longs to see us leave our old fatherland, our old nature, our personal interests, which often we have brought even into the work of God, mixing up our own interests with Christ's. He longs to get each member of the Bride, and the Bride as a whole, away from the old home. There are Christians among us in this present world who have not only begun, but who go on to manifest increasingly the Bride spirit, who seek Christ only.

In the sixth mesage to the seven churches, the mesasge of Christ to Philadelphia, we read the very same words that we have in the last chapter of the Bible, "I come quickly," and in the seventh message we read: "I stand at the door and knock." Is he really standing at the door and knocking? Then it belongs to us to prepare the room, to finish the last bit of preparation in our person, put the finishing touch to our attire, to receive such a

Guest as he who is knocking at the door. And how the work of a thousand years may be compressed into one year, even into one hour! What we do now so slowly and unsatisfactorily, though by the grace of God with such wonderful results, is yet as nothing in comparison with what will be done the moment the Bride has joined the Bridegroom, when a nation shall be born in a day!

ONLY TWO SIDES

An Exhortation for the Young, by Auntie Wince

Only two sides, little ones, and all the time, every day, the battle lines are forming, drilling, marching, getting ready, ready for the mighty struggle with each other. You can not stand still and look on. In this war there is no neutral side, for Jesus says, "He that is not for me is against me."

You may think you are not very bad, that you do not do many wrong things, and that because of this God will look on you as a soldier and will save you; but God asks more than this. He wants positive boys and girls: boys and girls who will take the name and march under the banner of his Son, who said, "He that is not for me is against me."

Read those words over and over again. What is it to be "for" Jesus? Is it not to give yourself wholly to him? To love him as you love no one else, to look after his interests when earning and spending your money, when thinking, when studying, when writing, when in conversation, and in all the acts and circumstances of life?

To be "for" Jesus is to be in the church as an enlisted soldier, using the weapons that God gives to each consecrated one, and wearing the armor with which he clothes them. Your sword will be the sword of the spirit, which is the word of God; your helmet will be the hope of salvation; your breastplate, righteousness; your girdle, truth; your shoes, the gospel of peace. It is a beautiful armor, and every child of you ought to be glad and proud to wear it, and be on the side that is sure of victory at the last. In the church you are "for" Jesus, out of it you are "against" him; against him, because you are not influencing others to engage in his service against sin.

People may tell you that you are too young to understand the gospel and be baptized, but that is a mistake. You certainly can understand that Jesus is coming again, and that he is to be King over all the earth, and that in that beautiful new world there is to be no sin, nor curse. And not a child is there among you but who can fight against sin, against lying, cheating, swearing, drinking, playing cards, personal impurity, disobedience to parents, breaking of one's word, or taking that which belongs to another.

Not a child is there but can teach by example that love is better than hate, that purity is more glorious than vice. Decide now! Join God's army today! A little while longer and it will be too late.

A Mr. John B. Galion, of Arapaho, Oklahoma, dreamed lately that he saw a little army, drilling "preparatory to a mighty struggle." "It was surprisingly small contrasted with the multitude about it," and yet it "seemed confident of victory." At last the command to advance was given, and the little company moved on.

Mr. Gallion, in his dream, was "hoping to remain neutral, and turned to look cautiously about him, when as if by magic the scene changed. The careless multitude that seemed held in check when the little company were drilling were now controlled by a war spirit unsurpassed in history. The impression was that those who had not willingly joined the little company must now unite with the opposing forces."

Mr. Gallion in his dream looked about him for some way of escape, but no sooner had he turned his steps to the country for security than he perceived that men in authority in all directions were drafting everyone into service. It then came to him with startling force that **all must decide for one side or the other**, as there is no neutral ground. He turned quickly to throw in his lot with the little company, no matter what the consequences might be, when lo, it was gone! It was an awful moment," and "his feelings were indescribable. He had waited too long: the opposing forces were ardent and unrelenting, and he saw that he must act." Then he "awoke, weak with despair."

Do you want Mr. Gallion's dream to become a reality to you? Do you want to wait till the Lord comes and snatches the little company away, and you can not join? One side or the other you must take. Choose the good part now.

UNFORTUNATE LIVES

An unfortunate life is one of the leading causes of both physical and moral disease. One might write an entire volume upon this subject. Numerous examples of the effects of an unhappy life may be observed every day. Every child knows of them. An unhappy life is like dust in the machinery of a clock. It makes it go badly—even prevents it from going at all. But when the dust has been removed it goes once more as well as ever. When we are fortunate and happy we are sound as a fish in the water. An unhappy unfortunate life prevents those changes from going on in the system which health requires—prevents good digestion, good circulation, and a comfortable action of the nervous system. If we wish to be healthy we should endeavor to make our lives successful and happy.

If diamonds were always under our feet we should soon cease picking them up, and if the prizes of life were to be had for the asking, the time would soon come when they would be no longer asked for.

The cheerfulness, the happy hopeful character which every woman displays at the beginning of marriage, is not so easily lost as a fortune; there is but a small share required.

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The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:25, 26); the immortalization of the righteous (1 Cor. 15:52-54), the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life Giver (John 3:16, Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1, 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

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CARRY A BROTHER

The streets were muddy, the crossing was wide,
The water rushed past on either side;
The wind whistled past with a terrible groan,
As I wearily wended my way alone.

As I crossed the street, I chanced to pass
A little boy, in the arms of a wee struggling lass;
"Isn't he heavy, my dear little mother?"
"Oh, no," she replied, "he's my baby brother!"

Your burden may be heavy, your journey may be long,
The winds of adversity, bitter and strong;
But our way will seem bright if we love one another,
Our burden will feel light, if we carry a brother."

Selected by Brother GEORGE B. ALLDRIDGE.

HOW "TOMMY" WAS CONVERTED

(Concluded)

"Well, mother, when father said I was lost what did you say to him?"

She replied, "I told him I thought you could live in one denomination and be a **Christian** as well as in another."

Breakfast being now ready and the family seated at the table, father, as was his custom, offered thanks, and as we were eating, I said, "Father, at ten o'clock we are going to meet at the church house to hear a short talk, and then we are going to Old Man's Creek, where I am to be baptized; will you 'hitch up' and take the family?"

He answered me in the affirmative, and so he and the family saw me baptized. It was one of those cold January days and before I could get to the place where I was to make the change of clothes my pants were frozen stiff.

"Took cold?" you say. "No, not I."

I was a brother to Jesus of Nazareth, the Son of God. How do I know? Because I hold the statement of Jesus to that effect. It's written in my own tongue. He says, "he that doeth the will of my Father is my brother." Reader, can you say you have done the will of the Father in heaven? If so, you are a child of God—a brother or sister of the one who died for you.

Well, we returned home in safety and I began to read the Word of God. I had some very good teachers in the congregation at Frank Pierce, among them O. S. Andrews, one of the deacons. He gave me much valuable aid in scripture study; also Meeker Beeny, another deacon who was very kind to me, rendered much assistance both of a temporal nature as well as spiritual, and others whom I might name. I still remained with our family until some time in March (if memory serves me well), and then, as Bro. Andrews was a carpenter and had a small farm, he and I made a bargain that I would work his ground and for my part I was to get one-third of all I "raised."

Some of my readers may now wonder what kind of a time I had while at home, and "among the M. E's." Well, I must say that was one of the most interesting times of my life. I know it will make interesting reading for many of my younger brethren and I now venture to write it. Another reason is that the course pursued in leading me out of religious confusion may also act as an incentive for some others, and thus get them to accept the light, without any human names attached, and honor Christ in all things.

My father was a shoemaker "by trade," and one cold day while he was at work on the bench I, through my teachers, prepared some puzzling questions for him to solve. This day seemed to be most opportune. I said, "Father, I would like to read some statements to you and ask you some questions."

He replied, "Read on, I can work while you read." So I stepped to a shelf on the wall, and there lay the New Testament in small binding and the M. E. discipline—about the same size. The books from outside appearance look so much alike you could hardly tell them apart except upon close investigation. I took my chair, drew it up close to the bench and began by reading the ninth article of the M. E. Discipline: "Wherefore we are justified by faith **only**, which is a most wholesome doctrine and very full of comfort."

I said, "Father, do you believe that statement?"

He replied, "I believe that with all **my heart**, sir"—placing great stress on the last two words.

I then said, "I have one more to read."

He said, "Read on," adding "You can't hurt me."

I then read James 2:24, which says: "Ye see how that by works a man is justified and **not** by faith **only.**"

"Here are two statements," said I, on the subject of justification by faith—one is written by what a large number of people call "great and good men," and their statement is plain that we are justified by "faith only." The other statement comes to us by inspiration and thus is the written testimony of the Holy Spirit." I then said, "You now see these two authorities do not agree. Now, father, which one do you believe?"

He looked up. I saw the flash in his face—the Sword of the Spirit had completely "cut off his ear," as did the sword of Peter at the time the rabble approached the Savior on that eventful eve of betrayal. I sat quietly by, although thoughts ran quick and fast in my mind. But I was wanting an answer. I got one—but not the one I was after. It came abruptly. The answer to that most important question which determines where we shall draw the line between **inspired** and **uninspired** teaching came in these words:

"Tommy, I told you that **you were lost, and I will not argue with you!"**

Poor man! "his ear was cut off"—cut off and—so was I. I immediately arose, for I could see the dignity of an Englishman was shaken, and without comment I left the books on the shelf near by, and I left the room determined to let the truth "soak in."

About one month later I began with Bro. Andrews preparing for the summer's work, as he and I had agreed to work together, only he was to work at his trade and I was to till his ground. The first of every week, as was the custom of the disciples in the days of the apostles, we met during my stay on the farm at Frank Pierce for worship. Each Lord's day found us there with our Bible's, our contributions, and our song service; and in prayers and thanksgiving we tarried one for another. Sometimes a sermon, more times a "social" meeting. Now the social work was a kind of developing exercise for the young brethren who were in spirit interested in not only meditating but ready to try at least to communicate such thoughts to others, and was really where some of us learned to wear off our natural timidity. It was the place, and the best place I ever knew, to learn how to preach under the watchful care of the overseers of the church.

While on a visit in Ohio I learned through one of my brothers that J. K. Cornell was going to assist the brethren at Frank Pierce in a series of meetings, and I was anxious for my father to go and hear him. So I wrote several letters to the family and when the meeting began father attended. He heard, believed and obeyed the truth, and when we returned in the following May he met us at the door, and after the usual hand-shaking, I said, "Father, I understand that you, too, are 'lost.'"

Sitting down, while from his eyes there started the tears of joy mingled with the penitential, he exclaimed, "Tommy, I don't see how anyone could be so full of prejudice as I was."

Note—Human nature is a strange something under the influence of sin, susceptible of many shades of change, so much so that the apostle once said, "It is not subject to the law of God, so then they that are in the flesh cannot please God." It will be well for the reader to consider these few thoughts: Man in the fall lost original righteousness and thus union with God. His **understanding** became dark, both in matters of business and religion; his **judgment** unsafe and his **reason** perverted. While in this condition his **conscience** is more or less evil, and his **will** is to have his own way. Now the reason for this condition of mind can only be explained in this way: When man disobeyed God the Holy Spirit was dethroned. This position, which we believe is correct, shows the first man was to some extent an **inspired** being, but when the subtle influence of the serpent had its deadly effect man became **"lost"** to that which is absolutely **right**, so that an earth peopled with such a class of beings, such as ours is a multiplicity of varieties of religion, so that confusion beclouds the mind of all that are thus affected. The question will naturally arise among those who stop to think: If the spirit has lost its controlling power, by what power is man guided today? I answer, largely by his animal appetites and propensities. His **reason** and **judgment** are made subject to his wants, as carnality demands, and in religion he does not hesitate to demand what he wants. It may be the worship of some of the heavenly bodies for a god, or it may be a god of wood and stone. The preaching of the gospel to men and women in a fallen state, is the means God has chosen to show man he is wholly incapable of redeeming himself and that, if saved at all, he must make a full and complete surrender of himself (soul, body and spirit); and then the Holy Spirit will return, enlighten the **understanding**, control the **judgment**, influence the **reason** and purge the **conscience** from dead works to serve the living God, leading the **will** (ing) mind into paths of righteousness.

I have written this short explanation to show the reader how it is possible for a man "to be filled with so much prejudice." You certainly can now understand why we must become dead to all things that our carnal natures may suggest, religiously, and wholly depend upon the Holy Spirit to lead us in our full work and worship in the church of the living God.

During my stay in Ohio I read some good books and my Bible. I attended the Sunday School in the school house near by and always took my seat in "The Bible Class." The "Class Leader" was the teacher. One day, I remember, we were reading in regard to "the remission of sins," and the thought came to me: Now is my chance to stir up some interest and drive away some darkness." So I asked some questions that puzzled the would-be teacher. Then he wanted to know how I understood the reading. I said: "I understand this reading to be in harmony with some others I will read." So I turned to other scripture bearing upon the same subject and read, then waited to see what the class would say. A pause—the explanation was pointed—it really pierced a hole in the Wesleyan Methodist doctrine, through which you could read, "Weighed in the balance and found wanting"! The would-be teacher looked at me. He was a sandy-complexioned fellow, about my size. He lost his temper; carnal thoughts arose in his mind. He stepped one foot toward me, and in a bracing attitude he exclaimed, pointing his finger almost in my face, "Young man, I just think you are a little too big for your breeches!" This brought out quite a laugh from the class, and I could not tell whether it was on me or him. I felt some shame, I confess, to think one who laid claim to being a child of God would thus speak. But the carnal mind is not subject to the law of God, which calls for patience that she may have her perfect work. So when you stir up the carnal man, satan speaks.

I replied, "I now challenge you for a public discussion on the differences that exist between us on the subject of baptism." He accepted the challenge, agreeing to meet me the next Wednesday night, that being their regular appointment for prayer meeting.

Wednesday night soon came and some willing listeners were present. Mr. Schwartz (for this was the name of my opponent) was there ready, as he thought, to show us a thing or two, and before the house was called to order I had my man in the "sweat box." It happened on this wise: Being of an impetuous nature, and, I judge, somewhat fearful of results, yet a little over-anxious to know what scripture I was going to use, he ventured this statement.: "I am not going to discuss the differences between us on baptism tonight. We are making arrangements for our school-teacher, Mr. Alex. Jackson, to meet you later on."

I said, "Very well; I will meet your Mr. Jackson any time you wish."

Said he, "I would like for you to give me what you wish to affirm."

"I will affirm that the scriptures teach that baptism to a penitent believer is for the remission of sins."

Note—I have since learned that a proposition worded in that way does not clearly state what we teach; for if baptism to a penitent believer **is for** the remission of sins, what is the blood of Jesus Christ for? A proposition intended to set forth the **design** of baptism should read as follows: **To the penitent believer the scriptures teach that in the act of baptism remission of sins takes place in the name of Jesus Christ.** As previously stated, baptism is the liquid wave through which we pass into the **promised** blood of Christ. If we would take time and be more explicit our own converts would better understand where the covenant or contract is agreed to on the part of the penitent, and where the blood of Jesus Christ is sprinkled on the heart of the individual believer as we meet the Father to forgive, the Son to save and the Holy Spirit to guide and seal us unto the day of redemption. Glorious thought! How full of comfort to those who obey from the heart that form of doctrine delivered them! Having our fruits unto holiness, and in the end everlasting life, the gift of God, through Jesus Christ our Lord.

He then inquired what scriptures I would use in support of this proposition. There was lying on the stand a large family Bible. I opened it and read Acts 2:38.

He said, "Let me see that." I gave him the book. He read it to himself and then said, "You can't find another such a statement in all the book."

I replied, saying "God does not have to say a thing twice to make it so; but I will now show you another statement given by the Apostle Paul, concerning his own conversion, that is even stronger than the one already read."

By this time the people were on their feet and crowding close around the stand. Among them was an elderly man somewhat slow of speech. He was wearing a vest but no coat, and occupied a position near me and a little to the right. Standing with both thumbs thrust through the armholes of his vest, with one foot fore and the other aft, thus assuming a bracing position, stood "Uncle Jesse Moor," as the neighbors called him—a very good man. I opened the great book once more—that Book that shall judge us in the last days of God's grace. How solemn, yet how true. "The words I speak unto you, they shall judge you in that day," said Jesus. I read slowly and reverently: "And now why tarriest thou?" It was the question of a man "called and sent" of God to one who desired to learn how he might become a disciple of Christ. The preacher found that Saul of Tarsus was convicted of sin, that he now had faith in Jesus of Nazareth as the Son of God and that his repentance had brought him to the house of Judas where, before the occupants of that household—as the sequel shows—he made a full confession of his faith in Jesus of Nazareth. To this penitent believer the preacher said: "Brother Saul, why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord!"

He took the Bible, closed it, placed one hand upon it, the other over his heart and said: "I have lived in the Methodist church for twenty years and my feelings are better than that book!"

Poor man! There was silence for a moment, then "Uncle Jesse" began to take on a weaving motion, spake out in his slow, usual way: "I 'low Tommy is about right."

This statement proved too much for my assailant and out of the schoolhouse door he passed into the darkness of the night, and I fear into the blackness of eternal despair, for there is more hope for a fool than for him who deliberately closes the word of God when it does not agree with his feelings.

Reader, will you draw back when the words of the living God do not accord with your feelings, or will you choose the better part that shall never be taken away from you! How many, like this man, have turned away from the word of God because certain statements did not agree with the man-made religions they have set their hearts on! Be careful that your treasure is not placed in earthen vessels that will be broken, for "where your treasure is **there** will your **heart** be also."

In the case of the man just cited, his heart was in the one form of Methodism, and when the Bible condemned that kind of teaching he, like the young man who came to Jesus on one occasion, left his word, turned away, because it did not agree with his feelings. Both the young man and Mr. Schwartz will be brought face to face with that Word in the hands of its Author, and for every idle word spoken against it they will give an account in that notable day of the Lord. As it is appointed unto man once to die, and we know of a certainty we can find no way of escape from that appointment, so it is also appointed unto man to meet God in judgment, and from this appointment there is no way of escape; can no more get away from the coming judgment than we can expect to miss the hour of death—they are both coming to you and me. **Don't close the book!** It's God's message to you: get ready! Will you or will you not believe it? That's for you to decide. "Choose ye *Wv(nftud.ebapas;-.. - .barvcount S vbg vbg vb this day whom ye will serve." That book will open up in judgment for or against you. It will read there just as it reads here—time nor seasons, customs nor usage will have any effect upon its plain statement, or modify in the least its manner or mode of speech. Its words are directed to each wicked and rebellious generation, all of whom are going very rapidly into the valley of death as fast as time can bear us on. It addresses itself to those that are lost—to all that is good, everlastingly good. It speaks to you, as sinners, just as God sees you, needing help, and this help he is now offering you in his book of instruction. Do not, I pray you, act so unwisely as the two men of whom I have spoken. But let these words ring in your ears by day and by night; and I earnestly pray Almighty God that you may have no rest until you have made full preparation to meet your God.

T. J. JACKSON.

GOD'S FINANCIAL METHOD

Sarah K. Taylor

One internal evidence of the divine inspiration of the Scriptures is that whenever any perplexity confronts us in our Christian living, somewhere in God's word we may find unmistakable directions that, if followed, will make a straight path through what would otherwise be an intricate labyrinth. This is not only true in individual experiences, but also in the perplexities that attend extensive church work, and the problems that confront nations.

Where God's way prevails prosperity prevails; but God's way is disregarded we may look either for [illegible] or for a gradual decay (Prov. 3:9, 10; [illegible]; Deut. 8:18-20).

[illegible] God's way of sustaining his worship. [illegible] was required to devote to the purpose of sustaining the worship of God **one-tenth** of his income, whatever that income might be. While he did this prosperity smiled upon him, his fields yielded abundantly, his flocks multiplied, [illegible] increased steadily. When he [illegible] to do this, adversity and disaster [illegible] his substance, and poverty and want took the place of plenty and peace. God's way worked well wherever it was followed.

Man has ever been trying to substitute some plan of his own, and has met with various degrees of [illegible]

Man's Methods

In all of man's devices the first element is to avoid personal sacrifice.

1. One way is to satisfy his own need and the needs of his family, and if there is anything left divide with the Lord.

2. Get money out of others. Beg, coax, persuade [illegible]. Give a banquet, invite rich [illegible] and after dinner, when everyone is good-natured, pass around a subscription paper. Arrange [illegible]. Talk up the matter privately beforehand and get several men to promise to pledge $100, or $75, or $50, or $25, when the call comes. Get some orator to make a speech and [illegible] of the people, and then call for $100 pledges. One of the men previously [illegible] and says: "I'll give $100." Another follows, and in the excitement some new pledges are gained. Then pledges of $75 are called for, $50, $25, etc., and thus money is raised.

3. Give entertainments, fairs, suppers, etc.

These are men's ways of supporting God's work.

If we are to take God for our ruler why not study his laws and adopt his methods?

God's Methods

What are some of the advantages of God's method?

1. It equalizes the blessedness of giving and evenly distributes responsibility. God's laws all had the tendency to equalize burdens and blessings. The land laws, the yearly feasts, the laws of tithes and offerings, all the regulations and ceremonies, national and ecclesiastical, worked toward equal rights, equal privileges, equal blessings. The poorest man who paid his tithes was an equal participant with the richer man in the acceptable service of God. Under this system a few rich men could not run things to suit themselves because they paid all the bills.

2. This system saves us from puzzling our brains over "How much can I afford to give?" We all desire and intend to do something. God fixes the minimum; but the payment of tithes always enlarges the heart, and whoever, with loving faithfulness, regularly brings his tithes to God finds such delight in giving that usually he soon adds freewill offerings. This principle is recognized where the Lord in reproving his people says: "Ye have robbed me in tithes and offerings" (Malachi 3:8).

3. It obviates the danger of self ruling, and is a safeguard against covetousness. Jesus warned his disciples against covetousness (Luke 12:15): "And he said unto them; Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

He said it defiled a man (Mark 7:20-23). It is counted among the basest passions (Romans 1:29). We are told not to keep company with a covetous man (1 Cor. 5:9-11). The covetous will not inherit the kingdom of God (1 Cor. 6:9-10). We are not even to talk covetously (Eph. 5:3-5). We are to mortify it along with other most degrading vices (Col. 3:5).

4. It is an open door of communication between God and us. Walking with God he walks with us. We are (I speak with reverence) partners in business. We learn to recognize his guiding hand. He gives us what he wants us to have, and we appreciate his gifts. We are not so apt to fall into doubt, and fear, and despondency, because acquaintance with God increases faith, confidence, hopefulness. We have more correct views of life, and find less fault with others (II Cor. 9:6-10).

5. We learn the value of little things. Tithing "mint and anise and cummin" was small business, but Jesus said: "These ought ye to have done." We are taught system in trifles. God's rules that govern the flying of a gnat are as inflexible as those that guide the planets in their courses. Carelessness in little things is what undermines Christian character and vitiates the Christian life.

6. In Malachi 3:10, God tells us one advantage of his method: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

When this is done there is ever "meat" in the house of God. The support of his worship is not dependent upon our impulses or the excitement of our sympathies, nor upon the selfish, bribing gifts of Christ's enemies, nor the money that can be wheedled out of fun-loving, bargain-seeking worldlings; but a continual, steady supply from the loving payment of tithes will keep the treasury of God's house full, and there will be no financial lack.

Look now at God's argument: "Prove me herewith." Study the Divine urging. The reason Christians do not universally do this is because they think they cannot afford it. When God put this law upon his people they were the poorest they ever were, being just out of Egyptian bondage, yet he asked a tenth for his service, a tenth for the poor, the first fruits, the seventh day, three yearly feasts, and the land to rest every seventh year. This system was designed to teach faith and faithfulness, and a partnership with God in all business as in all worship.

But you say: "That was under the old law which has been abolished." True, but Jesus says when referring to this law of tithing, "These ought ye to have done, and not to leave the other undone" (Matt. 23:23). And Paul recognized the law of proportionate giving when he admonished the church to lay by on the first day of the week "as God hath prospered him" (1 Cor. 16:2).

"All I have is God's," says another. True, and of all which is his he asks you to "pay" (not give), him a tenth. The other nine-tenths may be equally his, but he is willing you should use that in your family and in your business. But the tenth he **claims**. "A tenth is mine," he says, and to those who refused to pay that tenth he said, "Ye have robbed me in tithes and offerings."

"These ought ye to have done." Ought implies duty. It is a sin not to do what we ought. But in laying out our duties God only considers our profit. He would pour upon us an overwhelming flood of blessing, and the windows are opened by an act of faith on our part, an act that unifies the church of God, relieves us from perplexity, purifies us from one sort of selfishness, brings us into partnership with him, teaches us the perfection of his methods, and produces continual abundance in his house.

"BE NOT AS THE MULE"

"God in his word, said, 'Be not as the mule which has no understanding, whose mouth must be held in with bit and bridle.' This precept is as timely and pertinent now as when it was first uttered. Not all the mules in this world have four legs, whatever may be the length of their ears. There are people who seem to be as destitute of conscience and reason as the mule, who are governed, if governed at all, only by power and fear, and are much better at kicking than anything else. They are always easily insulted or neglected and abused, and no matter how sickly and weak, they are as ready for a good strong kick as a mad hornet is to sting. Now and then one of these mules finds his way into the church. I have seen them where they would seemingly be real good for six or eight months at a time, and then how they would startle the community by their kicking. Occasionally one of these persons of a mulish nature finds his way into the ministry. Of all kickers the ministerial mule is the most inconsiderate. You may convince them that they are wrong, and out-vote them ten to one, still they continue their mulish course under the role of a reformer or martyr. Whether in the pulpit or pew they are wise in their own eyes, and if they cannot have the affairs of the church go their way they will do the best they can to prevent their going at all. This writer would about as soon meet a bear bereft of her whelps, as one of these church mules. The men are rare who can make things go when they have two or three of these kickery mules in their congregation. This is where the qualities of the two-legged mule come in play. He may be virtuous at heart, but no logic can make him alter his mind.

The mule is not without good points. He is easily kept, works hard, is tough, wiry and enduring and though sometimes vicious and treacherous, yet his vices are not perpetuated, his race always dies with him. But one thing the Philadelphia Railway men learned, when they had long teams of horses and mules to drag railway cars through the city streets, and that was never to put a mule on the lead. With a horse to lead, a string of mules would pull well; but as a leader a mule was a failure. "Be ye not as the mule."

Help somebody worse off than yourself, and you will find that you are better off than you fancied.

Bought wit is best, if not bought too dear; that is, if we do not obtain it at the expense of health or reputation, or at too great a sacrifice, so as to prevent the enjoyment of the acquired good.

Saintliness is the culture and perfection of the entire character, of the patience and self-denial of active life, as well as of the fervors and unchangeableness of the devotional life.

The range of friendship has scarcely a limit. Intercourse is not needful to its continuance. Equality in years is not a requisite. Nor is parity of position essential. The finest natures triumph over social inequalities, mutual trust and affection can bridge over the chasm between wealth and poverty.

No climate however balmy, no skies however bright, no circumstance, however advantageous avail for man's benefit unless he himself be sufficiently vigorous and intelligent to take advantage of them for his own purposes. This necessary vigor and intelligence can be gained only through continued effort and energetic action.

It is the health, not the eyesight, which parents with studious children should ever protect, though they should be most merciless in insisting on a sufficiency of light, and light which actually reaches the object of attention. You may sit in a room full of light, but have all the while only twilight, or even a deep shadow falling on the work in hand. Light, full light, but light which is in place, is the grand preservative of the eyes.

Persons who indulge in a dreamy and visionary habit of mind are frequently both unpractical and unsuccessful; but this proceeds not from an excess of imaginative power, but from the lack of training it aright and of supplementing its action by determined industry. Like every other faculty, the imagination needs wise direction and vigorous culture; and if it receives this treatment it will put a vital and energetic force into every part of life and give a new impetus to the most practical of its realities.

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EDITORIAL

Sister Huggins, we are glad to say, has completely recovered from her operation.

It is often more difficult to be silent than to speak, but silence is often the best answer.

Love and honesty are things to be seen rather than protested. When a man professes them much it is likely he is trying to create a credit which his life would not produce

On account of the inaccuracy of most men's perceptions, and malice of most men's minds, rumor is rarely truth. Hearsay is always half falsehood, sometimes wholly so.

Always do a good turn when possible. It will be of benefit to you some day. Even if it does not no evil can come of it, and it is always a satisfaction in the darkness of brief mortal life to strike a light when you can.

External ornament has its place, for God is the maker of flowers, humming birds and peacocks. But the place is low in the scale of being. Highly ornamental human beings are lacking, as a rule, in those mental qualities that constitute the true grace of man or woman.

It is easier to destroy than to make. It is easier to find fault that to be correct. The censorious are rarely faultless; and in the history of the world the men who have lived to any purpose are those who have looked pitifully on weakness and been severest on their own shortcomings.

A slanderer thinks not of the michief he does. He speaks for the pleasure it affords to his own vindictive feeling. He is a brother to the "busybody in other men's matters." Both are avoided at last, except by fellow-scorpions. Good men are contented to bless others, and are silent on the evil even concerning their enemies.

ILLUSTRATION OF TEXTS FROM NATURE

"Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

Circumstances have much to do with making the scope of our lives; yet one's own personality, one's resources of character and energy, count for more.

A spider has spread her network over the window. It looks like a commercial map of the Atlantic, with the tracks of the streamers running in every direction, converging at the great ports, such as Liverpool and New York. Her webs are the spider's highways; she seldom leaves them, and she need not, for, like other monopolists, she has pretty well covered the spots of advantage. Her web practically measures her life; it bounds her opportunities.

But observe that she produces the web out of her subtsance. In her body she first manufactures the silken liquid, which hardens into fiber. Paying this out, as a ship lays a cable, she crawls over the glass, or swings off through the air, leaving behind her a parmanent connection between the solid objects she touches. Her first voyage thus establishes a route to be traveled again and again, just as our first venture in virtue or vice may establish a habit which we will follow to the end of our lives.

"The water that I shall give him shall be in him a well of water, springing up into everlasting life" (John 6:14).

Humanly expresse dogmas, though drawn from God's word, are like barreled water from a pure and sparkling spring. They lose that celestial effervescence of which Jesus spake; "springing up," literally bubbling. "Then, alas, if the barrel has had something else in it, and has not been thoroughly cleansed! Few minds are not coated on the inside with prejudice, the sediment of our peculiar training or of our habitual desires. It is refreshing to get back to just what God says, and as he says it

"They looked unto him, and were lightened" (Ps. 24:5).

To keep the face in shadow we must look away from the sun; so depression and fear are possible only as the heart averts itself from the shining of God's promises.

"He hath borne our griefs and carried our sorrows" (Isa. 53,4).

Watch the eddies, how they swirl about against the stream! See the cross-currents of wind which fret the surface! How the tiny wavelets curl up stream! And yet note how the bubbles and foam are carried along in the direction of the river's flow. The love of God is the great river ever pouring on goodward; our distress and worries do not stay it for an instant.

"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (John 15:7).

It is known that the protoplasmic cells are chemically the same in grass and reptile, bird and man. Yet they work out all the various species according to a multitude of infallible rules—just as the same silk knits itself into the diverse patterns set above the loom.

So the material of all human lives is substantially the same. We have the same human nature and similar circumstances, but what a diversity of experiences and characters! Who makes us to differ? The one Being who clothes the lily, and gives plumage to the gird, using the same material substance. We know his desire for each one of us; it is that we be "perfect, even as our Father in heaven is perfect." If we yield ourselves to his will the commonest resources of life, which in some tempt only to evil, will minister to the very likeness of the Christ within us.—*J. M. Ludlow.*

COMMUNICATIONS

Dear Bro. Huggins:

As it is time for the renewal of my much loved paper we will send three dollars; the extra dollar and a half is for the Helping Fund. We must scatter the good news of the return of our blessed Lord. We want to thank the editor and all the dear ones who furnish us with such good articles. We love to hear from the isolated ones, if they only write a few lines. Let us know that you are a living branch. The isolated ones have our sympathy. Dear ones, be not discouraged. Our blessed Lord is watching over his scattered children, and will not leave nor forsake them. God will be with you, if you put your trust in him. Please let us hear from you often.

Your sister awaiting the return of the blessed Lord,
MRS. W. H. EIDEMILLER.

Dear Bro. Huggins:

I will write a few lines to you, thanking you and the dear helping brethren for the dear old Restitution. Every paper seems better. I do enjoy the good sermons so much. They cheer me up, and I feel like saying, "Come, Lord Jesus, come quickly." I am getting old, am 77 years old. I have been looking and waiting many years, and have never got discouraged, for I know he will come at the appointed time. Whether I am asleep or awake, I will hear his call, "Come, ye blessed of my father." Oh, dear ones, that have been looking for our Lord these many years, may you have your lamps trimmed and burning, ready to enter into the joys of our Lord.

A few of the faithful ones here have started a class of Bereans. We meet every Sunday and search the Bible. There are only six of us, but we hope by God's help we may get others to come and learn the good news of our soon-coming Lord. We can do nothing without God's help. We ask the prayers of God's people, for the prayers of the righteous availeth much.

MRS. E. A. MORRILL.

A CHRISTMAS WORD OF CHEER

Dear Readers of The Restitution:

A Christmas word of cheer was not sent you at Christmastide, as per promise made to Bro. Huggins. Christmas came too soon. Busy writing bits of rhyme for girl and boy, and for the older grown among my friends, and in sending off little tokens, cards and letters, the days slipped by, and the opportunity for writing you was gone.

But I can still wish you Christmas joy, for its good tidings, its peace, its good will to men, its praiseful songs, the gladness of having given of our best to the King and to each other, were not meant to make the sunshine, the delightsomeness of a single day, but to fling their radiant rays of joy over all the days of all the year.

So I pray that the shining of Christmas may not lessen for any one of you as the days go on, but that its shining may grow brighter and brighter as you realize more and more clearly what God is going to accomplish through the gift to the world of "only a tiny babe that made a woman cry." May all that Christmas means be yours—its joy, its hope, its faith, its foretold life, its promised inheritance, its expected peace, its everlasting bliss.

There is war on the earth now, but with the birth of a Savior a song was sung of a coming time of peace. There is sin now—O such an overwhelming, crushing, destroying, desolating flood as it is looking, as if its waves could never be stayed—and yet the time is coming when sin will be no more, for is not the devil to be destroyed who brought sin into the world, and death by sin?

There is suffering now, but a time is coming when there will be no more pain, no bitter crying over the dear forms we have not power to ease.

There will be no sudden sickness, Bro. Huggins; no hurried taking of the beloved to the hospital, for he who was born so long ago at Bethlehem will be here, and all things will be made new.

Is it any wonder that I find it impossible to be sad for long?

"[illegible] little [illegible] within my head
What happy melody is bred,
What singing thoughts go laughing past,
What jocund love my heart holds fast.
Nor how I have to walk my feet
To keep from dancing on the street."

Even this cruel war is not maddening to me, for though I feel for the sufferers I know that God is thereby opening up a way for the home-going of Israel, for they too are to be sharers in the Lord will yet have mercy on Jacob and will yet mas one. The mountains must be threshed and the hills be made small before God's purposes for blessing the world can be carried out.

Armageddon is not yet. Nor has God yet pleaded with all nations in the valley of Jehosophat for his people and his land. But any time now Christ may come and snatch his bride away. She is to escape the awful things that are coming upon the earth, between the gathering of all the kings of the earth to battle and the final capture of the city of Jerusalem by the nations. The Jews must be dwelling safely in their own land, and be possessed of great wealth in cattle and goods before the battle or battles of Armageddon come.

The feet of the Lord stand upon the Mount of Olives. The King comes and all the saints with him. The Lord reigns over all the earth, shortly after the nations have captured Jerusalem. "For the Lord will ye have mercy on Jacob and will yet choose Israel and set them in their own land" (Isaiah 14:1). "And they shall dwell therein, even they and their children and their children's children forever."

The twelve apostles will sit on twelve thrones, judging the twelve tribes of Israel, and Jesus will reign over the house of Jacob forever. A restored paradise, a rechosen people, saved nations, and deathless rulers, joy without end. This is what Christmas means.

"Rejoice and be glad, the Redeemer hath come, go look on his cradle, his cross and his tomb."

Remember that he rose and ascended to heaven to prepare a place for us, and that he is coming again to receive us unto himself, that where he is we too may be also. Pray God to hasten the day. "Come, Lord Jesus! Come quickly*"

S. ROXANA WINCE.

THE EVOLUTION OF THE GOSPEL

The gospel began in the creation of our first parents, Adam and Eve. The Lord God said: "Be fruitful and multiply; replenish the earth, and subdue it, and have dominion" (Gen. 1:28). The word "dominion" contains the germ of the gospel, and implies that the one addressed was promised a right to rule over every living thing that moveth upon the earth. It will be shown as the gospel is evolved that this ruler was to rule in righteousness. Before he could attain to this exalted position he must be tried. After the creation all things were pronounced "good" and "very good." As yet Adam and Eve had not been tried, no character had been developed. The reward to become a ruler must depend upon the keeping of the law under which they were placed. "Of every tree of the garden thou mayst freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die."

In the garden we find that there were trees from which they might pluck fruit and live; also "the tree of life." It is evident that Jehovah purposed that they might eat of this tree and live forever. The way to this tree was guarded, and could only be reached through obedience to the law.

We learn through the following history that they did not keep the law. They were therefore driven from the garden and compelled to till the ground from whence they were taken. Instead of Adam becoming a righteous ruler he became a common laborer, and required to eat of the herb of the field in the sweat of his face. It was further announced that he would return unto the ground, "for out of it wast thou taken; for dust thou art and unto dust shalt thou return." It is further stated that Adam lived nine hundred and thirty years, and he died. All that Jehovah accomplished though the first Adam was that he begat sons and daughters. From these must come a righteous ruler and a righteous race. The disobedience of Adam introduced into the world two forces, one for righteousness, the other for evil. The development of righteousness can not be accomplished under the very pleasant environments of the garden, but while we live in "this present evil world." For our trial we are placed among a people who know not God. In this world we are measured by Jehovah's righteous law. None are righteous—no, not one. The highest favor to which we can attain is to be counted righteous in this life, which is our "trial period." The reward, or gift of eternal life, will be given to the overcomer.

"Behold," said Jesus, "I come quickly, and my reward is with me, to give every man according as his works shall be" (Rev. 22:12). There is nothing surer than the promises made to those who have taken upon themselves the name of the Mighty One. It is written for our comfort, "I am he that liveth and was dead; and behold, I am alive for ever more, amen, and have the keys of hell and of death" (Rev. 1:18). The victory that Jesus obtained over death and the grave through obedience is an assurance that we through being obedient may obtain eternal life through the resurrection from among the dead. D. C. ROBISON.

BEREAN COLUMN NATIONAL BEREAN SOCIETY

Edited by Leota B. Hanson, 3401 Magnolia Ave., St. Louis, Mo.

Dear Bereans:

I have been thinking of a verse in the second chapter of Genesis: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7).

In this description of the creation of man we find nothing that would lead us to think an immortal soul had been placed in a house of clay to reside for a time and later fly away to realms of bliss, or everlasting torture, where the body is overtaken by death and decay.

It seems to me man may be compared to an electric lamp. When the electrician wires a building to be lighted by electricity he places the wires in position, puts the switches in place, hangs the fixtures with the delicate coils of wire in each lamp, perfect and ready to light. But still they are useless until connected with the current from the power plant. Then when the switch is turned we have live wires, and the building is flooded with light. If the wires get broken or become disconnected the lamps become useless as they were before, for they have no power in themselves, as man has no life in himself except as he receives it from a higher source.

"If he gather unto himself his spirit and his breath all flesh shall perish together, and man shall turn again into dust" (Job 34:14, 15). Not just the house of clay, but man himself shall turn to dust when the power is withdrawn that gives

him life; for "the body without the spirit is dead" (James 2:26). "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it" (Eccles. 12:7). Death every man may expect until the great Life-Giver comes. He has said: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John 11:25, 26). "As the Father hath life in himself, so hath he given unto the Son to have life in himself" (John 5:26). It is the spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life" (John 6:63). But if the spirit of him that raised up Jesus from the dead dwell in you he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you" (Rom. 8:11).

Thus if we live in harmony with the word and are led by the spirit of God (Rom. 8:14), we have the promise of life as the gift of God through Jesus Christ our Lord. May we all so live that we may be accounted worthy to obtain this precious gift.

Your sister in Christ,

MRS. MAE MERCER.

JOASH

The name is a contraction from **Jehoash**, meaning "Jehovah supports." He was the son of Ahaziah, king of Judah, and grandson of Athaliah, the daughter of Ahab and Jezebel.

Athaliah, like her mother, was daring, determined, unscrupulous and outrageously wicked. She was a Baal worshiper, and wielded a great influence over her husband, King Jehoram (2 Kings 8:18), and was her son Ahaziah's counsellor to do wickedly (2 Chron. 22:3).

After the death of Ahaziah, his idolatrous and heartless mother, Athaliah, endeavored to destroy all of the male members of the house of David, that no king might arise out of it afterward, and she really thought she had accomplished it; but Joash, one of Ahaziah's sons, was preserved, who escaped death after the manner following: Ahaziah's sister, Jehosheba, wife of Jehoida, the high priest, went into the king's palace, found her nephew, the infant Joash, unharmed among those that were slain, stole him away and hid him and his nurse in a bed chamber. He was kept in secrecy in the temple of the Lord for six years, during which time Athaliah reigned over Jerusalem and the two tribes.

When Joash reached his seventh year the high priest revealed to some trustworthy men the fact that the house of David was not extinct, and showed them the rightful heir to David's throne. Plans for detroning Athaliah and reinstating the rightful heir were entered into. At the appointed time both the temple and the palace were carefully guarded by armed men, Joash was brought in, crowned and anointed king of Judah; and the multitude rejoiced, clapped their hands, and cried "God save the king."

When Athaliah heard the tumult she hastened into the temple, and there saw the young child standing by a pillar, with the royal crown upon his head, and the princes and trumpeter by his side. She took in the situation at a glance, then in anguish of heart rent her clothes and cried, "Treason, treason!" She was hurried from the temple and put to death with the sword. Then the coronation ceremonies went on, and the king and people pledged loyalty to one another and to God. The country was freed from idolatry. For at least twenty-three years, while Jehoiada lived, this reign was very prosperous.

But after the death of Jehoiada Joash fell into the hands of bad advisers, at whose suggestion he revived the worship of Baal and Ashtaroth. When he was rebuked for this by Zechariah, the son of Jehoiada, Joash caused him to be stoned to death in the very court of the Lord's house (Matt. 23:35). Two of his own servants conspired against him for the blood of the sons of Jehoiada, and slew him in his bed in the fortress of Millo.

Joash's reign lasted forty years, from 878 to 838 B. C. He was buried in the city of David, but not in the sepulchre of the kings.

ALMEDA GLOTFELTY.

(A contribution by Bro. L. S. Bronson, deceased, is enclosed in the Berean copy, but it is not written in ink, and has become so blurred in transit we can not decipher it.—Editor.)

OBITUARY

Sarah Bowman

Sarah Reisinger Bowman died December 27, 1915, at Lewis, Iowa, aged 83 years, 10 days. Born in Ohio, married to A. Huston, who died about a year later. To this union one child was born. Several years later she married J. Bowman. Seven children were born to them. He too was claimed by death when the children were young, leaving her alone to fight life's battles and care for thirteen children, five of whom were her sisters. During this time she lived in Iowa and Illinois.

Laboring under physical disabilities, always a hard worker, yet never too busy to search the Scriptures or stop and discuss some Bible topic, considering it her duty, always kind and ready to assist where sickness or trouble were concerned. Her Bible and hymn book were always close at hand. When a child of ten years she joined the United Brethren church; one brother was a minister in that denomination. She afterward affiliated with the Campbellite belief, which she held for fourteen years. Later, mainly by her own diligent study, the truth dawned upon her and she was baptized by Bro. Stevenson in Plum River, near Lanark, Ill. She had the privilege of hearing but few gospel sermons, nevertheless for forty-five years she has held fast to the "blessed book," her faith in God and his promises never wavering. Her wish was to have just one star in her crown, and she would be thankful.

Short funeral services were said in harmony with her faith. The Congregational pastor read the 15th chapter of 1 Cor and used as a text Titus 2:13. Besides the children she leaves a large family of grandchildren and great-grandchildren to mourn her loss. Her faithful Christian life is an example to all who knew her. She sleeps in Jesus, and we hope to meet her in the kingdom where God will deal kindly with her patient service. Her granddaughter,

DAISY SEYMOUR NOKES

THOUGHTS ON OBEDIENCE

S. H. Thomas

"To obey is better than sacrifice, and to harken than the fat of lambs" (1 Sam. 15:22).

The countless millions of planets created by Him and cast out into endless space swing around in their orbit in sublime obedience to his laws, in perfect order and without the variation of a single moment in a hundred years.

"Obey my voice, and I will be your God, and ye shall be my people" (Jer. 7:23).

If during this life, his time of trial, a man proves that he can be relied upon to unquestioningly obey God in all things, in the age to come God will add to his obedience immortality, comeliness of form, glory the brightness of which will dazzle the eyes of the beholder, and all the powers of an endless life. But without obedience God will add nothing.

"Behold, I set before you this day a blessing and a curse—a blessing if ye obey the commandments of the Lord your God, and a curse if ye will not obey" (Deut. 11:26-28).

We may rest assured that the infinite wisdom of God could never permit him to create an immortal rebel. Therefore we may be quite certain that he will not confer the unspeakable gift of eternal life upon any mortal man, unless that man has first proven under actual trial that he may be relied upon to render prompt and unquestioning obedience under any and all circumstances.

"Though he were a son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 4:8, 9).

The entire universe obeys God exactly, promptly and unquestioningly. So far as we know, man is the only rebel. He is a stubborn animal. A law is an abomination to him. When one interferes with his pleasure it is his pleasure to break it. In the cradle his first conscious act is to rebel against and resist maternal authority. As a youth his greatest ambition is to reach his majority and become his own boss. This goal reached, he still finds both civil and divine laws demanding obedience. He who can not consent to obey forfeits the right to live in the glorious age to come. But "these as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not, and shall utterly perish in their own corruption." They shall sleep a perpetual sleep, and not awake, saith the Lord."

TWELVE QUESTIONS FOR ROMANISTS TO ANSWER

1. If the Protestant religion began with Henry VIII, how can it be accounted for that all the Protestant religion is in the Roman Catholic Bible?
2. If the Protestant religion was not in the Bible, would the Protestant Church take such pains to distribute the Bible?
3. If the Roman Catholic religion is as old as the Apostles, how can it be accounted for that there is no mention in the Bible of the Mass, nor purgatory, nor confession to a priest, nor the intercession of the Blessed Virgin?
4. If these doctrines were taught by the Holy Apostles, would they not be found in their writings?
5. If they were not taught by them can they be true doctrines?
6. If the Bible and the doctrines of the Roman Catholic Church agree, would not the Roman Catholic Church be as anxious to distribute the Bible as the Protestant Church is?
7. Were the Holy Apostles ever afraid that the people should read the Bible?
8. Did not the Apostle Paul say of the Bible that it "can instruct us to salvation by faith in Jesus Christ" (2 Tim. 3:15)?
9. Is not the Bible the word of God?
10. Can it be wrong to read the word of God?
11. If we refuse to search the Scriptures, as the Redeemed commanded us to do, shall we not have to bear all the blame of being in error (Matt. 22:29).
12. Must not every man give account of himself to God when we stand at the judgment seat of Christ (2 Cor. 5:10)?—Selected by Sister S. Roxana Wince.

MARRIAGE

When a young man wants to marry a girl he has already made up his mind that she is worthy of him, otherwise he would not wish to marry her. The next thing for him to do is to make a rigid examination and cross-examination of himself to see whether he is worthy of her. In this he should be unsparing of his own faults and shortcomings. If he comes to the conclusion that the girl is better than he is, let him at once and resolutely set himself to reform his own character and to eradicate its defects. If, on the other hand, he finds that he can conscientiously say that he deserves her hand he may safely conclude that, if her affections are not preoccupied by another, he can win her by fair and honorable and open means and without resort to clandestine plans or practices.

Some have spasms of activity when everybody is active and then subside when the rest grow dull. There are others who are steadfast. Whatever they are they are always. They do not depend on the impulse about them for their impulse, and so they do not vary with the temper of their surroundings. We say of such men: "We know where to find them."

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TELL HIM NOW

If with pleasure you are viewing
Any work a man is doing,
If you like him or you love him,
Tell him now;
Don't withhold your approbation
Till the parson makes oration,
And he lies with snowy lilies
O'er his brow.

For no matter how you shout it
He won't really care about it
He won't know how many teardrops
You have shed;
If you think some praise is due him
Now's the time to slip it to him,
For he can not read his tombstone
When he's dead.

More than fame and more than money
Is the comment kind and sunny,
And the hearty, warm approval
Of a friend;
For it gives to life a savor
And it makes you stronger, braver,
And it gives you heart and spirit
To the end.

If he earns your praise, bestow it:
If you like him, let him know it
Let the words of true encouragement
Be said;
Do not wait till life is over,
And he's underneath the clover,
For he can not read his tombstone
When he's dead.

Sel. by Lillie H. Willis.

FALSE BRETHREN

I have been in perils among false brethren (2 Cor. 11:26). After Paul's miraculous conversion he seemed to be in constant danger from the people he was preaching to. Thrice was he beaten with rods, thrice shipwrecked, five times received stripes, once was he stoned by the Jews—the very people who should have been his best friends—but they were blinded, and overlooked the gospel age, and were a jealous race, and could not bear the idea that the Gentiles should become heirs to the promise made to Abraham. And as Paul preached this doctrine to the Gentiles, after the Jews refused to ilsten to it, they were exceedingly mad at him. Paul was sadly persecuted, but he endured it. And wrote to Timothy, "All that will live godly in Christ Jesus, shall suffer persecution;" and that "evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:12 13). Christ said a man's foes shall be they of his own household (Matt. 10:36). How true this is in regard to the church! And how it hurts to have our own familiar friend, in whom we have trusted, that has eaten of our bread at our table, lift up his heel against us (Psa. 41:9)! "The men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee, there is none understanding in him" (Oba. 7).

A false brother is one that is not genuine, or real, counterfeit: one that deceives you. They are the worst enemies the Church of God has. Those that claim to belong to the Church of God and preach a gospel that Paul did not preach, and Christ did not command his disciple to preach; and claim they are the real followers of the Blessed Savior; and try by every means in their power to induce you to give to their organization and support their paper. They say their organization is not so narrow! Well, we will admit that, but when we read in God's word the command of Jesus, to "Enter ye in at the straight gate: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," we have a great desire to be one of the few that find it. And we cannot see any prospects of finding it only in the straight and narrow way. Every way that is counted as too narrow is the broad way, and it leads to destruction, and many go in thereat.

We know it is hard to refuse to brother these "broad" people, for they in times past have worshipped at the same house; partaken of the same bread and wine, in remembrance of the Lord's death till he come (1 Cor. 11:23, 29). But when they claim that we are too narrow, and do not represent the "Church of God," and go and organize another body and worship on broader principles, what else can we do? Still they want unity, but in order to have unity we must drop our narrow way, come into their "Ministerial Association," deny all creeds, believe what you like, but do not make it a test of fellowship!

No, no, brother, we cannot do that, for the scripture tells us plainly there is something we must believe in order to be saved; and that something is the gospel that Paul preached; and if we do not believe that gospel we are accursed: "Paul is authority." for God chose him to bear his name before the Gentiles, and kings, and the children of Israel (Acts 9:15). Paul strongly exhorted his brethren to unity, to all speak the same thing, that there be no divisions among you: but that ye be perfectly joined together in the same mind, and in the same judgment: be of one mind, live in peace: and the God of love and peace shall be with you. Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.

not rendering evil for evil, or railing for railing: but contrawise blessing: knowing that ye are thereunto called, that ye should inherit a blessing (1 Cor. 1:10; 2 Cor. 13:11; 1 Pet. 3:8, 9). Who inherits the blessing? Those that obey the commandments of the Lord. He that overcometh shall inherit all things. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city (Deut. 11:27; 28:2; Rev. 21:7; 22:14). God does not command anyone to walk in the broad way. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand: Blessed is he that keepeth the sayings of the prophecy of this book (Rev. 1:3; 22:17).

What is the blessing? It is the inheritance the followers of Christ receive through him: as the promised seed of Abraham. The inheritance is the land promised to Abraham and his seed, also the blessing of the nations through the same seed (Psa. 2:8; 22:27, 28; Gal. 3:8, 9, 16, 18, 29).

Dear brethren, we do not all speak the same thing, so there is a grievous division, and it seems as if our foes were of our own household (Matt. 10:36). Can we give up the word of God for the word of man? No, never. If it could be proven that we do not teach the gospel, then there might be some excuse for us to change our views, but this same gospel has been before the people nearly 2,000 years, and no change has been made in it. So we do not think that man in his short period of existence has any right to set himself up as greater that the gospel as preached by Paul. Neither has he any right to say the straight and narrow way, as taught by Christ, is too narrow.

We have no right to add to or take away from the word as written (Rev. 22:18, 19). When we encounter those who wish to do this they are such as Paul styled "false brethren" (Gal. 2:4; Acts 15:1; 2 Cor 11:13; 2 Tim. 3:13; Titus. 2:1; 2 Pet. 2:1; Psa. 119:104, 128). Paul warned the different assemblies that taught the gospel, to avoid them: to not keep company, to have no such custom, to be not unequally yoked together with unbelievers, to withdraw from those that do not walk after the tradition which he received of us: from such turn away; rebuke them sharply, reject the contentions; receive him not into your house (Rom. 16:17; 1 Cor. 5:11, 11:16; 2 Cor. 6:14; 2 Thess. 3:6; 2 Tim. 3:5; Titus 1:13, 16; 3:9, 10; 2 John 10,11).

Certainly when one gets outside of the gospel that Paul preached, he is preaching a "false gospel." We know no other name for it, and we cannot accept the false for the true. We are persecuted for it and Paul said we should be (2 Tim. 3:12). The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity (2 Tim. 2:19).

E. W. KNAPP.

A Christian will find it cheaper to pardon than to resent. Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits. It also puts one in a frame of mind that makes the practice of other virtues easy.

"THE HOLY ROMAN EMPIRE OF THE GERMAN PEOPLE"

The revival of the old Roman empire is taught by at least two prophecies (Rev. 13:3; 17:8, 11), and we believe that no past revival of this empire can fulfil all in these prophecies. Also while Italy, France or Austri-Hungary might in some points fit to this past beast or beast head that received a deadly wound, yet we believe that only Germany can fill all the prophecy. And while there has been much strife between expositors of the historical and futurist schools, the one class making these beasts all past, and the others wholly future, we believe that strife should end if both the past and future of these powers are admitted.

For instance: How could the revelator show the harlot Babylon in her last hour of judgment and destruction, if she had not had a past birth, maturity and defilement? How could he show a beast that lived, died, and revived, and a head of another beast, that lived, died, and revived, if these beasts had not both a past and future history? As our best light at present fits Germany to these prophecies, we deem a brief history of the Roman empire essential to a proper comprehension of the prophecy.

The Latin kingdom was founded by Latinus in Italy 1239 B. C. It was conquered by the Romans 640 B. C. This empire did not include southern Italy.

Rome was founded by twins, Remus and Romulous, B. C. 753. In legend, their father was Mars and their mother Sylvia, and being lost in a cave they were suckled by a she wolf. A strong Roman empire was built up, but wealth had concentrated into the hands of a few, and fierce strife between the wealthy and the labor slaves overthrew the monarchy and set up a republic, B. C. 509. Here the clay of democracy began to mingle with the iron of monarchy (Dan. 2) Greece and much of Africa were added to the Roman states, B. C. 146, and Spain, 133 B. C., and part of Britain was added by conquest under Claudius, B. C. 54-41; and Jerusalem was subdued by Pompey, a Roman general ,B. C. 63.

B. C. 60, Rome consisted of seven great states, which were ruled by seven governors, over which the great triumvirate, composed of Caesar, Pompey and Crassius, were the supreme power, thus making the seven heads, or states, and ten horns, or rulers of the dragon of Rev. 12, or heathen Rome. The second triumvirate that succeeded this was composed of Octavius in the west, Anthony in the east, and Lepidus in Africa. B. C. 31, Octavius succeeded in making himself emperor of the whole Roman world, and thus the iron subdued the clay, and the empire was restored, and peace reigned until A. D. 67-70, when Jerusalem was destroyed by Titus.

Under Trajan, A. D. 51-117, the Roman empire extended its boundaries to the utmost limits it ever attained. The Mediterranean Sea was called "a Roman lake," because surrounded by Roman territory, a condition we expect to see again when the empire is restored, when this sea will become "the lake of fire and brimstone" for the destruction of these beastly powers (Rev. 19:20; 21:8).

The decline of the empire and the rise of republics, or the clay, began under Commodus, 180-192 A. D. Then under Diocletian, 281-305, the clay was again put under the iron of despotic monarchy.

The dragon is a symbol representing all that is adverse to truth and righteousness in Pagan Rome, from its birth, politically, religiously, and financially, until its destruction beyond the millenium (Rev. 12; and 19:20; 22). But A. D. 323, under Constantine, the dragon gave his seat (Rome), and his power and great authority to a leopard-bear-lion-like beast, when the empire was made Christian in name (Rev. 13).

From 538 A. D., to 606 A. D., when the papacy was exalted as a horn on the beast, another symbol is required to represent what Bishop Newton calls "a kingdom within a kingdom," where the emperor and pope arise as two horns on the beast. Hence the two-horned beast or "false prophet" (Rev. 13:11-19; 20:19) is seen "arising out of the earth," which represents a fixed or established order of government "waters" represent many nations in revolution and commotion. As this beast works in conjunction with, and in the sight of, the first beast, it must represent a false religious power modeled after the civil power, in the same territory, and whose main purpose is to induce the people to worship the beast or his image, both of which have the dragon spirit and voice.

Under Constantine IV, Christianity in name was made the religion of the empire, 323-337 A. D., and the capital was moved from Rome in the west to Byzantium, now Constantinople, in the east. Fierce civil struggle followed, and at the death of Theodosius the Great, 395 A. D., the empire was divided between his two sons, Honorius and Arcadius, Honorius ruling from Rome and Arcadius from Constantinople. **From this date the two legs of the image of Daniel 2 and the two wings of the eagle (Rev. 12), commence, and the empire has never since been re-united.**

Let the reader not forget here that **one of these legs and feet was in Italy, and the other was in what is now Turkey.** Hence in the revival of this beastly empire we should look for five toes or horns in the east, and for five in the west (Dan. 2; Rev. 17).

After 400 A. D., the Goths, Vandals, Huns and other barbarian tribes, invaded the western empire and finally broke it up into many states again. The fall of the empire is dated from 476 A. D., when Adoacer, a German warrior, trained under Attila, the Hun or Hungarian, was made king of Italy, and head of the confederate barbarian states. Here the clay again ruled over the iron. He formed an alliance with the Byzantine emperor, Zeno, and thus the two legs of the image were perpetuated (Dan. 2).

Under the dragon, Germany was not a part of the Roman empire, but came in under the leopard beast period. In the 8th century after Christ, Charlemagne, the great emperor of France and Germany, built up a strong empire, ruled it from the west, which was greatly increased in size and power under his successors, Otto I and Otto II, from 962 to 983. The latter defeated the Saracens in Italy, and many other barbarians, and brought them under his sway. Otto I was crowned by the pope as Caesar or Kaiser of the western empire, with the iron crown of the Lombards, 962 A. D.

From 538 A. D., when the Roman emperor, Justinian, exalted the bishop of Rome to the headship of all the Christian churches of the world, and from 606, when the emperor Phocas gave the pope temporal power, the papal power continued to increase greatly, but especially under Charlemagne in the 8th century, until the emperor became jealous of the pope's power, and much strife and bloodshed resulted from the controversies as to which was the supreme horn or power, the pope or the emperor.

From the time of Otto I, 962 A. D., we may date the beginning of "the restored Roman empire;" and here is where some would say: "The deadly wound was healed," and "the beast that was and is not" had "ascended out of the bottomless pit" of non-existence (Rev. 13:3, 14; 17:8) It was not the woman on the beast that received the deadly wound, as Seventh Day Adventists teach, but the beast, or empire; and as only a part of the old empire was at this time revived its complete resurrection must be future.

After this restoration under Otto, the empire is known as "The Holy Roman empire of the German people," because Germany was the main head of the beast or empire, and also because of the claim that the empire and the holy Catholic church were one society. **For 300 years, from 962 A. D., the emperor was crowned first at Aachen, Germany, as king of Germany, and then at Milan, as king of Italy, and then at Rome, as universal emperor of the Roman empire. But he had to be first king of Germany before he could be crowned universal emperor of the Roman world** (West's M. Hist.)

W. L. CROWE.

(Continued)

THE EVOLUTION OF THE GOSPEL

No. 2.

The disobedience of Adam brought the curse upon the earth. Under these conditions the race would have gone down into the dust from whence they were taken, as did their head. There were no provisions by which men could obtain eternal life, as "**the tree of life**" through which this gift might be obtained, had been removed. In order that righteousness might be counted to a portion of the race, Jehovah **concluded all under sin** (the scripture has shut up together all under sin—Diaglot) that the promise by faith of Jesus Christ might be given to them that believe (Gal. 3:22).

Gentle reader, have you reasoned out the proposition that all were shut up unto sin that those who believe might be counted righteous? Salvation from the beginning was based upon faith. Paul makes that plain in writing to the Roman church. He said: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). Without this release from the law of sin and death, Paul would have remained as one of the victims of death. He was of the dust, and would have returned to dust again. There is but one means by which we may escape death, viz., by accepting the promise by faith of Jesus the Christ. This brings us to this conclusion: that the Adamic life leaves us in the grave; the Christ life redeems us from its power.

The resurrection is Jehovah's means of redemption. The apostle writes, "If the spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you" (Rom. 8:11). In this scripture it is plainly taught that the spirit of God can only effect those who have this spirit dwelling in them. This spirit is obtainable through obedience to the divine law, the gospel of the kingdom of God. It is retained through a righteous life.

If all would believe and understand that, known unto God are **all his works** from the beginning of the world (age), much ignorance would be eliminated and God's purpose more clearly understood. His purpose was that one of the race would be made a righteous ruler. Adam having failed, another of the race must be found. The apostle Peter tells us "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance (2 Pet. 3:9). The provision is ample for the whole race, but assured through faith.

In measuring time there is a period from the time in which Adam sinned to the promise made to the seed of woman in which there was no promise of a **future life.** This was a judgment period. Each party in this tragedy received a just retribution, commensurate to the sin committed. After this the woman is promised a seed who should bruise the head of the serpent's seed. The woman's seed was to suffer a wound, but not unto eternal death. The gospel is evolved through this seed. It was to be **"a survival of the fittest."** It took centuries to accomplish God's purpose in the development of the one seed, but was accomplished through the selection of the best of the race.

D. C. ROBISON.

BIBLE STUDENTS SEE GOD IN WAR

Nebuchadnezzar's Dream Is Explained in Great Struggle in Europe

Through the events of the war in Europe, the Rev. J. Boyd Jones sees additional fulfillment of the word of God. He told his congregation at the Central Christian Church last night that Bible students find indications of the establishment of the Kingdom of God on earth as a culmination of the world struggle.

Next Sunday he will talk on "The Battle of Armageddon," and the following Sunday on "The Millennium." In his address last night he said:

"That God had a purpose in the creation of the world and placing humanity upon it, no student of Holy Writ will deny. That he has a plan and program of the ages will be admitted by men who have faith in a great first cause. Men who have accepted the Bible as the inspired word of God claim that God has made a revelation of his will to us. The question open to discussion is how much of his program has he revealed? It is here that students of the Bible disagree. In the past men who have given their time and thought to the study of the prophecies have been very dogmatic and hence the more conservative students have been disgusted with their "cock-sure" interpretations, and time has proven that many were very foolish indeed.

Hidden Things Revealed

"But because blunders have been made in the past, is that a valid reason that we should not continue to search the Scriptures daily? The conviction is growing upon many that things hidden in the past are now being revealed.

"One of the most striking interpretations given of the future is found in Daniel's explanation of the great image seen by Nebuchadnezzar. We have history to prove that a part of the interpretation was true, and we think that with what is now taking place we can explain the rest of the dream.

Image Represents Countries

"Let us stand in the presence of this great image. The head was of gold, and Daniel told Nebuchadnezzar that the head stood for his kingdom; the arms and breast were of silver, representing the Medo-Persian empire; the belly and thighs were of brass, and as the Grecians conquered the Medo-Persians, so we think this part of the image stands for that empire; the legs were of iron, and the Romans, who conquered the Grecians, may well be described in prophecy as a kingdom of iron; the feet and toes were of iron and part clay, showing they would not unite. With the passing of the old Roman empire came 10 that have mingled in the past, but never united permanently. Daniel declared that in the days of these kings would the God of heaven set up a kingdom that should never be destroyed.

God's Coming Is Seen

"That God is getting ready to set up that kingdom on earth is the conviction of many; that the battle of Armageddon is soon to be fought. The devout Jews in every land have waited long for deliverance and who can tell but what this bloody war will make way for their return to their beloved Jerusalem? Israel's God is the God of today, and if we could wipe from our eyes the blindness of materialism and downright infidelity, we would see the handwriting on the wall, and to many of us it would mean 'weighed and found wanting.' "—Selected by Sister Elliott.

CHICAGO "BURR MISSION" CHALLENGED TO COME OUT IN THE OPEN—SECRET OPPOSITION REBUKED

To the President and Members of the
Burr Mission, 2301 Wentworth Ave Chicago.

Sirs: Your anonymous communication, consisting of marginal comments on an article of mine which appeared in "The Restitution," relating to orthodoxy in general and to DeForrey and his associates in particular, came duly to hand. Not having your name I can not write personally to you. I sincerely hope, if you are as desirous of combating error and spreading truth as you appear to be, you will take advantage of this occasion to do so.

It is most noticeable how you confine yourself to personalities and make no attempt to disprove any of the statement in my contribution to which you so strongly object. I am not impressed, therefore, by your anonymous and dramatic appeal to return to orthodoxy; for the more I study the scriptures, the more I become convinced that "orthodoxy" and the Bible do not agree. Orthodoxy (so-called) can not express much of its teaching in the language of the Bible---not only so, it is guilty of using the very words of scripture to deny the plainest statements of God's Holy Book, and is obliged to coin words and phrases in an endeavor to bolster its untenable position.

Your attempt to take refuge in great scholarship is puerile. I am not aware of your individual ability, so do not comment on it; but I am very certain that "orthodoxy" is unable to claim a monopoly of talent in that respect. I judge it is, generally, more safe to accept the translations and renderings of the eminent scholars who translated and revised the English Bible, than any obscure individual interpretation of the Greek, such as yours or mine.

If you will frankly and fairly, by the use of Biblical English, used as translated in its commonly understood grammatical sense, disprove (or attempt to disprove) the arguments brought forword in my article as being unscriptural, we will welcome your efforts, for we are desirous of getting all the truth we can. Do not be like a Methodist minister, who recently challenged me to debate, and when I wrote accepting on the above conditions, he immediately withdrew! I can not find language strong enough to condemn anyone who will attempt, as you have done, to make a knowledge of original Greek necessary, before a poor sinner can understand God's mind regarding sin and its penalty, and righteousness and its reward. Orthodox denial of John 3:16 in its plain literal English (which no one disputes is a good translation), would make God a liar and the English Bible a farce. For the sake of mortal perishing sinners, I pray you beware!

R. H. JUDD.

THE PERILS OF OUR YOUNG PEOPLE

They increase superabundantly as we approach the last days of this dispensation. This the prophetic word has foretold, "lovers of pleasure and disobedient to parents;" but the fault is not all to be taxed to the young folks; indeed, the parents are greatly at fault in all our country for indulging the boy or girl in every desire for the gratification of their wishes. How can we expect strong men and women in Christ Jesus, if the child is allowed to gratify every prompting of the flesh?

This is a national fault of the home; the fruit of which is seen in the young holdup bandits of our cities. The current has set in so strong for pleasure at any price, and that the "world owes me a living," when in fact the world owes us nothing for which we have not paid an equivalent. Of all the agents leading in the direction of evil is the public dance hall, and the moving picture shows, which are the masterpieces of the enemy in leading the young of this generation in the downward path that leads to perdition.

The dance hall is a worldly pleasure, and its fruits are evil—too many of its votaries go wrong—and he who is a friend of this world is an enemy of God—"ye can not serve God and Mammon."

In the moving picture shows the mind is made familiar with acts of violence, robbery and the like, tending to weaken the moral susceptibilities of its votaries.

The best antidote to the evils of excessive worldly pleasures is the daily reading of the word of God. To the young people of our day who are obedient to the voice of the Spirit of the word, there is a bright prospect that they will enter the kingdom without coming under the dominion of the enemy—death. How good and full of wisdom are the words of the spirit: "Seek now thy creator in the days of thy youth, while the evil days come not, when thou shalt say, I have no pleasure in them."

I will add a few words from the pen of R. R.: " 'My son . . . . receive my words, and hide my commandments with thee' (Prov. 2:1).. Nothing more unpalatable in the way of advice could be uttered in worldly circles. But here and there, there is a responsive ear, in which the words are uttered not in vain. 'My words,' the words of God are received, and embraced, and stored deep down in the inner man: and there they must remain to be effectual for their work, and here they cannot remain without steady renewal in the daily reading of the scriptures The human mind is very leaky, especially to divine ideas; a constant supply is the cure. 'Nothing else will finally satisfy the taste which they generate. They will be an ever living and available power of action. But for this a man must stoutly fight, else this wise policy will be taken out of his hands through chronic oppositions and revolts of the worldly mind, within and without. Having taken the right cue from the spirit's voice, let him close his eyes to the devil's din that would call him in other directions, and go straight on to the heavenly city.' "

GEO. FRANCIS.

KILLING THE PREACHER

Someone has compiled the following rules for killing the preacher. If faithfully practiced we believe they will prove effective—they will kill his influence and ambition, kill him mentally, morally and physically:

Stay away from church, especially on bad days, when you know the crowd will be small.

Stay away from prayer meeting because you know the crowd will be small or someone is on to lead you don't like.

When the sermon is over leave the church in a hurry without speaking a word to the preacher, a word of encouragement.

When you get sick don't let him know it, and then abuse him for not coming to see you.

Never invite him and his family out to dine in your house. They never enjoy a social call.

Pay just as little as you can on his salary, and grumble about that. This makes him feel good.

Never give him anything but the little amount you promise. It would make him think you appreciated him.

Always have a fool excuse to offer when he wants you to do a little work for God.

Don't ever go to see him or his family and then raise old "Billy Cain" because he doesn't come to see you twice a month.

Act as cold and indifferent toward him as you can, and he will think you are dignified.

Sorrow, in some instances, hardens and narrows the mind; but in all well-constituted characters it softens, enriches, ennobles.

THE RESTITUTION

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NOTICE

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EDITORIAL

Think much, talk little, write less.

A good name, like good will, is got by many actions and lost by one.

Repentance without amendment is like continually pumping without stopping the leak.

One thing is certain: The man who sets out to give you a piece of his mind hasn't much to give.

One gains courage by showing himself poor; in that manner one robs poverty of its sharpest sting.

The only man who never makes a mistake is the man who never does anything.—(Theodore Roosevelt.)

Jesus says, "He that believeth and is baptized shall be saved." Some believe, but refuse to be baptized. Therefore, they cannot be saved.

A man must know the Gospel before he can believe it; he must believe it before he can obey it: he must obey it before he can be saved.

Our dear Brother R. A. Daniels writes: "The grim reaper has visited our home and claimed my dear wife." The "king of terrors" shall reign till the return of the King of kings, and Lord of lords." "Come, Lord Jesus, come quickly!" Sister Daniels' obituary later.

A note from Sister Ada Ashute says: "I am sending this card to let you know that we have a new baby girl. She was born January 18, 1916. I pray God will spare her and her two brothers to grow up and serve the Master." Amen.

We lost about fifty subscribers during the past year because we advocated the Sonship of Christ as an essential article of faith (1 John 5:4). We urgently ask faithful brethren to take a kindly and helpful interest in The Restitution this year, and see if they can not get as many new subscribers as our duty to God and fidelity to his word caused us to lose in 1915.

January 20th, Brother Ernest H. Blyth and Miss Leda Grabe, both of Columbus, Ohio, were united in marriage in the Church of God in this city. The church was beautifully decorated, and many brethren, sisters, and friends were present to witness the simple but beautiful ceremony, and to wish them well as they begin their new life. We all pray that they may soon become "heirs together of the grace of life, that their prayers be not hindered" (1 Pet. 3:7).

"The Holy Roman Empire of the German People," an article in this number by Brother W. L. Crowe, is the first of a series our brother proposes to write on prophetic themes. We consider futuristic interpretation of prophecy a whim of the flesh, a figment of the imagination, and are sorry Brother Crowe has woven into his otherwise excellent articles this Catholic speculation. But his articles are of great historic value, and we commend them to the attention of the reader.

We have been away from home considerably this winter, and at this writing we are on our way to Brumfield, Ky., to hold a series of meetings. Readers have doubtless noticed that The Restitution comes out as good when we are absent from home as when we are present. "There is a reason." Sister Hazel Hettinger, a good proofreader, kindly takes charge of The Restitution when we are out of the city. Brother Fred Blyth also renders valuable help. Readers of The Restitution, as well as ourselves, are deeply indebted to this sister and brother for the work they do freely and cheerfully in the interests of our paper.

Robt. G. Ingersoll approved the beatitudes. In his lecture on "What Must I Do to Be Saved?" he quotes, "Blessed are the merciful," "Blessed are the pure in heart," and after each beatitude he exclaims "Good!" He overlooked the fact, as all Universalists and sentimentalists also do, that these "blessings" carry with them an implied malediction; that the light and shadow go together

even here in Christ's beatitudes. Do you demand the "proof"? Well, you shall have it! "Blessed are the merciful, for they shall obtain mercy." What is this but the sunny aspect of the corresponding truth, "Cursed are the unmerciful, for they shall not obtain mercy"? "Blessed are the pure in heart, for they shall see God." Certainly, but then it follows that the impure shall not see God, and consequently are not blessed. To describe one class of men as blessed is to imply that the other classes are excluded from the blessing.

MISQUOTED AND MISUNDERSTOOD SCRIPTURES

Mistakes are often made in quoting and understanding texts of scripture. Many of them are unconsciously made in assuming mere conjectures to be facts; others are plain "mistakes"—mistakes pure and simple. Clergymen of wide reputation often make them; and it is surprising how frequently even brethren and sisters, who ought to know better, fall into such errors. We now give samples of the errors we mean:

That men were forbidden to eat animal food before the flood.

That the serpent was a snake (Gen. 3:1).

That Cain was branded ((Gen. 4:15).

That "the sons of God" were angelic beings ((Gen. 6).

That negroes descended from Canaan, who was cursed by Noah (Gen. 9:25).

That Balaam intended an exclamation in Num. 23:23: "What hath God wrought!"

That Joel gave Sisera "butter" to drink (Judges 4:19; 5:25).

That "fifty thousand and seventy men" were killed at Bethshemesh for looking into the ark (1 Sam. 6:19).

That God charged the angels with folly (Job 4:18).

That wisdom, as personified in Proverbs, refers to Christ.

That "a just man falleth seven times," means that he falls into sin (Prov. 24:16).

That "these little ones which believe in me," were literal children (Matt. 18:6, 10, 14).

That Jesus was the last person John ever baptized (Luke 3:21).

That Jesus meant little children by "lambs" (John 21:15).

That Paul preached a long-continued discourse in Troas (Acts 20:7).

That "baptism for the dead" alludes to anything but exposure to death by persecution on embracing the gospel (1 Cor. 15).

That "conversation" in Phil. 3:20, and elsewhere means discourse.

That "touch not, taste not, handle not," is the apostle's interdict (Col. 2:21).

That "abstain from all appearance of evil" means keep from what may appear evil, though it is not.

That "providing for his own house" is "a pocket edition of selfishness" (1 Tim. 5:4).

That Paul speaks of dividing asunder soul from spirit (Heb. 4:12).

That Enoch, from whom Jude quotes, was a book, divinely inspired, but which unfortunately (?) has been "lost" from the inspired canon.

From Brother Adams we learn that the new hymn books are on the press, and will soon be ready for delivery. This book is by far the most complete collection of suitable songs and hymns which the Church of God has ever had. Much credit is due Brother Adams and the Nebraska Committee, and also to Sister Goss, of Cleveland, for their untiring labors in compiling the material for this hymnal, as well as the work of getting the funds collected for the expense of printing, electrotypes, etc. The book is not published for profit and will be sold practically at cost, and the plates will be preserved for future editions. A price will be named by the time books are ready for shipment. Several have not yet sent in the money for their pledges to the printing fund. This is now needed to take care of the cost of binding, shipping, etc. Twenty or thirty more pledges ($2.00 each) are needed to complete the work.

COMMUNICATIONS

Dear Brother Huggins: The tears flowed fast today as I read Sister Wince's letter, "Suffering, Working and Toiling," in The Restitution.

Sister Fry's question, "Does it pay to send papers to others?" has so often come to me. I have talked to strangers, have sent them papers, tracts, booklets without number, have passed on in my work and have never heard from them again. I have tried in broken tones to tell the gospel story, and have felt a heartache to know if any one cares. My greatest comfort has been in this promise and command: "In the morning sow thy seed, and at eve hold not thy hand; for he who knows the sower's need a bounteous recompense will send."

It is Sister Fry's blessed privilege to know that at least some of her seed has grown, and let us hope will bring forth a hundred fold in the harvest time. Paul may plant and Apollos water, but God alone can give the increase. I am glad that my faith in God's promises never wavers.

Brother, wait a little longer:
Let his love cast out all fear:
Let your faith in him grow stronger,
As redemption time draws near.

Yes, by all means let us continue to send out the paper, talk, write and give out tracts if by all means we may save some.

In these days of war and turmoil we may be sure that God has not forgotten the world, but is working out his purposes. He is using the madness of men to carry out his plans. Let us watch and be faithful.

Yours in hope,
J. J. BRONSON.

Peaceful and harmonious relations in human society, the blessings of friendship and the joys of affection can be the share only of him who can govern his feelings instead of allowing his feelings to govern him.

Nightly rest and daily bread, the ordinary use of our limbs and senses and understanding, are gifts which admit of no comparison with any other: yet, because almost every man we meet possesses these, we leave them out of our enumeration of blessings.

OBITUARY

John McClelland was born in Clinton county, Indiana, January 30, 1835, and died in Kokomo, Indiana, January 21, 1916, aged 80 years, 11 months and 21 days.

He was united in marriage to Naomi Hornaday November 12, 1857. To this union was born eight children, five of whom with his wife have preceded him in death. He leaves to mourn his loss three daughters, Mrs. Martha Blessing, Mrs. Effie Stanbro, Mrs. Rena Mann, and one adopted daughter, Mrs. Nellie Hines, all of Kokomo, Indiana; and besides these, nine grandchildren, eight great-grandchildren, and many other relatives and friends.

He became a member of the Church of God at Hillisburg many years ago and continued a faithful adherent to the faith till death, looking for the coming of Christ, the resurrection of the dead, and for the reward of the righteous. "Asleep in Jesus, blessed sleep."—By his children.

Funeral services were held from the M. E. Church in Seircleville, Indiana, at 9:30 A. M., January 24, 1916, conducted by the writer, and Brother McClelland was laid to rest in the nearby cemetery.

D. E. VAN VACTOR.

EVANGELIST REPORT FOR DECEMBER

Sermons

Plainview, 5th	1
Holbrook, 6th-26th	26
Palmer, 30th-31st	3
Total	30

Expense

Holbrook, rent of hall, fuel and light	$15.00
Holbrook to Palmer	3.26
Dinner	.25
Total	$18.51

Money Received

Holbrook	$25.00
Palmer	27.00
Total	$52.00
Salary	$70.00
Expense	18.51
Total	$88.51

To be applied on order, $52.00.

Remarks

After spending Thanksgiving with the new church north of Holbrook, we came to town preparatory to going to Mansfield. But the brethren thought some in Holbrook wanted to hear the truth, so Brother Wilson hired a hall, and we started meetings on the 6th. The house was well filled for the first half of the meetings, then came the practice for the Christmas holidays, and the attendance dropped off. The interest was good, and we believe the seed sown will germinate and bring forth fruit. Several seemed about ready to take a stand for the right. But why did they hesitate? God alone can tell. That is one of the strange experiences we have. They seem just as much interested and just as near ready as those who start, yet they held back. Is it some hidden cause? Sometimes we see two stalks of corn start and both look healthy and grow alike for a while, and then one seems to stop growing, while the other goes on to maturity. Some unseen enemy has gotten at the vitals and checked the growth. So it may be with those who hear the Gospel. Something without or within prevents further growth.

We are now at home for a few days' rest after having been away since before Thanksgiving. We spent all the holidays away from home. One good brother out in the State sent a fine goose all ready for roasting, which was greatly appreciated by those who were at home; another good brother sent some of the substantial to help prepare the Christmas dinner. So after all the table was not bare. How these little tokens bind us together! How much they mean! They look small of themselves, but they speak volumes. God bless all for good cheer and help in spreading the blessed truth.

ALMUS ADAMS, Evangelist.

LEADING IN PRAYER

By Auntie Wince

Many a time young persons feel troubled when it becomes their duty to lead in prayer, whether it be in family worship, Young People's Meeting, Sunday School, Prayer Meeting, or in the general congregation at church; not from any desire to shirk what, in their inmost hearts, they consider a real privilege and a sacred part of Christian life, but from the fear that their addresses to God may not be such as will help others to lift their souls upward.

They want to have not only this power, but the power also to prevail with God that their prayers may be heard and answered. They want the annoying, disturbing thoughts of what others may think of their prayers from a literary or oratorical standpoint, to be shut out, and to be alone, as it were, with God, confident, sure and restful.

To gain this power they must not only wrestle at home in private prayer with God, and be sure that their relationship with the Father has not been broken by the committal of wilful sin, but they must know beforehand what the lesson for the day is to be, and make due preparation that their prayer may accord with the lesson. Jesus taught his disciples how to pray. He gave them a pattern whereby they were to fashion their prayers. This pattern we are to follow. No one goes to a king, or to any great man with no definite idea of what he wants, or how he is to present his petition. He would be but a poor trembling stammerer were he to do such a thing, and would most certainly be sent, unrewarded, away. Men, in such case, know what they are going to ask for, and study how to ask, before they go, and if their petitions are for others as well as for themselves, the added names carry added weight. If it is not proper to go to any earthly king with a petition without making special preparation it is certainly not right to go to God without. It may seem very strange to be told that you must study for your prayer, but that is the only way whereby you can come to God with confidence, and without any annoying thoughts or fear of those who are listening.

Great men never speak to an audience without preparation. Their "words have weight with others" for this very reason. Then why should men not study to pray as well as to speak? One man said, "God puts no premium on slovenliness. You need God's help if you have done your best to make yourself ready for his service. You have no right to ask his help if you have neglected preparatory thought and prayer."

Make outline plans for your prayers. If any one is sick note the fact. Do not forget those who are in trouble, and ever and always keep the great need of the unsaved in your heart. "Turn the lesson of the day into a prayer"—"a real prayer, addressed to God." It will have "its effect and its reward."

Study the Psalms; commit the prayerful ones to memory. Note the prayers of Moses, of Isaiah, of Jeremiah, of Daniel. Pray for your nation. Pray for the putting down of all evil, and above all else, pray for the coming of Jesus, that God's kingdom may come and his will be done on earth as it is done in heaven.

And dear, preaching brethren, do not, I beg of you, call upon your young people to pray, without telling them some days before that you are going to do so. The sudden shock, the rapid rush of blood to the head, that will be almost certain to follow your unwise action, will unfit them for the sacred service, even if time for reverent thought and preparation were not needed.

TAKES COURAGE TO SAY THIS

"In all too many homes the spirit of invalidism is a household goddess at whose shrine each member of the family does devotion," says Dr. R. S. Carroll, in an article in the Scientific Monthly.

The productiveness of tens of thousands of American homes, the writer asserts, is being dissipated through the humoring of the self-centered, sympathy-craving, wilful and unnecessary invalids. Isn't this the first time anyone has had the courage to criticise the professional "shut-ins?"

The drain these exacting invalids make on the family purse is not their only sin. Their greatest crime is the slavery they impose on the daughters and sisters who carry the trays, fill the hot water bags, strain the orange juice, hunt up the drafts, administer the alcohol rubs, smooth the wrinkles out of the sheets, and so on every five minutes all day.

And this "economic and spiritual waste" persists in great measure because many doctors find these invalids a most reliable source of revenue, at the cost of no anxiety to themselves.

The number of these wilful shut-ins would be reduced to the minimum in a month if all physicians were honest and brave enough to speak the truth, as Dr. Carroll has done."—Selected.

GOOD ENOUGH

"Do you think you can support my daughter in the style to which she has become accustomed?"

"No, sir, but I think I can support her in the style to which her mother had to become accustomed when she got married."—Selected.

Equable life makes an old person a comfort to himself an example of healthful prudence to his friends.

AMBITION

That life is a poor one which is without ambition—which has no object to work for, no height to strive to reach. A person may be good and kind-hearted while willing to live in idle ignorance and let the world go on growing in wealth and wisdom without his taking an active part and interest in its onward movements—he may be good, but most certainly he is dull of mind and sluggish of body. No individual destitute of ambition will make his mark in the world. He will come and go; few will note his coming and few will grieve at his going. Ambition it is that gives men the energy and the will and the determination to accomplish great things.

A good wife is the most faithful and constant companion a man can possibly have by his side while performing the journey of life. When a woman loves she loves with a double-distilled devotedness. Her love is as deep as the ocean, as strong as a hempen halter. She will not change, except it is in a very strong fit of jealousy, and even then her love lingers as if loath to depart, like evening twilight at the windows of the west.

CHARITY

True charity is the sweetest and most attractive of qualities. It smooths away the angles and rubs off the roughness and diminishes the friction of life. It adds grace to daily courtesies and makes burdens easier to be borne. The loving heart is the strong heart. The generous hand is the hand to cling to when the path is difficult. There is room for the exercise of charity everywhere—in business, in society and in the church; but first and chiefest is the need for it at home, where it is the salt which keeps all things sweet, the aroma which makes every hour charming, and the divine light which shines star-like through all gloom and depression.

REDEEM THE TIME

We are enjoined in Eph. 5:15, 16, to walk circumspectly, not as fools, but as wise men, redeeming the time, because the days are evil. To redeem time is to improve it. What have we done in the year that is past to redeem the time? We take so little note of time and it slips by so swiftly that we are hardly aware of its flight. A day, a month, or even a year, does not seem much to us unless we think of it seriously. But what is of more value than time? Time and life—what a combination for good if well employed! How can we best redeem the time? I think Paul helps to answer this question in Gal. 6:2, where he says: "Bear ye one another's burdens, and so fulfill the law of Christ." But someone may say: "I have more than I feel able to bear without trying to help someone else." But Christ does not mean for you to be thus burdened, dear one. He says: "Cast thy burden upon the Lord and he shall sustain thee" (Ps. 55:22). So you are carefree to do what your hands find to do. Another text, this time by the Great Teacher himself, in Luke 10:27, says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself;" and Jesus adds: "This do, and thou shalt live."

This text is an epitome of the gospel; so full and complete is it that if obeyed in the spirit and the letter it is all that is necessary to produce a perfect Christian. It brings us to the ideal Paul had in mind in Eph. 4:13, where we all come into the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. We are in this blessed state when "we hence forth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, we may grow up into him in all things, which is the head even Christ." We all want to be like this, a grand Christian man or woman, not a pigmy or dwarf. I know of no better way to redeem the time than to living up to these texts. Let us "sow to ourselves in righteousness and reap in judgment; break up our fallow ground, for it is time to seek the Lord till he come and rain righteousness upon us (Hosea 10:12).

Beloved ones, do we realize that the time is short? I Cor. 7:29 says: "But this I say, brethren, the time is short," and Rom. 11:12 warns us that "the night is far spent, and the day is at hand: therefore cast off the works of darkness, and put on the armor of light." Let us begin this year with renewed consecration to God; let us be workers together with him. Then we can point our fellow-men to "the true light that lighteth every man that cometh into the world." Nothing else is worth while. We are living in the time of the Laodicean church. The church is haughty and self-satisfied, boasting that she is rich and hath need of nothing. But God says she is wretched, and poor, and blind, and naked. Do you recognize the picture in today's church? O what a miserable plight to be in! Let us watch lest we grow lukewarm, for God will not tolerate that condition in his people. Let us anoint our eyes with the eye salve of his word and buy of him "gold tried by the fire." Let us repent of our shortcomings, and pray that our "sins be blotted out when the times of refreshing shall come from the presence of the Lord." Lord, help us to redeem the time.

ALICE B. CURTIS.

Persevere in whatever calling you adopt. Your progress may be slow and results seemingly meager; but that is no reason for growing faint-hearted. Remember how the little brook persistently winds its way to the river and the river to the ocean—both reach their destination.

Every man who succeeds inclines to ascribe all the credit to his own ability shrewdness, industry; but when he fails he lays the blame wholly upon others, upon circumstances, upon fate.

One must fall in love with duty in order to do one's duty with content. Such love is passionless. Duty gives neither kisses nor caresses.

He that cannot forgive others breaks the bridge over which he must pass himself, for every man has need to be forgiven.

GOSSIPS

The idle levy a very heavy tax upon the industrious when by frivolous visitations they rob them of their time. Such persons beg their daily happiness from door to door as beggars their daily bread, and, like them, sometimes meet with a rebuff. A mere gossip ought not to wonder if we evince signs that we are tired of him, seeing that we are indebted for the honor of his visit solely to his being tired of himself. He sits at home until he has accumulated an insupportable load of ennui, and then he sallies forth to distribute it amongst all his acquaintances.

"There is not," says one of these wiseacres, "there is not in the New Testament any recognition of the New Testament Canon." Yet Peter intimates that after his "decease" his epistles would pass down through generations, and would "stir up" the minds and keep in the memories of believers his teaching—that the ywould have them "always in remembrance" (II Pet. 1:13, 14, 15). And in chapter 3, verses 15 and 16, he says that "all" of Paul's epistles were in the New Testament Canon, with "other Scriptures." O ye wise men, see how foolish God has made your wisdom (I Cor. 1:20)!

Give a boy tools, and let him find out for himself whether he has any mechanical taste or not. Do not discourage him, as parents are apt to do, by saying, "Oh, it is of no use for you to try to do anything with tools! I never had any taste that way, and of course you have not." If a boy finds he can make a few articles with his hand it tends to make him rely on himself; and the planning that is necessary for the execution of the work is a discipline and an education of great value to him.

To give much and expect little is one secret of good fellowship. Love will never be constrained; it melts away under the least touch of tyranny. The best beloved is he who gladly pours out the wealth of his affection without measure or comparison—who trusts his friend and feels grateful for his love and confidence, but who exacts nothing.

As it is the manly man who wins and satisfies a good woman, so it is the womanly woman who pleases and retains the desirable man. She need not be soft or silly, or weak or nervous—she may be strong, vigorous, resolute, and brave; but, whatever she is, she must be womanly in order to please.

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PREACHING THE TRUTH

A Narrative Reciting the Experiences of a Believer Preaching "The Truth As It Is in Jesus"

William Brown

The Blacksmith Questions Mr. Hamilton

Ladies and Gentlemen: Mr. Hamilton speaks of my contentions as "heresies," so I suppose I am, in his opinion, a heretic. Well, I find that history informs us that all who have contended faithfully for the "truth" in every age have been considered "heretics" by those who know not the truth, and the doctrines they preached were called "heresies," by the religious leaders of their day. Stephen was stoned to death for heresy, and the Apostle Paul confessed before the Roman Governor "that after the way which **they call heresy** so worship I the God of my fathers, **believing all things which are written in the law and in the prophets.**" If to believe all things that are written in the law and the prophets is heresy, then I am glad to take my stand with Paul and plead guilty to the charge. Calling me a "heretic," however, does not prove that the righteous go to heaven at death; and I want to call the attention of this audience to the fact, that my opponent has utterly failed to produce a single passage of scripture which can reasonably be said to prove that the righteous go to heaven at death. Before I get through I intend to prove beyond the shadow of a doubt that this doctrine is absolutely false, and that to accept it is to reject the Bible. I ask you also to notice that my opponent has departed from the subject, and has used a great deal of his time questioning me about "the soul." I am just as well satisfied, however, that he has done this, for the doctrine of "the immortality of the soul" which he believes, is at the root of all religious misconception. This doctrine is the great dividing line between truth and error. You cannot enter the domain of religious truth until you cross this line and leave this doctrine behind you. My opponent in his closing remarks tells us it must be true, because so many believe it and he mentions the Hindoos, Chinese, Mohammedans and even the Greek philosophers Socrates and Plato, etc. Well, all I can say about this is, that unless he can find some more reliable witnesses his case is sure to be thrown out of the court of common reason. Who would care to have a question which involves eternity submitted to the vote of heathen idolaters who bow down to the stock of a tree and worship the work of their own hands? What means had they of knowing the truth about immortality or the future reward? They had no revelation from God: and they could not of themselves penetrate beyond the boundary line of human experience. One by one they went down in death; also their fathers, mothers, sisters and brothers; they buried them or sacrificed them to their gods of wood or stone and then they saw them no more; none returned from the great abyss of death to tell them what was there. **And so their testimony, like all merely human testimony on this matter, is worthless.** We thank God that he has given us a book which tells us whence we came, what we are, and whither we go. **To this book, the Bible, let us appeal.**

Mr. Stephanus then proceeded to question Mr. Hamilton.

Mr. Stephanus: Mr. Hamilton, can you tell me of a single instance recorded in the Bible of one going to heaven at death?

Mr. Hamilton: What about Enoch and Elijah?

Mr. Stephanus: Did they die?

Mr. Hamilton: No, they were translated, so the Bible says.

Mr. S.: Exactly, and the fact that they were taken from the earth alive and in full bodily form does not prove that those who die go to heaven. I repeat my question, Can you tell me of a single instance in the Bible of one going to heaven at death?

Mr. H.: What about Christ?

Mr. S.: Did Christ go to heaven at death?

Mr. H.: He went there after he arose from the grave.

Mr. S.: Then it was after his resurrection that he ascended to heaven?

Mr. H.: Certainly, after his resurrection.

Mr. S.: Did he go to heaven in bodily form?

Mr. H.: Yes, in bodily form, his disciples saw him ascend.

Mr. S.: Is this the way you contend that men go to heaven at death?

Mr. H.: No, only their souls go there; their bodies remain in the grave until the resurrection at the last day.

Mr. S.: Exactly; and what I want to know is this: there are a great many deaths recorded in the scriptures, many of them righteous men and prophets; can you tell me of one single instance where one of those who died expressed the hope or expectation of going to heaven when he died, or do you know of a single instance where the Bible speaks of them as being in heaven after they died?

Mr. H.: Well, no. We are not told so, and in fact I do not think the "grand secret" is ever revealed to us until, as Lord Tennyson expresses it, "we have crossed the bar."

Mr. S.: Then it is a secret that is not revealed until after death?

Mr. H.: I am inclined to think so.

Mr. S.: In view of the fact that you are still alive, how did you come to know this grand secret so well that you were willing to enter into a debate on the subject?

Mr. H.: I have every confidence in the truth of the faith I hold. While there may not be any definite statements in the scriptures which express our belief in so many words, yet there are guide posts along the way that point in that right direction, and which indicate the course we should take, and though "now we see through a glass darkly," the time will come when we shall see face to face."

Mr. S.: That is a sad admission. It is equal to saying. I may be right, but I am not sure. I would commend to you the exhortation of Peter, who said: "We have also a more sure word of prophecy, whereunto ye do well to take heed as unto a light that shineth in a dark place, until the day dawn and the day star arise in your heart" (2 Pet. 1:19). Mr. Hamilton, what is your honest belief with regard to all the righteous dead of past ages and those also who have died in our day?"

Mr. H.: I believe they are in that happy state pictured in Rev. 14:1-3, in which it speaks of them as being in heaven playing upon harps, and singing the new songs.

Mr. S.: Are you not aware that this is a picture illustrating events that are still future?

Mr. H.: I prefer to consider it as a literal statement.

Mr. S.: You commit yourself to considerable absurdity. In the first place you will remember that when John saw this vision he was on the isle called Patmos (Rev. 1:9), and island in the Aegean Sea; and it says he saw a lamb with 144,000 on Mount Zion. Now Mount Zion is in Jerusalem, which at this time was a heap of ruins in possession of the Romans. Now if you consider this statement in Rev. 14:1-3 as a literal statement, then you commit yourself to the belief that John, from a remote island in the Aegean Sea, saw in Jerusalem, some hundreds of miles away, a lamb with 144,000 standing on a hill in that ruined city. Mr. Hamilton, do you believe this in its literal sense? And I would also like to know if you think the four beasts mentioned were literal beasts, and if the harps of this multitude were attuned and their voices lifted in song to the brute creation?

Mr. H.: Well, you put it rather strongly. I had not considered it quite so literally as that.

Mr. S.: Just another point. If the righteous are in heaven playing on harps, they must have bodies, seeing that fingers are required to play a harp. Now you said a little while ago that it was only "the soul" that went to heaven; and by "the soul" you mean something that is "immaterial, without body or parts." How do you explain this?

Mr. H.: That is easily explained. Paul says in 1 Cor. 15:38: "But God giveth it a body as it hath pleased him."

Mr. S.: Then you think the soul enters a new body when it gets to heaven?

Mr. H.: Yes.

Mr. S.: Do you believe in the resurrection and judgment to take place at the last day (John 5:28; 6:39, 40)?

Mr. H.: I do.

Mr. S.: What is to be raised?

Mr. H.: The body.

Mr. S.: Can the body live without the soul?

Mr. H.: Certainly not.

Mr. S.: When this great day arrives and the body is raised from the dead, and the soul in heaven has already taken up its residence in another body, you will have two bodies for one soul. How is this difficulty to be adjusted?

Mr. H.: I refuse to answer.

Mr. S.: Very well; we will not press you on that point, as we appreciate your difficulty. I would like to ask you, however, what the resurrection and judgment are for. What purpose do they serve in God's eternal plan?

Mr. H.: It is the time when God takes account of his servants to see how they have served him, and to divide the sheep from the goats, and reward the righteous and punish the wicked.

Mr. S.: But this has already been done, if your theory be true. The righteous are in heaven and the wicked in hell. The "Westminster Confession of Faith," which is the statement of faith accepted by the Presbyterians states that the souls of the righteous at death do immediately pass into glory, and on the other hand the souls of the wicked go into a state of torment. Here then, according to this theory, there are millions of souls in heaven enjoying its bliss, and other millions of souls suffering the tortures of hell. Are these souls to be brought back from heaven and from hell to stand before the bar of justice and mercy?

Mr. H.: As far as I can see they must stand before the Judge at the last day.

Mr. S.: What for?

Mr. H.: To be judged.

Mr. S.: Judged! After they have been condemned or approved?

Mr. H.: I must admit it looks incongruous.

Mr. S.: It is worse than that; it is a reflection upon God's wisdom. It would appear as if God, after the righteous had been basking in pleasure for ages and the wicked had been writhing in torture for an equal period, had become apprehensive that a mistake might have been made, and that some who were in hell should have been in heaven and vice versa, and so he brings them all together again for judgment. I say it is a reflection on an all-wise God which no true believer would entertain for a moment. Mr. Hamilton, have you ever considered the case of Hezekiah?

Mr. H.: Yes, I am quite familiar with his history; he was one of the best of Judah's kings.

Mr. S.: I want to read to you the recommendation which the word of God gives him. It is found in 2nd Chron. 31:21 as follows: "And in every work that he began in the service of the house of God, and in the commandments, to seek his God, he **did it with all his heart and prospered."** Now if this heaven-going theory is true, don't you think that a man like Hezekiah would be sure to know it?

Mr. H.: No doubt he did.

Mr. S.: Why then, when he came to death's door, did he weep and lament and pray to the Lord, and when the Lord answered his prayer and added fifteen years to his life why did he bless and praise him? Was he glad because the Lord kept him out of heaven for fifteen years more?

Mr. H.: Well, it does seem strange, but then we are all timid in the face of death.

Mr. S.: Have you ever noticed the reason Hezekiah gives for not wanting to die?

Mr. S.: It was not timidity or uncertainty. On the contrary he knew exactly where he would go at death and what state he would be in. He expressed it in the following words: "Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the **pit of corruption;** for thou hast cast all my sins behind my back. For the grave can not praise thee, death can not celebrate thee, they that go down into the pit **can not hope for thy truth.** The living, the living, he shall praise thee as I do on this day" (Isa. 38:17-19). So you see it was because he knew that death would place him in the pit of corruption and beyond the power to praise and serve the Lord that he lamented at the thought of death. Mr. Hamilton, do you still think that Hezekiah expected to go to heaven?

Mr. H.: It does not appear so.

Mr. S.: There was another great king of Israel who is referred to in the scriptures as a man after God's own heart (Acts 13:22). Have you considered his case?

Mr. H.: You refer to David.

Mr. S.: Yes. What became of him at death?

Mr. H.: I suppose he received the reward of the righteous.

Mr. S.: Have you ever read Acts 2:34?

Mr. H.: I can not recollect. I suppose I must have read it sometime.

Mr. S.: It states distinctly that **David did not** ascend to heaven. and the 29th verse tells us that he is both dead and buried." Have you ever considered the 11th chapter of Hebrews?"

Mr. H.: Oh, yes. Many times.

Mr. S.: What do you find there with regard to the reward of the righteous?

Mr. H.: I have not noticed so much about the reward, but have always considered it a grand dissertation on faith.

Mr. S.: Are you aware that the 39th and 40th verses tell us plainly that they died in the faith, and did not receive the promised reward, that they must wait until a future day when all will be rewarded together?

Mr. H.: I had not noticed that.

Mr. S.: Have you ever read John 3:16?

Mr. H.: Yes. I have preached dozens of sermons from that text.

Mr. S.: What about John 3:13?

Mr. H.: Let me see; why, I don't seem to remember it.

Mr. S.: The next time you preach from John 3:16 I would advise you to extend your vision just three verses above and read the context in the 13th verse. In conclusion I have one or two questions on the soul. Do you really believe the soul is immortal?

Mr. H.: With all my heart.

Mr. S.: What is an immortal soul?

Mr. H.: An indestructible, imperishable, never-dying entity.

Mr. S.: Is your belief based upon the testimony of scripture?

Mr. H.: Yes, the scriptures speak often about the soul.

Mr. S.: About an **immortal soul?** Can you give me a single passage that speaks about an immortal soul?

Mr. H.: Well, I don't know that the words "immortal soul" are used; but still the soul must be immortal, otherwise man would disappear altogether.

Mr. S.: If I produce from the word of God passages of scripture which prove that the soul is destructible, perishable and subject to death, will you accept the fact that man is mortal and unconscious in death?

Mr. H.: You would have great difficulty in proving that.

Mr. Stephanus then addressed the audience.

Ladies and Gentlemen: I have a few moments left, and I want to call your attention to the fact that my opponent has utterly failed to produce a single testimony from the Bible to show that the righteous go to heaven at death, or to prove that other point which he has brought up, that the soul is immortal. Now the following facts have been brought out in this discussion:

1. There is no record of any of the righteous having gone to heaven at death.

2. It is positively stated concerning one righteous man (David) that he did not go to heaven. And concerning the righteous of past ages, that they did not receive their reward as yet

3. It is stated in the new testament that no **man hath ascended to heaven.**

4. There is not a promise of heaven to the righteous in all the Bible.

5. The only argument advanced to support the doctrine of the immortality of the soul is that the soul must be immortal, an assertion without proof.

And now in closing I have the following facts for your consideration:

1. **The soul is not immortal,** because it is spoken of as being destroyed (Ezekiel 22:27; Acts 3:23), of dying (Psa. 78:50, Job 7:15), of being saved from the grave (Psa. 49:16, Isa. 38:17).

2. **The righteous do not go to heaven at death,** because, in the first place, there is no passage of scripture which says so; and in the second place it is distinctly stated that "the righteous are to be recompensed in the earth" (Prov. 11:31); that they are to inherit the earth (Matt. 5:5); that they are to dwell in the earth forever (Psa. 37: 22, 29); that they are to reign on the earth (Rev. 5:10).

There is much more that might be said, but I think the subject has been sufficiently discussed, and I am sure that those who have eyes to see and ears to hear will recognize the fact that the things we have contended for are the true teaching of the holy men of old who wrote the scriptures by the power of God. (Time called.)

MANAEN, THE FOSTER SON OF HEROD THE GREAT

By S. Roxana Wince

The Acts of the Apostles is a wonderful story book. If we had never read it I think we would not lay it down, once we had commenced it, until we came to the closing verse of the last chapter. But some of its stories, fascinating as they are, no one seems ever to have unraveled and retold either for children or grownups. That of Manaen is one of these. Acts 13:1 says he was "brought up with Herod the Tetrarch," that was Herod Antipas, the son of Herod the Great, the latter being the wicked Idumean or Edomite king of the Jews, who murdered Marianne, his beautiful Asmonean wife; her brother Aristotulus, the high priest; her grandfather, her father and uncle, his own sons, his friends, his subjects and the innocent babes of Bethlehem.

Who would have thought that the foster son of such a man would ever become a teacher of the religion of Jesus, one of the founders of a prominent church, and one among those chosen of the Lord to lay dedicating hands on Paul and Barnabas? But somehow the gospel found him and set him to preaching for the very Christ whom Herod had sought to slay.

Herod Antipas and his brother Archelaus were sons of the same mother, Malthace, a Samaritan, and were brought up at home with their foster brother, Manaen, and their half brother, Herod Philip II., son of the infamous Egyptian Queen, Cleopatra, but the two first named were afterward sent to Rome to be educated, says Smith's Bible Dictionary. Jamieson, Fausset and Brown say that Antipas and Manaen were "brought up with a certain private person at Rome," and refer to Josephus as authority. Joanna, the wife of Chuza, Herod's steward, was a follower of Jesus, and ministered to him of her substance, and it is thought that the nobleman or courtier whose son Jesus healed also belonged to Herod's household. Did Joanna, did the courtier, have anything to do with teaching Manaen about Jesus? We can only guess.

We find him at Antioch, a town on the river Crontes, in the northwestern part of Syria. Barnabas too was there, and Simeon that was called Niger and Lucius of Cyrene, the latter a kinsman, and an after helper of Paul. Of Simeon and Manaen no mention outside of this 14th chapter of Acts is made.

The disciples who had been scattered by the persecution that followed the death of Stephen had traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but the Jews. But others, "men of Cyprus and Cyrene," when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. "And the hand of the Lord was with them, and a great number believed and turned unto the Lord" (Acts 12:19-27) (Simeon and Manaen coming probably from Cyprus or Cyrene). And that is how the church at Anticoh was founded.

Barnabas was not there at the first, but the church at Jerusalem, hearing about the wonderful work that was being done, sent him forth, "who when he came and had seen the grace of God, was glad. * * * For he was a good man and full of the holy spirit and of faith, and much people were added unto the Lord." This was the same Barnabas who took Paul to the church at Jerusalem and told them the story of his miraculous conversion, and now he wanted Paul, and set out to hunt him up. And when he had found him he brought him to Antioch. "And it came to pass that a whole year they assembled themselves with the church and taught much people."

And Simeon and Lucius and Manaen, "as they ministered to the Lord and fasted, the holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.' And when they had fasted and prayed, and laid their hands on them, they sent them away."

How little Herod thought when he adopted the little Manaen that he would be one of the number who would set about preparing the cabinet for the coming kingdom of that baby king of the Jews whom he supposed he had put out of the way forever.

No wonder the Lord laughs and has in derision the rulers who set themselves against him. In vain may they break his bands asunder and cast away his cords from them. He will set his son upon his holy hill of Zion. I glory in the story of Manaen for this very reason.

CULTIVATE THE SPIRIT OF FORGIVENESS

"Then came Peter to him and said, Lord, how oft shalt my brother sin against me and I forgive him? Till seven times?" (Matt. 18.21)

If you ask an intelligent Roman Catholic why their church teaches so many things not authorized by the scriptures asually they will quote 2 Thess. 2:15: "Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or our epistle." In Rom. 6:17; 2 Tim. 1:13; Jude 3, Paul makes clear what he means by "traditions." Our Lord was continually having trouble with the scribes and the pharisees respecting the "traditions of the elders." His disciples were often influenced by this.

In Amos 1:3 we read: "Thus saith the Lord, for three transgressions of Damascus, and for four, I will not turn away the punishment thereof." The traditions, or rather the opinion of the elders, determined that this text meant "That three offenses are to be remitted, but not the fourth." Peter being influenced by the judgment of many of the doctors of the law, puts the three and four together and asks whether he must forgive "till seven times." This attitude of heart and mind is that of the fleshly mind. We often hear brethren say: "I forgive, but can not forget." In other words, their forgiveness has "a string attached to it," ready to renew estrangement at the slightest supposed slight or provocation. Notice our Lord's answer to Peter: "I say not unto thee, Until seven times but until seventy times seven." Our Lord means by this nothing less than that we should forgive a brother or sister an indefinite number of times.

Read carefully Luke 17:1-5. Our Lord knew and intimated how much sin and scandal is occasioned by a severe, quarrelsome temper in his brethren. Jesus realized that this spirit would not only stir up the corrupt fleshly mind of those with whom they contend, but would lead others to think meanly of a profession which has so little efficacy to soften and sweeten the temper of those who maintain it.

Read Matt. 6:12, 14, 15; 18:15-35. Our Lord's disciples recognized the beauty of this arrangement, but how could they comply with the conduct required and prescribed by this rule. Notice we are required to forgive all those who do not repent (change their mind); we are to pray for them and to wait for an opportunity of doing them good; but our friendly intercourse with such as have been evidently injurious and obstinately (self-willed) persist in their evil attitude, and our confidence in them, or esteem of their character, must necessarily be in some measure interrupted. Read Matt. 5:43-48; Rom. 12:14-21.

Some people are so constituted that insult and ignominy affects them but little; this proceeds from a callous and indifferent temperament. People of this disposition are usually cold, phlegmatic, stoical, insensible alike to kindness or unkindness. But not so with the brethren of Christ. The truth softens, mellows and refines our natures and dispositions. Peter says so: "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature" (character or disposition). Paul expresses this same thought: "For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." Again in Rom. 8:9: Paul says: "If any man have not the spirit of Christ he is none of his."

Peter knew Christ probably better than any other man; listen to what he says: "Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." Beloved, there are scenes in the life of Jesus that arrest and hold my attention as though spellbound. At the climax of his own terrible woe and sufferings, forsaken by his loved and trusted brethren, forsaken apparently by his own loving Father; prostrate, nude, his limbs and arms extended upon that cruel cross; the shout of fiendish delight of his false traducers and murderers; the cruel nails piercing those hands that blessed so many, and those weary feet that trod the winepress of God's wrath alone—amid all this his faltering voice mingles with the shout of his murderers: "Father, forgive them, for they know not what they do."

Beloved, your nature and feelings, my sensibility to pain, can never equal the tender sensibilities of his holy mind and disposition; he especially was keenly sensible to ingratitude and injury, whether this was manifested in the malice, of undisguised enmity or the treachery of trusted friendship. Have we this wonderful mind of Christ? Can we forgive and forget? Notice his first thought after rising from the dead is of those who had a few hours before basely forsook him and fled when he most needed their love and sympathy: "Go tell my brethren"—what? "Tell his disciples and Peter that he goeth before you unto Galilee." And in that room, gathered together in fear of the Jews "came Jesus and stood in their midst, and said unto them, Peace be unto you." * * * Then were the disciples glad when they saw the Lord."

There is one character I dearly love in the Old Testament, and that is Joseph, the type in so many ways of Jesus. Read the account of how he forgave his brethren and wept over them, but there lurked a sting in his greeting to his brethren "Whom ye sold into Egypt." Jesus nowhere reminds his disciples of their lack of loyalty to him; all is forgiven. He forgives and blesses them. Glorious benediction, "Peace be unto you."

Beloved, make this year our best year. I have resolved to harbor no resentful thought, indulge in no bitter recrimination, not to surrender my mind to any sullen fretfulness. I will endeavor to cultivate the law of kindness in my heart. Beloved, let you and I strive to put the best construction on the failings of our brethren—yes, in fine, everybody. Do as our Sisters' Aid Society intends to do: Make no injurious comments on the frailties of others, no unkind and uncharitable insinuations, remembering the scriptural injunction, "Consider thyself, lest thou also be tempted." When inclined or disposed to cherish an unforgiving spirit toward another, think—if thy God had retained his anger for ever, where wouldst thou have been? If he, the Infinite One, who might have spurned thee for ever from his presence, in oblivion and death, hath had patience with thee and forgiven thee all; wilt thou, dear brother or sister, on account of some petty grievance, which thy calmer moments while in prayer, in secret alone with God, would pronounce unworthy of a thought, indulge in the look of cold estrangement, the unrelenting word or unforgiving deed? "If any man have a quarrel against any, even as Christ forgave you, so also do ye."

GEORGE B. ALLDRIDGE.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

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EDITORIAL

We are sorry to report that Brother Chas. P. Graham died in Wapella, Ill., January 19, 1916.

There are few things which contribute so largely alike to the happiness and success of each individual and to the welfare of the community as for men and women to pursue excellence in their work for its own sake, and find in that excellence a pleasure which recompenses them for all the toil they have undergone.

Paul, the "great scholar" Paul, "expounded and testified the kingdom of God, and persuaded them concerning Jesus, both out of the law of Moses, and out of the prophets" at Rome for two whole years in his own hired house, and he did it with "all confidence"! (Acts xxiii:23, 30, 31). How could he preach the kingdom and Jesus "out of the law of Moses, and out of the prophets" "with all confidence" unless he had "all confidence" in their writings? Those writings wherein Paul had "all confidence," our Higher Critics have no confidence in at all!

Through one who believes Jesus is Joseph's son, we are informed that he has come to share the conviction of "great scholars," that is, he now doubts the authenticity and inspiration of many parts of the Old Testament. On the other hand Paul says he believed "all things which are written in the law and in the prophets" (Acts xxiv:14). "All things." This from the apostle Paul, and he an "educated gentleman," too!

THE IMAGINATION OF THE YOUNG

Not only or chiefly for intellectual progress should the imagination of the young be strengthened, but for moral growth. The child should be trained to think more about others and less about himself, to imagine the physical condition, the state of mind, and the feelings of another, to put himself in his place, and as far as possible to enter into his individuality. In this way sympathy is created, and the desire to do him good and not evil springs up. No crusade against selfishness can be half so effective as this.

THE SACREDNESS OF A PROMISE

One of the most important precepts to be gravely and solemnly urged upon the consideration of the young is the sacredness of a promise. There are persons who would shrink in horror from the charge of habitual untruthfulness who yet do not hesitate to break any pledge which they may make when it comes in conflict with the selfish desire of the hour. That they disregarded it in a fit of anger is put forth as a grave and befitting excuse by those who should be ashamed of so childish a plea. The early training which produces no better fruit than this case needs have been sadly defective. Let parents and teachers look to it that strict integrity with regard to this keystone of moral excellence be carefully enforced by line upon line and precept upon precept, and, better still, by example upon example.

WHY I BELIEVE IN SICKNESS AND TROUBLE

Not because I want to, but because I have to. Because I believe in quinine, which isn't half so sweet as sugar, but is a much better febrifuge. Because I don't believe that an athlete can train for a Marathon race on ice cream and soda and fudge. Because I don't believe that pickle and cake are good muscle-builders for the tennis and basket ball girl. Because I believe that the greatest victory of the Revolutionary war was Valley Forge. I believe in the strengthening discipline of sickness and trouble because men don't go to a rose garden to look for ship timber. I believe that Napoleon was defeated by his succession of victories while Wellington was victorious through his many defeats. Because I believe that America was discovered while a starving navigator was being turned away from palace doors under the smarting scourge of scientific geographers. Because I believe a man who never had an ache never had a pleasure. Because a horse that is allowed to feed himself from the bin and have the run of the pasture never wins a race. Because I believe in the old Arab proverb, "All sunshine makes the desert." Because a snow-fed river lasts through the summer drouth. Because Jacob saw a vision that all the world still looks at, when his head was pillowed on a stone in the desert. Because David learned to govern Egypt in the cave of Adullam, and Joseph learned high statecraft in an Egyptian prison. Because people who get everything they want and get it easy, die crying for the moon. Because I believe in this "world ye shall have tribulation."—Selected.

A NEW YEAR'S SERMON

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1).

We have reached the close of another year. Many persons look back and are not satisfied, and they say, "Well, we will turn over a new leaf." and they honestly are anxious to accept the brighter hope, and to have the better joy. To such I wish to speak of three things you ought not to do; and of three things that, by the grace of God, you ought to do.

I. The Three Things You Ought Not to Do

1. Never study astronomy without a telescope. Look at the stars just as they are on a clear night, and view the heavens by day, and you will get a very false idea of the sky. You will think some of the stars revolve around the earth, and that the earth is the center of the universe. And why? Because you look with unaided eyes. **The eye needs the telescope.**

Men talk of God who know nothing about him. They look at him through human eyes. The Book of God is the Christian's telescope. Then, at the beginning of the year make it your resolve, **"I will read the Bible."** "I'll look at God and Jesus Christ through his Word."

2. Never trust in wishing. A great many people think they are free from sin, because they say, "Now we are going to lead a new life." An old Italian proverb says, "The road to hell is paved with good wishes." Railroad trains are not run by wishing. Young man, you say, "I'll get to the kingdom of heaven." Where is your power? "Oh," you say, "I'm a man of intellect; a man of will; and when I make up my mind, I'll do it." You'll be just like a piece of thistle-down in a cyclone. What you want is the help of the Lord Jesus Christ; the power of a living, personal Redeemer, and the gospel, "the power of God unto salvation" (Rom. 1:16).

3. When going up a mountain, never be your own guide. A great many young men do not want their father's or mother's advice; nor the minister's advice. They can paddle their own canoe. With them all wisdom dwells. Yet has anyone ever seen tomorrow? Then take him for your guide who knows the path. "You have not gone this way before." Christ knows the destiny of the universe. He knows the end from the beginning.

II. Three Things You Ought to Do

1. Seek first to obtain the pearl of great price. In the East some Mohammedans wear a green turban; it is a mark of great honor; it shows that they have been to Mecca. People say, "Look! look at that man, he has been to Mecca!" But we do not want to go to Mecca, but to the cross of Christ, that people may say, "Look! look at that man who has been to the cross!" Neapolitans say, "See Naples and die!" We say to you today, "See Jesus Christ and die—die to sin forever."

2. Be sure you have a place of refuge. If a storm is brewing out on the Atlantic you will see the vessels making for a harbor, and the harbor will be crowded. They have a place to go to. If you have no place to go to, you are like a ship out on the Atlantic. Jesus Christ is a shelter in the time of storm. "He is a hiding place from the wind, a covert from the tempest."

3. Have a place to live in. The young man says he has had plenty of home life. But you need a place where you can live for ever and ever. The child lives in its mother's arms; the bough lives in the oak; the branch lives in the vine, and the soul lives in Christ.

COMMUNICATIONS

Someone has asked through the paper whether they can fellowship in the breaking of bread with a sister who plays for dances. I do not see what Bible authority they would have to disfellowship her, and the Bible must be our guide. I can not find where the Bible forbids dancing, neither do I think it encourages it. I find where it admonishes us to "keep ourselves unspotted from the world." "Come out from among them, and be ye separate." Are we looking for the coming of the Lord? If so, we should always try to do that which will be pleasing to him. If we have any doubt in our minds as to whether a certain thing is wrong or not, let us be on the safe side and deny ourselves the pleasures of this world rather than displease the Father. He has done so much for us; I do not think we half realize what he does do and will do for his children who live close to his commandments. In the case of destroying Sodom, only think for the sake of ten righteous people he would have spared that wicked city; but when the ten righteous could not be found, and he must destroy the city, he called out the ones who were worthy of protection.

Brothers and sisters, let us strive every day of our lives to live close to God, and in these last evil days he will watch over and care for us. Let us never neglect meeting with the brethren, either in a church capacity or in a social way, for we are always built up and strengthened by doing so. Let us put aside the little hindrances that keep us away from the house of God, for all temporal things will soon pass away.

If the sister under discussion is playing for dances because she feels it is necessary to supply temporal needs, let us hope that some other way may open up so that she will not have to do it. And in the meantime that she will not let it interfere with her Christian duties, and that the brethren of her church give her a helping hand rather than disfellowship her.

MARY KNOWLES.

HOW ARE THE DEAD RAISED UP?

I wish to suggest a few thoughts on resurrection and future life in the hope that they may be useful to the brethren. I am alone in the truth here, and it is with a keen sense of regret that I notice how the brethren are divided on the question of resurrection.

There must be many others who, like myself, are seeking to learn the truth, and are finding it difficult to decide just where truth lies on a subject of which we have so few details. It is not my intention to advocate any theory, but rather to examine some of the thoughts presented by others, compare them with what is written in the Bible, and leave the reader to form his own conclusions.

"How are the dead raised up, and with what body do they come" (1 Cor. 15:35)? To ask this question in doubt and unbelief is foolish, as it then shows doubt of the powers of God; on the other hand, to ask it with a sincere desire to learn the testimony of the scriptures on this subject may be wise and useful.

What is man? If we can find the time to answer this question it may help us to learn how man is reformed and his identity preserved after he has returned to the dust. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7). In the formation of man we have—

First: A divine plan on record (Gen. 1:26).

Second: A divine workmanship.

Third: A model in the person of God himself.

Fourth: Dust of the ground.

Fifth: The breath of life coming from the fountain of life—that is, God (Psa. 36:9).

These things were all united in the person of Adam. He stood upon his feet a living man. This applies to men in general. What about the individual; where does personal identity come in?

My thoughts on this question are that personality and identity are the result of two causes: First, a variation of the divine plan. No two people are exactly alike. There is also a difference of the use we make of the God given powers in the development of character. Over the latter only have we any control.

In support of my idea that God has a special design for each individual man, I call attention to the following examples:

Isaac; Samuel; Samson; Isaiah; Jeremiah, John the Baptist; Jesus Christ.

I submit that the special physical and mental qualities with which these men were endowed were not accidental; on the contrary, they were the result of divine design, and in each case the design adapted them for the special purpose they were to fulfill.

In the case of Christ (Ps. 139:15): "My substance was not hid from thee when I was made in secret and curiously wrought in the lower parts of the earth. Thine eyes did see my substance, yet being imperfect, and in thy book all my members were written which in continuance were fashioned, when as yet there was none of them." Here we have absolute proof that the identity of Christ was on record before he was formed. That this record would preserve his identity at birth and at resurrection. He could not be mistaken for another man.

What is true of Christ is true of all his people, even down to the smallest detail. Even the hairs of our head are numbered.

The second means of identification is the use men make of their God-given powers in the development of character. This record supplements the original divine design; and these two records constitute individual identity.

I now take a step forward in my subject when I state that these records become physical. When Christ was born in Bethlehem and grew to manhood his character developed and grew with him. Not only were his actions recorded in heaven, but they were recorded in his physical being. Character makes or mars the physical man; and none can hide its records, try how they will.

Actions repeated become habit; habit continued becomes character; and character writes its record in the flesh, whether we will or not.

We have, then, two sets of records: one the physical man on earth, the other recorded in God's book in heaven. The first is weak, subject to decay and death; the second is safe in God's keeping.

I will now endeavor to illustrate my thoughts of personal identity by reference to the graphophone. One great mark of personality is the human voice. Let us suppose that Gladstone had spoken into the receiver of a graphophone; it would now be possible to reproduce Gladstone's voice—not some other voice, but **Gladstone's voice**, in which would be preserved his identity, or rather one item of his identity. This was made possible by the record which has been preserved. If all the records were destroyed it would no longer be possible to reproduce the voice, unless someone was skillful enough to reproduce from memory every line and tracing on the original record.

If so much can be done by man, can we doubt the power of God to reproduce the individual man and preserve his identity?

Form

I now present a few thoughts about form. Growing in the forest, we call it a tree; felled and cut into lengths, we call it logs; at the mill it becomes timber; in the hands of the carpenter it becomes a box, a table or a boat. In each case the name attaches to the form, and not to the material.

In the case of man dust of the ground in the hands of the Divine Workman becomes Adam; not because it is dust, but because it has assumed that special form. By "form" I understand not only the outward appearance, but all that marvelous mechanism of the human organism that excited David's wonder when he exclaimed: "We are fearfully and wonderfully made."

Material

My next thought is that identity does not attach to material; if it did it would change many times during an ordinary life. The material that once was part of man may change, and in course of time become part of vegetable or animal life, while the man is still alive, without the change affecting his identity in the least.

Life

We are now ready to consider life. There is only one source of life, that is God; and though life may be manifested through many organisms, there is only one kind of life. The life we possess now and eternal life does not differ in kind, but rather in duration. We know that our present possession of life will end, but look forward to time when we shall live again to die no more.

Death

We may define death as loss of life. It is the nature of all organisms when life is lost to return to the original unorganized state. Man is no exception to this rule. His breath goeth forth, he returns to his dust. I therefore conclude that when man's form is dissolved and returned to dust the man is non-existent.

Believing thus, how important the question, "If a man die shall he live again?" Now that the dead are raised up (live again), Moses, Job, David, Peter, Paul, and, greatest of all, Jesus Christ, teach, and teach in language that can not be misunderstood. This fact is the basis of our hope and the means by which God purposes to fulfill those great and precious promises. Peter tells us that it is by those we are to be made partakers of the divine nature.

Character and Nature

Here I wish to say a few words about character and nature. These terms are often confused and used interchangeably. By "nature" I understand those qualities bestowed on us by pro-creation and birth as distinguished from a certain line of conduct which, persisted in, becomes habitual and is known as "character."

Men differ very widely in character, but all have the same nature; the good and the evil alike grow old and die. No line of conduct, no matter how noble, will prevent the hair growing gray, the step feeble. It is our mortal nature, and leads to the grave.

In the gospel God has revealed his purpose to bestow on man a divine nature. My studies of the scriptures have convinced me that the development of a pure and noble character is an indispensable pre-requisite to endless life. Such a character can only be the result of faith in and obedience to the gospel. First, by the remission of the sins that are past. second, by a life of patient continuance in well doing, culminating in a resurrection to glory, honor and immortality.

Character can not be bestowed on an individual by a divine act. In contrast to this, we know that in a moment, in the twinkling of an eye, we can be changed from the mortal to the divine nature (1 Cor. 15).

Then, pure in character and deathless in nature, the saints take the kingdom and possess the kingdom for ever, even for ever and ever.

Brothers and sisters of the Church of G what records are we writing in our daily lives? are they such that we can meet our Lord with joy and not be ashamed at his coming? God grant that it may be so. JOHN PARKER.

"THE HOPE OF ISRAEL"

In company with Sisters Lang and Huggins we called recently at the home of Mrs. Waffle, in Cleveland. She denied, during the conversation in the afternoon, all faith and hope in the Abrahamic and Davidic covenants. We addressed a letter to her a few days later, and as it deals with some of the vital aspects of the gospel, we pass it on to the readers of The Restitution:

Dear Mrs. Waffle:

I am sending you this letter to thank you for the privilege and pleasure of calling at your home last Wednesday afternoon. When anyone asks me for a reason of my hope I always feel it is my duty to give the same "in meekness and fear" (1 Pet. 3:15). "The servant of the Lord must not strive," says Paul; "but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (2 Tim. 2:24, 25). It was made quite evident to me by my first interview with you that you breathe the spirit of benevolence and humanity toward man, and of reverence, subjection and devotion toward God. I can not think, therefore, that you will be displeased if I approach you again in an effort to instruct you in meekness and in prayerful endeavor to get you to "acknowledge the truth."

At the meeting in your home last Wednesday it was developed by reiterated affirmations that you were hoping for one thing, and I another. Now as there is only "one hope" offered in the gospel (Eph. 4:4), one or both of us must be wrong—both can not be right. The matter is so vital as to jeopardize our salvation, and therefore we should give it serious, deliberate, sober thought and study. Accepting Mrs. Bailey as a competent exponent of your views, if I did not grossly misunderstand her, you believe that the covenant God made with Abraham, and also the covenant he made with David, belong only to these patriarchs and their natural descendants, the Jews; **they have no application either to us or to Christ.** Now I am bold to say that if the word of God means what it says, and is to be believed at all, both these covenants belong to Christ and his brethren. In speaking of his "kinsman according to the flesh," who certainly were literal Jews, Paul says: "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, **and the promises**" (Rom. 9:3, 4). Were these "covenants" and "promises" exclusively for his "kinsman according to the flesh?" Were they for the Jews only? Are they intended for the Gentiles, and offered to them in the gospel? As an apostle of the Gentiles (Rom. 11:13), Paul is peculiarly fitted to answer these questions. Listen now to him in language specifically addressed to the Gentiles: "Ye being in times past Gentiles in the flesh. * * * At that time ye were **without Christ**, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, **having no hope, and without God in the world**; but now * * *" (Eph. 2:11-13).

In this scripture the apostle Paul, who was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews" (Phil 3:5), distinctly says that the same "covenants" and "promises" which were made to his "kinsman according to the flesh" are offered to the Gentiles. You must see from the apostle's language here, Mrs. Waffle, that "the Gentiles are made **fellow-heirs**, and of the **same** body, and partakers of his promise in Christ by the gospel" (Eph. 3:6). If then we are aliens from the "wealth" that is "common" to Israel (for this is the meaning of the word "commonwealth"), and if we are strangers to the "covenants of promise" which God has made to Israel, we are in an unfortunate predicament indeed. If we choose Israel's "covenants" and "promises," make them ours, we become "partakers of his promise in Christ by the gospel;" if we reject them, say they belong to the Jews and not to us, we make ourselves "aliens" to the one and "strangers" to the other; and the result is we are left in the world without the gospel, covenants, promises, hope. Christ and God! We must make our choice. God help us to choose wisely!

The hope of the gospel springs out of the covenants made by God with Abraham and David, and which was renewed in promise to the prophets, and fully elaborated by Christ and his apostles over twenty centuries ago. You understand that these covenants were limited to Abraham and David themselves; at the most they do not extend beyond their own descendants. You call them "Jewish" and "temporary" covenants; and you regard them as entirely distinct from the gospel. But God affirms that his covenants and commandments are good for "a thousand generations" Deut. 7:9). It has been pointed out explicitly by inspiration that the law of Moses did not fulfill the Abrahamic covenant. (Rom. 4:13, 14; Gal. 3: 14, 17, 18). And Paul, who says there is the "one hope of our calling" (Eph. 4:4), says that his hope was Israelitish: "I stand and am judged for the hope of the promise made of God unto the fathers" (Acts 26:6). In the seventh verse he identifies his hope with the hope of the twelve tribes. Do you say this was the Jewish hope, not Paul's? Then listen to him as he clanks his chains and declares: **"For the hope of Israel I am bound with this chain"** (Acts 28:20). If there is only "one hope," and Paul had the "hope of Israel," I ask you, **Did Paul have the right hope?** Since he wore chains "for the hope of Israel," was not Israel's hope his hope? Was not then "the hope laid up in heaven, whereof ye have heard in the word of the truth of the gospel (Col. 1:5) the hope of Israel?"

Along with Paul I place the Hebrews as eminent Christians. They were called to the "great salvation, spoken by the Lord" (Heb. 2:3), and were "holy brethren, partakers of the heavenly calling" (Heb. 3:1). Paul prays that the great shepherd of the sheep might make them "perfect in every good work to do his will (Heb. 13:21). In the 11th chapter of Hebrews, dating from Abel (verse 4), and including all believers in the intervening ages, Paul speaks of the ancients seeing the promises of God afar off, and "were persuaded of them, and embraced them" (verse 13). They suffered the reproach of Christ (verse 26), and obtained a good report through faith (verse 39). **"They desired a heavenly country; wherefore God is not ashamed to be called their God, for he hath prepared for them a city"** (verse 16). Now seriously a few questions: Do you expect a **greater** salvation than "the great salvation?" Are we believers holier than "holy brethren?" Do we have a more heavenly calling than "the heavenly calling?" Are we promised a **more** heavenly country than "a heavenly country?" Are we promised something **better** than "the hope of Israel?" Then show me your covenants and promises for your hope. Your theory requires you to throw away God's covenants and promises made to Abraham and David; you say they do not apply to you; you confess you are an alien and stranger to them, and yet instead of being without Christ, hope and God in the world, as Paul emphatically avers, you claim to have Christ, hope and God in a superlative degree! Abraham, "the father of all them that believe" (Rom. 4:11), and therefore your father faithwise if you are a believer, even him you discredit and subordinate for yourself and his other children. Is this a becoming way for children to treat their father? "If ye were the children of Abraham ye would do the works of Abraham" (John 8:39). We must have Abrahamic faith and Abrahamic works. And in order that our faith may repose on what God promised Abraham, "When God made promise to Abraham," says Paul, "because he could swear by no greater, he sware by himself" (Heb. 6:13). Now if you are willing to believe God on oath let us listen: "Wherein God, willing more abundantly to show unto the heirs of promise, the immotability of his counsel, confirmed it by an oath" (Heb. 6:17). Why? "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul both sure and steadfast, and which entereth to that within the veil; whither the forerunner is for us entered, even Jesus" (Heb. 6:17-20).

From this reading it appears that what is written concerning Abraham is applicable to us (Rom. 4:23, 24); that Isaac and Jacob, as well as ourselves, are "heirs of the promise," **"heirs with him of the same promise"** (Heb. 11:9), that the Abrahamic promise is a "strong consolation" for us; that believers have "fled" to this oathbound covenant: that they have taken "refuge" in it, and have laid hold upon "the hope set before them" therein; that "the hope" of this covenant is the "anchor" to which the souls of believers are tied; and that it is "sure and steadfast" in this world of doubt and uncertainty! Mrs. Waffle, are you an heir of this promise? Do you get "strong consolation" out of this Abrahamic covenant? Have you "fled" to it as a haven of "refuge" in this stormy life? Have you "laid hold of the hope" it offers? Is it the anchor of your soul? It is "sure and steadfast," and we exhort you to "embrace" it at once (Heb. 11:13). If ever you become interested in God's covenants and promises; if ever you become desirous of learning what they are, what they promise, and how you can become an "heir of promise," and have the hope, Christ and God they offer, my humble assistance can always be had for the asking.

Praying God with much entreaty that you may be "blessed with faithful Abraham" (Gal. 3:9) by becoming "an heir according to the promise" (v. 29),

Yours in the Abrahamic covenant,
ROBERT G. HUGGINS.

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"THE HOLY ROMAN EMPIRE OF THE GERMAN PEOPLE"

Concluded

In these centuries the German-Roman caesar or kaiser was the civil or temporal head of the empire, and the pope the spiritual head, and both claimed to rule by divine right as God's appointed vicars in the Kingdom of God on earth. Rome became Zion and the seat of God's throne, and pope and emperor wielded the rod of iron with all authority over heaven, earth, hell and purgatory. The people were permitted to kiss the pope's big toe in fullfilment of the second Psalm. "Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are they that put their trust in him" (the pope).

In this empire it was as impossible to think of a Christian in the empire who was outside the church, at it was to think of a Frenchman outside the French people. All born in the empire were born into the church; character counted for nothing.

From 896, to 904, nine popes were set up and deposed by Roman Lords for self-interest, amidst furious struggles and bloodshed. Otto III deposed the pope for refusing to swear allegiance to the emperor, and set up another, his cousin Bruno, by the force of his armies. He then set up his own seat of government at Rome, which caused neglect of the home government, which later caused revolt and division in the government. He died at Rome before his schemes to make Rome the center of power were completed. By 1,000 A. D. many Slavs were added to the empire, such as the Poles, Bohemians, Hungarians, Serbs and some Russians.

Under Henry III. of the German-Roman empire three popes all claimed supremacy as vicars of Christ at the same time. Henry deposed all three and during his reign filled the papal chair four times with German popes. In 1073, Pope Gregory VII. gave his whole energy to making the papacy the head of the empire above the emperors, to which he said the empire should be subject, body and soul, as to God's vicar and representative in all the earth with a church court to which all dignitaries were amenable for trial. This court consisted of arch-bishops, arch-deacons and chief-priests. They all had power to impose fines and penalties in penances and money indemnities, and with all power to punish, expel or to destroy heretics.

Like the Chinese emperor, both the Roman emperor and the pope claimed their "seat in the sun," as a man child of heaven by divine right (Rev. 12). The papacy was modeled in every part of its organization as a perfect image of the Roman government. Hence since the beast of (Rev. 13) represents a confederation of nations under monarchial rule, "the image of this beast" must be a similar federation under monarchial principles; hence the papacy perfectly fills the prophecy of the two horned beast or false prophet, although their future revival is predicted (Rev. 13:11-18; 19:20).

Their popes and emperors not only blasphemed God, and exalted themselves above all that is called god, but also caused millions who would not worship this beast-image to be put to death, and also allowed no buying or selling without the images of men and beasts were engraved (Rev. 13:15-17, Kings 10:14). (Read our tract on "the Mark of the Beast.")

In the 9th and 10th centuries there were three imposing figures: The German emperor of the west, the eastern emperor at Byzantium, now Constantinople, and the pope at Rome. The Holy Roman empire centered in German for the "blood and iron" power of militarism, and in Rome for its religious head and source of unity. Otto I. had succeeded in uniting many of the German states in one vast empire, and this restored empire, composed of nations of a dozen different languages, continued as a united federation of nations until 1100 A. D. With Pope Gregory VII., or Hildebrand, in A. D. 1077, began the most blasphemous claims of popes, as "supreme Lord of the Universe," "Vicar of Christ," "Lord, God, the Pope," etc., which his successors till the 14th century endeavored to magnify.

It was Pope Gregory VII., who published an anathema against any layman receiving any bishopric from any one but the pope. Henry IV., emperor of Germany, and of the Roman empire of Germany and of the Roman empire, opposed the pope, and the result was the pope absolved all his subjects from allegiance to the emperor, and his influence was so great that the emperor would have lost his empire had he not made a pilgrimage to Canossa, where the pope was in 1077, with his army, where he was forced to do penance by fasting and standing barefooted in the cold, outside the pope's residence, for three days.

From this incident we learn of the power the popes attained over a superstitious people, and what Bismarck meant when he declared, "Be sure we shall not go to Canossa."

Under Frederick the I., 1150 to 1190 A. D., was added to the German empire in 1230, and is now the head of the empire.

In 1254 Germany and Italy broke up partnership, and by 1400 A. D. the Roman empire had ceased to exist only as to Germany, from which Italy, England and France had become separated, and the union between the popes and emperors had become dissolved. (Hence if this was the end of the two horned beast, its revival with pope and emperor again on the head of the beast empire is future. Rev. 19:20). The empire now was no longer called Roman or Holy, but only German. See West's Hist. p. 95.

Between 1254 and 1273, or for 19 years, this old empire had broken up into over 300 separate states, some republics and some monarchies. These 19 years are called "the great interregnum" or "the reign of fist law" or anarchy, during which time there was neither King, emperor, or order in Germany. (Is this when the beast went into the bottomless pit? Rev. 17). No successful attempt at revival or union was made for 600 years.

Wm. I., of Prussia, in 1861, bent his whole energies toward reviving and reuniting these petty states, in which he found an able assistant in his iron chancellor, Bismark. By unscrupulous and daring policy, Bismark overrode all laws and authorities but his own will, and by craft and deceit, under his "blood and iron" policy, he banished without trial those suspected of treason or lack of sympathy with his plans, and deliberately planned the Danish war of 1864, and the six week's war with Austria in 1866, and the France-Prussia war of 1870, because he saw in these wars the hope of building up a strong military machine, and through outside enemies to organize and to unite all the German states into one empire, and now all eligible males, over 20 were forced to take three years in the military training. Other nations now adopted this plan, and thus began a burden of taxation, and a loss of time and of useful labor, that must sometime be thrown off or bankrupt these nations.

England is almost a democracy, while Germany is as autocratic as Russia. To criticize the emperor ever so lightly meant to land the offender in prison for lese majesty. In 1898 there were 70 German editors in prison for socialistic utterances. Bismark at first tried to break down the pope's power, but fear of the new Red spectre of socialism caused him to retreat and to restore the priest's salaries, in order to unite the monarchial principles of the pope with his own iron policy, to silence the voice of the socialistic agitators, and to banish this nightmare of monarchs and militarists from the empire. Germany had become the seat of evolution, higher criticism, socialism, scepticism and of military despotising but, as a salve to soothe the socialists, many socialistic reforms were adopted, yet the power of empire was due to organization, co-operation, paternalism and monarchial rule, rather than to individualism or personal liberty.

In the great work successfully carried out of uniting all these clay and iron states (Dan. 2), the Germans feel that they have demonstrated their England and France were again subjected to the Roman empire, and the pope was the supreme horn on the beast until the 14th century. Prussia fitness to restore the old "Holy Roman empire of Germany" and then to resurrect this old world empire (Rev. 17).

W. B. CROWE.

ARE WE PUNISHED BY OUR SINS, AS WELL AS FOR THEM?

"For Godliness is great gain; having the promise of the life that now is, and that which is to come."

Christianity in practice, and in final outcome, exemplifies the great God-wrought law of nature—the survival of the fittest. Those who claim the discovery of that law, misapply it. It is not the strongest that survive, but the most useful. The sheep has no defence against the wolf; yet the useful sheep has survived the vicious wolf; the cattle, horse and ass, the lion, tiger and leopard; the domestic fowl, the hawk and eagle, and the useful grains, fruits and vegetables; the useless weeds, thorns and thistles.

It is true the survival of the modest but useful against the strong and useless, is due to the intervention and supervision of man's higher intelligence. It was designed of the Creator that he should perform this part; such is his mission on earth (Gen. 1:26, 2:17-18). The Creator has, however, reserved to himself the supervision of the law, in its application to mankind, and has so arranged that it shall operate to eliminate the morally degenerate, whether a nation, race or family, and that the morally fit shall ultimately survive.

Although at times "grievous wolves (Matt. 10:16, Acts 20:29) "beasts" (Rev. 13:7) and "horns" (Dan. 7:25), have rent and scattered the fittest of the flock, yet ultimately as in nature the useful, although seemingly the weakest, shall survive. The great Shepherd of the sheep, that leader of the flock—the Lamb of God— although crucified, shall in the end, triumph over organized cruelty and wrong, and the fittest shall survive into the Kingdom of God (Rev. 20:4, 21:7).

It is in a measure through the operation of this law that godliness is profitable in this life. Christianity for example, forbids excesses and immorality. It is well known that excesses and the forbidden vices lead to physical degeneracy. Our bodies, it teaches, are as it were "temples of the living God," and we must do nothing which will defile these temples; otherwise "If any man defile the temple of God, him will God destroy; for the temple of God is Holy, which temple ye are. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (Cor. 10:31). Education, knowledge and wisdom, which teach how to so live as to prolong life, and retain health, are a part of the ritual of Christianity, and other Bible teachings, temperance, chastity, sobriety, patience and industry, contributing as they do to physical and mental vigor and longevity, are essential Christian virtues, while revellings, intemperance, lust, anger, malice, jealousy and envying, vices which tend to shorten life, and produce unhappiness, are condemned and forbidden. It is plainly stated that those who indulge in such passions, shall not inherit the Kingdom of God.

To illustrate: Christianity forbids the liquor habit. "Drunkards," it says, "shall not inherit the

Kingdom of God." and wine drinking, (they knew nothing of whisky, rum, brandy, beer, etc., in those days,) is condemned. It is plain, therefore, that no one can be a consistent Christian and indulge an appetite for such things.

The use of intoxicating liquors is forbidden because it leads to moral and physical degeneracy, while its distributing places, saloons and public houses, are hot beds and resting places of sin and crime, and the resorts of criminals. Its fruits are sin, crime, misery, wretchedness, poverty and death. For the reason nature, ever alert to preserve the race and eliminate the degenerate and unfit, sets about the destruction of those who drink, even pursuing their offspring through the law of heredity to the third and fourth generation (Exo. 20:5), until there is either reformation, or the family becomes extinct. Thus the lives of upwards of sixty thousand drunkards are sacrificed to the drink habit each year in this country, who pass a way into forgotten graves, like the drunken princess of Babylon, to "sleep a perpetual sleep and not wake" (Jer. 51:39, 57).

Nature in the enforcement of her laws, is ruthless. If the hand is put into the fire, it will be burned regardless of the rank and condition of the owner. So in her effort to destroy the degenerate, she lays her hand heavily on the moderate drinker also, who in far greater numbers than those whose deaths are directly traceable to alcoholism, find early graves through its influence.

The experience of the great Mutual Life of New York, covering a period of twenty years, for example, shows that the expectancy of life of the total abstainer, to be 23 per cent longer than that of the moderate drinker. As no insurance company will take risks on habitual drunkards, these comparisons are between the moderate drinker and the total abstainer only. The experience of the Scepter Life Assurance Society of Scotland, covering the period from 1884 to 1905, shows the death rate of moderate drinkers to be 79, as against 55 for the total abstainers.

The expectance of life of saloon keepers, bar keepers and other associated with the liquor traffic, is of the lowest—so low indeed, that life insurance companies refuse the risk, or if taken at all, it is for a shorter term, and at a higher premium. The expectancy of life of ministers of the gospel on the other hand, is of the longest.

The average expectancy of life in Christian countries is between 30 and 40 years, while that of the society of Quakers, noted for their temperance and moderation, is upwards of 50 years.

What more eloquent and convincing testimony is needed to show the profitableness of Christianity, which forbids the habit; and nature views the moderate drinker as well as the drunkard, as degenerate, and unfit, and seeks to eliminate him in order that the fittest may survive. Nor does it stop with the drinker himself, but his progeny, if begotten under the habit, comes into life handicapped with physical, mental and moral degeneracy. What a world of misery also, the drink habit entails. The eminent Mr. Gladstone, rightly said that it fills more graves, and brings more misery on the world than war, pestilence and famine combined. Tell me, are not those that indulge this habit justly punished by their sin?

Secondly: The tobacco habit is a twin brother of the liquor habit. The weed was unknown in Bible days; otherwise "tobacco drunkards" would undoubtedly have been included in the same category with alcholism, and forbidden the Kingdom. It will require a powerful stretch of the imagination to discover anything to the glory of God in its use. We cannot imagine the Lord Jesus Christ with a cigar, pipe or a quid of tobacco in his mouth. It is a vice, a companion of evil and evil-doers. Did you ever notice that the cartoonist usually depicts the saloon habitue or grafting politician, and others of that stripe, with hugh cigars in their mouth cocked at an angle of 45 degrees? It is a twin of the saloon, and the use of it is immoral and degenerating.

That it is an evil, leading to physical, mental and moral degeneracy, is evident, because nature seeks to eliminate those who practice it. So marked are its effects, especially on the young, that some states forbid the sale of cigarettes by law.

While no comparative statistics are available showing the effects of tobacco on length of life, such as those supplied by the life insurance companies regarding the use of intoxicating liquor; yet there is abundant evidence that its use is also a slow but sure method of committing suicide. The experience of the U. S. Government surgeons in examining candidates for enlistment in the army for the Spanish-American war, clearly proves this. Large numbers of young men who were tobacco users, were rejected because the habit had made them physically unfit to stand the hardships of the service. The British surgeons had a like experience in examining applicants for enlistment, for the Boer war. The children of habitual tobacco users usually lack mental, physical and moral strength.

A Christian being forbidden this habit, escapes the diseases which it entails and consequently enjoys a longer, happier and cleaner life. Who can deny but the indulgence of this vice brings its just punishments?

Thirdly: The social evil is vigorously denounced by the Bible, and is particularly abhorred of nature, which afflicts those who indulge it with filthy, terrible health, and life destroying venereal diseases. The indulgence also saps the fountain of life, weakening the body to the attacks of the germs of disease, bringing hundreds of thousands to untimely graves. Thus again nature strives to eliminate the unfit, while the Christian, who refrains from this evil, escapes the penalty, and proves that "godliness is gain."

"Adulterers, whoremongers, fornicators and abusers of themselves with mankind," says Christianity, "shall not inherit the Kingdom of God." Again the question comes: Can anyone deny that those who indulge in these sins are punished by them?

Fourthly: Many other evil doings and forbidden practices, which lead away from the Kingdom of God, to that "perpetual sleep" from which there is no awakening, such as murder, theft, the inordinate desire for wealth and coveteousness, forbidden of Christianity, are intimately associated with the drink habit, the tobacco habit, or the social evil. By far the greater number of murders are traceable either to the saloon or the social evil. Thefts, covetousness, inordinate desire for wealth, are inspired by an inordinate desire for gain, to consume on these fleshy lusts. Anger also, with malice, jealousy, envying and other evil passion, are propagated from the same root, all tending to destroy health and happiness and shorten life.

These are some of the negatives, or the "thou shalt nots" of the Christian's Guide, the Bible, forbidden in love by the Father, for the profit of his children, to insure length of days and greater happiness in this world.

"My son, forget not my law, but let thine heart keep my commandments, for length of days and long life and peace they shall add to thee" (Prov. 3, 1, 2).

STERLING P. GROVES.

THE EVOLUTION OF THE GOSPEL

Jehovah's purpose, as revealed in the gospel, has been covered through traditions that have been handed down since the beginning of the race. In every covenant made with the fathers we see plainly stated that the promise is to the one whom God named "the seed." This selection began with the two sons, Cain and Abel. Each was required to bring an offering through which righteousness would be counted. The history of this transaction plainly shows that Jehovah required a sacrifice in which the animal became the covenant victim. This pointed to the slain lamb, the seed of the woman, or Christ, whom Paul said: Is our passover slain for us.

It was the blood or the death of this victim that could count righteousness to the one offering the sacrifice. Righteousness is not the result of a well ordered moral life, but is an honor counted to us by Jehovah because of our faith in his plan of salvation. To Abel the offering of a sacrifice was faith in what he had been taught by the Lord. Paul states in Heb. 11:4, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead is yet spoken of." Thus we see that Abel was counted righteous because of his faithful obedience. He spoke of the promise to the seed of the woman through the sacrifice he offered. Paul in writing to the Roman church says: "Abraham believed God, and it was counted to him for righteousness. David describeth the blessedness of the man unto whom God imputed righteousness without works, saying, 'Blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord will not impute sin,' " or will not count sin (Rom. 4: 3-8). Abraham believed the same promise as did Abel, Seth, Noah and others of the ancient worthies. Paul in writing to the Galatian church says: "The scripture foreseeing that God would justify the nations through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed" (Gal. 3:8). He further stated (verse 16): "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ.' From these scriptures it is evident that the blessing will come to Abraham through Christ. By referring to the original promise as recorded in Genesis, we find that Abraham and his seed were promised a land forever. The land to which Abraham was called is known as the land of Canaan. This land situated between the great river of Egypt, and the river Euphrates. It is the original garden of Eden. When the family of Noah was dispersed, Canaan, the son of Ham, took possession of the part bordering on the Mediterranean Sea. To Abraham and to his seed this land was given forever. Abraham and his family lived in this land, and he was buried here. It is necessary that we believe that his inheritance o fthe land was future, as was the manifestation of the seed, which is Christ. Abraham's promise and blessing was greatly enlarged when he willingly offered at a burnt offering his only son, Isaac (Gen. 22). His seed was to be multiplied at the stars of heaven, and as the sand which is upon the sea shore. Further, this seed will possess the gate of his enemies; and in thy seed shall all nations of the earth be blessed. This is not the unit seed, Christ, who will be the righteous ruler over the whole earth, and will extend peace to the whole habitable. His dominion shall extend from sea to sea, and from the river to the end of the earth. Amen.

D. C. ROBISON.

ETHICAL TEACHINGS OF THE BIBLE
REPLY TO "A SISTER"

We would like to offer a few thoughts that suggest themselves to our mind, in reply to "A Sister's" communication in Restitution, of January 25. The editor promises to give place to those who write on either side of the question. To our mind this is a wrong way of suggesting what the proposed replies should be, for we are requested not to give our advice, but admonished to speak as the oracles of God, and if we do that, we will not take sides, for the word of God is not yea and nay (2 Cor. 1:17).

It appears to us to be a fruitful source of error to imagine that all of the ethical teaching of Christ to his professed followers can be made to cover every specific act. There are those who think that verbal commandments ought to be found in prohibition or otherwise, of tobacco using, theatre going, card playing, or the exercise of certain rights as citizens. To such we say, "ye cannot so learn Christ." In the nature of things this would be an impossibility, as many things that now form a part of the world, (which we are commanded not to love), were unkown at the time the New Testment was written. What then, are we without law and many things left to the caprice of the human mind to decide? Nay verily, for our Saviour enunciated the principle that is to govern us, when he said: "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth; but I say unto you, that ye resist not evil" (Matt. 5:38). Peter once asked the Lord if seven times were enough to forgive the brother that sinned against him, and the Lord replied, "I say not unto thee, Until seven times but until seventy times seven" (Matt. 18:22).

We might also cite the incident of the young man who inquired what he must do to have eternal life. The Lord replied, "Keep the commandments." To this the young man said: "All these things have I kept from my youth up: what lack I yet?"

Then the Saviour said: "If thou will be perfect, go and sell that thou hast, and give to the poor and come and follow me."

These illustrations show us that something more than simple obedience is required. The spirit of love must cooperate with obedience to make our service acceptable. To be Christ's, then, the motive of our actions should not be, because it is commanded alone, but because it is "Holy, just and good." The pleasure of God and Christ is not in ceremonies, but in loving obedience to their will. In Christ we can always find a model for our actions, and if truly desirous of following him, that we may be living epistles "known and read of all men," our uppermost thought when confronted with perplexing questions will be: How can I follow Christ, so pure, so Godlike, so much above all possibility of attainment? That very thought, if conscientiously followed, will serve as a final court of appeal to all our difficulties, and bring such a blessing that he who seeks a plain prohibition before he sacrifices a pleasure or right, can never experience. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glory me. " (Ps. 50:15).

W. S. TOMLINSON.

A MUCH NEEDED WARNING

When we are baptized into Jesus Christ we accept and pledge our allegiance to him.

First, as Savior, signified by his name "Jesus." Thus we agree to look to him and depend upon him for all benefits which can come to mankind, either individually or nationally. We look to him alone for the accomplishment of all reforms of which the world stands in need.

Second, we accept and pledge our allegiance to him as king, signified by his title "Christ." Such allegiance separates us from the world politically just as surely as our acceptance o fhim as the Savior from sin and death separates us from the world religiously.

It is possible to obey any law of God according to the letter without rendering obedience to it according to the spirit, but it is impossible to obey one of his laws according to the spirit without rendering obedience according to the letter also. Take for instance the law making necessary baptism. It is possible to go through the form of being dipped under water without in the least realizing that it symbolizes the death and resurrection of Christ, which is a demonstration to us of how we must be rid of the flesh nature and given the spiritual. Such obedience to this law has no more of a purifying, saving element in it than the formal obedience rendered by Jews to their ceremonial laws. On the other hand, no matter how thoroughly we realize the death, burial, and resurrection of Jesus, and no matter how many times we admit that it is through this process that we must be brought to perfection, we have not rendered true obedience according to the spiritual meaning of bactism, until we obey according to the letter, by going through the form.

"Be not conformed to this world, but be ye transformed by the renewing of your mnids, that ye may prove what is that good and perfect and acceptable will of God." That is, we are not to form or shape our lives and conduct after the pattern of the conditions and habits which pertain to the flesh life of this age, but we are to step across into the next age and shape and form our lives and conduct according to the pattern of conditions and habits (which pertain to the spiritual life to be lived in that age), which pattern is Christ." We can not step across into the next age physically now. This will be impossible until the resurrection. But we must step across mentally, by having our minds renewed through the teachings of Christ and thus prove and demonstrate to the world what is the good and perfect will of God.

"Judgment also will I lay to the line, and righteousness to the plummet; and hail shall sweep away the refuge of lies and the water shall overflow the hiding place" (Is. 28:17). "For the time is come that judgment must begin with the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear (Pet. 4:17-18)?

From the foregoing scripture we can not but conclude that God's judgment, or distinguishing between right and wrong, between things belonging to the flesh nature and things belonging to the spiritual, between the characteristic habits of this life and the characteristic habits of the next (fully demonstrated by Christ), is without leniency whatever. He has drawn a distinct line between things belonging to the flesh nature and things belonging to the spiritual, and his judgment will be laid squarely on that line, and we must stand wholly on one side or the other. He will not bend and curve the line to include some on the spiritual side who has knowingly clung to some part of the flesh nature, or who has indolently neglected to learn what pertains to the flesh and what to the spiritual nature. The character we have to offer him must meet the line of his judgment as squarely as the plummet meets the base line.

"It the righteous scarcely be saved," contains a much needed warning. According to these few words those who have been justified—freed from the death sentence hanging over them before belief in the gospel—and thus accounted righteous, are to be scarcely saved. It stands us in hand to examine ourselves critically to see if we are meeting God's requirements, to see how much of our thoughts, actions and habits are flesh, and how much are spiritual.

ALTA KING.

BUSINESS

It is certainly a great misfortune when the daily work of men or women is so distasteful that they are glad to dismiss all thoughts of it as soon as it is over. The work itself must suffer in quality, having had no heart put into it, and the performer of it sacrifices a large portion of life's most solid happiness. There is, however, an opposite extreme that some truly conscientious people fall into—that of carrying their daily business into all their waking hours. There is hardly a counterbalancing feature in this habit of mind. If even the work itself was benefited thereby there might be some justification, but the truth is that every business duty needs complete liberation from the strain of it at times.

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EDITORIAL

A VISIT TO KENTUCKY

We left Cleveland Monday, January 31, 1916, for Brumfield, Ky. How we came to undertake this trip is explained by the following letter:

Brumfield, Ky.,
December 6, 1915.

Dear Brother Huggins:

I have started twice before to ask of you a favor, and have backed out each time before sending it, because I know you are a busy man. For this reason I have hesitated to ask you to do more But I shall ask you now if it will be possible for you to hold a meeting for us this winter. We are not able to pay much more than your traveling expenses, but we are very hungry to hear some good old sound gospel sermons. We want the true bread of life, not sandwiched with men's theories, nor sliced and crumbled away with higher criticism. We appreciate your work in The Restitution very much. Please let us know, as soon as you can, what your decision is.

Your Sister in Christ.
SADIE SKEELS.

Christ has said: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." This promise does not depend for its fullfilment upon the one who is hungry having money. "He that hath no money" is invited and promised the gospel feast equally with the opulent. Money or no money we felt that this call must be attended to. We therefore "set our house in order" for a time of absence, and took our departure for the mountains of Kentucky, January 31, and arrived at Junction City, Ky., at 10:30 the same evening. We remained over night in this so-called "city," and taking the train the next day, we arrived at Brumfield, our destination, about 3:30 p. m. Here Bro. J. F. Carpenter met us, and drove us to the home of Bro. Frank Skeels. There was no public meeting for the evening, and for this we were glad, as we felt pretty tired. A few brethren and sisters, however, came to Bro. Skeel's home, and a couple of hours soon sped by in agreeable conversation Further notes on our trip will be given next week, the Lord willing.

THE SPIRIT OF GOD

What the spirit of God really is seems to be very clearly shown by Paul, in 1 Cor. 2:71—to close of chapter. Speaking of "the things which God hath prepared for them that love him," that "eye hath not seen," he says: "But God hath revealed them unti us by his spirit; for the spirit searchest all things yea the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man but the spirit of God. Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given us of God; which things also we speak, not in words which man's wisdom teacheth, but in words which the Holy Ghost teacheth, comparing spiritual things with spiritual. For who hath known the mind of the Lord that he may instruct him? But we have the mind of Christ."

Now if the spirit of man that knoweth the things of a man, is the mind of the man, is not the same thing true of God? Is not his spirit his mind? Our last verse virtually says that this is so. To have the mind of Christ is to have the spirit of Christ. If we have not his spirit we are none of his. There does not seem to be any great mystery about it. Now the things that are freely given us of God, which things also we speak, are the words which the Holy spirit or mind of the Lord, teacheth. If we have these words hid in our hearts and have our lives molded by them, we have the mind, or spirit of the Lord, and of Christ.

AUNTIE WINCE

CHRISTIAN LIBERTY.

"Brethern, take heed lest by any means this Christian liberty (privilege) of yours become a stumbling block to the brethern that are weak, and through your knowledge shall the weak brother perish for whom Christ died." (Rom 4:25; 1 Cor 15:3.) But when you sin so against the brethern, and wound their weak conscience, you sin against Christ. (1 Cor 8:9, 11, 12.)

Therefore if theatres, card playing, dancing and a companion of unrighteousness wound my weak brother, I for one would not do them, even if they did not harm me. "For brethern, you have been called unto" what the apostle Paul calls Christian liberty, only use not this great privilege for an occasion to the flesh, but by love serve one another (Gal. 5:3).

If we live in the spirit let us also walk in the spirit (Gal. 5:25).

Walk in the spirit and you will not fulfil the lust of the flesh (Gal. 5:16).

The spirit is the love or power of God that abideth in you on account of righteousness (Rom. 8:9; 2 Cor. 6:16; James 4:5-17).

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us to glory and virtue (2 Pet. 1:3-18). The reward of the righteous or overcomer is sure (Ps. 19:7, 8, 11; 58:11; Prov. 11:18; Rev. 2:7, 17, 26; 3:5, 21).

CHAS. ANDERSON

IT MAY BE

It may be, dear reader, that in all the days of your life you have failed to gather what men call wealth. Only the simplest necessities may be yours to enjoy, while your neighbor reclines in comfort and luxurious surroundings, you may toil from day to day, content with the meager wages of honest labor; your name may never be spoken in terms of praise by press or people; you may never be called a warrier bold, or statesman wise; neither science nor any of the useful professions, have advanced a fraction through your efforts. Even your very existence may not be known except in the immediate neighborhood of your humble home. In short, you may have totally, and miserably failed, in every worldly undertaking, and ambition, and yet if you have loved God and kept his commandments, and so secured his promise of eternal life, and a part in the glories of the ages to come, your life will have been a grand success, overshadowing, and overtoping, the many achievements and selfish ambitions, of the rich and powerful of this world, as the clouds of heaven o'er shadow the earth.

It may be that by shrewd and skillful management and great industry, you have accumulated a great fortune. You may have mastered the sciences, and bent the forces of nature to your will; you may be perhaps a great general, and like Napoleon, or Alexander, have caused the world to tremble; men may bow and cringe, and give place before you; they may run at your beckon and leap at your command, and yet, if you are not found among those exalted ones who rise to meet the Lord when he comes, your life has been a gigantic failure. Better had you never been born; for "what shall it profit a man if he gains the whole world and lose his own soul," or be cast away?

S. H. THOMAS.

THE COMFORT OF GOD

As I sit here and look out of the window the cold, bleak wind is blowing thirty miles an hour, and driving snow and carrying on its wings misery and much suffering. Sitting here surrounded by good friends and substantial walls and the base-burner going full blast, I can almost bid defiance to the cold outside.

But I know these bleak winds as they go howling by will soon find many homes to enter. Through the cracks will the unwelcome guest enter to pinch and bite and torment the inmates. And as they are bitten "by Jack Frost," he seems to laugh or at least have no pity while they shiver. Then if it was in our power, how quickly would we banish those winds and bring warmth to those poor shivering ones.

Then when I look away from this material scene, I see another. I see the cold winds of adversity blowing everywhere, carrying sorrow and disolation on it's wings, more lasting than the other. When our ears and fingers are bitten by the frosty air the cuticle will probably come off, but will grow on again, and our discomfort is soon forgotten. But when bitten by the icy words of a brother or sister, it freezes to the bone, and refuses to heal. When the mercury drops we put on an extra coat, or put in the stove a little more coal, and put extra covers on the bed. Just so when we meet with the frost of adversity; we need extra warmth. Oh, the opportunities we let go by! When we meet a brother or sister cold and shivering, with the bleak winds of adverse conditions it is our duty to comfort them. Jesus said, "I will send the comforter." Paul says, "Comfort another with these words." Yes, we meet those who are cold and in despair, almost ready to give up. But a few kind words and a little cheer and they begin to thaw out. God in talking to the children of Israel, said: "As one whom his mother comforth, so will I comfort you." No one can give more comfort than mothers, and God wants us to comfort one another, and shed cheer and warmth every where. Are we each one doing our share of this great work, or are we dwelling in the frigid zone of spirituality? What a vast amount of good would be the result if every child of God would resolve to never speak only in kind tones! Icy words and frigid manners do not belong to the child of God. In these last days, how much need for warm hearted Christians! Just listen to this scripture, 2 Cor. 1-4: "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God." Just as God has comforted us, so must we also comfort others. But do we? We have to answer that for ourselves. If not, we have failed in a duty. I am afraid we are waiting to do too much in the next age. We have a lot to do here. Let us then be warm and cheerful, and shed rays of light and emit warmth wherever we go.

ALMUS ADAMS.

The Megiddo Message

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BEHOLD HE COMETH; PREPARE TO MEET HIM.

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"BE NOT CONFORMED TO THE WORLD."

By the late Rev. L. T. Nichols July. 21st 1907.

There is but one way that we can be certain that some day we shall walk the streets of gold. And as we walk around on this earth of ours, and come in contact with so much sorrow, pain, and degradation, and sin and iniquity, it causes our heart to yearn to go where all this will be done away, and we shall be permitted to walk those streets of gold, where every one we come in contact with will be healthy and vigorous, strong, joyous and happy. Such a time is coming, and although to the human mind the chariot wheels seem to drag, yet in another aspect we see it hurriedly passing, passing on, and it will not be long before that wondrous time arrives, and you and I will have to face the great Judge of all the earth, before the great white throne, and it will be told then whether we shall walk the streets. of gold, or continue on in the path we have trod in which will be meted out to us destruction.

There are only two ways. You remember our Master in speaking of it in that wondrous sermon, the first sermon, the very first sermon he preached on the mount, declares there are but two ways, and now if we are only in the strait and narrow way we know there is life at the end of it, and that life will be given to us if we only follow in the narrow way.

But the human mind does not like to be cut down and have to walk in such a strict way; they like to loiter and swerve to the right hand or the left according to their own notion. But when we come to realize we must become armed with the mind of Christ, as we were talking to you last evening, in order to be prepared and ready to enter the golden paved street city and enjoy the wonders of eternity, it seems we would not be so foolish as to follow our own inclinations, inasmuch as it has been plainly revealed, it has been told us long beforehand, that it leads to destruction. In the broad road, the wide gate, we are allowed all the sway and room we may desire, but Jesus says it leads to destruction, and many there be that go in thereat. We may realize also if we are with the masses in the broad road, taking part in their follies and vanities, we may know, no guess work, we may know we are on the way to destruction.

God is merciful. Oh, how wondrous is his mercy! He has no pleasure in the death of the wicked, he declares to us. But that wondrous Being, possessed with all wisdom, and having all knowledge, He cannot do otherwise in allowing a free moral agency to set before us and hold out to our view the beauty and grandeur of Eternity on the one hand,—and He is so good and merciful that He portrays on the other hand the darkness, the vale of sorrow and pain and destruction at the end of the broad road. He sounds the warning voice all the way through, painting it out in words that man never dreamed of. And we never would have thought that the human mind with all the glory and grandeur portrayed before them of the ceaseless ages yet to roll on, to enjoy that long sweet rest in, that it would be our own choice to follow our own ideas, our own notions, and walk in the broad road that leads to destruction. That stamps the Bible as divine, as we look around and see the wide, vain world following in the wake of vanity. And how true will be the saying of Jeremiah which will pretty soon be fulfilled before our very eyes! It is sure to be. The Gentiles shall come from the ends of the earth and say, "Surely our fathers have inherited lies, vanity and things wherein there is no profit."

Oh, to think that this teaches us a wondrous lesson! It inscribes on the heart of the instructed ones the same as Jesus declared in his first sermon on the mount, all nations are in the road going to destruction. If they were not in the broad road, the great masses of mankind, it never could be fulfilled that they shall come from the ends of the earth and confess that they have inherited lies, vanity and things in which there was no profit. And when we come to realize this, it seems as though we would have a longing, oh! such an anxiety to get into the narrow way. But therein lies the trouble, all the vanities of the world must be cut off; we cannot indulge in the pleasures and comforts of this world; for He is true, whether we drink it in or not. You remember, our Master was so interested in it that he not only proclaimed it himself to those around him, but told it to you and me to "be not of the world even as I am not of the world." He was interested in the matter, not simply leaving us with his own word, but he went everywhere preaching the gospel, bearing it to a dying world and telling them not to be of the world for the world passeth away; and not only that, but the things of this world will pass away with it, and we'll meet our end, our doom. And we realize more as the time passes by the shortness of this life.

It impressed me so yesterday, as that man in vigor and strength, a young man too, a lawyer, he seemed to be quite an honest young man, so much so that we engaged him to do our business, and he has been doing it ever since we have been here, and he seemed to be healthy and strong and robust, but all at once as he was sitting in his chair, poring over his law books, the lady told us yesterday, he complained of a pain, he said he guessed he would have to quit, but he still kept tugging on until he was through with the documents he had in hand, and he then arose and went home, and the next trip he made was to Mt. Hope Cemetery. I saw a notice in the paper, and I could hardly believe my eyes, I read it down that such a lawyer, Fred Prosser Salisbury, had died and was buried at such a date in Mt. Hope Cemetery, and and I hardly dare think it was so until I stepped into his office and found it was only too true. And do you know, beloved friends and sisters, it is only a question of a little time, only a question of a few years at the most until such a notice will be heralded in reference to us? There are, I can see before me now, several that ten years would number their days, if Elijah did not come; ten years would number the days of several in this audience. And if we could only realize how quickly ten years will fly by, it does seem we would not be interested in the vain things of the world. It seems our minds would be occupied and all taken up in reference to what must I do to secure a home that will never be taken away, a life that will never end, a vigor of constitution that will always glow with beauty, strength, and glory, and a joy and comfort that will roll on and keep up with the times of eternity. These wondrous blessings, how they outshine the short, fleeting, passing joys of earth! and yet somehow or other the present vanity and pride and frivolous things of this world seem to engage the mind of every nation on earth, and they are all following in the one wake, taken up with the things of this life; and they would rather have the pleasures of sin for one short season, than to have the glories of eternity without end. For my part I have made my choice, my heart is fixed, and the seal is placed for eternity. I have cut loose from the things of this world, and I am only laboring to gain the grand future, and to get you to do the same; and if I only accomplish this feat, if I can only perform this work, do you know I have performed the greatest work of any one, or of all earth's potentates put together? They never performed such a work as this will be. And my longing anxiety is for us to look at ourselves, as the Apostle declares, "Look to yourselves that we lose not the things that we have wrought, but that we receive a full reward." Oh, to get that full reward, that grand eternity, that sweet by and by, that land of rest, where sorrows will will never come! It seems as if we would prefer that to the short things of this life, inasmuch as we know, no guess work about it, we know by experience and by what we see surrounding us, that life is short, its pleasures will soon flee, and all will be gone.

We see them dropping off one by one, one by one, one after another, the wide world over, and by and by we will drop off too, and then what will be our condition? Wouldn't you give ten thousand lives like this to the service of the Lord, if it were only in your power then? But it will be too late then, too late then when the dark hour of death settles in; "As the tree falleth, so shall it lie," says the Almighty.

There can be no change then, when the time has come. Like that lady Sister — was telling you about last evening. To all appearance it seemed that no one in the house had better health than she, and all at once she was stricken down. They called in the best physicians, and they had the honesty to say, "You will never recover, you will only last a few days at the most; the disease has got such a hold that it will take you right down. You were never sick before, but now you will go." They told this to her friends, and told as much to her. And Sister — was called on, and she went there and stopped by her bed-side and talked with her; but her only ambition was to have a nice silk dress on, to be all dressed up and poised off when she was laid in her coffin. It was too late. It was too late then to make amends. "Oh, that I had only seen my folly before!" If we could only realize this, if we could only see and realize it before it is too late; for when the grim monster marches on and lays his cold, repulsive hand upon our shoulder, there is no getting away from him; it is just impossible for us to avoid him or shunt him off. He is there to stay. And, sooner or later, he will take a firm, fast hold of us and we can never shove him off.

And now, now that we have a little time and opportunity left, shall we not discard the things of this world, inasmuch as they do not tend to make us happy? Of course there are degrees of joy or comfort to those who take part in its vanities, but they are so short they are not worth mentioning, they are not worth considering. If they were going to last and we were going to have its pleasure forever there would be in some sense, there would be a little cause, for our following in its wake; but, inasmuch as death when it comes and our eyes close in slumber, our joy and comfort ceases; and then to realize that though we have lived our days in pleasure, says the Bible, though we have spent all our days in pleasure, yet we shall be cut down and wither as the green herb; we shall be laid in the grave like sheep. Ah! that will be our condition. Is that what we desire? Is that where we want to be found when that day comes; be laid away and sleep throughout the endless ages of eternity our eyes forever closed to the beauty and grandeur and beatitudes of the wondrous future? Not I; and I hope not you. I hope you will make a better choice than the things of this world; for you remember our blessed Lord declared through the Apostle he chose for the specific purpose of imprinting this wondrous faith on our minds, and Jesus also went everywhere teaching and preaching the glorious gospel system, and he caused it to be reiterated by the Apostle who said, "Know ye not" — Oh! it is a dreadful thing not to be made acquainted with this — "Know ye not that the friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God."

He will wipe them out of existence like the dust of the earth; they will perish as the green herb and wither and decay in the end, says God. But to him who puts his trust in the Lord and keeps his commandments, he says he will find a hundred-fold more pleasure now, and in the age to come life everlasting.

What a difference! What a contrast! A hundred-fold in this life. It was a hard and difficult matter at first to read this understandingly; but we have passed through the experience and we can testify that we have found an hundred-fold more than what you could possible enjoy in the world. And as soon, just as soon, as you get where you will work with all your heart, and cut loose from the things of this world, and have your affections on eternity, working for that alone, and so soon as you realize and really sense and believe without a lingering doubt that you are in the narrow way and there is a grand life before you, there will be a comfort, there will be a joy, there will be a pleasure a hundred times greater than you could ever experience in the world. But then this does not come of our own volition, it is not something that comes

rolling along like a mighty tempest bursting with fury over land and sea, or a rain storm sending down its torrents of water to refresh and replenish the earth, or like a tornado rushing with mighty force over the country; it only comes by our vigilance and faithful work in the service of the Lord, by getting right down and reading the testimony which says to us in plain words, — "Be not conformed to this world." Does it not say so? "Be not conformed to this world but be ye transformed by the renewing of your mind." Rom. 12:2. We were all in the broad road or we couldn't be transformed.

You need a work performed upon you, every soul that enters the bright celestial glory must be transformed, and how is it to be accomplished? By sitting down and folding our hands in lazy lock, or dropping on our knees and praying to the God of heaven? No, no: "but be ye transformed by the renewing of your mind." Go to the wondrous Record and there read and find out what change we have got to make in order to gain the bright home in glory, and it tells you you cannot conform to this world; and shouldn't we be content? How long would the things of this world last anyway? Only a little while, only a little space, and then it will all be over; and then will either stand before us the open pearly gates dazzling in their beauty and grandeur, and within the city its golden paved streets and bright, running streams of crystal clearness, its beautiful shores decked with every manner of flowers to greet our eye, where zephyr breezes will ever blow and sweet perfume will be wafted everywhere, or on the other hand will be the cold, chilly grave, cold death will stare us in the face without a joy or comfort. We will look across, as the testimony declares, we shall only see it with our eyes but not partake of it.

It tells you right out, if you go the way of the world, if you join in with them, and make friends of the world, you will only see it with your eyes but you can never partake of its glories. As you look across to the golden strand and see the glorified ones clothed in majestic splendor, robed in spotless purity, and clad with such joy and happiness which will beam out of every pore of their being, and you notice the gate is closed, and our Master says, "It is too late," methinks you will then wish that you had left the world alone; for it will only recede and go down, down, down, at a rapid rate to destruction, and only the faithful ones will survive, only those that walk in obedience to his commandments will be permitted to pass through the pearly gates. Jesus said, "Ye, ye;" — who are the ye? He says they are the ones that say, "Lord, Lord and do not the things that I command you; and ye shall see Abraham and Isaac and Jacob in the kingdom of God," and will look over with your eyes and see the wondrous prize they have gained, the beauty and glory they have gotten, the long sweet rest they have started, the bright celestial home they have been given, but you will never be permitted to enjoy it; you will see it with your eyes, but ye yourselves thrust out; and then he says, as the result of it, "There shall be weeping and gnashing of teeth." We will see what we have lost.

But we can have this portrayed before us now, and why will we be so foolish as to lend any thought of conforming to the world? why had we not rather be with the few? for Jesus said, — not man, not I, if I were the author of this, if I were the one that told this story, if I were the founder of this gospel message, then throw it away. But when Jesus, the blessed Son of God, declares to us, as he did to the multitudes by which he was surrounded, that strait and narrow is the way that leads to life, and few there be that find it, how content we should be, how happy it should make us to be with the few, and how unhappy if we are found with the masses. It would seem as though we couldn't rest with them or take any comfort with the multitudes, because Jesus said the broad way leadeth to destruction. And why take joy and comfort with the few? Because he said, strait and narrow is the way that leads to life, and few there be that find it. I'd rather go with the few and find life and glory, peace, joy, happiness, riches and honor, than to go with the multitudes the same length of time, only a few moments, only a few days, a few at the very most. I'd rather go with the few, for these few short years, and find those endless riches and that life, that supreme joy and comfort and that eternal happiness, than to travel with the multitudes for a few days and find destruction, sadness, sorrow and pain until we are destroyed from off the earth.

He is going to destroy them from off the face of the earth because they would not obey him, and he will raise up them that will obey. He has plenty of time, and thus in our lesson, as he declared, "The spirit of the Lord is upon me," and I tell you unless you preach this same gospel, the spirit of the Lord will never be upon you. You may think so, but it will be far from being the spirit of the Lord, for he tells you the spirit is the truth, and it has never been upon you because we read, "The Lord hath anointed me to preach glad tidings," — to whom? Not to everybody, but "the Lord hath anointed me to preach glad tidings to the meek." And do you know what Jesus said in his first sermon? "Blessed are the meek, for they shall inherit the earth." The meek are the ones who are going to possess the land throughout the endless ages of eternity; but the other class will be destroyed. "And the Lord hath anointed me to preach glad tidings to the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord and the day of vengeance of our God." You are not only to proclaim the acceptable year of the Lord, but the day of vengeance of our God. They both go hand in hand together, and just as certain as there will be a day of glory, and an acceptable time, so certain there will be a day of vengeance too, and destruction will sweep over all the earth and carry away all those who have not yielded obedience, and in their place will be born and brought up a nation that will obey him, until his covenant will be fulfilled, — "As surely as I live, saith the Lord, all the earth shall be filled with my glory." And he tells you, "Israel is my glory." All the earth is going to be filled with Israel. Although few in number now, they will increase by and by; for you remember he declares, "As certain as the earth bringeth forth her bud and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations." It will be certain; by and by his praise will spring forth, and how will it be done? He tells you just how it will be done. He says, "My people shall a be righteous. I will fill the earth with my glory. My peopl rael are the ones who have God for their strength, whose od is their all."

Oh, do you know, do you remember on what conditions od will be our strength? Said Paul on that wondrous occas-on, "Come out from the world and be ye separate, saith the ord, and touch not the unclean thing and I will receive you; nd I will be a Father unto you, and ye shall be my sons and aughters saith the Lord Almighty." Upon what conditions? He says you cannot have me for your God unless you come ut from the world and separate yourself from it, and become peculiar people, zealous of good works.

And if you do that you can be his sons and daughters, "and will be your God," who said it? – "Saith the Lord Almight-." That is not man. And here it says, "Thy people also hall be all righteous, they shall inherit the land." – I wonder ow long? – "forever." "They shall inherit the land forever, he branch of my planting, the work of my hands that I may e glorified."

That is to be his glory. The glory of the Lord is Israel, the ones who separate themselves from the world, and who isclaim and disown the multitudes of the world, and who re not conformed to their ways and doings, their vanity or their sayings. But be ye transformed by the renewing of your minds, and become the Israel of God; there is no other way to be accepted. And then he says, I will fill the earth with my glory. How? "A little one shall become a thousand, and nd a small one a strong nation." When will it be? "I the Lord will hasten it in his time." Don't, don't be afraid, don't get discouraged. I the Lord will hasten it in his time.

We are living in an age now which is the most trying of all ages, we are living in the tarrying time, and we find some saying, "Oh, I don't know about the coming of the Lord, he told us he was coming before, and I don't know about it." If we didn't find them saying this, the Bible wouldn't be true. They say, "Where is the promise of his coming?" Oh where? They don't stop to realize that God declared there would be a tarrying time in which they would say, "The Lord delayeth his coming." But no, no, he does not delay his coming; but there is a tarrying time, a waiting time, and we have entered that time and it won't be very long until it will be fulfilled before our very eyes, and we will see a turning of the tables, the mighty prophet Elijah will come, and I tell you, — oh! there will be a change then, and it will cause this one and that one to say, and they will come from the ends of the earth and say, "Surely our fathers have inherited lies vanity and things wherein there is no profit;" and it will cause them to cut loose from the world as they never did before and deny themselves and become one of the little ones that will become a thousand. A strong nation will be formed from this little one, we few small ones, the little flock. And, said Jesus, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." A little one shall become a thousand until the earth is full of his glory, full of immortal and incorruptible beings.

Shall we be one of the little band that are going to multiply their offspring without number, until they will fill the earth with the glory of the Lord, until they will be the seed of the blessed of the Lord, covering this mighty earth of ours and filling it with his beauty and glory as the waters cover the great deep, as the result of His workings and His pow This is sure to come, by and by, by and by it will be her but the question arises, Where? there is no question abo it coming, but the question is, Where, where will we be Will we be found among the little flock or shall we be foun among the vain multitudes of the world whose only aim is t get rich, and to enter into its frivolities and its fashions, whi only cause the money to go out to no use. Instead of putti it in to spread abroad the mighty work of the Lord, they sim ply use it to deck and adorn themselves as though they were the only ones of any account. But no, the Lord calls upo us to consider him, and tremble at his word, or he says, " will never confess you when I come in that wondrous day to call you to account and reward you for your doings. If you deny my words, if you are ashamed of me or the wondrous Truth," he says, "of him will the Son of man be ashamed when he comes in the glory of his Father and all the holy angels with him." Wouldn't you like to witness and wouldn't you like to have our blessed Lord own and bless you when he comes with all his holy angels with him? I would; I would rather be owned then by that Personage than to stand as one of earth's monuments, as one of the greatest men on earth; for their glory will not last, they go to the tomb and are forgotten. Oh, how true! The Bible told us this hundreds of years ago, they are gone and forgotten, and another rises and takes their place, and still another arises and they are forgotten and the scripture is fulfilled. "One generation cometh and another goeth, but he that doeth the will of the Father abideth forever." We, then, will not be cut down in that great day but will be the little flock to whom He will give the kingdom, and it will be in his own time.

Oh, he has plenty of time; you may scoff now, but he says, "I the Lord will hasten it in His time." Oh, that time is soon coming, and it will be ours to enjoy if we only pay attention to the gospel message: To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion those that lament their transgressions, those who are weary of the toilsome, sinful world, those that will not be comform ed to this world. Those whose heart the gospel messag strikes will lay down the vanities of the world, and begin to work for something eternal, and something that will give us more joy now. "To appoint unto them that mourn in Zion to give them beauty for ashes." Oh, it is only ashes you get in the world, it is compared to the dust of the earth; and he says he will give unto them "beauty for ashes, the oil of jo for mourning, the garment of praise for the spirit of heav ness, that they might be called trees of righteousness, the planting of the Lord that he might be glorified." That is how He will fill the earth with His glory that He might be glorified. By and by they will listen to the wondrous message, altho few in number now, yet out of the few He will swell the num bers until there will be a great nation which will fill the earth with His glory, until they will be so numerous that the wor will be inhabited.

And then to think of it, the ages will roll on and on, and when you have lived, – why! Sis — and Sis – , when you have lived ten thousand million years, your life will have just be gun, and then the joy and happiness will begin to swell o

and untold comforts will be ours, beyond all that we can even ask or think, exceeding abundantly above all that we can ask or think, and then just to think of the life we will have to enjoy those things in! I don't think the things of this world, just a mess of pottage, can be compared to it. Do you think I would be so foolish as to make choice of the things of this world?

Oh! do you know you can have more health and joy, and real lasting pleasure and comfort in the narrow way than you ever could in the broad road? In no other way can you get so much. And when you cut loose from the things of this world you will feel your health will gain, and you haven't got to pay attention to the fashions of this world; you can absent yourself from everything of the world and put on a plain, nice, sweet, decent garb in which we can take comfort and peace; and, more than all, for inasmuch as we know the Lord told us so to do, we can get more joy out of it than we could in anything else. And then, by and by, when Elijah comes, when he arrives on the stage of action and says you have walked as the Master told you, to come forth now with me, come out and begin the mighty work until will be fulfilled the lesson we heard this morning where it declared unto us that all nations are going to be covered with the robe of salvation, with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels; and her seed shall be known among the Gentiles, and their offspring among the people, all that see them shall acknowledge them, that they are the seed that the Lord hath blessed.

Just take a walk after meeting down to our gardens, and there you have a living monument to its truthfulness. He says, "As the seed that is sown in the earth, and as the garden causeth the things that are sown in it to spring forth," so certain this will be. And as you take a walk down there you will see there are no weeds there. Bro. - - are you here? He has got a few weeds in his garden, I noticed this morning, but if you all keep your garden as clean as the preacher, — I keep my garden clean, you won't find any weeds there; and that is the kind we want to be in the spiritual, no weeds there to choke out the spiritual, the word. But if we keep the weeds out, the garden will grow and God will water the earth and we can see it bud and bloom and bring forth fruit. See the hundreds and hundreds of quarts of strawberries we got, and the bushels upon bushels of peas and string beans, and the corn that is coming on, and the potatoes that are on the road. And all this as we see the works of nature, the mighty God says, as certain as we see the garden spring forth, so absolutely certain he will perform what he has been talking about; and we see a living monument, a living witness, to these things. Every time we see the grass spring forth, or the tree yield her fruit, or the garden yield her increase, that is something as a living witness that these things are sure; one is just as certain the other.

Beloved Brethren and Sisters, when we have this assurance, when we know the wondrous future can be ours, how foolish to make choice of the things of this world! why not make choice of the better? Like a man said to me the other day who owed me a little money; he says, "I can't pay you yet, I am only getting $3.00 day, or thereabouts, and when Saturday night comes it is all gone." "And where has it all gone to?" He says, "I don't know; I know where lots of it goes to, it goes for the vanities of this world. I have to dress my wife and child, and my wife has got to put more on to the dress than the dress is worth, and then she has got to pay more for mak ing it than the whole thing is worth. And do you know, I had to pay out $ 25.00 for her dress!" That is where it goes. should think they would take lots more pleasure in a plai dress, and not have to lead a dog's life, and they are alway behind. A man said the other day he had been laboring and tugging to get a little ahead, and he wanted me to sell him a place; finally I did consent to it. He said he had been gettin $90.00 a month, and he had a son getting $60.00 a month and a daughter getting $30.00 or thereabouts, and he says, "We have been working and tugging and yet we have neve owned a place; the money just came and went, and it has al been spent in the vanities of this world, that is the most of it has gone there, spent for things that are no good, something that will benefit no one. But the money has gone, and now am going to buy a place. I have saved up $500.00 and I wil pay you twenty-five or fifty dollars a month." Finally I let the poor fellow have the place, and he jumped at the chance, and the man seemed to be so happy to think he had started on the way to own a place.

Do you suppose - - well I never could have contented my self or have taken any comfort, I never did, and here I am getting old, and I never could have felt easy if I had owned nothing over my head. I always wanted to own a place so that when old age came on, if I didn't want to do a day's work needn't, or if a rainy day came I could have something t cover me. I always labored to that end; and every one ca have the same if they will do the same. Like that man, — h said, "I am going to stop paying out money for the vanities o the world, and I am going to save up until I have a house." "Yes," I said, "don't spend a dollar for a thing that is not nec essary until your house is paid for." And so he has started i and is going in that direction, but I don't know how he wil turn out. But how much happier we are, nothing to worry a bout at all; the only thing is: Are we living strictly in obed ence to the heavenly commandment?

Beloved Brethren, may this wondrous story, the wondrou future mapped out in the divine Record have such an influ ence on your hearts that it will cause you to no longer be con formed to this world, but cause you to be transformed into a child of the living God, ready and prepared to pass the pearl y gates, and with me in the soon coming day not only see the reward of the righteous, but enter in and enjoy it, and be a possessor of it because we have been willing to be happie now, happier in fearing the Lord. The Almighty made no mis take; we are happier when we are found living in obedience to the truth, and cut loose from the pride and frivolous thing of the world. And thus we find recorded, happy is the man happy is the woman that feareth alway; and the only reason we are not happy is because we are not cutting loose from the things of the world, our mind is not staid on higher and more wondrous things.

May God help us to have these things fixed on our heart a never before, and then conversion will be the result.

"The law of the Lord is perfect converting the soul." You can't be converted unless you listen to the gospel message, and f you listen and take heed to it, it will convert you, and when ou are converted you will be a happy man from that time on; yes, and from that time on you will live in more happiness than you could possibly get in the world.

May God help us to this end. I will now give way to Sister Hembree.

"CHRIST DIED FOR OUR SINS ACCORDING TO THE SCRIPTURES."

Extract of sermon by Rev. Maud Hembree.

Our lesson today is a wonderful chapter, and if you and I ive out all this 6th chapter of Romans teaches, it will bring to us salvation. The apostle says, "Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" The first death here spoken of is death to sin, yet all the religious world, when they read this, think it has reference to natural death. They do not understand the different deaths referred to in the Bible. There is first a natural death which comes as the result of mortality, because the human system wears out, or is destroyed by disease. People do not live to be as old now as in olden times when they understood better the laws of nature, but we had with us once an old gentleman who lived to be 93 years of age, when he died a natural death. Then in Eph. 2:1 Paul tells us we were dead in trespasses and sins. When you and I walked according to the course of this world, fulfilling the desires of the flesh and of the mind, we were dead in trespasses and sins.

In Col. 3 we will read of still another death: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." The apostle is talking to those who are alive, so far as the natural life is concerned, but he says, "Ye are dead." Not in trespasses and sins, but they are dead to the world, dead to sin. Continuing, the apostle will tell how to die this death: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh upon the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing ye have put off the old man with his deeds."

Any man who walks in any of these evils after coming under covenant to God, still belongs to the old man. In the Bible we find two men, representing classes, spoken of: the new man, composed of all the faithful; and the old man, composed of all the unfaithful. By turning to the Greek Lexicon we find the definition of the word "man" is generic, meaning either man or woman. It does not mean an individual man in either the English or the Greek, from which I was reading. In Dan.7:27 we read, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" -- many in one, a multitudinous man; the new man. This is how the Bible speaks of this man; those who put away all wrath, anger, malice, etc.

In the 12th verse of Jude we read of a class who, after knowing the law and making a covenant to serve God, turn back to the weak and beggarly elements of the world and become dead in trespasses and sins the second time, therefore are said to be "twice dead." We have now given you four deaths: natural death; dead in trespasses and sins; dead to sin; twice dead; and now in Rev.21:8 we find still another death spoken of, the penal death, or as it is termed, "the second death," death because of transgressing God's law. Suppose a man condemned to die in the electric chair, he does not die a natural death, but a penal death. So when we read Rom. 6 we must remember these qualifying terms.

All denominations, even the Christadelphians and Russellites, believe when they read the 3d verse of this chapter that it is Christ's literal death on the cross referred to, but go to the 10th verse and it will tell what death it is: "For in that he died, he died unto sin once." That is the death we must be baptized into, his death unto sin. We all have to die this death unto sin, for it says: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God." It was the Jewish rabble that put Christ to death on the literal cross, but this death to sin he had to die is just as we have to die, following in his steps.

You all know the old theory of the plan of salvation is that Adam brought upon humanity natural death because he transgressed God's law; but no, Adam's sin never brought natural death upon any one. Adam was mortal and would have died a natural death anyway; and so would we die a natural death whether Adam ever transgressed God's law or not. Go to John 8:51 and read what Jesus said, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." Not that he would never see natural death, no, no; but when Jesus made this statement the Jews thought he meant natural death, and they said: "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying he shall never see death." He had no reference to natural death, but meant if they would keep his saying they should never taste penal death. Couple this with Rom. 6:23, "For the wages of sin is death." The penal death is the wages of sin, the wages the unfaithful shall receive at the Judgment; "this is the second death." Oh, the whole world is drunk on the fable the Old Mother put into the golden cup, that, because of Adam's sin, natural death was the penalty visited upon all mankind! But the wages of sin is death, and God never changed the wages.

In Matt. 20 Jesus tell us the kingdom of heaven is like unto a householder which went out early in the morning to hire laborers into his vineyard. Away back in the beginning of this day of salvation he was hiring laborers and putting them into this vineyard of the Lord, which, the prophet tells us in Isa.5:7, "is the house of Israel, and the men of Judah his pleasant plants;" and now, down in the eleventh hour of this day of salvation, near the end of the 6,000 years of man's probation, God is still calling men and women into this vineyard. When will they receive their wages? Not before they are judged. The Lord is more merciful than man, and he will never execute penalty upon a man before he is judged. And when will this Judgment take place? Says Paul, in II. Tim.4:1, "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." It will take place at his appearing and kingdom. When he comes we shall receive one or the other of the rewards offered in his Word: eternal life on the one hand to the faithful; and eternal destruction, or death, on the other hand, to the unfaithful.

Says Rom.6:6,7, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." It will not free you from sin to be carried up to Mt. Hope Cemetery and put in six feet of Mother Earth; but to die to sin will free you. Christ had to die to sin, and so does every member of this body of Christ, this new man, have to die with him: "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Now he is going to tell us how to die: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." For he says in the 16th v., "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Not sin unto natural death, but if you follow the ways of sin you will get penal death, "second death." "But God be thanked that, though ye were the servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." These verses destroy the whole fabric of the faith of the churches. The only way to become free from sin is to obey from the heart that form of doctrine delivered unto us.

What a belief the churches have! They think we are condemned because Adam sinned, and then are redeemed from that condition becaused Christ lived a sinless life and died on a literal cross to appease the wrath of God because of Adam's sin. They claim we do not have to do one righteous act for salvation; Christ did it all for us. What a terrible doctrine they are following! But we are condemned because we sin, and are justified because we do righteousness.

In II.Pet. 3:15,16 we read that "our beloved Paul . . . hath written . . some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Why, if this were natural death Paul was talking about, even a little child could understand. The first thing almost, we learned there was natural death. Our grandfather, or our grandmother, or perhaps a brother or a sister died and we learned about natural death; and for my part I never knew of any other death until I learned this blessed truth. Well, it will not do to just skim over the surface, but we must get right down and believe what this Word says, -- instead of going to catechisms and commentaries of men. Paul gives us a rule by which we can know of which death he is speaking, which we find in I.Cor.2:13, "comparing spiritual things with spiritual." If Mr.Russell and the churches would heed this rule, when they read the Scriptures, they would see these spiritual things. They would not just see a natural man, but would see a wonderful, multitudinous man composed of all the faithful, and another multitudinous man composed of all the unfaithful. They haven't this spiritual discernment or they would not say it is literal death spoken of in Rom. 6 and many other places; and when they read blood of Christ they would not think of the literal blood, but would understand that blood is used in metonymy for word.

I have no doubt this was the greatest task Brother Nichols ever encountered in digging out truth, to get the straight of these different deaths. We read in I.Pet.2:21, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps" He did not die as a substitute, but as an example of perfect obedience. We can die to sin as did he, but we cannot change this vile body; that he will do when he comes, will save us because we have obeyed from the heart that form of doctrine.

There are three classes in the Bible, two under covenant one never enters into covenant. In Hos.6:7 it tells us, "These like Adam (margin) have transgressed the covenant." They are under covenant, are not like the outside world, but like Adam have agreed to serve the Lord and have transgressed the covenant. In speaking of this class in Rom.1:18 it says, "The wrath of God is revealed . . against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." I want you to get this into your mind, for it is a qualifying term the Lord gives. In the 31st v. he says they are "covenant-breakers," and they know the judgments of God; therefore, because they know them, they are inexcusable. - Indignation and wrath, tribulation and anguish will be visited upon those who hold the truth in unrighteousness; "but glory, honor and peace to every man that worketh good." But in the 12th verse he tells of a class that perish without law, outside the law, but those who come under covenant will be judged "in that day when God shall judge the secrets of men by Jesus Christ."

"For as many as have sinned without law shall perish without law; and as many as have sinned in the law shall be judged by the law." All who sin without coming under God's law, the law of faith, shall perish without coming to the Judgment, while those, both just and unjust, who come under God's law will have to appear before the Judgment seat to render an account. How often people misquote the Bible in trying to prove a false theory. When we bring out the Bible teaching that those who are uninstructed "shall remain in the congregation of the dead" and never see light, they will say, "Why, Jesus said, 'All that are in their graves shall hear his voice and come forth.'" There is no such passage to be found in the Bible, but it does read, "For the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth." It is plainly qualified by the definite article "the." "All that are in the graves," a certain class, shall come forth, while the rest who are found wandering out of the way of understanding shall remain in the congregation of the dead. The faithful, sleeping dead shall have a glorious resurrection to life and immortality. Having followed in the footsteps of Jesus, and died to sin as did our Savior, they will gain the victory over death and the grave, to live forever in His presence; while the unfaithful shall come forth to shame and contempt, to finally go down to the second death and perish forever, because they would not forsake their evil ways.

LOCAL NEWS.

Sunday morning, Sept 3d, our missionaries returned home om Asbury Park,N.J. , where their efforts met with singular uccess, in as much as during the four weeks' visit they left in hat city 5,5[illegible]3 books. Being desirous of making another trip efore Oct 1st, the natal day of our late beloved leader, Rev. .T.Nichols, on which date all endeavor to gather home to ay loving tribute to his memory and life work, preparations ere immedately in hand which would enable them to again eave home Sunday night, Sept. 10th, for a return visit to Cleveland, O. , the Misses Eunice D.Ingham and L.May Flowerday journeying to Vermontville, Mich. , where resides Miss .M.Wright, formerly from Hot Springs, Ark. , who for two ears has kept up a regular correspondence with the friends o whom now the hospitable doors of her home in Vermontville are thrown open. We trust the visit may be mutually of n upbuilding nature and that as a result of visiting the surounding towns and villages, which our Sisters propose doing, many may be enlightened and aroused to the importance of studying the God-given Chart, which alone will take any vessel into the haven of everlasting life and peace. Address all communications as follows:

Mrs. R. C. Ogram and Miss L. May Flowerday,
3756 Carnegie Ave.;
The Misses Eunice and Esther Ingham and Rhoda Phillips,
4525 Prospect Ave.;
Mr and Mrs J. Viergiver ------------ ;
W. M. Pickering, 3225 Carnegie Ave , Cleveland, Ohio.

From the keyboard of the "Harris Visible," on board the launch Megiddo, is ticked off from time to time news of considerable interest relating to the efforts and achievements of the launch's enthusiastic crew. Running to Cayuga Lake, the first stopping place was Cayuga, thence they moved to Union Spring, Aurora, and Kings Ferry, to which place Brother Thatcher and three other young men journeyed by automobile Saturday, Sept 9th, loaded with fruit and home made viands particularly palatable to the appetites of healthy, hardworking young men. About dusk, some six miles away from the launch, they recognized a familiar figure whose cap bore the name "Megiddo" and soon all were on their way to the boat. Supper being over the printer of the party prepared a poster to the effect that the "Megiddo Progressives" of Rochester would hold public meetings on Sunday at 3 and 7: 30 p.m. , in the Odd Fellows' Hall, to which all were cordially invited. Loading the instruments into the automobile, and as many passengers as space would permit, the rest of the party riding bicycles, they started out to Kings Ferry six miles distant from the landing place. On arriving they rendered songs and musical selections announcing the meetings for the following day. On Sunday afternoon, to a large and appreciative audience, the subject matter under consideration was, Hell and the Devil, the Death State and Resurrection, and in the evening, when about 200 came out, the chosen topic was, The Last Days.

The Presbyterian minister, who was present at the afternoon's service and who stayed to converse and ask questions during the time intervening between the services, seemed greatly impressed with the attitude of these brave defenders of the faith, expressing his surprise and enquiring of them the reason of their oneness of mind, when there exists, as he confessed, so many and varied opinions in the churches. The explanation given was to the effect that the beliefs of the day are not founded on the Bible, but are an outcome of the thoughts and imaginations of the heart of men which have, as Paul declared they would, turned them away from the truth to fables (2.Tim. 3:4); when, as the Bible declares, we must "all speak the same thing, and be perfectly joined together in the same mind and the same judgment." I. Cor.1:10.

At the conclusion of his own sevice he returned to hear from them again. Later news tells of splendid results of these meetings, of good sales and many experiences of real worth and interest. They are gradually working down to Ithaca, the last stopping places being Heddens and Meyers, where it was found necessary to send home for an express shipment of books.

Saturday, Sept. 2d, Brother Johnson and family arrived home from the Adirondacks, and on Sunday morning, after an absence of several months, were able with thanksgiving and gratitude to assemble again in the little church they so dearly love, and to whose music. until stricken with sickness, Brother Johnson was wont to contribute. Much as we would like to keep them with us, it is feared that our Brother's health may necessitate a long trip West for the winter months. But we are assured that Paul's words to his Roman brethren are just as applicable now as when penned, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom.8:28.

During the month of August, Brother Flowerday's automobile can be credited with having taken to the far-away rural districts the splendid total of 1,599 books. On one such trip they met and talked with a gentleman from whom they are in receipt of the following communication:

"Dear Brother in Christ: -- I have received the papers, for which I desire to thank you. As I look over my fields to see what the prospects are, I think you too are anxious to know what your labors are bringing forth. As no dead person enjoys flowers, I will hand you your bouquet while you are living by saying the literature has done us a world of good. There is no adulteration in those works for they are whole truths and some of them cause one to take a square look at oneself. Our neighbor, the sick lady, has been over to see us. She was very much impressed by your daughter's words. Now I hope to be able to send you a few dollars to help the work along for it is God's own work you people are doing . . . Pray for us that we may see clearly as you do.

G.F.B."

Other gleanings from the field may be of interest to our readers. "Long Beach, Calif. Dear Sir and Brother. Sometime ago I sent for an assortment of your publications and after reading them I found them interesting and I have come to the conclusion they are truthful. I have been lending them around and sending them to friends, so that most of them have been lost or not returned, consequently I have decided to send for another supply, I am enclosing a list of what I desire and possibly I may send for a large supply later as I think they should be read by every preacher in America.

Yours for God's Kingdom on earth.

J. B. R."

The Megiddo Message

BEHOLD HE COMETH. PREPARE TO MEET HIM.

VOL. II. Price $ 1.00 per year. NO. XIV

MEGIDDO MISSION, ROCHESTER, N. Y. SUNDAY, OCTOBER 1, 1916.

WHY ARE THE PEOPLE IN IGNORANCE OF TRUE BIBLE TEACHING?

By the late Rev. L.T.Nichols. January 13.1907.

To realize we are indeed living in the dark, dark night, and the world are all unenlightened in regard to the great and wonderful plan and purpose of God, the alwise powerful Being! All the nations of the wide earth are wrapped in midnight slumber. And how full of gratitude our hearts should be to think and realize, yea, know that we have been awakened out of the deep, dreadful slumber, that sleep that carries all its sleepers into the great vortex of destruction; awakened out of this condition for the specific purpose of walking in obedience to the things that the day brings to light. In this day we are commanded to work. We are commanded not to slumber, but we are commanded to run in this race that is set before us. But in order to do this, we cannot expect to run if we are in the night; for he that would run in the night will stumble. The darkness will surround him, so that obstacles cannot be viewed: he cannot see them, consequently he will stumble headlong into ruin and destruction. But we are commanded to awake out of sleep.

You remember Paul was so anxious in reference to this matter that in the long, dark night of slumber, in which he predicted the world would be fast asleep, we find him declaring that we are to "awake out of sleep; for now is our salvation nearer than when we believed." "Awake!" is the commandment in the thirteenth chapter of Romans. Awake! arise! "Arise from the dead and Christ shall give thee light." For it cannot be expected in this slumbering condition -- we needn't expect, as long as we are in this midnight darkness, that Christ will give us light. We must have the clarion note sounded in our ears and then it begins to awaken an interest in us, and it will begin to bring us out of slumber into the light of the morning, into the light of the wondrous day before us, into the day of salvation which will ultimately end in the saving of every one who will truly awaken; awaken for the real purpose and the only object of keeping in the day. No longer walk as others walk in the vanity of their minds; no longer walk as other Gentiles walk, as all nations walk in the vanity of their minds. There is a well guarded way marked out; there are those that are pointing out the way, and commanding for us to walk in it; and if we pay attention, and open our ears, and awake out of slumber in this midnight darkness by which we are surrounded, we can hear. Although, you remember, there is a commandment in Isaiah written for our instruction, which comes home to us.

He declared, "I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." And the answer came from the high and lofty God, "Go and tell this people, Hear ye;" [illegible] in slumber that it is quite impossible to awaken most of them, and some will never awaken from their midnight slumber.

"And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not." He has given you a prediction foretelling what the results will be. I it was properly rendered it would read, "Go tell this people (preach to the people, make a declaration) Ye shall hear bu will not understand." They will not take it to their heart; they will not depart from evil; and they sav, We will not understand. It is not the idea that individuals cannot comprehend these wonderful truths, but they "see and understand not." What is the idea we are to get from it? If we let the Almighty place his own qualifying terms here, we wouldn't get ourselves into any difficulty. But if this text we have just called your attention to should be presented to all the ministers o the wide earth, they couldn't explain it to you; they couldn' give you any intelligent rendering of it. It would seem fron the reading of it, if we had nothing else to guide us, that th Lord had closed their eyes.

It says, "Make the heart of this people fat, and make thei ears heavy, and shut their eyes, lest they see with their eyes and hear with ears, and understand with their heart, and convert, and be healed." As though the Lord was going to sen the mighty gloom of darkness, and close the eyes of all nations so they couldn't see or understand! But, says the prophet, Ye will not understand, ye will not hear. I made a proclamation, I sent my prophets, rising up early and sendin them, but ye would not hear. This is equal to the statemen of our Master, 'Ye will not come to me, that ye might have life. (John 5:40.) They are the ones that understand not. What understanding? It is not so obscure and intricate that the can't understand it, but it is that they will not depart from ev they are shown the narrow way, but they will not walk in And thus, as we turn back to the prophet and let him expla it, it becomes easy to comprehend. Job 28:28, "And un man he said, Behold, the fear of the Lord, that is wisdo and to depart from evil is understanding." Yes, "to depa from evil is understanding."

Go and say, They will hear and will not understand; th will not depart from evil. That is what understanding is, th which will cause us to reform and come in and conform to t law of God.

We are thankful that God, in presenting the narrow way Truth, puts before them and says, "Choose ye this day wh ye will serve," Our choice is to serve the Lord; but they cho the broad way. Their ears have become closed and their e are shut tight; and the result is the world is in midnight da ness. But there is something that causes this: we step fart back of the condition of the people, and the cause is presented in the testimony of the prophet when he calls our attention to this very fact; when he calls our attention and says there are those who love to slumber. We turn to the prophet and let the Almighty bloom it out and use the right term; he will tell us these sentiments clothed in the proper words; and it will be so easy to comprehend them.

"Declare this in the house of Jacob, and publish it in Judah, saying, Hear ye." Go and make a declaration; go and proclaim to the people the wondrous power of Me, the mighty and Everlasting One. Go and say something: "Hear now this, O foolish people," -- he introduces another phrase, -- a people that will not hear -- "and without understanding; which have eyes, and see not; which have ears, and hear not." Ah! they are foolish because they will not depart from evil; they have ears, but they hear not; and eyes, but they see not: -- all redundant; it comes back on them. They have eyes, but they see not; ears, but they hear not. It is not that the Almighty has given them ears, and then closed them so they cannot hear; but they are a foolish people. You will find one of these texts in the sixth chapter of Isaiah and the other in the fifth of Jeremiah. They have eyes, and they see not. Jer. 5:22, "Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass it? But this people hath a revolting and a rebellious heart; they are revolted and gone." They would not listen. I made a proclamation, I performed on my side; I sent my prophets declaring to them, but they would not hearken. Why? because they are a revolting people, they have gone astray. They are in that condition, under the ban of the priests, under the ban of the clergy, under the ban of their rulers. Like begets like. The congregation will be like their teachers; and if the heads love to slumber, I tell you the congregation will be slumbering too. As the divine testimony declares -- and it gives us the qualifying terms -- they have a revolting heart; "they are revolted and gone." 24th verse, "Neither say they in their heart, Let us now fear the Lord our God." That is equivalent to saying, Don't let us fear the Lord our God. What does it say back there in the 28th of Job? He couples two things together. Yes, the fear of the Lord and understanding are put before us so conspicuously that we cannot mistake the idea; we cannot fail to understand; we cannot fail to see. If we open our eyes and our ears, you and I can see and view the wondrous Truth as it is in Jesus.

Job 28: 27,28. "Then did he see it and declare it; he prepared it, yea, and searched it out." Yes, the Great One has searched and found it out. "And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Yes, to depart from evil; but they are a foolish nation, this wide world of ours are a foolish people. "Neither say they in their heart, Let us fear the Lord our God." They will not awake out of their lethargy; they love to slumber; and thus it declares in the 56th chapter of Isaiah. We find it recorded of this very class of individuals in these words: "All ye beasts of the field, come to devour, yea, all ye beasts of the forest. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber."

That is why, they have closed their eyes, they will and the watchmen, they have done this, they are blind, norant. Oh, to think! is this true that all the watchmen professed watchmen, are ignorant? It says so, and we f fulfilled before our very eyes. As we look out into the lightened world, we find they are all ignorant of the grand and purpose of God. Their watchmen are blind, all igno all dumb dogs, sleeping, fast asleep, lying down, loving to sl ber. No wonder the cry came to us down from the apos times to awake out of sleep! "Awake thou that sleepest, .. Christ shall give thee light." I do not wonder that such a p clamation came sounding out, when he declared and saw the prophetic language. He saw all nations would be asle they would apostatize and follow their watchmen, and the are all loving to slumber; -- and then they are D.D's. How propriately they have applied D.D. to their name! for they dumb dogs, loving to slumber. They don't want the wondr light of Truth, they would rather lie down and slumber. A it says they love to slumber; they are lying down, asleep, blin they are all ignorant, sleeping, lying down, loving to slumb yea, that is not all, they are greedy. This shows you it has no reference to literal sleep, a man fast asleep is not greedy, he is lost and unconscious for the time being; but here is spiritual darkness, "spiritual wickedness in high places," spiritu slumber of children that have been led astray into the dark bypaths of the world, the unenlightened ways of the world loving to slumber; hence he says, "They are greedy do which can never have enough, and they are shepherds th cannot understand."

Oh, it says they are watchmen! they are shepherds! This is the testimony says, they are professed watchmen; and it wi tell us still further in reference to those that slumber. We g back farther and we find it recorded without any mistake: Isa 29:5, "Moreover the multitudes of thy strangers shall be lik the small dust." Paul declares they are "strangers to the cov nants of promise," strangers to the wondrous light of heaven they haven't been made acquainted with the wondrous truth of the Bible; and so he sounds out: "Moreover the multitud of thy strangers shall be like the small dust, and the multitud of the terrible ones shall be as the chaff that passeth away yea, it shall be at an instant suddenly." 6th verse, "Thou shal be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest and the flame of devouring fire." "And the multitude of all the nations" - here are the great masses of mankind, it is not only the ministers, not only the shepherds, not only the watchmen, but they have succeeded in wrapping all nations in the midnight darkness; they have caused all nations to be enveloped in the thick, murky night, until darkness prevails from one end of the ear even unto the other. As the prophet declares, darkness cove the earth. "Arise, shine; .. for darkness covers the earth, a gross darkness the people." Isa. 60:1,2. Oh, a good reason why we should let this wondrous Truth shine out, inasmuch the earth is covered with darkness. And he said to the mighty multitude, Isa. 29:8, "It shall be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behol he drinketh; but he awaketh, and, behold, he is faint, and

soul hath appetite: so shall the multitude of all nations be, that fight against mount Zion." 9th v.

"Stay yourselves and wonder;" -- how appropriate! Oh, to think we can wonder! Is it not a wonder that they are all ignorant? When we look over the plain teachings of the Bible it seems as though someone would have stumbled on to them; but the Almighty says it is because they have a rebellious heart; they have ears, but they will not hear; they have eyes, but they will not see; they are a revolting people. The nations are a revolting people, they will not hear. But it declares, "Stay yourselves and wonder; cry ye out, and cry;" - go and proclaim, go and say to the nations, to the people that have ears and hear not, go and declare something in reference to them; they are all ignorant. I tell you, a man that will not come up honestly, and come to the Bible teachings and pore over its pages, and accept of the light of truth, you can make up your mind who he is: he is ignorant; he has closed his eyes and will not hear. "Stay yourselves and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink."

This woman that sits on the scarlet colored beast, riding forth in the sea of nations, -- she is on a scarlet colored beast, red and gory in her pride, dressed in fine linen and purple, riding forth in her gorgeous array; and he says, Cry, she hath made all nations drunk on her wine. "Cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink." 10th ver. "For the Lord hath poured out on you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered." Yes. "For the Lord hath poured out on you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered." The prophets, the rulers, the seers, the watchmen and your shepherds, they are all ignorant. 11th ver. "And the vision of all is become unto you as the words of a book that is sealed, (they all tell you Revelation is a mystery, and it is become as the words of a book that is sealed) which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed."

They say, "I can't explain Revelation to you, it never was given for you to comprehend." The prophet declares there is a vail over their eyes, and the prophetic statements tell you the very condition the world would be in.

Now, I want to know what epoch of time he had reference to? This special epoch had reference to the 1260 years of darkness, when truth lay dead; or, as the historian says, when it was in "its seeming tomb." We'll turn over and see what condition we were in when the clarion note was sounded forth in our ears. Daniel says, "When I heard the voice of his words, then was I in a deep sleep," (not one ray of light) and my face in the dust; when thy words came unto me "my face was toward the ground." (Dan. 10:9)

When the clarion note of Truth came, I was in a deep sleep, in midnight darkness of the world. How true! Can we not see when we first heard the truth we were in the midnight darkness, surrounded in the murky night, without a single syllable or glimmer of the wondrous light of heaven? Now said the prophet, When thy words came to me I was in a deep sleep, slumbering; but I want to know what special epoch of time this refers to? It refers to God's people in the latter days. 9th v.

"Yet heard I the voice of his words: and when I heard the voice of his words, then (when ? .. when I heard the voice o his word) was I in a deep sleep, with my face toward the ground." At the end of the long night of darkness someone heard the voice of the living God and awoke, -- had the eye of their understanding enlightened. I am not going to stay and tell you all about the eighth and ninth of Daniel today, I hav not time for that.

Daniel saw something; he had a vision of the time to come He says, "Yet heard I the voice of his words: and when I hear his words then was I in a deep sleep on my face, and my fac toward the ground." 10th v. "And, behold, and a hand touched me, which set me upon my knees and upon the palms o my hands." At the time of the end, there is a time in whic God's people are represented as being on their knees and th palms of hands, in a trembling condition. After hearing th words of God, it took time to have our senses exercised t know how to walk, to be able to discern between good an evil. And now, said the angel to the beloved one, (Daniel signifies the beloved of the Lord, and it declares he was "a ma greatly beloved.") "understand the words that I speak unt thee, and stand upright; - when he had spoken this word unto me, I stood trembling -- for unto thee am I now sent." I hav come to cause thee to depart from evil. "I am come to mak thee understand what shall befall thy people in the latter days; -- befall whom? Thy people. When? In the latter days. -- "fo yet the vision is for many days;" or, it covers a long period o time.

From Daniel's day down to the present period, he said ther would be a time they were wrapped in slumber and midnigh darkness; and said to you, away down in the latter days, tha when the words of Truth came to the beloved of the Lord, found them fast asleep, with their faces earthward. The belo ed one awoke, and looking heavenward for the knowledg from above, (which is first pure, then peaceable, gentle an easy to be intreated) stood trembling.

But the seers, the shepherds, the watchmen, they declar No, no, you needn't have any of those characteristics in yo just depend on the blood of Christ to be made clean, and yo will be whiter than snow, without this wisdom. "The fear the Lord is the beginning of wisdom: and to depart from ev is understanding;" (Prov. 9:10, and Job 28:28) but they sa you haven't got to have one those fruits to be saved. "Th wisdom that is from above is first pure, then peaceable, ge tle, and easy to be intreated, full of mercy and good fruits and if we have this wisdom dwelling within us, we'll be fill with good works.

And thus it declares, When this wondrous Truth came to m it found me asleep; and he says this shall be for a people " the latter days," in the great time of the end when the wor is wrapped in midnight darkness; when, as Paul declares us, "They that sleep sleep in the night; and they that be drun en are drunken in the night. But ye, brethren, are not of th night but of the day;" showing you it had no reference to l eral night, literal sleepers, nor literal darkness. Ye, brethre are not of the night, but of the day. Every child of God de onstrates, more or less, he has to go into Nature's repair sh and take a little sleep or slumber; but it is not that kind night, or sleep. Beloved brethren, it is not that at all, but spi ual slumber. And these dumb dogs love to slumber; they have said the Bible is sealed; all the seers and pastors and shepherds say it is sealed. They have closed their eyes so they cannot see; they have ears to hear, but they will not listen to the wondrous words of truth, and cry out to the wide world, they are all drunken, not with wine, but they are drunk upon the doctrines of the old Mother. · And as we find the wondrous Truth being unfolded before us, it tells they are drunk on her wine. She calls on us to drink the old dregs, and Paul says they are drunk; and not only Paul, but Jesus, in his last letter, said this old woman had made all nations drunk on the wine of her fornication. God doesn't make them drunk, but he says, Go and proclaim to this people that they are drunk. God made them drunk, too, in another sense: He sends the wondrous Truth and blinds their eyes, "lest they should see with their eyes, and hear with their ears, and understand with heart, and should be converted, and I should heal them." (Matt. 13:15.)

But, says Paul, The god of this world hath blinded the minds of them that believe not; that is the god that has blinded their eyes to the wondrous truth as brought forth in the Divine Record. And he says, "Moreover, brethren," – what does our lesson start out with? "Moreover, brethren, I would not that ye should be ignorant," and he says they are all ignorant – they are dumb dogs and shepherds and pastors of the world, drunk on the wine of the old Mother of harlots; they are all ignorant; and he says, "Moreover" – besides what I have told you before, (in the previous chapter) "I keep under my body," --Oh, I want you to understand that "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." And "Moreover" – not only that, -- he says, I don't want you to be ignorant; about what? "how that all our fathers" -- away back, every child of God, all our fathers, every one, every true one-- I've been telling you about those that are drunk, and false watchmen and teachers, dumb dogs, loving to slumber, those of whom it is said when the book is handed to them that are learned, they say, I cannot read it because it is sealed; it is too deep for us to comprehend, and God never intended it to be understood; (and we find the apostle crying in our ears today, that such a state of things would exist, they all say this is the state and condition that should exist in the latter days, and we find it fulfilled to the very letter.) It makes the mighty truth gleam out with resplendent beauty and glory; it causes the real truths of the Bible to shine out to the unenlightened mind, and causes us to put our trust in the mighty God instead of the arm of man. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all partake of the same spiritual meat;" - yes, "they did all eat of the same spiritual meat;" and I tell you, beloved ones, unless you eat this same spiritual meat, you will never have strength enough to awake out of slumber. It all depends on eating this meat; we must partake of this spiritual meat which all our fathers ate. I ate it, says Paul, and it is something for you to partake of; and all our fathers did partake of that meat that declares we must bring our bodies into subjection, lest when we have preached to others we ourselves should be a castaway. And he says, Moreover, brethren, I do not want you ignorant how that "all our fathers were under the cloud, a all passed through the sea; and were all baptized unto M in the cloud and in the sea." Yes, they were all envelop the night of darkness; they were found in the same con as Daniel, in a deep sleep; but they were all made to ea same spiritual meat, "and all drink the same spiritual d for they drank of that spiritual Rock that followed them, that Rock was Christ."

Oh, it wasn't a literal rock that followed along, neither w it a literal Christ; but a spiritual Christ, and a spiritual R Christ Jesus. That was the meat they all ate, the "same sp ual Rock that followed them, and that Rock was Chri What Christ is that? The "I," the Truth, "the bread that ca down from heaven, which if a man eat thereof he shall li forever;" that is the spiritual meat and drink you and I mu drink of in order to be saved. But the world are what? Th are all ignorant of the wondrous Truth; and as we look o and go from place to place all over this benighted world, w find there is not a man enlightened. How veritably true is th Bible! and how we should press it to our heart! It is the on light to guide us in the narrow way, where so few travelers are found, -- so few in number, in the narrow way are found. And it declares unto us, "All our fathers did eat the same spiritual meat." But -- Oh consider! think of the next sentence! it almost makes my heart flutter! We have been found in midnight darkness, we have been made to eat of this spiritual meat, "But – with many of them God was not well pleased!" Oh, to think! shall we fill that bill? With many of the enlightened ones God was not well pleased. Oh, how few! All the pastors and shepherds and teachers are ignorant; they all love to slumber, and are all out of the way. And then, under adverse circumstances, the clarion note is sounded to awake people to the wondrous light, and with many of the awakened ones God is not well pleased. How few! how few indeed! awake to righteousness and sin not. This is the commandment, to awake to righteousness and sin not. That is the reason, the great difficulty; but is not the wondrous prize sufficient? the grand, celestial glory of the good time coming? the very idea of the grand old prophet coming again? But we are the only people that know anything about his coming. You may travel the world over, and you will never hear such a sermon as this; you may travel from Dan to Beer-sheba and you will never hear a minister telling you about that testimony in Malachi 4:5, "Behold, I will send you Elijah the proppet before the coming of the great and dreadful day of the Lord." You may travel from Dan to Beer-sheba and you won't find it taught, but the very thought! the very idea – "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. 6th verse. "And he shall turn the hearts of the fathers to the children, and the heart of the children to the fathers, (all our fathers ate the same spiritual food; and when the children are turned to the understanding of the fathers, they will eat that spiritual food) lest I come and smite the earth with a curse." I would like to know, if you and I were privileged to start out tomorrow, – I would it was so, – Elijah would knock at the door and say to this little band, I am he that sat under the juniper tree. I am he that was spoken of, that said, "I only am left, and they seek my life to take it away." I am he that passed over the river Jordan, and took

off my mantle and smote the stream thereof and it piled up right and left, and my comrade and myself walked over on dry land. And we discoursed on the way, in the mighty wilderness of sin, – the only two walking in the narrow way, while the vast, wide world lay engulfed in darkness; the only two conversing on the wondrous Truth. I am he, who said to Elisha, If thou seest me when I am taken away, then my mantle shall fall on thee, and thou shalt act in my place; and thou shalt preach the wondrous Truth I have left to thee in charge. This Elisha, the one who saw Elijah, and his mantle fell upon him, so that when he went back, and with the mantle parted the river and passed over dry shod, and began to tell the mighty world of these things. The grand old prophet Elijah is coming again; and if he comes, who would not be glad to hear him say, I am he that passed over the river Jordan with Elisha, and as we walked along, a mighty whirlwind enveloped me and I was taken up into heaven, lost to view; was borne away from Elisha, and he saw him no more. Oh, Elisha must have looked in wondering astonishment as he saw his comrade ascend higher and higher! The whirlwind carried him away until he was lost from view, no more to behold his lovely face until we, we Brethren, – Oh what an honor! – until we are permitted to awaken Elisha from death's slumber. And we will say, Here is the old prophet! The first time he will ever be permitted to view his face, will be through our instrumentality.

Oh, is it not sufficient! is it not worth while? It should be worth everything to us to have the divine prophetic statement fulfilled in us; for it declares to us, I don't want you ignorant "concerning them which are asleep. . . For if we believe that Jesus died and rose again, even them also that sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise."

Ah! the Lord himself shall descend with a shout, and when he comes the trump will have sounded, the dead be raised. And then he says we "shall be caught up together, . . to meet the Lord in the air." I.Thess.4:13 to 18.

Dont you see the dead are all raised when Christ comes? Oh, what an honor! And this is what will befall the people in the latter days: we'll have the honor and glory of not only awakening the nations, but the sleeping dead. Old Elisha will come forth, and we'll say, "Elisha, this is Elijah; do you recognize the old prophet?" Oh, how gladly he will grasp his hand! how fleetly he will step up to him and press him to his side! and he will say, "Elijah, I believed you would come again, and raise me from the dead." I think one such meeting will pay us for all we have ever done! to see them meet and greet one another, and see their joy. Oh, the joy it will bring to us, to think we had been the means of bringing the two old prophets together! Oh, the blessed privilege of viewing their face and beholding their joy and comfort! (The clock strikes 12.) My! how time gets away. Well, I am going to take this up tonight, right where I left off. I had enough mapped out for twelve sermons. I was just lost in these wondrous testimonies this morning; I didn't know when you came in to meeting. They were piling one on top of the other, and I haven't had an opportunity of bringing them up to you today. Well, Sister Hembree, you can talk for five minutes.

"I HAVE GIVEN YOU AN EXAMPLE, THAT YE SHOULD DO AS I HAVE DONE."

Extract of sermon by Rev. Maud Hembree.

If we were building a literal house and some one would come and tell us we were building on the literal sand and that if we continued building the structure would go to destruction, how thankful we would be and what care we would exercise, if wise, to seek a solid foundation; but how carelessly we go about the building of this spiritual house, this house we are silently building each day! How much more diligent we should be in building this house, for we have only one opportunity to build it, only one life in which to perform the work! This house is builded by wisdom, and Paul tells us in I. Cor .3:9, "Ye are God's building;" and in Heb.3:6 he says, "Christ as a son over his own house, whose house are we." His brethren are the house, God's building.

In this 13th chapter of John, our lesson, Jesus said, "I have left you an example, that ye should do as I have done unto you;" and then he adds, in the 17th v., "If ye know these things, happy are ye if ye do them." Jesus took water and washed the disciples' feet and wiped them with the towel wherewith he was girded. Now, we ask, is this the literal feet Jesus meant we were to wash? I have told you before about the Dunkard meeting we once attended, where the women, in their little bonnets and kerchiefs, were on one side of the church, and the men on the other; a woman going round with a basin and towel washed the feet of the women, while a man performed the same office among the men. Of course it was merely a form they went through, for they had previously washed their feet at home, so they were perfectly clean. If Jesus meant the literal when he said, "I have left you an example, that ye should do as I done to you," then we would wash one another's literal feet; but we have learned from the Scriptures of truth that literal feet-washing was not the example Jesus left us. Any one ought to know how to wash literal feet, and all who gain eternal glory will keep their feet clean and will not be above washing another's feet if it becomes necessary; but we find the feet that must be washed are the feet that the world knows nothing about. There are other than literal feet spoken of in the Bible, as we will find by turning over to I.Cor.12:12, "For as the body is one (not a literal body), and hath many members, and all the members of that one body, being many, are one body; so also is Christ." Ah! there are different members in this body, as the 14th v. says: "For the body is not one member, but many." There are different members of the body, taken out in different epochs of time: Christ the Head of the body and the others the different members of the body. And there are feet, for he continues, "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they all were one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary." Yes, Christ the head of this body would never say to the feet, I have no need of you. The feet, those taken out in the last days, are very necessary to hold aloft the word of truth. "And," he says, "those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked." Ah! there is a part of the body that lacks. But what do we lack? Last Sunday we had in our midst four blind people, three persons who had to be brought to church in wheel chairs, one a cripple, another enfeebled by age and disease, and another by sickness, and we have those who are deaf as well as those who are dumb. I think we lack something; we lack the power of healing, which the apostles had in olden times, the power to restore the sight of the blind, to cause the deaf to hear and the lame to walk. We lack the power to speak in tongues; we lack the power to raise the dead, as Lazarus was raised. Jesus delegated that power to his apostles, but it all passed away; the gifts of the Spirit ceased, "and now abideth faith, hope, charity, these three." Yes, only three remain; the gifts were to be taken away from the body, they would lack those, and only faith, hope and charity remain.

We walk by faith in this age, and you know Jesus said to Thomas, "Blessed are they that have not seen and yet have believed." There will be a greater blessing to those who walk by faith, for he is going to give more abundant honor to that part of the body which lacks. What a wonderful consolation! What virtue would there be anyway in believing, if you had to wait to see the dead raised? If we could go to Mt. Hope with the power to say to our sleeping leader, "Come forth," and he would stand before us as in former days, it would be an easy matter to believe.

In the 27th v. the apostle says, "Now ye are the body of Christ, and members in particular." But the old Mother and all her daughters think it was the literal body of Christ that hung suspended on the cross, when they read of the body of Christ. Paul, in speaking on this subject in Eph.1:23,24. says that Christ was given "to be the head over all things to the church, which is his body." There are many members in that body, and that body will have feet. In Heb. 10:10 we read that "we are sanctified through the offering of the body of Jesus Christ once for all." Every member of this body of Christ must die to sin. They must be as the previous verse expresses, "Lo, I come to do thy will, O God." And by which will we are sanctified. Doing the will of God is what saved Christ, the head of the body, and we find that doing this same will is what is going to be the salvation of every member of the body. What is the body? "Now are ye the body of Christ, and members in particular." Oh, this is a wonderful thing, this body of Christ Jesus has qualified it and made it as plain as it could be made just what his body is, so there can be no doubt to those who are instructed. Every one of this body has to be sanctified by the word of truth.

When Jesus said to his disciples, in Matt. 5:29, "If thy right eye offend thee, pluck it out, and cast it from thee," he had no reference to a literal eye. There might be a member of this body who could see, one with a good intellect, but if he will not walk in obedience, cast him from thee; for it were better to cast him off than that the whole body should b stroyed. You do not have to cut off your literal hand nor p out your literal eye, if they offend you, but even though one who can see the beauties of truth, we must cast him for all such will contaminate. Paul said in I.Cor.5:6, "K ye not that a little leaven leaveneth the whole lump?" Th why Jesus said we are to cut off every member that offe If they will not come into submission, cut them off, they contaminate; there will be poison there. Oh, it is this lo unleavened bread of sincerity and truth we must partak and all who will not eat must be cut off.

Paul said to his brethren, "Know ye not that the unrighte shall not inherit the kingdom of God? Be not deceived: ne ther fornicators, nor idolaters, nor adulterers, nor effeminat shall inherit the kingdom of God." Don't you be deceived think the unrighteous are going to inherit the kingdom of G all such will never gain it. "And such were some of you: ye are washed, but ye are sanctified, but ye are justified in name of the Lord Jesus, and by the Spirit of our God." he says ye are washed. This is the washing that will avail, ing washed in this word of truth, this Spirit of God ("My wo they are spirit and they are life." -- Jno.6:63.).

The apostle was writing to his Corinthian brethren, and said, "Such were some of you: but ye are washed, ye are san ctified, but ye are justified in the name of the Lord Jesu What does Romans 2:13 say? "For not the hearers of the la are just before God, but the doers of the law shall be justified. What a consolation! Though you have done these things, you can wash and be clean, we find in Isa.1:13, "Wash you, m you clean; put away the evil of your doings from before mine eyes; cease to do evil." That is the kind of washing Jesus gave them an example to follow, and, if you follow this example and wash from all evil, though your sins have been as scarlet, they shall be white as snow. All we have to do is to cease to do evil and learn to do well, then we shall live through a gladsome eternity. There will be no cutting off, because we have kept these wonderful commandments.

In Matt.5:19 we read, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven." We cannot break one of the least commandments. But from this rendering you might think such a one could squeeze in and be least in the kingdom. We have the Greek Testament here -- King James' gave it, "He shall be called least in the kingdom," but the Greek reads, "He shall be farthest from the kingdom of heaven; he shall not attain unto it at all." Yes, he will be shut out and not attain unto the kingdom of heaven at all, unless he ceases to do evil. This is really wonderful, to find this reading that such a one shall not attain unto it at all, because the author of this Testament did not believe we had to keep every commandment for salvation. The next verse conveys the same mighty truth, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." There are plenty of scribes and Pharisees around, I mean those who make a profession of religion as they did in the days of Jesus, but if you do not wash up and keep this body clean, and have your righteousness exceed theirs the kingdom of heaven will never be your portion.

Now with these testimonies in our mind we should be ready to read John 13 intelligently. I believe Jesus really took water and literally washed the feet of the apostles, but there was a lesson to be taught; for when Peter said to him, "Lord, dost thou wash my feet?", Jesus answered and said unto him, "What I do thou knowest not; but thou shalt know hereafter." If it had been literal feet washing, would Jesus have said, "What I do thou knowest not; but thou shalt know hereafter"? You do not now understand, he said, but you shall know hereafter what the dirt on the feet is. He knew that Judas was going to betray him and be taken away, therefore he said, "Ye are not all clean;" and, also, that down in the feet of the body there would be some dirt to be washed away. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." He had washed their feet, had labored and reproved and warned them in order to get them to become cleansed. He says, I have given you an example of how to cleanse the body; had told them if the right eye offend they were to pluck it out, and, knowing Judas was going to offend, he showed how they were to cleanse the evil out of the body.

"If ye know these things, happy are ye if ye do them." Not happy because you wash the literal feet, but because you get rid of the dirt and filth of the body. And how do we become cleansed? In John 15:3, Jesus tells us, "Now ye are clean thru the word which I have spoken unto you." This word is the water we must cleanse in, and it is the water Jesus told the woman of Samaria would be in all who partake "a well of water springing up into everlasting life." (Jno.4:14).

Now that I have instructed you and you know these things, said Jesus, "happy are ye if ye do them." Not happy to get down and wash literal feet, but what that represents. A child could learn to wash literal feet, yet that would not make it happy, but Jesus carried the lesson right down to the feet of the body that would have to be cleansed, and told them they were not to become weary in well doing. Down in this time of the end, in the feet of the body, we have not the gifts of the Holy Spirit, that is the part we lack; but we have this Word, this water of life, in which we may wash and be clean.

In Rev. 3 Jesus is teaching the same wondrous truth. He says, beginning with the 2d v., "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou not shalt know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy." Those who know the times and seasons will be watching, and upon them Jesus will not come as a thief; they shall walk with him in white because they are worthy, because they have not defiled their garments. It is not our literal garments, we know, for our literal garments become soiled at our work, but it is the robe of righteousness, "the fine linen, clean and white; for the fine linen is the righteousness of saints" (Rev. 19:8). "He that overcometh, the same shall be clothed i white raiment; and I will not blot out his name out of the boo of life, but I will confess his name before my Father and be fore his angels." Oh, what would you give to have Jesus con fess your name in that wondrous day? But it will be only fo those who wash and become clean. This was written for u down in the time of the end, for the "generation to come;" and he says, "Behold, I come quickly: hold that fast whic thou hast, that no man take thy crown."

Jesus does not want lukewarm beings, moving along lik snails in this work, but he wants those who are all warmed up in this wondrous way of truth; he wants them to have a zea directed by knowledge. He says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." For all such, those who wash and become clean he will have a wonderful supper, a glorious feast, for he said he would eat no more with them until he ate anew in the kingdom of God. "To hi that overcometh will I grant to sit with me in my throne, eve as I also overcame, and am set down with my Father in his throne." I have showed you how to walk, he says, have lef you an example to do as I have done, to overcome all evil a I have overcome; so if you will do this you will be permitte to sit with me on my throne, to rule and have dominion with me through the endless ages of eternity.

LOCAL NEWS.

With the shortening of the days we realize the rapidity o Time, for but as yesterday we were welcoming spring endowed with her power of resurrection to life and her wealth o beauteous adornment, which now, touched with the cold finger of autumn, are being seared and turned to somber shades of amber, red and gold, reminding us that sooner or later all things must be brought under the law of displacement. Material riches may be amassed, worldly fame and renown, so much courted and sought after, attained, but these canno grant perpetuity of existence. Nothing abides but character, a holy life, a new creature; these are more enduring than all other distinctions, for worldly knowledge and attainments benefit humanity for but a short space of time. They are of such short duration and all efforts and strenuous endeavors of the noble and good to establish reforms and bring about a better state of affairs politically, socially and morally are frustrated by those who accrue wealth or some other selfish advantage or satisfaction from the existence of these same evil systems, of which the earth will be cleansed and purified when Christ returns to establish his Kingdom of which there will be no end. Isaiah the prophet, divinely inspired, referring to this wondrous time, declares, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats: to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." -- Isa.2:11,20.21. Dear reader, whoever it may be, stop! look! listen! Jesus says, "And take heed to yourselves, lest at any time your hearts be over charged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34,35. The world passeth away with its knowledge, its fame and its glory, but, says the Divine writer, "He that doeth the will of God abideth for ever."

Saturday evening, Sept. 23d, the joy of home coming was again experienced at the Mission, when, after an absence of four weeks, we welcomed home the "Progressives," who have been operating our Mission yacht, "Megiddo," on the east shore of Cayuga Lake. Their stopping places were Cayuga, Union Springs, Aurora, Kings Ferry, Lake Ridge, Heddens, Meyers, Ludlowville and Ithaca. From these places, by the aid of bicycles, the young men every day covered many miles of country roads and have been instrumental in creating an interest in the much neglected, but greatest of all books — the Bible. At several of the above mentioned places the "Progressives" held public meetings, which were well attended by interested and appreciative audiences. Through the courtesy of Mr. W.T.Jordan, of Lock Berlin, they were enabled on their homeward journey to hold a public meeting in the hall which was the property of this gentleman, which he not only placed [illegible] disposal, but had previously announced the meeting [illegible] hall was well filled; the young men at- [illegible] conclusively from the Bible that "Good [illegible] a vision." A year ago Mr. Jordan [illegible] when the yacht was on one [illegible] which in the meantime he has made quite a study. On their outward journey to Cayuga this gentleman again hailed the unique craft when passing through one of the locks, requesting of its occupants some musical selections, but, as the shades of evening were drawing on apace and they were disirous of covering a certain number of miles, they sang to guitar accompainment those inspiring, well known words, "Have Faith in God." Mr.Jordan requesting them to notify him in good time of their intended return, which they did, with the above gratifying results that will long be remembered. Reviewing the trip we cannot but conclude it was a very satisfactory one, for, whether the meetings were indoors or on the shores of the lake, as they were in some instances, there were always those who expressed their thanks and gratitude that their attention had been called to what before they had not realized the importance of. The total number of books left in the district of Cayuga Lake was 4,676.

As encouraging evidence that their efforts are not in vain, Brother Simmons has received the following communication from a gentleman in Fulton, N.Y.:

"Dear Friend, — Was glad to receive your most welcome letter and hope you and your friends are in good health. I have been taking every opportunity to study the books and I tell you I never got anything better in my life, I have had many talks with people of different denominations since you were here. One man said it cleared up a lot of mysteries for him. I like to hear them say that. I have talked with the minister you visited but I am of the opinion he does not know half what he believes; I never did. It is shocking how they cling to certain verses and never think of looking for an explanation. One man I talked to believes every sinner will burn forever and ever and never die or be consumed. I feel very sorry for all such. I shall be sending shortly for another supply of books. Wish you could have been here longer, I never had so good a time in all my life. Should be glad to hear from you often. Write about anything pertaining to your work.

Yours truly, P. O."

While rejoicing over the returned and the narration of their varied experiences and adventures we would not forget the efforts of those who are still absent in the field, but who we expect by the date of present issue will have returned to our midst, when we hope for a short season to enjoy the pleasure of unbroken association so seldom afforded. They write from Cleveland, O., in a very hopeful, encouraging strain of the progress of the work being carried on in that city and adjacent towns and villages, two of our workers mentioned having visited homes for 11 miles on the state road to Akron, O., and felt greatly repaid by the number of intelligent, interested people they met and conversed with on the soon-coming Kingdom of God and the condition of the world which is fa[illegible]ening for destruction. Not literal destruction, but destruc[illegible] of all sin and sinners. They met here and there those who [illegible] convinced that it will take a mightier power than that of m[illegible] to bring this world into subjection, and to subdue its [illegible] nations. To such they unfold with gladness God's wonde[illegible] plan of salvation, which will, though men deride and i[illegible] be fulfilled to the very letter. Total of books for week [illegible] Sept. 23d, 2,700.

A lady in Santa Paula, Calif., thus expresses [illegible]

"Dear Sir, — In 1908 there came to my door [illegible] vassing your religious works. I purchased three and after reading them was interested in the way you explained the Scriptures and thought I would get more later. That same fall I left the city, met other conditions in life and did not get them sent for. The other day in looking through a trunk I found the books and now will you kindly send me a list of all your publications?"

This was done and a few days ago this lady sent in an order for over nine dollars' worth of books to be sent to Canadian addresses. As we sent them on their way, silent messengers to convey the good news of God's saving truth, it was with the fervent desire they would accomplish that whereunto they were sent.

We are now able to credit a gentleman living in Boise, Id., with having sent for seven dollars' worth of books on the "Sabbath." We trust the efforts of this friend may be richly rewarded.

Mr. and Mrs. H.A.Bates, recently of Pomona, Calif., are staying in Stephens City, Va., endeavoring to interest their friends, and all who will listen, in the way of truth and salvation. They write reassuringly that their time has not been spent in vain. Mr. and Mrs. Bates are intending to make Florida their home, climatic conditions being more favorable to Mr. Bates' delicate health.

Our "out door" preacher, Mr. Wade Helmar of Dayton, O., sends for another supply of books and recounts experiences of interest and opposition which will, in every God-fearing heart, cause the light of truth to shine more clearly; for the Bible rule is to compare spiritual things with spiritual, but as Paul declares, "The natural man receiveth not the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

THE DESTRUCTION OF THE CANAANITES.

It is not God's way to justify himself at the bar of his creatures' judgment. He acts and speaks autocratically. But in this matter he has deigned to explain his decrees. Men read the Bible story in the false light of the evolution craze. They picture to themselves a number of semi-civilized tribes on the upward path of progress exterminated by an invading horde of religious fanatics. But the Christian knows that they were a degenerate and apostate race, whose destruction was decreed by a God of infinite mercy, because they had given themselves up to unnatural and loathsome sin. Four centuries had passed since Sodom fell. And among the citizens of Sodom not even ten could be found who were clear of the evil. What, then must have been the condition of the land when God at last called in the Israelites as his executioners? Of the guilty nations there was one that seemed still to merit pity, and on account of that nation the judgment was delayed. If for four generations the favored people were left as strangers in a strange land, it was "because the iniquity of the Amorites was not yet full."

(Sir Robert Anderson, who thus speaks in "The Bible and Modern Chriscism," adds that the destruction of the Canaanites was a difficulty to his faith until he acquired a larger knowledge of human nature through his connection with Scotland Yard.—Editor.)

HOW TO REST

Many women seldom rest; they seem not to understand what rest—real rest—means. To throw oneself down with a newspaper or book is not rest; it is only a change of occupation. To sit down and keep the fingers flying over some sort of fancy-work, as if one were pursued by a demon of unrest, is certainly not rest. But to lie at full-length on a hard surface, arms extended at the sides, head back,.with no pillow, eyes closed, all cares and worries dismissed—this is rest. This will smooth away wrinkles in face and in temper; this will give an air of repose to the tired, anxious, nervous woman; this will take away many an ache and straighten out rounded shoulders and craned-out necks.

CONDUCT THE CHARACTER.

The idea that so long as a thing is good to be done it must be done at all hazards is a very demoralizing one. It puts conduct above character, whereas conduct is chiefly valuable as it is the natural fruit of character. Not only should we consider the intrinsic quality of the motive we present, but also the effect of its being strongly and frequently excited. For motive becomes habitual by repetition as well as action. Every time we arouse cupidity or avarice, envy or rivalry, hope of public applause of fear of the public frown we help to form a corresponding character; and we may well inquire what is the object that, when gained, will be worth such a price. That this should be done thoughtlessly and unconsciously, as it often is, shows a great deficiency in our moral condition.

EXERCISE

In order to be beneficial, exercise should be taken when the system is sufficiently vigorous to be able to meet it, as is the case after a lapse of from two to four hours after a moderate meal. If exercise is delayed till some degree of exhaustion from the want of food has occurred, it speedily dissipates the strength which remains and impairs digestion instead of promoting it. Early morning exercise has been favoured; but it is as much to be reprobated as early mental or physical labour, because at that time vitality is at its lowest ebb, and needs stimulation rather than further depletion. Certainly none but the gentlest exercise should be taken until the exhausted system has been supplied with abundant nourishment.

NEIGHBOURS

It is well to find out slowly and by degrees what neighbours really are before you allow them to be intimate; one soon begins to see if they are desirable or the reverse, and no disagreeableness ensues if little by little you see less of them. There are very few neighbours, even if intimate friends, whom one cares to see every day; their society is apt to pall if one sees them too often. In fact, friendship with near neighbours, however nice and charming they may be, is best sustained by not too constant intercourse. There are very few people we can see daily and not tire of; one does not meet more than one or two in a lifetime.

RUDENESS.

One can not always protect oneself from rudeness; that comes to all the dwellers in this not wholly socially satisfactory world. To be snubbed however is impossible to one who keeps the position to which he is entitled. He is foolish to accuse himself of having been pushing his way where he had no right by asserting that he has been rebuked by anybody. If he is capable of taking the high ground that is his wherever it may please him to go, of course he at one stroke does away with the possibility of being rebuffed by anybody whomsoever.

GOOD THINKING

Among the many arts which should be sedulously taught and earnestly studied, the art of thinking well should stand pre-eminent. Everybody thinks; it is an involuntary mental process that comes with the first dawn of intelligence and continues through life. But to think well is a rare art. Most of our thinking is desultory, wandering, and confused—a sort of litter of things good and bad, useful and useless, without arrangement, plan, or purpose. Good thinking always has an aim; it is a straight path to truth. It longs for great spiritual things and chooses the nearest way.

Emerson says, "The will of the pure runs down from them into other natures, as water runs down from a higher into a lower vessel." If we ourselves are true and noble, simple and sincere, we need not fear that our efforts to elevate and to purify others will ever prove a failure.

BIBLE QUESTIONS

If Paul said that "Jesus Christ shall judge the quick and the dead at his appearing and his kingdom (2. Tim. 4:1), how can anyone be rewarded or punished before Jesus returns to this earth?

If the Thessalonians, when converted to the truth, "Turned to God from idols, to serve the living and true God, and to wait for his Son from heaven" (1 Thess. 1:9, 10), how is it that Protestants and Roman Catholics are waiting to be taken to God's Son in heaven?

If the Bible says there is but "one hope" (Eph. 4:4), and that "the hope of eternal life," to be bestowed at the second appearing of Jesus Christ, "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2); "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2:13); that being justified by his grace, we should be made heirs according to the hope of eternal life (Titus 3:7), what right have any to teach that men have eternal life now, and that the coming of Jesus is something which does not concern his diciples?

If we already possess immortality, why should the apostle Paul, exhorting "By patient continuance in well doing, seek for glory and honor and immortality, eternal life" (Rom. 2:7)?

If we are by nature immortal, why should the apostle exhort into "Put into immortality" (1 Cor. 15:53)?

If the soul is immortal and "can never die," what did Isaiah mean when he wrote, "When thou shalt make his (Jesus') soul an offering for sin," and Jesus himself when he told his diciples that "My soul is exceeding sorrowful, even unto death."

If the soul at death does not die, how can this verse in Isa. 53:12 be explained: "Therefore will I divide him with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death"?

If Christ was immortal and hence could never die why did he tell John, that, "I am he that liveth, and was dead: and, behold, **I am alive for evermore,** Amen; and have the keys of hell (hades, the grave), and of death" (Rev. 1:18)?

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

GEORGE B. ALLDRIDGE.

A TWO-FOLD WORK

This is what the household of faith has to prosecute The health of the Body depends largely upon the recognition of these two branches or departments of labor. All outside work dealing exclusively with first principles has the tendency to develop mere gladiators; on the other hand when the operations are confined too exclusively to the inside of the house, the tendency is to contract the sympathies, and a dangerous liability to become fossilized and penurious. A healthy state of things requires the two works to go on simultaneously. Saintship and soldiership want to go hand in hand. The creation of faith and the confirmation of it are equally important. Two kinds of increase attended this two-fold work in the first century, and we have the result stated apostolically in these words: "So were the churches established in the faith, and increased in numbers daily" (Acts 16:5). Both kinds of work faithfully prosecuted will yield a thanksgiving harvest, we have no doubt. Some reach this point, but we fear many do not. We are fearful that many think they have little to do, besides securing their own salvation; while others seem to bend all their energies with a view to numbers; and our experience for more than 35 years confirms the impression that this latter, one-sided course, favors a harvest of bastards and not sons; and that the work carried on in a dry, lifeless, calculating, commercial spirit is very apt to produce a crop of dry bones; and the work done by mere intellectual competency without any heart in it beyond what is pumped up for the occasion will yield a sparse and sickly increase in the direction of edification. When men of humble carriage, apt to teach, of good report; men who keep Christ to the front and themselves in the background, men of patience and real love both for the truth and the brethren, unostentatious servants year in and year out, who can be relied upon for a hundred different services great or small—men who not merely shake hands with the truth and the meetings, but who encircle them with the arms of affection, men of faith and prayer—these are the men who do a much needed two-fold work—we have workers of this class, and may the Lord of the harvest give us more laborers of this stamp, we pray.—Sel. by Bro. W. S. Tomlinson.

OBITUARY

James N. Beck was born in Germany, July 8, 1835, died in Springfield, Ohio, February 1, 1916, at the age of 80 years, 6 months and 23 days.

Bro. Beck came to America in 1840, and settled in Maryland, moving to Ohio in 1884, where he lived till death. He was united in marriage to Miss E. M. Grinale in 1858. To them were born ten children: John E., Margaret, Mary, David, Frank, Alma, Albert, Mauriel, Charles and Ora. John E. and Mauriel preceded their father in death. Bro. David and Frank and Srs. Pool, Ora and another sister, whose name has slipped my mind, are faithful workers in the Church of God at Springfield, their faithful church. Bro. Beck, together with his wife, was baptized into Christ in 1872, and have been faithful workers in the Lord's Vineyard from that time to his death. For the last three years the writer has been his pastor, and in Bro. Beck he has found a true brother; one who was always present at services.

The funreal services were conducted in the home by the writer, assisted by Rev. D. K. Lehman. After the services he was laid to rest to sleep until awakened by his Master. One by one the older ones are falling asleep. Who will take up their "work?"

J. H. ANDERSON.

Whoever is wise is apt to suspect and be diffident of himself, and upon that account is willing to "hearken unto counsel;" whereas the foolish man, being, in proportion to his folly, full of himself and swallowed up in conceit, will seldom take any counsel but his own—and for that very reason because it is his own.

EXPOSITION OF HEBREWS 10:26

"For if we sin wilfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sin."

Many dear brethren have been perplexed with this scripture, and for all such we offer the following words of exposition:

1st. Sin may be committed and forgiven (Luke 11:4), covered (Rom. 4:7), blotted out (Acts 3:19), through the intercession of Jesus (1 John 2:1).

2nd. Sin for which there is no forgiveness (Luke 12:10; Matt. 12:31), is "blasphemy against the Holy Spirit."

To what kind of sin does the verse under consideration have reference? For a correct understanding of the passage we must keep in mind the exhortation of verse 23: "Let us hold fast the profession of our faith without wavering." If faith wavers good works will be neglected (vs. 24), then the forsaking of assembling of ourselves together, followed by the wilful sin.

Consider verses 24-39. Taking the chapter as a whole, it is evident we have a description of the sin of apostacy. To sin willfully after we have received the knowledge of the truth is to sin against the truth after we have had convincing evidence of it, to resist the spirit of truth, give up the hope set before us in the gospel as the only way of salvation, and reject Jesus as the Savior, after having known and professed the Christian religion; to fall away and apostatize completely. For such there remaineth no more sacrifice of sin. We ought to thank God for this scripture, for it teaches that he is at all times willing to help us until we desert him.

W. S. TOMLINSON.

VITAL ACTIVITIES

It is generally supposed that our vital activities are something either to be restrained or let alone. When they run to excess and destroy the balance of our nature every voice proclaims the duty of governing and curbing them; otherwise we are content to let what we suppose to be "well enough" alone. Life, however, is positive, not negative. It is the performance of every duty and the exercise of every function in the fullest manner that constitutes a happy and valuable life. Duty requires us to carry on all our vital activities—to let none languish or decay.

It is undeniable that the more fully we come to know the average man or woman the more unexpected good we find in them and the greater allowance we see ought to be made for their defects. One good rule, then, for securing justice in this matter would be to speak no ill, and, as far as possible, to think no ill, of strangers or enemies, simply because in the one case we have no adequate means of judging, and in the other we are disqualified from doing so by our feelings.

Of all the dispositions with which mortal man may be born there is no other that on the whole is so likely to assist him to make his way through life satisfactorily as that of being born a man of expedients. Whatever gifts of wealth a man may chance to inherit, he is sure sooner or later to come to grief unless he inherits also the art of managing them. It is by no means enough to get a fortune; it is necessary to use one's wits to preserve it.

It is probable that not a little harm is done in the education of the young by unduly appealing to the sense of wonder. Wonder is essentially a stupid emotion; it certainly is the one that stupid people are most eager to gratify. In lieu of wonder however we may very usefully stimuate curiosity; and this may be done in a general way by the representing everything as leading us on, if properly considered, to views and truths beyond itself.

Every man has a natural inclination to communicate what he knows; and if he does not do so it is because his reason and judgment are strong enough to control his inherent propensity. When you find a friend who can exercise absolute power over the communicative instinct, wear him in your heart. If you have no such friend keep your own counsel.

Life is not very different, as one might think, east or west, in country or in city. Anywhere a man may be a gentleman if he will. Anywhere one may do honest, faithful work if he will. Anywhere one may make great intellectual advancement if he will. And these are the marks of a man.

There is a loyalty, which is higher than any government, any party, any cause, or any friend can claim; it is the loyalty we owe to our honest convictions of truth and right. Whenever these conflict with lower claims the latter must give away.

There is no harm, says Sir Walter Scott, but, on the contrary, benefit, in presenting a child with ideas beyond his easy and immediate comprehension. The difficulties offered—if not too great or too frequent—stimulate curiosity and encourage exertion.

Respect goodness, find it where you may. Honor talent wherever you behold it unassociated with vice; but honor it most when accompanied with exertions, and especially when exerted in the cause of truth and justice.

A busy life, with good principles, strong purposes, and wisdom enough to secure a fair cultivation of the different sides of the nature, is one of the most important factors for securing a ripe and happy old age.

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WM. G. ROTHE.

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PREACHING THE TRUTH

A narrative reciting the experiences of a believer preaching "The Truth as it in Jesus."

William Brown

The chairman then arose and asked the audience not to leave until he had held a short conference with the debaters, after which he would make an announcement.

He then turned to Mr. Hamilton and the blacksmith and asked them if a new subject should be taken up for the next meeting, or if they wished to continue the discussion of the same subject.

Mr. Hamilton at once replied that there would be no further discussion of any kind as far as he was concerned.

"Do you mean to say you will not go ahead with the debate," asked Timothy.

"That is exactly what I mean. I am sorry I entered into it. I don't think any good purpose can be served by such a discussion. It does not affect our salvation either one way or the other whether we believe in Mr. Stephanas' interpretation of scripture or mine. All a man has to know is 'that the blood of Jesus Christ cleanseth us from all sin,' and I am sure we all accept that."

"What have you to say about that, Mr. Stephanas?" asked Timothy.

"Well, if that last statement is correct and that is all we have to know, I have been wondering why it was necessary for Mr. Hamilton to absorb all the information in that pile of books on the table, and why the community pays him to preach, for I am sure Farmer Jones could tell the people 'that the blood of Christ cleanseth us from all sin.' This idea that it 'makes no difference what we believe' is absolutely wrong, for Christ said 'he that believeth the gospel and is baptized shall be saved, and he that believeth not shall be condemned.' Now it is impossible to believe the gospel and believe the things which Mr. Hamilton teaches, therefore I say let us sift the matter to the bottom. I am ready to continue the discussion."

"What do you say?" said Timothy turning to Mr. Hamilton.

"I have nothing further to say," said Mr. Hamilton, and turning away he started toward the door.

The End of The Debate

Timothy and Mr. Stephanas talked together for a few minutes and then Timothy called the audience to order and announced that Mr. Hamilton had refused to go any farther with the debate. He also announced that the home of Mr. Stephanas was open to any who were interested to know the truth of these important matters, and that he would gladly spend his evenings with any, who would call upon him for the discussion of Bible subjects. With some expressions of regret that the debate could not be continued. Timothy brought the meeting to a close.

After closing the meeting Timothy congratulated the Blacksmith on the way he had handled the "Word," and assured him that he would be among those who could take advantage of this help in the evenings at his home.

He then sought out Doris and escorted her home. There was a strange strained silence between them as they walked along the country road. Doris's expression and demeanor seemed to say, please don't ask me any questions. Timothy was quick to interpret it and so they walked along the way in silence until arriving at the Hamilton home where they bid each other "good night."

The Thorny Path, The Narrow Way

There were very few indeed who availed themselves of the offer of the blacksmith to spend his evenings with them in Bible study. A few came at first, but soon dropped off until eventually the only visitor was Timothy Berea, who availed himself of every opportunity to visit the Stephanas' home.

Many a night this earnest young Bible student and the devout blacksmith sat facing each other across the table with their Bibles open before them until far into the night, seemingly oblivious to the passage of time, so deeply engrossed did they become in their studies. Timothy soon began to see the truth expressed by the poet, that—

> "And so the child imposes on the man.
> The priest continues what the nurse began,
> So they believe because they were so bred;
> From childhood, most have been misled."

He soon began to see through the shallowness and inconsistency of modern religion, and longed to be connected with a religion that reflected the simplicity and truth of the teachings of the meek and lowly Jesus of Nazareth and his fishermen apostles. The Sunday morning services became irksome to him, and the sermons, many of which were preached for his particular benefit, were a trial of his forberance.

There seemed to be so much human philosophy and so little of God's word, so much sentiment, and so little reason, and a studied effort to please rather than to hold forth the faithful word. As he advanced in his Bible studies he became more and more alienated from the worldly church, and the time finally came when he announced his severance from it. He talked about his new belief, which he referred to as "the truth," to every one who would listen, but he soon began to see that people shunned him, and that they would sometimes take a circuitous route to avoid meeting him and being drawn into conversation with him. He was pointed out in the street as one who had become a religious fanatic, and sometimes they said an infidel. In his own home, where fervid love was wont to reign, a coldness developed until there was a frigidity of atmosphere that seemed to freeze the fountains of the heavenly currents of love. His mother's attitude particularly troubled him. She had always been profuse in her manifestations of affection toward him, but now she was cold and formal, and took little interest in anything he said or did. In addition to this almost unbearable condition, Doris had hidden herself from him for three weeks after he left the church. **Truly he had found the pearl of great price and he was paying the price of all that he had, to obtain it.**

Timothy said nothing about these things for a time, but endeavored to bear his own burden with all the fortitude he could command. He soon lost his light hearted demeanor and began to go about his daily tasks with a heavy heart. Instead of improving, things went from bad to worse, until finally he could stand it no longer, and he determined to seek relief by unburdening himself to the one who now appeared to be his only human friend, Paul Stephanas.

And so one evening, after a trying day in the field, he went down to the blacksmith's home and told his story to a kind and sympathetic listener. Mr. Stephanas did not seem at all surprised, and when Timothy got through he remarked: "I have wondered why you have been so long in coming to tell me this. Yours is no new experience. Full well do I remember my own trial; and there are hundreds of true believers today who can tell you of similar experiences at the time when they obeyed the Lord's command to come out and be separate (2nd Cor. 6:17)."

"But why should it be so," said Timothy, "in view of the fact that it is called 'the gospel peace?' And when Christ was introduced to the world at his birth the angels sang, 'Glory to God in the highest, and on earth peace, good will toward men.' How is it then that instead of peace we have dissention and estrangement and enmity in our homes?"

"The gospel of peace," replied the blacksmith, "is the good news or glad tidings of something to come, and not something that now exists. The song of the angels was prophetic and will not be realized until the world is brought under subjection to Christ. When the master appeared 1900 years ago, it was not to bring peace, but to preach peace to come. You know Timothy when it will come; it is when the kingdom of God is set up on earth and then as Isaiah tells us, 'The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever' (Isaiah 32:17). Have you ever noticed the Master's words concerning this? In Luke 10:51 he says: 'Suppose ye that I am come to give peace on earth? I tell you nay, but rather division; for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father, and the mother against the daughter, and the daughter against mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against her mother-in-law,' and Matthew's account adds—'And a man's foes shall be they of his own household.' So you see your position today accords perfectly with the predictions of the Lord some 1900 years ago."

"It is wonderful, and it makes me feel ashamed to think I should have complained at all, but Mr. Stephanas, I have come more particularly to see you because I want to be baptized into the name of Christ. How can it be arranged?"

"Why, that can be arranged quite easily," replied Paul. "It is customary for us to hear the confession of faith of the candidates for baptism in order to ascertain whether they fully understand the 'first principles of the truth' before they are baptized; this is as much for their sakes as it is for the keeping of the purity of the faith, for you know, baptism, which is not proceeded by the acceptance of the true faith, is not valid.

"That is quite right and reasonable," said Timothy, "otherwise you would soon find yourselves a mixed multitude such as we find in the modern church. Well I am ready now to confess the faith. I don't want to lose another day, for Christ may come at any moment, and I want to be ready when he comes."

After Timothy had made the "good confession of faith" in the presence of Mr. and Mrs. Stephanas," the blacksmith arose and reached his hand across the table and shook hands with Timothy, congratulating him on having witnessed a good confession.

"The question now is," said Timothy, "when and where can I be baptized?"

"Before we consider that," said Paul, "I have something to tell you. How long is it since you saw Doris Hamilton?"

A dark shadow flitted across the young man's countenance at the mention of Doris's name, and there was a pained expression on his face as he replied, "I have not seen her for three weeks, and I suppose now that I have espoused the cause of the truth, that Doris and I have reached the parting of the ways."

"Don't be unduly cast down," said Paul; "I saw Doris last night, and am happy to tell you that she too has witnessed a good confession, and is ready to be baptized as soon as arrangements can be made."

It would be useless to attempt to picture in cold type the expression on Timothy Berea's face at this announcement. He was speechless with astonishment. He tried to speak but could not; strong emotion choked his utterance, and for a moment he broke into half hysterical sobs.

When he had regained his self control, he apologized for having made such a spectacle of himself, and asked if Doris had made any reference to him.

The blacksmith assured him that she had, and that she had explained that her father had forbidden her to see you. She said she had determined before taking any action either in obedience or disobedience to her father's command, that she would try to settle once and for all this question of religion. During the past three weeks she had read and re-read one of our books entitled, "Christendom Astray," and when she came here last night she was fully persuaded that Christendom, so-called, is astray from the truth of God, and that the things we believe are in harmony with God's word, and I must confess, I was astonished at her answers; and the best of it is, she is determined to embrace the truth in the face of her father's threat to disown her. As she expresses it, she loves her parents dearly, but then Christ has said, 'he that loveth father or mother better than me is not worthy of me.' Now Timothy I would like you to arrange is possible to go with me to Jamestown Sunday morning, and Doris and you can both be baptized and received into fellowship by the believers there. I will write to night and let the brethren know we are coming, and if it is satisfactory to you we will meet at the railway station in time to catch the early morning train.

We will not weary the readers with further details of these arrangements; that Sunday morning found all three on the train on their way to Jamestown some twenty-five miles distant, where there was a meeting of the Church of God. Both young people had a story to tell of a stormy time at home before they left for the station.

Baptized Into Christ

On arriving at the city they were met by a number of the brethren, who conducted them to a bathing place near by where the swimming pool had been reserved for them for the occasion. Quite a number of the believers had gathered to witness the baptism and take part in the service.

When the candidates were prepared for the immersion one of the brethren made a few appropriate remarks and offered a prayer; they entered the water with one of the brethren, and the question was then asked of each of them, "Do you believe the things concerning the Kingdom of God and the name of Jesus Christ?" Each answered "I do," and the brother thereupon immersed them, saying, "On this public confession of your faith you are baptized in the name of the Father, and of the Son, and of the Holy Spirit, for the remission of your sins."

When they had come up out of the water and were again fully dressed, and were returning to where the brethren were assembled, they heard the brethren and sisters singing a hymn. As they listened to the words of the hymn they were deeply moved by it, for it contained the exhortation and encouragement intended particularly for them:

"O speed thee Brother on thy way
And to thine armour cling:
With girded loins the call obey
That grace and mercy bring.
There is a battle to be fought,
An onward race to run,
A crown of glory to be sought,
A victory to be won."

The baptismal service over, they repaired to the hall where the brethren held their services, an upper room with simple furnishings. In fact, the whole service and worship of these brethren had a sweet simplicity about it that made one think of the meetings which the apostles and early believers of the first century must have had before pagan ritualism made its encroachments upon and corrupted the true Christian church.

On the way back Paul left the young people by themselves, while he found a seat in another part of the coach. On arriving at the village they started on foot for the Stephanas home, where they were to have dinner.

On the way, after a somewhat embarrassing silence, Timothy turned to the blacksmith and said, "Brother Stephanas, I have something to tell you; since it has developed that Doris and I are no longer welcome at our parents' homes, we have concluded to solve the problem by making a home of our own, and not only so, but in starting our new life in the truth we have come to the conclusion that it would be good for us to be where there is a meeting. We talked the matter over on the train, and have decided to get married and live in Jamestown, where we can attend the meeting. I feel sure I can find employment there that will enable us to live comfortably, and at any rate, even if we have to economize, we will be happy together in our new-found faith and will try to grow strong in it. What do you say, Bro. Stephenas?"

"Well, I don't know," replied Paul, "that there is much to be said; the matter seems to be pretty well settled, and all that I can say is that I wish you every happiness and shall pray that God's blessing may rest upon you."

On arriving at the Stephanas home they sat down to a substantial meal prepared by Mrs. Stephanas, after which they spent the afternoon in pleasant conversation. The young couple seemed to throw off all their former reserve and reticence and to feel quite at home with the blacksmith and his family.

Just before they left Paul took Timothy aside and said to him, "Well, Timothy, I also am leaving Drearyville next week to return to the city."

"You are!" exclaimed Timothy in surprise. "What is the trouble?"

"Oh, it is simply a question of providing for my family," said Paul.

"I am surprised," said Timothy, "for I always understood that there was a good business here."

"And so there was," said Paul, "until I began preaching the truth, then I discovered that first one and then another stopped bringing their work to me. I did not mind it so long as I was able to make ends meet and provide for my family, but since the debeate with Mr. Hamilton almost every member of his church has ceased bringing his work to me, and I find they are taking their work ten miles away to the next town, where the owner of the shop has had to employ extra help to meet the unexpected increase in his business; there is nothing left for me to do but seek employment elsewhere, so I am going back to my old position in the city. I do not regret that in the least, for I feel that my work here for Christ and the truth is ended. I can not have the schoolhouse any longer, and there is no other place for the public preaching of the gospel; and so the door of utterance being closed to me, like the apostles of old, I will shake the dust of the place off my feet and leave it to its idols."

"And you never said a word to me about it," said Timothy.

"No, I knew you had trouble of your own, and I did not wish to add my own to what you already had," said Paul.

"Well, I am glad at least that you are going to the city, for then we shall be near you," said Timothy, "for we never want to be far away from Mrs. Stephanas and yourself."

About a week after this Paul Stephanas, now back in the city, received a letter from Timothy stating that after all Doris and he were not coming to the city to live. When he had told his mother of his determination to leave the village she broke down and wept. She would not hear to their leaving, but said her home was their home and begged them to stay. She confessed, furthermore, that she had been reading the word of God until she was fully convinced that the things it set forth were the truth, and now she wanted to be baptized into Christ in the true sense of the term, and wanted to know how soon this could be done. Timothy also referred to Dorcas, his sister, having acquired a knowledge of the truth, and in closing his letter said that, God willing, they intended to visit the city every Sunday morning if possible.

Thus ends this narrative of "Preaching the Truth," and we feel sure that the experience of all those engaged in this glorious, though arduous and discouraging work, will attest the fact, that it is not overdrawn picture, but truly represents some of the hardships encountered by those who sacrifice themselves from day to day in the work of "preaching the truth."

REPLY TO "A SISTER"

S. H. Thomas

I am glad a dear "sister" has raised the question of right and duty, concerning the connection and participation, of members of the Church of God, with public balls and dances, as I am persuaded that it is a matter that is agitating the minds of our young people everywhere, and also one that is seldom mentioned in our dear old Restitution. If such amusements and associations are harmless, and in harmony with the will of God, as revealed in his word, our young people should be allowed to frequent such places, and freely enjoy themselves. And any sister, or brother, could blamelessly engage in the business, of promoting, furnishing music for, or managing balls and public dance halls, and in that way perhaps, turn an honest penny. If there be no harm in them, then our church leaders and elders, our parents, and grandparents, in the truth, should feel free to go to the dance hall, and in a comfortable seat, where they would not be in the way, enjoy the scene and music, without shame or doubt.

If, however, the practice be wrong and evil, if it be a fact, as we firmly believe, that the ball room and dance hall, and the craze for dancing engendered there, have been the means of causing countless thousands of our pure young girls, not only for this life, but also for the life to come; if it be a fact, that a girl under the subtle influence of the dance craze, with freely and unreservedly give herself into the embrace of a comparative stranger, whom she would hardly recognize on the street, and with her head on his breast, and as close to his life, listen to cunning words of flatter, or impure suggestions; if under the same evil influences, she will speedily learn to unblushingly wear a gown in the ball room, in which she would be ashamed to be seen in on the street; if it be a fact, as reliable statistics prove, that over seventy-five per cent. of the fallen women of our great country were once innocent and happy girls, but were ruined by the evil influences of the dance hall—**then it surely becomes the duty of each and everyone who bears the name of Christ, to honor that great name, by refusing absolutely to have anything whatever to do with such a monstrous evil.** God will provide shoes, and other necessaries, for the children of his people, if they but trust in him, and labor for them in harmony with his will and purpose.

I think our "sister" makes a grave mistake, when she concludes that "there is nothing definite, in the word to go by," in this matter. True, the word contains no express command, concerning modern balls, and dances, for the simple reason, that the modern suggestive round dances, such as the "tango," "turkey trot," "bunny hug," and other extravagant and impure creations, so common and popular in these last evil days, were entirely unknown, when the Bible was written. The dancing of ancient days, was performed by the sexes separate, each dancer going through the exercise separate and alone, hence no mention is found, of the modern, suggestive and demoralizing exhibitions. But while not mentioned in the word, our "sister" must admit that its influence upon the young and innocent, is evil, rather than good. That the introduction of our boys and girls, for the first time into a ball room, with its sensual music and odors, its low cut and extravagant gowns, the familiar positions, and suggestive movements of the dancers, would be vastly different in effect, from an introduction of those same boys and girls into the church of God at Cleveland. Why? Because one is evil; the other is good. The devil presides in one; the one God reigns supreme, in the other. A night in the first, and they emerge with garments spotted and soiled with the filth of the world, dirty, filthy, hateful stains, which only the blood of Christ is able to cleanse. A few hours in the church, and they come out pure and white, and a crown of added knowledge on their brow. Surely none will deny, that the modern dance is evil. Its fruit also is evil. Nothing good was ever gathered from its branches. Let us, then, to the word for its condemnation.

Paul tells us that "evil communications corrupt good manners." Again he expects us to "be not overcome with evil, but overcome evil with good." Peter tells us to "eschew evil, and do good." Paul says, "let us not do evil, that good may come." Dear "sister," note this passage carefully. It seems to fit your case exactly. Read it over again and ponder it well in your heart. "Let us not do evil that good may come." The temporary good that will come to the little ones in the form of shoes, etc., can never compensate for the evil that may enter into their little lives, because of the example that mother has set them in the dance hall. Dear "sister," it may be a comely and harmless looking tree, but its fruit is entirely bitter. How bitter. I pray God these little ones may

never cause you to know.

Paul cautions the Philippians to "beware of evil-doers." Not mingle with, and aid them in their business. Our Lord said, "A corrupt tree bringeth forth evil fruit." Surely our "sister" knows that a dance hall is a corrupt tree. The Lord says, "I will punish the world for their evil." It matters not whether it be the dance evil or the drink evil, but for all evil, of whatsoever kind the God of heaven threatens punishment. Therefore dear "sister," I beg of you to listen to the loving call of the spirit. "Come out from among them, and be ye seperate, O my people."

Thus you must see my "sister," that any act which is evil, is forbidden, by the higher or moral law of God, which governs, or should govern, his chosen people, in all things. It is, "do right though the heavens fall" and, "shun the appearance of evil." Dancing is not the only evil act, or practice, which must come under this rule, or principle. There are multitudes of them. As an example, we will cite one parallel to this one in question.

To produce sweet and harmonous music at our home, or in becoming places or occasions, is right and pleasing in the sight of God. But to render it at a saloon, gambling den, or house of ill fame, for the purpose of entertaining the inmates, and increasing their business, receiving a part of the proceeds of the business, in payment for our services, would be evil, and a very great sin, not to be justified by any circumstances, even though there be no direct command, prohibiting it. Those scriptures which condemn and fix a penalty upon the commission of all evil, covers the whole ground—completely covers it.

We have taken upon us, and into our keeping, the precious name of Christ. Together with him, we are called the sons and daughters of God. We are expected, and commanded to so live, that we shall by our acts glorify God, and bring honor to his great name, and the name of Jesus Christ, his only begotten son. Shall we then, dare to drag that great name, through the filthy mud and mire of a common dance hall? What would the patrons of folly and evil pleasures say of us? They claim to be God's chosen people, and pretend to be purer and better than we. But we notice, they are helping along nobly with the dance, and they seem to enjoy it, just as much as any of us—don't hardly know how we could get along without them, as they furnish the music, and we could not dance without music. Shall this be said of any of God's chosen people, that pecular people, that Holy nation, God's kings and priests? God in heaven forbid!

To be recognized by God, and acknowledged as his sons and daughters, is an unspeakable privilege. And, Oh, how careful we should be, that we cause no dishonor to rest, by any act of ours, upon that great name! Better for us had we never been born.

Duty cannot be neglected without harm to those who practice as well as to those who suffer the neglect.

It is always safe to learn even from our enemies—seldom safe to venture to instruct even our friends.

"THE RESTITUTION"

When we say, "The Restitution does not seem quite so good this week;" or "I did not care much for the last issue," are we doing anything to make it better? Are we giving it our prayer, or "moral support," our financial aid? Very few in the Church of God have much of this world's wealth, because Paul said not many rich, not many noble of this world are called. There is not one so poor but he can speak words of commendation, can send up to the throne of grace fervent prayer for its continued usefulness, and that God would accept and sanctify it to himself. There is not one but can express his gratitude to those who direct and manage and edit it. Stop and think one minute before criticizing; if those noble brethren had not come boldly and fearlessly to the rescue, the paper might not have been spared to use.

"The dear old Restitution;" how vacant our homes would be without it! Let it be cut off from us for a little season and we feel its loss as that of one of "our home people." God bless The Restitution and those beloved brethren who have made it what it is. Their names are doubtless written in heaven, and when all the hidden things are brought to light, our Lord himself will reward them. And those whose names are written on the editorial page—did they not when permitting their names to be placed there, tacitly agree to write often to the paper? I remember seeing a little article by S. H. Thomas a few years ago in which speaking of an article by a brother, he said: "Do not let such a pen be idle. Come often. The brethren need your help." I often think of these words, as week after week I read these names of special contributors, and nothing appearing from them. God has made it plain that we are held responsible for the talents he entrusts to us, be they few or many. Not a servant is left without responsibility. To each one is given talent. That some of us have only one will be no excuse if we wrap it in a napkin where none can see it. We will have to give an account of it to the Judge as truly as the one having ten. We cannot all occupy the place in the church as pastors or teachers—all have not gold or silver to give to the cause; but we all have some gift of God, **and such as we have we are commanded to give to his service.** Brethren, beloved in the Lord, let us during this year that is opening before us, be more zealous for the truth, more active in the service of the Master. Then if the Lord calls for us this year, he will find us "occupying" when he comes.

FLORA A. WOOD.

The large proportion of sins committed against the laws of right are done without reflection, and many of them are bitterly repented of too late.

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EDITORIAL

A VISIT TO KENTUCKY

From natural and historic viewpoints, Kentucky is an interesting state. The brethren live in Boyle and Mercer counties. They are located in the famous Blue Grass Region, a section of Kentucky which is noted for blue grass, hemp, tobacco and beautiful horses and women. Harrodsburg, county seat of Mercer county, is the oldest town in the state. It was founded in 1774. The Perryville battle, of civil war fame, was fought near the home and farm of brother and sister Bradley. In this conflict between the federal and confederate forces, seven thousand lives were lost between noon and twilight. When war was declared, Kentucky proclaimed herself neutral. Midway between the North and South, she naturally became the ground of contention between the Northern and Southern arms. Neutrality is generally a political pretense, and religiously it is always a transparent sham. The Perryville battle, led by Gen. Buell, of the federal side, and Gen. Bragg, of the confederate, was "indecisive," according to reports of history; but as a matter of fact it was decisive, at least so far as Kentucky was concerned, for Gen. Bragg withdrew to Tennessee immediately after the battle, which was fought toward the close of the war, and thus the state was left in the hands of Gen. Buell and the federals.

COMMUNICATIONS

Dear Brother Huggins:

In The Restitution I have been reading somethings about the scripture which members of the Church of Christ had written. This is my first time to write to your paper, which I take great interest in. I am twelve years old. I take great pleasure in reading The Restitution. We have been having Bible schools which I take great interest in. Brother Anderson has been having good attendance, and good behavior. I attend his meetings when I am able. I enjoy studies on the truth.

LYDIA BURNSIDE

THE SURE PROPHETIC WORD

Peter illustrates the value of the sure prophetic word when he tells us to take heed unto it as unto a light that shineth in a dark place. That is just where light is needed and the holy apostle adds the comforting thought that the beautiful rays of light will illumine our pathway until the dawn of the bright day, whose glory will never fade. When Peter tells us how the prophetic Scriptures came in old time by the direct will and revelation of God, and therefore these Scriptures would need no private interpretation, many writers on prophecy could have very much abridged the subject. As to the use God intended us to make of the words of the prophets, we need not be ignorant. The question was propounded long ago. "How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the **thing** follow not,, nor **come** to **pass,** that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously."

That we are living in a remarkable period of human history is a fact so well established that merely stating it proves it. But what has given to the time in which we are living such deep and absorbing interest? The ordinary routine of human history does not explain it. "But there is a God in heaven that revealeth secrets;" one who seeth the end from the beginning. In other words, the time is due for the unfolding of some of the eternal purposes of God, and we are assured that "God will do nothing until he reveals his secrets to his servants, the prophets."

Two of the most stupendous events in human history are just at hand; one is the literal, personal coming of Jesus Christ the Son of God; and the other is a complete change of the government of the whole earth. That all who believe it are safe to follow the sure prophetic word,, let us apply its divine rays to the dark places in human history, learn the grand truth God is unfolding before our eyes, for this word is a lamp to our feet, and a light to our pathway.

In appealing to the prophetic scriptures for proof of the two God-given facts we have stated, we are not begging the question. Some have been deterred from the study of prophecy, thinking it beyond the comprehension of ordinary minds, but Peter has assured us that no prophecy of scripture is of any private interpretation And Jehovah gives us the key by which we may clearly understand it. "If the thing spoken of does not follow, nor come to pass, that i sthe thing which the Lord hath not spoken; but the prophet hath spoken it presumptuously, thou shalt not be afraid of him." Do you know, mortal man, that God has challenged you to set aside his covenant with David? Step forth and test it! Here it is: "Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." "Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah." "Thy testimonies are wonderful." Matrix, a mold, or die, that which gives form or shape, as melted metal fills the matrix, so must prophecy exactly fit the historic fact. When this fact is conceded the sure prophetic word can have but one meaning." O! Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your is left desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord."

Children of God scattered abroad everywhere, greeting! Let us lift up our heads and rejoice. "The Lord is coming: let this be, the joyful note of jubilee. And when we meet, and when we part, the joyful not of every heart"—rejoice, for the long dark reign of sin must soon be followed by the golden age of righteousness. Let each faithful heart cry out earnestly, "come, Lord Jesus; come quickly!" Let thy kingdom come, thy will be done in earth as it is in heaven.

Now if the fall o fthem be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" That just such results followed the rejection of God's ancient people to both Jew and Gentile is now a grand historical fact. Then it is safe to say that Paul affirms that their "fulness" will intensify the result. Comprehend this grand truth but in a measure and who can but cry out raptuously, "O! the depth of the riches, both of the wisdom and knowledge of God! How unsearchable is his judgments and his ways past finding out!". Just when God has filled heaven and earth with signs of the coming of his Son, then sudden as a lightning flash comes the announcement by the leading Jews of the world to claim a place as a "New World Power." A canvass of the whole earth is to be made, and in October a Jewish congress will meet in Washington, D. C. This new government will have its headquarters in Palestine, and it will be represented in every nation on earth. People of God, have you heard of a "Nation" that is to be born in a day? God moves in a mysterious way, his wonders to perform; and he can make history fast.

J. F. WAGONER.

BEREAN COLUMN NATIONAL BEREAN SOCIETY

Edited by Leota B. Hanson, 3401 Magnolia Ave., St. Louis, Mo.

Dear Berean:

Christ had been speaking to his deciples and calling them the light of the world, and urged them to set a good example by the following words: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

This should be the aim of every Christian. We know not whom our lives may influence. Then let us be sure if any follow our example it will be for their good. Let us try to make our life as much like Christ's as possible. When any one wrongs us, remember what Jesus asked for those who crucified him. Then we should be ready to forgive all those who wrong us; if we do not, how can we expect forgiveness for the many sins which we commit? We think the time for work is short, and we should not idle away our time, but do all we can to help others to see the light. With God's great love always in our mind, we should do our best. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

Yours in hope of eternal life,
JESSIE CLAYPOOL.

A Letter From Brother Carpenter

Dear Bereans:

As we start in on the new year, I am sure we find many things to be thankful for. When we look back over the past year, gone forever, we can realize that God has been very good to us. With our many mistakes and short comings, he has permitted us to see the light of this new year. Let us make it a new year of greater and better things. Suppose we start in now and see how much more good we can accomplish this year than we did last year.

Not long ago I received a letter from a sister in the faith, asking me if I would write a letter for the Berean column; and it just seemed to me like a statement of something that I owed for. Sister Woodward has the right idea about those things. We are debtors to the cause, and we should not neglect it; but we do. Looking back over the past year, I do not see a single article that I wrote to the paper; and I can imagine there are dozens of our young people that have been about as neglectful as I have.

We know there are older one who are more capable than we, but we will be older soon, and the older ones will be no more, for we are going down the Valley at a fast rate. Probably we are not as faithful as we should be, but we ought to be faithful unto death (Rev. 2:10). There is work for all of us. Maybe we cannot all be teachers, or preachers, but each one must do his share. Let us be faithful in our Christian work, for the reward is to the faithful, the one who holds out to the end and overcomes.

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for he is faithful that promised. And if we are faithful, we shall be blest with faithful Abraham. Seeing then that the promise is to the faithful, let us strive to be faithful, and when the Chief Shepherd shall appear, we shall receive a crown of glory that fadeth not away.

Yours waiting for the King of Glory,
BENJ. H. CARPENTER.

What Seekest Thou?

In olden times when shepherds watched over a flock of sheep, if one should become lost he would seek for it until it was found. And so today, if something of value is lost, we seek for it until it is found. These things are for earthly gains.

How about the things for spiritual gain? Do we seek for them as we should, or do we pass them by for the present and think we will do that in the future? When should we seek the Lord, early in life, or wait until we know we have but a few years? Is it not possible we may wait until it is too late—until we do not desire to seek him?

If we diligently seek after the Lord we shall find him. We shall then enjoy the blessings of pardon, peace and joy. Having obtained the true wisdom w ewill be preserved from the ways of the society of the wicked and all real evil (Ps. 10:4).

We should seek him early, as God has premised to be the guide of the youth (Jer. 3:4). It is good for a man that he bear the yoke in his youth (Lam 3:27).

If we seek and find him, and do not forsake him, he will not forsake us. God has not spoken in secret, or in a dark place, neither or we to seek him in vain. Let us seek the Lord that we may dwell in the house of the Lord forever.

IS EATING PORK FORBIDDEN?

"How Readest Thou?"

Question.—Is there any Greek MS. extant that prohibits Gentile Christians from eating pork, in Acts XV. by giving the word **porkeias** (swine's flesh), instead of **porneias** (fornication), as we have it in our present copies? If there are some, even a very few (and I am told there are a few), does it not give importance to the subject to consider whether the transscribers have not made a mistake in the many in this case, and not in a few, for you know there is not much dissimilarity in the two Greek words representing swine's flesh and fornication, as there is in the English, all the difference being the letter **nu,** instead of **a kappa**—one little short stroke added to a **nu** makes all the difference, so there is no great wonder if such a mistake has been made. Besides, why should "fornication" be here introduced along with three positive prohibitions against meats? . . . . . When Israel was chosen the Lord's people, the number of forbidden meats was greatly increased.

Now, I do not say that we are to be regulated by the law of Moses; but this I would suggest, that if we can perceive a beneficial effect from the copying after any usage or custom of the Israelites of old, would not common-sense say, do thou likewise? I believe that all physiologists agree that it is unhealthy. . . . . . The question is, was swine's flesh included in the prohibition? Jesus destroyed a great number of them, choking them in the sea. . . . . . Again, did not Antiochus Epiphanes defile the temple in Jerusalem by offering swine's flesh, and causing the people to eat it, as was common to the Greek nation? If that was wrong then, is it not wrong now for Christians to defile the temple of the Lord, which is now composed multitudinously of the bodies of the saints, by partaking of this unwholesome, unclean, and God-despised flesh."—J. W.

REPLY BY DR. JOHN THOMAS.

There is no such word in the Greek tongue as **porkeias**; and, therefore, there can be no genuine Greek manuscripts of Acts in existence, nor ever have been, with such a reading of the text. It is possible that some rascally Laodicean of the class referred to by Paul, as "forbidding to marry and commanding to abstain from meats," may have tampered with the "few" copies referred to; but even then, if he had been a Greek scholar, he could not have written **porkeias**, and have expected any Grecian to accept it as a representative of the contents of a Cincinnati pork-barrel. A Romish priest, by theory and practice incarnation of fornication and adultery; or a polygamous Mormon; or a Christian tired of the restraints of scriptural well doing, and predisposed to revert into swinedom, may be dissatisfied with the proscription of "fornication" from the list of good morals; may have in addition a positive disrelish for pork—such may be disposed to alter the text, and to sanctify the one they are inclined to, while they condemn the other as a sin "they have no mind to." But we repeat, whatever may have been the predisposition of the martexts, they never would have been so foolish as to substitute a word in a Greek manuscript that is not Greek at all! This would have been hyperbolical absurdity.

We repeat again, on the authority of one of the best European Greek Lexicons before us, that there is no such Greek word as **porkeias** in all Babel. There is **PORK-eus,** "one who fishes with a net called **PORK-os;** there is also another of the **pork** family called **PORK-es,** a ring or hoop; "not because they were put through the cartilage of a swine's snout to prevent them rooting, but a ring or hoop of gold passed round the place where the iron head of a spear was fastened to the shaft." And lastly, we have the word **PORK-os,** a "kind of fishing net;" and, according to Varro signifying in the old Attic dialect, in which the Acts of the Apostles was not written, "a pig;" in Latin, **PORK-us;** which some are trying to do, but will not, we trust, succeed.

Our correspondent's ingenuity in turning one word into another for the purpose of getting over a difficulty, is quite unnecessary. He deals with **porneias,** as he would in putting a new patch on an old garment; the consequence of which is often the making of the old rent worse than before. "A little short stroke" of his speculative shears is all that is necessary, he thinks, to a beautiful fit. But such patching is not at all to our taste. We prefer the old garment with all its imperfections to such attempts at renovation. If we were to accept his critical sleight of hand, we could turn **porneias** into something else than "pork." We would not "add any little short stroke" at all; we would only just drop the naughty and inconvenient **nu** or letter n, and then we shall have **poreias,** in the genitive case, signifying "running." Having made this discovery that porneias was a slip of the transcribers' pens in "in the many" manuscripts for **poreias,** as it might doubtless be proved to be if we only had the original autograph of the Acts by Luke, we might then go a step farther, and affirm that it was sinful to run, being contrary to the interests of the heart and lungs, for that physiologists had declared that it was unhealthy; for by running people got out of breath, or lost their wind, as the phrase is, which is very dangerous for those who have a tendency to "heart disease" or aneurism, or asthma, or something else; and that the apostles, having solicitude for the physiological weal of the spiritual Israel, wrote to them to abstain from **running,** and things strangled with blood." By this process we should have got rid of the interdiction of "fornication," so agreeable to the flesh (especially to ministerial flesh, wherefore it is styled "the ministerial sin"), and we should have substituted a fine subject for disputation, in which we should be enabled to figure as the hero of the piece. What a glorious superstructure we should have ereted upon **the absence of th letter n!** What a foundation for faith and practice! And what infinite scope for polemical display!

And such is the course invariably pursued by the Old Adam when he desires to distinguish himself in "theology." He is never satisfied with "the testimony of God," in its prophetic, apostolic, and historical unity; but he must be probing after something of no real importance, that opportunity may be afforded for him to shine to the glory of the flesh. He is a perfect crotchetarian, and unsurpassingly skilful in all the sophisticism of the craft. Nothing comes amiss to him, but "the simplicity that is in Christ." He cannot get along with this, for it affords him no scope for tinkering. He is a subtle genius, and more like "the old serpent" than any other in the menagerie of the present evil world. Let us beware of him, for there is mesmerism in his finesse.

How long will it be ere Christians come to a Scriptural comprehension of the relation of the Mosaic law to "the truth as it is in Jesus?" To those who would in anything put themselves under the law, do ye not hear the law which thunders in your ears from Sinai: "Cursed be every one who continueth not **in all thiags** written in the book of the law to do them?" It is of no avail to keep the law in one or more points, and to violate it in a thousand others, or even in one other. It must be kept "in all things," not merely in some things, by one who would commend himself to God by its observances. But it cannot be kept: first because of the weakness of the flesh; and secondly, because of political impediments—so that it is written, "by the deeds of the law no flesh shall be justified."

The righteousness of the law, however, may be kept, and must be fulfilled by all, both Jews and Gentiles, who would be saved. "The righteousness of the law is fulfilled in us who walk not after the flesh," says Paul, "but after the spirit." Israel under the law walked after the flesh; that is, in its ordinances pertaining to the flesh; but the Israel in Christ in walking worthy of God, "walk after the spirit." These alone keep the righteousness of the law. Thus, they keep Sabbath, not in abstaining from all manner of work on the seventh day, or Saturday; but in ceasing or resting from their own works, the works of the old Adam, or the flesh of sin, as God rested from his. They eat also the unleavened bread of the presence, in eating leavened bread "with the unleavened (principles) of sincerity and truth;" the bread of the passover, and the show bread of the Holy Place, being typical, not of unleavened bread upon the Lord's table, but of the mystical body of Christ unleavened "with the leaven of malice and wickedness." The things of the law are not tylpcal of themselves, but of the things of the spirit. The oil in the golden lightstand did not typify oil, but spirit; nor the burning incense, literal incense, but the prayers of the saints; nor the paschal lamb, a literal lamb, but Christ personal and mystical; and so forth. How "barren," then, "and unfruitful in the knowledge of the Lord Jesus Christ" must those minds be, that can rise no higher than the conception of **a type terminating in a type, or in itself**—oil ending in oil, unleavened bread in unleavened bread, incense in incense, meat in meat, drink in drink, day in day, and so forth, to the end of all crochets without end. Such, however,. is "the mind of the flesh," which can rise no higher than that which elaborates it. The mind of the flesh can only generate fleshly notions. The signification of the Holy Spirit in the types it cannot penetrate, because they are "spiritually discerned," or perceived by the testimony of the spirit exhibited in the word.

Paul's soul was vexed with all these modern speculations of the flesh in their original form. He was continually troubled on the righ hand and on the left, with "touch not, taste not, handle not this, that and the other thing, after the commandments and teachings of men." He admitted that they had a "show of wisdom"—nevertheless, he rejected them as the mere loathsomeness and garbage of corruption.

Speaking of these commandments of men, he says in Tit. 1:15: "To the pure all meats are pure; but unto them who are defiled and unbelieving nothing is pure (not even beef, mutton, or vegetarianism), but both their mind and conscience are defiled."

Again, in Rom. XIV:14, he says: "I know, and am persuaded by the Lord Jesus, that **nothing is unclean of itself.**" This vindicates the cleanness of swine's flesh, and knocks out the brains of the physiologists without ceremony. "But," he continues, "to him that esteemeth anything to be unclean, to him it is unclean." So, then, if anyone deem pork unclean, to him it is so, but not therefore unclean to other people.

There was a ground of objection to the eating of certain meats in Paul's day that does not obtain now. It was not so much a question among Gentile Christians about meats Mosaically clean or unclean; but about **the eating of meats offered in sacrifice to idols.** It was customary in those days to expose the animals offered, but not consumed in the temple, for sale in the shambles as holy meat. Now, the purchasers that ate them as sacrifices, were considered as partakers of the altar; and therefore fellowshipping the idol to which the meat was offered. When men abandoned idolatry for Christ, they held the sacrifices in contempt. Still some could not divest themselves entirely of the old superstitious feeling. They saw in the meat what when eaten identified the eater with the idol; so that when they saw a brother eat of it, it appeared to them like fellowship idolatry, which hurt their feelings exceedingly. Others, however, said, "Why, what nonsense to be offended! In eating, I do not fellowship idolatry; for the idol is nothing, and all meats are alike, one kind not being more holy than another." This was true enough in the abstract, but it had the appearance of evil, and might lead to Christians doing upon a principle of expediency and worldly policy, what those who had knowledge seemed to do, in the judgment of the weak. And so it turned out; for, to avoid persecution, "those who held the doctrine of Balaam, taught" their brethren of the house of "Balac to cast a stumbling block before" the believers, "to eat things sacrificed to idols, and to commit fornication." This eating was done in the conscience, not of the Christian eater, who despised idols, but in the conscience of the other---of the idolator, whom he sought to propitiate to the restraining of his persecuting spirit.

Here, then, were two mental conditions among the saints opposed to one another; the one termed "the strong," and the other "the weak." Paul was evidently one of the strong. He taught that "meat commendeth us not to God; for neither if we eat are we better; nor if we eat not are we worse." Still, for the sake of the weak brother, who, seeing the strong brother eat, might follow his example without his knowledge, and eat.; and in so doing, eat in fellowship of conscience with the idol, and thus be destroyed. Paul cautioned the strong, saying, "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak. For if any man see thee who hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish for whom Christ died? But when ye sin against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend or stumble, I will eat no flesh while the world standeth, lest I make my brother to offend" in fellowshipping idols (1 Cor. VIII 4-13). Thus, in the question of eating meats, Paul said furthermore, "all things are lawful for me, but all things are not expedient;" and because "all things do not edify," or build up. Whatsover is sold in the shambles, that eat, asking no question for conscience sake." Now, here is a command to eat swine's flesh. A swine was a sacred animal with the heathen. That is, they used to offer it in sacrifice. When, therefore, Paul says, "whatsover is sold in the shambles eat," the saying comprehends all animals in use as food; and consequently swine among the rest.

But these words of Paul are fatal to that "one little short stroke," by the addition of which our correspondent proposes to transmute **nu** into **kappa**, or n into k! Would Paul have thus authorised the eating of swine's flesh, if the letter he carried from Jerusalem to Antioch had commanded the Gentile brethren to abstain from swine's flesh instead of "fornication?" Such a supposition cannot be for a moment entertained. Paul is, therefore, not only favor of eating pork, but is also against the substitution of any word beginning with pork, for **porneias** as written in the document he bore.

Again, he says, that "the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Spirit." The meaning of this is that the gospel of the kingdom of God believed does not cause the believr to make a distinction between meats as clean and unclean; or between alcoholic and other drinks. It does not create in him a conscience of this sort. It teaches him to eat and drink what he pleases, save blood and things strangled, with only this restraint, that he avoid excess in everything. Let your moderation, or temperance, not your "total abstinence," be known unto all. We are astonished that any brother claiming to be intelligent in the word, can so unprofitably consume his precious time in perplexing his brains about the countless notions with which the public mind of our generation is bewildered.

The gospel of the kingdom is opposed to and subversive of them all. Paul repudiates them, and do we. We see nothing in them commendable. In theory they are flimsy, and in the fruit resulting we have seen nothing and heard nothing that makes it pleasant to the eye, good for food, or to be desired to make one wise. On the contrary, we hear much calculated to make us loathe all such speculations. The Spirit predicted that "in latter times some would apostatize from the faith, giving heed to seducing spirits and to teachings of demons speaking falsely with hypocrisy, their own consciences cauterized, forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them who believe and know the truth; for **every creature** of God is good, and nothing to be refused (swine's flesh not excepted) if it be received with thanksgiving; for it is sanctified by the word of God and prayer" (1 Tim. IV:1). When we read such a testimony as this, it points out a spirit which is not of the truth---the spirit of the Apostacy incarnate in the clergy of the day. We never mistake it, with all the godliness of its tone and phrase for the spirit of Christ It is the spirit of the flesh and essentially unclean. It speaks of the flesh, and is subversive of the truth. It pronounces swine's flesh to be "God-despised," though the spirit of God saith, "it is good, and not to be refused, if received with thanksgiving; for it is sanctified by the word of God and prayer." Here is a direct issue---God versus the flesh, **alias** the devil. Those may go with the devil who please, but we prefer God and liberty from all yokes of bondage and the traditions of men.—(Herald of Kingdom).

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PRAYER

Our Father, bless, we pray thee, any who are in trouble or sorrow. Be in the sick chamber. Give peace and patience to thy servants. Help them to realize thy presence in their weakness, to look, not on earth, but beyond it. And if the outward house of this tabernacle be falling to pieces, may the light of God's love shine through the crevices. And may thy servants feel the confidence of those who know that, "even if the earthly house is dissolved," they have a building of God." Through Jesus Christ our Lord. Amen.

PROVE ALL THINGS
HOLD FAST THAT WHICH IS GOOD
No. 4
The Holy Spirit

Some subjects in God's word are of vastly greater importance than others. All professing Christians of whatever sect or denomination, they maybe, agree nominally at least that the knowledge of God the Creator, should take the foremost rank. In actual fact, however, is this the case? Ninetenths of the leaders of the churches are completely puzzled by the simplest questions relating to the Almighty. "They worship they know not what" in a truly literal sense. Christ, when discussing this very question with the woman of Samaria, said: "Salvation is of the Jews." Pagan worshippers worship many Gods—the Jews worship one God, and only one.

We have already given in previous articles ample proof that the doctrine of the Trinity is untenable, but we wish now to show that the traditional teaching regarding the Holy Spirit is even more astray from the truth than anything we have hitherto considered. Current theology maintains there are three Gods, namely—God the Father, God the Son and God the Holy Ghost, (or Holy Spirit), and that these three are co-equal and coeternal. "God the Father," is a distinctively scriptural term (1 Pet. 1:2; 2 Pet. 1:17; Jude 1). The other two expressions are foreign to the Bible, and antagonistic to its teaching. That the Father and Son are both personal beings, is abundantly testified in the sacred writings, and no single statement can be brought forward which any sense nullifies that fact. It is remarkable, however, that relative to the Holy Spirit, the exact reverse is practically the case.

The doctrine of the personality of the Holy Spirit is built almost entirely on John XIV and XVI, where the personal pronoun is used. Did these passages stand alone, and had there been no previous references to the Holy Spirit in both Old and New Testaments, we might readily admit that such would be a natural interpretation to a casual reader; but when another construction may be legitimately placed upon them, which will bring them into harmony with others which cannot possibly be consistent with personality in the generally accepted sense, it is but right to do so. However, careful study of these passages gives abundant evidence that the orthodox view is incorrect, and is only attained by superficial reading, and a lack of appreciation of the laws relating to the requirements of grammar, as we shall see later.

The strong belief, as we have already said, in the personality of the Holy Spirit, is based principally on the two chapters referred to in John's gospel where the promise of the Holy Spirit, (the comforter, the helper or, advocate), is given Strange to say, it is contended that fullfilment of this promise took place at Pentecost, continuing from then until now. There was on that occasion no sign of personality, for the Spirit came as cloven tongues of fire, and any suggestion of a comforter seems to be entirely omitted. To my mind the gift of the Holy Spirit at Pentecost is the fulfillment of "the promise of the Father" (Joel 11:28; Acts 1:4; 11:3), and is not to be confused with the promises given by Christ. Reference to Joel 11:28 is sufficiently convincing that the "Spirit" there referred to is not personal—the figure used cannot apply to personality.

We think orthodoxy is right in teaching that Christ promised something new **Something that did not then exist on the earth among them and could not do so while he remained** (John XVI:17). How then can they affirm that the Holy Spirit or Comforter promised by Christ was a personal being—the third person in the Trinity, who, as they teach, was co-equal and co-eternal with the Father, taking part in the creation, and continuing throughout the Old Testament history?. It is clearly proven by the following passages that the Holy Spirit was already working in the lives of men in exactly the same manner up to and immediately before the promise was given by Christ, and afterward. There surely is something inconsistent here which seems to nullify the force of Christ's promise of "another" Comforter.

Luke I:15, 67.
Luke II:18, 25, 26.
Luke IV:1.
Acts II:4.
Acts VI:3, 5.

If the Holy Spirit referred to in the above quoted passages, is a personal being, then Christ's promise of a furture gift cannot be, and visa versa.

That the Holy Spirit wherever referred to is the same throughout scripture (except in manifestation) is, we think correct, but the insistence of its personal individuality leads to endless confusion and inconsistency, and the difficulty is greatly magnified by adding to it the Trinitarian doctrine.

Having expressed our disbelief in the personality of the Holy Spirit in the sense accepted by current theology, we will now endeavor to give what we believe to be some cogent reasons for so doing.

I. **It is a most remarkable fact that only of God the Father, and of Jesus Christ the Son, do we read that they live. It might reasonably be assumed that God lives—that he is a "living God," yet it is repeatedly asserted in the scriptures in spite of the natural evidences which surround us. The case is different regarding the Son. He died and was buried, and proofs and statements are required to demonstrate the fact, and they are not wanting. Turn up the following passages in God's Word, then ask yourself the question, why is it no such testimony is made regarding the Holy Spirit?**

Dent. 5:26; Josh. 3:10; 1 Sam. 17:26; Num. 14:21; Judg. XIII:19; Psa. 42:2; Psa. 84:2; Jer. X:10; XXII:24; Eze. 5:11; Zeph. II:9; Ezek 34:8; Dan. VI:26; Hos. 1:10; Matt. 16:16; Acts 14:15; Dan. 6:26; 2 Cor 3:3; 1 Thess. 1:9; Heb. 10:31; Rom. 14:11; 2 Cor 13:4; John VI:5, 7; Heb. 7:8; Rev. 1:18; Heb. 7:25; Job 19:25.

II. All descriptions of God the Father, and all appearances of the Son, are personal—none are impersonal—whereas, all manifestations of the Holy Spirit are impersonal—none are personal. For example see Luke 3:2; Acts II:3. This is worthy of careful consideration.

III. The Father and the Son frequently speak of their relationship to each other—the Holy Spirit never does so. Co-equality certainly is lacking in this respect.

IV. Both Father and Son seem to exercise control and authority over the actions of the Holy Spirit (Joel II:28; John 14:16; Psa. 104:29, 30; Matt. XII:28, etc).

V. Prayer is made to God, even by Jesus Christ, but prayer is never made to the Holy Spirit, nor is there any record of prayer by the Holy Spirit.

VI. The Holy Spirit has no personal name, and if a personality, would appear to be the only one living in God's universe without. Personal names do not require the definite article. The Father and the Son have many names. Why should the Holy Spirit be thus singular, if co-equal and co-eternal with both Father and Son? It would be absurd to say "the Peter," "the Jesus," "the John", etc.

VII. Paul writing to Timothy distinctively affirms that there is but "one mediator" (Intercessor or Advocate) between God and man—the man Christ Jesus" (1 Tim. 2:5; 1 John 2:1). This statement cannot be correct if the record given in Rom. VIII:26, 27, applies to the Holy Spirit as a personal being.

VIII. The scripture terminology used relative to the Holy Spirit, is altogether inconsistent with personality, and it is a most significent fact, that no such language is ever used respecting God the Father, or Jesus Christ the Son. Viz: "Pour," "pour out," "anoint," "baptize," "by measure," "quench," etc.

IX. **The fact that the personal pronoun is used in connection with it, does not demonstrate that there is another God beside the Father. If we read of the Spirit coming, guiding, speaking, showing and teaching, we understand clearly enough that God does these things by the instrumentability of the Spirit proceeding from him, as Christ said, making various persons and objects his medium of communications. We would call attention to the fact that though the personal pronoun is used through the necessities of grammar, (as in French), the neuter pronoun is used also, as in 1. Pet. 1:11. It (the spirit) testified beforehand the sufferings of Christ." Wisdom is personified, sin is also personified.**

X. **The Revised Version, in spite of the recommendation of the American Committee, have retained the word "ghost" instead of substituting "spirit" in all places where the prefix "Holy" occurs; evidently because it seemed to them to favor the idea of personality, though in other instances, they have rendered the same word "spirit". By substituting the word "ghost" for spirit in their other passages, the absurdity of personality is very clearly demonstrated. Take for instance Rom VIII:9; 1. Cor II:11, 14; Job III:2; Phil. II:1; 1. Thess. 1:15; 1. John 5:7; Rev. 2:7; 1. Cor XII:3, 4, 7, 8, 9, 11, 13).**

Were I to leave the subject here I should be greatly disappointed in my task, for I am no believer in pulling down what I believe to be error unless I have good hope of building something entirely better in its place. Put to practical test in the light of the foregoing remarks, what solid ground for comfort have orthodoxy got? By their own confession they cannot understand or even attempt to explain the doctrine of the Trinity, nor can they explain the difficulty in which they are placed when they teach that all three persons of the Trinity pre-existed the time of Christ and took part in the affairs of men, right up to the time when Christ promised to give them another Comforter. Who then is this other Comforter? How can he be the third person of an already existing Trinity? Our good friends make much of the contention that we exalt reason, instead of spirituality, interpreting the word, as if conflict existed between the two. We would ask them therefore to turn to Rom. XII:1, of the R. V., and notice the relationship existing there between what is "spiritual" and what is "reasonable." No comment is needed, for by this it is obvious that what is spiritual is also "reasonable."

We have previously stated that we agree that the Holy Spirit (except in manifestation) is the same throughout scripture, but we insist that the very variety of manifestation is itself a strong argument against personality of any sort, other than association with personality. We strongly object to the idea that the Holy Spirit can one time be a third person of the Trinity, and at another time an humble **dove.** God says he made everything after its kind, and those who know their Bibles, know how strong the divine disapproval of any departure from that law. Orthodoxy ignores that law and makes an absurdity an act of God. When, however, we recognize the fact that **the Holy Spirit is the Power of the Highest,** which proceedeth from the Father, that it is the "Spirit of the Lord." The spirit of God who is in heaven (Dan. II:28; Elec. 8:2; Psa. 102:19; 123:11; I. King 8; Mark XVI:19), we begin to understand something of its wonderful nature, and its operation in differing manifestation. By his Spirit he garnished the heavens (Job 26:13). By his spirit are all things created and sustained in life (Psa. 104:29; Job 21:14). The Spirit of God is everywhere; we cannot evade it (Psa. Bg. 12). It was by the Spirit of God that Samson did his marvelous feats, by this power Elisha detected his deception of Gehazi, and Peter the lies of Annais and Sappharia. Anna and others were also "full of the Spirit," as also Stephen. Christ himself used the Spirit of God (Matt. 12:28). It became the Holy Spirit when definitely set apart by carrying on the work of God's Holy Servant, Jesus, when thou didst "anoint." In what way then, considering all these various manifestations, had the Holy Spirit, as promised by Christ not yet been manifested so as to cause Christ to say, "He would send them another Comforter, Advocate or Helper (John XIV:16)? We get further information by noticing carefully our Savior's remarks descriptive of the promise, and the results accruing from its fulfillments. Notice Christ's expression that this promised **other** Comforter (thus implying a former one), is called "the Spirit of truth. Then turn to Malachi II:6; from this we get a reference to Dent. 33:10; and we gain the information that the Old Testament law was called "the law of truth." David with psalms calls the law "the **word** of truth" (Psa. 9:42, 142 ,151, 160). Notice how Christ after speaking of the Comforter, immediately speaks of those who keep his **word,** or rather as he says himself, not his word, but the Father's, and the comforting results that follow. Then he comes back again as it were, and talks to them of the Comforter, even the Holy Spirit, whom the Father will send in my name, to teach them and bring them to their remembrance whatsoever Christ had said unto them. Peter tells us "Holy men of old spoke as they were moved by the Holy Spirit"—or in other words, the Holy Spirit was manifested through these men in "the law of truth." That this "law of truth" was a Comforter and Helper"—the psalms of David alone give ample proof. David could say, "The law do I love." Truth is not a personality, but like wisdom, it maybe, and is personified. Notice other results that were to follow the special gift of the Holy Spirit, which at least three times Christ calls "the Spirit of Truth."

1. The Spirit was to guide unto all the truth.
2 To testify of Christ, or bear witness of Christ.
3. To show or declare things that are to come.

Now are not **all these promises exactly fulfilled in the New Testament,** and in **no other way?** Let us examine them separately and see.

1st. Do not all Christians agree that no man can be guided into all the truth **apart from the word which** is truth?

2nd. Do we accept any testimony or witness concerning Christ as authoratative, other than that given by the "Spirit of truth," or "Word of truth," which is the same?

3rd. Is realiable knowledge "of things to come," attainable an yother way than through the Old and New Testament, which are **both** manifestations of the Holy Spirit of God? And surely in both these we find "Comfort" and "Help," so that we may be able "to comfort others with the comfort whereby we ourselves are comforted of God." Paul speaks much of Comfort. He found the scriptures a great comfort (Rom. XV:4; 2 Cor. 1:3; 2. Thess. 2:17).

The Old Testament is **one** Comforter.

The New Testament is "**another Comforter**" (Psa. 119:49, 50; 23:4; Rom. XV:4).

R. H. JUDD.

THE FISKE—MOORE DEBATE

Proposition: Man is wholly mortal and is unconscious in the interval between death and the resurrection.

John Fiske, Jr., affirms. J. H. Moore, denies.

Mr. Fiske's Fifth Article.

Mr. Moore admits man to be a "soul." What kind of one was he before the introduction of life? As animals are souls, too, what were they before the introduction of life? As man is a soul, it follows that a living man is a living soul; a dead man is a dead soul. My friend says, "God made Adam a living soul." But how? Was it not by breathing into him the breath?

Job 32:13. If you will read "mind" instead of "soul," your difficulty is solved. In Psa. 62:22 "soul" means "life." Psa. 62:1; 103:1; 101:1, it means "mind." In Psa. 116:7, 8 it means "self." But if the soul was "delivered from death," is it not mortal? Matt. 16:26. "Soul" here means life. See the Revised Version. In Mark 14:34 it means "mind." But if it was immortal, the "death" mentioned would not be possible.

In Thess. 5:23; Heb. 4:12 "spirit" means "mind" while "soul" means "life." But if "spirit" means "immortal soul" and "soul" means "immortal soul," then these texts prove that each man has two "immortal souls"! Futhermore, if "spirit" and "soul" are deathless, then why pray for their "preservation?"

Matt. 10:28. Soul here means "life" or "mind." If "life," then it refers to the "future life." The Diaglot's rendering is: "Fear not them who can kill the body but are not able to kill the (future) life; but rather fear him who is able to destroy both life and body in the fires of Gehenna." But if the "soul" is immortal how could it be "destroyed"?

Mr. Moore objects to my refering the reader to the Hebrew and Greek for certain expressions. Are we not after the truth? If so, why object? Does he intend to confine me to a certain version? In commenting on Num. 9: 6 and others, I stated that soul meant body there, not that it everywhere had that meaning. One must judge its particular meaning from the way it is used. Hence your argument against my supposed position falls.

"Breath does not go to God." Read again Psa. 104:29; Job 34:14, and Eccl. 12:7 and be convinced that it does. If God "takes away" and "gathers unto himself" "their breath," has it not "returned"?

The brain is the thinking part of the body. When it is crushed it cannot think. When destroyed death will take place, and man will still be unable to think, or in other words "his thoughts have perished." But if the body doesn't think, then my friend's statements, "the body knows with the spirit," and "the body has lost its thought," must be abandoned.

"One breath." Leeser's version is, "They have one **kind** of spirit." So if the departing spirit of one is immortal so is the other, for they are of "one kind"!!! Once more I must say that the word rendered "breath" and "spirit" in Eccl. 3:19—21 is **ruach**. Read **ruach** instead of "breath" and "spirit," and you have what Solomon really said. Hence the "difference" Mr. Moore finds, does exist.

Job 27:3. "Spirit in my nostrils" means the "breath which God gave me." See margin, also Isa. 2:22. But what do you make it mean? Is man's immortal soul in his nostrils? Please answer. "Asleep in Christ are perished." Mr. Moore, how could the Sadduceean doctrine of the non-revival of the body cause immortal souls in heaven to "perish"? Were not all the souls from Abel to Christ in heaven before Christ's death? If so, how could the non-resurrection of Christ's body affect them?

"Shall never die." Man has two lives. "The promise of the life that now is, and that which is to come." Which of these did Christ refer to? "That which is to come." When will it be received? "In the world to come, eternal life." Then my friend is wrong in applying this to the "life that now is."

Before examining the word "spirit" allow me to submit more evidence on the soul question:

Souls die—(Psa. 22:20; 40:14; 56:13; 116:8; Job 33:28; Judges 16:30, margin).

Souls are cut off—(Ex.31:14; Lev. 7:21, 25, 27; 19:8; 20:6; 23:29, 30; Num. 15:30. 31; 20:13).

Souls can be touched—(Lev. 5:2; 7:21; 22:6).

Souls eat—(Lev. 7: 18, 20, 25).

Souls are bought and eaten—(Lev. 22:11).

Will the reader please count the number of texts advanced by us since the commencement of the debate, proving the death of the soul? And yet we could quote many more.

Biblical uses of the word "spirit" are being; life; mind; vital energy, etc. But it is never used to mean immortal soul. Here are illustrations of its uses: Jno. 4:24; Heb. 1:14. "Spirit" means being. In Job 27:3 it signifies "breath." Rev. 13:15 it is rendered "life." I Cor. 2:11 it means "mind;" Judg. 15.19 it means "vital energy." One must determine the particular meaning of the word from the way it is used. To illustrate: try to read "life" or "mind" in Judg. 15:19 and note the results.

Mr. Moore admits the spirit of man came from God. If it is a personality, then did it not pre-exist before entering Adam? Was it before entering him, alive and conscious? If not, when it entered Adam, did it or Adam become alive and conscious? If Adam, then when it left Adam, was it alive and conscious? If the spirit is a person, then when it "returns to God" does not this return prove the salvation of all both good and bad? If the spirit of God is in man's "nostrils" (Job 27:3), then when it "returns," is it a personality? If paradise is in hades, then when "hades is cast into the lake of fire," what will become of paradise? Please answer.

Mr. Moore's Fifth Reply

Owing to space in the P. C., being so small a paper, we cut out my affirmative on this proposition. Hence, I will bring in my arguments on the negative.

Mr. Fiske first says, "Mr. Moore admits man to be a "soul." What kind of one was he before the introduction of life?" Answer, he was not soul (spirit) before he had life. He continues, "as if animals are 'souls.'" There is nothing that is "soul" or spirit," till it has received life. For both "soul" and "spirit," are intellectual. And there was no intellect in material things without the breath of life. Trees, stone, all vegetation on the earth, has not intellect, for they (do not) **breath** the atmosphere. If they did, and became intellectual, they also would have "soul" or "spirit."

Yes, God made a living "soul" or "spirit." But he did not do it by giving him wind, the atmosphere; which is breathing the breath of life into his nostrils. Yes, you are right, when you say, "if you'll read 'mind' instead of 'soul' your difficulty is solved. Because the "soul," or "spirit" is the "mind," or intellectual faculty. Hence, it is not the "breath." I believe you will grasp this point, and trust you will acknowledge it. And I will give you another substitute. I want you to take John 4:24 and use "breath" instead of "spirit," and see if it will give sense as you have argued in one of your previous articles. I will here quote it, and want all to note it in particular: "God is a breath; and they that worship him must worship him in breath and in truth." (John. 4:24). My dear friend, this is the logical conclusion you have brought us to; you will accept your own logic? I presume you will agree with me, that the "breath" is the atmosphere we breathe, which God "breathed into his nostrils the breath of life (Gen. 2:7). But he did not "breathe" the "spirit" in man, but he formed the "spirit within him." "God layeth the foundation of the earth, and formeth the spirit of man within him" (Zech. 12:1).

Death doesn't necessarily mean "passive." If you die to sin, are you "passive" (Rom. 6:2)? As you speak of soul and spirit, "neither means immortal," but both mean intellectual. Now the question is, is the mind destroyed, or is it "transmigrated?" Therefore, let us pray that they may be transmigrated to 'heaven' instead of 'hell.' And hell is death, yet are they sensible of their misery.

In trying to justify yourself in one thing, you condemn yourself in another. Your reference to Job. 34:14. In trying to prove that the "breath" (atmosphere we breathe) goes to God, proves that the spirit and breath is not the soul. No, the brain is not the "thinker," but the part of man in which the "thinker" dwells. There is a state in which the "thinker" thinks without brain. God "thinks." When the "breath" leaves the body the spirit takes its flight, and the body has lost its thoughts; they have gone to God (Eccl. 12:7). Here the "spirit," which is "thought," goes to God. "Spirit in my nostrils" means he will breathe righteousness, and not "speak wickedness," or "utter deceit" (Job. 27:3—4).

My worthy opponent ought to know the difference of using words in the singular number or conjunctively, of which your long list of references refer. While the soul, inner man, is in the body, it often calls the two, "soul and body," calls them "soul." As, so many souls were saved from being drowned.

"Gehenna," "hades" and "tartarus," are all translated "hell," but have different meanings. In the sense of the Greek, "hades" means the "invisible," or, as the Bible Union renders it, "under world. "Paradise" or "Abraham's bosom" does not mean the same as "hades." It is included in hades but only contains the righteous between death and the resurrection. As you say, "One must determine the particular meaning of a word from the way it is used." In the same way "tartarus" does not mean the same as "hades." It is included in "hades," but only contains the wicked between death and the resurrection.

The rich man, though in "hades," was also in "tartarus," and Lazarus, though also in "hades," was in Abraham's bosom, or literally, in Paradise; and there was a great gulf between them. But neither of them was in "gehenna," represented by the lake of "fire and brimstone," as burning forever, prepared for the devil and his angels. This is the final doom of the wicked. When the saints die their spirits go to paradise (II Cor. 12:2—4; Eccl. 12:7). You see paradise is in heaven, where they at rest, or "sleep" till God comes (I Thess. 4:13, 14). When the wicked die they go to "tartarus," a place of torment, where they remain till the judgement. After the judgement, the wicked go into "gehenna," and the righteous into life eternal. The original Greek word "ionion," is translated "eternal," on one hand, and "everlasting" on the other.

"THE TRIUMPHS OF PERFECT LOVE"

Though I speak with the tongues of men and angels, and have not love, I am become as sounding brass, or a tinkling symbol.

Perfect love is the heart of God.

Love makes no demand that God cannot supply.

Love is never cold, but always hot.

Love bears up under false accusation.

Love conquers unreasonable passion.

Love overcomes every base emotion.

Love endureth all things, hopeth all things.

Love believeth all things and beareth all things.

Love is kind, and envieth not.

Love is not easily provoked, and thinketh no evil.

Love abideth and never fails.

Love will give victory over sin.

Love is the greatest thing in the world.

Love will cure the world of caste.

Love has no prejudice against race or color.

Love, perfect love is the heritage of every true believer in Christ. If we love not this love, we should seek for it, and not rest until it fills our entire being.

JENNIE McNEE,

LET US REASON TOGETHER

From whence have we received wisdom? Is it not from the teachings of the church of God taken from the infallible word? Who brought to us the glorious things of the Kingdom of God, the glad tidings of the salvation Jesus purchased for us, the hope of immortality through his name, the exceeding great—and precious promises of God? Was it not the church of God who showed us these things by opening the scripture to our understanding, clearing them of rubbish tradition had heaped over them? How our hearts throbed with joy; what happiness filled and fermented our whole being as these truths were brought to our understanding. Then as we went down into the watery grave, being dead, did we not rise to sit in heavenly places in Christ Jesus?. Did we not go on our way rejoicing, as did the man from Ethiopia?

All this came to us through the truth given in the scriptures of God, and held by all the faithful. What more can we find outside the church of the Living God? Is there any sect that can give us these precious truths? Do we seek more light? Let us seek it where alone it may be found, in that word which shines with radiance on the pathway of the just. That light whose rays will grow brighter as the day dawns made light by the rising beam of the Son of glory.

If we know these things are truth, we know those who hold and teach them are true and faithful witnesses for God. Why then join ourselves to another? Because some are loving, kind and gentle does not make their doctrine sound, or their position scriptural. There is one faith (belief), and only one given in the word of God; therefore we are exhorted to "take heed to the doctrine," to receive no other teaching, even through one like an angel of light presents it to us. It is a mistaken idea that we can go from the Church of God and walk in the path that leads to eternal life. There is one fold, and Jesus is the Shepherd of that flock. Then if we would walk with him we must come into and become one of that little flock, that little company to whom Jesus says, "Fear not, for it is the Father's good pleasure to give you the Kingdom." Nowhere do we find this promise given to any other. Any other foundation than that which is built upon the word of God is sinking sand. Those measuring themselves by themselves, and comparing themselves among themselves, are not wise (2. 2nd Cor. 10:12). Because some brother has failed us, because some sister has forgotten the meekness and gentleness of Christ, will we be so foolish as to turn from the truth and go away from the Church of the Living God? To do so is only to hew out for ourselves broken cisterns which will not hold the water of life. God forbid. Let us keep the unity of the spirit in the bonds of peace. "Journeying on toward the Kingdom hand in hand."

FLORA A. WOOD.

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EDITORIAL

Nothing dies, not even life, which gives up one form only to receive another. No good action, no good example, no generous endeavour dies; it lives for ever in our race.

Brother J. F. Wagoner sends an article and says: "I have been in poor health for a few months, but am slowly improving at present. Kindest wishes to you and family, and God's blessing upon the Dear Old Restitution, and upon the household of the faithful ones."

A VISIT TO KENTUCKY

Brother Levi Skeels, originally of Columbus, Ohio, decided to emigrate from Indiana to Tennessee, and in transit a sick daughter, who is now Sister Bradley, detained him at Brumfield, Ky. While he tarried there, he redeemed the time by preaching the gospel of the kingdom. Large crowds attended his ministrations, and many substantial men in the community, interested in the message of life which Bro. Skeels so ably proclaimed, induced him to abandon his migration to Tennessee and settle among them. In this way the truth was planted in the soil of Kentucky in 1876.

The brethren there now only number about twenty-three. Although "few in number, little flock, by the world despised, forgot," they are the "few names" in Kentucky that stand for the truth, the truth, and nothing but the truth (Rev. 3:4). They act upon John's advise in 1 Jno. 4:1, to "try spirits, whether they are of God." If this test reveals that the preacher is a "false prophet," they declare he is of anti-Christ (1 Jno. 4:3), and sever all connection with him (2 Jno. 9:11). The sheep in wolves clothing smiles complacently and says: "I always preach the truth in my public ministrations; I only talk heretical opinions in private," the brethren simply reply, "Damnable heresies are rarely, if ever, preached in public; they are more effective when introduced 'privily' " (2 Pet. 2:1). If all our churches had acted on this principle, things would not be in such a medley in the Church of God today. Ministers are only servants of the church. Instead of preachers running the church, as is now the rule, the church should run the preacher.

Few and feeble as our brethren at this point are, they have built a church during the winter, and are free from debt for same. The building makes a cozy country church. It has thirty-three seats, and will hold two hundred comfortably. We gave fourteen sermons, which were fairly well attended. We left some in the community much interested in the truth. While the meetings were in progress Bertha L. Carpenter, wife of Brother Ethen Carpenter, and Lydia B. Carpenter, wife of Brother Ray Carpenter, were obedient to the gospel. During our stay we made our "home" with Brother Frank Skeels, but radiated among all the brotherhood. We spent many pleasant and profitable hours in the company of the brethren and sisters. May the Lord bless them, settle and establish them in the gospel message of life now, and give them an abundant entrance into his kingdom hereafter, is our prayer.

COMMUNICATIONS

I am sorry to learn that The Restitution has lost so many subscribers on account of your faithfulness to the truth as to Christ's parentage I have been a close student of The Restitution for a long time, and can say that I have never known you to endorse anything that has not the plainest testimony to support it. I am sending the paper to my brother in the hope that it may enlighten him as to the truth.

Your Brother in hope of life,
JOHN PARKER.

Please find enclosed $4.50 for my paper. I think I am behind one year. $1.50 is for the coming year, also $1.50 for the following names: Alace Strother and John Franklin. The Restitution is about all the preaching I hear, and I can not afford to be without it. Yours in hope of eternal life,
GEO. SLACK.

Dear Brother Nutt:

I am behind with my renewal, but delay has been unavoidable. Please find enclosed money order for $1.50 for another year The Restitution. It is like a friend paying a weekly visit. We are glad to at last hear about the new song books. We need them, and hope they will soon be ready to send out for use.

Success to editor, manager and helpers of The Restitution. In the blessed hope,
MRS. R. M. WOODBURY.

To The Restitation:

My subscription to The Restitution is out—time expired January 1, 1916, but knowing that I was to change my address, I have waited until now. Enclosed is 1.50 for my subscription for another year. Please send me the paper, "The Dear Old Restitution." God bless all the dear ones who make it so good. What would we that are isolated do if we did not have the dear old paper.

Your Sister in Christ,
CLARISSA CAMPBELL.

To the dear ones of the household of faith:

Brother R. G. Huggins has just closed a series of meetings with the Brumfield church with good results. The church was encouraged to press forward toward the "Mark of the high calling" with renewed vigor. Two dear sisters were added to the little flock, waiting for the kingdom, which it is the Father's good pleasure to give unto them that love him.

Brother Huggins is still preaching the same old gospel that was preached unto Abraham. These dear old "exceeding great and precious promises" are about the only things in this old shifting, jostling world that change not, and is the only anchor where the weary storm-tossed soul can find rest. Though heaven and earth pass away, my word shall not pass, until all be faithful. Blessed promise; blessed hope!

SADIE SKEELS.

"A Sister" would like to add a few more lines to the truthful account already given in The Restitution of using my musical talent to play at a dance hall.

First, I consider my time too valuable to mingle with the general mob that attends these places of amusement for any other purpose but this, the making of my daily bread. As a business proposition I mingle with the same crowd that my accusers mingle with in their work. The dance hall is quite respectable place; there is no bar in connection with it. As my children need all I can make, I saw nothing wrong in playing there. I decided to study the matter carefully for myself, and if I could see differently, I would do different. My accuser, one of our people, came to me and said I must stop or they would have to cast me out of fellowship. I did not believe they had the right to do so on a question like this. I appeal to the church to know, if anyone can lay down a postive line for me to follow in my business as a musician. If they can say I must not play for dances, cannot I say that my accuser should not hire the same crowd to work with us in his berry fields every summer? This matter is very confusing to me. Bro. Huggins, please give me all the help you can on it. Your sister in Christ.

A SISTER.

(Upon our return home from Kentucky, we received a telephone call from Sister Pottorf, of Salem, O., to attend a funeral there. From Salem we went to Mt. Vernon, O., to attend to some work there which has long been neglected. To date we have not been able to find any time to write anything of moment for The Restitution. If the Lord wills, we shall soon be home, and when we catch up with the accumulated work and get settled, we shall try and say something for the special benefit of "A Sister." In the meantime correspondens are expressing themselves. Remember that those who defend the dance are as welcome to write as those who oppose it. We want to give both views of the subject a frank, calm and honest hearing, and then we can reach a decision about the matter that will be an intelligent decision.—Editor.

In copy of "Resitution," January 25, 1916, I notice an article by E. W. Knapp, subject, "Condemned."

Writers contributing to the different advental papers in the several states use the above word in a very limited sense. Adventists generally believe and teach that Jesus Christ will return to this earth with a handful of rich faggots, strike a match, light them and burn up the impatient with eternal fire, translating the "few" prior to this, thereby absolutely ignoring all the old prophecies, to say nothing of events which will occur numerated in the New Scriptures. I have learned that even the courts of the United States will not condemn a man to death without a trial, if the law is allowed to take its course, by a jury. Now, will any say that the U. S. courts are more lenient, humane, than the great loving Jehovah? Certainly not. Besides there is one certain power to deal with, which power is almost wholly responsible for the condition the people of the whole world are in today. Is there now, or has there ever existed a whole body of people who know, and obeyed the scriptures? No. And there never will under the tutorage of mortal man (But why not under the tutorage of the immortal God?—Ed.)

Every church sect applies the teachings of scripture somewhat different from others. Therefore there can be no unity such as Paul speaks of prior to the setting up of the fifth universal kingdom by Jesus Christ on the earth purified. Paul says all stand condemned, all have sinned and come short of the glory of Jehovah, and that Jehovah hath concluded all under SIN, that he might have—or extend—mercy to all. (Nay, friend Cone; Paul gives the correct version of the matter in Gal. 3:22: "The Scripture hath concluded all under sin, that the promise of faith of Jesus Christ might be given to them that believe." —Editor).

Nineteenths of Christendom, and those outside, deny the Bible nature of man, death, burial and resurrection of Jesus Christ; and no power on earth will be able to convince them otherwise.

This is a veritable fact, and will so stand till Jesus the Christ "puts all enemies under foot," for "all enemies must be subdued." (Then these unbelievers, "enemies of the Cross of Christ," are doomed (Phil. 3:18).—Editor.)

Jesus told his apostles that in the **regeneration** they should sit upon twelve thrones, judging the twelve tribes of Israel. Again he said that he would send his angels to gather out all things which offend, and the sheep are to be placed upon the right of the judge, the goats on his left. Paul, speaking to his brethren, not those who had not believed and accepted the truth, says: "For we all must stand before the judgment seat of Christ." There cannot be a catching up, or away, of the righteous till they have heard the "well done," and the unrighteous, "depart."

If the word "regeneration" is a true translation of what Jesus intended in Matt. 19:28, what are we to understand by that word? To be governed by the references, in 2 Cor. 5:17; John 1:13, 3; Titus 3:5, there can be but only one true construction, which is to be born again. And this is the same as saying a coming out from among the dead ones by a **resurrection** at the second personal coming of Jesus the Christ. Just like Jesus told Nicodemus, "Except a man be born of water and the spirit," (or be brought forth from the dead by the POWER of Jehovah through Jesus Christ) he cannot enter into the Kingdom of Jehovah. This signifies that some will not be "born again" from the dead, and David makes the fact plain who they are, in his 49th chap. (see verses 6, 8, 10, 12, 14, 19, 20). David compares their chances for a resurrection to those wholly given over to the accumulation of wealth, "brutish person;" "like the beasts that perish;" "like sheep in death;" "beasts that perish." **"THEY SHALL NEVER SEE LIGHT,"** etc. This will be the condition of all irresponsibles. There will be no resurrection for lunatics, barbarians, nor the infantile would who have died before they reached an age of responsibility. **In not a single instance has Jehovah made possible for the irresponsibles to come out of the Adamic death.**

Paul says, "Where no law is, no transgression." Can the law of this part of the globe deal with the irresponsibles? No! Is a man more just than Jehovah? No! but the great majority of teachers make him less just than man, by teaching that all such characters will be resurrected regardless of any, or all conditions. Many thusands will appear at the judgment-seat of Christ condemned, but that does not spell a finality for them? (Editor.) Jesus said his apostles would sit upon twelve thrones, judging the twelve tribes of Israel, of which the righteous member from among the Gentile, or heathen, will constitute a tribe. Because every Gentile, or heathen, must become a Jew at heart. A Gentile, or heathen, cannot enter Jehovah's kingdom before fleshly Jews made spiritual. When Jesus Christ with all the holy angels makes his debut, the Jews will be the first people to make the exclamation, "Lo, this is our Jehovah, we have waited for him." (If the Jews are "the first" to use this exclamation of welcome to our returning Lord, they certainly will put the saints to shame.—Editor.)

L. H. CRONE.

WORKING FOR JESUS

By S. Roxana Wince

"I wouldn't bother my head writing for papers if I were you," said a Methodist lady friend to me one day. "But I have been called to service," I replied, and she said no more. Truth is precious to us. We rejoice in it and we want others to share our joy. Our hearts go out continually to a world, "lying in the wicked one."

We want if possible to save some. Do we really? I so often ask myself the question, for when brought face to face with unrepentant ones I do not bring the question of salvation home to them in a personal way. Because they are with me but a moment and are gone. I do not keep back my faith; I tell my hope in a coming Savior and in literal resurrection, wherever I go, and the faces of many light up with joy. But Oh, if I could only do more than this; if I could only bring some dear ones into the fold, how happy I would be.

It is my place just to hold up the hands of those who are fighting with the Amalikites? Then I will do my best It may be that our young people need me here. How I wish I could show them what great things they can do for Jesus if they but will. God has not called them to be idlers in his vineyard. His command to them is, "Go work." Jesus has "left to" every man his work." The converted heathen realizes this much better than we do. I am ashamed at the contrast.

A young heathen convert was asked quite recently "why he did not work evening as well as day times like the rest of his fellow labors, and so earn nearly double wages?" He replied: "I can't. I am teaching." It was found out in making further inquiry that this poor boy, needing so many of the real necessities of life, was denying himself the chance of getting them, that he might go to his native village instead and teach his people the unsearchable riches of Christ.

Every night found him there with his Bible, reading and explaining "the story of Jesus and his love." It kindled my zeal, reading of him. I hope it may kindle the zeal of some dear young Christians who, instead of obeying God's command to "Go work in the Vineyard," are away spending the precious moments in the show, the theatre, or the ball room.

How many do they expect to convert then? Alas for the world, when Christians allow themselves to be wooed away from Christ. I had rather be found dead on my knees, in the heart of Africa, as Livingstone was.

Who will promise God, that, with his blessing, they will teach some person the truth this year, and thereby save them? Whether by personal conversation, correspondence, the giving of tracts or the sending of papers. I will do all in my power. Who will join me?

We have the blessed gospel as our tool to work with, and that gospel is "the power of God to every one that believeth—the words of Jesus are spirit and are life." If we work with these we are sure of the battle.

"The foolishness of God is wiser than men, and the weakness of God is stronger than men." We may seem but fools to the world, and very weak, but. Oh, thanks be to him, he "hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty and base things of the world and things that are despised hath God chosen, yea and things which are not to bring to naught things that are, that no flesh should glory in His presence." So begin knocking at the door of somebody's heart and keep on knocking. You will be heard inside by and by.

We must give our hearts to Jesus
All our lives to work for him,
Fighting wrong with dauntless courage,
Rolling back the tide of sin.

THE KINGDOM OF GOD

Sometime ago the writer received a letter in answer to one he had written to a friend in which he set forth his reasons why he could no longer subscribe himself to the erroneous teachings and doctrines promulgated by Mr. C. T. Russell. The friend suggested that the writer had lost his hope in the "High Calling," had become materialistic and ceased to see or understand the "spiritual phase" of the Kingdom.

Well, beloved, probably I have read, re-read and studied the teachings of "Millennial Dawn," as closely, systematically and persistently as any man could in my stations of life. Had I gave the same careful attention to the study of God's word, my mind today would possess information and knowledge that would be in harmony with the thoughts of God, and his purpose respecting the destiny of the human family, than the teachings of Mr. Russell could supply.

In the "Watch Tower," of January 1915, under the captions "Natural Israel, not Heirs to Spiritual Promises," Mr. Russell argues that "Natural Israel" will receive material blessings, that "Spiritual Israel," which he limits to 144,000, will receive spiritual blessings. He is as clear as the day respecting the blessing that will fall to "fleshy or natural Israel," but is vague and dense in his reasoning respecting the blessings that God bestows upon the saints. The scriptures declare most emphatically that "there is only one hope." Abraham was promised the land upon which he stood for an everlasting possession (Gen. 13:14-17). Isaac and Jacob were also promised the land of Palestine for ever (Ges. 26:3: 28:13). The hope of David was that his house and his kingdom should endure forever (2 Sam 7:12-16), and that he should be raised from the dead (Psa. 68:20; 49:15). Solomon's greatest hope was the resurrection from the dead (Prov. 10:16, 25; 11. 4, 18 30, 31).

The expectation of Isaiah was that the Kingdom of God should be established on the earth (Isa. 11): and in the resurrection of the dead (Isa. 26:9); and Jeremiah placed his implicit confidence in the same (Jer. 5-17). Ezekiel and Daniel also believed the same (Ezek. 34:23 31 37 Dan. 12: 1, 2, 13). Hosea, Joel, Amos, Obadiah, Micah, Zephaniah, Haggai, Zechaviah and Malachi, all speak of the glorious state of this earth in the future (Hos. 13:14; Joel 3:16; Amos 9:11; Micah 4; Zeph. 3:20; Hag. 2:6, 9; Zech. 8:23; Mal. 1:11).

Turning to the New Testament we find that the hope there revealed harmonizes with the revelation in the Old Testament, though Christ made the things concerning the Kingdom of God and the resurrection clearer; for he it was who brought life and immortality to light by the gospel.

Mr. Russell in his article excludes from the 144,000 everyone mentioned in Hebrews 11, chapter. He holds out no hope for immortality to any who died before the resurrection of Christ.

Now beloved, let us open up the same word of God. Jesus says, "Search the Scriptures" Isaiah before him says: "To the law and the testimony: if they speak not according to this word, it is because there is no light in them." What is the Gospel? Simply this: "Good news concerning the Kingdom of God." This is the good news that God conveyed to Abraham (Gal. 3:8). I read a sermon by Mr. Russel about seven years ago in which he stated that there were three salvations! His books teach there are two: One for the church and one for the world. The sermon above alluded to another one for the "Ancient Worthies." How many gospels did Jesus teach? Listen: "Now after that John was put in prison, Jesus came into Galilee preaching the Gospel of the Kingdom of God (Mark 1:14). Notice clearly this kingdom that Jesus taught and believed in, is to be established upon the earth. "The Kingdoms of this world are becoming the Kingdoms of our Lord, and of his Christ (Rev. 11:15). The typical Kingdom of Israel is to be restored. "I will gather her that is driven out . . . will make her that was cast off a strong nation . . the kingdom shall come to the daughter of Jerusalem" (Micah 4:6-8).

Notice again, the Kingdom of Israel was the Kingdom of the Lord. "Of all my sons, he hath chosen Solomon my son to sit upon the throne of the Kingdom of the Lord over Israel" (Chron. 28:5). What became of this Kingdom? It was overturned because of iniquity. "Iniquity shall have an end . . . I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him" (Ezek 21:25-27). In the meantime "The Children of Israel shall abide many days without a King" (Hos. 3:4). Notice the next verse: "Afterward shall the children of Israel return and seek the Lord, their God, and David their King" (Hos. 3:5).

Where did this Kingdom exist? Everybody can answer that. In Palestine, of course. Now Mr. Russell, how does this fit in with your ethereal and unseen kingdom floating around somewhere, the place your writings fail to locate? "The Lord God will give unto him (Jesus) the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:32-33). "The Lord shall inherit Judah, his portions in the Holy land, and shall choose Jerusalem again" (Zech. 2:12). "Thou shalt arise and have mercy upon Zion" (Psa. 101:13). "When the Lord shall build up Zion he shall appear in his glory" (Psa. 101:16).

In Mr. Russell's lecture in the "Engineer's hall" last fall, he quoted this text to prove that Christ would raise again from the dead all man kind. "And he is the propitiation for our sins; and not for ours only, but also for the whole world." In a flippant manner he asked those who differ with him, "Can you twist that?" May I honorably ask him if he can twist the scriptures quoted above, so as to prove that God intends to bestow upon his son the Kingdom he teaches? This Kingdom that Jesus taught God locates for us, it is surely to be set up in Israel's land. "Thus saith the Lord God (not man), behold, I will take the children of Israel from among the heathens whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel" (Ezek. 37:21-22).

Has God selected a chief city for the metropolis of this Kingdom? Surely, and like all its other features, it is here upon this old earth. "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem" (Jer. 3:17). I was talking to a Jew recently, and quoted to him some of God's precious promises. My friend laughed. I laughed too, but it was for joy, as I called that, "He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:12). "I will take you from among the heathens, and gather you out of all countries, and will bring you unto your own land" (Ezek. 36:24).

My Jew friend told me he believed in socialism. Well, my friend, "Go to it;" patch up and renovate these old governments all you wish to: **God says he intends to overthrow them all.** "The God of heaven shall set up a Kingdom . . . It shall break in pieces and consume all these Kingdoms" Dan. 2:44). "The Kingdoms of this world are becoming the kingdom of our Lord and of his Christ" (Rev. 11:15). Mr. Russell, God does not include your "kingdom of the air," or the "Visiting of some other Planet." Listen: "His dominion shall be from sea to sea, and from the river even unto the ends of the earth" (Zech. 9:10). "The Lord shall be King over all the earth: in that day shall there be one Lord and his name one" (Zech. 14:9).

Today Jesus is in heaven, a guest of his father. He has gone there to receive from his Father the Kingdom promised to him; when he returns it will be as he always claimed to be, Jesus of Nazareth, the King of the Jews" (John 19:19). "David . . . being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne" (Acts 2:29-30). Who will Jesus appoint to be the rulers in this glorious Kingdom? Listen: "The saints of the most high shall take the Kingdom and possess the Kingdom forever" (Dan. 7:18). "To him that overcometh, and keepeth my words unto the end, to him will I give power over the nations" (Rev. 2:26, 27). Beloved brothers, memorize this verse; it is a grand one; it cannot be twisted; it is just as it reads. "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nations, and hast made us unto our God, Kings and Priests, and we shall reign on the earth" (Rev. 5:9-10). Mr. Russell says "we" should be read "them" and "they." Beloved, don't tinker with the word of God. Paul says in I Thess. 2:12 "That we would walk worthy of God, who hath called you unto his Kingdom and glory." What Kingdom and glory, Paul? The same that Jesus has in mind as recorded in Matt. 25:34: "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

Solomon knew just where the righteous would be recompensed; he says it will be in the earth (Prov. 11:31). Jesus taught the same: "Blessed are the meek; for they shall inherit the earth" (Matt. 5:5). This Kingdom, which my soul longs for, will be a blessing to all nations. "Wisdom and knowledge shall be the stability of thy time and strength of salvation" (Isa. 33:6). "The nations shall bless themselves in him" (Jer. 4:2). "In that day shall there be a root of Jesus, which shall stand as ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious" (Isa. 11:10). "Even so, come, Lord Jesus; come quickly" (Rev. 22:19-21).

IOWA BRETHREN, ATTENTION

As we have engaged Brother Joseph Williams to work for the Conference during this Conference year, and Brother Marsh is preaching on Sundays for us also, I will appreciate it if those who have subscribed to the work, or others who desire to have a part in it, will make such remittance as they can conveniently at this time. The Conference funds are running low so that I have thought best to make this appeal.

We would also like to hear from any of the brethren who want meetings.

G. P. ALLARD,
Treasurer Iowa Conference
Box 86, Fort Dodge, Iowa.

TRIVIALITIES

It is not always easy in any sphere to discriminate between the trifling and momentous. It is often a matter of comparison, and judgment and experience are needed in the selection. Trifles are not to be confounded with details, which are often most important. Neither are things necessarily trifling because they are small. A kind look, a gentle warning, a cordial greeting, a slight service, are sometimes despised as trifles, when in truth they are signs of a generous and kindly nature, and carry untold blessings to their recipients. Many little things are far more important than what we miscall great ones; they may indeed be the true realities, while the others may be insignificant. If each one will faithfully examine the meanings and purposes of the various spheres in which he moves, and endeavor conscientiously to make them first in his heart and life, the trifles will sink into their proper and subordinate place.

It does us good to admire what is good and beautiful; but it does us infinitely more good to love it. We grow like what we admire; but we become one with what we love.

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The inspiration of the Bible (2 Tim. 3:15, 16) and the **restitution** of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the **Kingdom** of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the Saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the **gospel** (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

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PRAYER

Our Father, we commend to thee all whom we love. We pray thee to bless them and ourselves. We ask thee to pour out thy grace upon us, to quicken our faith, to deepen our love, to make our lives more manifestly after the example of the great Lord and lover of our souls, and to help us in any and every way in which we can show forth the praises of him who hath called us out of the darkness into his marvelous light. Amen.

THE WORLD'S GREATEST WAR

Showing Some of the Causes, Extent and Results of the Present Conflict, as Outlined in the Prophecies of the Bible and Confirmed by the World's History

The conflict now raging in Europe, and extending to other continents, is now generally acknowledged to be the most heartless and appalling the world has ever witnessed. In number involved and methods of destruction the history of mankind affords no parallel. Coming at a time when it was the hope and belief of many that war would be no more, and that arbitration would be the rule of nations, when the cry of peace and safety had gone to the ends of the earth, it has caused men's hearts to fail them for fear and for looking after those things which are coming upon the earth."

Will all nations be involved in the conflict, and what will be the results of the war? are burning questions of the day. Questions which can not be answered with authority apart from divine revelation.

In the Holy Scriptures we find a record of the past, present and future history of the world. The past and present have been confirmed by the researches of archaeology and profane history.

The ages of the past have ended in great destruction of human life, as Divine judgments upon the people, because of their wickedness.

The Antedeluvian age, 1650 years after the creation of Adam, ended with the flood of water, which destroyed all but eight of his posterity (Gen. 7:21). At the close of the Patriarchal age, 850 years after the flood, the armies of the Egyptians perished in the Red Sea.

Fifteen hundred years later, at the close of the Law age, Jesus of Nazareth was crucified at Jerusalem. Before his death he foretold the coming destruction of that city and the distress there would be in the land. And speaking of the Jews he says: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:20-24). This prophecy has been literally fulfilled, as today that city is still trodden down of the Gentiles, and the Jews are still scattered among the nations.

In the year 70 A. D. the Roman general Titus captured the city of Jerusalem after a siege of five months. During this siege 1,100,00 Jews perished. The remnant were sold in the slave marts of the world, and so were "sifted among the nations as corn is sifted in a sieve" (Amos 9:9). The city was destroyed, the temple burned and the very foundation stones were overturned by the soldiers in their mad search for gold. There was not "one stone left upon another that was not thrown down" (Matt. 1:2).

In 362 A. D. Julian, the apostate emperor of Rome, in order to falsify the prophecy of Jews concerning the rebuilding of the temple, gave the Jews permission to return to Jerusalem and rebuild their temple. The Jews flocked from all parts of the world to their holy city, and engaged in the work with enthusiasm, but their efforts were thwarted by the sudden bursting forth of flames from the ruins of the temple destroyed by Titus, which compelled them to abandon the effort in despair. The attempt was not renewed, but Julian, upon his deathbed, exclaimed: "Thou hast conquered, thou Nazarene, thou hast conquered!"

In 637 A. D. the city was captured by the Saracen Caliph, Omar, the successor of Mohammed. Afterward it was taken by the Turks. Today, on the site of the ancient temple, on Mount Moriah, stands the Mosque of Omar. So the prophecies of Jesus, his apostles and the prophets will be fulfilled, though the whole world should stand in opposition (Matt. 5:18). In them we learn that we are nearing the end of this Gospel age. They speak of the dread shaking of nations, the appalling loss of human life, and the destruction of property, and although "many shall run to and fro, and knowledge shall be increased" (Dan. 12:4), yet there shall be "a time of trouble such as never was since there was a nation, even to that same time." How vain then for any man, or set of men, to attempt to establish peace upon earth, among the warring nations, when God's word says: "For when they shall say peace and safety, then sudden destruction cometh upon them" (2 Thess. 5:2, 3), and again, "The ambassadors of peace shall weep bitterly" (Isa. 33:4). "The bringing in of peace and quietness to this troubled earth is reserved to the coming of the "Prince of Peace" (Psa. 16:8-10; Isa. 40:9, 10; Ps. 72:7, 8).

Causes of the War

The causes of the war, as given by the combatants themselves, are, on the part of the allies, "to put down militarism," while the central powers claim they are fighting for the "Fatherland." Both claim they are fighting to preserve the "rights of the smaller nations."

The candid student of the situation, however, sees other causes leading up to this conflict. The pistol shots which killed the crown prince of Austria and his wife in the capitol of Bosnia was but the spark which set aflame the pent-up passions of hatred and jealous fury, rankling in the hearts of the nations of Europe. The real causes reach back into the centuries. Ten times since the days of Peter the Great has Russia been drawn back from the coveted prize of Constantinople. In 1877 when the armies of the czar had almost reached the city's gates, a united Europe commanded, "Halt, and return to your own land," and the czar could do nothing but obey. Troubles in Morocco between German and France, Alsace and Lorraine; troubles about the building up of navies; the ambitions of Austria to absorb the Balkan States, while the Serbs were planning a greater Serbia; the desire of the great nations to possess themselves of the countries now held by the dying Turkish empire; the possession of Egypt, the Suez canal and ambitious designs on India; the tremendous burden placed upon the people to support huge military organizations, causing discontent and unrest among the laboring classes, who in some cases were upon the verge of open rebellion, making it a choice of a foreign war or suppressing revolts at home. In addition to the reasons given, which are clear to the careful student of events, apart from the Divine record, are the causes given in the scriptures of truth, which show the wide departure of nations and people of the world from the teachings and commandments, statutes and judgments of the living God, as revealed in his word. These causes and conditions have been revealed by the Creator through prophets and apostles, and are for our instruction and profit (Amos 3:7; 2 Thess. 3:16, 17). "Prophecy did not come in olden time by the will of man, but holy men of old spake as they were moved by the Holy Spirit" (2 Peter 1:19-21). Therefore their fulfillment is sure. It is to the believer as a light in a dark place. The conditions existing now, in these last days, are clearly shown, and are proven true by current events. Human selfishness is one of the reasons for the perilous times existing in the world (2 Tim. 3:1-5, 13). Selfishness leads to increase of crime, wars and distress. False teaching by religious teachers is also shown to be another factor of great importance. The people would be turned from the truth unto fables (2 Tim. 4:1-4). His watchmen would be blind, also ignorant of the truth of God's word, laboring more for the financial gains than for the flock (Isa. 56:10-12). There will be a howling of the shepherds when the Lord comes (Jer. 25:34-38). They shall fall like a pleasant vessel, and their pastures will be spoiled. Some of these teachers will be beaten with many stripes and some with few (Luke 12:35-48). They will have their portion with the hypocrites (Matt. 24:45-51). The watchmen who do not warn the people of the danger of their sinful course are responsible for their destruction, as Noah would have been if he had not warned the people before the flood (Ezek. 33:1-6). It does not refer to the warnings of politicians or civil rulers with regard to war preparedness to resist a foreign enemy of the nation, under which they live. The prophet or watchman teaching a word in the name of the Lord, without commandment, is to die (Deut. 18:20; 2 Thess. 2:8-12). The power of spiritualism is also one of the deceptive causes, which will gather the nations for the battle of Armageddon (Rev. 16: 12-14). Before the Franco-Prussian war of 1870 Louis Napoleon was promised victory by American mediums; Emperor William was assured of success by others, so each entered the contest certain of victory. History records the result. The conditions will be as in the days of Noah and of Lot. Before the flood the earth was corrupt and filled with violence. They were eating and drinking, marrying and giving in marriage; they were building and planting, but the wickedness of man was great in the earth. As in the days before the flood, so shall the days of the coming of the Son of Man be. Feasting and reveling, the increase of domestic unhappiness and constant increase in divorces is the condition in the world today (Luke 17:26-30; Matt. 21:11-13, 24-27; Gen. 6:5-7, 11-13).

Many are running to and fro over the earth, and knowledge is increased (Dan. 12:4). Inventive genius is in evidence on every hand. Nahum described the cars of today, and it was to be in the day of the Lord's preparation (Nahum 2:3-6). Men's hearts would fail them for fear, the sea and the waves roaring (Luke 21:25-31). Note the fearful storms, cyclones and floods of late years, and especially how they are increasing (Hag. 2:6-9; Zeph. 3:6-9; Zeph. 1:14-18, 1-3). The heavens and the earth and all nations shall be shaken, then the desire of all nations shall come. The Lord will gather the nations and pour out his fierce anger upon them, because they have sinned against the Lord. The day of the Lord, a day of darkness and destruction. Here we find commands to the Lord's people that they may be hid in the day of the Lord's anger (1 Thess. 4:16-18; Isa. 26:19-21; 1 Cor. 15:51-55; Isa. 51:17-23; Jer. 25:14-16). They are brought from the graves and translated from among the living to meet the Lord in the air, and enter into chambers, until the indignation be overpast. The cup of fury taken from Israel and given to the nations who oppressed them. The cup of fury given to the nations, who drink and are moved and are mad, for the sword which the Lord will send among them.

Extent and Results of the War

All the kingdoms of the world will drink of the cup of fury (Jer. 25:17-33). They will drink and spew and fall to rise no more. The Lord says they shall certainly drink. Evil shall go forth from nation to nation and a great whirlwind shall be raised up from the coasts of the earth. It shall be a continuing whirlwind. It shall fall with pain on the heads of the wicked. The Gentile nations were to prepare for war, to beat the plowshares into swords and their pruning hooks into spears, which has been literally fulfilled by the warring nations (Jer. 30:23, 21; Joel 3:1, 2, 9-21). They have made swords and bayonets of the implements of agriculture. They will be gathered into the valley of Jehosiphat, near the city of Jerusalem (Rev. 14:19:20). Here they will be destroyed in the great winepress of the wrath of God. Then Jerusalem will be holy and the Lord will dwell in Zion. While the nations are preparing for war they will cry peace and safety (1 Thess. 5:1-5). At the first peace congress at The Hague 25 nations were represented; this was in 1898. In 1908, at the second peace congress, 47 nations were represented. All the nations, with few exceptions, sent delegates. Now the sudden destruction will come. The ambassadors of peace are weeping and discouraged, and well they may be, for their efforts will be futile. They shall cry peace, peace, when there is no peace. There will be weeping and howling among the rich. They will cast their idols of gold and silver to the moles and bats, and hide from the face of the lamb, and from him that sitteth on the throne (Isa. 33:7; Jer. 6:14; Jas. 5:1-8; Isa. 2:16-22). Daniel shows that the Turk, called the king of the north, because of tidings out of the east and of the north, which shall trouble him, shall go forth with great fury to destroy and utterly make away many. He shall come to his end at Jerusalem and none shall help him (Rev. 6:15-17; Dan. 11:44, 45; 16:12). Then the way of the kings of the east is prepared, showing universal conflict for his territory. "At that time shall Michael stand up," then the resurrection of the dead, after the time of trouble (Dan. 12:1-5; Ezek. 38:39; Gen. 10). In these chapters Gog is Russia, Ethiopia is Abyssinia, Libya is Tripoli, Gomer is Germany, Togamah, from his location of the north quarters, may be Sweden, Norway and Denmark. Sheba, Dedan and the merchants of Tarshish are England and her allies. In Gen. 10 we find where the sons, grandsons and great-grandsons of Noah settled, and from these the nations are located.

Although at present Russia and Germany are fighting each other, later on there will be an alliance between them, as shown in verses 2-6. Germany has already opened the way to Constantinople, through Serbia and Bulgaria. This is on the road to Palestine, where he will finally be destroyed, in combination with all the armies of the world, on the mountains of Israel. This combination of all nations, which is called Sheshack, or confusion, will fight against the Lord at Jerusalem. When the Lord comes the people of the world will imagine a vain thing. "The kings of the earth set themselves against the Lord and against his anointed." He overcomes them and his enemies are dashed to pieces like a potter's vessel. "All nations gather against Jerusalem to battle" (Dan. 2:44; Jer. 25:26; 25:30; Psa. 2:1-12; Rev. 17:12-14; Zech. 14). The Lord sends a confusion and a plague among them by which they are all destroyed. After this destruction "The Lord my God shall come, and all the saints with thee." In that day "The Lord shall be King over all the earth." The nations of them that are left will come up to Jerusalem from year to year to worship the King, the Lord of Hosts. The kings of the earth are cast into prison. The moon shall be confounded and the sun ashamed when the Lord of Hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously. Then death will be swallowed up in victory (Isa. 24:17-23; Isa. 25:6-13. He will rule the world with a rod of iron. The opening of the sixth seal is at the close of the great tribulation or papal persecution, which ended in the year 1779. A council of nations was held in Vienna, Austria, at that time, which took away his dominion, "to consume and to destroy unto the end" (Rev. 19:12-21; 2:12; Dan. 7:24, 25). This wearing out tribulation of the saints of the Most High, commenced in 538 A. D., and they were to be given into his hands "until a time, times and dividing of time" (Dan. 12:6, 7). The end of the time, 1260 years of persecution, would have been in 1798, but they were shortened 19 years. The papal power itself was allowed to continue until 1798, when Berthier, with a French army, took Rome and made the pope and his Nuncio prisoners of war. Thus ended his civil authority, excepting for a short time he was acknowledged ruler of Italy. This ended in 1870, when Victor Emanuel became their civil ruler.

Return of the Jews to Palestine

In 1898 Dr. Herzl and other Jews issued a call for a Jewish congress, to be held at Basle, Switzerland, in August of that year, to provide a home in Palestine for the Jews scattered among the nations (Ezek. [illegible]). Each succeeding year, in August, the congress was held at the same place, with increasing interest, till in October, 1908, the meeting place was transferred to The Hague in Holland. At this congress there were 100 delegates present from all the nations of the earth. The chief resolution passed was: "The Jews shall take pacific control of Palestine, by sending a stream of Jewish immigrants into the land. In March of that year the Sultan of Turkey had issued a proclamation to the Jews throughout the world, inviting them back to Palestine to take possession of their ancient home. Later in the same year he granted the permission to buy the land and secure title and live under the protection of the Turkish government. With this privilege gained which had been denied them for almost nineteen hundred years, wealthy Jews bought large tracts of land in Palestine and brought thousands of their oppressed brethren from Russia and other lands, furnished them with modern agricultural machinery from Europe and America, and settled them in agricultural villages or communities in the land of Canaan, which the Lord promised to Abraham and his seed as an everlasting possession (Gen. 13:14-17). These colonists have been wonderfully successful, and when the war commenced they were sending shiploads of oranges and other products to America and other countries. They are farming the land as in the days of David. They have found that the plains of Sharon and other sections of Palestine are underlain with an inexhaustible supply of artesian water at shallow depths, which they are using to make the "land which was so long desolate to become like the Garden of Eden" (Ezek. 36:35). When the war came there were 100,000 Jews in Palestine, 60,000 in the city of Jerusalem, and 40,000 in other parts of the land, dwelling in forty unwalled villages engaged in the pursuit of agriculture (Ezek. 38:11). They are now suffering under [illegible] hardships, and are being assisted by their Zionist brethren in America.

The Lord has also begun to restore to the land the former and the latter rains (Joel 2:21-27). Each succeeding year is bringing more and more rain to Palestine, until now there is an annual rainfall of twenty-eight inches.

The Zionist movement is spreading to the ends of the earth, and the Jews everywhere are becoming enthusiastic about once again returning to the land of their fathers, and becoming a nation in the promised land when the war is over. This the Lord has promised. "When he cometh with clouds, and every eye shall see him, and they also which pierced him." "He will return to Zion and dwell in the midst of Jerusalem." Then he will set his hand again, the second time, to recover the remnant of his people which shall be left. And shall assemble the outcasts of Israel and gather together the dispersed of Judah, from the four corners of the earth." "With fury poured out he will rule over them (Hosea 3:4, 5; Malichi 3:1; Amos 9:11; Acts 15:16, 17; Rev. 1:7; Zech. 8:3; 12:2-14; Ezek. 20:33, 34). He will bring them into the wilderness of the people, there he will plead with them face to face, like as he plead with their fathers in the wilderness of the land of Egypt. He will purge out from among them the rebels, who will not enter into the land of Israel." "In his holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all of the house of Israel, all of them in the land, serve him. There he will accept them." "One shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." "And the Lord shall reign over them in Mount Zion from henceforth, even forever" (Psa. 22:16; Zech. 13:6; Micah 4:8).

"The kingdom shall come to the Daughter of Jerusalem." "He shall judge among many people and rebuke strong nations afar off, and they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not life up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig tree, and none shall make them afraid." "And the Lord shall be King over all the earth." "Even so come, Lord Jesus" (Mi. 4:1-4; Rev. 11:15-18; Zech. 14:9; Rev. 22:20).—Issued as the official propaganda of the Central Washington Conference of the Churches of God of the Faith of Abraham. President, A. L. CORBALEY; Secretary, VIVIAN HOWARD.

HOW WE MAKE OTHER PEOPLE

For Young Folks

By Aunti Wince

"Young Christian, walk carefully!" You are "the epistles of Jesus, known and read of all men," and we are making or unmaking other lives according to the manner of your walk. Let me illustrate, "I wish baby would'nt be so cross," said a little boy to his mother. "Well," she replied, "You are making baby. You and brother are with him more than any one else, and you can make him good if you try."

"Me make baby? How mama?"

"Yes, dear. He watches you and tries to do just as you do. Push your cap to one side and then look at him."

The little boy looked and there stood baby, his cap pushed over and his hands crossed behind him. He didn't like it and he said, "stop mocking me," and gave the wee one a punch that nearly upset him. Of course, baby-like, he screamed and struck back.

"Didn't I tell you that you were making baby," said mama. "Try the other way and see how it will work. Go and kiss him."

He obeyed, and instantly there was a change in the mood of the little imitator. He was all smiles now and ready for a romp.

"Don't lets make any more naughty into baby Paul," said the little brother, and Paul agreed.

I do not know who wrote the story, but it will help you to understand just what I mean, and also to vow, the Lord helping you, that "you will make no more naughty into people," but that instead, you will by your walk and conversation try to lead them to Christ. Resolve that you will do nothing no matter how innocent it may seem, that will lead others away from God. To you there may seem no harm in going to the picture show, to the theatre, and to the dance, and in playing cards in your homes, and in the homes of your friends, or in even furnishing the music for those who "trip the light fantastic toe." You do not see how the doing of these things can possibly undermine your moral and religious character, yet it will. Before you are aware you will choose to go to these places, instead of to the sacred place of prayer, and so strongly will you be drawn by their alluring pleasures, that no pleading, no warning will turn your steps aside. You have been caught like a bird in a snare, and with broken wing, "can never soar so high again."

In going to these plays, you have been "making yourselves," and the making has not been such as God will approve. You have been molding yourselves after the fashion of this present evil world, instead of conforming yourselves to the image of Christ. You have spotted your garments with the world; you have become "lovers of pleasure more than love of God." And that is not the worst of it. While you have been "making yourselves" you have been making others, and in a way that you can never undo. When you first stood up and confessed your faith in the gospel and in Jesus as your Savior, and was baptized into his name, your unbelieving comrades though there was something in your profession, and secretly wished that they too were followers of Jesus. And they **might have been** had you been faithful to your vows. How inexpressibly sad that "might have been." Oh! but it is a terrible thing to murder a human soul! I put it strongly because I want you to see just the results to which your participation in these amusements may lead. Your worldly companions have been watching you and have concluded there is no saving power in the gospel, you being in no wise different from them; and young boys and girls seeing you go to these places, think if a professed Christian can go, it is alright for them to follow your example. And so many sweet innocent girls fall by attending the picture show, the dance, the theatre! How thankful to God I am that I had no hand in causing the fall, the wretched lives and the violent deaths of some of my young friends, by influencing them to take part in these amusements. I should feel like a murderer, if I had.

And not only are young girls in danger, but beautiful, manly boys as well. Will you deliberately choose to lead these to ruin? You cannot live to yourself, nor die to yourself; it is impossible. Many a young boy is lead into crime by seeing an exciting picture show, or by hearing a robber story told on the stage.

I am so glad that God kept me from taking part in any of these amusements, and that I have used my influence in holding dear, young Christian girls back from doing so. I did not even take part in the kissing plays that followed the quiltings and paving bees—not after Mr. McLellan, a valued friend of my father's told his daughter and myself what he thought of young girls who would allow any young man to kiss them, much less every young man at a party. There should be no personal contact between man and woman, if the priceless jewel of purity is to be kept unsullied. Theis is not the case in the dance.

And another plea—though lower than those I have been making—can be urged against taking part in worldly amusements. It is a waste of money that belongs to the Lord and also a waste of time. What do you learn? In what way are you profited? The picture show might teach many profitable lessons, but it seldom does.

You must "watch." How can you when intoxicated by pleasure. Yet God commands you to watch, and you cannot shirk the duty.

Horatious Bonar, of Scotland, talks of the church, in this wise. "Men ask her," he says, "Why stand ye gazing into heaven?" Her reply is: "I am watching." Men think it strange that she runs not with them to the same extent of riot. She tells them, "I am watching." They ask her to come forth and join their gayety; to come forth and sing their songs; to come forth and taste their pleasures, that thus they may teach her to forget her sorrows. She refuses, saying, "I dare not; I am watching." The scoffer mocks her, and says, "Where is the promise of his coming?" She heeds not but continues watching, and clasps her hope more firmly."

And this must be your tttitude, my dear young friends, if you want a place in the kingdom. Any day now our Lord may come. Where do you want him to find you?

WHAT MAKES A MAN A FRIEND AND FOLLOWER OF JESUS CHRIST

Who so competent to settle such a question as Christ himself? And he says, "Ye are my friends if ye do whatsoever I command you." "Whatsoever shall do the will of my Father who in heaven, the same is my brother and sister and mother." He that hath my commandments and keepeth them, he it is that loveth me. "Not every one that saith unto me, Lord, Lord, shall enter the Kingdom of heaven, but he that doeth the will of my Father who is in heaven."

Now where shall we look for the practical reality corresponding to these statements? The commandments of Christ—who begins to try to live according to them? Is it the Christian nations who are ready for a pretext that may serve as ground on which to massacre half-civilized communities, and annex their territory, and who are instantly up in arms to avenge an imaginary insult? Is it the Christian merchant or tradesman whose one great aim in life is to amass a fortune? Is it the Christian statesman who, on entering upon his parliamentary duties, swears himself in? It is clearly useless to extend inquiries like these. We must look elsewhere for something that bears any resemblance to the varied forms of obedience which Christ enjoined. The divine reality is only to be found in those persons (by whatever name they may be called) who are daily endeavoring to carry out his precepts in the midst of a crooked and perverse generation. These recognize the fact that Christ's friends are those only who make his revealed will the standard of their behavior and who do what he has told them. Anything outside of this simple and reasonable definition is also outside of the circle of his recognition and is not Christianity, however pompously, it may put forth its claim to be so considered, and however swiftly learning, and rank, and station, and wealth, and numbers may rush to the support of its false and baseless pretentions. Selected by Mrs. H. E. Russell.

NOTICE TO INDIANA BRETHREN

The brethren of the several churches of God in Indiana are called to meet in quarterly conference at Plymouth, Ind., March 31st to April 2d. Important business will be transacted at this meeting. The new Constitution proposed at Argos last August will be brought up for final action. A copy of the proposed Constitution will be sent to the churches that they may go over it carefully.

Bro. J. H. Anderson has been engaged to speak for us at this time, and we look forward to a good meeting. May the Lord add his blessing.

FLOYD STILSON, President.
FLORA H. PRIOR, Secretary.

IMAGINATION AND SYMPATHY

It takes imagination to realize vividly anything outside of our own consciousness, but directly we have this keen realization of another's condition we are in some sort of sympathy with him. Who would tread upon a worm or wantonly crush a butterfly or kick a dog if he were vividly realizing the pain he was inflicting? And, still more, who would wound a fellow being by word or deed or look, who would oppress the poor, cheat the ignorant, or despise the feeble if the distress they created was ever present before them? So true is it that "Evil is wrought by want of thought as well as want of heart."

Good manners must have a solid foundation in kindness and self-control. To be genuine, they must be the fruit of sincereity and good feeling; and their exercise must be in conformity with the working of these qualities in the heart. No art can successfully counterfeit true elegance of manners and deportment. To be real, they must have roots deep below the surface in the soul and heart.

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EDITORIAL

"I am with you" is a divine promise having a threefold application: He is with us to lead the way; he is beside us to share our burden; and he is behind us to follow up our work. His presence covers the past, the present and the future.

CRITIQUE ON THE RESURRECTION

In the Advocate of February, 1916, the editor, A. R. Zilmer says: "'Shall come forth' (John 5:29). No amount of argumentation can change the force of this testimony. 'Coming forth,' in this passage, is one thing; resurrection, whether of life' or 'of damnation,' is another.'"

In The Restitution of September 28, 1915, page 9, the reader will find a refutation of above claim. We here repeat substantially the arguments then presented, arguments Editor Zilmer has not and can not answer.

The Greek Word "Nekros" Means a Corpse

Are we purblind because we see corpses in the words "the dead?" Our orthodox friends have a more extended vision, we admit, for in this phrase they see immortal souls, deathless spirits, heaven, hell, etc. Now the Greek word translated "the dead" in the text he quotes (1 Cor. 15:52; Rev. 20:12) is **nekros**, and signifies primarily a dead body. It is so used throughout the New Testament, except on some rare occasions where it is used in a secondary or figurative sense for the dead in sin (Matt. 8:22; Lk. 15:24). Its use in this sense **is always indicated by the context;** for the phrase is applied in every instance to persons known to be possessed of physical life. But when not thus used it signifies a dead body, or, to use the word of our fellow-editor's choice, "a corpse." The senses Liddell and Scott's Dictionary give for "the dead," **nekros, are: "1, A dead** body, a corpse; 2, a dead man **as** opposed to one alive." **It gives no other sense for the word used as a noun.**

When we read, "The dead shall be raised incorruptible" (1 Cor. 15:52), we read that "the dead" (**nekros**), "a dead body, a corpse, a dead man, as opposed to one alive," shall be raised from the dead. Along with our orthodox friends, Editor Zilmer sees much more; he sees nobody dead, he sees a vast through of **living** people! Liddell and Scott say that **nekros** means "a dead man as opposed to one alive." If then "the dead" means the living, the living must mean the dead. Therefore the living are the dead; the dead are the living! Literary somersaults like these are close approximations to orthodox sophisms.

Resurrection of the Dead is Not the Immortalization of the Living

"'Coming forth,' in this passage, is one thing; resurrection, whether 'of life' or 'of damnation,' is another," says Editor Zilmer. In other words, "the dead" first emerge; then later somewhere, somehow, **living** men are "raised incorruptible," if righteous; or they are "raised mortal," if wicked. In both cases emergence is one thing, resurrection quite another! "The dead raised incorruptible" means that the **living** are raised incorruptible! "How say some among you that there is no resurrection of the dead" (1 Cor. 15:13)." If "the dead" here means the living after they have emerged from the tomb, and "resurrection" their immortalization subsequently, you make out that while the Corinthians allowed that the saints would all emerge, they denied their change to immortality afterwards; and in the case of the wicked all agreed they would emerge, but some denied that they would be "raised" afterwards; that is, they would never suffer "damnation!" For the wicked to be damned after they emerge from the grave is for them to be raised from the dead! To be sent into outer darkness, to reap corruption, to die the second death, to go back to the grave forever, is for them to be raised from the dead! What snags, and snarls, and knots of theology are these! Again and again in 1 Cor. 15 Paul talks about "the resurrection of **the dead;**" but if coming forth from the grave is one thing, as your editor affirms, "and the resurrection, either of life or damnation, to which they come forth, quite another," there is no resurrection, there **can** be no resurrection of the **dead."** The dead can only emerge; **the living can**

only be raised from the dead! When Paul affirmed there shall be a "resurrection of the dead," he played havoc with Editor Zilmer's fine-spun theory of emergence versus resurrection. His theory necessitates a new translation of the Bible, particularly 1 Cor. 15. "The dead shall be raised incorruptible," "The resurrection of the dead," and all similar expressions, must be amended to read: "The **living** shall be raised incorruptible," "The **living** shall be raised," etc. "If the dead rise not" will have to be revised to read, "If the living rise not, then is not Christ immortalized" (1 Cor. 15:5). We might go on at great length pointing out Paul's errors and blunders, as Editor Zilmer's theory requires, but we need not, as he will be able to detect them for himself.

Meaning of "Anastasis" and "Egiro," Greek Words Translated "Resurrection" and "Raised"

The word "resurrection" occurs in the New Testament more than forty times. It is a translation of the Greek word **Anastasis. Ana** means a "motion upward," and **stasis** means "a standing, the posture of standing." The compound word **Anastasis** therefore signifies "a making to stand, awakening, a restoration (of the dead), a making to rise and leave their place." The word "raised" is a translation of the Greek word **Egiro.** This word means "to awaken, wake up, stir, excite, to get up from bed, rise." **Egiro,** when applied to dead saints, simply rouses them from death to life; and **Anastasis** stands them upon their feet. Editor Zilmer's conceptions about the resurrection form no part of the meaning of these words.

"Coming Forth" is Resurrection

Like Russellites, Christadelphians are fond of ingenious and artificial distinctions. Since the close of the civil war they have been saying that "coming forth" is one thing and "resurrection" is another. They have repeated this nonsense till they think it is good sense. When we quote the words of Christ, "Thy brother shall **rise again"** (John 11:23), they promptly tell us "rising" is not resurrection. But, much to their confusion, we have in the 11th chapter of John a divine explanation of what "rising" means. Did Lazarus first emerge from the grave, and then afterward was he raised from the dead? Christ stood beside the grave; the stone was rolled away and the Master said in a loud voice, "Lazarus, **come forth.** And he that was dead **came forth"** (John 11.43). "Hold!" say a chorus of voices, "Coming forth is one thing; resurrection, another." These voices have said a thousand times twice told, "Lazarus was not raised from the dead; he only 'came forth.'" "He emerged, but was not raised from the dead," they repeat. But God says Lazarus was raised from the dead. "He that believeth not God hath made hi ma liar" (1 John 5:10). We give God's testimony on the subject in dispute, and leave it with the reader without comment.

Christadelphians Say Lazarus Only Emerged; God Says He Was Raised from the Dead

"Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, **whom he raised from the dead"** (John 12:1).

"Much people of the Jews therefore knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also, WMOM HE HAD RAISED FROM THE DEAD" (John 12:9).

IF YOU LOVE THE TRUTH, READ THIS

Dear Brothers and Sisters who believe that Jesus is the begotten son of God, greeting: Did you notice Bro. Huggins' statement in last number of our paper, that "we lost about fifty subscribers last year because we advocated the Sonship of Christ as an essential article of faith." I am glad Bro. Huggins mentioned the matter. It seems to me that we can not afford to let our paper suffer for having done its duty. "The earth is the Lord's and the fullness thereof," therefore if we have any money in our pockets it belongs to the Lord. Now, brethren, if one hundred of us who believe and love the grand old truth Jesus Christ is literally and actually the Son of God will send the dear old paper to a friend for six months the damage to our paper will be repaired, and who may say how many will come to a knowledge of the truth among those hundred friends? If the good seed falls into just one good and honest heart we will be amply repaid. If a dozen or more, it would be joy unspeakable. Now dear ones, individually this is only a trifle. There are few who can not spare so small a sum. I am sending my new subscriber herewith, and I ask each one of you to join me in helping to carry this burden. Surely it is our "reasonable service," and God, who does so much for us, has a right to expect so small a sacrifice from us. Don't put it off until next week. Do it now, and God will add his blessing.

S. H. THOMAS.

Editorial Comments

Since penning the editorial referred to by Bro. Thomas the stockholders of The Restitution have held their annual meeting, and from the Treasurer's report it appears that the deficit is much larger than we had anticipated. The Restitution has been published at a loss ever since we have been editor, but the deficit has been paid by a few liberal-hearted brethren. Iniquity abounds, and the love of many has waxed cold. Unitarianism has been doing its deadly work, and this has cut off considerable support, until now the every existence of The Restitution seems threatened. The Lord is standing at the door, we hear his steps in the signs of the times as he approaches. Can the brotherhood afford to let The Restitution die at the very threshold of his coming? Enchanting will be the King in his beauty when he comes, rapturous the bliss of the redeemed, if only we are found doing our duty when he appars. On an average we toil two days per week doing duties for The Restitution, and for this service we neither expect nor want recompense in money. The world loves its own, and pays its own with a liberal heart. When the world drinks wine, it pays the price; when it plays cards, it pays; when it dances, it pays; when it takes a notion to be religious, it pays; the world pays liberally and lavishdly for its own fun and pleasure, religion, every thing; but the truth has to skimp, coax and even beg for a living! The gospel of the Kingdom is supported with a parsimony that would make the world blush with shame! Brethren and sisters, let us shake off our indifference and covetousness. Bro. Thomas takes the lead in the right course; let us follow in his steps. We do not ask for a large donation from some rich brother, but we do ask that every brother and sister who can to double their subscription, which would double our subscription list, double our present insufficient income, place the truth before hundreds of friends, and introduce the gospel into hundreds and thousands of new homes. "Whatever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:23).

COMMUNICATIONS

Bro. Huggins:

I drop you these lines that you may know how thankful I am to you for sending me The Restitution. It is a welcome visitor to me. I get sound doctrine when I read its pages. May God give you health and all the grand old soldiers of the Cross who write for its pages to warn the people of a coming judgment. The time is short. The hands on the old time clock have moved up to the restitution hour. The white horse and his rider is coming. God bless you.

Your brother. JOHN WEEKS.

Dear Restitution:

My subscription for The Restitution is expired, but I can't get along without it. It has been a visitor to my family for over twenty-five years, and always comes laden with something good from the dear ones of like precious faith. It lifts the cloud and lets the light shine from faith to faith, and it tells of the old ones that have ended their fight of faith and of the new ones that have begun a new life in Christ. Enclosed is my subscription, and also for a friend.

Dear Restitution:

Enclosed you will find money order. I am very sorry I neglected it so long, and hope you will pardon me for the delay. I have enjoyed the paper and so don't mind the money, but sorry to have neglected it and put you to the trouble of sending a bill.

SOME DANCE QUESTIONS

S. H. Thomas

The following questions are submitted in Christian love to "A Sister." May God add his blessing, and gently guide her back from the dangerous ground on which she stands to the solid foundation of apostolic faith and practice. I trust the dear "sister" and all others who agree with her will understand that it is not they whom I attack, but rather the evil which they advocate. An enemy which threatens their peace of mind in this age, and their hope of life in the age to come.

If public balls and dances are not evil why should the principle Christian denominations of the world, except the Catholic, pronounce them so and prohibit their members from frequenting such places?

Is not the fact that the filthy and corrupt old harlot of Rome permits and encourages the most extravagant and immoral modern dances among its members, and allows even her priests to freely engage in the same pretty good evidence that it is an evil practice?

Did you ever know of any good, pure or godly thought or purpose to originate in a ballroom or dance hall?

I am firmly convinced that no fond mother ever tucked her little ones in bed, and after kneeling down and asking her heavenly Father to shield and protect them from temptation and all evil, and keep them pure and spotless from the filth of the world, and then spent the night at a dance at a dance hall. Try it once, my darling sisters, and see if you can do it!

If a man of God should go to a modern dance hall, and when the unholy revel is at its height should attemp to tell them of the love of Jesus, and preach to them the gospel of Christ, what do you think would happen to him?

If when our sister is preparing to attend the dance the Lord should come to her door, as he once did to Mary and Martha, and ask to stay over night with her, would our sister invite him to go with her to the ball? And if she should, I wonder if he would go?

If love of exercise be the only motive which prompts men and women to meet and dance all night, as dancers so loudly and vehemently affirm, will our sister please explain why men so seldom choose other men as partners? No matter how dearly a boy may love his chum or comrade he never, never chooses him as a partner in a dance. Not if there is a girl present. Will "Sister" tell us why?

It is written. "Whatsoever ye do, do all to the glory of God." Dear sister, from the knowledge which your experience in public balls and dance halls has given you, do you really think that the scenes witnessed, the passions excited and the conversation usually heard at such places would in any way glorify the name of God? If not, then it is no place for God's people?

Did you ever know a man of whom it could be truthfully said: "He is a good man, approved of God; he reads often his word, and governs and molds his life by its teaching, and in his house is daily heard the voice of thanksgiving and prayer. He also attends regularly all public dances and balls in the neighborhood. He takes an active interest in them, supporting and encouraging such pastimes by his presence and financial support." Never knew such a man, did you, sister? Why? Because good and evil can not walk hand in hand together. Oil and water will not mix.

Now let us view an unthinkable and impossible pen picture. Our Savior, the Lord Jesus Christ, and his apostles, in a modern dance hall, each with a pretty girl in his arms, going through the fancy steps of a modern dance! We shudder at the picture! Now let us substitute satan, and some of his imps for Christ and his saints, and instantly the picture becomes, in a certain sense, true and reasonable, and a wholesome lesson to those who frequent such places.

In all my long life I have never met a sister who loved the word of God, and who went to it often for wisdom and guidance, and who was often seen at the dance hall.

It has been truthfully said: "I do not know a good or honorable thing that can be said of the public dance hall. There is two sides to almost every question, but not to this." It aims at virtue, purity and honor in men, and all that is sweet, beautiful and lovable in woman. They are recruiting stations for the gutter and the underworld of our great cities. They are training schools of vice for our boys and pits of eternal death and destruction for our girls. A saloon is an unspeakable evil in any community, but the dance hall is a greater evil. Of what use is the Christian faith if it be not strong enough to keep us clean from such filth?

BATTLE OF ARMAGEDDON

The Sign of the Times

At the present time there is a great deal said about the battle of the great day of God Almighty (Rev. 16:14). At what time shall it take place? is it before or after the coming of the Lord? Jesus said: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." He also tells us what kind of a time it will be; he tells us to "watch." To the careless worldling, nothing unusual appears. For as in the days before the flood, they "were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away. So shall also the coming of the Son of Man be."

But ye, brethren, are not in darkness that that day should overtake you as a thief. As we follow the gleams of the great prophetic search light, can we see any signs of the approach of that great day?

First, Paul says, "That day shall not come except there came a falling away first." Do you see that being fulfilled? Do men turn away their ears from the truth and turn unto fables? Do you see men falling away from the service of God, and following after pleasures of the world?

Then after the falling away we may look for "The spirits of devils, working miracles which go forth unto the kings o fthe earth, and of the whole world, to gather them to the battle of the great day of God Almighty. Next verse in connection is the timely warning: 'Behold, I come as a thief: blessed is he that watcheth lest he walk naked and they see his shame."

For the mystery of iniquity doth already work, only he who now letteth will let until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him whose coming is after the working of satan with all power and signs, and lying wonders." Must we look for some supernatural devils or adversaries to come to our earth, from some far-off abode, to work miracles with all power and signs and lying wonders, to embolden the kings of the earth to gather for battle? or must we look among the works of men of corrupt minds, who have invented so many wonderful means of death and destruction? Are not the machine guns, the armored autos, the treacherous submarines, searching the sea for unsuspecting victims, the flying machines soaring the heavens, raining down from above missiles of death and destruction, and the wireless by which the doings of all these death dealing inventions can be extolled and abetted by the kings securely housed in their palace—are not all these inventions enough to embolden all the kings of the earth to come to battle, some through fear of destruction, others in hope of victory?

But all these things look differently to those who know these wonders to be "lying wonders," and that there is no victory in them, or by them. They all shall be destroyed by the spirit of his mouth, and destroyed by the brightness of his coming. The brightness of that glorious coming is that for which we are watching, for when we are told of the battle of the great day, we are told in the same connection: "Behold, I come as a thief: blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." The constant warning is "watch." Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

"But if the evil servant shall say in his heart, my Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrits—there shall be weeping and gnashing of teeth. But ye brethren, are not in darkness that that day should overtake you as a thief." "Ye are the children of light." "Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness."

The admonition to the beloved is: "Watch"; "Beware"; "Take heed, lest ye fall"; "Ye are the children of light." Therefore let us not sleep, as do others, but let us watch and be sober. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Therefore when we see the kings of the whole earth gathering together for battle, it behooves us to "watch." "Lift up your heads, for your redemption draweth nigh."

SADIE SKEELS.

JANUARY REPORT

Sermons

Palmer, 1st	1
Kennard, 23d-24th	3
Avery 30th-31st	2
Total	6

Expense

Columbus to Omaha	$1.66
Omaha to Kennard and return	1.20
Total	$2.86

Money Received

Kennard	$1.20
Avery	10.68
Total	$11.88
Salary	$70.00

Expense	2.86
Total	$72.86

Applied on order, $11.86.

Remarks

Having finished my meeting at Holbrook. I was preparing to go to Moorefield when I received a message to go to Palmer to preach a funeral sermon. While so close to home, and sickness being in my family, I came home for a few days rest. As I had been exposed to the grippe since October nearly every day, I finally took it, and remained at home for three weeks. I then visited the brethren at Blair and Kennard, where we always have a very enjoyable visit. I was disappointed to be called away from Palmer so soon, as I had not met with them since conference, and they are a loyal set of brethren. I am now engaged in a very interesting meeting at Avery, a suburb of South Omaha. The result we will tell next month.

ALMUS ADAMS.

OBITUARIES

A. N. Whelchel

Albert Newton Whelchel was born August 3, 1864, in Hamilton County, Indiana. He was the son of Abraham and Mary A. Whelchel, and one of a family of twelve children. He was united in marriage to Rosa Young December 8, 1892, and became the father of seven children, namely: an infant Eelva, Agnes, William, Merl, Neva and Lois. The infant and Merl have preceded him in death.

He heard the gospel message and obeyed it in baptism December 23, 1897, administered by Bro. J. F. Wagoner, and united with the Church of God of the Abrahamic faith. He has ever lived faithful to the gospel and his profession. He had been sick for a year and confined to his bed for fourteen weeks, but his faith in God had worked in him that Christian virtue, patience, that enabled him to endure his suffering without complaint. Such a life is the greatest eulogy that can be pronounced in his remembrance.

He passed from life February 19, 1916, aged 51 years, 6 months and 16 days. He leaves his beloved companion and five children to endure the loss of a faithful husband and a loving father. The community suffers the loss of a useful citizen and a good neighbor.

Funeral services were held from the United Brethren Church near Fortville, Ind., February 22, 1916, at 2 o'clock p. m., conducted by the writer, and burial was made in the Kinniman Cemetery, where Bro. Whelchel rests in waiting for the coming of Christ and his resurrection.

D. E. VAN VACTOR.

Isaac J. McLeland

Isaac James McLeland was born in Henry County, Ind., October 15, 1838, and died February 23, 1916, aged 77 years, 4 months and 8 days. In September he came to Clinton County with his parents, where he has since resided. He was united in marriage to Nancy Ann Menela in 1860, and became the father of three children, Dora F., Eva B. and Mary A. His wife died in 1875, and his daughter Eva B., on October 10, 1891. He was again married to Lucy J. Hinesley in 1887. To this union were born two children, James R. and Lucy M. These children and his two daughters, now Mrs. Dora F. Motts, and Mrs. Mary A. Motts survive him. They were all with him in his last illness, and did all that kind hands could do to alleviate the sufferings and administer to the needs of a kind and loving father. He had been in poor health for two years and had undergone a surgical operation without much relief. During the last six months he suffered severely, but came to the end peacefully. His last companion had preceded him in death in 1912.

On hearing the gospel message many years ago he yielded himself to the Savior in that form of doctrine once delivered to us, and was buried with Christ in baptism and united with the Church of God of the Abrahamic faith and has lived a life consistent with his profession, and died in full faith of the saving grace of his Lord and Savior, Jesus the Christ. Bro. McLeland has lived a long and useful life, and was held in high esteem by all who knew him, and the good he did will live for generations to come.

Funeral services were held from the late residence four miles north from Circleville, Saturday, February 26, 1916, at 11 o'clock a. m., conducted by the writer, and our beloved brother was laid to rest to await the coming of Jesus and the resurrection of the just. D. E. VAN VACTOR.

BAD TEMPER

Many people consider that "bad temper" is entirely voluntary on the part of the person who displays it. As a matter of fact, it is often to a very great extent involuntary, and no one is more angry at it than the bad-tempered person himself. Of course every one, whether he is born with a bad temper or has acquired one from habit, or has been visited with one as the result of disease or injury, should at least try to control it. But his friends should also bear in mind that bad temper may be, and often is, an affliction to be sympathised with, not an offence to be punished.

It is a great mistake, on going to settle in a new place, whether for a long or short period, to rush too suddenly into people's arms; it is so easy to take people up, and so very difficult to drop them. In fact, very many people will not be dropped; they make themselves so actively disagreeable if you try to avoid their society that you must perforce keep up a show of friendship, if nothing more; if they think there is anything to be gained by keeping up your acquaintance they will take care you do not shun them.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE

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We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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FOUNDED IN A. D. 1862

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21, Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:18, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the Saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:25, 26); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:11-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

VOLUME 68 AKRON, O., MARCH 21, 1916 NUMBER 12

THE BROKEN BRANCHES

Rom. 11:17-24.

Scattered and torn and broken,
  God's people are sadly waiting,
Waiting the longed-for token
  Of their promised gathering.

They, the true branches, withered,
  Lie prone in the blistering sun,
Like dried grass to be gathered
  When the husbandman's day is done.

But God is able to save
  And lovingly graft them again
Into the vine that once gave
  To them the rich floodings of life.

God's promises all are sure,
  Fulfillment is only delayed;
His purposes all are pure,
  And perfect the plan he has made.

In wrath they were torn and shattered,
  In love they'll be brought back again;
Their foes will then be scattered,
  And Messiah commence his reign.

J. J. BRONSON.

"THE TIME SHALL BE NO LONGER DELAYED"

By S. Roxana Wince

These are the words of the angels' oath as given in the Diaglott translation of Rev. 10:6. The common version reads, "Time shall be no longer," as if all measurement of passing days and months and years were to cease and probation end with the end of time.

And that is just what the common reader grasps as the meaning of the words. But manifestly this can not be, for is not the seed of David "to endure forever and his throne as the days of heaven?" Are they not to endure forever as the sun, and to be established forever as the moon? Not until God's covenant of the day and his covenant of the night can be broken will there cease to be day and night in their season. God expressly declares that "summer and winter and day and night shall not cease." How can they with earth, sun, moon and stars moving on forever, and measuring off days and months and years just as they do now? Men forget that the Book of Revelations tells us in symbols just what was going to happen beyond the Revelator's time. The rainbow angel was a symbol of the Reformation. His cry, "The time shall be no longer (delayed)" was the very message the Reformers gave to the world. The prevalent idea that the consummation was near at hand, perhaps not more than twenty years off, remained with Luther "even to his dying hour, and was a perpetual topic of consolation, encouragement and hope."

Melancthon held the same view. "He was persuaded alike from Daniel and St. Paul that the Reformation and protest against the papal anti-Christ, just accomplished through the light of the gospel, was the consumption and conviction of that enemy, predicted as to occur just before his final destruction at Christ's coming."

Bishop Latimer said, quoting from Paul: "The Lord will not come till the swerving from the faith cometh (2 Thess. 2:3), which thing is already done and past. Anti-Christ is known through all the world, wherefore the day is not far off." It was the universal view.

Luther did not believe that "he, nor any man, nor an angel from heaven, could fix the day or hour," but he believed, nevertheless, that all the signs which are to preced the last day had already happened." "The gospel," he said, "has been preached throughout the world; the child of perdition is revealed and destroyed in the hearts of many; the kingdom of Rome is declining to its fall; all the elements and creatures are in commotion and declining; ther is no longer any love or fidelity on earth. And Christ, come when he may, will find but a small flock of believers; excess in eating and drinking; the practice of usury, anxious cares, covetousness, extravagance in dress and building, and all manner of irregularity. Verily, wherefore, I conceive that the signs preceding the last day have all been fulfilled."

What was this but saying, "The time shall be no longer (delayed)?" Nothing could be clearer. And if the reader is not satisfied that this is the true explanation let him note that as the angel was clothed with a cloud, so a cloud of witnesses can be found, all holding that "Jesus would return and that with expedition." This was the hope of John Knox, who died just ten years after Melancthon. It was the hope of Calvin, who said: "Christ is our head, whose kingdom and glory have not yet appeared. If the members were to go before their Head the order of things would be inverted and preposterous, but we shall follow our Prince then, when he shall come in the glory of the Father and sit upon the throne of his majesty." He declared that "Scripture delays the crown of glory until the advent of Jesus." Latimer, who was burned at the stake before the death of Melancthon, said: "The end of all things draweth very near." Cranmer, Usher, Mede, Mason, Taylor, Gale and Burnet all held to the same blessed hope, that of the near coming of Christ and of the literal resurrection of the dead and of the receiving of the reward at his coming. It is enough—

what need we for further witnesses?"

The very appearance of the angel symbolizes both the epoch in which and the people through whom the message would come. The rainbow—that God's new covenant of hope, through a priest, "made after the power of an endless life," would be part of the proclamation; "his face as the sun and his feet as pillars of fire," that it would be an epoch of light, all glorious light; the open book in his hand, that these messeengers would have the Bible, translated into the language of the people, so that all might read and understand.

"Greece, at the time of the Renaissance, rose from the grave with the New Testament in her hand." Then Gutenburg of Mentz invented movable types, and the first accomplished work of the printing press was the printing of the Bible in the Latin vulgate," either in 1450 or 1455.

Luther discovered one of these Bibles, left the Church of Rome and translated the entire Scriptures from the Greek and Hebrew between the years 1522 and 1532, though the Germans already had a version, made by some unknown person in 1466. Tyndale's translation of the New Testament was printed at Antwerp about the year 1526, his translation of the Old Testament at a later date. A French translation was made by Robert Peter Oliveton and John Calvin, which was printed between the years 1535 and 1540. Other translations followed. The symbol had found fulfillment. The little book was open.

The fulfillment of the vision was to occur under the sixth trumpet, and it was under this trumpet that the Reformers lived. They knew there was only one more trumpet to blow until "the mystery of God would be finished," and that it would be "when the seventh angel shall begin to sound." that the consummation would come. No wonder they wrote in perfect ecstasy about the coming of the Lord. No wonder they kept sounding out the angels' oath-given message that "time should be no longer delay." They recognized in Lutner's defiant thrusts at the pope "the cry with a loud voice as when a lion roareth," and the seven thunders that followed the cry as the bulls and anathemas of the popes; but they did not seem to realize that there would be a "tarrying time," during which "the little book"—the prophecies of John and other prophecies—would again be made prominent by preaching to "many peoples and nations and tongues and kings," as they actually have in these latter days. The "Rev." John Fletcher, who was born in Switzerland in 1729 and died in 1789, being the only one whom I have found to note the fact that "more books had been written on the prophecies in the past hundred years than had ever been known before." How many have been wirtten since! How many thousands of sermons have been preached! How many articles have been published in our papers and in tracts, scattered like autumn leaves!

How can we doubt that we are very near the time when our Lord will appear? My dear preaching brethren, I say unto you, as Hugh McNeile said in addressing an assemblage of ministers: "Watch, preach the coming of Jesus: I charge you, in the name of our coming Master, preach the coming of Jesus: solemnly, affectionately in the name of God, I charge you, preach the coming of Jesus!" The time is almost here. There can be no longer delay.

JERUSALEM

George B. Alldridge

"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). David says, "The fool hath said in his heart, There is no God" (Psa. 14:1.

It is beyond the comprehension of my mind to understand how any man can deny a belief in God if he has any knowledge of Jewish history. God's plan for the salvation of the human race centers in the Jew.

London is the personification of the British Empire, Washington of the United, Berlin of the whole German confederation, Paris is the life center of France, Rome the heart of Italy, etc. To the Jew Jerusalem means all this and much more; it means not only salvation to his nation, but also the nations of the whole world.

In Micah 3:12 we read: "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." In the next chapter Micah's prophetic eye sees its restoration: "But in the last days it shall come to pass that the mountain if the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it" (Micah 4:1). God declares that he is God, and that there is none like him, for he has declared the end from the beginning, and from ancient times the things that are not yet done, saying, "My counsel shall stand, and I will do all my pleasure" (Isa. 46:10).

Moses had an insight into what God proposed to visit upon his people: "The sword without and terror within shall destroy both the young man and the virgin, the suckling also with the man of gray hairs." I said, I would scatter them into corners, I would make the remembrance of them to cease from among men" (Deut. 32:25, 26). In the twenty-ninth verse Moses says: "O that they were wise, that they understood this that they would consider their latter end." Verse 43 is striking: "Rejoice, O ye nations, his people; for he will avenge the blood of his servants and will render vengeance to his adversaries, and will be merciful unto his land and to his people."

If history confirms or verifies the truths stated by God in his written word, the Bible, concerning this wonderful city of Jerusalem, how it should strengthen our faith in the soon fulfillment of the prophecies relating to its restoration, life and power! "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

Jerusalem at the present time is really the goal, the prize, all the nations involved in this great war are now struggling for. Who will next occupy it? This is the question uppermost in the minds of all Bible students. Will history repeat itself by adding one more to its long list of sieges? In the past it is notable for the number of its sieges.

The tribe of Judah was the first to destroy it by fire, and its final destruction by Titus was foretold by Christ (Matt. 24:12; Luke 21:20). Fifteen centuries elapsed between its first and last desolation; it was seventeen times besieged, and twice consumed by fire. In this respect it stands without a parallel in any city, ancient or modern.

The Jebusites held the city during the judges and the reign of Saul until it was conquered by David (1046 B. C.), who erected a palace for himself. The king of Phoenicia assisted him with men and materials. Mount Zion then became the sanctuary of the nation. Solomon built the temple, his palace and the wall of Jerusalem. In the reign of Rehoboan (970 B. C.) Mishak, king of Egypt, invaded Judah, and Ferah, king of Ethiopia, in the reign of Asa (940 B. C.) The Phillistines and Arabians plundered the palace after Jehoram's reign. The Syrian invasion broke out in the reign of Ahaz (740 B. C.).

When Hezekiah began to reign he removed the idols erected to Baal, destroyed the brazen serpent of Moses, and cast the fragments into the valley of Kedron (724 B. C.) Nebuchadnezzar took Jerusalem by might in the reign of Zedekiah, and consumed it by fire (586 B. C.). The land was practically deserted, and the Jews taken into Babylon. The spot was still the center of hope and was held sacred by the Jews. By the decree of Cyrus the temple was rebuilt (516 B. C.). Alexander the Great succeeded to the throne of Macedon, defeated Darius, and became master of Asia Minor. He marched into Judea to inflict some punishment on the Jews. The high priest, Jaddus, in his pontifical robes, at the head of the priests and people, dressed in white, met the conqueror at the gates of the city, who saluted Jaddus with religious veneration. As he entered the temple sacrifices were offered up to God. The high priest showed him the prophecies of Daniel, which predicted the overthrow of Persia by a Grecian king. At his departure he exempted the Jews from tribute in the Sabbatical year.

Ptolemy took Jerusalem 320 B. C. Simon the Just repaired the temple, and peaceful times marked the reigns of succeeding monarchs until 217 B. C. The city became a prey to contending parties, and was under the rule of the Macedonians up to 172 B. C. Pompey took the temple in the year 40 B. C. Herod returned from Rome and rebuilt the temple 19 B. C.

Jerusalem was a Roman province 13 B. C. Christ was in the temple in the year 18 A. D., at the Passover 33 A. D. He was crucified and rose from the dead. Paul was converted 43 A. D. James was murdered and Peter imprisoned; the Jew and Romans were in conflict, which ended in the destruction of the city by Titus 76 A. D. For about fifty years it disappeared from history; in the reign of Adrian it emerged from its obscurity. After many changes, Jerusalem for eighty-eight years was in the hands of the Crusaders; in 1227 it was annexed to the kingdom of Sicily; in 1517 it was under the rule of the Ottoman Sultan, Selim I. The Pasha of Egypt took possession of it in 1802. In 1840, after the bombardment of Acre, it was restored to the Sultan, in whose hands it now remains.

What is the next event in the history of this wonderful city and land? We believe that all the glorious prophecies which refer to the re-establishing of the Jewish nation in Palestine is on the eve of fulfillment. "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee O city of God" (Ps. 87:2, 3). "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me" (Isa. 49:16). "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all the kings thy glory; and thou shalt be called by a new name which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah (my delight is in her), and thy land Beulah (married); for the Lord delighteth in thee, and thy land shall be married" (Isa. 62:1-4).

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3). See also Isa. 33:20; Mal. 3:4; Isa. 31:5; Jer. 30:18; Isa. 60:10, 11; 52:9, 10; Ezek. 48:35; Micah 4:2; Joel 3:20; Jer. 3:17; Psa. 132:13-17; Zac. 12:6; 8:22; 14:17; Matt. 2:6; Micah 5:2; Joel 2:16, 17.

GEMS OF TRUTH

In the beginning when God created the heavens and the earth—and all the animals, he caused it to be written, "Everything after its kind." And by way of emphasis "after its kind," is repeated seven times. And if we keep this truth in our mind when reading the word of truth, it will be a monitor pointing the way in which the truth will be found. For instance, when we read, "When the sons of God came in unto the daughters of men, and they bare children to them; the same became mighty men which were of old, men of renown." Now if the "Sons of God" were angels—spirit beings, their offspring by their union with the daughters of men would only be half human—a mongrel race, contrary to the law, "Everything after its kind." The idea that spirit beings could co-habit and beget offspring by human beings is outlandish, and apocryphal in the extreme.

The same law of nature holds good in relation to our Lord Jesus Christ; first the natural, then the spiritual. When Adam transgressed the divine command, his nature was not changed; but his environment was changed, and he was denied access to the tree of life. But the second Adam in the same nature, by obedience, partook of the tree of life and he has attained to the divine nature, and is a pattern to be followed by all his brethren who aspire to be overcomers, and to sit with him on his throne.

In Gen. 8:20-22 another important truth is found. After Noah left the ark, we read: "And Noah built an altar unto the Lord; and took every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savior; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite every living thing as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

If we keep this utterance of God in our mind, it will free us from the almost universal error, that when Christ comes, every one, except his saints, will be destroyed—and the earth burned up. The holding of this cruel doctrine, casts a dark reflection upon its advocates. They even corrupt God's word, to establish their cruel, and unscriptural doctrines (Is. 2:1-5; Micah. 1:1-4).

Another bright gem is found in Gen. 22:15-18: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall the nations of the earth be blessed; because thou hast obeyed my voice."

This oath and promise of him that cannot lie, is not contingent upon anything that Abraham, or his seed may or may not do. It is the oathbound promise of the eternal God, who knows the end from the beginning, and with whom the past, the present, and the future, are one eternal now. Oh, how this good promise of our God should cause us to exalt and glorify His name! It is written: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. . . . Thou will perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Micah. 7:18-20).

Again we read in Exodus 2:23: "And it came to pass in process of time, that the King of Egypt died: and the children of Israel sighed by reason of the boundage. . . . And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob." In Exo. 3:2 we also read: "And the angel of the Lord appeared unto him (Moses) in a flame of fire out of the midst of a bush: and he looked and, behold, the bush burned with fire, and the bush was not consumed." The burning bush—but not consumed—what a figure or symbol of Israel in affliction! And why are they not consumed? Because God is in the bush. For nearly two thousand years, Israel has been a burning bush, the fire hot past comparison, but the bush is not consumed. This is a great miracle, God's oath-bound promise is Israel's security that the bush will not be consumed. As it is written: "Though I make a full end of all nations . . . . yet will I not make a full end of thee." Jew and Gentile are interested in this oath-bound promise. No man can preach the gospel in its entirety, if he omits the blessing of the nations.

GEO. FRANCIS.

THE BURSTING BUDS

S. H. Thomas

How old are you, reader? Sixty-five years? Not a very long time, is it, and yet I wonder if we fully realize how much that is wonderful and marvelops has happened in that short space! In our Lord's day men lighted their houses with a tallow dip, or candle. When you were born they did the same. No progression through all these centuries in the art of light, but in the space of one generation we have leaped from candle to kerosene, from kerosene to gas, from gas to acetyline, and from acetyline to electricity! We now turn night into day, and our lights illuminate an object at twenty-five miles, and may be seen for one hundred miles!

In our Savior's time the farmer reaped his grain with a sickle, gathering the grain in his hand and cutting it off a handful at a time, and placing it on the ground at his side in bundles to be bound. When you were born they did the same. No change or advance. Generation after generation used the same old sickle, until worn out, and it was then replaced by another exactly like it. Then came a wonderful instrument called a "cradle," with which one man could do the work of ten with sickles. Then, close upon the heels of the cradle came the old Johnson reaper, a machine drawn by horses, which cut the grain in a wide swath, laying it straight and true on a level surface called a "table," and a man riding behind raked it off in suitable bundles for binding. This was supposed to be the limit. Absolutely no room for improvement in harvesting. But, wonder of wonders, another machine quickly followed which raked off its own bundles, thus doing away with the rake-off man and requiring but one man, the driver, to operate it. When the first "self-raker" came to our neighborhood the farmers all turned out on a certain day to see it in operation, and after gazing in wonder for a time one old farmer said: "Well, by gum! Seems like they can do most anything these days. I wouldn't be a mite surprised to see a machine yet that will do the binding." And his neighbors laughed long and loud at such a foolish idea! Today not only that dream has been realized, but a modern harvester cuts, threshes and sacks the grain, leaving the sacks in piles on the field, ready to be hauled to market. All this in one short lifetime.

When you and I were boys, if we wanted to send a letter or message from New York to San Francisco it would require several weeks to accomplish it. Now we step up to the wall and say "Hello," and immediately the answer comes back "Hello!" Three thousand miles this little word has leaped—under sewers, over mountains, through the blistering heat of the alkali plains and the snow-capped peaks of the mighty Rockies ;through tunnels and across beautiful and fertile valleys, this little word has traveled, and the answer returned, in less than one second! Was there ever a greater miracle?

When you and I were boys, if we wished to cross the continent we must needs travel by stagecoach and other animal conveyances at great hardship and risk of life; only the most robust and strong could accomplish it. Today we step into a palace on wheels, don loose and comfortable clothing, lounge in easy and luxuriant chairs and couches, and with all the comforts of the richest home, servants to supply our every want, and in less than four days we are on the Pacific coast!

But space forbids mention in detail of modern wonders, of ocean ships so vast that one may carry in comfort the entire population of a large town and during the voyage provide them with all the comforts and even the luxuries of home, even to its printing office and daily papers taking the news of the world fresh from the air every morning as they speed across the ocean one thousand miles from land. If trouble or disaster overtakes them a call for help is sent out, and instantly sister ships for hundreds of miles in all directions are rushing to give aid. If the threatened disaster is averted the message is sent out and the sister ships return congratulations, and proceed on their way.

Nor may we more than mention the leaps and bounds of knowledge and discovery in the sciences and professions, of the increase of knowledge in the art of war, and the manufacture and use of engines of destruction. We sail and fight beneath the surface of the mighty deep; we walk upon its bottom and explore its secret places; we leap from its silent depths and launch sudden terror, death and destruction to our enemies; we mount on the wings of the wind and far above the clouds of heaven armies wage wars of selfish hate and extermination. We savagely tear and mangle our fellow-man, and our surgeons assemble the broken fragments of two, and of them make one living man; we rush here and there, swifter than the winds. Our "chariots" are mounted with flaming torches in this the day of preparation, and as they run the fir trees are terribly shaken. They rage and rush in the streets, and jostle against one another," and in the fearful wrecks many men are killed and mangled.

We turn our great glasses skyward and search out the mysteries of the heavens. We study the surface of the moon and stars. We make maps of them and all their mountains, valleys and water courses by name, while we dream of final communication with their possible inhabitants. And yet today, with all this vast knowledge, which has come to us in the short span of one generation, instead of bringing with it peace and happiness, we wrestle in bitter war, every man's fangs in the throat of a fellow-man, savagely tearing and rending each other as beasts of prey, plunging the world into depths of debt, famine, disease, sorrows and troubles beyond the mind of man to fathom or power of human arm to extricate. For six thousand years man has striven in vain to govern himself; and this war is the grand climax of all his efforts at self-government. Surely, the "buds are bursting," the day is dawning! Courage, my brother, my sister! The Lord is surely at hand! None so old or feeble but may hope to welcome in this life our dear Lord, and receive from him the promised crown of life and so never see death any more!

HARD-HEADED

"In understanding be men" (1 Cor. 14:20).

In some things we are to remain as children. We are not to grow away from their simplicity. Here the struggle is not to win new fields, but to keep hold of land originally possessed. In these things retention is our noblest conquest. "In malice be children." We are not to grow into the personal knowledge of the evil thing, and become experts in its deadly ministry. We are to seek our greatness in our ignorance. Or, if we have "advanced" into the dark experience, we are to renew our royal mastery by a wise retreat. In relation to some holy attainments it is the simple truth to say that going backward is the only progress "Except ye turn again, and become as little children, ye shall not enter into the kingdom of heaven."

But in understanding we are to be men. Indeed, one of our surest defenses against belittling feelings is the cultivation of a more spacious mind, a mind which moves reverently but freely in the realm of truth revealed to us in Jesus Christ our Lord. Bitterness is always the product of narrowness. A man may be proud of his largeness of mind, he may boast of the roominess of his creed; but if he be bitter and malicious it is a sure sign that his vital thought is contracted and that he has not found he glorious liberty of the children of God. If the atmosphere in the berth is pestilential it is because the port-hole is closed.

Mr. Roosevelt said some time ago that he did not know which quality is most productive of evil to mankind in the long run, hardness of heart or softness of head. That is a very suggestive word; but may we not add that softness of head produces hardness of heart? No man can be so cruel as the man of loose and undecisive thought. Soft thinking is allied to hard feeling. It is not the water which springs from soft limestone which is the sweetest and healthiest to drink; it is the water that comes from the hidden fortresses and strongholds of granite hills. If in understanding we are truly men our emotional strains shall be like unto the river "which maketh glad the city of God."—J. H. J.

CONVENTIONAL SHAMS

Nobody likes to be charged with insincerity, yet who is entirely sincere? It is one of the conventionalisms of society that its members seem to believe statements and professions which they know or suspect to be false; it is another that they shall pretend not to see and hear a thousand things of which only the blind and deaf could be really unconscious. This general dissimulation comes from a tacit understanding whereby the world consents, for the sake of peace and quietness, to recognize false pretenses as part and parcel of the amenities of social life. A man absolutely sincere is a very rare specimen of civilized humanity.

When men, weary with the world's battle, return to the shelter of their own home they need the kindness, the refinement, the high cultivation, the usefulness, the gentle piety which woman as she was meant to be knows how to afford them. The cultivation of a woman's mind cannot be carried too high, but it must be a cultivation proper to her—to her constitution, her marked gifts, her work in the world. Woman is equal to man—equal by being herself, and not a pale copy of him.

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EDITORIAL

THE SIN OF DETRACTION

The inspired prohibition of the sin of detraction is plain and positive: "Speak not evil of one another, brethren" (Jas. 4:11). This prohibition is enjoined and enforced by a consideration stated as follows: "He that speaketh evil of his brother, and juedgeth (condemneth) his brother, **speaketh evil of the law, and judgeth (condemneth) the law.**" Now, brethren and sisters are faulty; God's law is perfect (Psa. 19:7). How then can a defamation of sinful brethren be considered a defemation of God's word? How does speaking evil of our brethren involve speaking evil of God's law? It may do so by at least two ways.

1. To speak evil of brethren is to speak evil of God's law, because the sin of detraction says God's word is unnecessarily strict, that the Law Giver has arbitrarily curtailed our freedom. The law of God forbids the sin of detraction in the following plain words: "Thou shalt not go up and down as a tale-bearer among thy people" (Lev. 19:16). Now if we speak evil of our brethren we violate this divine command; we commit a nefarious error and a God-condemned sin. Now this is in fact a judgment of God's law, a setting it aside; saying it is too rigorous in its prohibitions. These are the facts in the case, whatever the pretentions may be. He who is guilty of detraction, therefore, says in actions, which always speak louder than words, that God's will is null and void. He not only makes war on his brother whom he defames, but he attacks God's law as well, and judges it to be as defective and faulty as his brother.

2. There is also a second way in which speaking evil of brethren may be called a condemnation of God's law. There are things in the affairs of life upon which the word of God does not pronounce any positive verdict. It is not necessary that it should, as God has endowed us with reason, common sense and conscience. Therefore he has acted logically in leaving us in many circumstances of conduct to be guided by our reason, common sense and conscience. In the exercise and enjoyment of these God-given faculties there are some things which one brother may do with the approval of his conscience to which another may take exception. What a fine opportunity here for the detractor to pose as so good and to decry his brother as so bad! He appoints himself pope over his brother's conscience. His conscience is better and therefore must boss his brother's. In God's word he can find no sentence of condemnation against his brother's conduct; he searches God's word in vain to find even an implied rebuke against what his brother does. But his failure to find any divine law in the case does not cause the detractor to hesitate; he proceeds to pronounce his brother's conduct as morally wrong. Whether God has spoken or not is of no moment to the detractor. If God has not spoken, he speaks; if God has not condemned, he condemns! In acting this way has he not made himself a judge of God's law? Has he not decided that in respect to these things God's law is too lax? He thus goes beyond the requirements of God's moral law; he pronounces it defective; he adds amendments to it; and, instead of being "a doer of the law," he speaks as evil of God's law as he does of his brother, consequently he becomes a judge of both. Brethren, beware of the sin of detraction. It condemns as imperfect, however slyly it may be done, the moral government of God.

COMMUNICATIONS

Dear Bro. Huggins: Enclosed you will find a money order for one dollar and a half for The Restitution Helping Fund, or for any other cause for which you can use it to glorify God.

Yours in Christ, CHAS. ANDERSON.

Dear Bro. Huggins: As my time is about expired for The Restitution, I will send you two dollars by bank draft, $1.50 to pay for one year's subscription to The Restitution, the fifty cents for the Helping Fund. I can not do without the paper, as we have no preaching here of the faith. I have not heard any of our preaching for three years, when Bro. Almus Adams was here. I have no one to talk to of the faith but my children and Sister Argent. She comes to see me once in a while, and we have a regular love feast talking about the glorious faith. I ask all the brethren and sisters to pray for us lonely ones at Sunnyside, Wash., that we may hold out faithful and meet you all in the kingdom.

From your sister, LUCY LAPP.

Dear Bro. Nutt: My time for the "Dear Old Restitution" has expired. I am enclosing post office money order for renewal ($1.50), and fifty cents for the Helping Fund. Let The Restitution keep coming. It is all the preaching we have. Don't see how we could do without it. We are isolated away out here in the southwest of Texas, and don't have any preaching, but there are a few of the faith scattered around, several miles apart. A few of us get together every fourth Sunday to break bread and worship our God. We would meet every Sunday, but we live so far apart we thought it would be better to meet once a month than not at all. I go twenty-five miles every fourth Sunday to meet with them. I ask you all to remember us in your prayers.

Your brother in Christ,
JAMES DELOZIER.

PSALM 23

1. The Lord is my shepherd, I shall not want.
2. He maketh me to lie down in green pastures (margin, pastures of tender grass).
3. He leadeth me beside the still waters (or waters of quietness, or waters of rest). He restoreth my soul (life). He guideth me in paths of righteousness (margin, straitness) for his name's sake.
4. Yea, though I walk through the valley of the shadow of death (margin, deep darkness), I will fear no evil; for thou art with me (Heb. 13:20). Thy rod and thy staff they comfort me (Ps. 119:75-77; Mal 2:6).
5. Thou preparest a table before me in the presence of mine enemies (see 2 Sam. 17:27-29); thou anointest my head with oil; my cup runneth over.
6. Surely goodness and mercy shall follow me all the days of my life, and (after that) I shall return unto the house of the Lord forever (see variolrum, Bible).

How often has this Psalm been the favorite study of those who love God's word! It so beautifully, so simply and clearly expresses the thoughts of each individual believer. Each one feels the Psalm was written and inspird expressly for his benefit. Like the Lord's Prayer in the New Testament, every word and every sentence is redolent with meaning.

The Psalm begins with the words, "The Lord is my shepherd." The emphatic use of the personal pronoun surely indicates choice. David knew much concerning the gods of the heathen roundabout—Dragon, Baal and Asktaroth; and this very knowledge gave emphasis to his statement. He knew they were many and helpless, and that in truth there was no God save the Holy One of Israel (Psa. 71:22; 2 Sam. 7:22; Psa. 86:8-10; 89:6-8). How often we find him claiming the Lord as his God (see Psalms 31:14; 104:33; 118:28; 48:14; 67:16).

King David rejoiced in expressing his appreciation of the Lord his God by appropriate names, such as "my Rock," "my Shield," "my Fortress," "my Defense," "my Deliverer." He was a man of war and looked out upon life from that standpoint. Yet even in his life occurred times of peace and quietness when he could speak of Jehovah as "my God with his mercy," and say that "his mercy endureth forever" (Psalm 106; 107; 118; 136).

This 23rd Psalm is almost entirely expressive of some of these wonderful names ascribed to God, not through the heat of battle and strife, but the result of calm, deliberate reflection of past and present events.

Jehovah Raphe, "the Lord is my shepherd." God has protected him from the lion and the bear.

Jehovah Ireh, "I shall not want," for the Lord will provide not only green pastures, but pastures of tender grass. How much one is here reminded of the 1st Psalm and 3rd verse of the tree planted by the rivers of water.

Jehovah Shallom, "he leadeth me beside the still waters, or waters of peace." "For thus saith the Lord thy Redeemer, the Holy One of Israel, I am the Lord who teacheth thee to profit; which leadeth thee by the way which thou shouldst go. Oh, that thou hadst harkened unto my commandments, then had thy peace been as a river and thy righteousness as the waves of the sea" (Isa. 48:17, 18; Also see Isaiah 66:12). And what is the result of this treatment of the sheep by the shepherd. "He restoreth my soul" (life). Each night as we retire to rest life might well be reckoned forfeited, but he restores it, gives it back in the morning, a constant reminder to us of that great future time when "joy cometh in the morning," the morning of the great awakening. And why does he give it back to us each day? Surely it is that he may guide us in paths of righteousness for his name's sake (see Psalm 25:11; 79:9; Jer. 14:7). David, like many before him and many who followed after, learned that paths of righteousness sometimes lead through the "valley of deep darkness," even the valley of the shadow of death; but he, like them, could say: "I will fear no evil, for thou art with me." How beautiful the promise in Isaiah: "When thou passeth through the waters I will be with thee, and through the rivers; but they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee; for I am the Lord thy God, the Holy One of Israel thy Savior" (Isaiah 43:2). **Jehovah Shammah,** "the Lord is there," aptly expresses the thought, especially if we bear in mind Heb. 13:20 we get additional help.

David also learned while passing through trial to find consolation in God's judgments, as represented by the rod, and comfort in the promises of God as represented by the staff (see Psalm 119:75-77). To the present-day Christian the "rod" might very well indicate the Old Testament law (Gal. 3:24), and the staff the New Testament gospel.

Earlier in the Psalm David acknowledges his wants are supplied. Now he says his "cup runneth over," and he is confident from past experience that God, who has shown goodness and mercy hitherto, will continue to do so **all the days of his**

life. But David did not stop there, for following this statement we get one of the many proofs that he believed God would give him by resurrection **another** life, a life without end, for the joyfully adds: "And I will return into the house of the Lord forever." R. H. JUDD.

WHAT IS THE GOSPEL?

Gospel is good news, or glad tidings. What is the good news about? It must be something that is of value to everyone. Popular theology says "that Christ died for you is the Gospel," and if you only believe that you will be saved. But the gospel is much greater than that. The Apostle Paul is an admitted authority, and this is what he said: "And the Scripture, foreseing that God would justify the nations through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8). There is much in this single verse, but the main thought is **that the Gospel is the blessing of all nations.** That is good news for all.

You will at once see that this opens up a glorious prospect for the world. Evil in every form will be uprotted, every problem will be solved, every burden that oppresses suffering humanity will be removed, all tears will be wiped away, even death will ultimately be destroyed, and God will be all in all (Isa. 25:6-8; 1 Cor. 15:24-28; Rev. 21: 3, 4).

Is that not good news? Is it not like the Great Being who even now, when man is estranged from him, "maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust?"

But you *may* say, "What about the death of Christ?" You may ask, "Is **it** not the Gospel?" It has its place in the divine plan of salvation, but it is not the Gospel. Do not be prejudiced by this. Ponder over this: that the Gospel—the blessing of all nations—was made known all through the ages, long before Christ was manifested. When Christ came what was the Gospel he preached? It is written: "Jesus went about all Galilee teaching in their synagogues, and preaching the Gospel of the Kingdom" (Matt. 4:23). He said: "I must preach the Kingdom of God to other cities also; for therefore am I sent" (Luke 4:43). Could he have a grander theme? Did he not teach his disciples to pray: "Our Father which art in heaven, hallowed be thy name. **Thy Kingdom come.** Thy will be done in earth, as in heaven?" When that prayer is answered the Gospel will be realized.

Moreover, Christ sent his disciples "to preach the Kingdom of God," and 't'hey went through the towns, preaching the Gospel" (Luke 9:2-6). At that time they did not know that their Master was to die (Luke 9:43-45). How then can the death of Christ be the Gospel? This demands your serious consideration if you hold the popular view.

When did Christ die? He died because of sin. "By one man sin entered into the world, and death by sin" (Rom. 5:12). He was not the "one man" by whom death came. He was the obedient Adam. Life comes by him. "For since by man came death, by man came also the resurrection of the dead" (1 Cor. 15:21). "He was delivered for our offenses, and was raised again for our justification" (Rom. 4:25).

We can not now deal with all that is involved in the death of Christ. But since his death a new Gospel has not been promulgated. The same Gospel that was made known from the beginning still holds good. But after he rose from the dead the things connected with his death and resurrection were added to the Gospel of the Kingdom. "They believed Phillip preaching the things concerning the Kingdom of God, **and** the name of Jesus Christ" (Acts 8:2. See also 28:23, 31). The Gospel is now proclaimed in his name.

Upon the basis of faith in himself and belief of the Gospel God reconciles men through Jesus Christ now. And in the fullness of time, when his purpose is complete, the entire world will be reconciled to him, and he will be all in all.—Selected.

THE COMING KINGDOM

"Come up hither, and I will shew thee things which must be hereafter" (Rev. 4:1). "And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty" (Rev. 16:12, 13, 14).

John when on Patmos was in the spirit, and could see the things in the future. He sees the rise and fall of kingdoms; the church going into the wilderness. He sees the Church of Rome a harlot woman with a purple and scarlet robe on; he reads upon her head that she is the mother of harlots. And as we pass down the ocean of time we find today that we stand at the last post before the coming of Christ. We see the sixth vial has been poured out; the river Euphrates is dried up. We see the three unclean spirits coming out of the crowned heads of Europe; we see them gathering the kingdoms one by one into this great slaughter house. The battle of Armageddon must be at hand. The prophet Daniel in vision was carried down the ages to our day. He saw the time of great trouble which is on the people of the world right now. The nations of Europe are in the greatest trouble this world has ever seen. John tells us when the time comes for the dead to be judged the nations will be angry.

And now while all these events go on we turn and look at the old time clock; we see the hands have moved up to the restitution hour. The white horse and rider are coming (Rev. 19:11). Soon the shout will go up, "The kindoms of this world have become the kingdom of our Lord and his Christ" (Rev. 11:15).

JOHN WEEKS.

Instruct your son well, or others will instruct him ill. No child goes altogether untaught. Send him to the school of wisdom, or he will go of himself to the rival academy. There is always instruction going on of some sort, just as in the fields of progress of vegetation is never idle.

GENERATION

As we understand it a generation is counted of various lengths, such as 33 or 100 years; and when applied to Matt. 24:34, "This generation shall not pass," if we apply either of the numbers to the signs given, especially to the darkening of the sun, they all fail, as the Son of Man has not made his appearance yet: but if we count a generation as reaching from Abraham to the second coming of Christ, as we see it is employed in Psa. 22:50. If the text does not count all believers in all time, when are we to count the seed for a generation? If it is only for one hundred years, who will be saved. Other passages carry the same idea, such as Psa. 14:15; 24:6; Matt. 1:1; 1 Pet. 2:9. "Ye are a chosen generation, a royal priesthood," etc. If Peter had only reference to those who lived in his lifetime, how are we benefited by believing the gospel of the kingdom? But if we count the seed from the time of Abraham to Jesus Christ's second coming as a geenration, there is harmony; for they as well as we are all of one faith, hope, mind and one family, and are brethren or "race," as the Syrian New Testament gives instead of "generation." Generation is often applied to a race of people; and if we take this view of generation as includingall believers of the gospel in all ages we can see harmony in Christ's saying in Matt. 24:34: "Verily, I say unto you, This generation shall not pass away till all these things be fulfilled." Now if the believers who saw the sun darkened and the stars fall are of the seed who serve him, and are not counted in the long generation, there will be some of this generation living when Christ comes, for Paul says: "We shall not all sleep."

Yours for harmony and truth,

G. MITCHELL.

THE REJECTED ARKS

For the Young People

By Auntie Wince

Have you ever read Jean Ingelow's "Story of Doom," or gazed in pitying sadness on the great painting that depicts some of the people of Noah's days, clinging in mortal terror to a rocky elevation in vain endeavor to escape from the rising flood? I have, and over and over again have I let my imagination play, whenever I have reread the sacred record of how "Noah, moved by fear, prepared an ark for the saving of his house." And as the time draws near for a like cataclysm to overwhelm the sinful multitudes of earth I have more frequently than ever tried to picture to myself the closing scenes of the Antideluvian age.

It is well to do this: it helps us to avoid the nets and the snares of these latter-day times.

Over and over again I have imagined how—a little curious—men and women came to the street and forest meetings to listen to the famed orator whose lips had been touched by God and whose message of prophetic warning had been given by him, then, unmoved, went away to drink and feast, and make of themselves "veritable walking death-heads" by practicing the licentious rites taught in the creed and sanctioned and upheld by the priests of their idolatrous worship, thus literally destroying themselves and their offspring through sin.

It seems at times as if I could almost hear the conversations that went on in mart and street and home. And even out in the hills and plains, where the great gopher trees were being felled and where later on the ark went up. For no matter what people think or believe, the propounding of new theories will arouse them to investigate and accept or to scoff at and reject, and there will be curious questions asked and many an exciting debate carried on.

So whenever these idol-worshipers met we can think of them as saying to one another: "Don't you get tired of hearing old Noah forever repeating that 'old wives fable' of a coming flood? I do. I never pass him but what he cries out, 'The flood is coming, the flood is coming! Repent, and escape for your life!' I am tired of it all. Building that great ship, too, so far from the sea! You don't suporse a flood can ever come here deep enough to float such a ship as that, do you?"

"No, it's all nonsense, though he says the flood will cover all the dry land over the whole earth," replies another.

"What a fool!" says the priest. "The waters above the firmament are as stable as they were in Adam's time, and those in the sea can't get out to back up the land. So what have we to fear? Our augurs tell us no such thing. It never has rained, and I don't believe it ever will. The mist that goes up and comes down to water the earth could never produce a flood. And even if water were to fall in showers from above, as Noah says it will, it couldn't possibly cover the whole earth if it showered every day for a year. Only think of the great country lying north of our Great Sea, of the still larger country south of it, of the thickly settled Atlantis stretching to the far west from the latter, and of the mighty lands lying still farther beyond, to say nothing of the extensive tracts to east, southeast and south of our beautiful dwelling place."

"Yes, I know," replies the second speaker, "and Noah has sent warning to the people of all these lands that they will be drowned in the flood as well as we if they do not believe, repent and find refuge in an ark built by each man for 'the saving of his house.' And, besides, he has been to all these lands himself, telling his story of doom in each one of their great central cities. And such news flies like the wind. I doubt whether there is a place on earth where the story has not gone. The high priests who make annual pilgrimage to the temple of our mighty Lord Baal in the land of Nod go home andtell the tale with many a mocking jeer at Noah, and others carry it farther on."

"And has Noah made any converts?"

"Not a single one, so far as I know, though Methusalah, who died a short time ago, has been helping him in the preaching." (Prof. Totten made out that Methuselah died fifty or fifty-one days before the flood. Jewish tradition makes the time seven days. He was the seventh in the line of the high priesthood, counting Adam as the first, then Seth, Enos, Cainan, Mahalaleel and Jared. Cain would have taken the office after Adam but for his sin. It came to Methuselah because of the translation of his father Enoch, and to Noah because of the death of his father Lamech. I can not help thinkig that both Methuselah and Lamech were true followers of God. Jamison, Faussett and Brown so consider them. Standing as they do between two of the more remarkabl'e characters of the Bible, it is hard to think otherwise—Enoch, found worthy of being made a type of the living saints, who when Jesus comes will be "changed in a moment, in the twinkling of an eye," and Noah, holding fast to his faith in a world engulfed in sin—one would naturally conclude that they were the same style of men.)

But nearer and nearer drew the end, and wilder still the jesting, the mocking, the revelry, the violence. Again we seem to hear the same persons saying: "Well, old Noah is still preaching, isn't he? And everything going on just the same as when he began. How long has be been at it?"

"I doo't know or care," replies his companion. "But he certainly believes the story himself, or he wouldn't keep on building that ship, and pleading with us as he does; and what if he should happen to be right? What would we do then?"

"Oh, just move up on the mountains; the flood couldn't reach us there."

"It might, and I heard yesterday that Noah had finished the ark, and had a large force of men at work storing the provisions therein that he has been gathering during the past year, enough to last himself and family a twelvemonth or more. And they say he has put all kinds of animals, birds and reptiles on board and has provided food for them. My cousin Eben and my brother Melech are on the force, and they told me this, so you had better be moving. You may not have a chance when it begins to rain."

"I'll risk it. We are to go to the grand wedding of our princess tonight, and must make haste and get the great drove of camels, sheep and oxen home that we bought the other day. It was a good bargain, and mayhap we can buy some more. No need to worry. Our great Pontifex Maximus assures us that we shall be as the immortal gods when this life is over; that we do not 'surely die' when we seem to die, so what do we care? If we are drowned we shall go to 'the happy hunting grounds' and to the 'elysian fields' of better worlds than this; so what does it matter 'whether we sink or swim?' Let us eat, drink and be merry."

THE MAJORITY NOT ALWAYS VICTORIOUS

Napoleon used to say that God was on the side of the strong battalions, but that was a mistake; even on the field of battle it is not always the majority that wins. God is rather on the side of right and truth. A few with the Lord is better than the many without him. Gideon with three hundred soldiers plus God was more than a match for the host of the Midianites.

In Wilna on the western boundary of Russia is a shaft of granite by the roadside. On the western side are these words: "Napoleon passed this way in 1812 with four hundred and ten thousand men." On the eastern side are these words: "Nopoleon Bonapart passed this way in 1812 with nine thousand men." "Man proposes and God disposes," said the Russian ambassador to Napoleon when the latter was boasting what he would do in Russia. The great captain, with a score of great victories to his credit, replied; "I am both he that proposes and he that disposes." So he invaded Russia with his great army of more than four hundred thousand men, but he never reached the interior—he had defied God, and he had to reckon with him. The great Jehovah sent an army of snowflakes, he used frost for ammunition, and all but ten thousand were left on the frozen plains of Russia.

It is so even today; men count their majorities, and plan for the defeat of truth and right; but God intervenes and scatters their forces. We need to often say to ourselves: "Be not afraid of their numbers. The host of sin may be legion, they may overrun the country, they may get control of every bulwark of defense, but they can not win. It is written in the counstitution of the universe that truth shall conquer, that right shall prevail. "The race is not to the swift, nor the battle to the strong." "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Selected.

RESTFUL MINDS

The man who is freest from care, who has a compentence and feels that he has, who makes both ends meet at the close of the year, whose ambitions are no greater than his ability to attain them, who is rich through being content with that which he has, may work long and hard, even through the heat of the day and into the cool of the night also, without fear of breaking down from overwork. The restful mind is one of the surest means of all for securing a restful body. But this is not likely to be the property of one who in his work takes such risks in the hope of great and sudden gains as to imperil all that he has—of one who sends his ships upon unknown seas to run the risk of the winds and waves of speculation. The man who looks day by day, if only for a few minutes, at a list of tumbling stocks of which he is the holder is much more likely to get tired and suffer with that malady called overwork than his neighbor who works ever so hard with brain and hand without embarking his capital or wages in uncertain ventures. Overwork is most frequently only another name for self-inflicted worry.

A difference between honorable and dishonorable competition is the conduct of the victor to the vanquished. Some men rise above others only to crush them—others to lift and exalt them. Some boast with noisy triumph and scorn those who are left behind; others have "a way of making people feel comfortable." One artist who has risen in public favor uses his influence to depreciate the works of his brother-artists; another takes them by the hand and gives them courage for fresh endeavors.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The [illegible] of the [illegible] (2 Tim. [illegible]) and the restitution of all things foretold by the [illegible] prophets ([illegible] Acts 3:21). [illegible] the Kingdom of God on earth, [illegible] of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the [illegible] with Him in the [illegible] of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37), the literal resurrection of the dead (John 5:28, 29); the immortalization of the righteous (1 Cor. 15:52-53), the [illegible] of the [illegible] ([illegible] 29), and eternal life only through Christ, the Life-Giver (John 3:16, Rom. 6:23). Also an understanding of [illegible] and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and [illegible] baptism [illegible] the name of Jesus [illegible] as prerequisite to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and [illegible] in order to final salvation [illegible]; and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12, 28:23, 31). [illegible] Editor.

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MY FAITH

Tune—From Greenland's Icy Mountains.

I am a pilgrim stranger	Heb. 11:13
And often far from home	Heb. 11:9
I pass through toil and danger	1 Pet. 1:17
Wherever I may roam.	1 Pet. 2:11
I meet with opposition	2 Cor. 2:8, 9
And trials on each hand.	1 Pet. 1:7
While publishing salvation	Rom. 10:10
As Jesus gave command.	Mark 16:15

And while I am preaching	Rom. 10:15
Glad tidings from the word	Luke 2:10
Some understand its meaning	Mat. 13:23
And start to serve the Lord;	Isa. 55:6, 7
While others will reject it	John 12:48
And turn their ears away,	2 Tim. 4:4
Although God's Holy Spirit	Eph. 6:17
Has plainly shown the way	

I teach that man is mortal,	Job 4:17
But this some will deny	John 3:19
And think such teachings [illegible]	Luke 10:16
Although I tell them why	1 Thes. 5:21
I turn to revelation	1 Tim. 3:16, 17
And there I find that man	Gen. 2:7
Was dust at his creation	Gen. 3:19
And turns to dust again.	Eccl. 3:20

The serpent said in Eden,	Gen. 3:1
"Ye shall not surely die;"	Gen. 3:4
And men of every nation	1 Tim. 4:2
Believe the same old lie.	John 8:44
Although God said to Adam	Gen. 2:16
That "thou shalt surely die,"	Gen. 2:17
Yet few dare to believe him	John 5:40
Or on his word rely	Mark 7:13

Man then is not immortal,	1 Tim. 6:16
But patiently must strive	Rom. 2:7
To gain a life eternal	John 6:53
Through Christ who makes alive.	John 3:36
In him we have redemption	1 Pet. 1:18
And may be saved today.	Mark 16:15
By seeking for salvation	John 5:39
Through Christ, the living way.	John 14:6

It has been man's opinion	Mark 7:8
That when a good man dies	John 14:10
He enters into heaven,	John 3:13
Beyond the stars and skies;	Acts 2:34
Yet there's no promise given	John 13:24
That they shall thus receive	John 14:1-3
A home with Christ in heaven	John 7:33
Tho' many thus believe.	1 John 5:10-13

The Savior who ascended	Acts 1:11
To dwell at God's right hand,	Heb. 1:3
When Gentile times have ended	Luke 21:24
Descends to take command;	Dan. 7:13
He is now interceding	1 John 2:1
For vain and sinful man,	John 2:2
But soon he'll finish pleading	Rev. 22:12
And come to earth again.	1 Thes. 4:16

The promise is recorded	Rom. 4:13
That when he comes again	Heb. 9:28
The saints will be rewarded	Matt. 16:27
And in the kingdom reign.	Dan. 7:27
They then will be immortal	1 Cor. 15:53
And [illegible] the [illegible] of light	Rev. 22:5
But sinners death eternal	Rom. 6:23
Shall [illegible] to endless night.	

The times of restitution	Acts 3:21
He then will usher in.	Dan. 2:44
Amid great lamentation	Rev. 1:7
His righteous reign begin.	Isa. 32:1
He comes to take the kingdom	Ez. 21:25
To rule on David's throne,	Luke 1:32
The kingdom and dominion	Dan. 7:14
He then will rule alone.	Psa. 110:1-2

Tho' Israel has been scattered,	Ex. 22:15
Yet from the word we learn	2 Tim. 4:8
They surely will be gathered	Ez. 34:11-28
And to their land return,	Ez. 37-21-28
'Tis then the restoration	Rom. 11:26
Of Israel will take place.	Acts 1:6
They are a chosen nation	Deut. 10:15
And of a royal race	Psa 72:1

C. A. MARSH.

INQUISITORIAL HORRORS OF THE ROMAN CATHOLIC CHURCH

As Described by an Officer in Napoleon's Army

(Napoleon Bonaparte decreed on December 4, 1808, that the terrible institution of the Inquisition in Spain should be exterminated. The following account of the accomplishment of this work of destruction is made by Colonel Lehmanowsky, one of Napoleon's officers, and gives a good idea of the instruments of torture that were used, and the fiendish cruelty practiced by the Inquisition on its helpless victims in those dark days.)

I was in Spain in 1809, attached to that part of Napoleon's army which was stationed at Madrid. While it had been decreed by the Emperor that the Inquisition and the monasteries should be suppressed, several months passed away and the decree was not executed. I used to express my opinions freely among the people respecting the priests and the Jesuits of the Inquisition, and one night as I was walking along the street two armed men sprang out from an alley and made a furious attack upon me. While struggling with them I saw at a distance the lights of the French patroles, who carried lanterns and rode through the streets of the city at all hours to preserve order. I called to them, and as they hastened to my assistance the assailants took to their heels and escaped—not, however, before I saw by their dress that they belonged to the guards of the Inquisition.

I went at once to Marshal Soult, then Governor at Madrid, told him what had taken place, and reminded him of the decree to suppress the institution. The troops required were granted, and I proceeded to the Inquisition, nearly five miles from the city. It was surrounded by a wall of great strength, and defended by a company of soldiers.

When we arrived at the walls I addressed one of the sentinels and summoned the Jesuit fathers to surrender to the Imperial army, and open the gates of the Inquisition. The sentinel, who was standing on the wall, appeared to enter into conversation for a moment with someone within, at the close of which he presented his musket and shot one of my men. This was the signal for attack, and I ordered my troops to fire upon those who appeared upon the wall.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the "Holy office;" there was also a breastwork upon the walls, behind which they partially concealed themselves as they discharged their muskets, while we were in the open plain and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. We could not retire and send for cannon without giving them time to lay a train for blowing up our troops. I saw, therefore, that it was necessary to change the mode of attack, and directed that trees should be cut down and trimmed, to be used as battering rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power they could exert, while the troops kept up a fire to protect them from the shots that were poured upon them. Presently the walls began to tremble ,a breach was made, and the Imperial troops rushed in.

Here we met with an incident to which nothing but Jesuitical effrontery is equal. The Inquisitor-General, followed by the father-confessors in their priestly robes, all came out of their rooms as we were making our way into the interior of the Inquisition; and with long faces, and their arms crossed over their breasts, their fingers resting upon their shoulders, as though they had been deaf to all the noise of the attack and defense, and had just learned what was going on, they addressed themselves in the language of rebuke to their own soldiers, saying: "Why do you fight our friends, the French?" The intention was no doubt to make us think that the resistance was wholly unauthorized by them; and if they could have succeeded in making a temporary impression in their favor they would have had an opportunity in the confusion of the moment to escape. But their artifice was too shallow, and did not succeed. I caused them to be placed under guard, and all of their soldiers to be secured as prisoners.

We then proceeded to examine the stately edifice. We passed from room to room, and found all perfectly in order. The apartments were richly furnished, with altars, crucifixes and wax candles in abundance, but no evidence could be discovered of iniquity being practiced there—none of the peculiar features which we expected to find in an Inquisition. Splendid paintings adorned the walls; there was a rich and extensive library. Beauty and splendor appeared everywhere, and the most perfect order on which the eye ever rested. The architecture, the proportions were perfect. The ceiling and floors of wood were all scoured and highly polished. The marble floors were arranged with a strict regard to order. There was everything to please the eye and gratify a cultured taste; but where were those horrid instruments of torture which were reported to be there, and where were those dungeons in which human beings were said to be buried alive?

The search seemed to be in vain. The "holy fathers" assured us that they had been belied, and that we had seen all, and I was prepared to abandon the search, convinced that this Inquisition was different from others of which I had heard. But Colonel de Lile was of a different mind, and said to me: "Colonel, you are commander today, and as you say so it must be; but if you will be advised by me let this marble floor be examined. Let water be brought and poured upon it, and we will watch and see if there is any place through which it passes more freely than others." I replied to him, "Do as you please," and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished, and when the water had been poured on the floor, much to the dissatisfaction of the Inquisitors, a careful examination was made of every seam to see if the water ran through. Presently Colonel de Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through rapidly, as though there was an opening beneath.

All hands were now at work for further discovery: the officers with their swords and the soldiers with their bayonets cleared out the seam, and endeavored to raise the slab; others with the butt ends of their muskets struck the slab with all their might to break it; while the priests remonstrated against desecrating their holy and beautiful house. When thus engaged a soldeir who was striking with the butt of his musket hit a spring and the marble slab flew up. The faces of the Inquisitors instantly grew pale as Belshazzar's when the handwriting appeared on the wall.

Beneath the marble slab, now partly up, there was a staircase. I stepped to the altar and took from the candlestick one of the lighted candles, four feet in length, that I might explore the room below. As I was doing this one of the Inquisitors laid his hand gently upon my arm, and, with a very demure and sanctified look, said: "My son, you must not take those lights with your bloody hands—they are holy." "Well," said I, "I will take a holy thing to shed light on iniquity; I will bear the responsibility." I took the candle and proceeded down the staircase. As we reached the foot of the stairs we entered a large square room which was called the Judgment Hall. In the center of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was an elevated seat, called the Throne of Judgment, which the Inquisitor-General occupied, and on either side were seats less elevated for the "holy fathers" when engaged in the solemn business of the "holy Inquisition."

From this room we proceeded to the right and obtained access to the small cells, extending the entire length of the edifice, and here such sights were presented as we hope never to see again. These cells were places of solitary confinment, where the wretched objects of inquisitorial hate were confined year after year, till death released them from their sufferings; and there their bodies were suffered ot remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this being offensive to those who occupied the Inquisition there were flues extending to the open air, sufficiently capable to carry off the odor. In these cells we found the remains of a number who had paid the debt of nature; some who had been dead apparently but a short time, while of others nothing remained but their bones still chained to the floors of their dungeons.

In other cells there were living sufferers of both sexes and of every age, all in a state of complete nudity and all in chains. Here were old men and aged women, who had been shut up many years. Here, too, were the middle-aged and the young man and the maiden of fourteen years old. The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing, which they gave to cover their nakedness.

We then proceeded to explore another room on the left. Here were found instruments of torture of every kind which the ingenuity of men or devils could invent. The first was a machine by which the victim was confined, and then, beginning with the fingers every joint in the hands, arms and body were broken or drawn, one after another, until the sufferer died. The second was a box in which the head and neck of the victim was so closely confined by a screw that he could not move in any way. Over the box was a vessel, from which one drop of water fell upon the head of the victim every second, each succeeding drop falling in exactly the same place, by which in a few moments the circulation was suspended and the sufferer had to endure the most excruciating agony. The third was an infernal machine laid horizontally, to which the victim was bound, the machine being then placed between two beams in which were a score of knives so fixed that by turning the machine with a crank the flesh of the sufferer was torn from his limbs in small pieces. The fourth surpassed all others in fiendish ingenuity. Its exterior was an immense doll, richly dressed and having the appearance of a beautiful woman, with her arms extended ready to embrace her victim. A semicircle was drawn around her, and the person who passed over this fatal mark touched a spring which caused the diabolical engine to open; its arms immediately clasped him, and a multitude of knives cut him in pieces while in the deadly embrace.

The sight of these engines of infernal cruelty kindled the fire of indignation in the bosoms of the soldiers. They declared that every Inquisitor should be put to the torture. They began with the "holy fathers." The first was put to death in the machine for breaking joints. The torture of the inquisitor that suffered death by the dropping of water on his head was most excruciating; the poor wretch cried out in agony to be taken from the fatal machine. Next the Inquisitor-General was brought before the infernal engine called "The Virgin." He was ordered to embrace her, but he begged hard to be excused. "No," said the soldiers, "you have caused others to kiss her, and now you must do it." They interlocked their bayonets so as to form large forks, and with these they pushed him over the deadly circle. The beautiful image, prepared for the embrace, instantly clasped him in its arms and cut him into innumerable pieces. Having witnessed the torture of four of the barbarous Inquisitors I sickened at the awful scene, and left the soldiers to wreak their vengeance on the other guilty inmates of that prison house of hell.

In the meantime the news had spread to Madrid that the prisons of the Inquisition were broken open, and multitudes hastened to the fatal spot. Oh, what a meeting was there! It was like a resurrection. About one hundred and fifty who had been buried for many years were now restored to life. Fathers found their long-lost daughters, wives were restored to their husbands, sisters to their brothers and parents to their children. The scene was such as no tongue can describe.

When the people had retired I caused the library, paintings, furniture and other articles of value to be removed, and, having sent to the city for a wagonload of powder, a large quantity was deposited in the vaults beneath the building, and a slow match placed in connection with it. All having withdrawn to a distance, in a few moments the walls and turrets of the massive structure rose majestically in the air, impelled by a tremendous explosion, and then fell back to the earth an immense heap of ruins. The Roman Catholic Inquisition of Spain was no more.—Selected by Sister Vira McIlrath.

THE DIVINE RIGHTS OF KINGS

William I of Prussia, the grandfather of the present Kaiser, William II, was of the house of Hohenzollern, and at his coronation, like Napoleon I, he took his crown from the communion table and placed it on his head, declaring: "The crown comes only from God, and I have received it at his hands."

William II, like his grandfather, holds firmly to "the divine rights of kings," as the following extracts from his speeches prove:

"We Hohenzollerns take our crown from God alone and to God alone are we responsible for the fulfillment of our duty." Again he declared: "The will of the King is the supreme law. The French revolution was an unmitigated crime against God and man."

The following is an extract from a speech made by Kaiser Wilhelm of Germany in 1891 to a new batch of recruits:

"Recruits! Before the altar and the servant of God you have given me the oath of allegiance. You are too young to know the full meaning of what you have said, but your first care must be to obey implicitly all orders and directions.

"You have sworn fidelity to me, you are the children of my guard, you are my soldiers, you have surrendered yourselves to me, body and soul. Only one enemy can exist for you—my enemy.

"With the present socialist machinations, it may happen that I shall order you to shoot your own relatives, your brothers, or even your parents—which God forbid—and then you are bound in duty implicitly to obey my orders!"

The Kaiser's brother, Henry, said: "My one mission is to preach the gospel to your majesty's hallowed person in all lands."

"I Am Jehovah's Sword," Says Kaiser

"Remember you (my army) are God's elect. God's spirit has descended on **me because I am Emperor of Germany. I am Jehovah's sword, his representative,** the instrument of the Most High. Woe and death be to those who **resist my will!** and to all who do not believe **my** mission, and to cowards in my army! The enemies of the German people shall perish. God demands their destruction. He it is who through me commands you to fulfill His will!"

The Kaiser as Messiah

A report is current in Russia that during a visit of the Kaiser to Lodz he entered a synagogue and lifting up one of the scrolls of the law he addressed the congregation. In the course of his remarks he is stated to have uttered the following: "Jews, you are awaiting the Messiah! **I am the** Messiah, and I was sent by God to save you!"—(Jewish Chronicle.)

Germans Inform Sultan's Army He Is Descended From Prophet's Sister

Cairo, Feb. 6.—Some curious details of the methods employed by the Germans to impress the Turkish army and win over public opinion in Syria are supplied by a missionary of the Evangelical and Medical Mission to Israel, who has reached this country as a refugee from Haifa. To celebrate an alleged victory over the Russians in Transcaucasia, a Turco-German fete was recently organized at Haifa, one of the principal features being a great procession in honor of Mahomet and the German emperor.

A Lutheran pastor of the German colony at Haifa is said to have taken a prominent part in this singular affair and joined in raising the cry of "Allah, protect the Kaiser Hadji Wilhelm!" For the benefit of the Arabs, some of whom appear to have accepted the story readily enough, it has been discovered that the Kaiser is lineal descendant of the prophet's sister and that he has undertaken to go on a pilgrimage to Mecca when the war is over. That the German nation as a whole has been converted to Islam is generally believed by the less educated members of the native community. Military preparation, so the missionary says, point to the dread of British invasion of Palestine as well as an offensive movement in the direction of the Suez canal.

The hills around Nazareth are said to have been fortified and roads suitable for the transport of heavy guns are being constructed from Acre to Mount Carmel. A majority of the German colony has left Haifa for Bethlehem, and the German consul's family has gone to Tiberias.

From conversations with Syrian refugees it is gathered that the Turks, in preparing or pretending to prepare for an attack upon Egypt, are fully maintaining their reputation for ruthlessness. Under German guidance this brutality has been systematized, but in no degree abated. Many thousands of Jews have already fled from Palestine, and the American cruiser Tennessee and several Italian vessels are still busy shipping from Jaffa to Alexandria hordes of victims who have collected on the sea coast.

All informants agree that civil order is maintained in Jerusalem and the interior generally, German influence being everywhere directed to this end, but the Turks are proving willing tools for the task of reducing the population to **beggary** in order to supply the army. **Commandeering has** simply become a euphemism for wholesale robbery. In many villages all the grain, live stock and other food have been seized, together with every horse, camel or donkey, and shops have been ransacked for anything that could be any stretch of the imagination be supposed to be of value as military supplies.

Bait Thrown Out to Jews

London, June 4.—According to **Le Matin** of Paris, Germany is throwing out a bait to **the Jews** by promising to re-establish the Kingdom in Palestine after the war. A scheme outlined and signed by 25 German and Austrian rabbis, and also by Herr-Ballin, of the Hamburg-American line, undertakes to re-establish by an agreement with the Sultan, a Jewish kingdom with guarantee of neutrality.

Holy Roman Empire Revived

"When the map of Europe is revised we hope to see **the Holy Roman Empire of Germany revived** with the Emperor of Austria at its head. We acquit Austria of all blame in bringing on this present war."

Such is the hope of Priest Phelan as expressed in his Western Watchman of Sept. 24th. And it may be taken as the hope and wish of every priest, no matter what his nationality, since the supremacy of popery is to them the most desirable of all things.

With his impossible demands upon Servia, the Emperor of Austria did more than any European ruler to cause the butchery and wholesale murder now devastating seven of the world's greatest nations. But it is very satisfactory to the Phelans, the papers, and the popes; for they "hope" to get out of it a Holy Roman Empire, with the senile Francis Josef at its head and wholly under the control of Rome.

It is perhaps too much to hope for, but what every consistent American would like to see come out of this conflict is, the United States of Europe with every nation intact as a free state, and the rotten remnants of monarchism, militarism and Jesuitism swept into oblivion where they belong.—(The Menace.)

The Chicago Watchman says:

"**If this war lasts three years, as some predict it will, then all Europe will be Catholic again.** The voice of the Church and the voice of the Angels of Death are always in perfect accord, and a full and sonorous bass is supplied by the falling of the clods on the coffin lid. 'God is the God of the living and the dead.' God's church is alike at home in temples and among tombs. Hark! A voice is heard from Rome; Benedict is preparing an encyclical to the world. Never before was message so portentous delivered to so vast and so attentive an audience. 'Peace; be still' will be the burden of his appeal, and may God put it into the hearts of the battling nations to hearken and obey."

Germans Cut Down the Population of Russia

(Correspondence of the Associated Press.)

Berlin Oct. 21.—The school authorities in Bavaria have published notes on war geography for the children attending the public schools. The following information is given regarding Russia:

The Russian territory already occupied by the

Germans is four times as extensive as the kingdom of Bavaria, but is only one-seventy-fifth of the entire Russian empire. But the greater part of Russia is thinly populated, and the most populous districts are already in German possession, so that Russia can now show only six-sevenths of its former population.

At the beginning of the war Russia had 50,000,000 more inhabitants than Germany and Austro-Hungary combined; namely, 170,000,000 against 120,000,000. After a year of warfare this position has been reversed. Russia now has only 115,000,000, whereas the central monarchies rule over 155,000,000.

The new territory occupied in east and west is as extensive as the entire kingdom of Prussia.

"In March, 1890, in a speech of the Kaiser's to the men at Brandenburg, occurred this passage: 'I look upon the people and nation handed on to me as a responsibility conferred upon me by God, and that it is, as written in the Bible, my duty to increase this heritage, for which one day I shall be called upon to give an account; those who try to interfere with my task I shall crush."

Turkish Envoy to Vatican

(Special to The Christian Science Monitor)

Cologne, Germany—The Kolnische Zeitung recently stated that it had learned from an authoritative source that there had been an exchange of letters between the Pope and the Sultan with regard to the Armenian question. The Sultan, it was reported, had declared himself ready to settle the religious question with the assistance of the Vatican at the end of the war. The Cologne paper also stated that it had been decided to **accredit a Turkish ambassador to the Vatican immediately upon the conclusion of the war.**

W. L. CROWE

Many boys and girls with rare natural gifts and opportunities for development fail to realize the necessity for fundamental work. They neglect study and give way to temptation and evil inclinations until the period of life comes when they must stand forth to take their place and perform their part in the political, social and religious activities. Suddenly they become conscious of their own weakness and inability, and vitality is wasted in mourning over losses in early life which can not be recovered.

"Keep clean" is an admonition carrying with it an inspiration which not only invigorates life, but makes it enjoyable and beautiful. Cleanliness brings not only comfort and health, but adorns living, gives existence a charm, imparts consciousness of life, real enjoyment, thought and feeling of existence, the purpose and sanctity of living.

Cherish your heart's best affections. Indulge in the warm emotions of filial, parental, fraternal love. Think it not a weakness. Love everything and everybody that is lovely. You can not make the cords of love too strong.

"The Kingdom of God," an excellent article in The Restitution of March 6th, should have been credited to Bro. George B. Alldridge.

SIR OLIVER LODGE'S NONSENSE

Editor of The Star:

Some time ago there appeared in your columns an amazing message from Prof. Lodge addressed to the bereaved relatives of our brave soldiers who fell in battle. He told these poor distressed ones not to grieve, beause their loved ones were not dead, but, as he termed it, they had merely "passed over." He assured those to whom he wrote that some of theme would certainly get messages from those who had gone. He also told them that those who had already "passed over" were eagerly awaiting their fellows. This sort of talk is what Sir Oliver Lodge calls consolation. Poor stuff, indeed! Men are dying at the rate of many thousand a week, yet Sir Oliver Lodge attempts to console the bereaved by telling them that out of these thousands someone is sure to communicate! For thousands of years mankind has endeavored to communicate with the dead, and with what success? There is not one single authenticated case on record, for the simple reason that "the dead" are actually dead and can not speak.

Sir Oliver Lodge utterly fails to support his wild statements, and for this has been severely criticised by his fellow-scientists. Ministers in the churches do incalculable harm by recognizing and approving his audacious assertions, their obvious reason being to bolster up their own pet theory of an "immortal immaterial soul," which has no more foundation in fact or in Scripture than has that of Sir Oliver Lodge.

The Bible forbids communication with the dead on pain of death, and distinctly tells us that 'the living know that they shall die, but the dead know not anything." If communication with the dead were possible, what could be more inconsistent than to punish the offender by death and thus (according to the popular idea) give the very thing forbidden? Worship of idols was similarly forbidden, not because the idols were real, but because of the degrading effects of idol worship.

Sir O. Lodge well knows that man is as much the product of seed as the rest of the animate creation, and is subject to the same laws of suitable conditions for proper development and growth; subject, also, to the same laws of accident, decay and death. That he is God's highest and best creation and made to have dominion on the earth, the Bible plainly affirms, and as plainly asserts that man can only attain a second life by resurrection from the dead.

For years the wisest heads of the Physical Research Society have sought proof that "the dead" live; but, as Addington Bruce says, they have utterly failed. All their efforts have but established the fact that the misunderstood phenomena can be satisfactorily attributed to the living body, which is in full accord with Bible statements.

If ministers would be true to the Bible and not be affected by the vagaries of science, so-called, they would do far more good. The Bible is above them all, and in it God reveals plans for the future of mankind (of which they appear to know little) that far outclass the dreamy, hazy ideas of the pulpit.

R. H. JUDD.

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EDITORIAL

Bro. and Sister E. F. and M. E. Randolph write: "If you remember, some time ago we requested you to make a statement of how many subscribers you had lost by opposing Josephism. I notice you have lost fifty. Find herewith check for $8.00; $7.50, or one-tenth of the loss you have sustained, and $1.50 for a new subscriber." Praise the Lord for a brother and sister like Bro. and Sister Randolph! May enough like them be found in the midst of Israel to keep the banner of truth unfurled until the "Captain of Our Salvation" appears for the salvation of his people.

At the request of "A Sister" we begin a series of editorials this week on dancing. We propose an exhaustive treatement of this subject, as we do not think a scriptural explanation has ever been given in The Restitution. The young people need light on the subject. Please hear us patiently till we have "Concluded," and then if anyone has any criticisms to offer we shall be glad to consider them.

Sister Cassie L. Hicklin writes: "Does it pay to send out The Restitution? I know of one who learned, believed and obeyed the truth, and who never heard a sermon. There are others who are interested in the gospel through reading The Restitution."

FAITH AND ETHICS

Loyalty in Both Where God Hath Spoken; Toleration Where He Hath Not Spoken—An Editorial Dedicated to "A Sister" and the Church to Which She Belongs

"Faith comes by hearing the word of God" (Rom. 10:17). It is a belief of "what God hath promised" (Rom. 4:21). Believing something which God hath not promised is not faith. Faith is the belief of testimony, consequently where testimony ends faith must end also. In addition to faith all normal people have knowledge and opinions. Our knowledge of history and science is to the extent of our understanding; and we have opinions more or less valuable in matters that are theoretical and presumptive. Now if we clearly understand the difference between faith, knowledge and opinion we are in a mental mood to appreciate why God always represents the sins of additions and subtractions to his word as sins of equal guilt; both are fatal transgressions (Deut. 4:2; 12:32; 13:17, 18; Jos. 1:7; Prov. 30:6; Rev. 22:18, 19). Additions to God's word challenge his wisdom; they insert what God's wisdom has left out. Subtractions impugn his wisdom also, for they take out what his wisdom has put in (Col. 1:19; 2:2, 3, 7-10, 19, 23; 2 Pet. 1:3). Now faith involves a belief in Christ as the only begotten Son of God (John 3:16; Rom. 10:9, 10; 1 John 4:2, 3; 5:1); obedience to Christ (Heb. 5:9; Rom. 6:17); in one sentence faith or belief is co-extensive with the "things concerning the kingdom of God and the name of Jesus Christ" (Acts 8:12). These are "the things" which constitutte the "first principles of the gospel of Christ" (Heb. 5:12; 6:3), and these we must preach and defend, let consequences be what they may. God has spoken clearly and unmistakably in his ample revelations of these 'things," and for them we must stand loyally, and uncompromisingly, or we shall deny the faith and bring dishonor upon both ourselves and our God.

In every science there are certain rudiments which must be understood and accepted before there can be any beginning or progress in that science Old artists used four colors—white, yellow, red and black—and their combination resulted in wonderful effects In mathematics the "first principles" are the axioms, and in language the alphabet. They must be learned "by heart"—that is, so thoroughly they need never be taught us again. Now faith takes hold of these fundamental things, and has confidence in them. Paul uses three terms to define them in Heb. 5:12; 6:3, namely: "principles," "first principles," and "foundation." The first of these terms means properly "beginning," or the starting point; the second, a small upright rod or post, and is applied to the **gnomon** of a sun dial, hence comes the mean "index;" and the third means basis or foundation. Believers should leave behoind them the primary and elementary parts of the gospel, as a starting point is left behind in a race and as a foundation is "left" in the basement of a building. Unless the builders thus leave the foundation no house or building can be erected upon it. Like builders, then, believers of the gospel are to settle "the first principles" firmly and fixedly; they are to be settled beyond all doubt; we are never to raise questions about them any more; and then we are o proceed to build with a diligent hand. To be always "going back" to the foundation is to acknowledge we have made no progress in the Christian life; and to "fall away" from these principles of the faith is to deny the faith and endanger our salvation by apostacy. For these "things" and "principles" we must fight to the last ditch; no compromise is permissible, but when we leave them we must leave our dogmatism behind. A display of dogmatism for ideas and opinions which are extraneous to "things of the kingdom of God and the name of Jesus Christ" is only a display of the egotism and vanity of a deceived heart. Uncompromising devotion to God's truth is superlatively commendable; but to vehemently contend for one's ideas and opinions with the same earnestness as you contend for God's solemn declarations of truth is to inflate oneself with foolish pride; such a procedure exalts our ideas and opinions till they are of equal authority with God's word, which robs God of his glory and exalts man, whereas man should be humbled and God glorified. If the reader cares to read extended remarks on the danger and sin of adding codocils and addenda to Jehovah's word, both as to faith and morals, let him turn to the editorial in last week's Restitution entitled "The Sin of Detraction."

The observations and discriminations we have made concerning "the faith," for which we should "contend" (Jude 3) are equally true when applied to ethics. As contention for "the faith" extends as far as the faith extends, and no farther; so fidelity and loyalty in morals extends to conduct which God has commanded, and no farther. Now "the faith" is defined; we are not left to surmise what it is. Sin is also defined; we are not left to guess what it is. "Sin," avers an apostle, "is the transgression of law" (1 John 3:4). Any act, however absurd it may be adjudged by human wisdom, is not a "sin" unless God's "law" forbids it; on the other hand, any act, however harmless and praiseworthy it may be in man's judgment, is sinful if God's "law" says it is. "Where no law is there is no transgression" (Rom. 4:15). No act can be a transgression of law if no law exists. To say that this, that and the other thing "is a sin" is correct, provided God's "law" says so; but if you are not prepared to produce such a law in the Book of books then you are guilty of saying things are "sins" which contradict your ideas and opinions merely. If doing something which you think is a "sin" is a sin, irrespective of God's verdict in the case, then you are equal to God! Making laws where God has made non; calling conduct "sin" which God has not so called; speaking where God has kept silence—the pope has done this through the centuries, but he has walked where angels dare not tread. The pope has only made his opinions and ideas binding upon the faithful by laws and bulls; that is all the pope has ever done. Brothren and sisters, let us not follow in his wake, and make debatable questions of ethics sins without the least inkling or intimation of the fact being given in the word of God.

Since "sin is the transgression of law," it is obvious that we must turn to "the law" to discover what sin is. The works of the flesh, things that will exclude us from the kingdom of God, we are plainly told what they are—"adultery, fornication," etc. See the entire list of them in Gal. 5:19-24. The same apostle gives another list of things which are forbidden in the law in 1 Tim. 1:8-19, which please read with much attention. He gives a third list of sins in Rom. 1:29-32, and while the other lists are comprehensive this one seems to be exhaustive, as it outlines minutely what men do who are "filled with all unrighteousness." Those who commit "such things," the apostle declares, "are worthy of death." Keeping in mind that "sin is the transgression of law," and that "where no law is" transgression and sin are impossible, what do we discover? Why, that many people are acting just like the pope on many questions of ethics; they are usurping the place of God, "the one lawgiver who is able to save and to destroy" (Jas. 4:12), by becoming lawmakers themselves! With much pretended piety and grimace they talk and preach about "desecrating the Sabbath" and "breaking the Sabbath." When the apostle Paul gave us his prolix and exhaustive lists of sins, and after he has recurred to the subject three times, he never said one word about breaking the Sabbath! But Paul's silence on the subject of the Sabbath does not boggle an orthodox preacher; he goes on and makes breaking the Sabbath a "sin," although Paul does not go on! And, brethren, we are in danger of the same presumption. Mothers are prone to represent indiscretions to their children as "sins," especially things they personally have an aversion for, and which they would not like for their children to do. But, mothers, curb your anxiety; do not call things "sins" to your children that are only indiscretions. Buncombe talk, bugbear stories, will deter your children while they are young and ignorant; but these makeshifts and devices will be powerless to influence them in the day of their enlightenment. It is unnecessary, when there are so many sins, real transgressions of the law, to manufacture more; and when this is done in the guise of superior piety it is mischievous and deadly. It is an infallible way of alienating boys from the truth, and of betraying them into sin. Teach a boy to comprehend things which are indifferent and things which are sinful as the same, mix them up in a wholesale condemnation, and you are sure to confuse his sense of moral distinctions. Make him believe that unnecessary things are the same as "necessary things" (Acts 15:28), and you are guilty of duplicity. After while he will get his eyes opened to the fact that you have deceived him, that there is no harm in unnecessary and indifferent things; then he will rush from slavery to freedom, from severity to laxity, under the delusion that evil and sinful things are as venial as indiscretions. We feel constrained to make these observations to check the severity and extremity of some and the laxity and latitudinarianism of others. With poise and balance, with moderation and reason, we are now ready to discuss such questions as these: Is dancing a sin? Is it an amusement and relaxation which the word of God forbids? These questions we shall answer in another editorial, if the Lord wills.

ANGELS: THEIR CHARACTERISTICS AND DUTIES

The word "angel' 'signifies a messenger or bringer of tidings. In the Hebrew it is used to denote indifferently either a divine or human messenger. It is applied:

1. To those intellectual and immortal beings whom God employs to carry out his will (Rev. 15: 8; 16:1; Ps. 103:20).
2. To Christ, who is the Mediator and Head o fthe church (Rev. 10:1).
3. To ministers of the Gospel who are ambassadors of Christ (Rev. 2:1; 3:1, 7).

In relation to God and in contrast with men they are called "gods" (Ps. 97:7); "Sons of God" (Job 1:6); "Holy Ones" (Dan. 4:17); "Saints" (Job 5:1; Deut. 33:2); "Watchers" (Dan. 4:13, 17 ,23). They form the hosts of heaven (1 Kings 22:19), and the hosts of Jehovah (Ps. 103:21). These terms are descriptive of the superior nature of these beings as far above men. They are the armies of the Most High, the mighty in strength that fulfill his word (Ps. 103:20), the ten thousand of Holy Ones that are about him (Dan. 7:10); Deut. 33:2). They continually adore him in the heavenly sanctuary (Ps. 148:2), and are the great and glorious company that ever surround his holy person. As messengers of God to men they execute his will, whether it be of mercy or judgment. They mediate his purpose in the moral government of the world, and are actual personal agents in the form of men carrying out the divine commissions which might be a deliverance from evil (Gen. 19:15), a warning (Num- 22: 31-35), or a judgment (2 Sam. 24:16), interpreters of dreams and prophecy (Dan. 8:15; 9:21).

According to the scriptures there are three kinds or varieties of angels:

(1) Archangels, (2) Cherubim, (3) Seraphim.

Archangel

"Archangel" means chief angel or an angel of the highest order. Gabriel, which signifies "Man of God," served in this capacity. He also was an interpreter of visions (Dan. 8:16-27; 9:21-27), and bearer of glad tidings (Luke 1:9). With Gabriel is associated the Archangel Michael (Jude 9), who is like unto God. Michael has his field of activity in heaven, while Gabriel executes God's will on earth. Each is guardian of one of the divisions of the twelve tribes of Israel, of which there were four, the other two being assigned to Uriel and Raphael. Michael was looked upon as divine advocate of Jews (Dan. 12:1), and prayers were offered to him.

In religious art he is known as the "Angel of Judgment," and is represented as carrying scales. All these chief angels have exalted duties, each having dominion over some particular sphere.

Cherubim

The word "cherub" (cherubim is Hebrew, mac. plural) is borrowed from the Assyrian Kirubu from **Karabu**, "to be near;" hence it means near ones, personal servants, bodyguards, courtiers. It was commonly used of those heavenly beings who closely surround the majesty of God and pay him intimate service.

The frequent sentence, "Who sittest upon the cherubim" (1 Sam. 4:4; 2 Sam. 6:2; 2 Kings 19; Isa. 37:16; Ps. 80:1; 99:1), though no doubt referring to Jehovah's actual dwelling in the Holy of Holies, is better understood as referring to the heavenly throne-bearers of God. Cherubim are referred to in four connections in Old Testament history:

1. In expulsion of Adam and Eve in the Garden of Eden (Gen. 3:24).
2. In judgment of Prince of Tyrus (Ex. 28).
3. In tabernacle, where there were two golden cherubim at each end of mercy seat (Ex. 25:18). They were embroidered on veil of temple, curtains and other hangings. They were depicted to represent guardian spirits or keepers of the ark, and were symbolic of God's presence. They were called "cherubim of glory" (Heb. 9:5), as on them the glory, when visible, rested. They were anointed with the holy oil, like the ark itself, and the other sacred furniture.
4. In Solomon's temple (1 Kings 6:23) two huge cherubic figures of olive wood, overlaid with gold, stood in the Holy of Holies. Cherubim sculptured in bas relief ran in a frieze around the wall of the temple and decorated doors, etc. (1 Kings 6:29, 32, 35).

Seraphim

"Seraphim" comes from the Hebrew verb "saraph" (to burn), and implies, no doubt, the dazzling brightness of their appearance (2 Kings 2:11; 2 Kings 6:17; Ez. 1:13; Matt. 28:3). Each seraphim had six wings (Isa. 6:2), two of which they used to veil their faces when in God's presence, as unworthy to look upon him (Job 4:18; 15:5); two were used for flight, and two covered their feet, or rather the lower portion of their persons (Ez. 1: 11), a practice usual in the presence of eastern monarchs in token of reverence.

The seraphim are only mentioned in Isaiah's description of his calling to the prophetical office (Isa. 6:2). In the vision he sees God sitting on the throne of his glory, on each side of which stands the seraphim. They were his highest servants, and were there to minister to him and proclaim his glory, each calling to the other, "Holy, holy, holy," etc. They are distinct from cherubim, who carry or veil God, while the seraphim stand before him as ministering servants in the heavenly court. These seraphim may be the origin of the four living creatures of Rev. 46-8.

VIRA McILRATH.

ARE WE WITHOUT COMMAND?

My attention has been called to this question through reading "A Sister's" letter in The Restitution of January 25th, and replies in later numbers from brethren. In her letter "A Sister" says: "I have always understood that where there was nothing to go by in the Bible each one should decide such things for oneself." The sister is right if God has given us no commands or instructions, "each one" must of necessity be a law unto himself. And furthermore, whichever way we decide makes no difference, because Paul says: "Where there is no law (command) there is no transgression" (Roman 4:15).

I think no one familiar with God's holy word will admit the above conclusion. Why not? Because the "understanding" that the Bible has left us without definite command for every circumstance in which those walking in the narrow way find themselves is without foundation in fact. Another sister says: "I can not find where the Bible forbids dancing." I do not find a command in these words, "Thou shalt not keep a saloon." Is this business, then, lawful for a saint? No, because we have a command to guide us. See Habakkuk 2:15: "Woe unti him that giveth his neighbor drink." Why? Because no drunkard shall inherit the kingdom of God (1 Cor. 6:19). Neither do I find in scripture these words: "Thou shalt not steal (take away) thy brother's good name," but I do read this solemn adjuration: "Thou shalt not bear false witness, neither shalt thou go up and down as a tale-bearer among thy brethren" (Lev. 19:16; Psalm 15:3).

I do not find in Christ's law to his household these words: "Thou shalt not go to the dance hall" (either to play or dance, it matters not which you do). Although this combination of words is not used, I do find an express command against doing so. See 2 Cor. 6:14: "Be ye not unequally yoked together with unbelievers." Could anything be more expressive? When you play for a dance you are certainly "yoked" for the time being with unbelievers in that you furnish the music and they the dance. It is a reiteration of the old command to the lineal descendant of Abraham: "Make no covenant with them them" (the evil nations). Israel did not heed this command from God, and what was the result? They lost the kingdom. Paul exhorts us to fear lest we fall after their example.

In Ephesians 5:5 Paul tells us that no unclean person has any inheritance in the kingdom of Christ, and so a command is given in the seventh verse, "Be not ye therefore partakers with them." See the command in I Cor. 5:9 to not be in the company (yoked together with them) of fornicators. It needs no lengthy article to prove that very many of the company found at a public dance are unclean, are fornicators, that many are followers of Belial, that many are infidels and idolators, and we are expressly commanded to not be "yoked" with these.

Do you want further commands? The Bible is full of them. Peter says (1 Peter 2:21) that Christ left us an example that we should follow his steps. Have we any record that he "stepped" into an assembly of unclean idolators and unbelieving men and women and "yoked" himself with them, became one of them? There is positive evidence that he did not do this. "He (our high priest) was separate from sinners" (Hebrews 7: 26). Follow in his footsteps and we can not go wrong.

There is another scripture I want to point you to. It is found in Hebrews 3:14. Where did we find Christ as our personal Sovior? Where was the beginning of our confidence in him? Did we

not have this great salvation brought to our notice and understanding by faithful members of the Church of God? Let us hold fast the beginning of our confidence.

So many scriptures crowd upon me I find it hard to bring this article to a close. One I wish you would ponder over, 1 Cor. 1:10. Here we are exhorted to be one mind and of one judgment. We can not therefore each one decide these things according to our own mind and judgment, for then we would not be one but many. The household of God would be divided, and Jesus says a house divided against itself can not stand. God has wisely given us instruction and commands that we may not be left to the darkness of conjecture or "think so." Does this all sound harsh and unsympathetic to you, my dear sister? God forbid that it should, for it is written with a great sense of my own weakness. We should all remember the injunction to consider oneself lest we also be tempted, and fall from our own steadfastness. Temptation does not come to all alike. That God is testing his church and each individual member in these last days to determine if we are "safe" to be entrusted with the "affairs" of the kingdom" is a self-evident fact. It is evidenced by the damnable heresies among us, by the individual falling away from the truth. Oh, let us be careful that we do not exchange our precious birthright for a mess of pottage!

One other thing, my dear sister—do not think I do not know just how you feel about providing for your little ones. I am a mother and am very poor. But even here God has not left us to our own judgment, but commands us not to do evil that good may come. God may make the wrath of man to praise him, but to us is given the exhortation, "Be not weary in well doing." Why these trails and privations are permitted to rest upon some and not others is not for us to question. I often think of a little poem by Sister Charles Thomas, "We'll be bigger by and by." When that which is perfect has come, what we see through a glass darkly now will then be made clear, and undoubtedly we will then praise God that we have been "afflicted." The Son of Man was made perfect through sufferings. Is the servant to be higher than his Lord?

God bless you, my sister, and bring you back to your first love, to the "beginning of your confidence," then all these things will right themselves. Remember the promise of Jesus: "Seek ye first the kingdom of God, and all these things shall be added unto you; for your heavenly father knoweth you have need of them." Brethren, I am amazed as I study God's word; amazed, not that he has left us without witness, but that at every step in the narrow way he has placed a guide post directing us how to go. May God help us all to be faithful a little longer, to not cast away our confidence which hath great recompense of reward; for yet a little while and we will be done forever with doubt, sorrow and suffering.

FLORA A. WOOD.

"Divine Nature by Faith Only," a four-page tract, just published, can be obtained at very reasonable rates. See last page for particulars.

THE SABBATH

"And he was there with the Lord forty days and forty nights: he did neither eat bread nor drink water. And he wrote upon the tablet the words of the covenant. the ten commandments" (Ex. 34:28).

"And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon tablets of stone. And it came to pass at the end of forty days and forty nights that the Lord gave me the two tablets of stone, even the tablets of the covenant. So I turned and came down from the mount, and the two tablets of the covenant were in my two hands" (Deut. 4:13; 9:11, 15).

These scriptures show that the ten commandments were a covenant that God made with Israel. I can not find the fourth commandment in any other covenant. This covenant, the only one containing a command to keep the seventh day, was not made until 2500 years after the fall, and expired at the cross, continuing about 1500 years. This ten commandment covenant was made only with Israel. The Lord our God made a covenant with us (Israel) in Horeb. The Lord **made not this covenant with our fathers**, but with us, even us who are all of us here alive this day" (Deut. 5:2, 3).

"And this I say, that the covenant(one made with Abraham) that was confirmed before of God in Christ, the law (ten commandment covenant), which was 430 years after, can not disannul, that it should make the promise of none effect. For if the inheritance be of the law it is no more of promise: but God gave to Abraham by promise. Wherefore then serveth the law (keep the seventh day)? It was added because of transgressions till the seed should come to whom the promise was made; and it was ordained by angels in the hands of a mediator" (Gal. 3:17-20). Now, unless it can be shown that the fourth commandment is found out side of this covenant made with Israel at Mt. Sinai, the references given above will show conclusively that there was no Sabbath given to men before Israel left Egypt, and that it was given to Israel only till the seed should come: therefore no one is required to keep that day in this age.

The question might be asked, Why did God give this fourth commandment to Israel only for a period of about 1500 years? The answer is found in the following words: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out hence through a mighty hand, and by a stretched-out arm, therefore the Lord thy God commanded thee to keep the Sabbath day" (Deut. 5:15). They kept that day in memory of their deliverance from Egypt. We are to have a greater deliverance, also a greater Sabbath the thousand years reign of Christ, when the earth will rest from the curse (Rom. 8:21; Heb. 4:1-4, marg.). The old Sabbath was a shadow of this one, and ended at the cross, since then the people of God have entered by faith or anticipation the greater Sabbath (Col. 2:16, 17; Heb. 4:3; 10:1). We are to labor to enter this rest, or Sabbath (Heb. 4:11).

Those who hold to the old law are always speaking of a "moral law" and "a ceremonial law." The words "moral" and "ceremonial" are not found in the Bible. They add these words in face of the warning given in Deut. 4:2. The Bible in speaking of the law given by God through Moses to Israel at Mt. Sinai never speaks of it as two laws, but as "the law," "the law of God," "the law of Moses," etc.

The law embraced the ten commandments written upon stone and the part written in the book, all known as the law (Luke 2:22-24; Neh. 8:5-14). Those who hold to the law place great emphasis on Isa. 56:1-4; 58:12-14. At that age the law was over God's people, Israel, and a Gentile could come under the "yoke of bondage" by being circumcised (Ex. 12:43-49; Acts 15:1-30). Now we are not under the law (Rom. 10:4; Gal. 3:23-25; Rom. 6:14).

In the seventh chapter of Romans Paul shows that those who hold to the law can not be married to Christ, and to show what law he is speaking of he quotes the tenth commandment (Rom. 7:7). Did Christ, who is Lord of the Sabbath day, ever command any one to keep that day?

Paul was sent to the Gentiles to open their eyes. What does he say about keeping a day?

"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Rom. 14:5).

Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. 4:10, 11).

Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath day (Col. 2:16).

Paul in speaking of the law calls it "the ministration of death," "the yoke of bondage" (II Cor. 3:7; Gal. 5:1). He says: "The law was not made for a righteous man, but for the ungodly, sinners, etc. 1 Tim. 1:9). In view of this statment can we hold to that law? The law is not of faith (Gal. 3:12). Can not give righteousness, and those who keep it are not justified (Gal. 2:16-20). The law can not give life (Gal. 3:21).

J. H. ANDERSON.

PROPER USE OF TALENT

A dear young sister says: "My music is my life; God gave me my talent to improve and cultivate, not to hide under a bushel." Very true, my sister, and we read that God gave David the same talent, and David gratefully used it to praise the name of God who gave it, and never did he use it to accomplish the shameful acts and debaucheries of a public ball or dance hall. Dear sister, use the talent as the great Giver intended you should use it, and it will prove a blessing to you and a crown of glory. But used as satan prompts it will surely prove a curse to you—a source of death, rather than life.

S. H. THOMAS:

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The Inspiration of the Bible (2 Tim. 3:16, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58), the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13:8), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

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THE COMING OF ELIJAH

A Sermon by the Editor of "The Restitution," Delivered at Salem, Ohio, Before the Ohio Conference, August 25, 1912, and Stenographically Reported by Sister Gertrude Nutt

Text: Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the stautes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Malachi 4.4-6).

Brethren, Sisters and Friends; it is sometimes the case, indeed it is often the case, that a text of Scripture can not be correctly read or expounded without taking into consideration the modifying and amplifying influence of the entire chapter where it occurs. Such a text is the one today about the sending of Elijah the prophet, and the work he is to do after he comes. That we may have the benefit of the context and all that is contained about the subject in the chapter, I will give you first

I. An analysis of the chapter.

First, the coming of Jesus Christ is expressed in the second verse as the "sun of righteousness rising with healing in his wings."

Secondly, a great day that "shall burn as an oven," and which will be introduced into the world by the sun of righteousness. His rays will go forth in resurrection power and bring from the dead not only the just, but also the unjust. In Matt. 13:38 Christ speaks of the wicked as seed: so when the Son of Man arises with healing in his wings the beams of light from his divine presence strikes down into the grave and brings to life the ungodly, or they could not be burned up "root and branch," as the first verse declares. I will say here in passing that the resurrection of the unjust is simultaneous with the resurrection of the just; bad seed come up as quickly under the laws of nature as good seed, weeds as soon as corn. The "sun of righteousness" will not have to shine a thousand years before the wicked come to life.

Thirdly, the resurrection of the saints. When the sun of righteousness shines out and quickens into life the ungodly the beams of light flashing out of his sides (Hab. 3:4) will have a healing effect upon the saints, for they "grow up" out of their graves like seed, and "go forth" like frisking calves of the stall to "tread down the wicked."

Fourthly, the coming of Elijah. The prophet takes the trouble in the latter part of the chapter to give the name of one by way of pre-eminence among the risen ones, namely, "Elijah the prophet," and then dilates upon his work prior to "this great dreadful day of the Lord," stating that it will be Israelitish in its nature: "He will turn the hearts of the fathers to the children," and thus do a great work of righteousness and restoration in the earth during the "times of restitution."

Now we want to study for a while this remarkable prophecy: "I will send you Elijah the prophet before the great day of the Lord comes." Many simple things in the Bible have been made the most difficult. Truth is not difficult, but perversions of the truth have mystified the people, and the result is we have this beclouding theory in regard to the coming of Elijah: **Elijah by some process of transmigration comes to be somebody else! It is a popular belief that Elijah somehow managed to turn into John the Baptist!** A few years since we had in Chicago a man named John Alexander Dowie, and he claimed to be "Elijah the Third." The text says that "Elijah the prophet" is to come, but somehow or other we have discovered that he cannot come; that a prophecy about Elijah must be a prophecy about some one else! John the Baptist is meant, John Dowie, and so on and so on. But

II. John the Baptist and Elijah are subjects of separate prophecies.

"I will send you Elijah the prophet" (Mal. 4:5). Here is a prophecy that declares Elijah will be sent. Here is one distinct prophecy about Elijah; there are other prophecies about John the Baptist. One is found in Malachi 3:4, which reads, "I will send my messenger." Another is in Isaiah 40:3; "The voice of him that crieth in the wilderness, prepare ye the way ofthe Lord, make straight in the desert a highway for our God." Here are prophecies about John the Baptist, they are the prophecies that the New Testament quotes and applies to John. **Nowhere in the New Testament is there a quotation ofthe prophecy of the coming** of Elijah **applied to John the Baptist.** To show you that this affirmation is correct, let me read Matt. 3:3: "For this is he that was spoken of by he prophet Esaias, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight;" this is quoted from Isaiah 40:3: "The voice of him that crieth in the wilderness, prepare ye the way ofthe Lord, make straight in the desert a highway for our God." Mark 1:2: "As it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before three;"

this is quoted from Malachi 3:10, "Behold, I will send my messenger and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: Behold, he shall come, saith the Lord of hosts." And in Luke 3:5: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be exalted and every mouutain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth." In John 1:23 John was asked who he was, and his answer is, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." Now, in the Old Testament we have a prophecy about the coming of Elijah; we also have prophecies about the coming of John the Baptist. There are two distinct and separate prophecies concerning these two men; it necessarily follows that they must have distinct, separate and personal fulfillments.

In harmony with this thought we find that the Jews in Christ's day.. expected a literal and personal fulfillment of the prophecy about Elijah's coming. In the 16th chapter of Matthew we have in the 14th verse the statement: "Whom do men say that I, the Son of Man, am?" They replied, "Some say that thou art John the Baptist; some, Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Here we find, then, an expectation on the part of Christ's contemporaries that Elias and Jeremias and other prophets would appear again. Matt. 17:10-12: "And his disciples asked him, saying, Why, then, say the scribes that Elias must first come? And Jesus answered and said unto them, **Elias truly shall come**, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them." Notice, John the Baptist had already come when Jesus was talking in this interview, and yet after his appearance the Savior says that "Elijah truly shall come."

John's coming did not, then, from the Lord's standpoint, fulfill the prophecy of Elijah's coming. Confirmation of this explanation is found in John 1:19: "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I AM NOT. Art thou that prophet? And he answered, No." John denied being Christ; **he denied being Elijah as emphatically as he did being the Messiah**; therefore, it is impossible that John the Baptist could have fulfilled the prophecy about the coming of Elijah.

Before leaving this part of my subject, however, let me observe that there were similarities between Elijah and John; they were not identical as persons, but there were similarities between them; which accounts for the statement in Matt. 17:11-12. The reason the Savior could say that "Elijah is come already," is given in Matt. 11:11-15 where we read: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least of the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and law prophesied unto John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear let him hear." In Luke 1:17 we have further explanation given: "And he shall go before him **in the spirit and power of Elias**, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

In 2 Kings we have the statement that when the King of Moab sent messengers to Elijah, he called down fire from heaven and they were burned up. And in 2nd Kings 2:9-16 a whirlwind carried him up into heaven, and as he went up Elisha said, "I pray thee, **let a double portion of thy spirit be upon me.**" The spirit and power of Elijah passed from Elijah to Elias, and on to John the Baptist. I may go farther and say that upon every true Christian there rests "the spirit and power of Elijah" to some extent. For in James 5:16, when he is exhorting the brethren to confess their faults one to another, and to pray one for another that they may be healed, the apostle says that the fervent prayer of a righteous man availeth much, and then declares: "Elijah prayed that it might not rain and it rained not on the earth for three years and six months. And he prayed again and the heaven gave rain, and the earth brought forth her fruit." Here the power of Elijah's spirit and the efficacy of his prayers, thank God, are possible actualities for all the people of God. No wonder then "the Spirit and power of Elijah" were transmitted to John the Baptist; they are for all followers of Jesus Christ to a greater or lesser extent.

Turning again to our text, it distinctly says that when the great and terrible day of the Lord comes, there shall come out of his sides bright gleams of light (Hab. 3:4; mar.); they penetrate into the darkness of hades. It says distinctly that simultaneously with this great day, or at least in quick succession with it, Elijah the prophet is to appear again. "Elijah the prophet" does not mean John the Baptist, John Alexander Dowie, or anybody else; it means "Elijah **the prophet.**"

(Continued)

A person who squanders away his fortune in rioting and profuseness is neither just to himself nor to others; for by conduct of this kind his superfluities flow in an irregular channel, and those that are the most unworthy are the greatest sharers of them—persons do not fail to censure him when his substance is exhausted.

No gentleman will ever use the power which the knowledge of an offence, a false step, or an unfortunate exposure of weakness gives him merely to enjoy the power of humiliating his neighbor.

THE FOOLISH SHEEP

A Parable by S. H. Thomas

A certain shepherd had charge of a goodly flock of sheep, which were his pride and joy. They had come into the fold under his tender care, and for years they listened for his voice and were guided by his counsel in all things, and he was very happy with them and they with him. But one night wolves from the dark woods came prowling around the fold. They beckoned and whispered to the sheep and told them of the joys of the green forests and distant mountains, where they had never been. They told them they were foolish to spend their lives in that little fold, and on these barren hills, when the world is so big and the distant woods and mountains so beautiful, cool and inviting and filled with everything that is nice and enjoyable and things good to eat.

Their voice was soft and purring, like the song of a kitten, and when they smiled they were careful not to show their cruel fangs, and their sharp claws they kept closely sheathed out of sight. But the old shepherd knew them well as dangerous enemies seeking to destroy his flock. Therefore he earnestly counseled his sheep to avoid them, to draw closer around the fire where peace and safety was, and go not near the outer enclosure where wolves and serpents prowled, nor hold any conversation with them. For they are filthy, evil and dangerous, and surely are come to destroy you. But these foolish sheep, for the first time, refused to listen to and be guided by their aged shepherd, whose greatest earthly care and pleasure was their welfare.

They said: "Our shepherd is growing old and cranky. These wolves are not dangerous. They are kind and gentle to us, and it is quite evident that they love us equally as much as does our timid, fussy old shepherd. We have often admired those beautiful mountains and green woods away off there beyond our pasture, but our old shepherd has ever refused to lead us there. So now come, let us leap over this fence and go with these nice, kind wolves and share with them the joys of freedom! We have lived too long in this stupid old pasture."

Over the fence they went, and the dark woods swallowed them up and they began to live like wolves and very soon a marvelous change began. Their beautiful wool, so silky and white, became coarse and dark like wolves' hair, and they began to grow fangs, and cruel claws, and in all things soon lost that purity and innocence which by nature belongs to sheep, and became evil and ravenous as the wolves around them.

Dear ones, this is my little parable of the foolish sheep. I will now give you the interpretation thereof. The sheep are a company of young people who have taken upon themselves the name of God and have agreed to enter his service. The shepherd is the dear old leader who first showed them the way of life and to whom they have been accustomed to go with confidence, for advice and counsel upon questions of faith and duty and whose greatest earthly pleasure has been to guide and watch them grow strong in the truth from year to year. The bright warm fire, around which he invites them to draw in time of perplexity and danger, is the love of God. The wolves that come prowling around the outer enclosure of the fold are all evil, worldly pleasures and fleshly lusts, such as public balls and dance halls, gambling dens and games of chance, saloons and strong drink, houses of ill fame and disreputable theaters and places of questionable amusement. The green woods and distant mountains are where the wolves live and practice their unholy calling. The change in the coat of the sheep and the growing of fangs and claws is the invariable consequence to a person who associates with them. They soon become like them. The fence over which the foolish sheep leap is the law of God, beyond which a true child of his may not go.

Should this little parable chance to meet the eye of any dear ones who are now making the fatal leap, or who are listening to the seductive whispers and purrings of wolves, I beg of you, dear ones, return ye unto God and your faithful old shepherd.

IS "PREPAREDNESS FOR WAR" SENSIBLE OR CONSISTENT WITH BIBLE TEACHING?

(Reprint from the New York Evening Post)

What wonderful things are happening in these days! And these events seem clearly to point to great errors and misconceptions in the days preceding, for otherwise things that are would not exist. Perhaps the explanation is that men and women of the past have not sought earnestly to find out what truth is, for the reason that they have preferred to secure temporary ends and not best results.

A striking illustration is the different interpretations given to the Bible, which have resulted in the formation of many sects and denominations existing among the prominent nations of the world. One result that should not surprise us is that Woodrow Wilson, the President of the United States, has urged "preparedness for war" that would cost the United States about two billions of dollars, upon which interest must be paid by taxing the people, and an additional large sum raised to support the "preparedness" to be maintained. The excuse or reason which the President alleges as the justification for his stand is that the Bible clearly requires it, and that this teaching is to be found in five verses of the thirty-third chapter of Ezekiel.

I believe the true interpretation of this passage is that in those days and within reach of the small towns or villages of the Israelites there were Bedouin or Nomadic tribes that lived in tents in the desert and made excursions at will to secure support by robbery and who were quite ready to take captives to be held for ransom or other purposes, and even to commit murder. Very naturally, for the protection of those small communities a watchman was engaged to blow a trumpet that would be a warning to the people and arouse them for defense if there should be occasion. Then follows a lesson as to the duty of faithfulness and responsibility which would attach to the watchman if he slept or was not otherwise alert to keep the people from harm.

Our President, who formerly was at the head of a university where religious training is a great factor, says that these six verses previously suggested by Mr. Roosevelt, have influenced his recommendation. It is pitiable indeed that a religious convention, recently held at Atlantic City, should have accepted the President's exposition of Scripture and endorsed his proposed action. In this action other parts of the Old Testament, including Ezekiel 3:17-21, which declares Ezekiel's office to be that of a spiritual watchman and commissioned to warn the people to turn from their wickedness, or they will die in their sins, and the whole of the New Testament, have been entirely disregarded.

There is no reference to God's commands either in the Old Testament or New Testament, and God's and Christ's existence and claims are left out of consideration. Likewise, there is no admission of the truth that every man has a conscience which he is bound to satisfy. Neither is there any recognition of the fact that there is an eternity, a future accountability, and that throughout the Bible there is a constant reminder that God's claims come first and earthly duties are secondary. Neither is the fact considered that we are commanded to look upon things seen as temporal, and those unseen as superior and eternal.

Our progressive President and his followers also make nothing of this New Testament teaching: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride in life, is not of the Father, but of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

And in Revelations, 21:3-8, we have the assurance: "And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God; and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more; the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, write; for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son. But, for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death."

In the Sermon on the Mount there are some wonderful teachings, which include these two:

"Blessed are the pure in heart, for they shall see God." and "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Do our would-be leaders who are so much influenced by their translation of Ezekiel believe that men are not acceptable to God and will not inherit eternal life who are not pure in heart and do not hunger and thirst after righteousness, and that it is a right and duty to take these things into account in urging that we must be "prepared" and have a large standing army who will kill and destroy if, through diplomacy or mercantile selfishness, as Mr. Ford claims, we are drawn into conflict?"

Let us now turn to some of the teachings of the Old Testament: In Genesis, ninth chapter, we find: "And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man, and at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed (and the reason is given), for in the image of God made he man."

In Exodus 20, we have a record of Ten Commandments given with great impressiveness by Moses from Mount Sinai (in which we are forbidden to kill or to steal). Most religious people have accepted this command as binding for all time. Throughout the world it has been adopted as a proper basis for determining what is wise and just in human government.

Christ taught the present obligation of the Ten Commandments when there came to him a man with the inquiry: "What shall I do that I may inherit eternal life?" His answer was: "Thou knowest the Commandments. Do not kill, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother."

If the need for "preparedness" is Scriptural, what shall we say of Psalms, and Job, and other books and prophets who so urgently declare that God is almighty and trust in him indispensable. Is it right to teach them and permit them to be regularly read in the churches? What will our progressive leaders say to the charge or to the inference that these teachings are farcical, or that we have no business to take them into account in determining what God's will and methods are.

There is another very impressive teaching in Jeremiah, seventeenth chapter, which the searcher for truth and right living cannot afford to pass over. Jeremiah says: "The heart is deceitful above all things, and desperately wicked; who can know it?" As this is the state of the unrenewed human heart among all nations, can there be success or happiness, nationally or individually, if this is not considered as essential to a successful life and to secure the blessing of God, who estimates and rewards us according to what we are, for we are taught that man looks at the outward appearance, but God looks at the heart.

There is another very important point that should be considered in connection with "preparedness" that is very practical, but to which I have not seen allusion. It is that with the wonderful inventiveness of the age and the numerous changes, even in the art of war, we cannot be sure that any preparations we are making today will meet the needs of the years to come. As we have now to provide for the improvements, as they are

called, in the artillery, aeroplanes that can attack from a great height in the air, submarines which destroy so many ships, both warlike and used for commercial purposes, poisonous gases which will undoubtedly be made more deadly, does it not seem unwise to incur the immense expense proposed with the belief that we will secure a protection that will be ample.

It has been lately asked by a German official: "How can the United States disapprove of war when they achieved their own independent existence through war?" I reply that thus far it has been a very costly undertaking and we have not yet seen the end. We were obliged to begin our national existence with slavery, and a real unity has been secured only by an immense loss of life and bitterness of feeling between the North and South, which is not yet wholly removed. But this has left us with another serious problem on our hands, of which no man yet knows the solution, and that is the disposal of about 9,000,000 negroes with whom the whites are not willing to associate. On the other hand, who knows how much better an arrangement might have been made had we trusted in God, and with Bible in hand conferred with the English nation as to what settlement would be wisest and best for all parties concerned. The French-Canadians have not yet accepted the nationality which Great Britain sought to force upon them, but are maintaining a feeling of antagonism and more or less hatred.

How can any system of government endure or be conscientiously accepted when it compels its citizens, who have accepted the Ten Commandments, to kill their fellow men and destroy their property, the very things which these commandments forbid them to do.

Why should men like Mr. Wilson wallow in the mire of worldliness and indefiniteness while there is an all-sufficient highway of spiritual truth which Christ declares himself to be.

The devil had the effrontery to ask Christ to bow down to him and worship him. Is not his influence apparent in the attitude of Mr. Wilson and his followers?

Can a reliable ruler or teacher ignore Christ's teaching that he is the light of the world, and who declares: "He that is not with me is against me. And he that gathereth not with me scattereth abroad."

Can a trained soldier who is willing to kill and prepares for it, possibly enter the Kingdom of God in which there is "no spot or wrinkle or any such thing?"

It seems incredible that the President, his cabinet and other advisers should urge the people to do just what the nations of Europe have done for a long time and with such lamentable results. Each of the great powers of Europe has been in a condition of "preparedness" and each one has sought to keep a little ahead of the others.

Let us recall a part of the cost which is being paid by each of the parties whose example Mr. Wilson wants us to follow. It is practical bankruptcy of all, practice of and indifference of cruelty, loss of religious faith, defiance of God, a lower standard of morality, an enormous death list of men unprepared for the other world, suspension of manufacture, a multitude of widows and orphans and numerous citizens or subjects who have been crippled for life, the absolute heartlessness developed in the sinking of ships conveying food to starving Belgians, hospital ships which are carrying the sick and wounded, and the destruction of unarmed vessels for conveying freight and passengers which will take a large sum of money and a long time to replace.

In conclusion I will only say that the proposition presented to the American people is one which wholly ignores God, is infidel in its spirit, assumes there is no eternity to be considered, no further accountability, no deceitfulness above all things to be removed, and no prayer and divine leadership required.

JOHN C. HAVMEYER.

NATIONAL BEREAN NOTICE

The Executive Board of the National Berean Society of the Church of God of the Abrahamic faith, will meet on April 22d and 24th at the home of the president, 5439 Ohio St., Chicago, Ill. The chairmen of the different committees are cordially invited to attend this meeting. As far as possible will the members come on the afternoon of April 21st, as the meeting will be called at 9 o'clock Saturday morning. Notify the president of the time of arrival and station and you will be met. All officers will please bring or send reports up to date. Arrangements will be made at this meeting for our annual conference. So if any Berean has any topic that he wishes discussed or has any plans for our conference, please send in before April 15.

LEILAE WHITEHEAD, Pres.
ELLA DEMONT, Rec. Sec.
EVELYN K. HARSCH, Cor. Sec.

On the first Sunday of February, Brother L. O. Gilliland, 6437 Yale Ave., Chicago, was buried in the waters of baptism to arise to a new life, an heir of God's blessed promises. Brother Frank Day officated. We extend to our brother the right hand of fellowship and wish him godspeed on his new journey.

LIFE'S BATTLE

The young who have had to plod their way through life alone, and perhaps from years of infancy, without guidance of father or mother, and who have made a successful struggle, are men and women worthy of all praise. They have been exposed to every danger, and, above all, to danger of loss of faith. As orphans they had but few friends; and, if lucky enough to find shelter in some asylum, they were there only long enough to learn what was absolutely necessary to get along with. They, above all others, can tell what a battle life is, and how discouraging is the contest when carried on alone. But from the cradle to the grave every man's experience is valuable, especially when the useful lesson which it teaches is not thrown away or forgotten.

It is no vanity for a man to pride himself on what he has honestly got and prudently uses.

A Chinese proverb says "one good word can warm three winter months."

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EDITORIAL

From Sister Amy Weaver word reaches us that Sister Partlow, wife of Brother Marion Partlow, died on March 17th. We are sorry to hear of our brother's loss and pray that God will comfort and bless him in his bereavement.

DANCING

An Editorial Dedicated to "A Sister" and the Church to Which She Belongs

The Shakers and Mormons hold that dancing is a religious exercise, and should be practiced by all sects to the glory of God. Accordingly, dancing is a regular practice in their church services and forms part of their devotions. As they pretend to sustain this practice by the authority of the Bible, it becomes necessary to direct attenion to the passages of Scripture which they depend upon to support dancing as a part of divine worship.

Dancing of the Righteous

The following texts are quoted to prove that dancing is a religious exercise and should be employed in the worship of God: Ex. 15:20-21; Judges, 21:20-21; 1 Sam. 18:6; 2 Sam. 6:12-14; 1 Chron. 15:25-29; Psa. 149:2. The reader is requested to turn in his Bible and read these Scriptures critically and attentively. He will discover that each text justifies the remarks following:

1. The dance was not a regularly established practice of divine worship, like the Mormon jamboree, but an occurrence that only took place on extraordinary occasions.

2. The dance occurred in every instance at times of signal favors, exceptional deliverances, mighty triumphs, specially wrought by the hand of God, as, for instance, the crossing of the Red Sea, etc. The "time to dance" (Eccl. 3:4) was when God had wrought some special and miraculous deliverance, or gave some great victory to the military hosts of Israel. This was a "time to dance"—not for pleasure, amusement, hilarity and "to kill time," but was an expression of devout thanksgiving and heartfelt gratitude to God.

3. The dancing always took place in open daylight; not one occurred in the night. No dancing after the shades of night had fallen, to say nothing of dancing all night.

4. If the men danced, they danced alone; if women danced, they danced alone. **In no instance was there mixed dancing.** Dancing conducted in this way today would bankrupt the dancing business from pole to pole!

5. The dancing was not for fun, amusement, pleasure or hilarity; it was not for healthful exercise, relaxation or diversion; it was not for entertainment, art, or gracefulness; nor to show how accurately they could step to music; but it was an expression of their most extatic joys, their most devout gratitude to God. It was performed by the sanctified, pious and godly, not by the wild, thoughtless and ungodly herd of sinners, "the lovers of pleasure more than the lovers of God." (2 Tim. 3:4.)

6. And lastly, while dancing was a religious exercise and practiced on occasions of extraordinary interference of the Lord on their behalf, and was practiced before the giving of the law, and also under the law, **no such religious exercise can be found under the headship of Jesus Christ.** He and his apostles never danced in their devotions; they gave no intimation of any such an exercise forming part of "the new and living way," which it was their privilege to open to mankind. The New Testament never speaks of believers dancing no matter how wonderful the victories, as, for instance, when Jesus rose from the dead; when he ascended; when he gave the spirit on the day of Pentecost with all its wonder-working manifestations, when three thousand were added to the church in one day; when Samaria and the Gentiles received the gospel message, etc. The record says they had "great joy," and the love of God is said to have been "shed abroad in their hearts," they were unspeakably happy; **but they never expressed their joy and gratitude in a dance.** Mormon and Shaker dancing finds no support in the

Jewish Scripture; and certainly there is none for it in the New Testament.

"A Time to Dance"

"Dancing Christians," frequently quote Eccl. 3:4 to justify the dance, "a time to dance." They argue from this statement that there must be a "time" when dancing is a legal act, or else the text means nothing. But as a matter of fact the phrase they quote is only part of the text. If we garble the word of God we shall never understand it. Eccl. 3:4 is antithetical; "a time to dance" is placed in contrast with "a time to mourn." To say there is "a time to dance" is simply to say what is an obvious truism, namely, that human life, amid its numerous perplexities and vicissitudes, has, for most people, a time in which to be merry. "To dance," with Solomon, is a symbolic way of saying "be joyful." "A Sister" and all reflecting readers must see that this is the meaning of Solomon's language here, since "to dance" is opposed "to mourn." Instead of saying "joy" Solomon says "dance," and rightly enough, since lively motion of the body is a natural language to express joyful and mirthful emotions. This sensible and scriptural exegesis of Solomon's words excludes from their purview the idea that regular occasions for dancing are allowable and legitimate. "A time to dance" no more condones and recommends balls at stated times for dancing, than the preceding phrase, "a time to mourn" recommends getting up melancholy occasions for the purpose of engaging in ceremonial outcries of grief. The contrast in Solomon's mind, and which he has faultlessly expressed in Eccl. 3:4, is between joy, on the one hand, expressing itself physically with motion, and grief, on the other hand, expressing itself with gesture. This is the only text we have ever heard quoted by "dancing Christians" to justify dancing, and we submit that it fails utterly to countenance, much less to recommend, the dance when reasonably, contextually and scripturally interpreted.

COMMUNICATIONS

"What Thou Seest, Write * * * * and Send * * * * To the Churches" (Rev. 1:11)

Dear Restitution:

Some time since I read a letter regarding "A Sister," who for the purpose of supporting herself and family used her musical talent in futhering the dance, and for so doing was likely to lose her fellowship in the local brotherhood.

The first thought that arose in my mind was: By what authority would any man, or body of men, ex-communicate any brother or sister for such a cause? "Let him that is without sin first cast a stone at her."

The second thought was: To what extent had the local brotherhood offered assistance to this sister, thus making the selling of her services for the purpose mentioned unnecessary? "Faith, if it hath not works, is dead. " Read James 2:15-17.

Third: Is it a sin to dance, to play music, to be happy and joyful? No. by all means, no. "Let your moderation be known to all men."

As an individual, I neither dance, smoke or use tobacco in any form, drink intoxicating liquors, attend theaters, or do some other things that "some very good people" would call sinful; but because I do not do these things, have I a right to judge my brother or sister—who might do anyone, or all of them, especially when they do not do them to excess? My own answer is no. "Judge not, that we be not judged." Read Matt. 7:1-5.

No one living believes more in righteous living than I. The Scriptures tell me to "let my light shine," and I believe in doing so. The Scriptures also tell me to refrain even from the appearance of evil. My conscience would permit me to do many things that for example's sake I refrain from doing, and I deserve no praise for my self-denial; but in my reading of God's holy word I fail to find any passage that empowers me to be my brother's judge, or because my brother does not live up to my standard of morals—of themselves not essential to salvation—that I can raise myself up and cast him out to the dogs. One passage I have found, and delight to read it often is: "Though I speak with the tongues of men and of angels, and have not charity (love), I have become as sounding brass or a tinkling cymbal."

Salvation is not of, by, or from, works; it is by faith in Jesus being the Christ, the Son of the living God, and as such our Saviour and Redeemer; and having such a faith, works are sure to follow. But as it took years for us to grow from infancy to manhood, so will it take time for us to "grow in grace and in knowledge." And even though we now are covered with the cloak of Christ's righteousness, we never will reach the perfection of a "full man in Christ Jesus" until our Lord returns and makes all things new. Therefore, in the meantime, let us live a life of love, always remembering that: "Now abideth faith, hope, charity (love), these three; but the greatest of these is CHARITY (love.)"

Your brother awaiting the King,

ALEXANDER D. DONALDSON.

Dear Brethren:

I have just read Brother Thomas' article and your editorial, stating that you had lost a number of subscriptions because of your stand on the Sonship question. The Restitution has been a welcome visitor in my father's family ever since I was a baby, and after his death it has been a weekly visitor in my home, and I would rather miss my dinner than to miss my old friend The Restitution.

Your stand on the Sonship question is the Bible stand. Those who believe the same things are yoked together, and we are commanded not to be yoked up with unbelievers (II Co. (6:14-18.)

Now, on which side of this question does God stand? (Psa. 2:7; Matt. 3:17; 17:5.)

What does Jesus himself say? (Jno. 5:17-26; 10:29-36.)

Where do the angels stand on this subject? (Luke 1:30-35.)

What do the apostles have to say? (Jno. 20:31; Acts 9:20.)

That Christ was the only begotten Son of God, is the foundation upon which He built the church. (Matt. 16:13-20).

Now, Brother Huggins, I pledge myself to send you two subscriptions because of your stand on this subject.

Brother Durham, please take up this matter and as my friends of Guthrie Grove, who love the truth, to rally up to the support of the old Restitution so that its voice may still be heard in defense of the truth. Brother J. Manking Case, I know that you brethren of Gallimore Gap are sound and like the old paper. What can you do? I hope to come down for a meeting the last of July and find the paper in many new homes, because of its stand on this question.

Brother L. R. Rhodes, I have found you a true soldier. Please take up the work at Liberty and let's hear a good report from there.

Brethren of the Church of God, I am one of the poorest ofthe church, but I believe that by a little self-denial upon the part of each one we can place The Restitution on a sound financial basis.

Let's try it.

J. H. ANDERSON.

Dear Brother:

I know you have forgotten me, but I have not forgotten you nor any of the dear brothers and sisters who taught we the truth. I am searching always for more truths and trying to dig deeper and learn more of that dear Savior who suffered and died that we might live. The Restitution is a welcome weekly visitor; I would be at a loss without it

Now, dear Brother Huggins, are we not supposed to help and love each brother and sister as ourselves? If so, let us all help the sister who wants to waste her talent on worldly pleasures. We can't be for and against the truth at the same time. We must die to the world and use our talents for His cause. If I only had more, or just a little talent to use! But I depend on the brothers and sisters who know more than I, but I do not sit down because I am poor. Thank the Lord for the health I have and strength to work I pray the Lord to bless and keep me close to Him, for I can not do without His loving mercies. I need Him all the time.

I want you to ask that dear sister that if she was sure the Lord was coming this evening where would she rather be found? In the berry field or in the dance hall? Don't tell who I am, brother. I am so weak, but I love the Lord, so I hate to see those who have good talents use them on worldly affairs.

A TALK WITH BRETHREN

Dear Brethren:

It has been a long time since I have written a letter to our paper, and a long time since I have read many in it. I am writing to the isolated ones particularly. It seems very difficult to bring the effort for us into working order. Let us do what each one of us CAN do—speak often one to another this year, while the Lord tarries, through our beloved paper. You remember what Brother Huggins said two years ago: "Let us make 'Communications' a bright spot in The Restitution this year."

Brother Thos. Wilson said in one of the "Last Days" words something like this: "One good personal heart-to-heart talk is better than a sermon." I am not quoting his words, but his idea. Let us do this and not leave undone any effort to get the isolated work started. If we wait before helping until we see what the effort amounts to: if we wait until there are no divisions, we will be too late. The harvest of this age will be past. If all waited to see what was done, nothing would be the result. There will be divisions until the Lord takes out the faithful. Why? That those who are approved may be manifest. If we cannot stand the test of our allegiance to the truth and remain loyal to it through all tasks, we will not be "safe to trust with the work in the age to come." I read something so appropriate in my morning paper I want to quote it: "God should have the best—the best of a man's life. God should be given the whole of life. We should not spend the greater portion of our means on ourselves and reserve our mites for God. Men of the church should be resourceful and persistent, knowing they shall attain their object of they faint not. God's honor and God's work should be uppermost in our minds. We should sink self-interest utterly and be untiring in our efforts to promote God's cause and be a blessing to our brethren."

One thing pleased me in "A Sister's" letter in the late Restitution. Her appeal to the church to help her decide a grave question. When one is willing to hear and heed the voice of the church he is on the road to the right decision. When one thus asks the help ofthe church, it is the duty of those who feed Christ's sheep to respond. I hope this question will not be like others I have seen receive little attention. It is a COMMAND that the strong among the elect should "lift up" the "weak."

Brethren, I received a good point from Sister McClelland which I wish to "pass on." It is concerning the very foundation of our faith. She says: "Did you ever notice that when the angel came to announce the birth of Isaac, he told Abraham, 'Sarah, thy wife, shall bear thee a son.' The same expression is made to Zacharias, 'Thy wife Elizabeth shall bear thee a son.' But when the angel came to announce the birth of Jesus he does not go to Joseph and tell him, "Mary, thy wife, shall bear thee a son,' but he went to Mary direct. Joseph is not considered at all." How significant this is!

A dear brother in a late letter says: "I am not nearly so enthusiastic and sure of the coming of our dear Lord and a realization of all our hopes as a year ago." From other things in his letter I think the dimming of his hope has come through the course taken by the war in Europe. There is a Scripture that will help us just now. It is this: "Here is the patience and the faith of the saints." I ask, "Is it true that the war is going the wrong way to fulfill prophecy?" I think not. If Russia is the "latter day" king of the north, then she is the one who is to sit in the seat of the Turk. If England and France had gone into Constantinople they must have given it to Russia. Would they have done so? Russia is moving in the right direction.

I quote again from a paper which undoubtedly knows nothing of Ezekiel's prophecy. A daily newspaper. The editor says (speaking of the Grand Duke Nicholas): "He has already dealt Turkey the most staggering blow (the capture of Erzerum) she has suffered since the war began. He has taken the strongest fortress in Asia. Turkey, at any rate, seems doomed. If the allies win it is likely that Russia will be the deciding factor. For all her expenditures of money and men she will have prestige—new-born nationality—and probably Constantinople." How significant when we remember that God says to Russia: "Be thou prepared and prepare for thyself. * * * Be thou a guard unto them." (The great company with her.)

Will any alliance stand in the way? We know from the sure word of prophecy that the present alliance cannot stand. Look back a short time ago to the allied forces of the Balkans. How soon they separated and came against their former allies. What has happened undoubtedly will happen again in the near future. Just now we need faith and patience when we remember the long preparations the nations made for this struggle, the vast sums of money spent for engines of war, the gigantic armies recruited, when we hear the little nation saying: "I am strong." Can we doubt that this is the struggle referred to in Joel 3:9, 10?

Brethren, before the last battle comes we are with the Lord if so be we cast not away our confidence. If we can say with Paul: "I have fought a good fight (contended earnestly for the truth), I have guarded the faith" (not giving place to evil even for one hour).' Yet a little while and we shall be forever with the Lord, if we are only faithful and be not moved away from the hope of the gospel. There is the patience and the faith of the saints. FLORA A. WOOD.

"SET THY HOUSE IN ORDER"

As we now approach the time of year when good housekeepers set about to put their houses in order—in other words they sweep, dust, clean obscure places not used so often; wash windows, woodwork, sweep down cobwebs, etc., and in so doing make the house and themselves ready for the coming summer.

Let us look at it in a spiritual way. We, who have been washed in baptism, are we being satisfied with that one house-cleaning time? Are we not conscious of the fact that every day dust and cobwebs find a place in our "house," if we do not wipe them away with a daily cleaning by being freshened in using God's "broom," his divine word? If we feel cobwebs have found a lodging place in our minds, a study of our Bible is a sure cleanser; and will cause the dusty, badly ventilated brain to be renewed with zeal and love of the truth.

If our "windows" are so smeared with worldly pleasure marks we can not see the beauties of God's wonderful promises to all those who hold out faithfully. It is time, brothers and sisters, for us to "set our house in order" before the Lord comes and finds us with unclean hands, and the oil in our lamps dried up

"Lord, who shall abide in thy tabernacle: who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness (set your house in order), and speaketh the truth in his heart" (Psa. 15:1, 2.) It has been said "one of the sublimest things in the world is plain truth." Can we live in the truth if covered with the dust of neglect? He who shall come, will come and will not tarry ;and as we see that day approaching, let us be, therefore, followers of God, as dear children; and walk in love, as Christ also hath loved us, and has given himself for us an offering and a sacrifice to God for a sweet-smelling Savior, and speaking to ourselves in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord, giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ, submitting ourselves one to another in the fear of God.

These are perilous times, brothers and sisters, and we must not neglect to "set our house in order," lest the Lord comes and finds us covered with worldly germs, unfit to enter His glorious Kingdom. Abstain from all appearance of evil. And the very God of pain sanctify you wholly. Let us pray that our whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

JESSIE M. B. KAUFFMAN.

OBITUARY

H. A. Seeking

Hiram A. Seeking was born on November 27, 1861, at Le Clair, Iowa; died on February 4, 1916, at St. Joseph, Mo., aged 55 years, two months and seven days. He was married to Miss Nancy A. Jackson on April 7, 1891, at Iowa City, Iowa. To this union two children were born. One died in infancy. The bereaved wife and one daughter, Miss Ona Seeking, and three sisters, are left to mourn the loss of a husband, father and brother.

He was a reader of The Restitution and through its columns he learned the truth. As there was no one near him in the faith, a Mr. Raigers of the Christian denomination baptized him. He also officiated at his funeral. Now he sleeps in Jesus to await the coming of him who said: "He that believeth in Me, though he were dead, yet shall he live."

AUNT CASSIE.

THE REJECTED ARKS

For the Young People

(By Auntie Wince)

In some such strain, no doubt, did the antediluvians talk. Unmoved by Noah's solemn warnings of the nearness of the day of doom, the mockings, the jestings, the dancing and the marrying and the giving in marriage went on until the very day that Noah entered into the ark and God shut to the door. The camels, the oxen, the sheep that these mocking men had bought, were shut in their quarters; the great wedding feast lasting for many days was over. The revellers felt a little queer, but still they laughed. Seven days more and the flood was upon the earth. The great ring of waters that revolved around our planet, as Saturn's rings revolve around it—that these poor deluded men had thought so stable—had burst in twain and with an awful roar was pouring its waters through the opened windows of heaven. The axis of the earth, tipped by the mighty hand of God—"All the fountains of the great deep were broken up," "all the high hills that were under the whole heaven were covered," "and the mountains were covered," "all flesh died that moved upon the earth."

There was no time to move up the mountain-sides, even if safety had been there; no hiding place, no refuge from the storm. "The long suffering of God had waited" for one hundred and twenty years, but the ark had been rejected, His loving mercy scorned, and so the old world of men were left to the fate they had deliberately chosen and perished.

God has prepared another ark in these later days and Christ, instead of Noah, is the preacher. Let men jeer at this later ark, and reject it, just as they did the first one, making mock of the very ordinance that serves as a figure of the older ark

You, my dear young friends, do not know how fearfully wicked the world has become. I am glad you do not. God said it would be like Sodom and Gomorrah. It is. The same vile sins are practiced, the same idolatrous worship is carried on. Men defiantly deny the existence of our dear heavenly Father. They deny the efficacy of prayer. They deny the providence of God. They deny the truth of both the Old and New Testament. They do not believe that Christ was divine. They do not believe that he died and rose. And are tempted to believe that He never existed. They deny that any miracle was ever performed and declare that they "will fight Christianity as long as they live;" that law and order must be overthrown, and the rights of property must be abolished--home and family ties be done away with and religion be destroyed.

You can imagine what kind of a world this would be. Could such a state of things be brought about? "As it was in the days of Noah, so shall it be in the days of the Son of man." How was it in the days of Noah? "Man had corrupted his way upon the earth." "The earth was filled with violence." That is the very state of the earth now as this terrible war and the persistent massacre of the Jews and the Armenians demonstrate.

The ark is rejected. Men will not believe in Jesus, accept the gospel and be baptised that their sins may be washed away. "If the old world did not escape, how shall we escape if we neglect so great salvation?"

Men do not want Jesus in their lives. They want to make money. They want to buy and sell camels and oxen and sheep. They have no time to study about arks, repentance and salvation.

But "God is not mocked, whatsoever a man soweth that shall he also reap."

What are you sowing, my dear young friends? The seeds that will bring forth death, or those that will bring forth fruit unto life everlasting?

Fifty years of righteous living—
  Who can count their worth in gold?
Who such treasure in possession
  E'er the priceless treasure sold?

Would you trade off such years? You can have such years. You can fight the good fight. It does not pay to fight any other kind. "Joy does not happen. It is the inevitable result of certain lines followed and of laws obeyed And is, therefore a matter of character."

Live right, believe the truth, follow Christ. Get into the ark and stay in it.

The day of doom is near You cannot wilfully reject Christ and be saved. You cannot dance with the world and be caught away with Christ when he comes. (Concluded)

FACTS ABOUT THE LAW OF GOD.

"His Law is a transcript of his own character." The Bible also teaches that "the character of God is expressed in his law"; thus:

God is "just" (Rom. 3:26).
His law is "just" (Rom. 7:12).
"God is true" (John 3:33).
His law is "true" (Neh. 9:13).
God "is pure" (1 John 3:3).
His law "is pure" (Ps. 19:7, 8).
"God is light" (1 John 1:5).
His "law is light" (Prov. 6:23).
"God is faithful" (1 Cor. 1:9).
His law is "faithful" (Ps. 119:86).
"The Lord is good" (Nahum 1:7).
His law "is good" (Rom. 7:12, 16).
God is "spiritual" (1 Cor. 10: 1-4).
"His law "is spiritual" (Rom. 7:14).
God "is holy" (Isa. 6:3; 1 Peter 1:15).
His "law is holy" (Ex. 20:8; Rom. 7:12).
God is "the truth" (John 14:6; 10:30).
His "law is the truth" (Ps. 119:142, 151).
God is "the life" (John 14:6; 10:30).
His law "is life" (John 12:50; Matt. 19:17).
God "is our righteousness" (Jer. 23:6, R. V.).
His law is "righteousness" (Psa. 119:172).
His law "is perfect" (Ps. 119:172).
God "is perfect" (Matt. 5:48; Heb. 2:10; 5:9).
His law "is perfect" (Ps. 19:7; James 2:12).
God "abideth ever" (John 8:35; Heb. 13:8).
His law stands "for ever" (Ps. 111:8; Matt. 5:17).—Sel.

UNCEASING BENEFICENCE

It is comparatively easy to do one important act of benevolence, but to continue day by day and year after year showing interest in others by what appear insignificant acts demands protracted effort. To consider the troubles of those around us and try to alleviate them, to be neighborly, in the widest sense of the word, to those among whom we dwell, yet not to neglect our homes or our social relations—all these take time and energy; but in the performance lie happiness and a cure for that unrest which preys on the unoccupied.

FACTORS FOR GOOD

No good impulse, no generous emotion, no heartfelt desire to do right is ever lost. We are, we must be, better than if we had not had it. But in proportion as it is deep it will not be transient. The memory of such moments will be with us, to strengthen and renew our courage. They are opportunities for good which we should count among our richest treasures. No one can tell how much he owes to them; nor need he be discouraged if they do not seem to be such powerful factors in his life as he would desire.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

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The Restitution

FOUNDED IN A. D. 1852
A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF
The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

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A THANKSGIVING POEM

I thank thee Lord, for light and joyous day;
For quiet night, when cares are laid away;
For springs to quench my thirst; for daily bread;
For kind smiles to me given, and kind words said,
That I can hear, that I can feel--and see—
But most, I thank Thee—for my faith in Thee.
--Selected by Sister Amy Weaver.

THE COMING OF ELIJAH

A sermon by the Editor of The Restitution, delivered at Salem, O., August 25, 1912, and stenographically reported by Sister Gertrude Nutt.

Text: Mal. 4:4-6.

III. **There is nothing incongruous about Elijah's reappearance and the assumption of his prophetic office in the earth: all of God's saints will grow up out of their graves and will go forth with the living saints at the resurrection, immortal governors of the earth and coadjutors of Jesus Christ in the administration of his kingdom.**

To show you that this proposition is God's truth, let me invite your attention to Isaiah 32:1: "Behold a king shall reign in righteousness, and princes shall rule in judgment." All agree that the king that is to reign is Jesus Christ; but this text shows that there is associated with Christ "princes" in the administration of the government. **There are to be princedoms in the kingdom of God.** Who are these princes? In Jeremiah 3:15 we read: "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" When is he going to give these pastors? In the 17th verse we read: "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." When Christ returns and becomes the king of all the earth; when Jerusalem becomes the throne of the Lord, his saints are princes—they are pastors after his own heart; they feed the people with knowledge and with understanding; and the blessed result is, the people they shepherd shall turn away from the imagination of their evil hearts.

I find in Jer. 23:3-8 an amplyfication of this thought: "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds, and they shall be fruitful and increase. **And I** will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and **Israel shall dwell safely**; and this is his name whereby he shall be called, **The Lord our Righteousness.** Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt, but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Jerusalem shall be saved, and the Branch and King associates with himself in this grand work "princes," "pastors," and "rulers." **Is it strange, then, that Elijah should reappear at such a time to assist in the work?**

We have been reading some Scriptures of prophecy which are general. Let us now become particular and show that God has actually mentioned certain saints by name as participants with him in kingly honor. Give your attention now to Ezekiel 34:23, 24, which reads: "I will set one shepherd over them, and he shall feed them, **even my servant David**; he shall feed them, and he shall be their shepherd. And I, the Lord, will be their God, and **my servant David a prince among them**; I, the Lord, have spoken it." Here he specifically states that David is to be one of the princes, shepherds and pastors, while in Ezek. 37:22 he says: "And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms and more at all." "And," continues verse 24, "**David, my servant, shall be king over them**; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes and do them." Now David had died a long time before this promise was made. How is it possible then for him to reappear and be a shepherd over the Israelitish people? People say, "I thought David had died and gone to heaven, and was praising God there with a harp; it sounds ridiculous that a time is coming when David is coming back to earth again to be a shepherd and king of Israel."

Well, friends, I find in Jeremiah 30:7-9 inclusive, these words: "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God, **and David, their king. WHOM I WILL RAISE UP UNTO THEM."** Oh I see now: David must be "raised up unto them." The dead saints of God must be raised from the dead and associated with Christ in the official capacity of kings and rulers. In Hos. 3:4, 5 we have a declaration which is very appropriate to the subject: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image; and without an ephod, and without teraphim; afterward shall the children of Israel return, and seek the Lord, their God, and **David, their king**; and shall fear the Lord and his goodness in the latter days." David was a type of Christ, of course; but here, after "the Lord, their God," is mentioned, "David, their king," comes in for special and additional emphasis. It means Jesus Christ is coming back, David and all the saints of God will be raised up, and as God's princes and pastors in the earth, they will formulate laws from Jerusalem, the capital city, that will rule the world in righteousness, under Jesus Christ, the king of kings, and Lord of lords.

That we make no mistake in regard to our position in this matter, we will turn to the New Testament for corroborative testimony. In Matt. 19:28, 29, the Savior, in addressing his disciples, said: "Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's' sake, shall receive an hundredfold and shall inherit everlasting life." Peter had asked Christ what reward they were to have for the sacrifices they had made. Now was the time to say, "You will go to heaven when you die," if that were true; now is the time for him to say, "You will go to the celestial city," if that is so; now is the time for him to say, "You will go up in the clouds and play harps," if that is so; but instead of saying anything like this he says: "You which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, you also shall sit upon twelve thrones ruling the twelve tribes of Israel," and he adds in the concluding verse of the chapter that those who forsake everything for his name's sake shall receive, in the world to come, "eternal life." The reward, then, that the New Testament holds out to us is eternal life and a position described as rulership over the twelve tribes of Israel.

In Matt. 8:11 we read that "many shall come from the north, and from the south, and from the east, and from the west, and shall sit down with Abraham and Isaac and Jacob, in the Kingdom of God." Abraham, Isaac and Jacob are dead. Believers are few now; our brethren and sisters, when these scattered few are gathered up from Abel down through the centuries; when they come from the north, south, east and west, and sit down in the Kingdom of God in royal [illegible], we shall be a very respectable company and [illegible] computation (Rev. 7:9). We will not only be numerous, but as kings and priests we are [illegible] to make trouble on the earth for somebody! In Luke 13:28 Abraham, Isaac and Jacob appear in the kingdom of God. These dead men are not only going to reappear and take positions of power; they are going to administrate power in a very effectual way, as appears from Luke 22:29, 30: "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, **and sit on thrones, judging the twelve tribes of Israel."** It is comforting to think that we shall be somebody there; that we will "eat and drink;" that we will enjoy ourselves; that we will not be ghosts. He says we shall eat and drink in the kingdom, and sit on thrones and judge the twelve tribes of Israel. Abraham, Isaac, Jacob and Elijah—these men of pre-eminent piety—are singled out by name and personally mentioned as being in the kingdom of God as administrators of its laws. With such a grand prospect in view we do not need to transmute the soul of Elijah into John the Baptist, John Alexander Dowie, or anybody else, when the prophet himself will be there shining like the sun in the kingdom of the Father.

In Rev. 2:26 Christ makes this promise to us if we overcome: "And he that overcometh and keepeth my works unto the end, **to him I give power over the nations."** Overcomers, he says, are to have "power over the nations," and rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. When Christ was born it was said (Luke 1:51-54): "He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath helped his servant Israel, in remembrance of his mercy." When Elijah appears on the scene; when Abraham and Isaac and Jacob, and all the saints of God come to hold the reigns of government, and send Rockefeller and Morgan and all the millionaires empty away, and fill the purses of the poor, they will know we are somebody; they will know that these prophecies are not mere dreams and delusions, but wonderful realities. In Rev. 10:11 we have this statement made to John the Seer: "Thou must prophesy again before many peoples, and nations and tongues and kings." John was only permitted to come back from exile for a brief time before his death; but God has promised to him through Jesus Christ that he shall prophesy again before many peoples, and tongues, and nations." He died without realizinig the fulfillment of the promise; therefore, he must be raised from the dead and resume his office of teaching in order to its accomplishment. Then he will prophesy to the nations that were angry; God's wrath will have come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth. (Rev. 11:18). When this grand day comes, all the dead from Abel down, will be rewarded—the least to the greatest—are to be rewarded and glorified together.

In conclusion let me to say that in Matthew 16, God in advance of the kingdom *defacto*, has given us a picture of it. You know when we are talking to children about a subject that is difficult for their feeble minds to grasp, we use pictures; we give them illustrations of the grand reality so they can form at least some conception of its grandeur. So God has promised us the kingdom of God, rulership in the earth, the administration of divine laws. But finite minds cannot take hold of the grandeur of all this promise, so in advance of the reality he gives it to us in minature. Matt. 16:27: "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Then follows the glories of the mount of transfiguration. Peter, James and John represent those who are alive when the Savior comes, and Moses and Elias, one representing the law and the other the prophetic age, represent the dead of past ages. When the Savior comes in his glory, he is resplendent with the brightness of his Father's image; and the first thing he does is to "touch" those who are alive, and change them in a moment into incorruption, the nature in which the sainted dead have been raised. The living and the dead are glorified together.

We have here, then, a picture of the Kingdom of God as it will appear when the Savior comes; and brethren and sisters, we are to come from the north, south, east and west, and with all the prophets, shining out with the majesty and glory of the mount of transfiguration. There will go out from the sun of righteousness "wings" of healing that will go down into the grave and bring all the saints to life; and then he will "touch" the living into the immortal nature. Then, Brother Neill, the simple and humble man, will come to life; and Brother Anderson, the eloquent man, the mighty man of God, whose voice has been stilled for years, will stand up in the might of his strength and resume his work. We will have the grandest fraternal gathering in all the world, and one that will last through endless ages! The Lord bless us and bring us speedily to this glad time, is my prayer.

(Concluded)

HOW GOD DEALS WITH "THE PIOUS UNIMMERSED"

In our experience with religious people of several different denominations, embracing a period of 40 years, we find many pious, God-fearing men and women, with some of whom we have had both mutual and business relations, who are strictly upright, just and good; who conscientiously would not do that which they knew to be wrong. Men and women of deep and strong convictions regarding the religion that they have espoused; faithful students and zealous workers for the cause they have so heartily endorsed, sealing their earnestness with their time, their money and prayers. Ardent in spirit, zealous of good works, careful to maintain a good character. These people move along, loved and respected by the masses, known to all as "the pious unimmersed." In such condition they stand in the sight—yea, in the presence of Almighty God. Looking at them as they thus stand before the Lord, the questions are often asked, "What will become of these pious unimmersed?" "Are they Christians?" "Are they safe in the arms of Jesus and thus 'new creatures' in the sight of God?" These and other questions that might be asked about so good a people are worthy of our earnest consideration.

In Heb. 2:3 the Apostle asks the question: "How shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" As a matter of course, the apostle was speaking to believers who had been immersed, and by implication points out the great danger ahead that will surely come through "neglect," even to those who had obeyed from the heart that form of doctrine delivered them. (Rom. 6:17, 18).

It is a fact that satan is ever on the alert, seeking whom he may devour. To the man or woman who has heard the "glad tidings" and learned, then comes to Christ as did the multitudes on the day of Pentecost and many days thereafter—being baptized both men and women—he (satan) is ever suggesting something to get such to "neglect" their duty. While to the people who have become enthused by hearing the "glad tidings," and of the glory that should follow the people of God, who have not fully obeyed "that form of doctrine" delivered by the apostles to them, he says, "It is not necessary, nor is it essential to your eternal salvation, to be immersed;" "The birth of water can be left out;" "Thou shalt not die eternally, for see thou art as pious, as God-fearing, as devoted and faithful in worship, in charity—you are not excelled even by those who have been immersed. Why bother yourselves about baptism?" And it is with just such false reasoning that he deceives the hearts of the simple (plain) people and causes them to "neglect" to do what Jesus says "MUST" be done in order to enter the kingdom of God. (John 3:5).

It is a source of gratification to every one to learn and thus know that God is able to provide a way of escape from the wily influence of him who seeks to destroy the prospective child of God. The foreknowledge of God in this respect is manifested to all who discern between that which is good and evil. So the questions: "How do the pious unimmersed stand religiously in the sight of God?" and "Does he hear their prayers?" and "If so, how can we know?"—to all of these we will say that **"God has not left himself without witness."** That we may know, and not guess or speculate upon so important a subject, the Almighty has caused to be placed on record his mind or his will regarding this special subject, and when his instructions are learned by all whose hearts are inclined unto the Lord, then will the mist (satanic suggesiotns) "clear away," and they (the pious unimmersed) "know as they are known."

With this much before us let us attend to what the Lord hath spoken, that we may see in the clear, full and certain light of his own Word the answers to these much-mooted questions. Listen, friendly readers, ye pious fathers and mothers—noble characters, morally and religiously as **far as you have gone—I say listen!** Will you hear the Author of eternal salvation in one of his most positive statements? He says you "MUST be born of water," and you must be born of the Spirit. The devil says you must NOT. Both are striving for us; one to save, the other to destroy. **Which one do you believe?**

But you say this is a grave subject. I say, yes, that is true; grave because there are multiplied thousands of "religious" persons who have never been immersed. So the heavenly Father knew this would be the state of religious affairs with multitudes of both men and women. So I say he has not left himself without witness. He has not only spoken to us "by his Son" (Heb. 1:1, 2), but it has pleased him to make a special revelation upon this subject so every vestige of doubt might be removed and all who, in full purpose of heart desire to know and do his will, may do so.

I have said a "special revelation" has been made, and this was brought about by prayer, so we see it is true that "the prayers of a righteous man availeth much." But God has not only spoken out **viva voce**—by his living voice—but has even sent an angel to deliver the message to some of the most distinguished of the pious unimmersed the ages have ever seen. And now I trust we are prepared to read this revelation and determine to please God, by doing his will concerning "all things" he has commanded us to do through his Son.

Turn to Acts 10th chapter. Read it reverently and prayerfully, for God has given or made this special revelation as a lessson for all of the pious unimmersed, to be instruction for all such throughout each succeeding generation as long as time may last. Remember, God has not left himself without witness. "You must be born of water and the Spirit." In an actual demonstration, made by another witness—the Holy Spirit—on all the Gentiles gathered on that great and memorable occasion. He says by this self-same witness, "Can any man forbid water, that these should not be baptized who have received the Holy Spirit as well as we?" And as no objections were urged, Peter "commanded" (as one sent of God) them to be baptized in the name of the Lord Jesus; **so the "pious unimmersed" were batpized.**

You may ask: "What for?" Let us note with care the noble characteristics of this man Cornelius, as given by the Holy Spirit. He was a "devout man." This means a worshipful being; one who has reverence for God. It is said "He feared God with all his house." "He gave alms—much alms—to the people, and prayed to God always," that is, morning, noon and night. Thus he worshiped and taught his family so to do. He was a just man and a person of good report, but he was not immersed. He had reached the highest position that was possible for any natural man to reach outside of Christ, and the heights can be attained by any man now who is so religiously disposed, and it is a fact that every being who wears such a character as portrayed by the divine pen should consider well, and they are indeed duty-bound to ask themselves: "Where do I stand compared with this certain Italian captain? Am I, or am I not, better than he?"

It matters not, as we all can see, how "religious" a man may be; **"He must be born again!"** You may think, just as you have been, that a man so "religious" was, and must be, in a saved state. If so, please turn to the 11th chapter of Acts and read what the Holy Spirit says in 14th verse—thus you can learn that they were to hear words "whereby they **might be saved.**"

In conclusion, permit me to ask the "pious unimmersed," whose piety I have learned to revere, whose sacrifices are worthy of a better name than any religious society wears that is named by men and for men, whose sincere and heartfelt prayers ascend to the throne on High only to stand as a memorial before God; I say, let me ask, in the light of the Divine Work as recorded in the case of Cornelius and his household: Had you not better send at once for a Gospel preacher to hear words whereby you and your household can be saved, thus pass through the bath of regeneration into union with Christ? "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." "The word I speak unto you shall judge you in the last day." My dear friends, in view of all the Father has said; in view of all the Son has done, in full view of all the Holy Spirit has written in our own tongue, do you not think, yea, are you not resolved, to "hear all things and obey all things **commanded** thee of God?" Can you not say with that noble man, "Now, therefore, are we all here present before God (in the presence of the Great I Am) to hear all things commanded thee of God." Noble spirit! Can you say as much?

I regard this lesson, as we find it in the 10th chapter of Acts of Apostles, as a special act of God, handed down to each succeeding generation, showing by both teaching and example that "Except a man be born of water and Spirit he can not enter into the Kingdom of God." The Father and Son are in perfect harmony concerning the great scheme of final redemption. The devil would stop you at the very threshold of the Kingdom and, if possible, deceive so noble a band of God-fearing, alms-giving, devoted people. Let me exhort you, as we, with an eye of faith can see the tree of life, from which the human family has so long been separated because of sin, located in the New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband—"precious promise, God hath spoken"—and Jesus hath shown what must shortly come to pass. Let us, in a united spirit under the name of the Father and Son and Holy Spirit, emerge from the New Birth, putting on the whole armor of God, fight the good fight of faith and lay hold on eternal life. To be with the redeemed of all ages, to sing the song of victory through Jesus Christ, our Lord, and to be found in that happy company which no man can number, is to be, and will be, the gift of God, through Jesus Christ, our Lord, to every man and women who will hear the Gospel, believe and obey all the Lord has spoken. **"Be thou faithful until death, and I will give thee a crown of life."**—(Jesus).—T. J. Jackson.

THE NATURE OF SYMBOLIC LANGUAGE

The governing part of the political world appears under symbols of different species; and that it is variously represented according to the various kinds of allegories. If the allegory be derived from the sensible world, then the luminaries denote the governing part; if from an animal, the head or horns; if from the earth, a mountain or

fortress; and in this case the capital city, or residence of the governor, is taken for the supreme; by which it happens that these mutually illustrate each other. So a capital city is the head of the political body; the head of the animal is the fortress of the animal; mountains are the natural fortresses of the earth; and, therefore, a fortress or capital city, though set in a plain level ground, may be called a mountain. And this, by the rule of analogical metaphors, the terms of which mutually illustrate each other. Thus head, mountain, hill, city, horn and king, are in a manner synonymous terms to signify a kingdom, monarchy, or republic united under one government; only with this difference, that it is to be understood in different respects; for the head represents it in respect of the capital city; mountain or hill, in respect of the strength of the metropolis, which gives law, or is above the adjacent territories; and the like. Thus in Isa 2:2, "And it shall come to pas in the last days that the **mountain** of the Lord's house shall be established in the tops of the **mountains**, and shall be exalted above **hills;** and all nations shaoll flow unto it." This needs not to be proved to signify the kingdom of the Messiah. So a capital city is a head, and taken for the whole territory thereof, as in Isa. 7:8, 9: "For the **head** of Syria is Damascus, and the **head** of Damascus is Rezin; and the **head** of Ephraim is Samaria, and the **head** of Samaria is Remaliah's son." Isa. 11:9: "They shall not hurt or destroy in all my **holy mountain,**" that is, in all the kingdom of the Messiah, which shall then reach all over the world; for it follows: "The earth shall be full of the knowledge of the Lord." Micah. 6:7, 8: "Contend thou before the **mountains,** and let the **hills** hear thy voice; hear, **ye mountains,** the Lord's controversy." The commentators here say: "Montes hic vocat principes et proceres"—**"he here calls princes and potentates mountains,"** citing for it Psa. 62:3; Isa. 2:14; Hab. 3;6. So the whole Assyrian monarchy is called a **"mountain"** in Zech. 4:7: "Who art thou, **O great mountain?** before Zerubbabel thou shalt become a plain;" and in Jer. 51:25: **"A destroying mountain."** Thus also in Dan. 2:35: "The stone that smote the image became **a great mountain,** and filled the whole earth;" that is, the kingdom of the Messiah having destroyed the four monarchies, became a universal monarchy, as it is plainly made out in verses 44, 45. Again, Isa. 41:15: "Thou shalt thresh the **mountains,** and make the **hills as chaff.**" Targ. "Occides populos, et consumes regna, quasi stipulam pones eos"—**"thou shalt slay the people, and shalt consume the kingdoms; thou shalt make them as stubble."**—Daubuz.

DON'T SPARE THE SEED

There is an excellent application which can be made of the following little story, by every one of our readers. It will apply to parents, teachers and Christians in general.

A young farmer had his field nicely ploughed and harrowed, and was about to put in the seed. He first measured the field and found how many rods there were in it. He next measured a rod, and calculated how many plants it would take to fill it. He then calculated the seed in a half-gill, in a pint, a quart, and in a bushel. The result was that he was satisfied that people usually sowed four times the seed necessary. A peck was just as good as a bushel. Now, seed was very dear, and if he could save three-fourths of his seed, it would be worth the while.

So he sowed his peck of seed—"sowing sparingly," and at harvest time the crop was not worth gathering. He was greatly disappointed. Where was the mistake? He felt sure he had calculated and measured right. He then went to old Mr. Experience, a farmer of long standing and great success, and told him his troubles.

"I am sure I calculated right."

"No; you didn't calculate right."

"Why not?"

"Did you calculate for the poor seed that could not germinate at any rate? There is a great deal of such in every bushel we sow."

"Why, I never thought of that."

"Did you calculate for some that would be buried too deep, or get into holes, and not sprout?"

"Certainly not."

"Did you calculate for a great deal that would lie on the top of the ground, and which the birds would pick up before the rains fell, when it could take root?"

"I never thought of that either."

"Did you calculate for what the wind would blow off, or you would throw off from your lot?"

"No, sir."

"Very well. You see how it is that you did not obtain a harvert. 'He that soweth sparingly shall reap also sparingly.' "—Selected.

FAITHFUL OLD PILGRIM AT REST

John P. Bitner died at the home of his daughter, Mrs. Hattie Armstrong, near Severance, Kan., on May 24th, at the ripe old age of almost 83 years. In the death of Brother Bitner the Church of God loses, for this age, one of the best men the writer ever knew. Firm and uncompromising on what he believed to be right and truth and justice, but always kind, tolerant, investigative, benevolent, self-sacrificing, patient, reverential and of great self-control, and clean and pure in life and in conversation. He talked for the truth wherever he found a hearing ear, and was always ready to help support the truth, and to help the poor, and to bless all about him wherever it lay in his power. Of five children born only two survive him, Sister Armstrong and George Bitner. I regret that another funeral happened on the same day where I had to speak, so I could not talk at his funeral as he had requested before his death. May his sleep and rest in "the land of forgetfulness" be short, and may the bereaved ones strive to emulate his life that we may all rejoice together in the glad reunion day so near. W. L. CROWE.

Even the very ablest, most laborious and most useful men cannot afford to make enemies right and left of high and low. Virulent enemies are made by sharp words more than by any other means. If you allow yourself what is doubtless to some dispositions the luxury of an unbridled tongue, you will have to pay for it. Some day the enemies you make will have their innings, and may trip you up.

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EDITORIAL

A goodly number of faithful brethren and sisters have responded to Bro. S. H. Thomas' appeal for a more liberal support of The Restitution. Many of the poor have responded with the widow's mite, which is very touching to our heart. We wish we had room to publish the letters of all respondents, but have to be content with representative epistles.

Sister Wince writes: "The Restitution is fine of late. I wish I could give it a big financial boost. How foolish those brethren are who drop it because some subject is discussed therein in a way that does not suit their notions. Perhaps, though, the Lord is cleansing our camp in this way. If so he will see to it that your lost subscribers are made up in the near future. Some seem about to fly the track because the dance question has been admitted into its columns for discussion. I am trying to calm them. It is not likely that anyone will write in favor of the dance. Nothing can be said of its saving influence. 'A Sister' who plays for the dance may live to some time play a dirge over children ruined and slain by the direful influence of the ballroom."

It seems impossible to discuss any question in The Restitution without giving offense to some. Umbrage at the discussion of the dance question is absurd, however, since defenders of the amusement are given equal privileges with its denouncers. If they do not elect to defend it we are not to be blamed for their reticence. Personally we had never investigated the subject and had no established convictions for or against it; but a request for editorial expression on the subject led us into a careful study of the amusement, and we are now giving our readers the benefit of our findings in the matter. If our arguments are unsound, if we have erred in Scripture exegesis, we are willing to stand corrected. All we ask is that readers reserve their judgment on what we say until we "conclude" our series of articles on dancing, and then we shall welcome criticism thereon.

"THEIR ANGELS"

Brother Huggins:

Not long since I attended the funeral of a little child that died in our neighborhood. A Presbyterian minister conducted the funeral services, and he took his text from Matt. 18:10-13, to prove that the little one had gone to heaven . Please explain this Scripture. What is meant by "Their Angels?"

Yours in search of truth,

MRS. A. J. MARTIN.

Editor's Reply

With the seventh verse our Master begins a discourse on the subject of "offenses." Then with a "take heed that ye despise not one of these little ones" (verse 10), He begins to list reasons why we should not ignore, lightly esteem, and offend the "little ones" who are types of his own children which "believe" (verse 6). They have "angels" which are interested in them. "Their angels," not that children go to heaven and become angels themselves, but they have each "their (own) angel" as a guardian messenger (Psa. 34:7; Heb. 1:14). In Jewish phraseology angels are styled **Malakcy Panim**, which means angels of the fall, allusion being made to the privileges granted by eastern monarchs to their favorites. (Esther 1:14; 2 Kings 25:19; Jer. 51:25). The angels of God's Court "behold the face of my Father which is in heaven;" that is, as the angels of His most intimate favor and presence (Isa. 63:9), they "do his commandments, and hearken unto the voice of His Word." (Psa. 103:20). Like the rest of the human family, children are lost, but the "Son of Man is come to save that which was lost" (verse 11); and, therefore, through angelic media they are objects of God's solicitude. For illustrative purpose see Moses (Ex. 2:3) and Jesus (Matt. 2).

DANCING

An Editorial Dedicated to "A Sister" and the Church to Which She Belongs—Dancing of the Wicked

The following passages describe dancing as practiced by the wicked: Ex. 32:10-21; Judges 11:34; 1 Sam. 30:16, 17; Job 21:11-20; Mark 6:18-26. These Scriptures form the basis for the remarks following:

Dancing, in all these passages of Scripture, was performed by the ungodly and had no connection with religion whatever, except in Ex. 32:15-21, where it was indulged in by blind and stupid idolaters to celebrate the advent of the molten calf. The joy and hilarity on the occasion, however, were soon turned into mourning and sadness by divine intervention of a judicial kind. When Jephthah's damsel danced, judgment flew to her on the wings of the wind (Judges 11:34). "Eating, drinking and dancing" all go together in 1 Sam. 30:16, 17. Reveling and carousing ended in a judgment which swept them all away. In Job 21:11-20 is a description of how people live who say to God, "Depart from us; for we desire not the knowledge of thy ways. **What is the Almighty that we should serve him?"** People who beg God to "depart" from them have no "desire" for the knowledge of God, and are consequently ignorant of the truth and refuse to "serve" God. Men must do something, people who will not work at the truth must work at dancing or something else; if they will not do good, they will do evil. Men who refuse to learn of God's way and who will not "serve him," what fills their life, what do they do? Job tells: "They send forth their little ones like a flock, **and their children dance."** Refusing the "knowledge of God" themselves, such parents bring up their children in ignorance of the truth; but they send them to dancing schools—they must be taught to dance, cost what it will! Wonderful accomplishment! "They take (lift up their voices to) the timbrel and harp, and rejoice at (trip merrily to) the sound of the organ." Yes, "the harp, and the viol, the tabret and pipe, and wine, are in their feasts; **but they regard not the work of the Lord, neither consider they the operation of his hands."** (Isa. 5:12) "They chant to the sound of the viol and invent to themselves instruments of music like David * * * **but are not grieved for the affliction of Joseph."** (Amos 6:5, 6). Feasts, carousals, gluttonies, ungodly hilarities, revellings, dances—the world loves these things; but an inspired oracle says: "That which is highly esteemed among men, is an abomination in the sight of God" (Luke 16:15). Now dancing is "highly esteemed among men;" its patrons are often the worst of men, so we cannot go far wrong if we conclude that it is "an abomination" to God. Job must have had a conviction something like this, for in the very language in which he describes dancers who taught their children to dance he says, with much significance, "The counsel of the wicked is far from me." That is, the dancers of whom he is speaking not only danced themselves, and taught their children to dance, but they solicited him to participate with them in the dance. This counsel he calls "the counsel of the wicked," and he put it "far" from him in obedience to the divine mandate, "If sinners entice thee, consent thou not." (Prov. 1:10). But why stand aloof from these dancers, Job, and why turn a deaf ear to their enticements to dance? Let the perfect man of Uz explain: "How often is the candle of the wicked put out! and how oft destruction cometh upon them! God distributeth sorrow in His anger. They are as stubble before the wind, and as chaff that the storm carrieth away. God layeth up his iniquity for his children; he rewardeth him, and he shall know it." In teaching their children to dance, these dancing parents made them as bad as themselves, and in this way "iniquity" is laid up for the children. "The iniquity of the fathers" is thus "visited upon the children unto the third and fourth generation of them that hate Me." (Ex. 20:5). It has been admitted by competent observers that the mania for dancing as truly runs in families as insanity, tuberculosis, etc. The "iniquity" of the dance, then, is common to parents and children, and God says that "He rewardeth him, and he shall know it." And what is the reward? The answer is, "His eyes shall see his **destruction, and he shall drink of the wrath of the Almighty."**

In Mark 6:18-26 we learn that John the Baptist had rebuked Herod for living in adultery—he was living with his brother's wife. Herodias, being a **bon-ton**, a very refined and cultured lady, naturally felt hurt at John for his bigotry and narrowness in morals, and so had a "quarrel against him, and would have killed him!" This fashionable lady, guilty of adultery, and with murder boiling in her heart toward John, cast about to devise some way to carry out her murderous intention. Like the dancers in the days of Job, she had danced and flitted away all her time at something in keeping with her cultivated tastes, and had said to God, "Depart from me; for I do not desire a knowledge of thy ways." Although John was the greatest prophet ever born of woman, and God loved him warmly, still God's thoughts were not her's. (Isa. 55:8). While God loved and honored John in a most extraordinary way, she "would kill him" the first opportunity! Mrs. Herod is also the mother of a little girl; of course such a mother had taught her daughter to dance. A feast is now added to the program. It is usual for people who are immoral sexually to have feasts and dancing, and on the occasion of this revel the little girl, a product of adultery, "came in, and danced, and pleased Herod and them that sat with him." The adultery, the feast, the dancing—all put together, caused John to lose his head. Mrs. Herod, the **bon-ton**; the illegitimate daughter whom she had taught to dance; the revel and feast; the murder; the dancing—a bad combination!

COMMUNICATIONS

"What Thou Seest Write * * * and Send It to the Churches" (Rev. 1:11).

The Restitution Publishing Co.:

When I sent in my renewal for The Restitution for this year I did not have any change to send at that time, so I will enclose a draft for $2.00. Use it in any way you think best. Now I want to ask some of you if you will please explain in The Restitution, 1 Kings 17:23. It is hard for me to see into that passage. It sounds like Methodism.

From one strong in the one faith,

MARGUERITE GILLFILLAN.

Dear Restitution:

We are very thankful to God for your weekly visits. Two swords were enough for Christ to teach 12 men a lesson. So ought the division in 1911 teach the Church of God a lesson (Acts 20:28; 1 Cor. 10:31-33). Some seem to glory in being increased in goods (Rev. 3:17), but Jesus "increased in wisdom." So let us increase our faith in Him and His knowledge. "Let the word of Christ dwell in you richly in all wisdom." (Col. 3:16). If we reject His knowledge. He will reject us. (Isa. 53:11; Dan. 12:4; Hos. 4:6; Hab. 2:14.)

We are no better than Peter. and he was reproved for his faults to his face—not to his back (Matt. 18:15; Gal. 2:12-14).

For "advice" on dancing, see what Job says about the wicked. (Job 21:2 to end of chapter). Let us take the advice of James 4:10, 11; 5:10, 11. Amen.

RICHARD A. HUMPHREYS.

Dear Brother Huggins:

Enclosed you will find $1.50 in money order for my renewal to the good paper for another year, which has been due since March 1st.

When I read what you said in regard to the financial condition of The Restitution it made me feel very bad and I am sorry to have delayed this long; also that I am not able to do more. I want to thank you for the extra copies of The Restitution which you sent me awhile back. I asked for three or four and you sent about a dozen which I appreciated very much. Have been trying to pass the kindness along by giving them away and sending them off to different ones, with the hope that the reader may be led into the straight and narrow way which leads unto life eternal.

"Because straight is the gate and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13, 14). Oh that everybody would read The Restitution and believe its teachings; then they would believe the Scriptures in their purity and simplicity. There would be no such doctrines as the "immortality of the soul," "going to heaven at death," "eternal torment in a burning hell," "the trinity, or three persons in one," "sprinkling for baptism," and many other fables too numerous to mention. Let us who know the truth not get careless and indifferent and compromise with error. Everything around us tends to evil.

It is evident that we are living in "perilous times," which the Apostle said would come. The war between Mexico and United States seems at times to be right in our midst and who can tell what a day may bring forth?

How dreadful it must be for those who are trusting an "arm of flesh." Oh Lord, keep our minds stayed on Thee! "Blessed is the man that trusteth in the Lord. and whose hope the Lord is."

Thank Brother S. H. Thomas and others who have written on the subject of "worldliness for Christians." Dear brothers and sisters, let us be careful that we are not pursuing some worldly pleasure when Jesus comes. I do not believe that the Lord will go to the dance hall or to the picture show for His people. When He was here on earth He said: "Ye cannot serve God and Mammon," and the Apostle says, "Love not the world, neither the things that are in the world. If any man (or woman, either) love the world, the love of the Father is not in him." (Jno. 2:15, 16). And James: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (1:27). Jesus warns his people to "watch and pray lest ye enter into temptation." These are timely warnings from the Bible itself, and should be sufficient for any one who craves to live right.

Dear ones, let us not weary in well doing for in due season we shall reap if we faint not. With love and best wishes I am as ever in the blessed hope of the Gospel.

MRS. A. J. MARTIN.

Dear Brother Huggins:

What a long time has elapsed since I last wrote to you, yet how short it seems, when life is so filled that you can scarce be free and alone long enough to write a letter. How I have cried out in my heart for a few hours in which to write a paper for The Restitution, just to be alone long enough to sober down and think a little!

You could never draw on your imagination deep enough to picture the continual stream of people coming and going in this home, unless you were here awhile. When I get so tired I MUST rest, I lock the doors, pull down the blinds, turn off every light then go to bed and wonder if it will be the same tomorrow. Usually it is, and the next night I am "worn to a frizzle" again.

But through all this hustle, bustle and commotion, a few bright gleams of sunshine come and it is these I want to tell you about.

You will readily recall the showman, Mr. George Wilson, about whom Auntie Wince wrote you sometime ago. You will see from the enclosed letter that he has left the show business. Will you see that the right kind of literature is sent to him? Sister Wince has already sent him quite a package from her library. Among the rest are Dobney on "Future Punishment," "Lectures on the Apocalypse," by Dr. Cummings; "Time of the End," "Key Words," by Wiley Jones; Brother Joblin's "Paternity of Jesus," and quite a lot of tracts by H. L. Hastings. Dr. Cummings has two lectures on "The Reformation," in which. of course, Luther figures largely, and the reformers are all brought in in the volume entitled "The Time of the End."

Herbert and Laura Glanton came home from the West and soon after Mr. Glanton expressed the wish to be baptized and I was asked to go to Mr. Cole, the Christian minister of our place, and explain matters to him, which I did. I said: "Mr. Cole, will you, knowing our faith and doctrine, baptize Mr. Glanton?" I told him the whole story, showed him the letters and assured him that they all believed in the unconscious sleep of the dead, the personal coming of Christ, a real and living God, a real Jesus, the Son of God in whom the Father was well pleased, a real and literal kingdom, "the works" whereof "were finished the foundation of the world." That we had only the promise of eternal life now; we did not get it until Jesus comes; that he will raise the dead saints to an incorruptible life, change those who are living and are his, set up his seat of government at Jerusalem, restore the tribes of Israel and rule the world from Mt. Zion, and that, the earth, would be our home, was to us, and to these new convents a beautiful thought.

Then I said: "Now, knowing this and that no one here, save the doctor and myself believe these things, and Mr. Glanton, knowing you as a man and preferring you to anyone else, are you willing to baptize him?"

I wish you could have seen the tears roll down his face! He took my hand and said: "Mrs. Fry, to break up a show, to be the instrument of two such people as Mr. Glanton and Melba, being baptized—you are a wonder, but too modest to say one word. Yes, willingly and gladly will I do this;" and lo! on the following Tuesday night Mr. Glanton openingly walked forward, and last Sunday night at the close of the service he was immersed and went on his way rejoicing.

Mr. Wilson asks "if we have any school to go to?" Do you know how to help him? I feel like sending him to you. He would be willing to work at anything to be close to some one with whom he could study the Bible. Please do all you can and publish these few lines in The Restitution, that all may be encouraged to keep on working until Jesus comes.

ETTIE FRY.

BEREAN COLUMN NATIONAL BEREAN SOCIETY

Edited by Leota B. Hanson, 3401 Magnolia Ave., St. Louis, Mo.

Vanity of the Present Life

James asks: "What is thy life?" and his own answer to the question is, "It is even a vapor that appeareth for a little time and then vanisheth away." So this present life we now possess is but a shadow, a vapor, or a swift-flying cloud. Such is life! This life we are living away, this life that will soon be over! But we fail to appreciate life's meaning if we spend our time in sighing over its brevity. When we come to recognize the vanity of this earthly life, that it is not all time and all eternity, this is the first step toward the true life. So it is not death, but life that is before us; not earthly life alone, for a man's life does not consist in his material possessions, but in a willing and hopeful spirit. Faith is good. It is the substance of things hoped for, the evidence of things not seen. Without faith it is impossible to please God. When our hope or desire cometh it is a tree of life, but when a man has no faith he remains flesh and blood; his life is merely a vapor that presently vanisheth. "As a cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." God says he has no pleasure in the death of any man; it is in accord with his will that we should seek immortality. It is not impossible to secure it; it is sure under certain conditions. Everything material must pass away, but he that soweth to the spirit shall of the spirit reap eternal life. Men's things are temporal, but Christ's are eternal.

Eternal life in Christ only. So life is given us with a view to its eternal destiny, to use it so as to promote the highest good; that is, to have a high and true ideal and keep before us the great, great hope.

Life is real, life is earnest, but the grave will claim its own; "Dust thou art, to dust returnest, is spoken of the soul."

KATHRYN TOWNSEND.

"Go Teach All Nations"

Standing but a step from his heavenly throne, Christ gave the commission to his disciples. He said: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations." "Go ye into all the world and preach the gospel to every living creature." Again and again the words were repeated, that the disciples might grasp their meaning. The disciples were to be colaborers with their Redeemer in the work of saving mankind. The Savior's commission to the disciples included all the believers; it includes all believers in Christ to the end of time. All to whom the heavenly inspiration has come are put in trust with the gospel; all who receive the life of Christ are ordained to work for the salvation of their fellow-men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ. "The spirit and the bride say, Come, and let him that heareth say, Come" (Rev. 22: 17).

Everyone who hears is to repeat the invitation. The humblest worker moved by the holy spirit will touch invisible chords whose vibrations will ring to the ends of the earth and make melody through eternal ages. When the Savior said, "Go teach all nations," he said also, "These signs shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick, and they shall recover" (Mark 16:15-20). The promise is as far-reaching as the commission. Not that all the gifts are made known to each believer; the spirit divides to every man severally as he will, but the gifts of the spirit are promised to every believer according to his need for the Lord's work. The promise is just as strong and trustworthy now as in the days of the Apostles. These signs shall follow them that believe. This is the privilege of God's children, and faith should lay hold on all that it is possible to have in order to establish faith. The gospel still possesses the same power, and why should we not today witness the same results? The power of love was in all Christ's healing, and only by partaking of that love through faith can we be instruments for his work. Angels marvel at man's shallow appreciation of the love of God.

In the commission to his disciples Christ not only outlined their work, but gave them their message to teach the people. He said to observe all things whatsoever I have commanded you (Matt. 28:18-20). The gospel is to be presented, not as a lifeless theory, but as a living force to change the life. God desires that the receivers of his grace shall be witnesses to its power. The first disciples went forth preaching the word; they revealed Christ in their lives, instead of man's speculations. Let the word of God be preached. Let Christians put away their strifes and give themselves to God for the saving of the lost; let them in faith ask for the blessing, and it will come (Joel 2:28-32). All who consecrate body, soul and spirit will be constantly receiving a new endowment of physical and mental power. All the nations of the earth shall hear the gospel of his grace. Not all will receive his grace, but a seed shall serve him; shall be accounted to the Lord for a generation (Ps. 22:30). The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High (Dan. 7:27), and the earth shall be full of the knowledge of the Lord as the waters cover the sea (Isa. 11:9; 59:19). How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, "Thy God reigneth" (Isa. 52:710).—Selected and Rewritten by Chas. Anderson.

Financial Negligence Rebuked

Dear Bereans:

We are wondering how many of our young people, and older ones as well, lay aside each week a portion of their income for the Lord's work. We think there are a few, for we notice that whenever a call is made for funds, either for Berean, Conference or Evangelistic work, these few always respond promptly and generously, and in no other way could they do so, dependent as they are upon weekly or monthly wages, had they not a portion set aside for such purposes. We know of one young brother who makes a practice of this, who doesn't wait for calls, but each month sends out where he knows there is need, to the various helping funds—paper, tract, evangelistic, etc.—and we find that his contributions to one certain fund, through these small monthly payments, in a year amounted to more than any other individual. This just shows how much one can do for the cause of truth who saves one-tenth of his wages for the Lord's work. If all would do this would we lack funds for any work? And it is not a hard thing to do.

Many of the treasurers of the Berean Societies complain that few pay their dues, consequently they have little to send for state work, and that causes shortage for the state to send the national, so local, state and national work are all hindered. Who is responsible? Is it not those who fail to pay the small monthly payment of ten cents? On inquiry we have found that it is neglect, principally. Then when the months roll by, and fifty cents or a dollar is due, they can't pay, they have not that much to give; it has not been saved for that purpose, and the consequence is that it is never paid. If we had only made it a rule to take out, just as soon as we receive money that is ours, a portion, we would never be behind, and no one would have to suffer on account of our negligence. There are points where interest has been aroused through the Berean classes, a few meetings or Bible classes conducted by one of our able ministers, would do much toward strengthening and establishing those interested, as well as those who have labored so faithfully to sow the seed; but funds are necessary to cover the expense. If our Berean treasury lacks the required amount we can not help, or if the evangelistic fund is too low our hands are tied; we can not do what we wish to do. This should not be the case, neither would it be if we were all following scriptural teaching, laying aside each week as the Lord has prospered us. Don't let it ever be said of us Bereans and professed followers of Christ that we spend more on shows, amusements, luxuries, personal adornment than for the cause of Christ. There never was a greater need for work and workers, and the time, dear ones, is short in which to work. Let us set our mind on the things that are above, and not on the things that are upon the earth. Let us help in every way we can to spread the truth. We need tracts—it takes money to print them; we need workers in the field—they must be supported. Don't wait to be called upon, each of your own states have their needs; send of your means for the Berean work, for the Conference work, for the Evangelistic work, for the Tract Fund; see that your ministers receive the compensation they should, with the portion set aside which rightfully belongs to the Lord, for we are expecting, of course, that just as soon as you read this you will start your box. We can assure you at least of this, that no matter how small your income you will find it a convenience as well as a blessing. Our hearts are made sad as we see the great need, which is hindered on account of funds, and as we ponder over the matter we feel this is the only remedy. We might give examples to prove this, but must not take the space. Please think this over, or, better still, study what God's word has to say on this matter, then act.

ANNA E. DREW.

The influences of outward nature, of circumstances, of our occupations, of our fellow-men, are always pressing upon us; but the results of this pressure upon our welfare, our character, and our life will always depend upon the nature of the inward forces with which we meet it and respond to it.

Just as perfect and well-earned rest and sleep repair the waste of the body and restore the tone and power of the system, so the quiet hour of solitude may to the earnest heart and the loving soul bring renewed powers and reinvigorated faculties with which again to go forth on errands of good to mankind.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

Jesse Tilman 16
12314 Superior Ave.

The Restitution

FOUNDED IN A. D. 1852
A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF
The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit [illegible] (Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 2[illegible]) at the return of Christ (Luke 19:12-15), who will be King of Kings (Rev. 19:16), and the Saints [illegible] rulers with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23-25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Rev. [illegible]:10, 20) and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief of the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation [illegible] and all others of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; [illegible]). ROBERT C. HIGGINS, Editor.

VOLUME 6[illegible] [illegible], O., APRIL 18, 1916 NUMBER 20

PRACTICAL USES OF PROPHECY RELATING TO OUR LORD'S SECOND COMING

Synopsis of Address by Brother Haggins, Sunday Evening, March 26, 1916

Reported by Bro. George B. Alldridge

On every hand preachers are advocating the importance of "civic righteousness," which may be expressed by the teaching of ethics or moral philosophy. Some lay emphasis and the importance of teaching faith only as essential to salvation. Another school of thinkers maintain that only good works can save a man. A man's creed or belief is not important, so long as his deeds are right, they say.

The Church of God, in harmony with the teachings of Christ and his apostles, emphatically insist that our faith and deeds should result from a right understanding of God's mind and purpose, concerning our future and the eternal destiny that awaits every member of the human race. No doctrine taught in the Bible can have a greater influence in moulding our characters than the doctrine of our Lord's second coming. To rightly understand and believe this in the light of prophecy, will act as an incentive to "keep the faith once delivered to the saints" and to maintain good works, which God has enjoined upon all.

I. Christ's Coming Urged Upon Sinners to Secure Their Repentance and Conversion

Peter, in Acts 3:19, 20 points out that the initiatory step that the seeker of the truth must first take, is based upon the doctrine of our Lord's second coming. Hence, the value of the teaching of this important doctrine to those who begin to "feel after God." Peter, upon the Day of Pentecost, being filled with the Holy Spirit, quoted from the Prophet Joel teaching our Lord's second advent and concludes with these memorable words, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." * * * Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls" (Acts 2:38-41). At the gate of the temple called Beautiful, he reiterated these words, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the God. And he shall send Jesus Christ which before was preached unto you; whom the heaven must receive until the times of restitution of all things: which God hath spoken by the mouth of all his holy prophets since the world began.' Hence the belief in the Lord's second coming leads to repentance and the forgiveness, through obedience by baptism, of our sins.

II. Christ's Coming a Doctrine Tending to Holiness

Peter also in his second epistle, verses 11 and 18, points out that a belief in this doctrine leads to goodness or a holy life: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.' "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." To maintain a godly or holy life, Paul exhorts us to increase in love, giving as his reason the coming of our Lord: "And the Lord make you to increase and abound in love one towards another and towards all men, even as we do toward you. To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints" (1 Thes. 3:12, 13). If we do not love the Lord Jesus Christ, Paul says, in 1 Cor. 16:22, "Let him be anathema!" (Young).

III. Christ's Coming is a Motive of Obedience

God places a premium upon an obedient life, walk and conversation. These are the works Jesus says he will reward at his second coming: "For the Son of Man shall come in the glory of his Father, and his angels and he shall reward every man according to his works" (Matt. 16:27).

If we are obedient, we shall strive to abide in him, as John declared this will beget in us confidence at his coming. "And now, little children, abide in him: that when he shall appear, we may have confidence and not be ashamed before him at his coming" (1 Jno. 2:28).

IV. Christ's Coming a Grounds of Sanctification

A great deal that is taught today as "Sanctification," will not stand the test when Jesus comes. John tells us that it is the knowledge that we are the Sons of God, and the hope of seeing him, that purifies us, that is this hope, leads us to purify ourself. "Beloved, now are we the Sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purified himself even as he is pure" (1 Jno. 3:2, 3). Peter expresses the same thought in 2 Pet. 3:13, 14; read it.

V. Christ's Coming Mortifies Fleshly Lusts

The Christian's greatest struggle is to overcome his fleshly appetites or the mortification of the lusts of his flesh. If our mind is filled with the thoughts of the Lord's second coming, and the glory that will then be revealed, they are easily mortified. Paul, in Col. 3:4, 5, after telling us that when Christ, who is our life, shall appear, then shall ye also appear with him in glory exhorts us to "mortify therefore your numbers which are upon the earth; fornication, uncleanness, inordinate affection, evil, concupiscence and covetousness, which is idolatry." In Gal. 5:21 he gives us a solemn warning, "That they which do such things shall not inherit the Kingdom of God."

VI. Christ's Coming Begets a Spiritual Mind

To be spiritually minded means life and happiness; this all are struggling for. How may we attain it? Simply by believing in the Lord's second coming, and living in that attitude of heart and mind. Paul reasons in his letter to the Philippians, that they who walk unruly and are the enemies of Christ, whose minds are set upon earthly things, their end is destruction; but if we are looking for Jesus, our conversation or citizenship is in the heavens; from whence also we look for the Savior, the Lord Jesus Christ" (Phil. 3:18-21).

VIII. Christ's Coming Fosters Works of Mercy

It is said of God by one of the prophets "that he delights in mercy." Mercy should characterize every child of God. Jesus, in Matt. 25:31-36, informed us that when he shall gather the nations before him at his second advent, then he will openly reward his saints, because in this life they learned how, like God their Father, to exercise mercy and relieve the oppressed and distressed.

VIII. Christ's Coming is the Support of Patience and Endurance

As the time seems long and we often feel weary, in our efforts to reach forth for the "prize of the high calling of God in Christ Jesus," we become discouraged and tempted to "drop out of the way." But when we sing:

"The Lord is coming! Let this be
The herald note of jubilee—
And when we meet, and when we part,
The salutation from the heart,"

a flood of light and joy comes into our minds as we think of the patient endurance of God's saints all down the years, that it was the thought of Jesus coming again enabled them to patiently endure, so that they might be counted worthy of the Kingdom of God. How much we need patience! Read 2 Thes. 1:4-10; Heb. 10:36-39; Jas. 5:7, 8; 1 Pet. 1:6, 7, 4:12, 13. After reading these Scriptures, as the writers tell us to hold fast until the coming of the Lord, a feeling of patience, peace and quietness settles down upon us, and the sweet song reverberates through our mind:

"The Lord is coming! saints, rejoice
We soon shall hear his glorious voice.
Majestic uttered from afar,
As on he hastes his conquering car."

IX. Christ's Coming and Watchfulness and Soberness

And then as we feel ourselves lifted up as we anticipate the near return of our Lord we recall how he has warned us to be watchful and sober, for "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." So we sing again:

"The Lord is coming, watch and pray!
Watch ye, and haste unto the day.
So shall you then escape the snare,
And Christ's eternal glory share."

Read carefully Matt. 24:42, 24; 25:13; Luke 12:35-37; Rev. 16:15; 1 Thes. 5:1-6.

X. Christ's Coming an Incentive to Charity in Judgment

The thought of the near return of our Lord—how it fills our hearts with charity and sympathy in our judgment of a brother or sister! We read 1 Cor. 4:5-7; it has a new meaning; we refrain from passing judgment or criticisms, willing to wait the time when Jesus shall return: then with his mind and spirit dwelling in us in our immortal bodies we shall be able to render righteous and just judgment; but, brethren, not before this time. Paul says: "Therefore judge nothing before time time, until the Lord come. Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God."

XI. Christ's Coming Encourages Ministerial Faithfulness

Lastly, this belief in the second coming of Christ leads us to ministerial faithfulness and diligence. We are indeed "fellow-workers with God." Christ warns us to always be "upon active service." "Therefore be ye also ready: for in such an hour as ye think not, the Son of Man cometh" (Matt. 24:44-51). Paul's admonition to Timothy teaches us this important lesson, that we must be diligent and always abounding in the work of the Lord (1 Tim. 6:13, 14: 2 Tim. 4:1, 2). In 1 Thes. 2:19, Paul tells us that if we are loyal and faithful in holding up the standard of the truth as "the truth is in Jesus," then when he comes he will bestow upon us a "crown of rejoicing." Peter, as the time of his demise drew near when he was ready to be offered up, realized the importance of the elders being loyal and faithful. Peter was humble and lowly of mind. Had he been what the Catholic Church claims, the first pope, then he would have called himself "The Elder;" but not so. Peter claimed only to be "an elder." "The elders which are among you I exhort, which am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:1-4).

In conclusion, then, the Scriptures point out and our experience verifies it, that a belief and a looking forward to the return of our Beloved Lord leads us to Repentance, Godliness, Love, Obedience, Sanctification, Mortification of Lusts, Spiritual Mindedness, Mercy, Patience and Endurance, Watchfulness and Soberness, Charity in Judgment and Ministerial Faithfulness and Diligence. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if we do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1:10, 11).

THE HIDDEN GOSPEL.

"If our Gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them"—Paul. (2 Cor. 4:3, 4).

It is a sad fact that Paul's gospel, "the Gospel of the glory of Christ" (R.V.), may be hidden from the minds of men, even from such as have the Word of God in their hands. This hiding has been too often brought about by men's own doings. Many causes have been at work to produce this lamentable result. "God made man upright, but he has sought out many inventions," (Eccl. 7:29). He sent his Gospel by his Son, and when "he came to his own, his own received him not." Whatever is to be understood by "the God of this world," whether a personal Satan, mammon, pride of rank or of intellect, or any other agency, there must be in each case of Gospel-hiding, some particular instrumentality, if we except the natural inertia of humanity through which the blinded unbeliever is influenced in his beliefs, opinions and even his prejudices. He has his "mind blinded" and his "understanding darkened," and the result is, to him, the "Gospel is hid."

It may be remarked, by the way, that the converse is true. To him who believes unto salvation, the Gospel has not been hid. He has escaped, in the good providence of God, the blinding agencies which prove fatal to the "lost;" and he "rejoices in hope of the glory of God." Most persons are led, unfortunately, by a kind of gregarious instinct, to follow "the traditions of the elders" and become virtually slaves to hereditary usages, and even to so-called miracles of their forefathers. The Buddhist simply follows the creed of Buddha, and so on, even down to the ordinary Baptist, not excepting even "baptized believers of the Gospel of the Kingdom of God." Few strike out an independent course for themselves by personal investigation. "Following the multitude even in the doing of evil" becomes a too common practice. Someone has well said on another subject: "Hereditary bondsmen! know ye not, who would be free, himself must strike the blow?" Such freedom, reached in whatever way, is limited by a certain degree of servitude of a voluntary character. Paul was a notable instance of such twofold characteristic. He repeatedly designates himself "the slave of Jesus Anointed." He speaks of this slavery and its corresponding liberty thus: "He that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant," (1 Cor. 7:22). Paul strongly felt his great responsibility to his master. He said: "I am debtor both to the Greeks and to the Barbarians; to the wise and to the unwise: so, as much as in me is, I am ready to preach the Gospel. Necessity is laid upon me; yea, woe is unto me if I preach not the Gospel." Paul truly did much to prevent the Gospel from being "hid." (Rom. 1:14; 1 Cor 9:16).

Freedom and bondage akin to this were experienced even under the Mosaic dispensation. Ample freedom was secured to Israel under the law. This could always be forfeited by voluntary contract. Property and even personal liberty might be thus alienated, but only temporarily, both being restored at the jubilee, once every 50 years. Such an arrangement, being of a secular character, has no place in the Church of Christ. Perfect freedom exists from its first initiation alongside, however, of such servitude to Christ as he himself requires. The hiding of the Gospel has to be eschewed at all hazards, and fully exhibited as under-necessity laid upon them, although of a less binding character than that of the Apostles, while maintaining the liberty of Christ's freemen. Even in the days of our Lord the "Gospel was hid." The Jews, in many cases, "made void the Word of God by their traditions." In an interview with a certain lawyer, our Lord said to him: "Thou art not far from the Kingdom of God." It is a solemn thought that one privileged to have a conversation with Jesus, and that on a sacred subject, should come short of the Kingdom, and to whom the Gospel should be "hid." He belonged to the class of men, however, to whom, on another occasion, our Lord said: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the Kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are enter to go in." (Matt. 23:13). Certainly here in the case of many the "Gospel was hid." The Jewish authorities, high priests, scribes, etc., had been permitted to exercise certain powers under the Roman Empire, and true patriotism was, with them and their party, at a low ebb. Comparatively few such as the aged Simeon, the prophetess Anna, and some others, were to be found in the community. Our Lord said even to his disciples, "O fools and slow of heart, to believe all that the prophets have spoken." But it has to be noted that they were not "slow of heart" to believe what had been required of them, namely, what our Lord had publicly proclaimed: "The Kingdom of God is at hand: repent ye and believe the Gospel." The Gospel to them was not hid."

The vast mass of the professing Christian world is Roman Catholic and Greek Catholic. In the early centuries of the Christian era, there grew up an accumulation of error, which had a beginning even in the days of the Apostles. Paul wrote about the "falling away," and said: "The mystery of iniquity doth already work.". Under the Emperor Constantine, error was fully developed and the church was considered to be the Kingdom. To this day the error is embalmed in the Roman Catholic translation of the Bible into English, known as the Douay version. In the notes appended to certain passages in this version, the error is broadly declared. Thus on Dan. 2:44: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed," the comment is, "A kingdom, viz., the Kingdom of Christ in the Catholic Church which cannot be destroyed." The Protestant commentary of Dr. Thomas Scott contains a long note to the same effect. These words may be quoted: "It has subverted and will continue to subvert Pagan and Anti-Christian kingdoms," etc. On Psa 69:35: "For God will save Zion and will build the cities of Judah"—the Douay note is, "Zion, the Catholic Church. The cities of Judah, etc., her places of worship which shall be established throughout the world," etc. Dr. Thomas Scott, in a long note has, "Zion seems to denote the church at large, the cities of Judah the several divisions of the church throughout the world," etc. It surely needs not to be demonstrated beyond these extracts that the theology of both the Roman Catholic and Protestant churches is wide of "the Gospel of the Kingdom of God," preached by our Lord; and that through this the gospel of the glory of the Anointed is truly "hid" from thousands of the human race.

In the Reformation of the sixteenth century the reformers stopped short at a certain stage, leaving "the obedience of faith" of the New Testament entirely out of their creeds and confessions. Those creeds became stereotyped, as if perfection had been reached, and they have so descended to present times. Believer's immersion has been transmuted into, a ceremony over a babe with a few drops of water, and a proxy faith held by so-called godparents. Some reached a stage a little beyond the so-called reformers, by practicing the act of immersion, and called themselves Baptists, still adhering to the doctrinal theories of the orthodox. Do not these make a sort of fetish of the water, seeing that it is "the faith" that constitutes the real element of adoption? Paul puts the matter clearly when he says: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26, 27). Here again the Gospel is "hid."

An offshoot from the foregoing in the United States, known as the "Reformation," made a further step in advance. This body did much to prune and simplify the orthodox doctrine by reducing the Gospel of the glory of the Anointed to the facts of his death and resurrection and embracing the formula "Jesus is the Christ." This latter important truth they professed as the "Ancient Gospel," but minus its true significance as the Anointed for the throne and kingdom of his Father, David. This meaning was fully corroborated by the promise of the angel to Mary before his birth (Luke 1:32). Alexander Campbell was the principal exponent of the "Reformation," although Walter Scott was the real founder of the system. He claimed to have spent the greater part of his life in the study of the four evangelists; and yet, although the "gospel of the kingdom of God" was preached by our Lord, and although Nathaniel confessed, with his master's approval, "Thou art the Son of God: thou art the King of Israel," and thus the kingship of the Anointed one was plainly declared. Walter Scott seems to have missed the object of his search and to have had his "mind blinded" and the gospel "hid." Here verily also the water became a fetish, and thousands of followers, although, "not far from the Kingdom of God," led by a "blind" leader into the ditch.

In one respect a still nearer approach was made to the "gospel of the kingdom" by those known as Millennarians. In modern times these made certain steps in advance of the Reformers of the sixteenth century. They came to read the Prophets in a plain, natural sense, eschewing the so-called spiritualizing system so much in vogue among the orthodox. They found that the kingdom of God is a theocracy to be restored and set up on the earth under the Messiah. The premillennial advent, the personal reign, the restoration of the twelve tribes of Israel, etc., have been set forth in volumes and periodicals. The Quarterly Journal of Prophecy carried on for twenty-five years; the Rainbow for nearly the same period. And yet who will affirm that "the obedience of faith" was rendered by that large class of millennarians? Is it not perfectly evident that here also the gospel was "hid?" A remarkable movement akin to the last-named was originated in America by a plain but vigorous farmer named William Miller. In the thirties and later the imminent coming of Christ was proclaimed far and wide. Many thousand were awakened to the impending event, and were led to expect the advent of Christ on a certain day fixed by Miller. Great and widespread disappointment was the result. Miller explained away the numerous and explicity declarations of the Prophets, predicting the fixed return of the twelve tribes of Israel to the land of their fathers. The only reason he offered in support of this contention was that it is declared in the New Testament that "in Christ Jesus there is neither Jew nor Greek, but are all one in him." He did not perceive that the promises made to Israel as a nation are perfectly consistent with the abolition of race distinctions in the Church of Christ.

A branch of this body are the Seventh Day Adventists, who are compassing sea and land to make proselytes to the strict observance of the seventh-day Sabbath according to the fourth commandment. Here again in this movement of Wm. Miller it can not be doubted that the gospel is "hid." The leading supporters of the Rainbow Magazine formed a society named the "Conditional Immortality Association," which has existed for twenty-five years. It has to be briefly noted that, true and important as "conditional immortality" is, the work of the association has been chiefly of a negative character. Man not immortal, the non-immortality of the soul, no natural immortality, etc. As to conditions by compliance with which many may attain to immortality, it is taken for granted that what is known as evangelic doctrine, apart from immersion into Christ, is sufficient as a passport to everlasting life. It can not be doubted that here the gospel is "hid." Some baptized believers of the gospel of the kingdom of God are members of this association. It is presumable that such members have not been permitted to bear any testimony in favor of the true conditions laid down by Christ himself. It is doubtless quite possible for an intelligent and vigorous advocacy of the conditional aattainment of everlasting life and of the plain understanding of the prophets, as already referred to, and yet by ignoring those conditions which our Lord has so clearly prescribed be the means of hiding the gospel from those brought under the influence of such teachings. Such advocates just as really hide the gospel as he who puts a lighted candle under a bushel instead of in a candlestick. If this may be done by ordinary Millennarians, and by members of a Conditional Immortality Association, who might possibly be excused as "blind leaders of the blind," how inexcusable must those be who have personally rendered compliance with the obedience of faith, and have been actually engaged in bearing testimony in favor of such obedience?

What has been advocated in this paper is submitted with all due respect for the consideration of all whom it may concern, by **JAS. CAMERON.**
—Selected by **E. W. Knapp.**

"COME OUT FROM AMONG THEM, AND BE YE SEPARATE, O MY PEOPLE"

A dear sister says: "I am isolated. There are none of our faith here; I long to raise my voice with others in songs of praise, and the worship of God. My children beg to go to the Sunday School across the way. Is there any serious reason why we should not meet and worship with them? True, their faith and creed are not in harmony with the Word; but they teach good morals and right living, as earnestly as we."

These and similar questions have disturbed the mind of God's people, through all the ages. In seeking for a correct answer, we should ever bear in mind that we are described in the Word as a "sanctified, or set apart, people;" "a royal priesthood," "a peculiar people;" "a sect everywhere spoken against." These things could never be said of us, if we should mingle and worship with, and sanction by our voice and presence, the false doctrines and pagan fables which they teach.

Yes, there are many reason why we should not take part in their worship. The chief of which is, God has said to us: "Come out from among them, and be ye separate, O my people." Surely, we should not hesitate to obey a command, couched in language so tender and pleading.

The doctrines and creeds of the sects around us consist of errors and fables, based upon heathen mythology, and are without any foundation in the Word of God, and I am fully persuaded, equally as false and foolish, in the sight of God, as the idol worship of the Hindo, or heathen Chinee. We, as children of light who know and live the Word of God, and his purpose as revealed therein, can have nothing in common with them. If we meet with them, sing with them, pray with them, kneel down and rise up with them at the command of their blind leader, shake his hand and compliment him upon his sermon of fables, all of which we are expected to do if we meet with them—do we not become one of them?

Is it wrong to meet with and take part in the worship of the alien? Dear ones, if you were isolated and alone in China, would it be wrong for you to bow down with them, before their man-made gods, fashioned out of wood and stone? Would it be wrong for you to send your little ones, where they would be taught idol worship? Most assuredly it would. To worship man-made creeds and pagan fables is likwise idolatry. Shall we bow down with them who do these things? To do so is surely displeasing in the sight of God. Better by far be content to call our little ones around us, in the privacy of our homes, and there worship God in truth and sincerity.

But is is urged: "I don't take any part in the services; I just kneel when they kneel, and rise with them when they rise, and when the collection box comes around, of course it would look mean not to give something, so I just drop in a nickel. It would be a poor sermon that I could not get a nickle's worth from."

Dear sister, that nickel belongs to God. He has only loaned it to you. Do you think he would have you use it to support the preaching in his name of false doctrines, and God-dishonoring fables? Would he have you apply, even one little nickel, on the salary of a man whose business it is to preach error, and lead men and women astray with false doctrines in the name of God? If you can spare the nickel, don't youthink he would very much prefer that you send it to The Restitution, or some destitute brother or sister? If we contribute ever so little towards the support of church or preacher, we become, in God's eyes, just as much a partner in their sin, as if we had contributed thousands. There is no middle ground. We must "come out from among them, and be separate." This is what makes of us a "peculiar people." It is this, which makes of us "a sect everywhere spoken against."

But I hear it said: "Our Lord and his disciples went into the synagogues and places of public worship where error was taught and truth was unknown." Very true; but they always went there to publicly denounce error, and proclaim the truth and for persistently doing so they suffered persecution and death. I am fully persuaded that we also may go today with God's full approval to any orthodox church or heathen temple, if our sole object is to proclaim there the Word of God.

No, dear isolated ones, let us not crave the flesh pots of Egypt, but rather let us meet God alone, at regular intervals in our home, with our loved ones around us. Let us strive to make such occasions pleasant for the little folks, with plenty of music and little prizes for lessons well learned, or questions correctly answered. It is much easier to keep a strong enemy out our house than to put him out after he has entered. So it is easier to keep false doctrines out of our little ones' minds than to root them up and cast them out after being planted there by false teachers at alien Sunday Schools.

S. H. THOMAS.

FIGHTING SHADOWS

I am told that engineers on the railway dislike moonlight nights, because they are all the time fighting shadows. There is a shadow across the track just ahead; it looks like a man, or a horse, or a tree; but it is not; it is only the shadow of something extending across the rails. We spend a lot of our energy—all of us do—just fighting shadows. We are all prone to mistrust God, and to see great troubles rising up before us. Time after time have we come to the place, and either, like the women at Christ's tomb, found the trouble removed, or have found that God has given us grace to overcome it. One trouble is scarcely passed until we are looking into the future for new ones, forgetting that we have a promise good for all days to come. "My grace is sufficient for thee."—Selected.

It is well to repent of sin, to abandon wrongdoing, to break up bad habits, to correct errors. Whatever is needful for such results is unquestionably right. But beyond this we had better turn them out of the doors of our memory; so will they soonest perish, and we shall have time and energy to welcome better things in their place.

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EDITORIAL.

"A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle" (Prov. 18:19). When brothers fall out it is next to impossible to reconcile them. Fraternal enmities are strong and inveterate. Their "contentions," to show their strength and malignant persistency, are compared to the "bars of a castle." They hate each other, and as murderers, are foretold they shall not inherit the Kingdom of God (Gal. 5:20, 21).

Party men always hate a slightly differing friend more than a downright enemy. I quite calculate on my being one day or other holden in worse repute by many Christians than the Unitarians and open infidels. It must be undergone by every one who loves the truth for its own sake beyond all other things." These words were written by S. T. Coleridge about eighty-six years ago. How strange they are, and yet how true! They are true in politics, social life, in the Church of God. Scathing vituperation is heaped, not upon the avowed enemies of a movement, as you would expect, but upon those who, claiming to be friends, yet differ as to the methods by which it is to be carried out.

DANCING

An Editorial Dedicated to "A Sister" and the Church to Which She Belongs—Dancing is of Ill Repute With the World, the Church and with "A Sister" Herself

Dancing stands in no credit, even with the world. We have attended funerals of worldly men who were noted dancing masters, and we have read biographical sketches of such men, men whom the world aims to honor after they die, and we have yet to hear a besotted groundling say on such occasions that the deceased danced and taught the art of dancing, that he loved the dance and was an accomplished dancer, and that he encouraged all his friends to dance! The dancers themselves would be shocked and astonished to hear such a funeral sermon, or read such a biographical sketch of some deceased friend whom they desired to honor. They expect and would receive with complacency such representations as that the deceased was an industrious and successful farmer, or mechanic, professor, or school teacher; a true and worthy officer of state, doctor, lawyer or preacher; engineer, artist, botanist or anatomist; but they would never say he was an "accomplished dancer," that he "loved dancing," taught it, encouraged it, and wonderfully improved dancing in the community. Why this hiatus, blank, silence? Because worldly people themselves do not consider dancing is any credit to any man, to say nothing of a religious man; therefore, it is omitted from their funerals and biographical sketches as inconsistent with the honor of the deceased.

Christendom is, of course, only nominally Christian. The different denominations of Protestantism are ignorant of the "truth as it is in Jesus;" but they are defenders of Biblical ethics, and are full of refined, cultured gentlemanly men; and almost without exception, they are consistently opposed to dancing. The editor of "The Homiletic Monthly" may be taken as a representative man, and in the New Series, Vol. 6, page 64, he says: "Dancing is a demoralizing amusement, and should be denounced by clergymen in and out of the pulpit. **The Chief of Police of New York asserts that three-fourths of the abandoned girls in New York were ruined through the dance."** From this high authority we conclude that dancing in the nominal sects of Christendom is in ill repute.

As might be expected, the Church of God stands opposed to dancing. We say this with authority, for several months ago "A Sister" asked for the consensus of opinion among the brethren on this question. In publishing her request we were careful to state that in the discussion of the dance question, those who wrote in its defense were as welcome in our columns as those who wrote against it. Although this matter has been before the readers of The Restitution for several months, and several brethren and sisters have written ably on the subject, not one of them has written in justification of the dance. The brethren are opposed to it almost without exception. And "A Sister" is ashamed of the dance herself when she gets down to dealing with her own heart and conscience. When in health and while the skies are cloudless, she may argue half-heartedly that it is "a healthful exercise," "good for relaxation," "helpful in teaching young people how to be graceful, polite," etc.; and that she "loves it, and delights in it." But suppose she falls dangerously ill; will she not say like the infidel who sneered at religion on dry land and then prayed on the sea in a storm, "Infidelity is all right on dry land, but is a failure on the high seas in a storm?" Suppose "A Sister" dies, and her husband sends for us to preach her funeral, and attend to all other matters of her burial. Would she want us to preach a funeral sermon like this:

Dear Friends: I preach the funeral of "A Sister" in compliance with a wish which she made just before her death. I am glad to say on this sad occasion that our deceased sister lead a most holy and consecrated life, and like Dorcas of old, was full of love, "faith and good works." Among those "good works" I am proud to name dancing. She loved to dance, was a beautiful dancer, played for dancing, encouraged dancing all her life, and without doubt her influence and practice have given dancing a new impetus, and greatly extended its prevalence in the vicinity where she has lived such a devoted, religious and dancing life. I make these statements with full authority from her personally, for I have talked with her face to face, and she has often assured me that she loved the dance; thought it was a graceful, healthful and delightful exercise. She played for the dance, encouraged and improved dancing in the community and greatly increased its prevalence; she was a most accomplished and estimable dancer.

Then after the burial we would cause a tombstone to be erected, engraved as follows:

A Sister,
A Member of the Church of God,
An Accomplished Dancer,
Who Never Wearied in the Encouragement of Dancing, or in the Practice of It.

"Ridiculous!" says "A Sister." "I do not want such a funeral; I will have no such a tombstone!" And why not? Simply because dancing is nothing to the credit of any one. It would not be ridiculous to mention in her funeral that she was an accomplished school teacher, or any other real accomplishment; **but dancing is no accomplishment at all, according to her own estimation.**

There is no use to snuffle, higgle or wiggle. "A Sister" does not think well of dancing herself. Dancing tends downwards. It is a desire of the flesh, and like all other fleshly desires, needs no advocacy. It is not an article of culture; it needs no culture. It springs up as a spontaneous growth of carnal nature; and springs just as effectively without cultivation. All evil does. To get people to dance, it is not necessary for men to take the lecture platform and implore them to engage in it. It needs no advocate; its merits need not be taught the people; it wants no speeches in its favor. It will come itself, like the obnoxious weeds in the garden, in the absence of cultivation; like the briars and ragweeds where cultivation is neglected. That is the way the dance comes. It is no accomplishment, acquirement or credit in any way, and not a thing to be mentioned after death in funerals and on tombstones. We no more think of mentioning dancing to the credit and honor of any one who has died than we do swearing, drinking and like sins. Those who practice it do not want it mentioned; they are quite willing the matter should be passed in silence. The best part of the world is opposed to dancing; the dancers themselves are ashamed to have it published in funerals and on tombstones; the Church of God, both the nominal and the true, is against it; and "A Sister" herself, is at heart unfriendly toward it. "What need have we of further witnesses?"

COMMUNICATIONS

"What thou seest, write * * * and Send Unto the Churches" (Rev. 1:11).

Restitution Pub. Co.:

I enclose $1.25, which I have gathered from tithing. It is the Lord's money. Sending The Restitution out to the Lord's poor is surely as good work as can be done. So credit this to the Helping Fund. May God bless the ones who read to the saving of themselves and families, even as many as the Lord our God shall call.

A brother in Christ,
M. W. PERRINE.

Dear Restitution:

Enclosed you will find check amounting to three dollars to pay for The Restitution for both 1915 and 1916. We can't get along without the paper. God bless our editor and all the rest that help to make the paper what it is.

Yours in Christ,
MRS. F. E. THRUSH.

Dear Brother Huggins:

I believe from the teaching of the Bible that Jesus Christ is literally and actually the Son of God, and I am waiting his return to enter the Kingdom of God on earth. I see in The Restitution last number that the support of The Restitution is falling away. I am sorry to see that, although except there come a falling away Jesus will not come. This ought to awaken the brotherhood, if nothing else will. Wife and I are willing to do all we can to keep the good paper going. It is all the preaching we have. We live in the faraway southwest Texas, and don't get to hear any preaching. It seems like it would break our hearts if our communication were cut off from the brotherhood. We know if The Restitution dies this will be the case with us all, or at least with the isolated ones like ourselves. There are a few of the true faith scattered through this part, but we are scattered a long ways apart. They did not know there was a paper printed by the name of The Restitution when I came in this part two years ago. They have nearly all subscribed for The Restitution now, and they like it so well. They say it is the soundest paper we have. I am sure they will do all they can to support it. We meet every fourth Sunday to worship our Creator, and to break bread to show the Lord's death. I go twenty-five miles to meet with them. We would meet every Sunday if we were close enough. We want you and all of the faith to remember us in your prayers.

Brethren, wake up; don't let our paper die! Let us keep up communication with each other. We know that we only have but a short time to work. Look at the signs of the times.

We have three little girls; oldest twelve, youngest eight. They say they do not want the brethren to let our good paper die. They love to meet it at the postoffice and bring it home with them. They say they will do without summer hats and let the money go to help to keep The Restitution coming to meet them. They love to read the good paper, and hear it read.

Brother Huggins, I would write more and oftener, but there are so many who can write better than I. So I have been giving them my space in the paper.

Your brother and sister in Christ, in hope of eternal life when Jesus comes. All remember us in your prayers. "Come, Lord Jesus; come quickly." Amen.

BRO. AND SISTER JAS. DELOZIER.

Dear Restitution:

We will send in three new names for our much-loved paper. We do hope all will help to get new subscribers for our paper. It surely is a lack of duty toward our paper which is of so much value to us all, to fall short of subscribers when God blesses us so much each day. We are in a land of peace and plenty. We should remember where there is no work there is no reward. May we improve our talents. Love to all.

MRS. W. H. EIDEMILLER.

Dear Brother:

I am sending enclosed 75 cents in money order for The Restitution. That is only a starter, for I intend to save a few cents a day so I can continue to have it and also have some to help in a small way otherwise. I think it a good thing to publish the financial difficulties of our dear paper, as it gives us all a chance to make some sacrifice for the truth.

The widow's mite is a great encouragement to us isolated ones as we feel ashamed to offer so small a sum; still, if we all did it there would be considerable money collected, and our paper would benefit wonderfully. There are enough of us to do this if we will. Co-operation is necessary in any and all successful things of life.

Love to your family and to yourself and all the dear ones with you. God bless our paper. May it continue till our Lord comes, is my prayer.

Your sister,
MRS, ADA ASHUTE.

To the Editor The Restitution—Dear Brother:

Enclosed two dollars for Helping Fund. I hope many will rally and help to keep it going. It's a good paper. Some articles are so plain and convincing. It's good always, full of help, encouragement and truth. Bless God for it! I hope it will never fail for want of subscribers.

Yours in love of truth,
EDWIN WOOD.

Dear Brother Nutt:

Enclosed you will find money order for five dollars to be used as the Lord directs. We feel we cannot get along without the dear Restitution and are willing to double our subscription each year rather than do without the great amount of spiritual food it contains. May the brethren having the means, rally to the help of The Restitution, that its testimony may shine far and bright in this darkness.

Yours waiting for the return of the Master,
A. E. SHAW.

INDIANA CONFERENCE REPORT

In response to the call for a Quarterly Conference at Plymouth, Ind., March 31st and April 2d, a goodly number met and enjoyed what we trust will prove to be a very profitable meeting. A majority of the churches were represented.

Brothers Anderson and Van Vactor were on the program to do the speaking, but owing to the illness of his wife, Brother Anderson was unable to be there which was a great disappointment to all and no doubt was so to Brother Anderson himself. The conference expressed its kindly feeling and sympathy for him, also sent an offering. Although the burden of all the preaching fell upon Brother Van Vactor, he proved quite equal to it, interspersing two Bible lessons with the sermons.

On Sunday morning, Mary Catherine Stoller of Bremen, desiring to walk in the new life, presented herself for baptism. This caused rejoicing and she was given a hearty welcome into the household of faith.

A business meeting was held on Saturday afternoon. The reconsideration of the articles of incorporation and the proposed new constitution was the most important business matter brought before the session. The chairman of this committee, David Van Vactor, read his report, after which a lengthy discussion and explanation followed. A motion was then made and carried that this matter be referred to the committee again—this committee to be enlarged by the addition of two elders from each church, and in case there is only one elder in any church, that church to appoint one of its members to serve on the committee with the elder, and this committee to meet at the next yearly conference.

Will the brothern of the several churches please take notice that there is no place appointed for next yearly meeting, and that the conference is now ready to receive an invitation from any church to entertain it early this coming fall.

FLOYD STILSON, Pres.
FLORA PRIOR, Sec.

OBITUARY

Julia G. Partlow

Julia Ann Gross was born on December 5, 1840. She united in marriage with Marion Partlow on April 23, 1903, and died at her home in Casey, Ill., on March 17, 1916, aged 75 years, 3 months and 12 days. She left of her immediate family surviving, her husband, three brothers and two sisters to mourn the loss of a true and faithful wife and sister.

Sister Partlow was an unassuming, industrious, Christian woman; a lover of home and its members and immediate surroundings, and was truly "a keeper at home." She was a member of the body of Christ for many years and fell asleep in full assurance of faith in the soon coming of our Lord to redeem his people from the power of the enemy; destroy death, take away our sorrows and wipe away our tears.

She had suffered patiently for a long time, and every means that money and tender hands could afford for her relief were generously supplied by her husband and family, but the hand of the enemy could not be stayed and she fell asleep.

Funeral services, conducted by the writer, were held in The Restitution Church house in the country near her old home, where most of her life was spend. The church house was filled to its capacity with relatives, friends and neighbors, whose hearts were filled with sadness and tender sympathy. But the clouds will soon be lifted and the "Son of Righteousness will arise with healing in his beams," till which time we wait and watch and pray.

L. E. CONNER.

CUT OFF

After admiring a lovely bunch of chrysanthemums that a friend had given me, I placed them in a vase of water. Every day I refilled the vase with fresh water. During the first day, the room was filled with the fragrance of the flowers; the second day on entering the room I found that they did not, as before, fill the room with their sweetness. On the third day, I could barely detect the odor, and they did not look as fresh as when I put them in the vase. They had begun to look faded. What was the cause of this? They had been cut from the bush where they had been supplied with the nourishment they needed. Although for awhile they lived in the fresh water, yet for a short time only, did they fill the room with sweetness, and soon died.

How true a type this is of some poor souls God has pardoned their sins; but because they do not feed on God's Word and talk with Him often, they lose the sweetness of their experience of salvation For a time they may seem to be living, but they will soon become spiritually dead. In order to retain spiritual life it is absolutely necessary that we feed on heavenly things. To keep shedding spiritual fragrance we must be nourished from above. By reading God's Word and going often in secret prayer, we receive nourishment fresh from the throne of grace. This will keep us filled with spiritual beauty. Let us watch and pray lest we become cut off from God, lose our fragrance, then wither and die.—Selected by Amy Weaver.

THE SEED OF ABRAHAM

The Bible is full of illustrations. They are all very simple and easily understood. God from His exalted position as the Creater and sustainer of the universe condescends to meet man upon a level respecting his powers of reasoning and comprehension. Hence, God always communicates to us information and knowledge respecting His plan, through the channel of simple, natural and familiar illustration.

God, to impress upon the mind of Abraham what he meant by His promise to him that "And I will make of thee a great nation, and I will bless thee, and make thy name great and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." (Gen. 12:2, 3.) "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be, and he believed in the Lord; and he counted it to him for righteousness." (Gen. 15:5, 6.)

Beloved brethren, has or does your mind meditate much on the immensity and magnitude of this promise? "As the Star of Heaven." Notice how this thought prevades the minds of the writers of the Bible. Moses understood God's plan and purpose respecting the Seed of Abraham and the significant illustration of "The Stars of Heaven." "Remember Abraham, Isaac and Israel, thy servants, to whom thou sworest by thine own self and said unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed and they shall inherit it forever." (Ex. 32:13.)

David know it. (Chron. 27:23). Jeremiah at most quoted Gen. 15:5, 6: "As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David, my servant, and the Levites that minister unto me." (Jer. 32:22.)

Paul in Rom. 4:18 and in Heb. 11:12 proves the same promise was a live issue in his masterful mind. When I read Psa 147:4, "He telleth the number of the stars; he calleth them all by names.' I close my eyes and say to myself, "This is wonderfully true. "God only knows the number of the stars, and he knows each of their names.

The seed of Abraham are likened to the stars. (Dan. 12:3; Cor. 15:41). God bestowed upon each of these stars a name. (Rev. 2:17; Rev. 3:12.)

Each of these stars God knows by name. (Mal. 3:16-18; 2 Tim. 2:19; Jno. 10:14, 27, 28). The number of these stars we are told by those "Bible Students" who claim that they have better promises that the promise made to Abraham limits to one hundred forty and four thousand. (Rev. 14:1.)

The writer believes that this number is a symbolical one and not an exact quantity, for, if it is so, then God's illustration of "The Stars of Heaven" is misleading, and God never seeks to deceive His people Those he considers his jewels.

God says that the stars cannot be counted. When Israel, consisting of seventy persons, went down into Egypt and after sojourning there for four hundred and thirty years, God, by a mighty hand, brought them forth. They numbered some six hundred thousand men, besides women and children. Today, scattered throughout the world, are millions of their descendants. Who can tell us the number of the seed of Abraham that have lived during the period that had elapsed since the promise was made until now?

But the promise that interests us is, "The promise," made concering the seed of Abraham. (Jesus Christ. Gal. 3:16), that has not yet been fulfilled, but which, thank God, will be in due time. God said unto Abraham, "In thy seed shall all the nations of the earth be blessed." This seed (Jesus Christ) is at the present time at the right hand of God, waiting until his enemies shall be made his footstool, when he shall come forth as the "Star out of Jacob" (Nos. 24:17-19) to smite his enemies, restore his people, Israel, to their land and home, subdue all nations and bring them into subjection to God. He will cause them to "beat their swords into ploughshares and their spears into pruning hooks, making wars to cease to the ends of the earth, blessing the nations of the earth with universal peace and a righteous reign of a thousand years (Mic. 4:2-4).

Beloved brethren, tonight before you retire, read Psa. 19, then step outside your door and look up into the starry vault of heaven, think of the Being we call God. Nay, rather Abba Father. (Dear Papa), for this is really what this means. (Mark 14:36; Rom. 8:15; Gal. 4:6; 1 Jno. 3:1-3). That this glorious Being created them all. God will draw near to you. (Jas. 4:8). You will find yourself lost in wonder and amazement. Now step inside your home again, repeat to yourself Jno. 3:16., steal away into a quiet corner and contemplate the wonders of divine love, as manifested in the person of this one "The Seed," who came as God's lamb to put away the sin of the world.

Paul reasons that when we were enemies we were reconciled to God bythe death of his Son. Much more, being reconciled, we shall be saved by his life(. Rom. 5:10.) Death reigns through sin, but life is offered through the righteous one, provided by a condescending and loving God who willeth not the death of a sinner, but that all would turn unto him and live for evermore. Beloved, mark well this statement: God offers unto the fallen sons of Adam, eternal life through a belief in His gracious promises made unto the Israelitish fathers, Abraham, Isaac and Jacob, if they will become the seed of Abraham by putting on Christ in the appointed way. Listen, this is God's way and there is none other whereby we may become part of "This Seed."

"For ye are all the children of God by faith in Christ Jesus.

For, as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according tothe promise." (Gal. 3:26-29.)

It is indeed a glorious and wondrous sight to contemplate the stars above us, to consider the planets, the moon and the life-giving sun. But these will all be eclipsed when "the root and the offspring of David" and the bright and the morning star "shall rise and shine forth as the Sun of Righteousness, with healing in his beams," when all the people shall be blest as the earth becomes filled with the knowledge of the glory of God, even now as the waters fill the sea. May God help me to put forth the greatest effort of my life to win a place among that immortal company that forever will bask in the beams of the sunshine of His everlasting love is the prayer of yours in this glorious and inspiring hope.

GEORGE B. ALLDRIDGE.

REPORT FROM THE CLEVELAND YOUNG PEOPLE'S SOCIETY

A number of weeks ago an interesting meeting was lead by Brother Fred Blyth, who conducted an historical study of the Religion of South America. While the "foreign fields" are being pleaded for, and the money of the Americas has been called, here in our own Pan-America we find the worst form of Catholicism.

As the Portugese were the first to find a money-making country in South America, they naturally forced the territory to adopt their religion. Portugal inherited the laws, the literature and the religion of Rome, and as a consequence the countries have been overrun by a perverted form of religion.

The Jesuit priests, who brought Pagan Rome into South America, forced their ideas on the natives only because of the pomp, the paraphernalia, the heathenish rites of the processions. Christianity is a by-word among the savages. There is no spirituality, only violence in this land where, because of the climate and soil, vegetation is overabundant.

In a report, given a short time ago, it was stated that no Bibles were allowed to be circulated and raffles and gamblings are held in the church service. There is a decided lack of interest on the part of the men, who boldly proclaim their indifference. In all that great country there is an average of one missionary with his Bible to every 200,000 people.

In a word, religion rules the politics, and is one of superstition and taxation that renders the people subject to the priests who are powerful in the demands and terror they arouse in their diocese.

In contrast, think of the favor, the loving solicitude, the blessings, that are granted to us to be able to be called the Sons of God. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father."

ONE OF THE YOUNG PEOPLE

The household is woman's kingdom, and all that pertain to it is under her jurisdiction and direction. By this it is meant to say that the administrative regulation of details is hers, and that she should be left in the complete enjoyment of it as well as to the responsibility and care.

Riches, public favor, leisure, comfort, ease, and luxury, all good in themselves, are not good for life-purposes. They may afford opportunities for higher things; but in the efforts to attain them the true ends are often lost sight of, and they become the only aims of life.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

The Restitution

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FOUNDED IN A. D. 1852
A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF
The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-55); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

VOLUME 68 AKRON, O., APRIL 25, 1916 NUMBER 21

A CATHOLIC DOGMA REFUTED

"The church is built on Peter" (St. Jerome).

"Where Peter is there is the church" (St. Ambrose).

"For, regarding the primacy of the principal head of the church, there is no other church in the world besides the Roman Catholic, which, by the succession of its supreme rulers, the Roman Pontiffs, dates from the days of Peter, whom Christ appointed in his own stead as head of all, and upon whom he so solemnly founded his church which was to endure till the end of time" (Weininger's Manual of Instruction).

For the refutation of this dogma, we will first consider the three following passages: Read Matt. 28:16-20 and notice the text, "and, lo, I am with you always, even unto the end of the world." Also read Matt. 23:8 and notice the text, "for one is your Master, even Christ; and all we are brethren." Also read 1 Cor. 3:11, which is, "For other foundation can no man lay than that is laid, which is Jesus Christ." From the first text, observe that a withdrawal was not contemplated; and, therefore, inasmuch as no withdrawal was contemplated, observe that no successor was contemplated to take the place made vacant by a withdrawal. Considering next the second passage, observe that the one who is not contemplating a withdrawal is the Master in contradistinction to whom all the others addressed are brethren. Considering next the third passage, observe that the one who alone is the Master and who does not contemplate withdrawal is the foundation referred to in the text 1 Cor. 3.11: "For other foundation can no man lay than this is laid,which is Jesus Christ." In this connection, it may be remarked that with propriety various persons may be referred to as together constituting a foundation as in Eph. 2:20 and this agrees with the text, "for one is your Master, even Christ; and all ye are brethren," there not being a monopoly of being the foundation held by one of them but they as brethren sharing in being the foundation.

Now, keeping distinctly in mind what has already been stated, read the entire passage, Matt. 16:13-20, and observe that to the question of Jesus, the answer of Peter was: "Thou are the Christ, the Son of the living God;" and that having stated that the answer of Peter was by revelation, Jesus continued as recorded in verses 18 and 19. In verse 19 occurs the authorization passage in regard to binding and loosing on earth and in heaven. Now it is to be observed that whatever is involved in this authorization it does not amount to a monopoly of the binding and loosing on earth and in heaven; for in Matt. 18:18 we find the binding and loosing proposition given in the plural, as also John 20:19-23, and this lack of monopoly in this regard agrees with the passage already quoted, "for one is your Master, even Christ; and all ye are brethren," there not being a monopoly of binding and loosing—and even if anything beyond this proposition be thought to have been implied by the statement as to the bestowal of the keys of the kingdom of heaven, it is to be particularly observed that it does not appear that any such implication can be allowed to interfere with the text already quoted to the effect that Christ is the one Master and the others are brethren; and it is to be noticed that this text is subsequent to the text wherein the authorization proposition is given; that is to say, the passages concerning the authorization of Peter and the general authorization occur before the passage wherein it is stated that Christ is the one Master and the others are brethren.

Now read again the entire passage, Matt. 16:13-20, and observe that to the question of Jesus, the answer of Peter was: "Thou art the Christ, the Son of the living God;" and that having stated that the answer of Peter was by revelation Jesus continued as recorded in verses 18 and 19. In verse 18 occurs the passage, "And I say also unto thee That thou are Peter and upon this rock I will build my church:" and it is now to be particularly observed that to call Peter's reply "Thou art the Christ the Son of the living God" the foundation agrees perfectly with 1 Cor. 3:11, which reads: "For other foundation can no man lay than that is laid, which is Jesus Christ." To the insistent demand that by reference the meaning is that Peter is the rock, the reply is that it is not so stated, for it does not say "upon thee, Peter," but it does say "upon this rock," and this leaves the word "rock" free to refer to the answer Peter gave in the sixteenth verse. To any who may have heard that Peter means rock and who are placing some reliance on that point, the advice is kindly extended to look up the passage in the original and find the word for Peter and find the word for rock and discover for themselves that the words are different.

Now read the 23rd verse of the same chapter and there with absolute directness Jesus addresses Peter as Satan. Observe that the declaration of Jesus in the preceding incident (Matt. 16:17-19) did not so affect Peter that he could not subsequently be called Satan; but also observe that the answer Peter gave in the 16th verse was not affected in the least by the error into which Peter fell (Matt. 16:21-23) nor affected by his denial (Matt. 26:69-75) and thus the answer of Peter

(Matt. 16:16) given him by revelation has that quality of permanence suitable for a foundation. The arguments and scripture herein brought forward must not be understood as an attack upon Peter who participated with the others in the work of establishing Christianity, but simply as an attack upon a Romish dogma which as far as known was entirely unknown to Peter or to any of his contemporaries nor does the slightest suggestion of it appear in either of the books of Peter.

Upon the point that a withdrawal was not contemplated and that therefore a successor was not contemplated read Matt. 28-20 and observe that the passage referred to is a final clause with nothing thereafter to modify it.

If the reader desires, he may read the entire chapter, John 21, and observe the passages that may be conisdered as pertaining to the restoration of Peter after his denial.

The argument having to do withthe founding of the church do not fail to notice that in the passage, Matt. 16:18 the word "church" appears. The reader is asked to remember the authorization of binding and loosing is general andthat therefore there is no monopoly of binding and loosing.

Read again the three quotations with which this article begins and observe the emphasis put upon Peter and the neglect of the others and in the third quotation observe the words "supreme rulers" which is certainly equivalent to being masters. In Weininger's Manual of Instruction, occurs the question—"Who is the successor of Peter and vicegerent of Christ?" and the answer given is "The Pope of Rome." It also says "The Pope of Rome, as successor of St. Peter and the vicegerent of Christ, governs the entire church with apostolic and plenipotentiary power." The next question is, "How is this authority of the Pope usually styled?" and the answer is, "The Apostolic plenipotentiary power because it passes from St. Peter, the prince of the Apostles, to all his successors orderly and without division, on which account the Roman Episcopal See received also the epithet 'the Apostolic chair.'"

The next question is, "How does the Pope of Rome exercise this apostolic authority in ruling the holy church?" and the answer goes on to tell about it.

Now, in contradistinction to all this, turn to Matt. 20:20-29, read the entire passage; and keeping in mind what has just been said about "supreme rulers," "vicegerent," "governs," "plenipotentiary power," "prince," and "authority," observe particularly the words of Jesus—part verse 25 and part verse 26. "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you:" and this passage is subsequent to the authorization passages and agrees with the text "for one is your Master, even Christ; and all ye are brethren."

Now by the Romish dogma, the popes exercise authority as being successors of Peter alleged to have been the prince of the apostles; but, by the word of Jesus the exercise of authority as is done by those who are great is a gentile method and is forbidden among the disciples; and inasmuch as the entire matter with which the dogma is concerned depends upon the words of Jesus; and inasmuch as the dogma is found to contradict the words of Jesus; therefore the dogma is refuted; and inasmuch as the words of Jesus upon which the dogma is alleged to depend have not been found to maintain the dogma therefore the dogma remains refuted.—J. B. H. in "Good News."

"COMMUNICATE TO HIM THAT TEACHETH"
Gal. 6:6

My Dear Mr. Huggins:

I am a stranger to you, but a reader of your good little paper, The Restitution, and in reading its columns under the head of "Editorial" I find that you have suffered losses by opposing "Josephism." (I am not a brother, not having obeyed by being immersed for the remission of sins; but I trust that in the near future I may be able to visit Cleveland and have the baptism of our Lord conferred upon me.)

It seems too bad that you should lose subscribers over this question to the extent of putting The Restitution in jeopardy, and I am enclosing my check to the amount of $30 to help you out.

If you think it is wise and that it may be the means of bringing more help to you, you may publish this letter, although I am a man not given to letting my right hand know what the left hand doeth.

I have been much interested in the articles entitled "Dancing," and "A Sister's" letter to you on the same subject. The comments so far printed, with the exception of your own, seem to me to be very narrow and would have a tendency to drive one away from the truth. If the brothers and sisters who found fault with her, instead of refusing her fellowship, had gone out and tried to secure more suitable work, that she might be able to support her little ones—had they done this, I say, they would have been living nearer to Christ's teaching.

It is surprising how very narrow and bigoted the brethren and sisters sometimes become (especially those old in the truth, who ought to know better) over these non-essential questions. If they but realized the vast amount of harm they do I think they would discontinue, always bearing in mind the injunction laid upon us by Christ, "Judge not, that ye be not judged."

Very respectfully yours,

H. W. RUSSELL.

P. S.—I am also enclosing $1.50 for a new subscriber.—H. W. R.

Editorial Comments

Above letter is so unusual and extraordinary in different ways that we can not forbear making one or two remarks about it.

1. The substantial financial assistance sent by quasi-Bro. Russell may make some of our readers gasp for breath, and lead others to remark: "Bro. Russell must be rich." We do not know as to his wealth, but we hazard the guess that he is poor or in moderate circumstances, like the rest of us. We are personally acquainted with rich brethren who would be put to shame were their driblets for the support of the gospel compared with our friend's liberality—and he is an alien, remember! And we know "poor brethren" (?) who have spent as much and more than quasi-Bro. Russell has sent to hold up the hands for the truth for something else! We publish quasi-Bro. Russell's letter, not only to show his heartfelt interest in the truth, but also to rebuke brethren who are spending more on drivel than they are on the gospel of the Son of God. They deserve to be rebuked for their iniquity.

2. At the annual meeting of the Directors of The Restitution Publishing Company, this year, they decided that since hiring The Restitution published was more expensive than our income from subscriptions (our only source of income), the only way to publish the paper at a cost within our means was to buy a linotype machine. Sister Wince has kindly consented to take charge of this matter. She will explain the details and particulars fully within the next few months. In the meantime send any pledges or money for The Restitution Linotype Fund to Sister S. Roxana Wince, Pierceton, Ind., or to The Restitution Publishing Company, 10623 Lee Avenue, Cleveland, Ohio. Bro. Russell has kindly consented for us to use his liberal donation as a nest egg to start this fund. Acknowledgment of money received for the Linotype Fund up to this date is given below:

Restitution Linotype Fund

H. W. Russell	30.00
Sister Chappelle	5.00
Total	$35.00

BEREAN COLUMN NATIONAL BEREAN SOCIETY

Edited by Leota B. Hanson 3101 Magnolia Ave.. St. Louis, Mo.

"What shall we do?" (Acts 2:38; 3:18-22). "Repent and be converted, that your sins may be blotted out. A time of refreshing is coming from the presence of the Lord. He shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of restitution." God has told us in his word what is to be prepared for them that love him. Will you not believe what he has said?

If you believe the gospel, "Repent and be baptized, every one of you, in the name of the Jesus Christ for the remission of sins." Thus we are told in unmistakable language the steps to be taken in order to be cleansed from sin, sanctified, set apart, and that we may wear his name. O how much it means to be true to this sacred contract of espousal to Christ! Be wise. The oil (his spirit) must be in your vessels. "Let everyone that nameth the name of Christ depart from iniquity." Be vessels unto honor, sanctified and meet for the Master's use, and prepared unto every good work.

In the baptismal waters you are set apart for this purpose. Be true to the fidelity you owe to Christ. Remember he said, "Occupy till I come." Soon the glad cry will be heard, "Behold, the bridegroom cometh; go ye out to meet him." Be ready, for "they that were ready went in with him to the marriage." Watch to keep clean and pure and true. "Watch, therefore, for ye know not what hour your Lord doth come." Be ready now, for soon it will be too late. Now is the day of salvation. The preparation of the bride-to-be is one in which all God's holy angels have a part, for "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

The privileges of members of the body of Christ are beyond compare. Accept Christ; be made clean in that "bath of a new birth," and become an heir of salvation.—Selected by Florence Laning.

Loving Our Enemies

Once upon a time, as the story goes, I heard a lady talking about loving our enemies. She said: "It is not enough to let them alone; we must love them." I answered: "There are degrees of love, and it is not possible for us to care for our enemies as we do for our friends." She thought we should. I said: "Even Jesus had his favorites; John is called 'the beloved disciple;' and I do not think Jesus would have been willing to have his mother in Judas' care." She answered: "Judas was dead, but if he had been living Jesus would have been just as willing to leave her with him as with John."

Well, opinions differ, and mine is emphatically No! Although God bestows temporal favors on good and bad alike, and gave his Son to suffer and die for all, yet his secret is with them that fear him, and his rewards are for the righteous. You remember when Jacob fled from Laban, and Laban overtook him, that they took stones and made a heap, and they agreed not to cross that line to each other for harm, saying, "The Lord watch between me and thee, when we are absent one from another." Years ago, when Charles Gardner wrote for The Restitution, he said this verse was a mistranslation, and should read: "The Lord watch between me and thee, that we keep away from each other, lest we get together and fight." I think he was right, as it seems more in harmony with the rest of the chapter.

My view of loving our enemies is this: If it is possible we are to live peaceably with all; but if it isn't—and there are people who take a sort of fiendish delight in doing us an injury—we are to keep away from them—remaining, however, in a forgiving attitude, and, like David toward Saul's descendants, to watch to do them a kindness, if not direct, then through others. But not for one moment do I think God requires us to make associates and friends of those who only mingle with us to do us harm. LILLIE H. WILLIS.

Face to Face With God

Dear Bereans:

Not long since I read the following statement, which appealed to me as truth: "The reason men do not read the Bible is that they are afraid to come face to face with God." Are we afraid to use God's word as the measuring rod of our lives, and do we search the scriptures to become better acquainted with our dear Lord and his ways, or do we ever search them to find a cloak for some pet sin? Christ has given us a standard which will admit of no warning or twisting to conform to the world with its glitter and whirl, drawing everything unstable iinto its maelstrom. Some like to stand where they can gaze upon these seeming pleasures, thinking they have strength to withstand their power.

Once there was a king who wanted a driver for his carriage. He was to choose the most skillful of three. The road was wide, and on one side was a steep precipice. The first took the safest side of the road; the next, the middle, and the third showed his skill by driving as near as possible to the dangerous edge. The first driver was chosen as the most skillful driver, as he knew enough to avoid danger. That is the kind of a driver our King wants. He has warned us to shun the appearance of evil. He has given us the true bread of life which is satisfying. We need not seek in doubtful or dangerous places for pleasures of the world which provide only husks.

Let us strive daily to conform our lives to that of the Son of God, so that when we open our Bible each day and meet God face to face we may not be ashamed, but as dutiful sons and daughters we may commune freely with him as our Father.

Although his presence is not visible, as a constant reminder may we be so imbued with his spirit (word) that we shall not need the injunction, "Thou, God, seest me," to guard us from evil. Let us not serve him in the "Thou shalt not" spirit"—not negatively, but positively and in a willing manner. We are assured the time is short, the field great and the laborers few indeed, so we have no time for idling. Let us not be discouraged at the outlook, but use the talent entrusted to us, and ever bear in mind our blessed Lord's injunction, "Occupy till I come."

AMY V. WEAVER.

BRUSH CREEK BIBLE CLASS

We are having a Bible Class which teaches us about the Bible. Our first lesson was about Christ. Whose Son is he? Matt. 3:17 says: "And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." John 3:16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Our second lesson was Christ the lifegiver. 1 John 5:11: "And this is the record, that God hath given to us eternal life, and this life is in his Son."

The third lesson was the promises made to Abraham and his seed. Gen. 12:7: "And the Lord appeared unto Abraham, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him." Acts 26:16: "And now I stand and am judged for the hope of the promise made of God unto our fathers."

Our last lesson was, "What must I do to be saved?" The memory verse was Mark 16:15, 16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." John 3:5: "Jesus said, Verily, verily, I say unto you, Except a man be born of the water and of the spirit he can not enter into the kingdom of God."

CHARLES PEARSON.

We decided to continue our Bible School on Wednesday night, March 29, 1916. The first lesson we had is found in John 20:31. We proved in this chapter that Jesus was the Son of God.

The second lesson was founded on John 10:27, 28. Jesus said that he would give unto the sheep eternal life, and that they should never perish, neither shall any man pluck them out of my hand.

The third lesson was found in Gal. 3:8-16. In the eighth verse God preached the gospel to Abraham, saying: "In thee shall all nations be blessed." The 16th verse says: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as one, And to thy seed, which is Christ. The promises were made to Abraham and his seed. Seed means children. Gal. 3:18 says: "For if the inheritance be of the law, it is more of promise; but God gave it to Abraham by promise."

Our last lesson is found in Mark 16:15, 16. Christ told his disciples to go into all the world and preach the gospel to every creature. The apostles did so, and the Lord worked with them. "Creature" means people. Belief and baptism of the Bible is the right way to get into Christ. You believe first, and then you are baptized. But you must believe the Bible first, or baptism is the act of an unbeliever. FAY PEARSON.

EVANGELISTIC REPORT FOR FEBRUARY

Sermons

Avery, 1st-19th	18
Kennard, 21st-22nd	2
Avery, 24th-29th	5
Total	25

Expense

Avery	$1.00
Kennard and return	1.20
Total	$2.20

Money Received

Treasurer	$32.00
Avery	8.00
Bro. White	1.00
Total	$41.00
Wages	70.00
Expense	2.20
Amount of Order	$72.20
Applied on Order	$41.00

Remarks

In our last report we were at Avery, and promised to report the result this month. The work is not completed yet, and we can not report in full. Several who took a stand for the truth are to be baptized next Sunday. Bro. Hammond, who lives at Avery (which is a suburb of South Omaha), once lived in the western part of the state and was baptized when a boy by the writer. He went away to school and taught school when circumstances landed him in Avery. In his long absence from those of like faith, and being young in years, he partly forgot the truth. But finally it dawned upon him that he was not doing his duty, and the truth began to come back to him in little bits. It was then he lifted up his voice to God for help, and it seemed I arrived home just in time to be chosen to answer the call. The result is all we could ask, and our brother is rejoicing.

Bro. Hammond is a very earnest worker, and is going to be a valuable help to those who have decided to stand with him in the truth. A minister by the name of Cleveland preached at this point for some time, and was well liked by the people, and had an inkling of the truth. Bro. Hammond recognized this, although he was preaching under the auspices of the Presbyterian Church. It was the dropping of these bits of truth that began to call back the old days when he first heard those things. This man came to our meetings several times, and found, he said, that he had compromised the truth with error, which he would not do any more. He had a large Men's Class at the Y. M. C. A., where they meet every Monday evening. Circumstances were such he thought he would have to give up the class, and he recommended me to them. Then they voted to have me for their teacher. We have lawyers and business men of all kinds in the class. I decided to take it for a time, and they were so well pleased they decided to meet twice a week and include the ladies. We have been having two lessons each evening, the first one on some phase of the gospel, and after that a lesson on prophecy. I never saw people more interested. We are giving them the truth straight, but seasoned with love. Pray for the success of these lessons.

This gives me an idea: Why not our people in every place where there is a Y. M. C. A. ask for a date to hold Bible readings? They are open to all denominations. I asked my class to lay aside all prejudice and thought of former teaching. That we were not there to read ideas into the scriptures, nor to support former teaching, but to study the Bible and let it form our ideas, and if it formed new ones for us all right. This seemed to please them, and I fully believe the truth is taking form in their minds. I have so much work before me I hardly see how I can accomplish it all, but God will direct. Let us all labor to the end we may be established.

Yours in his service,

ALMUS ADAMS.

REMINDS US OF SOME PREACHERS

In a lawsuit in which Abraham Lincoln represented one party the lawyer on the other side was an extremely glib talker, but not reckoned as deeply profound or much of a thinker. He would say anything to a jury which happened to enter his head. Lincoln, in his address to the jury, referring to this, said: "My friend on the other side is all right, or would be all right were it not for the peculiarity I am about to chronicle. He can't help it. For reasons which, gentlemen of the jury, you and I have not time to study here, as deplorable as they are surprising, the oratory of the gentleman completely suspends all action of his mind. The moment he begins to talk his mental operations cease. I never knew of but one thing which compared with my friend in this particular. That was a small steamboat. Back in the days when I performed my part as a boatman I made the acquaintance of a little steamboat which used to bustle and puff and wheeze about in the Sangamon River. It had a five-foot boiler and a seven-foot whistle, and every time it whistled it stopped."

A lot of preaching nowadays is in word only. Words! Words! Words!—Selected.

OBITUARY

Margaret A. Brooks

In Sholes, Oregon, March 18, 1916, Mrs. Margaret A. Brooks, aged 78 years, 11 months and 2 days.

Sister Brooks in early childhood united with the M. E. Church, but after hearing the word preached in a more perfect way she accepted the truth and united with the Church of God at Sholes, Oregon, of which church she was a member at the time of her death. Sister Brooks was an accomplished woman and wrote many valuable articles for her church paper and the daily papers of Portland, Oregon. She sleeps in Jesus with a resurrection hope of immortality. Five sons and one daughter and several grandchildren survive her. Services were held at the church in Sholes by the writer. J. S. LUCAS.

HONORING GOD WITH OUR SUBSTANCE

Does it glorify the Ruler of the Universe to raise money for carrying on His work by means of bazaars and rummage sales?

Let us bring the question home to ourselves. Your daughter is about to be married and you have set your heart on giving her a silver tea set as a token of your love. But you cannot manage such a costly gift in addition to the other expenses of the wedding. Then the brilliant idea of raising the money by a rummage sale comes to you. You ransack your attic and telephone your friends. They come nobly to the rescue with articles they don't want because they love you and they love the girl. You engage a stand in a vacant store, hold a most successful sale and buy the present.

Do you not think that every time she pours tea from the pot, your daughter will love to flect on the number of her friends' old clothes that were sacrificed to buy it?

You would not do such a thing? Then are you willing to put God and His work on a lower plane than your own loved ones?—Herald of Life.

Some time ago we read about a conversation that once took place in a Boston home, in which a few friends were discussing certain curious things about the mind. One said that it was an odd fact that no man could do one thing and think of another.

A little girl of ten years, the daughter of the host, was listening attentively. Perhaps you think that she could not understand all that psychology, but listen: "I can do one thing and think of another," she said.

"What is it?" asked her father.

"Well, it is easy for me to say the Lord's Prayer and think of anything else I want to. I do it every night."

"AND THY NEIGHBOR AS THYSELF"

Willie—Ma, may I have Tommy Wilson over to our house to play Saturday?

Mother—No, you make altogether too much noise. You'd better go over to his house and play.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement dos not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributers.

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EDITORIAL

Several have inquired about Bro. J. J. Heckman. Many complain of missing his good articles.

"BETTER RESURRECTION"

"Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection" (Heb. 11:35).

The word "better" in this text is an adjective in the comparative degree, and belongs to the noun "resurrection," and, therefore, expresses its quality. An old grammarian maxim requires that the word "than" should be added to all comparisons, for the reason that this word is always either expressed or understood. The word "better" in Heb. 11:35 expresses the quality of the resurrection which Abraham and others "of whom the world was not worthy," strove at great sacrifices to obtain; and implies a comparison of its goodness with another resurrection not so good; and yet the passage says that this inferior resurrection restored its subjects "to life again." Mediocre minds instantly perceive that the Pauline comparison here is between the resurrection of those dead ones whom the "women received to life again" and that which Abraham, the martyrs and prophets strove to attain. The resurrection of the women's dead was a restoration of them "to life," and was a good resurrection; but the saints who died in "the faith, not having received the promises" (vs. 13), hoped for "a better resurrection" (than this). Bro. Brown has slept long enough: wake up, brother, and give us a little help on this passage. Bro. Brown, the reader will recall, is the brother who "preached the truth" and debated with the minister in Drearyville He is the brother who challenged the editor of The Restitution to debate "immortal resurrection." We accepted his challenge, then the brother immediately fell into a deep slumber, and we have not heard from him since. Will some of his friends please wake him up? He need not be idle while he is getting his consent to debate the question of "immortal resurrection;" he can answer these queries in the meantime: Did not the women's dead who were "raised to life again," emerge mortal? If they emerged mortal, theirs was a mortal resurrection, was it not? Then what mortal resurrection can be better (than) their mortal resurrection? Can one thing no better than another, be "better" than it? **"A better resurrection" than the mortal cannot be less than immortal.**

DANCING

An Editorial Dedicated to "A Sister" and the Church to Which She Belongs—Is Dancing a Sin?

To this oft-asked question we now reply in the fear of God, and with a profound conviction that his word is all-sufficient for "all things that pertain to life and godliness" (2 Pet. 1:3). We are not ignorant of the fact that "sin is the transgression of the law." We are fully cognizant of the fact that there are many ascetic, grouchy and popish men who denounce a thousand things as "sins" against which they cannot quote one syllable of "law" to condemn. The sibilations of these fanatics we have no more respect for than the quacking of geese. We are addressing primarily young brethren and sisters in these editorials on dancing, and we want them to understand that we are young ourselves, amative and moderate, and that if we oppose dancing and call it a "sin," our opposition is not to be traced to dotage, asceticism, personal aversion to the dance, or any cause in the universe other than this, namely, that dancing is a "sin" because it is "the transgression of law," displeasing to our heavenly Father, and is absurd conduct in men and women who are "followers of God, as dear children" (Eph. 5:1).

Is dancing a sin? This is the question, always stated in just these words. Those who seek to justify the dance put their argument in this form: Since sin is "the transgression of law," and since dancing is not forbidden in the law, therefore, the dance is lawful But not too fast, dear reader. Let us understand the terms we use as we go along. Just what do you mean by the word "dance?" What does it include? These questions are worthy serious meditation; for, while the dance itself may not be a sin, it may include things that are sinful. Webster says the word means "the movements of one or more persons with measured steps to music." From this definition it appears that dancing includes many things, such as time, place, associates, music, etc. There can be no sin in movements and steps that are measured; if so, marching would be sinful; there is no sin in the music which forms a part of dancing, if it is decent music. But the music may not be decent, and therefore, sinful. Open doors are now becoming visible by which sin may enter the dance. Then the participants in the dance may be sinful companions, people whom God forbids you to associate with. A man of God must not walk in the counsel of the ungodly, stand in the way of sinners, nor sit in the seat of the scornful (Psa. 1:1). Sin may also creep into the dance either in the time or place of the ball, or in gluttony, feasting or drinking, which may and often does, form part of it. "Is dancing a sin?" is not a fair question. A dance may not itself be a transgression of law; but it **may** include things which God's law forbids; if it does, then dancing is a sin. Let us then be frank and fair in this matter.; let us change the terms of the interrogation, and ask the question properly and fairly. Does dancing include anything that is sinful? In this form the question is homologously propounded, it is not unduly cramped in plenary expression, nor absurdly expanded by **de trop.** With the question thus fairly stated and properly understood, we are frank to say that dancing is a sin. We will now place before our readers the evidence which leads us to say that dancing is a breach of divine "law." We appeal the law and testimony of God (Psa. 8:20).

Principles include their accessories. Let us cite illustrations of this inclusiveness. In Ex. 20:13; Deut. 5:17, we have this divine law, "Thou shalt not kill." Cursorily read this commandment seems only to taboo murder; but under the magical teaching of Jesus Christ we learn that it embraces much more; it extends farther and reaches deeper than this. Its astounding inclusiveness is revealed in the word: "Whosoever is angry with his brother without a cause * * * whosoever shall say to his brother, Racca (margin, vain fellow) * * * whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. 5:22). Christ argues that since the law forbids murder, causeless "anger" and everything else which causes one to commit murder, is included in the command. All accessories are condemned by the principle. Another law enunciated in Ex. 20:14; Deut. 5:18, illustrates the same thing., The law reads "Thou shalt not commit adultery." Verbally and apparently only the one act of adultery is forbidden by this law; but again Christ enlarges its meaning and says: "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart" (Matt. 5:28). That is, the prohibition of adultery really prohibits every thing else which leads to its committal. Everything which causes or leads a man to break this command, "Thou shalt not commit adultery," is forbidden by the commandment itself.

Were it not for this inherent broadness in

commandments, they would lose all their deterrent powers, and fall into desuetude. In Matt. 22:37-40 Christ shows this by quoting two commandments, one inculcating love to God, the other love to man. He then makes this pregnant comment concerning them: "On these two commandments hang all the law and the prophets." "The law and the prophets" embrace all the books of the Old Testament; and, according to the conception and representation of Jesus Christ, they "hang," in all their entirety, upon only "two commandments." Taught by direct revelation from Christ (Gal. 1:12) Paul condenses the law with all its divers commandments into one mandate in Rom. 13:8-10. The apostle first asserts, "He that loveth another hath fulfilled the law." To make this extraordinary declaration obvious he enters into specifications and quotations of various commandments: "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and i fthere be **any other commandment, it is comprehended in this saying.** Thou shalt love they neighbor as thyself." Now here is one "commandment" which "comprehends" all "other commandments;" here is one "saying" which, in the marvelous width of its sweep, includes all other sayings. Since love of another makes it impossible for you to seduce his wife, kill, steal or bear false witness against him, the apostle is justified in saying that obedience of this one commandment "comprehends" all others. Since this one commandment embraces all others, its obedience is tantamount to complete obedience. Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." Thus in the concentrating mind of Paul complete obedience of the entire law is reduced to "one word": "**All the law** is fulfilled (filled full) in **one word,** Thou shalt love thy neighbor as thyself" (Gal. 5:14). Commandments, then, extend beyond themselves; they embrace everything in their prohibition which causes men to transgress them; that is, principles include their accessories. Therefore, it comes to pass as a matter of logic that specific taboos of statutory law are amplified in the comprehensiveness of such sweeping statements as these: "Avoid all appearance of evil" (1 Thess. 5:22); "Hating even the garment spotted by the flesh" (Jude 23); "Have no fellowship with the unfruitful works of darkness (Eph. 5:11); "If any of you err from the truth" (Jas. 5:19), etc., etc. From the evidence thus before us, we conclude that when God makes a law, whatever approaches or comes near to it, or causes men to violate it—all accessories are included in the principle; and conversely, when God enjoins any duty, all means and facilities which enable either ourselves or others to do it, according to our capacities and opportunities, are also enjoined.

Having now a proper and scriptural understanding of the extent of God's ethical commandments, the reader is asked to ponder the following passages of holy scriptures, which are quoted from the Emphatic Diaglott. He is also specialy asked to study those parts ofthe texts which are printed in black face type:

"As they did not choose to possess the knowledge of God, God delivered them over to a worthless mind, to do improper things—abounding in iniquity—in wickedness, in coveteousness, in malignity, full of envy, murder, strife, deceit, bad habits, secret slanderers, revilers, God-haters, insolent, proud, boasters, devisers of evil things disobedient to parents, obstinate, covenant-breakers, destitute of natural affection, without pity; who, though they know the ordinance of God, (that **those who practice such things** are deserving of death), not only are doing them, but even are approving those who practice them" (Rom. 1:28-32).

"A law is not enacted for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the impious and profane, for smiters of fathers and smiters of mothers, for assassins, for fornicators, for sodomites, for man-stealers, for liars, for perjurers and if there be any **other thing** that is opposed to the wholesome doctrine" (1 Tim. 1:9, 10).

"The works of the flesh are manifestly these: Fornication, impurity, debauchery, idolatry, sorcery, enmities, quarrels, jealousies, resentments, altercations, factions, sects, envyings, inebrities, **revellings, and things similar to these;** respecting which I tell you before, even as I previously told you, That those who practice **such things** shall not inherit God's kingdom" (Gal. 5:19, 20, 21).

From these passages we deduce the following truths:

1. If we commit any of the sins here enumerated we forfeit salvation, as is solemnly affirmed in various statements, "Those who practice such things are deserving of death;" "Those who practice such things shall not inherit God's kingdom." These sins are grave and serious, and we cannot risk trifling with them.

2. The list of sins given specifically are only representative, not exhaustive, as is clearly intimated by such expressions as "**such** things" (instead of "**these** things" merely); "any **other** thing;" and "things **similar** to these."

3. Being representative sins, they include every thng that approximates to them, or that causes them to be committed, and therefore justify our previous position, that "principles include their accessories." **All sins "similar" to the ones names in the list are included.** None found in the list can be omitted, and all others of the same kind are included in the catalogue.

4. Dancing is forbidden by the words, "Revellings and things similar." **Komos**, the Greek word here translated "revellings," includes feasting drinking, loud talking, music and dancing. "Revellings and things similar" is so comprehensive a form of words they leave no loophole of escape for dancing. If there is visible to any one an aperature small as a jigger's eye for dancing to evade Paul's arraignment here, the nimble fingers of Peter closes and seals even that hermetically in these words: "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in laciviousness, lusts, excess of wine, revellings, banquetings, and abnominable idolatries; wherein they think is strange that you run not with them tothe same excess of riot, speaking evil of you" (1 Pet. 4:3,4). In this text **komos**, "revellings," is joined with **potos**, "banquetings;" and these two words are identified with "excess of wine" and "excess of riot." The word "riot" in this instance comes fromthe Greek word **asotia**, and means "spendthriftness, extravagance" (Young). **Potos**, "banquetings," is the Greek equivalent of **mishteh** and **shathah**, two Hebrew words which mean to drink, and like them, **potos** means to drink also, a feast, to regale one's self with good eating and drinking. At the risk of wounding the feelings of good men and women who dance, truth requires us to observe that "excess of wine, revellings, banquetings and abominable idolatries" are close and inseparable chums: where you find one, you generally find the others. Where one is the others feel they have a right to be. That dancing forms part of the "revellings and banquetings" of which Peter speaks is obvious from the fact that he speaks of them in the sense they are practiced by the Gentiles. He is writing to converts who formerly practiced them; and he charges them that they must not lapse back to doing and living as they had in "time past of their life." When they were converted they quit "excess of wine, excess of riot, revellings, banquetings, and abominable idolatries;" and since dancing it always included in these things by unconverted Gentiles, in quitting them they necessarily quit dancing; and this, of course, made their former partners in sin "think it strange" that they should abandon both them and their ways.

"Now of the things which we have spoken this is the sum" (Heb. 8:1) reduced to syllogistic form:

1. Principles include their accessories;
2. Dancing is included in "revellings and things similar;"
3. **Therefore, dancing is a sin.**

COMMUNICATIONS

From Sister Albert Burton

Dear Bro. Huggins:

I send two dollars to help with The Restitution. We want the paper to continue to send out the gospel message till the times of the Gentiles be fulfilled.

Your sister looking for the King.

From Sister Georgia Phelps

Dear Bro. Huggins:

I see that my subscription to The Restitution has expired, so I am sending $4.50 for my renewal and two new subscribers. I enjoy the paper so much. It seems as if I couldn't get along without it, and I do hope and pray that it will never go down, and I don't believe it ever will. Surely there are enough who love the truth to uphold you and keep it going. I would like if you or some one would give an explanation of the twelfth chapter of Daniel the 11th and 12th verses. I love to read the articles on prophecy. I feel that the time is drawing near for Christ to come, and hope we will all be ready to meet our Lord when he returns.

Your sister in Christ.

From Bro. J. F. Wagoner

Restitution Publishing Co.:

Enclosed find five dollars to be used to sustain the paper **that** dares to **defend** God's truth, even at a financial loss. Wish I could multiply it ten times. To the loved ones everywhere, we cannot

afford to let the "grand old Restitution" die. For fifty years it has been a weekly visitor, coming laden with precious messages of God's truth. No! don't give it up now! Jesus is coming soon. Let us rally to its support. Yes, let us even sacrifice to help our beloved paper.

From Bro Eugene C. Miller

My father, Brother A. J. Miller, fell asleep in Jesus on October 10, 1915, and is waiting for him to come who said unto Martha, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." He was born near McMinnville, Warren County, Tennessee, on May 17, 1850, and moved from there with his parents to Warren County, Virginia, in 1867, where he was baptized a year later by his uncle, Elder N. J. Morgan, in the all-saving name of Jesus Christ. He moved to Winchester, Va., in 1875, and was married in 1880 to Miss Emma C. Berklite, of Frederick County, Md., who also was of the same faith, to whom seven children were born, one girl and six boys, who are all living. He then moved to Hagestown, Md., in 1901.

He had been a reader of The Restitution for about 35 years. It certainly would be hard to do without The Restitution as there isn't any members of the Church of God around here. My brother, Ernest J. Miller, and I are the only ones at home now to enjoy the Restitution, and we would like to see more pieces in the paper on the belief of the Christadelphians, and also some pieces on "What we should believe before we are baptized."

Our Christian love to you all. From your brother in Christ.

From Brother S. Cronkhite

Dear Brother:

Enclosed please find money orer for $4.00 to renew my subscription and also for one new subscriber.

Myrtle, to whom The Restitution is to be sent, is some 20 years of age. She takes much interest in reading Bible literature that I send to her from time to time. She likes to read the tracts to other people, and in this simple way she may do some one some good. Young girls at her age nowadays are too busy engaged with the attractions of this life, dancing and other things, to think of Bible subjects. In all my life I never saw a time when the church people were so crazed for dancing and card parties as they are today; they just seem to have cut loose for one last big time.

In conversation with a well read man today he remarked that when this world's war is over that the whole world would enter upon a long term of peace, such as we have not known for many centuries. I told him that we would have just the same sort of peace that we enjoyed before the war. A wicked world cannot keep out of war.

From your brother in the hope of eternal life.

From Bro. John O Branson

Dear Bro. Huggins:

Brother, there are three creations of the Most High:

1. The first man of the dust of the ground;
2. The womb-man of the rib of Adam; and
3. The Christ of the womb of Virgin Mary.

I was baptized in this faith in February, 1874, by Bro. J. S. Hatch. I have read the Bible ever since. Don't let any man change you as to that. The creation of Adam and Eve they don't talk about, for they have nothing to offer instead. There could have been another way to create the Christ. It only gives the skeptic something to talk about. God, Mary, Joseph and the prophets say a virgin conceived; that's enough. Don't allow anything different to go in The Restitution. The paper is good. Just stay by the truth. Please remember me in your prayers.

Your brother in Christ.

From Bro. Martin Pavella

My Dear Brother in the Faith:

I am glad to hear from my wife the comforting report that you are all well. Especially do I thank the Lord that my beloved "Parent-Brother" Tomlinson is out of danger and the King permitted him to stay with us both, for our benefit and the benefit of his cause.

You know how dearly I love The Restitution. I estimate its worth next to that of the Bible. No heir of the promises could get along without the Bible, and to get along without The Restitution—well, we must not try to figure out the results of its loss. We must make it "go"—that's all! Please use the enclosed $1.00 for a "peg" to support the dear old Restitution with.

Do you have some of Bro. Adams' New Hymn Books? Could you afford to send me a copy? I would send you the money for it, but I do not know what the price is. I'll send you the money as soon as you notify me how much it is going to cost.

I read some time ago in The Restitution about going to theaters, and so forth. The more I think about it the nearer I get to the conclusion that Christians **may** go to theaters—why, didn't you read about the old Roman ampitheaters? Nero can tell you that he say Christians many a time in the amphitheaters, but he'll tell you also that none of them left it alive. They all died for their faith. Now, who can enjoy the performances in the theaters, keeping these facts in his mind? Let him who can do so; but let him also understand that the Christians of Nero's time confessed a different faith. How can a believer of the gospel find enjoyment at places where the believers of those days were forced to meet lions and others beasts?

Your loving brother.

From Bro. Albert Siple

Dear Bro. Huggins:

Once more has the body of believers at Hammond, La., been made to rejoice. Bro. and Sister D. C. Robison came here the first week in February and held a three-weeks meeting. They continued to stay with us and conduct the Bible Class on Friday nights and preach on Sunday until near the end of March. We regretted to have them leave, and wish that it may be our privilege to meet them again should the Lord delay his coming.

Four became obedient to the faith: Mr. and

Mrs. A. R. L. Gainey, father and stepmother, Sister J. C. Lindsey, and Bro. D. A. Gainey; Willie Anthon, a young son of Bro. and Sister L. C. Anthin, and a young lady friend of Sister Foster and an inmate of her home.

The attendance was good and held up to the very last, and the best attention was given all through. Quite a number of young people from another neighborhood attended a good part of the meetings. The truth was presented very ably and clearly in a kind but forceful way.

Many years ago Bro. W. H. Wilson had his "Pine Woods Bible Class here," and visited us several times afterward and held meetings, while in 1913 Bro. O. J. Allard put in some hard work here with slight visible results, as only two in this neighborhood and two near Springfield became obedient: but the seed was sown and brought forth fruit the following year when he held another meeting. Since then the truth has spread and our Sunday School and Bible Class have been well attended, with good interest shown, and our number has been increased.

Yours in the faith.

From Bro. R. H. Judd

Dear Bro. Huggins:

I should much like to have comments from yourself and some of your readers regarding my article on "The Holy Spirit," which appeared in the issue of March 6th. I am aware the line of reasoning is probably new to many, but is the result of considerable thought and study on my part.

While the generally accepted idea that the Lord Jesus is one Comforter and the Holy Spirit "another" has a certain measure of truth, it does not to my mind fill the requirements as fully as the view advocated by me, and indeed presents two or three almost insurmountable difficulties.

First—If the Lord Jesus was the first Comforter, and the other comforter could not "come" until he went away, then the promised comforter must also be a personality, and must come and occupy on earth the place of the first. There is, however, no record in the Book or in the church of any such personality having come, and the promise in that sense has never been fulfilled.

Secondly—If the aforesaid view is correct, how can the adjective "another" rightly be applied, seeing that those who advocate it believe the same personality was already working in the lives of men at the time promise was given by Christ?

Thirdly—And to my mind a crucial point in the argument is the fact that only in the New Testament (which is a fresh manifestation of the spirit) have the promised results been literally fulfilled. Surely such a fact may fitly be regarded as the key to the difficulty. Christ said the "spirit of truth" "proceedeth from the Father," a fact in itself subversive of individual personality. The Savior also said his "words" were "spirit" and "life." Christ said the spirit of truth "shall be in you." Paul said: "Let the word of Christ dwell in you richly" (Col. 3:16), "that Christ may dwell in your hearts by faith" (Eph. 3:17).

Is it not true that all promised gifts of God are of a definite nature; something that finite human beings can at least in a measure comprehend, and that love, joy and peace are the resulting blessing realized from the knowledge of promises actually fulfilled? It is quite possible I may be somewhat misunderstood in this last paragraph, but I think those who grasp the thought will agree with it.

Yours fraternally,

QUESTION

By S. Roxana Wince

Will someone versed in such matters please tell us in what sign the sometime ago conjunction of Jupiter and Venus occurred, and whether or no said conjunction is ominous of coming ill to our already tortured earth?

The perihelion, or nearest approach of Jupiter to the sun, whether alone or in connection with other planets, has been proven by observations carried on for hundreds of years to be always disastrous to our world—fire, floods, cyclones, earthquakes, tidal waves, and in two instances the Black Death, following such perihelia.

The period between Jupiter's perihelions is twelve years. There was one in 1901, and must have been another in 1913. But as the influence of these near approaches of Jupiter to the sun begins some two or more years before it reaches the nearest point, and continues as long thereafter, we have scarcely as yet escaped from its thraldom. We have a vivid recollection of the eruption of Mt. Pelee and the South American earthquakes that occurred near the same time. Connect these with the perihelion of Jupiter for 1901.

If therefore the near approach of the great planets toward the sun forebode trouble to this mundane sphere, why not their conjunction with each other? I have been asked whether there has been anything said in the press about the late conjunction of Jupiter and Venus, and this is my reason for asking for an answer to my query. Everything in heavein above and on the earth beneath is crying out, "Watch."

HOW GOD TOLD

"Mamma," remarked four-year-old Mary, resignedly, as she took her place at the breakfast table, "I know God thinks I'm dead this morning."

"Why, Mary!" exclaimed her startled mother. "How can you say such a thing?"

"Well, I just know he does," persisted the small Mary, "because I forgot to say my prayers last night."

It is not what happens to you in life that matters—it's the way you face it.—Lloyd George.

Providence knows well on whom to impose its tasks.—Heine.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

Jesse Titman 20
12814 Superior ave

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13: 3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12, 28:23, 31). ROBERT G. HUGGINS, Editor.

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IDOLATRY

Whether a person is worshiping the true God or not depends upon the mental conception which he has formed of the Creator and the supreme power of the universe. All people, even the most ignorant of heathen, must admit that there is a supreme being of some kind which has created and controls the universe. Such a conclusion is inevitable even from a casual observation of nature. But whether or not man sees and worships the true God or a false one in the recognized supreme power depends upon the mental picture he has formed of the source of this power.

This mental conception or picture of the source of the supreme power is formed by what man may see revealed concerning its nature and character. If he has known only false revelations or insufficient revelations, as in nature, his conception of the source of supreme power will of course be false, and he will worship a heathen or false god. There are and always have been two systems of worship among mankind; one based on false or insufficient revelations of the supreme power, the other based on true revelations.

Those who bow to images of stone, wood, etc., have based their conception of the supreme power on the meager revelations of nature. The great mass of the so-called Christian world has based its conception of the supreme power on false revelations, and since they have a false conception of God they are in reality worshiping a false God, as are the heathen.

But there have always been a few in each age who have based their conception of the supreme power on true revelations, and therefore have always been a few who have worshiped the true God. God's word is a record of the times and manner in which he has revealed himself through the prophets formerly, and in latter times a clearer and more detailed revelation of himself has been given through his Son Jeuss. If it is man's desire to worship the true God his conception of him must be based on these revelations. Supposed revelation, or even what man honestly thinks are true revelations, lead to a false conception of God and consequently to the worship o fa false God—a God of man's own creation.

Christ, the perfect revelation, which God has given of himself to man, says God is spirit, and must be worshiped in spirit and in truth. Why not in error if error is believed in sincerity? Because error very evidently can not form a true conception of God, and therefore such worship could not be worshiping the true God. Error must necessarily formulate in the mind a very wrong idea of the true God; each individual sees and worships God according to the manner which he has conceived of him. If the conception is wrong he of course does not worship the true God.

The doctrine which says the Creator is without body and without parts, an immaterial spirit, forms in the mind an idea of the Creator that is exactly opposite to the idea that he is a material, physical spirit being. Both can not be true, and whichever is error must result in the believer of it worshiping a false God—results in literal idolatry.

The doctrine that presents the Creator to the human mind as a Savior of immaterial spirits or souls (about which we can know nothing tangibly) results in an idea of God exactly opposite to the idea which results from the doctrine that he is the Savior of material, bodily people. One of the two doctrines must be error, and whichever is error must result in idolatry.

The doctrine that God rules and has a kingdom on earth only in the sense that he rules in the hearts of men forms a very different idea of the Creator from the idea formed by the doctrine that he is to be the literal ruler of the earth through his Son Jesus. One must be in error, and therefore the basis for idolatry.

The one set of doctrines presents a vague, indistinct, immaterial god, which would be neither greatly feared nor greatly loved. The other set presents a real, tangible God, one to be much desired and loved and much feared because of the tangible effect which we feel such a God could have on our destinies, either for good or evil. Two Gods so entirely apposite can not be true, therefore one must be false. The Bible and common sense plainly show to the honest searcher which is false.

Every truth has its opposing error. Every error helps to build up a false conception of God and results in idolatry. Every truth helps to reveal more clearly the true God and results in true worship of the true God. It does not take a very keen mind—only an honest, fearless one—to see that the great so-called orthodox organizations are the system based on error, is idolatry in sheep clothing, furnished by the name "Christianity." The other system was the organization of which Christ and the apostles were the founders. This system, as an organization, can not at present be located definitely, and in its purity as it then was, all organizations being guilty of errors in details or worship if not in basic truths. But there is no doubt that there have always been a certain few who have desired to know truth concerning God and thus be able to worship him in spirit and in truth. Such might well consider this question:

Can anyone who is absolutely sure he knows certain truths which form a basis for true worship of the true God in any way whatsoever support and encourage an organization or system of worship based on doctrines directly opposed to those truths? Can a true worshiper of the true God, one who belongs to God's true church or called-out body of people, partake in the formal worship of so-called orthodoxy? The answer can, perhaps, be best forced home by asking and answering the same question in connection with heathen worshipers of idols, stone, wood ,etc. The answer would be an emphatic NO. Reason demands the same answer as regards orthodoxy. Through their erroneous doctrines (even though they are believed in sincerity and in ignorance that they are error and adverse to truth), the people of the orthodox system have built up a false conception of the persoanlity of the supreme power, and therefore worship a false God. Their underlying doctrines are nothing more nor less than old pagan theories.

Christ's own living example also should direct aright God's true children in answering this question. The ruling system of worship had gone far from right and truth when Christ was here. However, they had not gone so far as present-day religious systems. They had not gone so far as to say God is three persons in one and yet immaterial, that his kingdom was merely an affair of the heart, and that he is the Creator of immaterial spirit beings which can not suffer the penalty for sin which he himself pronounced. They still believed in one material God, in his promise to restore their kingdom with the promised Messiah as King. Their greatest error was their pride and self-righteousness, which prevented them from seeing this Messiah in the poor, humble man who went among them known as Jesus.

But even with this departure from truth Christ refused to give support in any way to their organization and system of worship. He was often found among them, but never with them, never as one of them. They understood both by his talks outside their meetings and by what he said in their meetings that he was opposed to what they taught. He even said and did things in their meetings that caused "scenes" when they would attempt to put him out. Can true followers in his steps be less distinct from error than he was?

The two simple ceremonies, baptism and the sacrament, which Christ commanded his followers to include in their system of worship, are a part of the orthodox system of worship. But the worshipers are ignorant of the great foundation truths which these ceremonies illustrate, and the ceremonies are mere empty forms to them and on a level with the ceremonies of heathen worship. Such compliance to these commands is obedience in the letter, but not according to the spirit and understanding. Such obedience was strongly condemned in the Jews by Christ and the apostles. Can, then, Christ's followers join in observing these ceremonies with those who render such obedience? These ceremonies are sacred and are means to a purer, better life only as the truths back of them are understood. Can, then, those who hold them in sacredness join in observing them with those who deny these truths as orthodoxy most assuredly does when they teach man and (therefore Jesus before his resurrection) had an immortal soul? Such observance is mockery to God, although those committing it may not know it. When Christ instituted the supper, did he call in all that professed belief in the true God? Only those who were nearest him partook of that first supper.

It seems we must admit, perhaps unwillingly through sympathy for friends, that orthodoxy is idolatry under the name of Christianity. Can, then, one who honestly desires to worship the true God be a part of it? With the understanding that error, which is based either on ignorance of the true God or on open rebellion against him, leads to and builds up idolatry, those scriptures which teach that God's church—called-out people—must be separate and distinct, take on a deeper meaning than is usually gleaned from them.

Israel, as God's chosen people, was a type of the church. All through God's dealings with them the fact that they were separate, distinct, sanctified (set aside) people was pressed home upon them. The laws separating them from all people were rigid and strictly enforced. In Ex. 19:5, 6 Moses says, in speaking to the Israelites for God: "Now therefore if ye will obey my voice indeed, and keep my covenants, then ye shall be a peculiar treasure unto me above all peoples. * * For all the earth is mine and ye shall be unto me a kingdom of priests and an holy nation." In 1 Pet. 2:9 almost identically the same language is applied by another inspired man to Christ's followers. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who has called you out of darkness into his marvolous light." If Israel as an holy nation, a kingdom of priests and a peculiar people were kept entirely separate and distinct from the rest of the world, would not be reasonable to say that Christ's followers can be any less separate and distinct when they are regarded by God in the same light as were the Israelites?

Paul says in 1 Cor. 10:15, "Flee idolatry." We flee from only those things which are dangerous. Idolatry is dangerous because it leads away from the true God. Orthodoxy hides the true nature of God and is as dangerous as what is universally admitted to be idolatry.

James 1:27 says: "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Man in his fleshly state comprises the world from a Bible standpoint. To keep ourselves unspotted from the world, then we must not only refrain from the lusts of the fleshly man, but we must also leave untouched anything that is founded on fleshly man's theory. All organizations, which hold man as their founder and source of power are of the world, and Christ's followers must leave them alone, for Christ is the head over ALL things to the church (Eph. 1:22).

Paul says in Titus 2:14: "Who (Christ) gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. A peculiarity is any mark which distinguishes persons or things into a distinct, separate class. "A peculiar people would be a people easily distinguishable from all people. But we may think it is not necessary that this peculiarity should be emphasized before the world, that it is not necessary to draw the world's attention to it. However, if we really possess the peculiarity of God's people we can not help its being emphasized. If it does not show to the world we are not God's peculiar people, and this is necessary. The system of worship based on the true God must be kept in sharp contrast to the system of worship based on false gods, else how can those seeking God be led to him? This sharp contrast can not be maintained except the two classes of people representing the systems are kept in sharp contrast.

Christ's followers of the last days should often think of the numberless times he impressed on the minds of his earlier followers the fact that they were not of this world. Not being a part of this world or age, they can not be a part or supporter of any of its institutions or organizations, all of which look to and recognize man as their founders and originators.

In Rev. 18:3 Christ sends out a last call to his people, to those who have a true desire to worship and serve the true God: "Come out of her (that is, Babylon), my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Babylon means confusion, and nothing can present greater confusion than present worldly organizations, whether political or so-called church organizations. The confusion is not among their members only, but they present a contorted, confused aspect of God. Let all who are fond of calling themselves the Church of God heed well the many admonitions of Christ and the apostles that such must be separate from the world. We must realize that separate means separate, that peculiar means peculiar, that God's standard of purity is purity itself in morals, belief in formal worship, in everything. Answer honestly Paul's question in 2 Cor. 6:15, 16: "What concord hath Christ with Belial, or what part hath he that believeth with an infidel, and what agreementh hath the temple of God with idols?" Then heed his warning in verses 14, 16, 17: "Be not unequally yorked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, * * * for ye are the temple of the living God (how are they the temple?), as God hath said, I will dwell in the mand walk in them, and I will be their God and they shall be my people. Wherefore come out from among them, and be ye SEPARATE, saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty."

In 2 Jno. 7, 10, 11, we read: "For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh; this is a deceiver and an anti-Christ. * * * If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed, for he that biddeth him Godspeed is a partaker of his evil deeds."

The great and only opposition Christ received while on earth was from the Jews. Their opposition consisted wholly in denyig that he was the Christ, the anointed King of Israel and the world. They did not deny that the Christ would come, they did deny, and do yet, that the Christ has been born, that he has come in the flesh in reality. They refuse to acknowledge the man known as Jesus to be King and supreme ruler of the world. Orthodoxy and all worldly organizations are today denying him the same right. They are in open political rebellion to God and his proffered King. The safety and very existence of worldly governments rests on Jesus not taking unto himself this right of ruling, hence the people are taught that he is not such a king, just as the Jews taught when Jessu was here on earth. But God knows that the welfare and salvation of the world rests on Jesus ruling as King on David's throne; hence those who know and believe that Christ is the King of kings and Lord of lords are strictly forbidden to fellowship, or bid Godspeed to the doctrine which is opposed to Jesus as Christ and King. We do not need to give a verbal Godspeed to such a doctrine. We can go time after time to the meetings where this anti-Christ doctrine is promulgated, dron in an offering now and then, never letting our light shine for fear of being peculiar, and our "Godspeed" will contain more of encouragement and cast a greater influence against Jesus as Christ and King than we would care to admit before Christ personally. Every knee must bow eventually to Christ as King. His followers must do it now, with the realization that he is as literal a King as though he were sitting on David's throne at present. If this confession is made openly and fearlessly they will be hopelessly separated from the world. The world will think they are impractical and visionary. If they are not so regarded and separated it is pretty good evidence that they have been covering up this peculiarity.

ALTA KING.

BY WHOM ARE WE EMPLOYED?

"The wages of sin is death" is an imperative, universal, everlasting law and will last as long as sin reigns in the universe. "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned."

"For until the law sin was in the world. But sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses" (Rom. 5:13, 14).

"There is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law shall be judged by the law."

Sin was sinful and reigned unto death, just the same before the law was given as after. "What shall we say, then? Is the law sin? God forbid. Nay, I had not known sin but by the law. Was then that which is good made death unto me? God forbid. But sin that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful. For we know that the law is spiritual, but I am carnal Sold under sin."

Is sin any less sin today than under Moses' law when the transgressor died without mercy, under two or three witnesses? Or does sin work death any less in our members today than before the law was given? So with the law or without the law, the wages of sin is the same—death.

The law, which was a schoolmaster to bring us to Christ, was given to show us the awfulness or exceeding sinfulness of sin. And now when we are no longer under the schoolmaster, but being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remissions of sins that are past, through the forbearance of God. And now does he who paid the redemption price for sin (which was his own precious blood. "That he might redeem us from all iniquity;" "Sins that are past"), teach or imply that has grace and mercy sets us free to continue in sin without restraint or fear of judgment? In the sermon on the mount Christ gives no liberty for indulgence in sin. Neither does Paul teach continued indulgence in sin. "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot? God forbid. Flee fornication. Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body. What, know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's" (Cor. 6:15-18).

"Let not sin therefore reign in your mortal bodies that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness, unto sin, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you, for ye are not under the law but under grace. What then? Shall we sin because we are not under the law, but under grace? God forbid. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are, to whom ye obey, whether of sin unto death, or of obedience unto righteousness?"

If we continue to serve sin after the price has been paid for our redemption, the result is death, the same wages sin collected from Adam, to Moses. "For if we sin wilfully, after that we have received the knowledge ofthe truth, there remaineth no more sacrifice for sin. But a certain fearful-looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses. Of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood ofthe covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again. "The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

In Romans, first chapter, Paul gives a list of abominable sins, then closes by saying, "Who knowing the judgments of God, that they which commit such things are worthy of death." Then he affirms. "But we are sure that the judgment of God is according to truth, against them which commit such things. And thinkest thou, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness, and forbearance and long suffering. (No doubt Paul was thinking of times when they which did such things were stoned to death without mercy or opportunity for repentance). Knowing that the goodness of God leadeth to repentance. But he who scorns or despises this opportunity, which mercy extends for repentance, and continues in sin, "Treasures up unto himself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness."

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin.

"That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the gentiles" (1 Pet. 4 ch). "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lusts and enticed. Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death" (James 1:13-15). "For if after they have escaped the pollutions of the world through the knowledge of the Lord Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them, according to the true proverb. The dog is turned to his own vomit again, and, The sow that was washed to her wallowing in the mire."

God's mercy and grace give opportunity for repentance and forgiveness. But "except ye repent ye shall all likewise perish." Blessed privilege! "Repent and be converted that your sins may be blotted out." Therefore, let us watch and keep ourselves unspotted from the world.

SADIE SKEELS.

DO YOU WANT TO GO TO HEAVEN?

Why should anybody want to go to heaven when there is not a promise in the Bible that we can go? There are many places which say that we cannot go. Read Jno. 13:33. Christ says, "Whether I go ye cannot come." And to whom was He talking? Were we not included? Yes. Also, please read Jno 7:33, 34. These are Christ's own words. We cannot go to heaven.

But some people insist that if we live righteously we shall go to heaven. We find in Psa. 37:29 that the righteous shall inherit the land, and dwell therein forever. If we read Prov. 2:21 we see that the upright shall dwell in the land, and the perfect shall remain in it. Look at Prov. 10:30: "The righteous shall never be removed (where from?). The earth. But the wicked shall not inhabit the earth."

Why do people want to go to heaven? In Prov. 11:31 the righteous shall be recompensed (rewarded) in the earth. I think if such people would read Jas. 1:17 and see that "Every good gift and every perfect gift is from above and cometh down from the Father of light," they would see that we do not have to go to heaven to get our reward, for it will come down to us.

Please study closely Jno. 14:1-3. You will see that if he goes to prepare a place for you he will come again and receive you, and that where he (then) is, you shall be also. Why should anyone want to go to heaven when the righteous shall be rewarded in the earth, and his kingdom shall be set upon the earth? (Dan. 7:27.)

Please take time for a few more thoughts on this subject. We should not repeat the Lord's prayer if we are going to heaven at death, for it says, "Thy kingdom come, thy will be done in earth as it is in heaven." (Matt. 6:10.)

You see, if we go to heaven, we will not be in Christ's kingdom, nor receive his reward. We should all live so that we may receive His reward on earth where he has promised to bring it to us. (Psa. 37:9.)

"Evildoers shall be cut off, but those that wait upon the Lord, they shall inherit the earth." As some think, they shall be angels in heaven and have wings, as we have all seen pictured by great artists, why should men live righteous? We have never seen a man-angel picture. They must have all been wicked, and went to hell at death!

Christ says. "My soul was not left in hell" (hades) (Acts 2:27.)

Will you believe that all mean are there?

And how shall we have a great family meeting if there are not any men in heaven, but only women and children angels there? David certainly will be there, for he was a man after God's own heart. But we find David spoken of in Acts 2:34 as not being in heaven. W. B.

OUR NEW LINOGRAPH MACHINE

By Auntie Wince

Going to buy a linograph machine? Of course we are, and it is going to be our machine, because we, the readers of The Restitution, are going to pay for it. Every man, woman and child able to earn anything is going to take part in this work. We will pick berries, raise garden truck, plant an extra row of potatoes, set a hen, sell old papers—do any honest work we can think of to earn the money.

Come, little tots, get to work, and see if you can not beat papa and mama. Somebody wants a yard cleaned or a flower bed made, and you can do that I know. And the older young people can study up many a plan for making a dollar or for saving one by "cutting out" the boxes of chocolate candy and other needless expenses.

What do you suppose I thought when Bro. Huggins wrote me about getting the machine? "Dear me," I said, "eighteen hundred dollars? We never can raise such a sum as that!"

And what next? Then I thought of the Psalm I have just been committing to memory: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake; wherefore should the heathen say, Where is now their God? But our God is in the heavens. He has done whatsoever he pleased."

Then the Psalmist recounts the utter uselessness of the idols made with men's hands and appealing to the chosen people of the Lord, jubilantly bursts forth: "O house of Israel, trust thou in the Lord; he hath been mindful of us, he will bless us. Ye are blessed of the Lord."

So we'll "trust in the Lord" and get to work, and when the machine is paid for we will dedicate it to him.

I will tell you more next week, and the week after, and every week until we have the machine installed in The Restitution office. Send on your money and pledges at once to me, or to The Restitution Publishing Company, 10623 Lee Avenue, Cleveland, Ohio.

THE HOPE OF CHRIST'S COMING

Look for Christ's coming day by day. Live in the hope of his coming this year. I don't mean look for death's coming. Death is not Christ. But look for Christ's coming from heaven (Phil 3: 20, 21). The time of your redemption, which Christ says "draweth nigh." Live looking for the fulfillment of those blessed words spoken by the Master in John 14:1-3. Or the fulfillment of the angel's words spoken when he ascended (Acts 1: 11). Or the words of the Spirit spoken through Paul in 1 Thess. 4:13-18. When you gather around the Lord's table, remember you are to no more remember his death than you are to hope for his coming. Should he come this year, what glorious things it would mean to his own. Caught up with the Lord! The putting on of our immortal bodies. Reunion with our loved ones who sleep in Jesus.

THE FATHERHOOD OF GOD

Matt. 6:9

The conception of God at the beginning of the nineteenth century in Protestant churches was that of a creator of matter and force, ruling the world by secondary causes; a moral and physical governor of the universe. His relation to humanity, that of a king to his subjects, sovereign in his edicts. The twentieth century idea of God is that of a father who pities his children, knoweth our frame, who is our comforter, who carries our griefs and sorrows. All through the Bible this idea of fatherhood grows, until in the New Testament it reaches a sublime beauty in Christ's teaching. God is spoken of as King in the New Testament only five times, as Father 218 times. Thirteen times in the Sermon on the Mount we have heard the word Father. Baptism is in the name of the Father. The lesson about prayer and providence begins with the word Father. The announcement of Christ's Messiahship is in the name of the Father; the Advocate is with the Father. The comforter is to come from the Father. The most wonderful of the parables pictures a Father watching from the windows of life for the returning of the prodigal.

Nothing is more significant of men's characters than what they find laughable.—Goethe.

THE RESTITUTION

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IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., 10623 Lee Avenue, Cleveland, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

NOTICE

Send all mail for The Restitution, whether for the editor or manager, to 10623 Lee Avenue, Cleveland. Do not send any mail to Akron, Ohio. If the mail is for the editor, mark "Editor" on corner of envelope; if for manager, mark it "Manager."

EDITORIAL

We are pleased to announce two additions to our number this week by the return to the city of Bro. and Sister Moore, from Salem, Ohio.

The Restitution Publishing Company stockholders' meeting held their annual election Tuesday, April 4th, at which the old Board of Directors was re-elected, and afterward the Directors met in executive session. Robert G. Huggins was re-elected Editor, and Burton H. Lang President. Other officers elected were: Buell W. Nutt, Vice-President; Harry Pott, Secretary; Chas..A. Goss, Treasurer and Manager.

Sister Fry writes: "There are so many things to tell you, but I do not know how to put them in words. There is a family here, lovely people too, who are so interested I gave them all my Restitutions. The wife reads them and sends them on, and we have met many times for Bible readings. She came to me through hearing of my faith, not knowing anyone believed the truth she had learned by studying for herself, and Oh! the real pleasure we have in our quiet study together. She, too, wants to meet some of our faith. Does it pay, Bro. Huggins, to scatter The Restitution abroad? I feel it does, and I want to see it just grow and grow; to have earnest, willing workers, willing to write earnest and sincere articles for the paper. We feel that there are enough of our little flock to hold the banner high."

"I think a man should have charity for others. Let everyone be free to believe as he pleases; the time has come when preachers must be men of broader views." Certainly we should possess charity, love for all men; but there is much false charity on the market now, and much of it is deception. See that dear man who is traveling; his team is jaded, and he has a sick wife in his carriage, and it is important that he end his journey tonight. At the parting of the road there was no guideboard, and the took the wrong road, and you know the whole circumstances, and here you get off your "charity:" "Well, yes, I know he is on the wrong road! but he's a good and kind man, and he may find his mistake. He thinks he is right. I believe in extending charity to all, I think he will be all right anyway." True charity in this case would be for you to halt him and tell him his mistake, and set him right. Brotherly love demands this, and the Lord will hold us responsible. There are many false religions, and you are aware of it, and we will be held for this wilful neglect. A man is not to blame for thinking he is right, but with the information at hand he is to blame for not knowing he is wrong.—A. Elmore, in "Firm Foundation."

BIBLE NOT USED IN CATHOLIC SUNDAY SCHOOLS

Question: Why do not Catholic children read the Bible in their Sunday Schools?

Answer: Because more harm than good would come from the practice. The Bible is a holy book, but it is not fit for the perusal of children. They can not read the histories of the Jews, with the accounts of murders and adulteries, without danger to their innocence.—The Catholic Universe.

Editorial Comments

Let Catholic sympathizers read above question and answer attentively and critically. And Catholics who pretend that they are not opposed to reading the word of God, please consider well what The Catholic Universe says.

Children must not read the Bible; "more harm than good would come from the practice!" "The Bible is a holy book, but it is not fit for the perusal of children!" A "holy book," yet not fit for use! A "holy book," and yet not as good as "innocent" children! A "holy book" is the Bible, but children are holier!

A BUSINESS DETAIL

The Manager requests the attention of our subscribers to the "Important Notice" on page 6, a notice which has stood for many months, and yet it is almost daily disregarded. Checks, money orders, etc., continue to come to the name of the Editor instead of to "The Restitution Publishing Company." This little business detail is sometimes a cause of annoyance and delay in the transaction of our business, and we know it is merely a lack of thoughtfulness on your part, hence we make this reminder.

Another thing which is an evidence of lack of thoughtfulness, not to say ignorance, of business principles, is the sending of personal checks on your local bank. We get them from Texas, Oklahoma, Washington or Missouri, and other States, and the senders must know that they are not current here and must be sent back to their bank for collection or credit. In sums as small as those sent us a postal order or express order should be used.

The Restitution headquarters is at Cleveland, where all mail should be addressed; it only bears the Akron date because it is printed and mailed from there.

THE RESTITUTION LINOTYPE FUND

A Few Hints as to Its Practicability

Many of our subscribers know the history and foundation of The Restitution. They are **our friends** because we stand for certain principles which are **dear to them.** They know us. Those who have known us the longest and those of a younger generation are also **our brethren** as well as our friends, being bound together by the bonds of a common faith and hope. The "Dear Old Restitution" has become a welcome evangel of truth and light to hundreds of homes that are isolated from all church privileges, and where its coming brings a ray of cheer and spiritual food for the hungry hearts. We know this because the brethren say so. In comparison with such pioneers as Newman, Marsh, Chaplin, L. C. Thomas, Joblin, Wince, and many others who now sleep, resting in hope for the Life-giver now soon to appear, we do not mention ourselves. These have set a standard and established traditions for The Restitution managers from which they will not depart, even to ensure the financial success of the paper. But to our brethren we are moved to speak freely and frankly concerning the affairs of the paper.

We feel sure that you will support us in the assertion that this paper has never been conducted with a view to **making money,** therefore it would create considerable surprise, no doubt, if we were to suggest that many brethren did not seem to believe that **it required any money to conduct it.** Yet it is a fact that many will receive the weekly visit of The Restitution for one year two years, and sometimes three years, and apparently never give a single thought to the question of **who pays the bills.** Now, brethren, if you do not understand how to read the mark on the yellow address label, and **can not remember** when you last paid your subscription, **it must be a long time**—at least a year—so send us a dollar and a half for renewal, and **ask us** how you stand.

The printing and mailing of The Restitution has been done at Akron, which is forty miles from Cleveland, for two years or more. The reason for this arrangement was purely one of economy, in that the work could be done there cheaper than in Cleveland, though adding greatly to the difficulties of our work in editing, proof-reading and in the general supervision of the work. Our efforts to produce a first-class paper from a printer's standpoint have been reasonably successful, as all who recall the old form of the paper as it was printed in Plymouth for many years will recall. But in this arrangement we are not only handicapped by having the office, the Editor and Manager, etc., so far from the printing, but we are likened unto a man who is renting a house or farm for a long term of years, only to discover afterward that the rent increases from year to year, but at the end **he has nothing to show for it,** although he has paid enough to have bought the place. Think this over, brethren, and next week we will endeavor to show you the application and unfold our plans for putting The Restitution on a better business basis, and we shall need your cooperation to make it a success.

DANCING

An Editorial Dedicated to "A Sister" and the Church to Which She Belongs

"Let Us Lay Aside Every Weight"

We showed in our last chapterf that dancing is a sin, judged by a most conservative exegesis of the law of God. To deepen that conviction in the reader's mind we now bring some more changes against dancing to show its unchristian character.

1. Dancing is fathered by men and women of keen sexual passions, to gratify to some extent these passions. The husband looks at other men assume attitudes and liberties with his wife in the dance, with consent, which, were he to find them doing in the parlor of his home or on the street, he would kill them instantly!

2. Dancing squanders time instead of redeeming it (Eph. 5:16). It is exciting and bewitching, and leads people often beyond all reason. Men who never cared for a sick friend all night have danced all night, times without number. Who can be safe under such a frenzy and hallucination as this?

3. Dancing is an expensive amusement—expensive beyond all reason. The young man who attends the dance in proper form, and pays his part of the expenses for the night and that of his girl friend, pays out the earnings of a week's hard toil. And what does he get in return? Improvement of mind? Refinement of heart? A healthier body? Well, he does get an empty pocketbook, the loss of a night's rest, a "relaxation" that is exhausting, fatiguing, and injurious to health; he gets demoralization of the whole man; the physical man often takes a week to recover from one night's dance; the moral and spiritual man, in many instances, never recovers at all! If the dancer would give as much money for the support of the gospel or the support of the church in a year as he gives for a dance for one night he would soon acquire the reputation of being a liberal and cheerful giver in the cause of truth and righteousness.

4. Were dancing not a sin, still it can be and is condemned on other grounds. It is a weight from which every Christian should divorce himself. "Let us lay aside **every weight,** and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking (away) to Jesus, the author and finisher of our faith" (Heb. 12:1, 2). The inspired penman here differentiates between "weight" and "sin;" and exhorts Christian runners to "lay aside" both as

inimical to the example set for us by Jesus Christ. Were we to concede that dancing is not a sin, we still maintain it is a "weight" impeding fleetness of foot, and endangering the racer's chance for the goal of eternal life. Christians who are Christians indeed do not madly rush into things simply because they are not sins; they live under a higher standard of right, and lead a better life than just avoiding things that are sinful. **The swimmer, the athlete, the Christian, must abandon weights as well as sins if he expects to win the race.** He must count "all things but loss—refuse" (Phil 3: 8); dancing and "every weight" must be flung away by the Christian who is "reaching forth unto the things which are before, pressing toward the mark of the high calling of God in Christ Jesus" (vs. 13, 14). Only by doing this can he "so run that he may attain" (1 Cor. 9:24).

REPORT OF THE CLEVELAND YOUNG PEOPLE'S SOCIETY

Near the beginning of the new year we met at the home of Sister Jennie Irish, where Bro. Griffiths used as his text the Pauline warning in Col. 2:8. We are to beware of philosophy and vain deceit, after the traditions of men. From his heart of hearts Paul warns the brotherhood against scoffers and men puffed up with knowledge. Especially does he beg Timothy to keep that which is committed to his trust, avoiding profane and vain babblings, and oppositions of science falsely so called.

Ever since sin entered the world man has been trying to overthrow the word of God, and the weapon he has forged for the purpose is sometimes called "science," but more often "philosophy."

Philosophy is knowledge of the cause of phenomena; science is systematized knowledge.

Read 2 Tim. 4:3, 4; Matt. 24:24; 2 Peter 2: 20-22, and finnd out what God has said should come to pass. Is it not so?

"Truth is a plant that will never flourish in the shadow of a philosopher." Thus goes an old true saying. Among the philosophers who have led the world astray has been Plato, born 424 B. C. He claimed nothing could be made out of nothing, thereby denying God. He also is chiefly responsible for the creation of the "immortal soul," deduced by the ancient because of the consciousness of dreams. Sir Isaac Newton (1642-1729) gave the world his nebular hypothesis. Charles Darwin (1809-1882) denies God with his theory of the ancestors of man. Herbert Spencer (1820-1903) annuls God's word by tracing human creatures back to 20,000 years, in the valley of the Nile. He also claims parallels of truth between Moses receiving the Commandments on Mt. Sinai and Radamanthus receiving decrees from Zeus on Mt. Ida; thunders on Mt. Sinai to thunders on Olympus, and many other instances. His theory is evolution from protoplasm.

But the Bible teaches different wisdom. The wisdom of their wise men shall perish (Isa. 29: 14,. Ever learning, and never able to come to the knowledge of the truth (2 Tim. 3:7). In 1 Cor. 1:19, 21 we find that through wisdom the world knew not God, but in verses 26-28 God has chosen the seemingly foolish and weak things which are mighty. But, listen, for out of the treasuries of God John speaks to us: "Ye are of God, little children, and have overcome them; because greater is he that is in you than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

ONE OF THE YOUNG PEOPLE.

EVANGELISTIC REPORT FROM BRO. AND SISTER ROBISON

Bro. Huggins: We have just closed a very interesting and profitable meeing with the brothers and sisters of the church near Hammond, La. We began our meeting there the 6th of February, and continued over the fourth Sunday. During this time our attendance and attention were very good. We remained another month, speaking Sunday mornings and evenings. The spirit in this church is of the spirit of Christ. This is the section where Bro. W. H. Wilson held his Pine Woods Bible Class. We found the church in first-class working order. They have an interesting Sunday School. The attendance is regular and is made up of young and old. Unless prevented all are in attendance when the morning hour arrives. They have a midweek Bible Class, which all attend, with a good number of aliens. They have a teacher for the children as well as for the older ones. This is a very commendable feature of the work. Two sisters, Anthon and Siple, go three miles in the afternoon to hold Sunday School for the benefit of a few isolated families.

It was our pleasure to baptize four worthy ones into the name of the Lord Jesus. Two were aged, the husband 78 and the wife 60. Both rejoiced in the hope of a place in the kingdom. These two persons, Bro. and Sister Gainey, were very much opposed to the gospel until they began reading The Restitution. They both are thankful to the editor and contributors of our old and reliable paper. Their son-in-law and wife, Bro. and Sister John Lindsey, sent them The Restitution.

There are many very commendable features in this body of believers that we have not found practiced in other churches that we have visited. The old members of the Pine Woods Bible Class have been faithful to the truth and have remained a separate body of called-out ones. There had been but little growth in the church until Bro. O. J. Allard came and held two meetings a year apart and baptized a number each time. His help to the church is very much appreciated. We were delighted to find that many young people were baptized and are much interested in church work.

This report would not be complete if I did not state that Sister Ella Siple took a class of young girls in the Bible School, and through her efforts all were brought into covenant relation to Jesus the Christ. Sister Siple, the mother of the Siple family, has much to her credit in standing firm for the truth, having brought her whole family into the body of Christ. Bro. Frank Siple of Adrian, Mich., is the youngest of this very remarkable family. This church, according to the apostolic method, remembers the Lord's death until he comes each week. Our prayers are that this "little flock" may ever remain as they are now in perfect unity of the spirit of Christ. Mrs. Robison shared the work with me; besides, she went with

Sisters Anthon and Siple and spoke at the close of their Sunday School. In closing our report we wish to say that all contributed very liberally to us in a financial way. If the Lord will, and our health permits, we hope to spend another winter among them and help them in spirtiual things.

D. C. AND N. B. ROBISON.

OBITUARY

W. VanDerweele

William VanDerweele was born in Cleveland, Ohio, December 7, 1853, and died at his home in Burr Oak, Ind., April 16, 1916, at the age of 62 years, 4 months and 9 days.

At the age of seven years he moved with his parents to a farm near Knox, Ind., where he grew to manhood, his parents being among the pioneer settlers of Starke County.

He was married to Milley Edna Rodgers October 18, 1878. To this union were born four children—Jacob D., of Burr Oak; Mrs. Charles A. Hall, of Glasgow, Mont.; Mrs. Charles H. Chapman, of Chicago, and Gerald W., at home, all of whom, with his companion, four grandchildren, and one brother, Peter VanDerweele, of Knox, survive him.

The last twenty-two years of his life had been spent in Burr Oak. Here his family grew to manhoon and womanhood. He made a large circle of acquaintances, who appreciated his many good qualities as a friend and neighbor. His great ambition was to give his family ample support, that they might have the necessities and comforts of life. This ambition was fully accomplished, and he lived to see three of his children etsablished in homes of their own, and the youngest, Gerald coming into manhood's estate.

His last sickness was of short duration and full of intense suffering, both in mental anguish and physical pain. Medical skill, friendship's helpful hand and the family's loving care were all alike without avail to stay the ravages of diseases, and the only inevitable end, the heritage of the flesh, could bring peace—the peaceful sleep of death.

Funeral services were held from the Church of God in Burr Oak at 1 o'clock p. m., April 18, 1916. The house was filled with the friends and neighbors to express their sympathy for Sister Van Derweele and the bereaved family. We spoke words of comfort to them from Jno. 21:18 and Rev. 21:3-5.

D. E. VAN VACTOR.

THE LOVE OF GOD

S. H. Thomas

We read in the word very much, and quite often, of the love of God towards man, and many there be who presume to take advantage of this supposed weakness of God. They say in their heart, "God is good and kind, and loves me so much, that he gave his only Son to die for me. Therefore I will enjoy myself while I am young, for when I get old I can't. Away with self-denial, temperance, godliness and sobriety. I hate and despise them Pleasure, laughter, fun and frolic are the heritage of the young. Let us drink deep and long of the sweet cup that youth holds to our lips, and when age and infirmities puts the cup forever from us, and we find we may no longer drink thereof, then we will reluctantly turn to God, and at the eleventh hour implore his mercy. And he is so good, and loves us so much, that he will accept our belated professions of love, and say to us, "Well done, thou good and faithful servant."

I wonder if he will. Sometimes I have my doubts about it. True, in our Lord's parable of the vineyard the laborer who began work at the eleventh hour received the same wage as he who began at the first hour. But he was not invited to work; and did not know of the job, until the eleventh hour, and went to work at once as soon as he heard of it. If he had been invited at the first hour, and refused, wasting the day in pleasure and rioting, and then applied for work at the eleventh hour, do you think he would have got the job? I don't.

What is it, then, that God loves? Is it that great multitude in all ages who "as natural brute beasts made to be taken and destroyed, and who shall utterly perish in their own corruption?" Is it they? Hardly! Did God love the wicked, and utterly corrupt nations who perished at the flood? Why did he love and save Noah and his family only of the whole world? God says: "Jacob have I loved, but Esaw have I hated." Why should God love and preserve some of his creatures, and hate and destroy others? They are all made of the seme dust and ashes. All the work of his hand. Dear reader, I will tell you why. Because the one has developed an obedient spirit and a godly character. It is that which God greatly loves. It is that which is the most precious in his sight. A godly character, not created by him, but developed by his creatures, through love for the Creator. All flesh, both of man and beast, without character, is in the sight of God but dust and ashes, and as the grass which withers." But the individual who voluntarily loves God and keeps his commandments, thus developing a godly character, receives in return the love of God, without measure.

Therefore we must conclude that it is character which God loves, and the man who has not by faith and obedience developed a godly character has no part whatever in the love and ultimate purpose of God. Out of the multitudes who have lived enough will be found when the Lord comes who have developed character to serve his glorious purpose in the ages to come. While those who have failed will ultimately go back to the land of forgetfulness from whence they came, and become as though they had not been, having no part in the joys and glories of endless life in the kingdom of God.

There is a vast difference between the expression of a due and delicate appreciation of merit and that false and exaggerated praise which is dictated by adulation. The former is always received with pleasure; but the latter wounds the susceptibility of those on whom it is lavished, to a mind rightly constituted there being nothing more painful than undeserved or even excessive commendation.

The first object in all effort must be excellence. If that be absent the attempt to rise above others is mean and dishonorable.

BRUSH CREEK YOUNG PEOPLE'S BIBLE CLASS

Our main subject on which our lessons were based was "The things concerning the name of Jesus Christ." Our first lesson on this was: "Christ: Whose Son is He?" The question is, Was he the Son of God? Was he the son of Joseph, or did he pre-exist? Luke 3:22: "There was a voice came from heaven saying, Thou art my beloved Son; in thee I am well pleased." God said this. Do you supopse that God would have said that Christ was his Son if he was Joseph's? Matt. 3:11 says that Mary was his mother. Luke 3:22 says Christ is his Son. Then if Christ be God's Son, God is Christ's Father. The first chapter of Matthew tells us that Mary shall bring forth her first born son, and he was called Jesus. The angel of the Lord appeared unto Joseph in a dream and told Joseph to take unto himself Mary. Joseph rose up from his sleep and did as the angel of the Lord commanded him, and he knew her not till she had brought forth her first-born child. Matt. 2:14 says that God told Joseph to take the young child (not his young child) and his mother to the land of Egypt, so that Herod the king would not kill Christ. Therefore he did not pre-exist, or Joseph would have known him before this. It also proves that he was not the son of Joseph, but that he was the Son of God.

Our second lesson was Jesus Christ the Life-Giver. John 11:25: "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." Col. 3:4: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." He also says: "He that keepth my works and doeth them until I come to him will I give eternal life."

The third lesson was the promise made to Abraham and to his seed (Gen. 13:14, 15). God commands Abraham to look northward, southward, eastward and westward. He said all the land which you see will I give to you and to your seed after you forever (Gen. 15:1:15-17). The Lord appeared to Abraham in a vision and said: "Fear not, Abraham; I am thy shield and thy exceeding great reward." God told Abraham that he must die, and when the morning of the resarrection comes he shall receive this exceeding great and precious promise. Abraham must die before he receives the gift of God. In Acts 26:6 Paul is tried before King Aggrippa for the hope of the promise made of God unto our fathers. 2 Peter 1:4 says that these promises were made that we might be partakers of the divine nature, having escaped the corruption that is in the world through lust. Divine nature is the nature which belongs to God. Then this nature comes from God through Christ. This is the nature the righteous will receive when Christ comes.

Matt. 3:10 records this: "Every tree which bringeth not forth good fruits is hewn down, and cast into the fire." God said to Abraham: "In thee shall all nations be blessed." He said it was not the seed of many, but as of one, "and to thy seed, which is Christ."

Fourth Lesson. Memory verse, Mark 16:15, 16: "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Gal. 3:27: "For as many of you as have been baptized into Christ have put on Christ; and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Acts 2:38: "Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ. Jesus preached Jesus to the eunuch. They went on their way until they came to a certain water, and the eunuch said: "See, here is water. What doth hinder me to be baptized?" And Philip said, If thou believeth with all thine heart thou mayest. And he answered and said: I believe that Jesus Christ is the Son of God." They went into the water. Philip commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he baptized him. The eunuch went on his way rejoicing.

EDNA PEARSON.

DWARFED TREES

It may be said that there is really very little true strength and greatness in many Christian lives. But it is our falt if this is the case. A peculiar feature of Japanese horticulture is the production of dwarf trees. In flower pots they grow veritable simulacra of the giants of the forest. They are no mere plants, but true trees, some of them a century old, yet attaining a height of only two or three feet. All the features of the full-grown tree are there, and they appear just as a forest tree would if looked at through the wrong end of an opera glass. The gardener takes infinite pains to grow these miniature trees. They are raised from seed, and when only a few inches high the repressive training begins. Not a day passes but the gardener has something to do with his charge by way of starving and crippling them. In order to hinder their growth the trees are transplanted to pots which do not contain enough soil to nourish their branches. If any buds appear they are nipped. As the result of this starvation and spoliation the tree puts forth no new buds and remains a dwarf the whole of its life. What a picture of the way in which we treat our nobler life. We are ever starving and limiting it. As it puts forth its buds and blossoms we pluck them. If we only did half as much to foster our best life as we do to restrict it we should not be lacking as we are in grand experiences and features, but share the massive grandeur of Lebanon.—W. L. Watkinson.

How shall I be able to rule over others, that have not the full power and command of myself? —Rabbelais.

He believed that all things were one big miracle, and when a man knows that much he knows something to go upon.—Kipling.

NOTICE

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The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3 16, 17) and the restitution of all things foretold by the spirit-guided prophets [illegible] Acts 3 21. As a means to this end the establishment of the Kingdom of God on earth (Dan. 2 44; 7.14, 14, 27) at the return of Christ [illegible], who will be King of Kings (Rev. 19.16), and the Saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek 37), the literal resurrection of the dead (John 11.25, 25); the immortalization of the righteous (1 Cor. 15:52-58), the final destruction of the wicked (Ps. 37 10, 20), and eternal life only through Christ, the Life-Giver (John 3 16; Rom. 6 23). Also an understanding of (Rom. 10.11 17) and belief in the gospel (Rom. 1:16), repentance (Luke 13; 3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2.28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1. 3:18), and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12, 28 [illegible] 31) ROBERT H. HUGGINS, Editor

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WORDS AT THE BREAKING OF BREAD

Galatians 5:6

Dear Brethren and Sisters: The Epistle to the Galations naturally divides itself into three parts—the last two chapters forming a practical hortatory sequel to the preceding didactic or doctrinal teaching. The Galatian Church was peculiarly situated. It had been seriously troubled by Judaisers. The minds of the brethren had been much upset, and they had began to doubt their standing in the truth because of the false teaching of those who had come among them saying that they should be circumsized or otherwise observe the legal ceremonial. This aroused the righteous indignation of the apostle so much that he was led to say—and we can imagine in what frame of mind the words were written—"I wouldthey were even cut off that trouble you." Their trouble was trouble to him also. The work that had occasioned him so much labor and greater anxiety was in danger of being undone. He was afraid that he had bestowed labor upon them in vain. His influence was being undermined, and the results of his missionary zeal neutralized. Elements were introduced into his teaching that rendered the position serious, for the believers were losing hope and confidence and steadfastness in the truth into which they had been called. They were becoming "removed from him who had called them into the grace of Christ." The practical exhortation, therefore, seems to solely concern the church in Galatia; yet, like all else that the apostle says, there are points in it that are just as applicable to all churches, and they have an equally important bearing upon us in this the twentieth century after their utterance.

"Be Not Entagled Again"

I wish to specially draw attention to the first verse of the fifth chapter; "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." It is not a question of being entangled. We have all been so once—we have got rid of the encumbrance, and the great desire of the apostle is that we should not become involved again. "Be not entangled again with the yoke of bondage." That is surely an exhortation that applies to us, and that closely affects our ecclesial life. Not that we are tempted by those 'who come in privily to spy out our liberty which we have in Christ Jesus;" not that circumcision or uncircumcision, the works of the law or its observance, concern us; but there are other things equally momentous that do affect our standing and calling in the truth. So Paul reverts to the matter again, and says: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

If we read these two chapters closely we shall find that it is these practical observations that make them so important. We have been called to liberty. The boast of liberty is our country's pride. But here is something greater far. That liberty, however, is not to be made an occasion for license; we are not to add to our liberty even greater freedom—that is to say, we are not to use our liberty in the truth to do things that are inconsistent with it. It may perhaps be deemed unnecessary to speak like this to an assembly of brethren and sisters, yet the apostle speaks so. The liberty that we have in Christ is compared with former bondage, and it is not to be used as though we were still in submission to the world, its influences and allurements. The "children of the free," standing as they do in special association with Christ Jesus, can only do the things that Christ's freemen may do—bring forth the fruits of the spirit!

That is the essential difference between the bondman and the free which the apostle insists upon, and in doing it he enumerates the works of the flesh, and puts them side by side with the fruit of the spirit. Now, it is scarcely possible for any one person to indulge in all the acts of the flesh, whether of conduct, religion or relation, unless he be a fiend, but it is possible for everyone to manifest the graces of the heavenly calling. We are freed from the bondage of sin and the yoke of evil habits. Our minds are no longer fettered by formulas, and we have in Jesus a good conscience void of offense, and Paul is exceedingly solicitous that we should not get back again into the world with its affections and lusts, its ways and antagonisms, and he is passionately desirous that we should be steadfast, immovable, always abounding in every good word and work.

The Natural and Spiritual Man Contrasted

Now, brethren and sisters, the apostle does not content himself with the bare statement; he founds on it yet further exhortation that is both necessary and important—the relation of brethren to brethren. But first as to the fruits of the spirit, which in Ephesians (v.9) he says "is in all goodness and righteousness and truth." But in the chapter upon which we are meditating he elaborates this concise statement: "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." That all means a disposition of heart—a character. Those that live and "walk in the spirit" are saints indeed, for "they that are Christ's have crucified the flesh with the affections and lusts." That is liberty, and "against such there is no law." And just as by Christ, that dwelleth in us, we have been able to contend victoriously with the one, so also by his help we can show forth the other quite as triumphantly.

We know perfectly well—it is a matter of painful experience—that some of the professed brethren and sisters of the Lord have fallen away. We know those who were once of our company who have become "entangled again with the yoke of bondage." We even know those who, while making a profession of discipleship, unfortunately give themselves over to fleshly works and worldly pursuits. We do not judge them. We may reprove and "restore" them in the name of the Lord. But we do well to take warning by them and profit by their mistakes. Notice how forcible the further apostolic warning is: "Be not deceived; God is not mocked; for whatsoever a man sows, that shall he also reap." We can not serve God and Mammon at one and the same time. The choice must be clear and definite. It is freedom or bondage; the flesh or the spirit, not a bit of both. "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." It must be one or the other. No more fatal mistake can be made than to suppose that by sowing wild oats we shall gather up blessings; or by giving full rein to evil desires and habits we shall reap virtues. It is consistent with the law of nature that if a man sows wheat he will in due time reap harvest wheat, not something else; so also in the spiritual realm. Therefore, brethren, "be not weary in well doing; for in due season we shall reap if we faint not." Meanwhile, let us rejoice in the glorious liberty of the gospel, and serve him the more earnestly who has made us free, and love him more and more.

Called of God—A Peculiar People

Let us look still further at this matter. Are we differently circumstanced to other people? Are there things that are ours that are not theirs? In our ordinary walk and contact with the world of men is there any trait of character that makes us different from our fellows? Is there any distinguishing mark upon us? Yes! There is, as I have said, much about the true saint that singles him or her out anywhere! There is a graciousness and purity of soul, a tender regard for others, a self-forgetfulness of love, a glad hand and trustful acceptance of the divine will, a sense of intimate communion with God, and a felt relationship with Christ. There is a wonderful depth of pity, a constant display of that love which the apostle says is the fulfilling of all law. These gifts and graces come from direct contact, and from no other source, with the Lord our Righteousness. That is what distinguishes Christ's freemen. We have been called out from among the Gentiles to be a people for his Name—those of whom the apostle speaks, using the singular to denote the plural, as "a new creature." And we have to maintain this exalted and heavenly calling, not by outward observance, but by standing free and clear from the allurements of the world, and living completely and constantly in the atmosphere of the spirit. This can be the only meaning of the apostolic exhortation.

But have we any helps? Are we expected to work in this sphere of ourselves? Are we wholly dependent upon our own exertions, or forced back upon our own strength to fulfill the law of Christ? No. If we were many of us would lamentably fail. Just think in how many ways the grace of God has been displayed toward us. Count your blessings. It is he that hath tuned our hearts to show forth his praise, and caused us to come together to break bread and drink wine in remembrance of him who purchased our liberty at great price.

What a wealth of comfort there is in the words: "As often as ye eat this bread and drink of this cup ye do show forth the Lord's death until he come." The Lord's death. Upon that fact is predicated all else—our calling, our heirship, our redemption, our salvation. The Lord was given freely; he gave himself readily and willingly for all who come to God by him. We are to remember that great event; yet the possibilities of forgetting are such that the Lord Jesus, in effect, said: "You shall not forget—here are the symbols!" These reveal the love of God, and the mercy of God, toward those whom he has exalted, by calling them to the priveleged position of being his children. That is one objective; here is another—we show forth the Lord's death "until he come."

Until He Come!

What does that mean? Obviously, that when the Lord has come the need for showing forth his death will have ceased. The obligation remains so long as he tarries. Here again is danger. Circumstances not outside our control are sometimes allowed to interfere with the performance of this pleasant duty. The shortcomings of others are often made an excuse for forsaking the assembling of ourselves together; a course of action not only inconsistent in itself, but clearly opposed to the apostolic instruction in chapter 6, verse 1, and one that makes our liberty an occasion to the flesh.

Until he come! Then, that which is at present a matter of faith will become one of sight; that which is now the clearest and most glorious thing to be hoped for will then be completely realized—even life everasting, and the joyous entrance into the honors at present the attributes of the Lord.

Meanwhile, brethren and sisters, let us patiently wait and work and walk in righteousness until the time of harvest, when that which has been sown will be reaped—the full and plentiful crop of spiritual joys. We have much cause of rejoicing in the call to liberty in the gospel. In the discharge of the duties that belong to that calling do not let us lose confidence in the fact, greater than any other, that the promises of God will be realized sooner or later. Our lot is cast in pleasant places, despite our trials, difficulties and despairs; but beyond is God, and Christ, and the houe of glory. Stand fast, therefore, never faltering or complaining, and ours will be a rich harvest of blessings, an eternity of unalloyed pleasure and peace—"an inheritance incorruptible and undefiled, that fadeth not away."

Can we, in view of all that has been done for us, and will yet be done, be entangled again? God, through Christ, has broken the fetters of sin; he has sundered the chains with which we were once bound; he is drawing us to himself with the golden cords of love. They are slender and very tender, and it behooves us not to break them. If they separate the fault is ours, and not God's, for only we can break them. Therefore, let him work his perfect work in us, so that when the Lord comes we shall see the result of our faith. Great though our privileges are now, they will be greater and more blessed then. Glorious as our liberty is, it will be transcended then. To hear the Lord say: "Because thou hast been faithful in very little, I will make thee ruler over many things; enter thou into the joy of thy Lord," will amply repay all the rebuffs, trials, disappointments and doubts that crowd our life. Note the antithesis: "little," "much." The sacrifices we have made, the services we have rendered, are not only reasonable: they are little compared with the greatness of the gift; little compared with the infinitude of God's love and the magnitude of Christ's sacrifice on our behalf. Yet the outcome of all is many things, and the joy of our Lord!—F. S. H.

THE LAW GIVEN AT SINAI

"For the law was given by Moses, but grace and truth came by Jesus Christ" (Jno. 1:17). "For sin shall not have dominion over you, for ye are not under the law, but under grace (favor). What then? Shall we sin because we are not under the law, but under grace? God forbid" (Rom. 14, 15). "For I testify again to every man that is circumcised, that he is a debtor to the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal.5:3, 4). "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 15:11). "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). "And ye shall know the truth (which came by Jesus Christ), and the truth shall make you free" (Jno. 8:32).

Freed by truth and saved by grace: why then go back to the law? "I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain" (Gal. 2:21). "For Christ is the end of law for righteousness to every one that believeth" (Rom. 10:14). "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16).

"But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith. And the law is not of faith: but the man doeth them shall live in them" (Gal. 3:11, 12). "And this I say, that the covenant (no Sabbath binding him in that covenant) that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of more effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added (to covenant made with Abraham) because of transgression, **till the seed should come**, to whom the promise was made" (Gal. 3:16). "And it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is on. Is the law then against the promises of God? God forbid: for if there had been a law given (the 10 commandment law was given but could not give a life) which could have given a life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come. **We are no longer under a schoolmaster**" (Gal. 3:17-25).

But when the fullness of time was come, God senth forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of son" (Gal. 4:4, 5). But if ye are led by the spirit (Word Jno. 6:63). "Ye are not under the law" (Gal. 5:18).

Those who hold to the law given at Sinai say that if we are not under that law then we have no law for Christ did not give a law. When the law was given Moses said: "The Lord, thy God, will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me: unto him shall ye hearken * * * And the Lord said unto me, they have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth: and he shall speak unto them all that I shall command him" (Deut. 18:15, 17, 18; Acts 7:37). "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

Webster defines law as "a rule established by the supreme power; a law which prescribes to men their religious and social duties; the word of God, the doctrines and precepts of God, or his revealed will." God put his words or the law of the spirit of life in Christ, our lawgiver and the new law is given to us in the words of Christ and his apostles (John 12:48-50; 1 Cor. 11:37; 2 Pet. 3:2). This new law is called by James "the royal law" (Jas. 2:8). This law, which contains the golden rule (Matt. 7:12), is founded on love and established by faith.

In Romans 3:27-31 Paul contrasts the two laws—one given as Mt. Sinai, the law of works, and the one given through Christ and the apostles, the law of faith, and says we establish the law by faith. In Isaiah 42:21 we find these words: "He will magnify the law and make it honorable." Turning to Heb. 7:12 we find these words: "For the priesthood being changed, there is made of necessity a change also of the law." This changed law, magnified and made honorable, is the law that the church is under.

We have nine of the ten commandments brought over into the new law. The fourth commandment is not found in the new law. However, we learn that the Sabbath day was a shadow of the world's great Sabbath, one thousand years' reign of Christ and his bride.

We find the first commandment brought over (Matt. 4:10; Eph. 4:6).

Second brought over (1 Cor. 10:14; Rom. 1:25).

Third brought over (Jas. 5:12; Matt. 5:34, 35).

Fourth not brought over (Rom. 14:5; Gal. 4:9-11).

Fifth found in Christ's law (Eph. 6:1; Col. 3:20).

Sixth (1 Jno. 3:16; Matt. 5:21, 22) changed so that we can not want to kill.

Seventh (Heb. 13:4; Matt. 5:27, 28) changed: the old commandment dealt with the act, the changed with the thought that precedes the act.

Eighth (Rom. 2:21; Eph. 4:28).

Ninth (Col. 3:9; 2 Tim. 3:3).

Tenth (Eph. 5:3; Col. 3:5).

Rom. 7:1-7 shows that we must leave off the old law and take Christ as our lawgiver to reach the high calling (1 Cor. 9:21). Gal. 4:21-31 shows that those who hold to the old law can not be heirs with the children of promise. No wonder Paul was afraid of those who wanted to go back to the old law.

J. H. ANDERSON.

WAS CHRIST RAISED FROM THE DEAD?

Have you any doubt that Christ was raised from the dead? If you have, is it not possible that you may not have sufficiently examined the evidence? Has it occurred to you how the belief first arose? Admittedly it is a most astounding belief—one which nobody should accept without the most unquestionable evidence. If Christ was not raised, it is most pitiable to be the subject of such a delusion. But what if he **was** raised? If you became convinced of it, would it not create new thoughts within you?

Here is a brief outline of evidence, which may help you to pursue the inquiry for yourself.

I. When Christ lived his personality attracted a numberof followers. His teaching raised hopes within them but when he was crucified these hopes were blighted.

II. Shortly after his crucifixion his followers, before an assembled multitude, boldly declared that "this Jesus hath God raised up, whereof we all are witnesses." This first public address convinced about three thousand people. See Acts 2. Read the evidence carefully.

III. Afterwards his followers established communities which were founded upon the belief that God had raised Christ from the dead.

IV. They wrote letters to various communities in which the resurrection of Christ was set forth as an established fact.

V. Were these advocates of the resurrection of Christ deceivers? Very few will say that they were. Why should they advocate it if it was not really true? Wherein lay the advantage to themselves or to others? Can you suggest any, if it was not true? Their endurance of persecution and death for their belief and their advocacy of it as **an incentive to holiness of life** are entirely against the supposition that they were wilful deceivers.

VI. You may give them credit for honesty of conviction and yet may believe that they were themselves deceived. Why should they? They did not expect him to die, and at first did not believe that he rose again. They only believed it when they received undoubted evidence. What was it? Thy saw their Lord after he rose from the dead (Acts 1:1-3).

VII. Saul of Tarsus was an enemy of the followers of Christ. Then he became a follower himself. He had too much to lose to change lightly. Why did he become a Christian? Because he saw the risen Christ. You will find the evidence in Acts 9 and 1 Cor. 15:1-23. Renan, Strauss and others admit that Paul wrote this letter, and that he honestly believed what he wrote. Do you think that his beautifully written letters, his powerful arguments, and the life he lived bear out the contention of some that he was self-deceived?

VIII. The resurrection of Christ was foretold in the Old Testament (compare Ps. 16:8-11 with Acts 2:29-32), and by Christ himself, and is part of a divine purpose in the deliverance of man from the power of death (Luke 24:36-48; Acts 17:2, 3-31; 1 Cor. 15:20-23).

IX. Is it not significant that the best one of the race has been raised? Does this not show the Creator's approval of righteousness? Does it not give hope to us that he will in his own good time also give life to those who are like Christ?

"Now is Christ risen from the dead, and become the first-fruits of them that are asleep."

"Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8).—Selected.

PERSONAL TESTIMONY

S. Roxana Wince

It is well to keep the thought always in mind that "we have been converted to convert somebody else;" that Jesus came "to seek and to save them that are lost," and that when he left the earth he left to every man among his followers some portion of this work. Mind the words, "to every man;" not one is left out, not one may shirk the responsibility laid upon him. Time, money, voice, hands, feet—all that we have and are must be consecrated to this blessed work. Just as the disciples of Jesus went on and on, telling what Jesus had done for them, what he was to them, and what they expected him to be to them in a coming day, so we must go, telling everyone of that great daysman who stands between us and God, and whom we must accept as our Savior if we want to have a part in the future Paradise promised to all the redeemed.

Men want the testimony of those of their fellows who have tested the truth of God's word for themselves. They want us "to tell them true," if the promised peace is indeed ours, if we do indeed confidently expect to live beyond the grave, in a land where sorrow and death can never come.

They want no sham words, no make-believes, no hypocrisy. Personal testimony reaches and touches the heart in a way that nothing else does. Go to a man and say, "I have found Jesus; he is my friend, I love him and he loves me, and is going to save me. Do you not want him for your friend? Do you not want to know what to believe and do to be saved?" It may be the very message he has been longing to have you bring him. Anyway, that is how the gospel has come down through the ages to us; men have told the story of the power of the gospel to change lives, and have proved the story true by living changed and Christ-like lives, and others have learned and have lived as Christ lived; and to us of these closing days is it committed to finish the blessed work of love.

CLEVELAND'S YOUNG PEOPLE'S REPORT

In seeking for a subject that would be of benefit to the members, our Sister Helen Pate chose "Pride." Pride, that attitude so far-reaching and hard to control; that which is greatly to be desired, if properly used, and yet one of the worst of human characteristics.

The class was asked to give a definition of pride, and we found how unable we were to express our thought of what it should be. So listen to Webster:

Carnal Pride: "Inordinate self-esteem: an unreasonable conceit of one's own superiority, which manifests itself in lofty airs, distance, reserve, and often in contempt of others."

Christian Pride: "Sense of one's own worth and abhorrence of what is beneath or unworthy of one: lofty self-respect; noble self-esteem; elevation of character in a good sense."

The following is written as our leader gave it to us: "We shall consider the carnal pride, the perverted pride, the excess of pride. I think daily environment has a great deal to do with this side of the question. We are not very likely to find the commendable pride in our daily walks of life, but the sinful pride is very prevalent there. We must be careful in our contact with our fellow-workers, lest their attitude of egotism work on our mentality and we unconsciously slip into inordinate self-esteem. This is what is commonly known as pride.

Now we will see what God thinks of this perverted pride which he abhors (Prov. 16:5); proud of heart (Prov. 6:16, 17); a proud look (Prov. 8:13); pride and arrogancy (1 Peter 5:5); unsubmissive ones, whom God shall resist.

Here follow some results of pride: Prov. 28:25; "Proud heart stirreth up strife;" Prov. 21:4: "Pride that is sin;" Dan. 5:20: Nebuchadnezzar had a mind hardened in pride, and they took his glory from him; Luke 18:12-14: In this showing of the Pharisee and the Publican those who humble themselves shall be exalted. "Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldest make thy nest as hight as the eagle, I will bring thee down from thence, saith the Lord."

According to our definition there is not only the sinful phase, but the virtuous side of pride also. The Christian pride is just as essential as any other Christian attribute, which if we lack we lose individuality and fail utterly in the attaining to that ideal character which we are all trying to emulate. Imagine what a man or woman would be if they lacked that desire to do their work well and to be approved. The result would be an unprofitable existence and nothing in life to build to. Granting that this sort of pride is necessary to a well balanced mind, the difficult problem is to know where virtue ends and sin begins. Let us then go to the word, as God in his wisdom has not left us without instruction.

Pride in seeking to do good work (1 Tim. 3:1).

Titus 2:9 and 7. Paul tells Titus to be a pattern of good works. By self-assurance servants are pleasing to their masters. One must have self-assurance and self-esteem to do these things.

Matt. 5:16. Our good works abound to God's glory. You can not let your light shine or be a leader unless you possess knowledge.

Prov. 18:9. Demonstration of how lack of pride works harm. Without pride we can not fulfill the law of Christ.

Prov. 13:10. To be well advised is to have knowledge. Unless knowledge be obtained we are sure to be unbalanced in actions and judgment. Here at knowledge is the turning point of pride as a virtue and pride as a sin. If this is so then study the word, that you may obtain that knowledge.

"I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. I looked upon it and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that traveleth; and thy want as an armed man" (Prov. 24:30-34). Therefore "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."

FRANCIS H. RUSSELL.

OBITUARY

M. J. Jones

Minnie Jane Jones was born at Comstock, Kalamazoo County, Mich., January 14, 1859, and died at Sault Ste. Marie, Mich., January 23, 1916, at the age of 57 years and 9 days.

She was united with Romain A. Daniels in matrimony at Hickory Corners, Barry County, Mich., January 5, 1881.

To this union two sons, Harry R. and Karl M., were born, who, with the husband, two sisters and three brothers and many friends, remain to mourn her loss.

Her parents were Methodists, and she was an early worker in both church and Sunday School; but at last it was thought that she was almost if not wholly persuaded to embrace the truth; but owing to heart affection, which caused smothering spells and faintness, she was unable to put on Christ through baptism, which was sadly regretted.

R. A. DANIELS.

THE NAME OF GOD

It is not singular that the name of God should be spelled with four letters in so many different languages? In Latin it is Deus; French, Dieu; Old Greek, Zeus; German, Gott; Old German, Odin; Swedish, Gode; Hebrew, Aden; Dutch, Herr; Syrian, Adan; Persian, Syra; Tartarian, Fdga; Scalvonian, Belg or Boog; Spanish, Dias; Hindoo, Dsgi or Zeni; Turkish, Abdi; Egyptian, Aumn or Zent; Javanese, Zain; Peruvian, Liau; Irish, Dieh; Croatian, Doha; Margarian, Oese; Arabian, Alla; Duialtuam, Bogt. There are several other languages in which the word is marked with the same peculiarity.

To think we are able is almost to be so; to determine upon attainment is frequently attainment itself.—Samuel Smiles.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

Gamption is a might handy thing to have around.

To discover what is true and then to mould one's practice to entire conformity to it, are the two most important objects of life.

All brethren who are at all spiritually minded will hear and profit by advice and reproof, if only they are given in the right spirit. Hearts are like flowers; they will open to the softly falling dew, but shut up in the down pour of rain.

The church goes down head first. Faithful leaders will not let the church lapse far into apostacy. But only let leaders get tainted with what some are pleased to call "broadmindedness" and "liberality," and the ruin of the church is assured. Liberal mathematics will bankrupt a bank, and liberal theology will wreck a soul.

"A man is known by the company he keeps." True maxim. "Live with wolves and you will learn to howl," says a Spanish proverb. Yes. Live with nightingales and you will find yourself growing toward the best; affiliate with bad companions, and you will gravitate toward the worst. Such is the influence of association.

April the 23rd, after a good confession of faith in the gospel of the kingdom of God, and the name of Jesus Christ, Mrs. Maude Tavernier, formerly Baptist, was inducted into the "only name given under heaven whereby we must be saved." Sister Taverneir's case is one of unusual interest. Her father, Brother Dewey, now dead, was a strong believer in the truth, but Sister Taverneir was too young to recall only the merest fragments of it, as it fell from the lips of her devoted father. She had, nevertheless, a smattering of the truth, enough to make her a wanderer among the churches. She sought truth among the sects, and found none. She recalled one day last February the name of Morse, in Rochester, N. Y., as being a believer who was contemporary with her father. Of course he might be dead. Anyway she mailed a letter to Brother Morse, and he received it. In this letter Sister Tavernier enquired if he knew of any believers of the gospel in Cleveland. He mailed us the letter and asked us to call on her. We did so, and found Sister Taverneir hungry for truth and righteousness. She learned the gospel with amazing rapidity, and now rejoices in the most precious find of her life.

DR. JOHN THOMAS BELIEVED IN IMMORTAL RESURRECTION

David, in his last words, styles the covenant made to him "all his salvation, and all his desire, though he make it not to grow;" that is, although the Lord has made no move towards its accomplishment. The covenant has relation to David individually; to David's house; to David's throne and kingdom; and to David's son, who should sit upon his throne forever. As to David, he was to "sleep with his fathers," and secondly, "his house and his kingdom are to be established forever before him." Now, seeing that "David is both dead and buried," and is "not ascended into heaven," it is certain that his house and kingdom are not now "established before him," that is, in his presence. Again, they are to be established where he is, and as he is not in heaven, his house, kingdom and throne are, therefore, not there; but as they are to be "established forever before him," **David must be raised from the dead immortal,** that he may be co-existent with his son's everlasting throne and kingdom.—"Herald of the Kingdom and Age to Come," 1851, Vol. 1, No. 1, page 14, John Thomas, Editor.

ENOCH AND ELIJAH NOT THE TWO WITNESSES

A brother writes that he wishes to see an exposition of Rev. 11 chapter, particularly the part of it concerning the two witnesses. It has been suggested by several writers recently that the two prophets of Rev. 11 are Enoch and Elijah. When we pointed to the fact that they are to be "killed" (verse 7), and remarked that killing immortal beings did not comport very well with the idea of immortality, their answer was, "Could not God keep these prophets alive all these years without giving them immortality?" Undoubtedly, yes. But brethren, that supposition does not rest upon terra firma. Were we to grant that God has kept these two prophets "alive all these years" in a mortal state, the concession would only serve as a dynamite to destroy the idea that Enoch and Elijah are the two prophets of Rev. 11. We repeat, granting the absurdity that Enoch and Elijah as mortal beings have survived the ravages of time and disease, and will survive them until the Lord comes, then what? Simply this: They will be among the living believers of whom our Lord says they "shall **never** die" (John 11:26). They will be among them that "are alive and remain" (alive). Instead of being "killed," as the two prophets are in Rev. 11, they will be "caught up together with them (the resurrected ones) in clouds, to meet the Lord in the air" (1 Thess. 4:17). Whoever the two prophets are in Rev. 11, they are not Enoch and Elijah. For if they are immortal, they cannot die; if they are mortal and alive when Christ comes, they "shall never die." On either supposition they cannot die, whereas the two apocalyptic witnesses are killed, and afterwards raised from the dead.

"LEAD US NOT INTO TEMPTATION"

Is it asking too much of your valuable time if I write once in a while and ask you to solve some **"riddle"**? I had a good friend in one Dr. J. H. Thomas (who was also a contributor to "The Restitution"), who unraveled the many **"knotty"** questions that I propounded to him; but since he has passed to his long rest, I am at a loss to have some of these questions solved clearly.

What is the explanation of the following: In the Lord's prayer we have this reading, "Lead us not into temptation." The appeal is direct to God, but God would not lead his saints into temptation. Please answer.

H. W. RUSSELL.

Editorial Comments

It does not sound good to the average ear, we admit, to pray directly to God and say, "Lead us not into temptation." Lack of euphony in the prayer has lead the fastidious and many pretenders to learning to seek by scholastic quibbling a more pleasing translation of the text, but the result of "doctoring" the passage has not been satisfactory. After they have tried their best to make it sound sweet and melodious, they have only been able to give us this new translation. "Abandon us not in temptation." We confess our inability to see any improvement in this new translation over our old version; for thus rendered it implies that God **might** "abandon us in temptation"—just at the time when we need him the most. We had rather a thousand times God would "lead us into temptation," than to "abandon" us in it once. We can conceive of God leading us into temptation, but that he should "abandon us in temptation" is such an ugly and unscriptural thought that we cannot think it for one moment. "He shall deliver thee in six troubles: yea, in seven there shall be no evil touch thee (Job 5:19). The word "lead" in Matt. 6:13 is **eisphero** in the Greek, and means "to bear or carry into" (Young); and the word "temptation" is translated from **peirasmos,** and this is the usual Greek word for temptation. Whether it sounds good to us or not, the fact remains in spite of efforts at revision that the original text implies that God may and does sometimes "lead us into temptation." Let us not hastily exchange this Biblical thought for the unscriptural and unthinkable idea that he "abandons" us in temptations. Trials are hard enough to bear with God; how could we endure them without him? He has promised to be with us "alway" (Matt. 28:20); to never "leave nor forsake us" (Heb. 13:5); and he has lovingly linked himself with us in our afflictions and trials in the immortal words of an inspired prophet: "In all their affliction he was afflicted, and the angel of his presence saved them" (Isa. 63:9).

"Lead us not into temptation" is a beautiful prayer and is expressive of a grand scriptural thought when we learn that "temptation" is a word which is used in both a good and evil sense. In a bad sense, that of seduction to sin, "God cannot be tempted to evil (himself), neither tempteth he any man" (to sin). In this sinful sense man himself, not God, is chargeable with temptation: "Every man is tempted when he is drawn away with his own lusts and enticed" (Jas. 1:13, 14). But temptation often means only trial. That the words "temptation" and "trial" are often used in an interchangeable way appears from these sample texts: "Blessed is the man that endureth temptation: for when he is tried" (Jas. 1:12); "Ye are in heaviness through manifold temptations: that the **trial** of your faith," etc. (1 Pet. 1:6). God, all will admit, does **"lead us** into temptation" in the sense of subjecting us to trial like he did Israel and Job; but to "abandon" us in such a predicament would be a contradiction of his assuring promise: "There hath no temptation taken you but such as is common to man: **but God is faithful,** who will not suffer you to be tempted above that ye are able to bear; but will with the temptation also make a way of escape, that ye may be able to bear it" (1 Cor. 10:13). "God **did** tempt Abraham," asserts a divine writer in Gen. 22:1. In Heb. 11:17 Paul explains that God's temptation in the case of Abraham consisted in the trial of Abraham: "Abraham, when he was tried, offered up Isaac." In the same sense "the spirit led up" Jesus to be "tempted in the wilderness" (Matt. 4:1). "For a season," then, God does encompass his people about "with manifold temptations," when necessary (1 Pet. 1:6), and then subsequently delivers them (2 Pet. 2:9). "Watch and **pray** that ye enter not into temptation" is a reasonable and scriptural prayer (Matt. 26:41). He does keep some "from the hour of temptation" (Rev. 3:10), while he "leads others into temptation;" but in both cases he "delivers them (both) from evil: for thine is the kingdom, and the power, and the glory, forever" (Matt. 6:13).

DANCING

An Editorial Dedicated to "A Sister" and the Church to Which She Belongs—The Sovereign Cure for Dancing and All Other Bad Habits

A realization that dancing and Christian ethics are mutually exclusive serves to convince us that a Christian cannot load himself down with "weights" and run with success to the "mark" he aims at; he cannot "press toward the high calling," or as the Greek reads, "press along the line" (race track), and at the same time dance along the way! The demonstration that dancing is sinful is good as far as it goes; but mere demonstration comes short of our desideratum. Conviction of sin only helps one if it leads him on to forgiveness of sin and amendment of life. Correct diagnosis of a malignant disease is only useful in giving proper restorative medicines. Not the discovery of a disease, but its cure is the physician's aim; not the exposure of dancing as a sin, but its elimination, is the climax of the present endeavor. At this juncture is where we need clear heads and right hearts. It often happens that just here boys and girls who seriously contemplate identifying themselves with the church, raise the misleading question: "Must I quit dancing? I shall have to give up so much!" Now there is pleasure in sin; but Moses was wise enough to see that it was only "for a season," and that "affliction with the people of God" had more real and lasting joy in it (Heb. 11:25), and, therefore, he chose the latter. If your physician requires you to go to bed and "give up" your work and liberty in order to a restoration of lost health; if for business reasons you were to "give up" $1,000 to make $2,000, would you call it a sacrafice or a bargain? Now, if "the pleasures of sin for a season" are sacrificed for "pleasurse for evermore" (Heb. 11:25; Psa. 16.11), is not the exchange easily made? My dear young people, Christ has pledged his word that you shall have "manifold more" of such things as you sacrifice for him and his gospel, "in the present time," and "in the world to come, eternal life" (Luke 18:29, 30). Christ gives you more than you give him; and he always gives you more than you "give up." Giving up trifles for untold wealth; denying ourselves ephemeral things for things permanent; losing something fleeting for something eternal; sacrificing a little to gain much—this is the God-idea in every sacrifice which he requires us to make. It is not a question of "giving up," but a question of receiving. Such are the plain, unkinked facts in the case, and, simple as they are, they hold in their arms the arcane panacea for dancing and all other bad habits among men. This sovereign remedy for all the moral delinquencies in the world, for perspicuity's sake, is embodied and unfolded in the propositions following:

1. **"One Love Conquers Another."** Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." The "blessed man" does not have to "give up" anything to obey this injunction, because he is fully occupied in doing something else: "But his delight is in the law of the Lord, and in his law doeth he meditate day and night" (Psa. 1:1, 2). "'Instant prayer' we must all learn to offer, in the midst of our necessary work constantly sending up ejaculatory petitions that we may be delivered from the present evil world, so that, when our Lord appears in the clouds of heaven, we may bound towards him by a resistless attraction, and be forever with him. Nothing can compensate for their loss who have eliminated this advent-hope from their creed. **One love conquers another;** and only by tasting 'the powers of the world to come' can there be wrought in us a radical and enduring distaste for the vanities of the world that now is" (Ecce Venit, page 42).

2. **"Salvation by Displacement."** The spirit is called the Holy Spirit, observes Jas. M. Campbell in "After Pentecost, What?" whose words and ideas we adapt in part with abridgement, not only because it is essentially holy, but because it is the author of holiness. The heart-temple in which it dwells is a holy place. When the spirit enters, sin departs. Before the fiery darts of his countenance the python of unrighteousness, with her evil brood, crawls away discomfited to find a hiding place in the dark corners of the universe. On the principle that two bodies cannot occupy the same space at the same time, but that one will displace the other as a ship will displace a volume of water equal to its own weight, the Holy Spirit crowds sin out of the soul. **One love expels another,"** says Jerome. "The expulsive power of a new affection" is a thought with which Dr. Chalmers has familiarized us. As the light expels darkness; as dead leaves are pushed off by the swelling of the new leaf-buds; or as snow slides off the cottage roof when the fire is kindled on the hearth, so evil disappears when the Holy Spirit, the Conquerer of sin, takes possession of the heart.

Sin cannot be overcome by direct resistance, but by the operation of an opposing principle. As every poison has its antidote, every sin has its opposite and overcoming grace. "This I say then," solemnly declares Paul, "walk in the spirit, and ye shall not fulfil the lusts of the flesh" (Gal. 5:16). Walk in the power of the spirit and the desires of the flesh will be unheeded. "Fill the bushel with wheat," says John Newman, "and you may defy the devil to fill it with tares." After the weeds of sin have been pulled up, let them be supplanted by occupying the life with new aims and pursuits.

The principle of salvation by displacement may be illustrated by a reference to Greek mythology. As the Greeks returned from Troy their course led them past the island of the sirens. They had been warned on no account to listen to the seductive melodies of these treacherous nymphs, for all who gave ear to their enticing strains felt an unconquerable desire to leap overboard and join them, when they either perished at their hands or were engulfed by the waves. Odysseus, in order that the crew might not hear the song of the sirens, filled their ears with melted wax. But when the Argonauts were wafted by gentle zephyrs towards the abode of the sirens, and the enticing strains fell upon their ears, and they became powerfully affected, Orpheus, perceiving their danger, took up his lyre, and commenced one of his enchanting songs; and so powerfully did he absorb the attention of his listeners that they passed the island in safety. Thus it is that when the spirit wins the ear, the spell of the tempter is broken; when he dwells and reigns within the heart, proclivity to sin is taken away; where he pre-empts and preoccupies the life, solicitations to evil find no response; when he sanctifies the nature "wholly"—or as Luther translates the word, "through and through," the prince of this world finds nothing to which he can appeal; when he saturates the soul he renders it noncombustible so that the sparks of temptation fall harmlessly upon it.

Sometimes it is said that before the Holy Spirit can come in as the sanctifier of the soul, sin must be thrust out. Would it not be more correct to say that when the Holy Spirit comes in he thrusts sin out? He does not flow into a self-emptied soul like air into a vacuum. Hard ,indeed, woul,d be our lot if the task were imposed upon us of clearing out from our hearts the rubbish of worldiness and sin, to prepare for the indwelling of the Holy Spirit. Those who occupy themselves emptying their hearts of evil things are like sailors working the pumps in a leaky ship into which the water comes faster than it can be pumped out. The task before them is one to which the twelve labers of Hercules were as nothing. It is not self-emptying, but divine infilling that is needed. The command is not, "Empty your hearts and I will fill them," but "Open your hearts and I will fill them." The way to put off the old man is by putting on the new; the way to get the heart cleansed is by allowing the Destroyer of sin to enter it. Wherever God gains a footing everything alien to his will must go. His presence in the soul assures the complete expulsion of sin. **Enter, Holy God; Exit, Sin!**

"Love then is the fulfilling of the law. And do this, knowing the season, that it is already the hour for use to wake up from sleep: for now is our salvation nearer than when we believed. The night is far advanced, and the day has approached; we should, therefore, lay **aside the works of darkness** and should put on the armor of life. **As in the day, we should walk becomingly: not in revelries (Greek Komos) and carousing;** not in whoredoms and debaucheries; not in strifes and envyings; but put you on the Anointed Jesus, and make no provision for the lusts of the flesh" (Rom. 13:10-14, Emphatic Diaglott).

(Concluded.)

COMMUNICATIONS

From Sister F. L. Matin

Brother Nutt: My subscription for The Restitution is expired. I am sorry not to have sent money before. Have taken the paper for twenty-three years. Don't feel that I can do without it. Enclosed is money for another year, and to send to some one for a year.

From Sister E. Crundwell

Dear Brother: My mother, Mrs. A. J. Martin, wishes the household of faith to know she has been very sick with appendicitis, but is improving at this writing. We feel very thankful to our heavenly Father for his mercy toward us.

Yours in hope.

From H. M. Barber

Dear Brother Huggins: I see in the paper where Brother and Sister Randolph have helped the paper financially on account of the loss of Josephite subscribers. Surely the Lord is sifting out his people. The Lord will have his number, and as some lose their crown there will be others to take it. The Bible says, "Let no man take thy crown." Let us watch then, if we would win the crown.

Dear brethren, I wish that there were more as loyal as Brother and Sister Randolph. These noble brethren give a tenth of their income for the spreading of the gospel, I have heard, and I think that they will be wonderfully blest both in the future and also in the present time. Now, dear brethren, there is a certain amount of work to be done before the bride is complete, and if each member of the body of Christ would lay aside a portion of their income for the Lord's work, might we not hasten the glorious hour when the bride of Christ will be complete, and the Kingdom of God established in the earth with Christ as king.

Let us so live that we may be found worthy to become associated with Christ in blessing the nations, is my prayer.

Yours, waiting for the king.

From Brother T. A. Drinkard

Dear Brother Huggins: I have just concluded reading your sermon in The Restitution on "The Coming of Elijah," and think it grand. But I notice that you do not understand that there will be two resurrections—one when Christ returns, and the other at the end of the one thousand years. Will you please explain Rev. 20:5?

Brother, give me a description of your book, "The Bible: Its Principles and Texts." With Christian regards to you, I am, yours in Christ.

(We have mailed circulars to Brother Drinkard which describe the book he inquires about. We do not here give an explanation of Rev. 20:5, because we understand, like our brother, that there is a resurrection at the end of the thousand years reign of Christ, the same as at the beginning of that reign. Perhaps a re-reading of our sermon on "The Coming of Elijah" will reveal the fact that we have there said nothing inconsistent with the thought of a resurrection at the end of the millenium.—Editor.)

From Brother Alex. D. Donaldson

Dear Restitution: Just finished reading the "Editorial on Dancing, Dedicated to a Sister," and am shocked at its crudeness, its harshness. That part that is a "supposed funeral sermon" is at once weak and cruel. The whole simply is shocking, shameful, horrid. No helping hand is held out, no strong arm, on which "A Sister" may lean, is extended; but there is a strong savor of condemnation and abuse. As an article it is unworthy the pages of our church paper, for it is founded on narrow-mindedness, is hard-hearted and void of love.

As children of the most high God we are not saved by our standard of morals, nor yet by our works; but salvation cometh by the grace of God, through our faith in his Son being the Lord Christ, and our acceptance of him as our Salvation and our Redeemer. The moment we meet our God in his appointed way, we enter into a freedom and liberty that no man can interfere with nor abridge; for we are subject to God alone, who shall award every man according to his works.

I take strong exception to the idea that dancing leads only to sin and wickedness, and claim that—next to walking—if practiced in moderation, dancing is one of the most healthy exercises known. The Bible no where prohibits such things as eating, drinking, dress, exercise, or amusement; but the exhortation to moderation or temperance is seen on every hand, as eating and drinking are essential in sustaining life, and dress necessary for health and comfort, so also are exercise and amusement necessary for the proper development of body and mind. Without exercise and amusement we would grow to be weak, puny, lop-sided, narrow-minded men, of no use to ourselves, our fellows or our God. Paul does not condemn bodily exercise for he says "it profiteth little" (marginal reading, "It profiteth for a little while"). Of course no member of the Church of God claims it takes the place of godliness.

By making an idol of anything we sin. This refers to church attendance just as much as it does to anything else. If through over indulgence in church attendance our family duties are habitually neglected, in the sight of God we stand condemned just the same as if our over-indulgence was in dancing. The drinking of intoxicating liquors or anything else, as the old proverb has it, "The sin is not in the use, but the abuse."

Does "The Restitution" aspire to be a leader in the Church of God? If so, my advice is, teach leading things and let the 'isms take care of themselves. We are not called to teach morals in which there is no salvation. Paul preached "Christ and him crucified." He also said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth;" and the Master said, "Seek ye first the Kingdom of God and his righteousness." And while we await the coming of the king, let us remember that "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

INFIDEL ARGUMENTS REPEATED

The credibility of God's word, its authenticity and inspiration, are being attacked today; the miracles which are a divine attestation of the divinity, sonship and Messiahship of the Christ are being questioned and even died. Open infidelity is not increasing to any great extent, if at all; no Paines, Voltaires or Ingersolls are apparently being developed; but the faith of many in the fundamental truths of Christianity is being undermined and destroyed by destructive critics in so-called Christian pulpits, and by professors in colleges and universities! The Bible and Christianity has nothing to fear from honest, careful criticism. They welcome it, but the child of God may well fear the inquisition influence of so-called "Higher Criticism," the criticism of those wise above what is written.

Says P. Brett Morgan in "Outlines of Eschatology:" "In an able editorial in The Advance, of Chicago the writer says: 'Call it the times, the trend of scholarship, or what you will, this movement is headed by men who are directing it toward the overthrow of the Bible, and the sooner the church and the ministry understand it the better. They are urging the infallibility of scholarship. We are to believe nothing about the Bible except what scholarship permits us to believe. In a word the common people are to be put where the Hebrew was under the Rabbis and the Christian was under the pope and priests.'"

He also says: "The Truth, of New York, recently described a scene witnessed at a Congress at Detroit; President Harper, of Chicago University; President Andrews, of Brown University, and others had been advocating the methods of modern criticism, and saying that the last seven chapters of Isaiah were written by some other man, when Prof. Howard Osgood, of Rochester, arose to reply. He spoke briefly, completely answered the critics, and then said: "I have here an article written almost exactly one hundred years ago. I will read it, and then tell you the name of its author." He then read a criticism on the Bible, and especially on Isaiah, advocating a double authorship of the latter, in almost the exact language of Harper and his friends. He made a few comments upon the clearness of the ideas of the author, and showed his teachings to be identical with modern higher criticism. He then exclaimed, after a long pause: "The author of this paper was Tom Paine, the infidel."

Thus it is, old infidel assumptions and ideas which have been exploded time and time again have been revamped and possibly clothed in a more pleasing garb; so now they are being disseminated broadcast throughout the entire Christian world.

THE SONG OF MY HEART AT EASTERTIDE

By Auntie Wince

All day long in simple rhyme
My heart has sung, "'Tis Easter time!"
And though with clouds the day was drear,
And not a bud or flower appear,
The birds float by on blissful wing,
And like the happy cherubs sing,
As if they knew 'twere time for spring.

"'Tis Easter time! 'Tis Easter time!"
My heart peals out like bells achime:
From death my Savior dear hath risen,
And death can him no more imprison;
For law holds not the sinless prey,
And so death's keys he's borne away,
To keep them evermore and aye.

"'Tis Easter time! 'Tis Easter time!"
My heart sings on in hope sublime;
My Savior rose, and I shall rise
When He comes down in parting skies.
For O he died and rose for me,
That I, like him, might deathless be,
And glories of new Eden see!

Be this my verse, an offering meet
To lay adown at Jesus' feet:
And all I think, or do, or say,
Be incense sweet for Easter day
I do not fear, though I must die,
If Christ my Lord but standeth by:
For yonder grave is but the room
That stands outside the Father's home;
Is but a little waiting room,
So close, so close, to heavenly home!

Three things produce wisdom: truth, consideration and suffering.—Welsh Tried.

Jo e Titman 10
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The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26): the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

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UNDER ORDERS FROM THE KING

The Restitution Linotype Machine

By S. Roxana Wince.

How under orders? And what about?

Did we not promise when we entered the army of Christ that we would obey him in all things? And did he not say, "Go into all the world and preach the gospel to every creature?" And again, through the Apostle Paul, to him and to us, as well, "I have set thee to be for a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth?"—the latter text beginning, "For so hath the Lord commanded us." We were not to hide our candles under bushels, but were to let our light shine; were to be as cities set on a hill that could not be hid. These are the king's orders.

Few of us can leave our homes to go into far away mission fields, but we can send the printed page, where we cannot go. We see our brother's need, shall we shut up our bowels of compassion, and show him no mercy when so much mercy has been bestowed upon us? How then dwelleth the love of God in us?

"Do you know that men are dying
For a little bit of love?
Everywhere we hear the crying
For a little bit o flove,
For the love that rights the wrong
Fills the heart with joy and song
They have waited, O so long!"

They are ignorant, blind, lost. No one to teach them, no one to take pity on their blindness, no one to lead them to the Father's house. And so—we let them die!

We are pledged to God to uphold The Restitution. Our word has been given to him that we would not let its light go out. Under orders from the king! We dare not back down To show you just what I mean I will give you the experience of a boy of eighteen who went to the city to engage in business. He united with the church, and was asked to take charge of a class of boys in a mission Sunday school in the worst part of the city. They were little fellows about eight years of age, and he soon won their hearts. "What teacher said was law and gospel to them."

But, there were many boys in the office where he worked, fine, clever fellows, and of these of course, he made friends, and soon the pleasant affairs of social life, were filling nearly all his evenings and making him so tired when Sunday came that he felt he must give up his class and rest, instead of teaching.

"He would go once more," he thought, "and quit. He reached the church early. Two of the boys came soon after. Being secretary for the school, he had gone into the little office to get his records in shape, and while there, heard a sermon, that has helped him hold fast to duty's hand for twenty years or more. Saving children, aiding the widow, blessing the poor. For the boys not knowing he was there began to talk.

"I ain't coming any more after today," said one of them. "He's going to quit."

"No he ain't, neither," said little Tony indignantly.

"Yes he is, too; the boss of the Sunday school said so."

"No he ain't neither, he dasn't quit."

"Yes he dast, too. He's grown up and got a job, and lots of money. He don't have to mind nobody."

"**Yes, he does too have to mind. Don't matter how big you are, or what kind of a job you've got, there's the boss,** and **you've got to mind.** I guess you weren't here when he first came, but I was the first boy in his class. And us kids asked him one day what made him come 'stead of going out riding and to picnics and things. And he said, 'God sent him to teach us. And **he had to do as he said.'** And he said **God was the boss of all of us,** only some folks didn't get in and work when they ought to, and of course they **wouldn't be on hand when pay day comes round. He's God's man. I tell you, and he dasn't quit."**

"Betcher he does," said the other boy. "God ain't always paying attention, and lots of folks does what they want to."

But little Tony still stuck to it that "teacher was God's man and couldn't quit."

And he was right. Behind that partition the teacher was taking a look at his life, was seeing how he was "crowding out the high, eternal things, for the things that perish with the using. He was God's man, but he had been about to shirk his job. He dared not do that. He was under orders, and would stay and do his best."

"**Those boys were reading God in him. They would judge of God by what he did.** If he didn't care much, they would think God was too far away to care about poor little chaps in a street alley. He had to show them that God knew."

So, we are God's men and women. We dare not give up our job.

The time has come when to keep the expenses of The Restitution within its income, we must have a linotype machine. That is how we are under orders from the king, and that is what the orders are about.

" 'He is counting on you,'
On life, money and prayer;
And 'the day shall declare'
If you let him have all
In response to his call;
Or if he in that day,
To your sorrow must say;
'I had counted on you
But you failed me'—What then?"

The Restitution Linotype Fund.

B. F. Smith	5.00
Newman Smith	15.00
Previously acknowledged	35.00
Total	55.00

FEELINGS, FAITH, AND COMMUNION

Dear Brother Huggins:

Sitting at my desk thinking what I should write for the dear old paper, I picked up a Restitution of June 28, 1911. I found some things in it so good and so applicable to the condition of the church today, that I am sending them to you. Many may never have read them, and others forgotten if they have done so. One article is entitled:

Not Feeling But Faith

There are many who think—or at least this is indicated by many expressions—that Christianity is largely a religion of feeling, emotion, or sentiment; that its chief evidence to its devotees is the feeling which it arouses. It is freely granted that this misconception of Christianity exists among many professed Christians. They are only Christians when they are wrought into an extasy of feeling at revivals, under powerful exhortations, or at some warm social meeting. Unless such excitement, incitement, or association continues, the religion wanes. Such religion must necessarily be ephemeral and shallow. Christianity is based on life union with Christ Jesus; and the channel of that life, the bond of that union, is faith, faith in God's eternal omnipotent word. Genuine, lasting faith is absolute submission to God persistently maintained. The soul yields to God's commandments, yields the sin God's law condemns, yields himself that God's promises may work out in him the will of God, and grasps joyfully the forgiveness, the righteousness, the life, the joy there is in Christ Jesus. Faith to the Christian is just what the trolley is to the electric car; it connects with the life of God, the source of power. The Christian confidence, therefore, is not based on feeling, but on God's word. And that word does not change. Feeling may be absent, emotion may die away, but God's word abides. We are sinners; but Christ purchased us as sinners; and we therefore, confess our sins and yield all to him. He forgives the sins, for so he has promised. It matters not whether we feel like it or not, the sin is forgiven, because we have submitted to the conditions, we have made connection with the power which takes the sin away. In that promise we may rejoice. Satan may recall those sins by taunting us with them; we may be grieved by seeing their results before us; dark clouds may at times shut out the light of heaven; but God's word changes not, and our faith rests on the word. The sins are forgiven, for God has spoken.

This faith will be more manifest in the time of trial. The worldling and Christian may walk together in sunlight and prosperity with little to distinguish between them; but let sorrow come, business reverses take place, friends forsake us, our good name be reviled, death remove loved ones from our presence—then it is that faith is tested. He whose hope is based on the seeming, the feeling, the immediate surroundings, will fail, while he whose hope is in the sure promises of God, will stand secure in Christ Jesus. His house cannot fall; it is founded on the rock. This is genuine Christianity and its basis. Would there were more

Here is another article from same number of The Restitution. It was written by Brother Daniels, who is now resting in sleep until the Lord calls him to come forth unto that life which will never cease. It is entitled,

Who Shall Take Communion?

It is the question of whom are the church composed from which I quote. He says: It is not our purpose to tell when the church was set in order, or instituted. The term "Church" means "Called out." When Christ started out upon his mission, he began to call out his apostles. Now the question is, Who constitutes the "Called out of God?" or in other words, Who constitutes the church of God or Christ? Surely it will be admitted that only those who hear the gospel, believe the gospel, and obey the gospel are "called out of God." The church of God is the body of the Christ, and there is only one way to become a member of that body, and that is by hearing the gospel, believing it, and obeying it. Christ said, just before his ascension, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Can you see how any one could claim the promise unless he complied with these terms? Suppose one hears the gospel and claims to believe it, but refuses to be baptized: could he claim to be saved? No, for he has not complied with the terms. On the other hand, supposing one hears something that is said to be the gospel and believes it, but it is not the gospel; could he claim to be saved? No, for he has not believed the gospel. He has believed a perverted gospel, therefore his faith is a perverted faith, and not the faith o fthe Bible. Hence such a one would not be a member of the body of Christ.

Paul says, "By one spirit are we all baptized into one body." Therefore we are baptized into the body, or church of Christ, and we cannot become a member any other way. Now we think this is a correct conclusion and do not see how any one can evade it. We sometimes let our sympathy get away with our better judgment. You may call this "close communion." Call it that if you will; it is the truth. But it is not in fact close, for it is free to all who will hear, believe and obey.

These are the words of Bro. Daniels. We endorse every word, and think none believing the word of God can gainsay it. We wish to add just one thing. In 2nd Tim. 1:10 we find this statement: "Jesus Christ who hath abolished death, and hath brought life and immortality to light through the gospel." How then do we get immortality? Through belief and obedience of the

gospel and though our Lord Jesus Christ. When do we receive it? See Col. 3:4. When Christ shall appear. See also 1st Cor. 15:51-52. Now we ask in all sincerity, Can anyone who denies this and claim inherited, inherent immortality, be obedient believer of the gospel which brings immortality when Christ shall be revealed to one believing and obeying it? There can be but one answer from the honest student of God's holy word. One who holds this doctrine of natural immortality dishonors Christ who is the Life Giver, and cannot be a member of his body which, is the church of God, because he has failed to receive, believe and obey that gospel which has for its foundation immortality through Christ alone.

FLORA A. WOOD.

SONS OF GOD AND DAUGHTERS OF MEN

Mr. Charles T. Russell, in his endeavor to prove the personality of the devil (rather, devils), cites, among others, the passage which states that "the sons of God saw the daughters of men that they were fair ;and they took them wives of all which they chose" (Gen. 6:1, 2). These sons of God, according to Mr. Russell, were angels, spirit beings, who had the power to "materialize," that is, assume and exist in human bodies, and even marry and beget children. We would infer from this line of reasoning, that the said angels were either all males, or they had power to become such in order to marry the daughters of men. We wish to say at the outset that we have neither patience, time nor use for Mr. Russell's theory, and hold that the "sons of God" in the foregoing passage of Scripture were human beings quite as much as the "daughters of men." Careful attention to the facts referred to in the first six chapters of Genesis will carry us clear of the vagaries of the theory we are opposing.

Let us notice the time when the sons of God took wives of the daughters of men. It was "when men began to multiply on the face of the earth" (Gen. 6:1). When was this? Not long, that is, not many centuries, after Adam. The parents of the human race had been blessed and made fruitful, and were commanded to "multiply and replenish the earth, and subdue it" (Gen. 1:28). Hence this multiplying of men on the face of the earth began in the early centuries of the antediluvian period.

Who were these sons of God, and who the daughters of men? We read in Gen. 4:25, 26, "And Adam knew his wife again, and she bare a son, and called his name Seth: for God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also was born a son; and he called his name Enos; then began men to call upon the name of the Lord." Here Seth was made to take the place of Abel whom Cain had slain. It will be observed that Cain was not counted as the "seed" Why not? Because he was "o fthe wicked one" (1 John 3:12). The history of the descendants of Cain is traced for about five centuries in Gen. 4:16-24, after which it is dropped, and the history of the race from Adam is traced through Seth and his descendants. They were counted as the seed, while the Cainites were the offspring of men who were o fthat wicked one. Which line called upon the name of the Lord? It was the line of Seth. Abraham called upon the name of the Lord near Bethel and at Beersheba (Gen. 12:8; 13:4; 21:33), and it is recorded that Isaac also called on the name of the Lord (Gen. 26:25). As to the object of calling on the name of the Lord, the Scriptures teach that "Whosoever shall call upon the name of the Lord shall be delivered, or saved" (Joel 2:32, Rom. 10:13). From which we may reasonably infer that those persons in the days of Seth and Enos were conscious of their need of deliverance or salvation, and having been instructed that there is deliverance i nthe Lord, called upon the name of the Lord with becoming actions, and thus they became and were reckoned as the sons of God. This was not true of the Cainites. Cain himself, being of that wicked one, and not recognizing in his only offering on record the necessity for atonement and reconciliation, did not instruct his children in the things that enter into the right relation between God and man. We have Cain himself as the builder of a city (Gen. 4:18); and among his posterity were herdsmen (vs. 20), musicians (vs. 21), and artificers in brass and iron (vs. 22). But of none o fthese is it said that they called upon the name of the Lord. They were men whose daughters were "fair" of face and form.

It was necessary that the "sons of God" and such who were merely "sons of Adam" (Deut. 32:8) should remain separate. It is said of Cain that he "went out from the presence of the Lord and dwelt in the land of Nod, on the east of Eden" (Gen. 4:16). The fact that this is affirmed of Cain, and not of Seth, is of itself circumstantial proof that the two were separated, and when children were born to them, these, too, occupied different localities. Cain knew that he was rejected of God, a fugitive and a vagabond (vs. 14), and hence his departure "from the presence of the Lord." Neither have we any record that he called on the name of the Lord, or that he instructed his children to do so. In the course of time when men began to multiply on the face of the earth, the distance which had separated between the sons of God and the sons of men became less and less, until they came in contact with each other. Soon the fair faces and comely forms of the Cainite "daughters of men" attracted the sons of God, the Sethites, and instead of maintaining the separation which had hitherto existed, they began to intermarry, in disregard of the fact that such union was contrary to the divine requirement. The fact of such intermarriage is mentioned with disapprobation and condemnation, and the resulting corruption was one of the reasons why God brought "the flood upon the world of the ungodly" (2 Peter 2:5).

A further fact to which we direct attention is this, that it was the "wickedness of man" that evoked the divine displeasure. The evil of this period immediately preceding the flood was charged to men, not to angels, as must have been the case had the latter been the active parties in taking wives of the daughters of men. It was man who had corrupted his way upon the earth, not angels (Gen. 6:11, 12). If angels had been the aggressors in taking wives of the daughters of men, and the latter the passive subjects in being taken, and in consequence thereof the race living upon the earth became a race of "giants," as Mr.

Russell teaches, the offspring of this mixture was an improvement rather than a corruption of the race.

Let us also briefly notice the "giants" (Heb. **nephilim**; Gr. **gigantes**) who were "i nthe earth in those days" (Gen. 6:4). The term "those days" we understand to relate to the days when men began to multiply on the earth. As the matter appears to us, these giants belonged to the class represented by the "daughters of men." Of these the sons of God, contrary to the divine intention, took wives, and the result was that the children born to them became "men of renown," which were mighty men, the same as the giants "of old." As examples of these "mighty men of old" we have Jabal, the great cattle raiser, Jubal, the renowned instructor in music, and Tubal-cain, the distinguished instructor of every artificer in brass and iron (Gen. 4:20-22). These were in the line of Cain. As to how the giants referred to were produced, we know that there were giants after the flood. We read in the majority report o fthe spies who were sent into Canaan to spy out the land, "And there we saw the giants **(nephilim)**, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight" (Numb. 13:33). This was about eight centuries after the flood. Hence these giants were either descendants of the antediluvian giants through the daughters-in-law of Noah, or they were developed in the course of time the same as those before the flood. We are inclined to the latter view, for this reason that the same cause which produced giants before the flood, could produce such afterward. There are even now giants, as we know from personal observation.

Mr. Russell argues that when it is said that Noah was "perfect in his generations" (Gen. 6:9), this means that he was the only person living at that time who was of purely human stock, while all others were a mixture of angels and men. The marginal reading, "upright in his generations," is thought to strengthen this view. Let us see. The R. V. says, "blameless in his generations." Who was blameless? It was Noah. What was blameworthy? Forbidden acts. If Noah's actions were above reproach, and intermarriage with the angels was a blameworthy act, then Noah was at best the offspring of purely human parents, which was a matter in which he was perfectly passive, deserving neither praise nor blame. The Hebrew word rendered "perfect" is **tanim**, and has reference to actions, as when God said to Abraham, "Walk before me, and be thou perfect" (Gen. 17:1). Here the marginal reading is "upright, or sincere." This is what Noah was "in his generations." When the ark was finished, and the flood was about to be sent upon the earth, God said to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation" (Gen. 7:1). Generation has reference to Noah's contemporaries. In Ezek. 14:14, 20, Noah is associated with Job and Daniel as an example of righteousness, and it can not be denied that this was righteousness of character manifesting itself in righteous actions. Hence the perfectness, uprightness or blamelessness of Noah is not to be sought in the fact that he alone was of purely human stock, while all others were a mixture of human and angelic ancestry, but in his integrity of character. In considering the extravagant notions of Mr. Russell upon this subject one is reminded of the ancient heathen myths and legends of the gods marrying wives from among men, and begetting heroes and mighty men of renown. One would think that a man who poses as the head of a Bible Students' movement claiming to be "International" would long ago have outgrown such childish notions. Several years ago we heard Mr. Russell laboring for an hour to prove the personality o fthe devil, and he cited the sons of God marrying the daughters of men as one of the proofs.

However, we have reserved unto the last the testimony of Jesus with reference to the angels and their relation to death and marriage. Jesus was asked by the Sadducees, who believed in neither the resurrection, nor angel, nor spirit (Acts 23:8), concerning the woman who during her lifetime had been married to seven different men. "In the resurrection whose wife of them is she? For seven had had her to wife" (Luke 20:27-33). Jesus was neither nonplused nor irritated at this question, but calmly said: "The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (vss. 34-36). Two things appear from this testimony, viz.:

1. That those who obtain that world do not marry; and
2. Neither can they die any more.

The reason given for these propositions is because those persons are "equal unto the angels." Hence we have here a statement which is tantamount to the declaration that angels do not marry, and are deathless. That this is not a farfetched inference is evident from the language in Matthew, which reads: "For in the resurrection they neither marry, nor are given in marriage, **but are as the angels of God in heaven"** (chapt. 22:30). Thus in Luke those counted worthy do not die because they are equal to the angels, and in Matthew they do not marry because they are as the angels of God.

Such then being the case, a number of questions suggest themselves: How can it be said with any show of reason that angels married wives of men? In such a case, the wives as well as the men whose daughters they were, died in the flood, and it is reasonable to suprose that some of these died before the flood. What became of their angel husbands? Mr. Russell informs us that in order to marry these wives of the sons of men these angels "materialized." This suggests the possibility of the dematerialization: and thus, while the imagination is active, we imagine the human wives of those wicked angel husbands perishing in the waters of the flood, together with their mongrel offspring, while the angel husbands simply dematerialized, even though their "assumed" bodies perished in the flood. We are reminded of a popular doctrine against which Mr. Russell declaims—the immortality of the soul—and at the same time he and almost all his followers, who unquestionably accept his conclusions, hold a doctrine which is no improvement upon the

dogma of the soul's immortality. This is the inconsistency of the school of "Students" headed by Mr. Russell.

We can not close this article without emphasizing the fact that in the instance before us the Most High in the most unmistakable manner expressed his reprobation of the intermarriage of his sons with the daughters of men. No matter how fair the faces of such, how perfect their forms, how affable their manners, or how desirable they may otherwise be as companions, they are still the "daughters of Adam," with no claims upon the blessings which God would dispense to his children. They are 'aliens from the commonwealth of Israel, and strangers from the covenants of promise," and while in this position they are Scripturally classed among those "having no hope, and without God in the world" (Eph. 2:11, 12). Let all, and especially our young readers, take warning. Will our young brethren and sisters bind themselves to such who are in this hopeless condition, and jeopardize their own salvation by uniting themselves to strangers?—Editorial in "The Advocate."

THE BRUSH CREEK YOUNG PEOPLE'S BIBLE CLASS

The main subject of these lessons I am going to take up are the things concerning the name of Jesus Christ. The first subject based upon this was Jesus Christ, whose son is he (St. Matt. 2:15) and was there until the death of Herod That it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. There are three ideas in the world today—the first that Christ was the son of Joseph that he pre-existed and that he was the son of God, we believed that he was the son of God (St. Matt. 3:17), and lo a voice came from heaven, saying, This is my Son in whom I am well pleased. In this verse this voice that came from above was God's, saying, This is my Son in whom I am well pleased. This says that Christ was the Son of God, not the son of Joseph (St. Matt. 1:18). Now the birth of Jesus Christ was on this wise, when as his mother Mary was espoused of Joseph before they came together she was found with child of the Holy Ghost. The second subject was Jesus Christ the Lifegiver (Gen. 2:7). This says the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul (St. John 6:27). Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you, for him hath God the Father sealed. St. John 5:24 says he that hearth my voice (this is Christ speaking for himself) and believeth on him that sent me hath everlasting life and shall not come unto condemnation, but is passed from death unto life. The next subject was the Promises made to Abraham and his seed. This subject was found in the third chapter of Gal. 9 and 10. So then they which be of faith are blessed with faithful Abraham. Verse 16 says now to Abraham and his seed were the promises made. He saith not, and to seeds as of many, but as one and to thy seed which is Christ. The verses above we also memorized (Gal. 3:28-29). There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ, then are ye Abraham's seed and heirs according to the promise (Gen. 17:8), and I will give unto thee and thy seed after thee the land wherein thou art a stranger. All the land of Canaan for an everlasting possession and I will be their God (Heb. 11:9-11). By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. Through faith also Sara herself received strength to conceive seed and was delivered of a child when she was past age, because she judged him faithful who had promised. The 39th verse of this same chapter says, And these all having obtained a good report through faith received not the promise. The last subject of these lessons, What must we do to be saved? Our memory verses were St. Mark 16:15-16. They read as follows: And he said unto them, Go ye into all the world and preach the gospel to every living creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned (St. John 12:48). He that rejecteth me and receiveth not my words hath one that judgeth him The word that I have spoken shall judge him in the last day. St. John 15:16 says: Ye have not chosen me (or Christ), but I have chosen you (or the church), and ordained you that ye should bring forth fruit and that your fruit should remain, that whatsoever ye shall ask of the Father (God) in my name (Christ) he may give it to you (Col. 2:23). If ye continue in faith grounded and settled and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven, where I (Paul) am made a minister. St. John 3:19-36 says: He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. The 36th verse says: He that believeth on the Son (or Christ) hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him.

LOTTIE PEARSON.

THE LUNAR CYCLE

Selected by S. Roxana Wince

Professor Totten said, "In 1909 we enter in upon the 100th Lunar Cycle of nineteen years each, since the First Advent, and I am forced to expect this future period of nineteen years, 1909 to 1928, A. D., to be more pregnant with inevitable disaster of every description, than the world has ever known or ever seen—since the Flood. This is the last of these 100 Lunar Cycles, and coincides throughout with the assigned duration of the seventh and final vial of wrath, that closes the seventh Trumpet, or 3rd Woe of the book of Revelation, astronomically measured on its maximum unit.—News-Leaflet, March, 1907, p. 10.

Worryin' never got nobody nothin'. If you must have wrinkles, get 'em from grinnin'.—Bagology.

Who gives himself with his alms feeds three—himself, his hungering brother, and Me.—Vision of Sir Launfal.

THE RESTITUTION

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement dos not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

Some object to the word Easter for a Christian day of worship, because derived from the name of a heathen goddess, Eastre. It is well to notice that the Hebrew name Esther is derived from that of the heathen goddess Ishtar, but this does not prevent a whole book of the sacred canon from bearing that name. All our week days are named from heathen gods and godesses, formerly worshipped on those days, which fact signifies nothing whatever to us. It it not time to drop such superstitious fears? When we give a word Christian usage it ceases to have its former heathen usage and is redeemed and Christianized. Why not?—Our Hope.

"Inclosed find check to cover subscription for one year to The Restitution," writes Fannie Cross, of Philadelphia, Pa. "I had given to me a copy ,and I enjoyed it very much. I hope we will not have long to wait for the coming of our Lord." This is the kind of a letter we like to receive. By the way, does it pay to distribute sample copies of The Restitution? Let the brother or sister in Philadelphia who gave a copy to Fannie Cross answer.

"Flesh and blood cannot inherit the Kingdom of God" (1 Cor. 15:50). Christ has exemplified in his own body the meaning o fthis text. "Once in the end of the world he appeared and put away sin by the sacrifice of himself * * * * Christ was offered to bear the sins of many; and unto them that look for him shall he appear a second time without sin unto salvation" (Heb. 9:26, 28). Instead of **hamartias,** "sin," as in our version, some Greek manuscripts have **haimatos,** "blood." "The blood maketh atonement for the soul," says God's law. And of his Son Jehovah declares: "Thou shalt make his soul an offering for sin," and "he poured out his soul unto death." The blood, that is, the life of the sacrifice in the case of Jesus, was the "sin" or sin-offering. But when he comes again he comes "without blood," either literally or sacrificially.

THE BLESSED MAN

Psalms 1:1

In this beautiful Psalm of David, the "sweet Psalmist of Israel" (2 Sam. 23:1), as a "ready writer" (Psa. 14:1), draws definite lines between the righteous and the wicked. In language divinely inspired he contrasts the godly and ungodly, the just and unjust, the good and the bad. In superb and exquisite words of heavenly wisdom he describes the blessings of the righteous, their privileges, prosperity, freedom and felicity; and he as glowingly and strikingly depicts the unfortunate predicament of the wicked, their poverty, bondage, and unhappiness. "The Lord knoweth the way o fthe righteous; but the ungodly shall perish" (Psa. 1:6).

The chapter begins with the word "blessed." The Hebrew word **ashre,** here translated blessed, means to be "happy, very happy" (Young's Concordance). Literally rendered, the text would read, "Most happy is the man;" or "Oh, the happiness of the man!" The idea expressed is that the righteous are not only happy, but "very happy." Hence David utters an exclamation of emotion which was created by reflection on the subject. The Greek word which corresponds to the Hebrew **ashre** is **makarics.** This word is translated "blessed" in Matt. 5:3, and applied to Christ's followers nine times in the Beatitudes. They belonged to the "congregation o fthe righteous" (Psa. 1:5); and as such they were "the poor in spirit," "the meek," etc.

Nine times Christ called them "blessed" (happy, very happy), and then supplemented the blessing with an opulent promise: "They shall be comforted;" "They shall inherit the earth;" "They shall be filled," etc. (Matt. 5:3-11). How blessed, how "very happy" is the man even now who can claim the "great and precious promises" (2 Peter 1:4) of the Lord! But how unspeakable and glorious and past understanding, "the blessed of my Father," when they "inherit the kingdom" (Matt. 25:34)!

DESTRUCTION OF JERUSALEM BY ABOMINABLE POWERS

I. Do all the verses in Matt. 24th chapter from the 3rd to the 21st refer to the destruction of Jerusalem?

II. What is the Abomination spoken of in the 15th verse?

Editor's Reply

All the verses from the 4th to the 28th inclusive refer to the destruction of the Holy City. The prophecy intimates this repeatedly by terms of local and circumscribed import. In Mark's report of the same prophesy the 9th verse of Matthew is given a Jewish tinge, for he mentions the "councils" which were peculiarly Jewish, and also "synagogues." Matthew mentions specially the "holy place" (vs. 15), which means Jerusalem and its environs; the "Sabbath day" (vs. 20), which was a Jewish day of rest; and finally and conclusively, he names "Judea" (vs. 16) as the country and Jerusalem as the city in which the prophecy was to be filled (vs. 1, 2).

The prophecy was fulfilled in A. D. 70. In spite of the troublous times predicted in the foregoing verses of the chapter, in verse 14 it is stated that the gospel would be preacshed in "all the world for a witness, and then shall the end (of the world-Jewish) come." This work was accomplished before A. D. 70 (Mk. 16:20; Acts 1:18; Rom. 10:18; Col. 1:6, 23). "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place" (vs. 15). The abomination of desolation" points to the Roman ensigns—the symbols of an idolatrous, Pagan power. To the Jews their ensigns and images were decidedly "abominable." Josephus says the Romans brought their ensigns into the temple and placed them over the eastern gate, and offered sacrifice to them (War. b. 6 c 6). Appropriately enough then, the Roman army is called "the abomination," and the abomination that "maketh desolate," as it desolated, wasted and destroyed Jerusalem. When this pagan and unclean power stood in Jerusalem it stood "where it ought not" (Mark 13:14), for the city was the "holy place," including immediate and considerable compass of territory surrounding it. Daniel's prophecy, from which our Lord quotes, reads: "For the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (9:27)). If the pleonasm of this translation is confusing, you may simplify and read it in literal harmony with the original text: "Because of an overspreading of abominatiosn there shall be a desolating even to destruction, and that decreed shall be poured out upon the desolator." "Abominations," notice, in the plural. The things to be destoryed when the desolation should be consummated were the people and the "holy place" or city; and the desolator was then in turn to be destroyed. More than Romans are meant, for various "abominations" have, since the destruction of Jerusalem by the Romans in A. D. 70, occupied it; it has been "trodden down" by all kinds of Gentiles since (Lk. 21:24). The Romans, Greek, Persian, Saracen and Ottoman "abominations" have alike desolated the city and its sacred places. Hence there has been "an overspreading of abominations" in the work of desolating. The "city of the great King" is still "overspread by enemies." Upon the expiration of the 1290 days (Dan. 12:11), the greater part of which time has been under the Moslem "abomination," "that decreed" will be "poured out upon the desolator," as foretold in Daniel.

COMMUNICATIONS

From Sister Esther Richardson

Will you please state through The Restitution that on March 26, brethren from Los Angeles and surrounding smaller places, met at Pomona and effected an organization for the purpose of looking after the work in Southern California, and getting an evangalist to visit the different places. This field has long been neglected. Brother Allard has been with us the past three months and has helped us much and brought us in touch with many isolated brethren; and we feel that with some one in the field all the time a great deal could be accomplished. Knowing that "the night is far spent, the day is at hand," we realize that there is need of employing the time well till our Lord shall come.

Yours in Christian service.

From Sister G. W. Merwin

Dear Restitution:

Your weekly visits are a joy and comfort, as I need the glad truths and words of cheer from the household of faithful ones. The beautiful sermons, all encouraging and uplifting, and truths plainly told so there need be no mistakes —only to hold fast to the precious promises and look beyond for the glorious appearing of him who is to come and redeem the world from sin. It is surely enough—the promised blessings to the believers of the glorious gospel of Christ.

I am almost 80 years old in this Western town, and alone with the faith once deliver to the saints.

Yours in hope.

From Bro. Russell E. Zeller

Dear Brother Huggins:

I have noticed in The Restitution that you have sustained considerable loss in the circulation of The Restitution through your stand on the question of our Lord's parentage. I wish to congratulate you on the stand you have taken in defense o fthe truth.

I not only wish to give you my support and approval, but feel it a duty and a pleasure to help you to regain the lost circulation and increase it if possible. So you will please find enclosed a U. S. Postal Money Order for One dollar and fifty cents for one year's subscription to The Restitution. Please send it to the address given herewith.

The Restitution is a great help to me, and I enjoy reading the splendid articles written by you and other brethren and sisters. I wish to thank you and them for the many pleasant moments I have had in their company through their pens. Hoping this finds the lost well regained, and wishing you and The Restitution all the success which your labor deserves, I am, your brother in Christ Jesus.

From Sister Belle Keith.

Editor Restitution:

A brother in The Restitution came down rather hard against women preaching. Paul says, 1st Cor. 14:24: "Let your women keep silence in church. If they will learn anything, let them ask their husbands at home." Was this not to prevent confusion in church (ver. 33)? God is not the author of confusion. 1 Tim. 2:12 says: "I suffer not a woman to teach or ursurp authority over the man." Paul knew if the woman should undertake to ursurp authority over the man there would be trouble. We think Paul was imbued with the heathen customs of his day. (Luke 8:1-2) Jesus went throughout every city and village preaching and showing the glad tidings of the Kingdom of God, and certain women were with him: Mary Magdaline, Joanna, Susanna are mentioned, and many others. Now if those women were not helping in his ministry, what were they doing? Martha was cumbered with much serving, and would the Master have rebuked Mary who sat at his feet to learn, but he says, "Mary has chosen the better part." Would it not be the better part of the sisters not only to learn at the Master's feet, but to teach? In Gen. 3:16-4 we find that part of the curse pronounced was, that she should be subject to her husband and he should rule over her. Can any woman wedded to a civilized Christian man, conceive of what that has meant throughout the ages? The uncivilized tribes from then until now, women have been ruled over by brute force. It has been the influence of Christianity on the Anglo-Saxon race that has in a measure mitigated the curse. If gospel is good news or glad tidings, then Mary carried the first gospel message. After the resurrection of Christ, Christ says: "Go tell my disciples, I am risen." Oh glorious news! The King has triumphed over death and became the immortal heir to David's throne! If the brother had stood by and said, "Mary, you have no business to carry that message; you are a woman," would she have heeded him? We think not. Her heart and feet were light, and she ran for joy to tell the glad tidings. Sisters, shall we not accept and hold fast the liberty that has been given us in Christ?

From Bro. and Sister Westfall

We are sending another new name, making three now altogether. Brothers and Sisters, just send one new name at least so we can keep the dear Restitution, as we do love to have its weekly visits. We do not get to meet with the Brethren and Sisters very often. We are sixteen miles from Brush Creek and thirty miles from Springfield. Pray for us that we may be strengthened by his love. The Lord is coming. Christian love to you and all.

BELLE KEITH.

OBITUARY

M. A. Smith

Margaret Almira Smith was born in Palmyra, Mich. (Lenawee County), April 16, 1837; died March 18, 1916.

When a small child she moved with her parents to Addison, township of Woodstock, Lenawee county, Mich., where she grew to womanhood. In 1870, she was married to Emory E. Brooks. They came to Oregon over the Union Pacific railroad in 1874, and settled in Washington county, about eighteen miles from Portland.

She was brought up a Methodist. After coming to Oregon, she heard the word preached in a more perfect way. She was baptized in the all-saving Name, by W. A. Prosser, and united with the church of God at Scholls, Ore.

She was the mother of three children, Edward M. and Rollin H. Brooks, of Scholls, Ore., and Ora Brooks Lawrence, now deceased. She was the stepmother of four children, Nelson B. and Delevan E., of Goldendale, Ore.; Charles H. Brooks, of Hillsboro, Ore., and Jennie L. Griffin, of California.

E. M. BROOKS.

E. H. Benge

Elizabeth Huffer Benge was born in Michigan township, Clinton county, Ind., March 8, 1838, and died in Michigantown, April 21, 1916, at the age of 78 years, 1 month, and 13 days.

She married John Floyd in 1855, and became the mother of four children. Two of these, Mrs. Augusta Heaton, of Elwood, Ind., and Mrs. Elnora Armstrong, of Tipton, Ind., survive her. John Floyd died in 1860 and she was married to Robert Benge May 24, 1863. To this union were born eight children of whom George Benge, of Frankfort, Ind.; William Benge of Alexandria, Ind.; Mrs. Martha Parker, of Kokomo, Ind., and Mrs. Pearl Jenkins are still living.

In her home she was a kind and affectionate mother, and a devoted wife. She had wrought out her life work in the fullness of her years with integrity and uprightness of purpose in keeping with her profession as a Christian. She had been a member of the Church of God at Hillisburg for more than forty years, and was a firm believer in the teachings of the Holy Scriptures, and founded her hope of a future life upon the life-giving power of her Savior and Redeemer, Jesus Christ.

She suffered a stroke of paralysis in February, 1916, which with other complications caused her death.

She leaves her husband, Robert Benge, six children, forty grand-children and twenty-seven great-grand-children of her own family. Besides these five brothers, Jacob Huffer, Andrew Huffer, and a half-brother, Frederick Huffer, all of Michigantown, Ind.; Eli Huffer, of Middleton, Ind.; Daniel Huffer, of Frankfort, Ind.; William F. Huffer, of Frankfort, Ind.; and a half-sister, Sarah Clark, of Kokomo, Ind. Also many other relatives to feel their loss in her death.

Funeral services were held from the Hillisburg church, Monday at 2 o'clock, April 24, 1916, conducted by the writer, and burial was made in the Michigantown cemetery. The services were largely attended by the brethren, friends and neighbors, and we spoke words of comfort and hope from 1 Thess. 4:13.

D. E. VANVACTOR.

Clemie Corine Lemon

Clemie Corine, daughter of Cyrus and Louisa Ball, was born in Burnettsville, Ind., January 21, 1860. She grew to womanhood here and was united in marriage to Milton Lemon, October 7, 1879, and went to housekeeping in the home town. To them have been born ten children, six sons and four daughters. Five of her boys, preceded her in death, while young. The other son, Charles, the daughters, Mrs. Minnie Osman, of Argos, Ind.; Miss Ida, at home, and her beloved husband, survive her. She also leaves nine grand-children, a sister, Mrs. Georgia Stotts, of Indianapolis; two half-sisters, Mrs. Edith Demham, of the state of Oregon, and Mrs. D. H. Robertson, of Indianapolis, and one half-brother, Fairfield Vickery, of California.

She had been in poor health for nearly a year, having suffered a severe attack of blood poisoning, but had recovered so as to be about her usual duties. Her last illness was of short duration, covering less than a week. It was a revival of the old malady, and in the weakened condition of her life forces the end came suddenly, but peacefully, Thursday morning at 3 o'clock, April 27, 1916. She had reached the age of 56 years, 3 months, and 6 days.

In early life she had united with the United Brethren church in Lafayette, Ind. After her marriage, she with her husband were baptized by Brother R. L. Austin, at Rensselaer, and united with the Church of God of the Abrahamic Faith in 1898. She has lived a life consistent with the faith she had in the gospel," looking for the blessed hope and the glorious appearing of the great God, and our Savior, Jesus Christ." Her domestic life has been one of faithful devotion to her family in the arduous duties that fall to the lot of the patient wife and mother. She fell asleep in Jesus to await his coming and his resurrection.

Funeral services were held from the Christian church in Burnettsville at 2 o'clock, Sunday, April 30, 1916, conducted by the writer. The house was filled to overflowing with the friends, neighbors and relatives of the family in testimony of the high esteem in which sister Lemon was held. Love and sympathy was also shown by many floral offerings. We spoke words of comfort from 1 Cor. 15, and 1 Thess. 4:13. D. E. VANVACTOR.

REPORT OF THE NATIONAL BEREAN EXECUTIVE BOARD MEETING

The Executive Board of the National Berean Society met at the home of the President, Sr. Leila E. Whitehead, in Chicago, April 22.

Plans for the annual Berean conference to be held on the Church of God camp ground at Waterloo, Iowa, August 24, were discussed. The program for this conference will appear in detail later from the program committee.

The book committee was represented at the meeting, and reported that books will be ready for distribution by conference time.

The literary committee sent an encouraging report, showing growth in that line of work.

The tract committee reported 470 tracts sent to Ill., 217 to Ind., 50 to Ark., 63 to Neb., 9 to N. Y., 75 to So. Car., 35 to Ky., 30 to Cal., 40 to Mo., 15 to Texas, and 37 to England, a total of 1041. This number of tracts has gone out from the national tract committee in addition to those sent out by individual states. This report is far in advance of any tract work ever done before, a noted result of organized effort. In fact, all reports showed greater activities in every line of Berean work.

Three new points of interest were reported, one having came through the tract committee. The tract work has been supported mostly by free will offering. Any one wishing to help in this work can send donations to the national tract committee, Mrs. Lydia Railsback, 621 South Fellows street, South Bend, Ind.

Bereans, plan your vacation to attend the annual conference which will be held in connection with the Iowa state conference. You can first attend the Illinois Bible School conference at Oregon (August 8 to 20), if you wish, and then go on to Waterloo (August 19-27) all for one fare. The railroad fare from Chicago to Waterloo is approximately $6.00, and it costs no more to go by way of Oregon.

EVELYN K. HARSCH,
Cor. Sec'y and Rec. Sec'y Pro Tem.

A SOBER EXHORTATION

Dear Restitution: As time draws near for us to renew our subscription to "The Dear Old Restitution" we wonder how so many can do without it. It has spiritual food that is true and timely; often one article is worth more than many times the price of the paper. As we see the angry waves of dissatisfaction with perplexity and unrest prevalent everywhere, even our own United States talking preparedness, helping to fulfill Joel 3:9, 10: "Proclaim ye this among the Gentiles: Prepare war; wake up the mighty men; let all the men of war draw near; let them come up. Beat your plowshares into swords and your pruning hooks itno spears."

Then surely it is time to awake out of sleep, lest we be found without oil in our vessels. Time to examine ourselves, whether we be in the faith. Then by the mercies of God consecrate ourselves a living sacrifice, wholly acceptable to God, which is our reasonable service, and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.

We might ask, What is that perfect and acceptable will of God? "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength. This is the first commandment. The second, Thou shalt love thy neighbor as thyself, or do unto others as you would wish them to do untot you. There are none other commandments greater than these."

Then there are the Christian graces which we should cultivate daily, for if we do these things we shall never fall, but an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Have we love that suffereth long and is kind, envieth not, vaunteth not itself, seeketh not her own, is not easily provoked, is not puffed up, doth not behave itself unseemly, thinketh no evil? Love is the fulfilling of the law. Have we joy and peace that passeth understanding, because we trust in God? Are we meek, gentle, long-suffering, forbearing to one another, as our Savior who, when he was reviled, reviled not again, but rather prayed: "Father, forgive them, they know not what they do?"

When we are passing through diversities of trials let us remember it was through sufferings Christ was made perfect; and it will be through sufferings we are made perfect." That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal." Therefore let us strive for the time when the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness and sorrow and sighing shall flee away. The rapture of that blissful moment! We can almost feel when we clasp glad hands with loved ones arisen from their dusty tombs and come with the ransomed of all ages to meet our Lord at his appearing and kingdom.

Brothers and sisters, let us press on; that blessed day is worth striving for through many a stormy time. MAY MOORE.

JUDGE NOT, THAT YE BE NOT JUDGED

In all ages man has been disposed to judge his neighbor and to mistake a great anxiety regarding the sins of others as an evidence of his own right. Man invariably uses his own ideas as a standard by which to judge others. Much of this evil which crops up is accounted for by want of thought, lack of that rare ability to put ourselves in another's place, and an absence of all capacity to sympathize with a totally different temperament, or to imagine circumstances which may put a different complexion on the half observed action. It is quite natural that such an evil should exist, when we stop to think that we are a community taken out from among the nations with the tendency bred in us.

There are many scriptural injunctions which simply enunciate great principles, leaving the specific application to the individual, with God as judge. A knowledge of the truth brings man to realize that God's ways are not man's ways, but he fails to perceive that his neighbor's thoughts are not his thoughts either. When men attempt to be judges of others, in all details of life, almost invariably their standard is just this narrow comparison with self. It will be found that many matters come within the scope of the spirit of the law, but are not touched by the letter of the law. Again the letter of the law deals mostly in negatives, thou shalt not, and is transgerssed by sins committed, in which we are sometimes required, by the laws of Christ, to judge our fellows. The spirit o fthe law deals mostly in positives in which none but ourselves and Christ can judge. Yet, sometimes the sins of omissions may be far more serious than the sins of commission. Our wicked act may be only the expression of a moment's weakness, while loveless inactivity may express the tendency of a lifetime.

"In everything give thanks." This is the grandest principle of all by which to judge ourselves. If in the attempt to apply the details of the commandment we probe the head and analyze motives, let it be in judgment of ourselves and not of others. Remember the scathing words of the prophet, "All that watch for iniquity are cut off," "that make a man an offender for a word." We shall all stand much in need for forgiveness, and Chrits said: "Judge not that ye be not judged."

We are commanded sometimes to turn the light inwards and examine ourselves. We can not find a more penetrating light than that which is yielded by the precept, "In everything give thanks." No man could give God thanks for that which is unlawful, or for the immoderate indulgence of that which if lawfully used is good. No man could give God thanks for the pleasure derived from uncharitable conversation or scandal-bearing communications. We may call to mind a final warning of judging, springing as we do from a people prone to this offense, and living in an age when freedom of criticism is encouraged; there is an ever-present danger that we may tread in the footsteps of the unholy Pharisees, who condemned to death the Prince of Life, and set up a standard of our own, and with unholy judgment condemn a man for that in which he gives God thanks."—Bible Truth.

HOW JESUS WEPT

Only twice in the New Testament are we told that Jesus wept, Luke 19:41 and John 11:35. In the Greek a different word is used in each instance to express the emotion our Lord felt. In Luke 19:41 the word is **klaio**, and means to break forth, to wail. This is exactly what Jesus did as he stood above Jerusalem and contemplated the fate from which he was powerless to save them, for the reason as he said, "I would have gathered you * * * * but ye would not."

In John 11:35 the word translated wept is **dakruo** and means simply to shed tears, without outcry or tormenting anguish. Here, as Jesus stood before the tomb of Lazarus, he reveals his tender human heart, as he mingles his tears with those of the weeping sisters. He wept in sympathy with them.

This is the quality of the sorrow a Christian feels. His tears are gentle tears. Tears of love. Tears of resignation. Tears such as Jesus wept. Thank God, all tears shall be wiped away from our eyes forever in the Paradise of God.

The above considerations have proven to me rifts in the cloud of my sorrow through which the sunlight of God's face has fallen into my heart.—The Evangelical.

Faith is not asking God for bushels and setting out a pint measure to catch them in.—Old Saying.

I don't think much of a man who is not wiser today than he was yesterday.—Abraham Lincoln.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

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The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:25, 26); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:13-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13: 3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor

[illegible] AKRON, O., MAY 23, 1916 NUMBER 25

"FILLED WITH THE HOLY SPIRIT"

Synopsis of Sermon Delivered by Bro. Robt. G. Huggins, Sunday Morning, May 7th, 1916, and Reported by Bro. George B. Alldridge.

Text: "And They Were All Filled With the Holy Spirit." (Acts 2:4).

Probably no subject from the scriptural point of view, is so universally misunderstood as the subject we have selected for consideration this morning, viz., "Being Filled With the Holy Spirit." Baptism of the Holy Spirit and being filled with the Holy Spirit to many minds are synonymous. The baptism of the Holy Spirit usually produced miraculous effects. For instance, we read in Acts 2:4, "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the spirit gave them utterance." Sometimes these words are used to describe an inspiration antecedent to a miraculous manifestation, and sometimes one antecedent to purely spiritual and moral manifestations. We read in John 10:41 that John the Baptist did no miracle. Our Lord paid this high tribute to John: "Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11:11). Nevertheless the record in Luke 1:15 is that from his mother's womb, he was "filled with the Holy Spirit."

Peter, we find in Acts 4:8, 31, being filled with the Holy Spirit was enabled to preach the word of God with boldness; no miraculous manifestation necessarily following. In Acts 6:3 we note the early church selected brethren to serve the church as its deacons, men who were "filled with the Holy Spirit," and also Barnabas, of whom there is no record of having ever performed a miracle, "was a good man, and full of the Holy Spirit and of faith" (Acts 11:23, 24).

Our Lord promised that he would send the Holy Spirit, but no where does he state that it would be a miracleworking power merely. In John 14:17, 26, he distinctly declares that the Holy Spirit that he would send would be "the Spirit of truth," and that this spirit of truth would teach us all things, and bring to our remembrance, whatsoever he has left on record for us to know and understand. Paul's reasoning in Rom. 8:9, 11, is as clear as the noon-day upon this proposition, that if we have not the spirit of Christ, we do not possess the Holy Spirit, and hence since the mind of Christ does not dwell or possess our mind, we are none of his. This makes our Lord's statement in John 14:23 clear: "If a man love me, he will keep my words and my Father will love him, and we will come unto him and make our abode with him." "He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me."

There are degrees in possessing the Holy Spirit. Our Lord upon one occasion breathed upon his disciples and said, "Receive ye the Holy Spirit" (John 20:22); but in Acts 2:4 these same disciples became "filled with the Holy Spirit." When we first embraced and obeyed the truth, as the truth is in Jesus, we received the Holy Spirit or the Spirit of the truth. Paul exhorts us in Eph. 5:17-20 to be filled with the spirit. If we are, then, when we meet we shall be found speaking to ourselves in psalms and hymns and spiritual songs, singing and making melody in our heart to the Lord. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." We can be full of the Holy Spirit at all times, like John the Baptist, and yet not possess miraculous power. We all have eyes; how many has the eye of the poet to read and express in beautiful thoughts the revelations of nature? We hear, but who among us possesses the delicate and exquisite ear of the musician that enables him to interpret the soul ravishing symphonies of a Beethoven, Handel on Mozart? We all have a tongue, but how many of us can declaim like Demosthenes or Cicero or W. J. Bryan? Yet possessing none of these marvellous gifts, we all possess the faculty that is necessary, to be "filled with the Holy Spirit," which really means to be "filled with all the fulness of God."

Paul in Eph. 3:16-21 tells us how this may be attained: "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." In 2 Cor. 9:8 we find this to be "abounding in every good work;" and our Lord shows in John 4:14 and John 7:37, 39 that this is a condition of overflowing. Being full ourselves and then overflowing and blessing others, as we read in Col. 1:9, 10: "Being filled with the knowledge of his will * * * * and being faithful in every good work."

We can be full of God, and yet not have all of God in us. The sunbeam enters noiselessly and impalpably into a gloomy chamber, the darkness and gloom vanish away. The room becomes full of sunlight, but not all of the sun. We can be full of the spirit of God; God is Light, Life, Truth and Joy, but all of these glorious elements in the degree that God possesses them cannot be ours. We are surrounded by electricity and magnetic forces; these have always existed. It is only in recent years these forces have been manifested. The street car, the electric light, the telephone, the automobile, the telegraph are some of its wonder ful manifestations. God's Spirit, the Holy Spirit, is everywhere. The sweet Psalmist says: "Thou sendest forth thy spirit. they are created: and thou renewest the face of the earth." (Psa. 104:30.) Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in the grave, behold, thou are there." (Psa. 139:7-17). Electricity is universal so far as we know, God's spirit David declares is so. but neither electricity nor God's spirit is universally manifested. Jesus tells us in John 14:16-23, that the Holy Spirit in this age can only be manifested in the lives of God's children, as their lives are in harmony and obedience with his just and loving commands. Paul had this thought in mind when he wrote: "Ye are our epistle, written in our hearts, known and read of all men." (2 Cor. 3:2, 3). Nothing can be manifested without a suitable faculty. Objects can only be seen by the aid of the eye; sound, the mind can only comprehend through the aid of the ear; flavor exists only to the palate not only to the palate, but by the touch of the hand. Hence God's appeal "My son. give me thine heart." God's spirit is manifested, is dwelling in our hearts, by the operation of our mind as expressed by our thoughts, words and acts.

Filling with the Holy Spirit may be illustrated variously. Under normal conditions a piece of iron is dark and cold. Imbued with a certain amount of heat, it becomes hot without changing its appearance, yet the heat has permeated the whole mass, it is full of heat; touch it at any part you become convinced; increase the degree of heat, it changes its color; by submitting it to an intense heat, it becomes of the same element—a fire, and will readily ignite any inflammable substance it may come in contact wi th, or even touches. So if we are "filled with the Spirit," we shall be fervent in spirit. (Acts 18:25; Rom 12:11), fervent in our minds, one toward another, (2 Cor. 7:7), fervent in prayer (Col. 4:12), and beloved, above all which is Godlike, **Fervent in love** (1 Pet. 9:8).

Water when frozen is cold, solid, brittle. If gently warmed, it begins to flow. but if heated to 212 degrees it boils, then it ascends and mounts to the sky as vapor. If we are full of God's thoughts suggested to us by the study of his precious word, then our hearts will boil with the fervent heat of God's love, and our affections will be set on things above, and not on the things of the earth (Cor. 3:1-3).

Another infallible manifestation that we are filled with the Holy Spirit: "We are all fond of music; it is the language of joy and gladness. Air is all around us; in it we live, move and have our being; without it we could not live. It fills us, it also fills the organ, normally. Everything feels its existence. Increase the air pressure in the pipes of the organ above normal pressure, a slight clicking or grating sound is heard; pull out some of the stops, increase the air pressure; the current then rushes through the pipes, sound swells forth holding us entranced with the sweet harmony and melody they produce. Now open the swells, pull out every stop: sounds burst forth like a mighty and well balanced orchestra, that fascinates and captivates every ear that is within range of its sounds.

No wonder Paul says: "And be not drunk with wine, wherein is excess, but be filled with the Spirit." As wine affects the mind and brings on that condition known as intoxication, so being filled with the spirit, the mind of God, as revealed in his word, creates in our mind that condition of joy, hope and gladness, that makes us as those who have been in the company of Jesus and learned of him. Peter before he became filled with the Holy Spirit was a coward and denied the Lord that bought him; a little maid became his master; but after being filled with God's Spirit, the Holy Spirit, being emptied of his own spirit of self-will, pride and self-confidence, and becoming filled with the spirit of faith, love and obedience, he could speak the word of God with boldness, as manifested in that wonderful exhortation as recorded in Acts 3 and 4 chapters. Beloved, it makes a great difference in whose company we are found. If we fraternize with the world, we partake of the spirit of the world, and as John says: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The parliament of Oliver Cromwell beheaded Charles I. Who among his followers would have dared to criticize their action before any of Cromwells' soldiers? Yet we find over and over again men filled with The Holy Spirit possessed such remarkable courage that they did condemn our Lord's enemies who took his life (Acts 4:13). As we associate with God's children, they of like precious faith, study and remember the word of God, we become filled with the spirit of its promises, hope and teachings, the mind or spirit of God. According to the degree we are in earnest about this matter, we shall become "Filled with the Holy Spirit," and become what God desires us to be—a copy of his dear Son. "Now if any man have not the spirit of Christ, he is none of his." (Rom. 8:9).

THE CHURCH

The Name of the Church

Ekklesia, "That which is caled out" (Dr. Young). "Simeon hoth declared how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14). "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the Church of God, which he hath purchased with his own blood" (Acts 20:28). "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted **the churrh of God."** (1 Cor 15:9).

"Salute one another with an holy kiss. **The Churches of Christ** salute you" (Rom. 16:16). In apostolic days this is the way the church was known. Brethren, we still have the name, "The **church of God**" (1 Cor. 15:9).

How One May Get That Name

"For this cause I bow my knee unto the Father of our Lord Jesus Christ, of whom the whole family (church) in heaven and earth is named" (Eph. 3:14, 15). We must hear the one name. "Go ye therefore, and teach all nations, baptizing them into the name (one name) of the Father, (a title), and of the Son, and of the Holy Spirit." (Matt. 28:19). "Then Peter said unto them: Repent, and be baptized every one of you in the name (The only name, Acts 4:12) of Jesus Christ." (Acts 2:38). See Acts 19:5; Rom. 6:3, 7; Gal. 3:26. 29. This is the only way given in the Bible by which one may take upon himself the one name borne by the Father, Son and the whole family of God.

Her Foundation.

"And I say unto thee, That thou art Peter, and **upon this rock** (that I am the Son of God) **I will build my church,** and the gates of hell shall not prevail against it" (Matt. 16:18, 20). Brethren, how many of the so-called churches stand upon that one foundation, Jesus the Son of God? I am glad to say that we do, and that The Restitution has nobly defended that doctrine. "And are built upon the foundation of the apostles and prophets, Jesus Christ (Son of God) himself being the chief Corner Stone. In whom all the building fitly framed together, groweth unto an holy temple in the Lord." (Eph. 2:20, 21). "For other foundations can no man lay than that is laid, which is Jesus Christ." (Let's hold to the church that bears the one name and rests upon the one foundation, the church of God. See 1 Cor. 3:10.15). "Therefore thus saith the Lord God. Behold. I lay in Zion for a foundation a stone (Jesus the Son of God), a tried stone, a precious corner stone, a sure foundation, he that believeth shall not make haste" (Isa. 28:16).

Her Relationship to Christ

"For the husband is the head of the wife, even as Christ is the head of the church. And he is Saviour of the body. Therefore the church is subject unto Christ." (Eph. 5:23, 24). "And he is the head of the body, the church." (Col. 1:18). "Now ye are the body of Christ. and members in particular." (1 Cor. 12:27). "I am the vine, ye are the branches." Jer. 15.1, 12).

Her Mission

(1) **To keep the truth in the world.** "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, **the pillar and ground of the truth"** (1 Tim. 3:15). "But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God which trieth our hearts." (1 Thes. 2:4).

(2) **To bear fruit to the glory of God.** Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." (Jno. 15:8).

Her Reward

"He that hath an ear, let him hear what the spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "He shall not be hurt of the second death." "He shall eat of the hidden manna and receive a new name; sit with Christ on his throne and judge the nations" (Rev 2:7, 11, 17; 3:21). "He that spared not his own Son, but delieverd him up for us all, how shall he not freely give us all things?" (Rom. 8:32). "I give unto them eternal life." (Jno. 10:27, 28) "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." (Luke 12:32.)

J. H. ANDERSON.

THE RESTITUTION LINOTYPE MACHINE

By S. Roxana Wince

The Lord knows our need. He knows that we can not run The Restitution any longer successfully without that linograph machine. But he wants us to present our case to him. "Ask of me," he says. Then "To your knees, O his people!" Acknowledge his power and willingness to give, show him that you do believe and trust in him, and that you feel your own utter helplessness without him. He is a God that heareth prayer, a God who is in the heavens and to whom the heavens belong. Let not the heathen say, "Where is now their God?" but "O house of Israel! Trust thou in the Lord. He is their help and their shield." He is not a God made by the hands of men, with mouth that can not speak, with eyes that can not see, with ears that can not hear, nose that can not smell, hands that can not handle, and feet that can not walk, in whom there is no help; but a God who can see and hear and pity and deliver. "who has been mindful of us and will bless us. We come to him for this linograph, not "with foolish, rash, vainglorious words, and sorry self-sufficiency," but with an humble sense of our own weakness and of his power. We come to him to show the heathen that we do have a God who does hear and answer prayer, but saying while we come: "Not unto us, O Lord, not unto us, but unto thy name give glory; for thy mercy and for thy truth's sake."

It is for thy glory and for thy truth's sake that we ask this thing of thee. Give it us, we pray, for Jesus' sake. Amen!

THE RESTITUTION REFRESHINGS

Dear Restitution:

I just want to tell my brothers and sisters of like precious faith how much is implied in the word "restitution." It is a theme I love to dwell on, my daily food in meditation: my one longing desire that my Lord and Master will come and restore all things: "All things spoken by the mouth of all the holy prophets since the world began."

How much there is looking back over it all. It is like a well plotted drama. God's plan of salvation is. Then the prophetic "Prince of Peace" (Isa. 9:6) came in the fullness of time, the "sent Son," who is now stationed at the Father's right hand until—yes, an appointed time of the Father (not man), then Jesus will come.

And when in the phase of his coming with all his saints "to be glorified in them." "The desire of all nations." Then, O then, will begin the restitution age, with justice and equity to all. How much it impresses me. This restitution longing will be more fully understood from the following article, written by the grace of God through his word. On a seeming impelling bugle call I went into a moving picture show on the 24th ult to see "The Battle Cry of Peace—Preparedness for War in the Time of Peace" (I seldom go to one, only when I think I can draw a lesson therefrom.) I went in with full knowledge of our Civil War from the press only But to see the horrors of war, the bombarding of New York City, buildings burning and falling, the fleeing for safety, and then the invasion of peaceful homes, the cruelties to women and children, bringing out vividly the awfulness of real occurrence and war-stricken Belgium, tears would come. I said: "O Lord, how long; come, and come quickly; make short work in subduing the powers that be" (and he will with the awful death-dealing implements of war of these latter days), and usher in the restoration age. I thought how few heard the warning cry, "Be ye also ready, prepared to meet the Lord," and not be ashamed or afraid at his appearing.

When I returned home I reflected. Now is the time to let my light shine, scatter wide something to warn the people, at the same time tell joyful news of the restitution age. So I thought, as I worked, jotting down on a slate (an old habit of mine), favorite restitution scriptural sayings, writing them up in shape of evenings, and sent to our daily Morning Sun. It appeared Monday, May 1st. I said, as in the mail box it went: "Go, little messenger; do God's warning now as in the beginning." So I'm sending it now to The Restitution. If it pleases and is deemed worthy of perusal in same. May it help someone to understand and believe, and to love not only prophetic restitution, but "the Dear Old Reliable Restitution" paper as well.

MATILDA WOODBURY.

"LET THE WORD OF CHRIST DWELL IN YOU RICHLY"

By S. Roxana Wince.

How can we "let the word of Christ dwell in us richly?" Only by memorizing it, remembering that the word of Christ, is the gospel word whereby we have been called.

Jamison, Fanssett, and Brown tell us that "at the agape or love-feasts and in their family circles, they were to be so full of the word of Christ in the heart, that the mouth should give it utterance in hymns of instruction, admonition and praise," and Tertulian records that at the love-feasts, "after the water had been furnished for the hands and the lights had been lit, according as any had the power, **whether by his remembrance of scripture**, or by his power of composition, he used to be invited to sing praises to God for the common good." It was the in-dwelling of the word, that gave the Colossians this power, "in all wisdom to teach, and admonish one another." They had the word at their tongue's end, and could quote it whenever and wherever needed, or turn it into a melodious song on occasions of unusual joy. The christian of those days, was not handicapped, for lack of weapons, he was never helpless when facing his adversaries for his armor was always on, for the Bible was, to him a helmet, a buckler, a shield, a sword and shoes for his feet. He was never lacking for words, wherewith to answer the gainsayer. He could quickly take the fire out of the adversaries darts, and was never at a loss, when asked to give a reason for the hope that was in him. Like Jesus, he could say "It is written." Like Peter—"Moses and all the prophets have said so and so," or like Stephen, rehearse the whole gospel story from the calling of Abraham out of Mesopotamia, to the time when he himself saw the heavens opened and Jesus standing on the right hand of God, and was stoned to death for his testimony. Paul was perfectly familiar with the scriptures, Timothy knew them from a child.

Godly men of old knew the word of the Lord so well, that they made it their meditation by day and by night. David **hid the word in his heart that he might not sin** and said, "Unless thy law had been my delights I had perished in my affliction. I will never forget thy precepts: for with them thou hast quickened me."

And if all these holy ones of old found it necessary to equip themselves for the warfare against sin, and for instructing others in the way of life, is it not our bounden duty to do so in the same way that they did—by committing God's word to memory? It is not a hard thing to do. A half chapter can be learned while warming one's feet. The Bible can be laid open on the table and a verse caught now and then, while we are busy with broom or needle, and what a comfort, what company, what a source of strength, what a bulwark against sin, these "hidden treasures" are!

I have read somewhere that the Vandois, ("who were descended from those refugees from Italy who, after Paul had preached the gospel there, abandoned their beautiful home, and fled * * * * to the fastnesses of the Alps, knew the scriptures so well that if every copy in their possession had been destroyed, they could have reproduced it from memory. "Their pastors was sent by turns into every part of Europe to preach the gospel, and thus the seed was sown which at length burst forth in The Reformation." Even their children, had portions of the Bible, sacredly committed to their memories, that it might not be lost.

If our people knew the Bible as well, what a "power unto salvation," would the gospel be in their hands! "Ponder it well, fathers and scribes and youth and ye men of ancient age." If you want to know the Lord, and have him walk with you as an intimate companion, hide his word in your heart. If you want to conquor sin, do as David did, hide the word of the Lord in your heart. If you want to baffle satan as Jesus did, hide the word in your hearts. If you want to be a savior of men, hide the word in your heart.

BUSH CREEK YOUNG PEOPLE'S BIBLE CLASS

Mellie Anderson

"What must I do to be saved?" We learn we must first believe. Paul said, "Without faith it is impossible to please him (God), for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Jesus says, "Let not your heart be troubled; ye believe in God, believe also in me." What must we believe? In acts 8:12 we find we must believe the things concerning the kingdom of God, and the name of Jesus Christ. We also learn in the 37th verse of the same chapter that we must believe that Jesus Christ is the Son of God. After we have believed, if we are wicked or sinful, we must repent. In Peter's sermon at Pentecost he says: "Repent and be baptized, every one of you for the remission of your sins, and ye shall receive the gift of the holy spirit."

Now Peter did not say be sprinkled, but he said, **"Repent** and **be baptized."** What leads us to repentence? Paul says the goodness of God. How shall we get into Christ? Christ said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit. We must get remission of sins, for we learn in Romans, that the wages of sin is death; by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. Annarias said to Paul, "Your sins are washed away by being **baptized** and calling on the name of the Lord." We read that after getting into Christ we must walk in the spirit, and not the flesh. He that soweth to his flesh shall of the flesh reap corruption. But he that soweth to the Spirit shall of the Spirit reap life everlasting. If we live in the Spirit let us also walk in the Spirit. For the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary, the one to the other, so that ye cannot do the things that ye would.

The Things Concerning the Name of Jesus Christ

When Jesus came to his disciples saying, "Whom do the men say that the Son of Man is." Some say he was a prophet, some said "Thou art John the Baptist, some Elias or Jeremiah." He then asked his disciples, "Whom say ye that I am? And Simon Peter answered, Thou art the Son of the living God. And Jesus answered, Blessed art thou Simon Barjona; for flesh and blood hath not revealed it unto thee. And Jesus said, Upon this rock will I build my church, and the gates of hell shall not prevail against it." If you want to be saved you must believe Jesus Christ is the Son of the living God, and be baptized into his name. Then we are his sheep. "My sheep hear my voice, and I know them, and they follow me, and I will give them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."

DOROTHY BREWER,
Age 9 Years.

We believe that Christ is the Son of God. Christ died for us, so we could live. If we want to be saved we must believe the scripture and be baptized. Jesus said, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life and they shall never perish. Neither shall any man pluck them out of my hand" (Jno. 10:27, 28). He also says in Mark. 15:16, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned."

VADIE B. ANDERSON,
Age 8 Years.

Because of sin the present life ends in death (Rom. 5:12). In death we shall not know anything (Psa. 146:4; Eccl. 9:4-10). Christ came and died that he might give his people eternal life. He says, "I give my sheep eternal life, and they shall never perish" (Jno. 10:27, 28).

To receive this life we must believe and obey the truth. PARAN WILBURN AMBERSON.

GREETINGS FROM CLEVELAND'S YOUNG PEOPLE

Robert H. McCaslin has said: "Youth is not a time of life; it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions. It is the freshness of the deep springs of life."

Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over the love of ease. This often exists in a man of fifty more than a boy of twenty.

Nobody grows old by merely living a number of years. People grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the heart and turn the greening spirit back to dust.

Whether sixty or sixteen, there is in every human being's heart the lure of wonder, the sweet amazement at the stars and at starlike things and thoughts, the undaunted challenge of events, the unfailing, childlike appetite for what next, and joy of the game of living.

You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair. In the central place of your heart is an evergreen tree; its name is love. So long as it flourishes you are young; when it dies you are old.

In the central place of your heart is a wireless station. So long as it receives messages of beauty, hope, cheer, grandeur, courage and power from the earth, fro men and from the Infinite, so long are you young.

Therefore, as Max Ehrmann says: "Let me do my work each day; and if the darkened hours of despair overcome me may I not forget the strength that comforted me in the desolation of other times. Spare me from bitterness and from the sharp passions of unguarded moments. Give me friends that will love me for what I am, and keep ever burning before my vagrant steps the kindly light of hope. And though I come not within sight of the castle of my dreams, teach me still to be thankful for life and the memories that are good and sweet; and may the evening's twilight find me gentle still."

BE YE READY?

"Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh" (Matt. 24:44, 25-13).

"Behold, the bridegroom cometh: go ye out to meet him" (Matt. 29:5).

"Therefore let us not sleep as do others, but let us watch and be sober" (1 Thess 5:6). "Behold I come as a thief. Blessed is he that watcheth" (Rev. 16:15). "And they that were ready went in and the door was shut" (Matt. 25:10).

E. W. KNAPP.

BEREAN TRACTS

"The Salvation," by John L. Wince.
"The Resurrection," by John L. Wince.
"The Last Message," by J. F. Wagoner.
"Our Lord's Commission," by F. M. Howell.
Also several different tracts by Thos. Wilson.

LYDIA RAILSBACK.

Do the truth ye know, and ye shall learn the truth ye need to know.—George Macdonald.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

NOTICE

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EDITORIAL

Brother J. H. Anderson writes: "I am expecting, the Lord willing, to hold a meeting at Galimone Gap, N. C., July 27-31, and at Guthrie Grove, N. C., Aug. 1-8." God's blessings be upon our faithful brother in all his efforts to scatter the seed-word of the kingdom. Brother Anderson is a fully accredited agent for the Restitution, so friends can take advantage of his travels, and hand him their subscriptions and renewals.

"That ye be not slothful, but followers of them who through faith and patience inherit the promises."—(Heb. vi. 12.)

Some read this passage as if it affirmed that the departed saints as disembodied spirits, were in the enjoyment of their heavenly rewards. But this cannot be its meaning, for such as exposition is plainly forbidden by a comparison with a subsequent place in this epistle. What this text asserts is, that there are those whose faith and patience have placed them in the company of them who inherit the promises—not the fulfillment of the promises, but the promises to be at a future time fulfilled. And hence this same epistle informs us, "These all died in faith, not having received the promises," that is the fulfillment of them. (Heb. xi. 13). And again: "These all having obtained a good report through faith, received not the promises; God having provided some better thing for us, that they without us should not be made perfect." (Heb. xi. 39, 40.)

A MODIFIED COMMANDMENT

Brother Huggins:

I have been reading your book, "The Bible, Its Principles and Texts." You have given me much light on what you call "knotty texts." Now I will ask you to please reconcile these seemingly contradictory statements: Paul to the Corinthians, chapter xiv:34 and 35 says, "It is a shame for a woman to speak inthe church." This same brother Paul says in Acts xxi:9 that Philip had four daughters "which did prophesy." He says in his letter to the Philipians, chapter iv. verse 3, "Help those women which labored with me in the gospel."

Yours with best wishes.
SARAH F. MORGAN.

Editor's Reply

The seemingly conflicting testimonies quoted by Sister Morgan result from taking Paul's language in I Cor. xiv:34, 35 as absolute, when it is only comparative. It is true he enjoins "silence" upon the women and forbids them to "speak" in the church, but these prohibitory words must be interpreted, harmonized and modified by the context. The Corinthian church was full of spirit gifts. "Every one" (verse 26) had a gift of some kind; anl "unknown tongues" (verse 27) abounded. As they had no "order" (verse 40) in their meetings: many speaking at the same time (verse 23), some singing a "psalm," another expounding a "doctrine," while a third would have "a revelation" (verse 26), and instantly told what it was (verses 30, 32), resulted in producing utter "confusion" (verse 33) in the assembly. As the men were to blame for this disorder as well as the women, the apostle tells them for not more than two or three to speak at a meeting, "and that by course" (verse 27), i. e., one at a time. Turning then to the others he enjoins upon them to "keep silence in the church" (verse 28). Not that he forbids the other men to speak absolutely, but while the others are speaking they must "hold their peace" (verse 30), "that all may learn, and that all may be comforted." (verse 31). Turning then to the women, who were probably the chief disturbers, he enjoins upon them the same "silence" and obedience," while the leader of the meeting was addressing the audience, that he had just made binding upon the men. In all this Paul has not absolutely forbidden any one to "speak with tongues" (verse 39); his only requirement is that talking, whether by man or woman, must be done decently and orderly (verse 40).

Do not relinquish your desire, though it be not fulfilled immediately.

GROWTH

"Grow in grace, and in the knowledge of our Lord Jesus Christ." (2 Pet. iii:18). A creed, we were told by some, is dangerous because it is opposed to growth. Christ has explained what growth is to the satisfaction of all who have "ears to hear" (Matthew xiii:9). Growth with some means "change." They formerly believed that Jesus was the Son of God; that the law of Moses ended in Christ; that the Bible was wholly inspired. Now they have "changed;" they now believe that Joseph was the father of Jesus; that the law of Moses is still binding; and that the Bible, at least such parts of it as clash with their theories, is erroneous. Because they have changed, therefore they have grown! If "changing" your belief is growing "in knowledge," then the oftener you change your views, the more you grow! No change, no growth; the oftener you change, the more rapid your growth!

Now for years and years our growing, "changing" friends have been teaching the mortality of man. They have been preaching this old stale truth over and over—they have not, for the last fifty years, "changed" on this point an iota—that is, they have not grown a bit! They must feel somewhat ashamed of this. Perhaps that is why they voted "against" the adoption of a statement of faith at the General Conference. In that statement one article says that man is mortal. This they have believed for years, and still believe, unless they have grown out of it recently. **Yet they voted against what they have for years believed and preached to be true!** Were they to adopt a statement of faith setting forth the mortality of man, they would have a creed on that one point; and as a creed stops growth, and as growth means "change," they would be left without the "liberty" to "change:" therefore to save themselves the "freedom" to grow or to "change" from man's mortality to the immortality of the soul, they voted contrary to their convictions!

The apostle Paul has showed clearly by appealing to "nature itself" (1 Corinthians xi:14), what growth is. Plant a grain of corn; watch it grow; let "nature itself" teach you what growth is. "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear" (Mark iv:28). The seed of corn planted grows, and this growth has progress or stages; the blade, ear, and finally "full corn." But from the time the seed was planted until it had grown to "full corn," **it was corn all the time.** Corn all the time, but in different stages. The seed was corn, the blades corn, the ears corn. Its growth did not "change" the blades to blades of oats; or the ear into ears of barley!

Suppose one of our growing brethren were a farmer and tried to grow corn as he is trying to grow in the truth. He plants a grain of corn. It comes up and grows, "first the blade." He would say: "Strange this corn does not grow; I am getting tired of these 'blades.'" Later "the ear" appears; and pointing to it we say, "Your corn is growing nicely." "Growing," he says gruffly, "not at all; I am tired of blades and ears—I want a 'change.'". Then we point to the "full corn" in the ear; but he only says: "It's nothing but corn, it began in corn and has ended in corn—corn first, middle, last and always corn! I want corn to grow—'change'"—and to make the change he would have to pull out the corn by the roots and plant grapes; for corn never by "nature" changes to grapes! Such a man would make as good a farmer as a theologian. According to the analogy of nature we may grow in knowledge, not by "change" but by increase. We can grow in doctrine only by "abiding" in it (2 John 9); never by growing out of it.

BROTHERHOOD

A "brother in Christ" is constituted such as the result of his belief of the gospel, and his baptismal adoption into the family of God, and the fraternity of the truth, of which Christ is the head. As to the question of the propriety of continuing the fraternal designation to those from whose fellowship we may have found it necessary to withdraw on the ground of wrong doctrine, or non-submission to the commandments of Christ (in one or more particulars), it may be said that the proprietoy or otherwise in the case depends upon the case itself; for in one kind of case the law, while commanding us to have no company with the offender (that he may be ashamed), yet exhorts us to count him not as an enemy, but "admonish him as a brother" (2 Thess. 3:12-15); while in another description of the case the injunction is to the effect that "if he neglect (R. V., refuse) to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:15-17). These are the only express illustrations of the point. These being cases, however, of pure disobedience to the commandments of Christ and the apostles, they do not afford, perhaps, a precise parallel to cases partaking more of the character of errors of judgment, such as may be described by the terms "partial inspiration," "pre-existence," "no-willism," etc. The situation in relation to the question of the continuance or otherwise of the terms "brother" and "sister" is no doubt embarrassing. If a brother goes clean over to the apostate churches again, or to spiritualism or infidelity, we know what to do—we discontinue the fraternal terms almost involuntarily as terms not only to which the new departure has no further claim, but as descriptions now no longer either expected or desired by the subject of the change. But in an instance where a brother (or brethren) becoming detached from us continues to maintain all the institutions of the gospel, save in the matter of the mistaken interpretation of the particular fact or aspect of the truth that led to his separation, we probably do better to "admonish him as a brother" than to "count him as an enemy;" for James expressly recognizes the possibility of brethren erring from the truth, and equally the possibility of their conversion again to right ways (James 5:19, 20); and what is possible with regard to matters of walk and conduct (to which probably James refers) may not be less possible in the domain of faith and doctrine. When we exhort such an one, or speak to him with a view to his "correction or instruction in righteousness," do we do it as if we were speaking to an alien, or as if we were addressing a brother, who in some matter had come to wrong conclusions? Or if one such return to use, acknowledging that he was mistaken in the thing that led to his separation, do we receive back as a stranger (by baptism) or as a brother forsaking the error of his ways? Undoubtedly the latter in both cases. The matter no doubt will continue to be a difficulty. It is possible, we conceive, to employ the terms "brother" and "sister" in such a connection, without a compromise; and it is possible to do the same thing in a compromising way; much depends on what is intended, and what is understood; and in what connection, and under what circumstances the terms are employed, as to whether they are used in a permissible way. Whilst seeking, however, to act out a faithful and uncompromising part, we need not seek to usurp the functions of the judgment of God, nor yet to altogether exclude the "mercy which rejoiceth against judgment." As Jude says with regard to such as are separated, "On some have mercy, who are in doubt; and some save, snatching them out of the fire, and on some have mercy with fear" (Revised Version), "making a difference," as the common version has it.—R. R.

COMMUNICATIONS

From Bro. J. J. Heckman

Dear Brother Huggins:

I notice in our good paper that some are inquiring as to my whereabouts. I am down here in western Oklahoma, and have been real busy since I came here. In looking over the calendar, I find it has been quite a long time since I have written any thing for The Restitution, but I have not missed my articles: the paper has been exceptionally good all the while, and I might have spoiled some of it had I been admitted to its columns during the time of my absence.

I have thought some time that I was taking up too much of your valuable space, for several reasons, namely: (1) I am a stranger to most of your readers, and it is quite natural for people to like to see articles from those with whom they are personally acquainted. (2) I have had to work very hard for the last few years, and have to write my articles too hurriedly. Could do better if I had more time in which to write. (3) You have so many good writers that can do better than I, that I feel that they should write more, and me less.

But I don't wish to be a shirk, and am always willing to do my best, and I feel more and more that we owe God our best efforts, yet we are commanded, and are expected to provide for those of our household, and when misfortune hits us it seems that we are crowded to make the necessary provisions. But I can say so far we have had plenty, but by the hardest of efforts.

I have been much interested in the articles on the dance, and believe that you are right when you say it is sinful; I would not feel right in a dance hall.

I have also noticed your skirmishing on the line of mortal resurrection. It seems to me that if one is raised mortal, he is raised to die again; for the meaning of the word "mortal" is, "Subject to death, destined to die." Will the saints come out of their graves subject to death? Who will contend for such an idea? Then will not those who believe in mortal emergence have to change the meaning of the word "mortal," as well as the words "sown," "raised," etc? They will need a new Bible to prove mortal resurrection, or "mortal emergence," as they term it, for the saints. We have all kinds of isms in our day. Mr. Russell contends that some mortals shall live to all eternity, and yet be mortal; which is a contradiction of terms; one who is not destined to die is not mortal. Sin caused mortality, and righteousness will deliver from it. Then it is very essential that we partake of the righteousness provided for us, that of Christ. Of ourselves we are nothing, and cannot gain the crown of life. It is in the Christ, and we must go through him to get it.

I see some very excellent articles from the young people; that is right, dear young Christians; don't be afraid to write for the paper; it will build you up in the most holy faith. The Bible says, "Grow in grace, and in the knowledge of the truth," and a good way is to use the grace and knowledge we now have to get more. Improve your talent by using it. Don't lay any talents up in a napkin, but put them to use. Work while it is day; for if Jesus tarries a little while the night of death will soon come, and drag us down to the land of forgetfulness.

We know of but one family near us who are of the one faith, and hope, and so we are again in isolation. Brother Knapp, shall we keep our children from a union Sunday school, and keep them at home each Lord's day, or take them to it, and also teach them at home? It never seemed good to me to tie children down at home, and not let them get acquainted with the ways of the people; and the Orthodox church is better to take them to than shows, and frolics of every description.

We are attending such schools each Sunday, and I am preaching from once to twice at those places each Sunday. Paul visited the Jewish synagogues on the sabbath days not because he indorsed their religion, but that he might get an opportunity to teach the Jews. It would have been a great pleasure to us to have made this last move to near one of the churches of God, but we did not know where we would be desired, and so came here. May our coming be to the glory of God, and may we be instrumental in establishing a congregation here. My old companion, and fellow worker, Bro. H. Capers, of Dallas, Texas, recently paid us a visit, and did some good preaching while here. We do not exactly see eye to eye wich that Brother on some points, but yet he is right on many of the fundamentals, and does much good in his teaching. He calls his congregations "Churches of Christ," and makes much of the name Christian, and baptizes in the name of Jesus only. He is with us on the kingdom question, and is a strong conditionalist, teaches resurrection for the righteous only. He promised to give some attention to The Restitution soon. He edits a small paper called "The Christian," making the "I" long. Now beloved brethren, remember us in your prayers; don't forget us in a single one of them. Pray that we may glorify God here.

Yours In Jesus.

From Bro. Adam J. Fisk

Dear Brother Huggins:

Please send me "The Death of Christ," and "Paradise Lost, Paradise Regained." I am carrying on new work for the Saviour in my locality, and want as much light on the true word as I can receive. I was baptized in Arizona by Bro. Skeels of Shoies, Oregon.

Will send for "The Bible: Its Principles and Texts," at a later date.

Yours in the faith and promise of the coming Kingdom.

THE RESTITUTION LINOTYPE FUND

Chas. A. Goss, Manager

Sister Townsend	5.00
G. F. Randolph	5.00
Solina, Ont., Believers	15.00
Emeline Stiers	1.00
Previously acknowledged	55.00
Total	$81.50

Bro. W. S. Tomlinson pledges money to equip an office for the linotype machine.

In our editorial columns of recent issues reference has been made to the need of reducing our expenses of publication, and the fact was mentioned that the directors of The Restitution were convinced that the best way to accomplish this would be to get a linotype machine.

Perhaps it may be well to explain to our readers that a linotype is a machine for setting type by which the work of four or five man can be done by one in the same time, with the advantage that the types cast new each time in the operation of the machine, and after being used in the printing of the forms for an edition of one week the types are again melted up and used in the next issue as before. This is all accomplished by a machine that only occupies about four square feet of space, and five feet high. It contains a melting pot for melting the metal by gas burner, also an electric motor which operates the mechanical parts. The operator sets the type by the operation of a keyboard, and the hot metal is cast, each line at a time, by the keyboard operation. We hope later to be able to produce a picture of this wonderful machine, so that our readers may have a better idea of its appearance and the simplicity of its operation.

The Linograph, the particular machine best suited to our requirements, will cost about $1850, all set up and in running order. Other incidental items will require $150 more, making a total of **two thousand dollars to be raised.**

Last week we spoke of the paper as a weekly visitor to hundreds of isolated homes where the brethren and sisters need its messages of hope and exhortations to steadfastness, where soul-hungry for spiritual food they write: **"We could not live without the Dear Old Restitution."**

Say, brother, do you hear what James wrote the brethren of his day? He says: "What doth it profit, my brethren, though a man say he hath faith, and **have not works?** Can faith save him?" This man's faith is shown to be "dead" if he speak comfortingly to the poor and hungry ones, but does not open his heart or his pocketbook to surely "the things needful to the body." Think you a brother who denies the needful spiritual food to the poor, isolated ones of the household of faith is any better than he who withholds food for the body?

Those who are friends of The Restitution have now an opportunity to show their colors. If the high standard we have maintained is your idea of gospel truth, here is the time to show your faith by your works. Will you do it? I know you will brethren. Read Auntie Wince's article again on page 5 of May 2nd issue if you think we are going to fail, and remember that "faith can move mountains of debt as well as mountains of doubt," as someone has aptly said. How it cheers the hearts of those who do the work to get a letter like the one from the aged Bro. J. F. Wagoner the week previous. It's worth quoting right here: "Enclosed find five dollars, to be used to sustain the paper that dares to defend God's truth, even at a financial loss." Thanks, brother, and may God bless you for the good wish you sent.

MARCH REPORT

Avery, 1st to 5th	5
Avery, 8th, 15th, 26th, 29th	4
Omaha, 5th	1
Omaha, 6th	2
Omaha, 13th	2
Omaha, 16th	2
Omaha, 20th	2
Omaha, 27th	4
Omaha, 30th	2
Total	21

Salary, $70.

Remarks

As reported last month, we have been chosen to teach a class at the Y. M. C. A. I am able to report a splendid interest. They seem to be ready to take the truth, no difference what it is. I give them two lessons each evening. We meet Monday and Thursday evenings. Some have expressed a desire to be baptized already. Our baptisms at Avery have been postponed from time to time on account of sickness, but we hope to do that work next Sunday. We are now hoping our efforts will add enough to give us a good sized congregation. Pray for the people who are seeking for the truth, or rather pray that we may be able to present the truth in such a way that they can not help seeing it. Paul asked his brethren to pray that an effectual way might be opened up for him to preach the gospel. Why not we pray the same way? Maybe we try to make our own plans too much.

Yours in the work, ALMUS ADAMS.

"PASTOR" RUSSELL CAUGHT IN A TRICK

"As the great majority of the race is in the tomb, it will be necessary to bring them forth from the grave in order to testify to them the good tidings of a Savior; also that the special salvation which believers now enjoy in hope (Rom. 8:21), and the reality of which will, in the Millennial age, be revealed, also, to those who 'believe in that day', is a full release from the thraldom of sin, and the corruption of death, into the glorious liberty of children of God." This is another of Pastor (?) Russell's assertions, without proof. But the point I wish here to note is, the effort at proof, by quoting just a few words of scripture, and so placing it as to make it say what he wants to prove, when indeed the apostle had no such thought in mind. And more, he perverts the very statement which he quotes, to try to make it appear that the apostle taught that some would "believe in that day." Note please how he uses it, "And the reality of which will, in the Millennial age, be revealed, also, to those who 'believe in that day'" Note he puts "believe in that day" in quotations, and ties it onto the part, "to those who," making it appear that the quotation was on this point, that is that some would become believers in the Millennial age. But now let us look at the statement of the apostle and see what he was considering; and what he really said: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, (what for Paul, to give the world a chance at life? Let him speak on) in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." (2 Thess. 1:7-10). Do you say this indicates that some "believe in that day?" I answer true, but when did they become believers? Mr. Russell would have us think that they became believers in that day. But Paul forever settles this in a parenthesis, thrown in between "believe" and "in that day," showing when they were made believers. Now note it: "And to be admired in all them that believe (because our testimony among you was believed) in that day." So to forever cut Mr. Russell off, Paul told when they became believers. Now it always seemed to me to have been a nice place here for Paul to have told of that Millennial reign, and men to have a chance in it if they did not accept the truth in this day. Let's take one more look at this passage. I transpose the statement so as to give you the idea perfectly: "When he shall come to be glorified in his saints, and to be admired, in that day, in all them that believe. (For our testimony was believed among you.)" This shows Paul's point clearly. But to cut off the four words that Russell does and put them to other words as he did, is to as plainly pervert God's truth as satan ever at any time dared to do.—J. W. CHISM, in "Firm Foundation."

HOW TO WIN OTHERS TO JESUS

By S. Roxann Wince

The matter is well worth studying. A little girl, whose story is told in The Young Pilgrim of March 4, 1916, wrought a complete change in naughty children by having them look through a magic glass and see themselves as they were in her clear cut pictures, and then as they might be. We too look through a magic glass, and beholding "the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." Men seeing their change brought in us, if not blinded by the god of this world, must in their secret heart desire to meet with the same blessed change. They see that we "have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully," and our course commands itself to their conscience," if they would only let the light of the glorious gospel of Christ shine into their hearts. But seeing the change wrought in others, in most cases, is not enough. Men and women need to look through the magic-glass themselves—and see their soiled, miserable, burdened, helpless selves, as they now are, and those same selves, made all clean and white in the blood of Jesus. Cannot we make them see? Cannot we testify of the joy we feel in having our sins all washed away? Cannot we get hold of them, through sympathy, kindness and love? It is no use to go out with the gospel message if we do not take love with us. Sinners are quick-witted They know, without our telling them, whether we love them or not. Jesus, loved men into being good. He loved them so well, that they lived for him and died for his sake. The secret of winning souls to Jesus, does not all lie in the teaching of truth. Jesus went about doing good. He healed the sick, relieved the suffering, fed the hungry, comforted the mourning and then, taught them. Let us take the same road. It is always safe to walk in the steps of The Master.

FIX THE BLAME

It is stated that the toll of the saloons in Chicago is equivalent to an Eastland disaster every six months, with an aftermath of poverty, suffering, sorrow and crime which rests as heavily on the city as the death toll itself. The city—the whole nation—stands aghast at the Eastland horror and demands searching investigation. "Fix the blame," is the insistent cry. "Make it impossible for greed and inefficiency to cause such wholesale slaughter of human life!" Yet the death-dealing rum traffic with its devastating train of evils continues to dominate the cities of thirty of our states—protected by law. It is conservatively estimated that the legalized liquor traffic is responsible for more than 50 per cent of the taxes; 70 per cent of the pauperism; 60 per cent of insanity; 75 per cent of the divorces; 85 per cent of the crime; 50 per cent of the industrial accidents, and for 100,000 deaths per year during the last twenty-five years—a number equal to the victims of one hundred Eastland disasters every twelve months! Thanks to an awakened public conscience, the days of the great destroyer are numbered!—Sel. By Bro. Knapp.

WRONG DESIRES

The responsibility of any wrong action begins long before the action itself is committed; it deals with the source and the growth of motives. It is not enough to say we should resist the motive which urges us to do wrong. This is of course true; but it is also true that we should not have permitted the motive to attain such strength. We know not what particular temptation may assail us next month or next year; but we can so order our present life as to weaken wrong desires and withdraw the force of evil influences.

If your mind is not upon your work you cannot expect to accomplish it with any degree of satisfaction to others or credit to ourself.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

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VOLUME 68 AKRON, O., MAY 30, 1916 NUMBER 26

THE COMING OF CHRIST IN RELATION TO THE STABILITY OF TERRESTIAL AND CELESTIAL BODIES

A sermon by Robt. G. Huggins, delivered May 14, 1916, in Cleveland, Ohio, and reported by George B. Alldridge.

It is wonderful how faithfully God fulfills all his promises recorded for the benefit of his "Little Flock." David says: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. * * * * Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever" (Psa. 23).

Wesley said, "that the world was his parish." The writer wishes with all his heart that the world was our dear pastor's (Brother Huggins') parish, or at least an opportunity was given that thousands, instead of hundreds, might hear the words of life and wisdom, which fall from his lips, as each Sunday evening he preaches a masterful discourse in a series on the Lord's second coming.

This evening he gave the fourth in this series, "Second Coming of Christ in Relation to Things Celestial and Things Terrestrial." As a basis for his remarks, he selected as his text Acts 3:20, 21: "And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Paul exhorted Timothy "To preach the Word," "for the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The writer thought of our Lord and his two disciples on their way to Emmaus, as he opened up the scriptures to them: "And they said one to another, Did not our heart burn within us, while he talked with us by the way, **and while he opened to us the scripture?"** We can only give a few of the inspiring thoughts suggested to us upon this occasion.

God has endowed man with the faculty of reason. He has invited man in his word to exercise this faculty, "Come now, and let us reason together, saith the Lord" (Isa 1:18). "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). We can only reason then, or understand the mind of God by the study and understanding of his word. God often uses illustrations, from the material things our minds are familiar with, to impress upon our mind the lesson he is seeking to convey. Upon one occasion our Lord used as an illustration a piece of money, a coin (Matt. 20:17-21). We will do likewise.

Suppose I present to an intelligent man an old gold coin, its superscription, etc., somewhat defaced through age and use. Would he suggest that owing to its defaced and impaired condition that it had lost its commercial value? No, because he knows that behind that coin stands a responsible government, pledged to redeem it, and honor it, according to its original face value. Man is able to comprehend and understand the meaning of redemption from a commercial point of view, but is not able by analogy to understand redemption from a theological view point respecting this old earth. Paul reasons in Romans the eighth chapter that this old earth during the past six thousand years of sin and death has become defaced and marred. "Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together untol now." Peter in the third chapter of Acts declares emphatically that this earth will be redeemed "when the times of refreshing shall come from the presence of the Lord."

The government of Germany, France, England or the United States stands pledged to redeem the defaced coins of its realm. God the creator of the universe stands pledged, which he hath spoken by the mouth of all his holy prophets since the world began, to redeem this earth, and fill it with the knowledge of his glory, as the waters cover the sea.

As we study the Bible we find therein recorded solemn and reiterated affimations concerning the stability of all bodies celestial and terrestrial. Poets, probably more than any other school of thinkers, have moulded our minds and opinions in things pertaining to religion. One has spoken of "The wreck of nature, and the crash of worlds;" another says:

> "The great globe itself
> Yea, all that it inherits, shall dissolve,
> And, like the baseless fabric of a vision,
> Leave not a rack behind."

This may be poetical, but it is not scriptural. If we turn to Psa. 148;6 David declares that "He hath also stablished them for ever and ever; he hath made a decree which shall not pass." In this same Psalm David, speaikng of these things that are celestial, says: "Praise ye him, all his angels, praise ye him all his hosts, praise ye him, sun and moon; praise him, all ye stars of light."

In Psalm 149 we find that the Lord taketh pleasure in his people; he will beautify the meek with salvation. Already to David he had made a covenant. In Psa. 89:34-37 God says that covenant shall be established "for ever as the moon and as a faith ful witness in heaven." So as long as the sun, the stars, and the moon endureth that covenant to David will stand. The earth itself is the home of the righteous. Solemn in Eccl. 1:4, tells us though generation after generation passes away "The earth abideth for ever." The same thought is expressed in Psa. 104:5: "Who laid the foundation of the earth that it should not be removed for ever." Isaiah to this agrees: "For thus saith the Lord that created the heaven; God himself that formed the earth, and made it; he hath established it, he created it not in vain, he formed it to be inhabited" (Isa. 45:18). Read all of Psa. 37; it is the same story. Daniel believed and wrote that the kingdom God would set up upon this earth would stand for ever. (Dan. 2:44. 7:27).

The New Testament chimes in beautifully in teaching the stability of the earth. Matt. 5:5, "The meek shall inherit the earth." Paul declares that God promised Abraham that he should be the heir of the world. (Rom. 4:13). If the earth is destroyed, where is Abraham's inheritance? John says the saints are to be made 'unto our God kings and priests, and we are to **reign on the earth"** (Rev. 5:10). This thought he amplifies in the last three chapters of this remarkable book.

We find also that there is a settled law of the divine operations; **God always works out what is to be, from what already exists.**

In John 2:6-9 we find recorded our Lord's first miracle. Notice our Master utilized those elements which already existed. He commanded them to fill the waterpots with water. It was the water he turned into wine. No where in the New Testament do we read of a miracle being performed by creating something from nothing. In John 6:5-13 we find him preparing a repast out of five barley loaves, and two small fishes. Paul reasons in Col. 3:6-11, that the new man is an evolution out of the old, that we put off the old man with his deeds, and have put on the new man, which is renewed is knowledge after the image of him that created him. He tells us that this new man is a new creature (2 Cor. 5:17). In that wonderful treatise on the resurrection, Paul points out that we must first become natural before we can become spiritual; the spiritual man is evolved out of the natural (1 Cor. 15:46). In Rev. 21:1 we find that the new heaven and the new earth spring forth out of the old heaven and the old earth. The one proceeds the other, exists because of the former. Paul in Heb. 1:11, 12, points out this will be like the laying aside of an old garment, to put on a new; the old must be cast off, to make way for the new.

But some one will say, "The Bible teaches that there is to be an end of the world." Our attention is invited to Matt. 13:40; 24:3; 28:20, where no less authority than Jesus himself declares that the world will end. By consulting a good concordance we find that the word "world" as used in scripture has four meanings, a different word in the Greek language being used.

Kosmos, translated "world" means arrangement or order of things. It also means to embellish, to adorn. Hence Peter exhorts the sisters of his day, not to adorn or arrange their hair in a way to bring the truth into disrepute (1 Peter 3:3). Our Lord, using this same word, refers to the Jewish or religious world hating him. (John 7:7; 15:18, 19; 18:20). Paul in writing to the Corinthians uses the same word: "And they that use this world, as not abusing it; for the fashion of this world passeth away" (1 Cor. 7:31). This world **(Cosmos)** like the fashions will change or pass away. The same thought John conveyed to our mind: "And the world **(Kosmos)** passeth away, and the lust thereof; but he that doeth the will of God abideth for ever" (1 John 2:17).

The Greek word "Aion" is also translated "world;" this word means age, space, time or dispensation.

Ge, which means earth or land, and the word **Oihoumene**, means the habitable "Aion" is used 38 times, "oikumene" 14 times, "ge" but once, "kosmos" is used 185 times. Peter, speaking of this world or **Kosmos** that will end, says: "But the heavens and the earth which are now, by the same word **are kept in store, reserved unto fire** against the day of judgment and perdition of ungodly men" (2 Peter 3:7). Peter refers us back to the account of the flood, and reasons by analogy, that as God back there, used the elements of water that were reserved in the heavens above and in the earth beneath to destroy the**Kosmos,** or arrangement of society then existing, so he has reserved the elements of fire, in the earth and above the earth, the atmosphere, to destroy the **Kosmos**—the world and the heavens—present forms of governments that are now existing. It cannot be the earth as some people would have us believe, for God promised Noah that never again "would he smite any more every thing living, as I have done" (Gen. 8:21, 22).

Paul tells us the nature of this judgment, and upon whom it will fall: "In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thes. 1:8, 9). In Rev. 19:20 we also get the same thought; read also Dan. 7:10-14.

The teaching of modern science seems to anticipate what Peter centuries ago proclaimed as the word of God. Men of science tell us respecting earthquake phenomena, that the deeper we penetrate towards the center of the earth, the warmer do we find the temperature; and that, if we could carry our investigations deep enough, we would find the interior of the earth "one rolling, restless flood, like the burning lava that pours from Vesuvius, finding its occasional safety valve in the volcano." It is evidently to this fact that the apostle speaks, when he says, (as some translate his word), "The present atmosphere and earth are stored with fire, reserved unto the day of judgment, even the perdition of eminently wicked men." Another man of science—Kinney—says: "The intense heat of the fountain and stream of lava caused an influx of cool air from every quarter. This created terrific whirlwinds, which constantly stalked about, like so many sentinels, bidding defiance to the daring visitor. These were the most dangerous of anything about the volcano. Clouds approaching were driven back, and set moving in wild confusion."

Beloved, God uses the things that are to bring forth the things that are to be. Seeing then that in our day the elements of destruction are being held back by the mighty hand of God, as the elements of destruction were held back in Noah's day, while the Ark was being constructed, "what manner of persons ought ye to be in holy deportment and piety, looking for and earnestly awaiting the coming of the day of God, in which the aerial regions shall be let loose (to rush in fiery whirlwinds), and the elements being fired shall melt."

Beloved brethren, let us not seek to discount the Bible prophecies concerning the awful effects and realities of the coming time of trouble (Dan. 12:1). But let us read and read again, until they burn themselves into our very being the words of Peter (2 Peter 3:11-13), urging us to holy living, to be diligent, always abounding in the work of the Lord, so that when he comes, we may be found of him in peace without spot, and blameless in love, is my prayer.

"THE END IS NOT YET"

Matt. 24:6

The caution by the Master to his disciples, that his coming and the end of the world or age "is not yet," was necessary. And later when the Church of Thessalonica became exercised on the same question, Paul takes the occasion to instruct the church in the following language: 'Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition")2 Thess. 2:3). Paul informs the Thessalonians that certain prophecies concerning "the man of sin," must be fulfilled before his return. And to the mind of the writer, conditions are very similar now. Some say, "Christ may come any day, and that all the prophetic utterances to be fulfilled before he comes, are already fulfilled."

It is the purpose of this article to examine some of the prophecies, to see if there are not some events yet to transpire before we can truthfully say Christ's coming is the next event to transpire, according to the prophecies. In Ezek. 38 there is the account of an invasion of the holy land by Gog. In Gen. 10:2 Magog appears as the second son of Japheth, "Ma" being regarded as a prefix significant of a country. In which case, Gog contains the original element of the name. History represents Gog's posterity as having settled in the territory adjacent to the Caspian and Black Seas. Ezekiel says of Gog: "In the latter years thou shalt come into the **land that is brought back from the sword**, and is gathered out of many people, against the mountains of Israel." With Gog is "Persia, Ethiopia and Libya * * * Gomer and all his bands." Opposed to them is "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof" (Eze. 38:8-13). In Dan. 11:40-45 Gog appears as the King of the North with a mighty army, many ships and having power over the treasures of gold and silver.

In the present titanic war England and Russia are fighting together; but in the last war just before the standing up of Michael, they will be opposed to each other; the lion power opposed to Gog. In the common course of events it will take Russia about two decades to recunerate from the effects of the present war; to build a great navy, "many ships," and to have "power over the treasures of gold and silver" (Dan. 11:40-45).

When the question is asked, "How long shall it be to the end of these wonders (Dan. 12:7)? the answer came, "It shall be for **a time, times and an half.**" That is the time of the rule of the Papacy: A. D. 610 to 1870. Another period is given 1290, and starting at 610, the same point as the 1260, we get 1900. Now you ask what marks the ending of that period? The answer is, the starting of the Zionist movement, and the organizing of the Socialist party—two very important movements. The last figure is given 1335, in which a blessing is pronounced on him arriving at that point. Now 1335, commencing at 610, brings us to 1945. If 610 is not the starting of the periods, then none is given. But as said before, about two decades will give Russia time to measure up to the picture of her given in Ezekiel and in Daniel.

Now is there anything in current events that indicates that Russia will in 20 years or so fill the prophetic mold assigned her by the prophets? It was said by a British statesman, when Germany was pressing the Russians so hard last fall, that Germany is forging a sword for her own destruction. Certain it is that this war will cause Russia to prepare for the future. Russia has vast mineral and agricultural resources. Only about one month ago the press gave the account of a Russian agent in this country buying hundreds of thousands of dollars worth of gold mining machinery to be used in Siberia, where she has vast gold mining territory, the richest in the world. The "end is not yet," until Russia has filled her destiny according to the prophetic picture.

Again, before the Lamb stands on the Mount Zion (Rev. 14:1) the image of the leopard beast has to be made by the order of the two-horned symbol of Rev 13:11. Let not those claiming to be saints of God think that they will be translated and enter the kingdom without being tested to prove their loyalty to the King.

GEO. FRANCIS.

The man who lives an easy life, who never nerves himself to endure toil, to overcome difficulty, to strive persistently for any object, may be constantly surrounded by external beauty, yet its impressions will necessarily grow fainter and fainter. Fancying that his leisure will afford him ample opportunities for cultivating his sense of beauty, he will find to his disappointment that instead of growing more acute, it becomes more dull, and that beauty itself palls upon the nature which refuses to climb the hill of difficulty.

Habits of neatness are partly natural and partly acquired. It should be the aim of every father and mother to teach neatness to their children and insist upon it.

COMMANDMENTS OF GOD

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

What does the Bible set forth as the "Commandments of God?" "And the Lord spake unto you out of the midst of the fire; * * * and he declared unto you his covenant, which he commanded you to perform, even ten commendments; and he wrote them upon two tables of stone" (Deut. 4:12, 13). Were these ten commandments the complete law of God? "These words the Lord spake unto all your assembly in the Mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone" (Deut. 5:22). ("Bible Readings," pages 108, 109).

It seems from these statements that the Seventh Day people hold that the ten commandments were all the commandments that God ever gave. Not one of the ten commandments commands us to love God, or any one else; yet Jesus says: "And thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the **second** is like it, namely this, thou shalt love thy neighbor as they self. There is none other commandment greater than these" (Mark 12:30, 31).

Neither one of these commandments is found among the ten. If the ten commandments make God's complete law, **why were these added**?

But let us see whether God gave other commandments besides the ten. "He that rejecteth me and receiveth not my words, hath one that judgeth him: **the words that I have spoken, the same shall judge him in the last day.** For I have not spoken of myself; but the Father which sent me, **he gave me a commandment what I should say, and what I should speak. And I know** that his commandment is life everlasting. Whatsoever I speak, therefore, even as the Father said unto me, so I speak" (Jno. 12:48-50).

Here Jesus says, "The Father gave me a commandment, so I speak." Lord, if the ten commandments are God's complete law, and he never added another, **which one of the ten did he give you?** 'This is **my** commandment (given by God to Christ, but not one of the ten), that ye love one another, as I have loved you" (Jno. 15:12). Did Jesus ever command any one to keep the seventh day?

"If any man think himself to be a prophet, or spiritual, let him acknowledge that **the things** that I write unto you are the commandments of God" (1 Cor. 37). Paul gave the following commandment about keeping days: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, **or of the Sabbath days** (Col. 2:16). If we keep God's commandments given to us through his son and the apostles, and the faith of Christ, we shall have right to enter the city. In Psalms 19:7 we find these words: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.' The Seventh Day advocates say the word "law" as found in this passage, means the ten commandments. Where is the proof? Which is it that saves us, law or gospel? "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:15, 16). "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth to the Jew first, and also to the Greek" (Rom. 1:16). Turning back to Psa. 9:7 we find the margin uses the word "doctrine" instead of "law." This agrees with 1 Tim. 4:16: "Take heed unto thyself, and **unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."**

J. H. ANDERSON.

THE DESTINY OF THE EARTH

No. 1.

Of late I have discovered that there are many conditionalists who teach that our earth will be burned into ashes, and out of the ashes a new one created; and there seems to be some support for the theory in the Bible, but I think that the whole of the Word taken together is opposed to that idea. We learn from Isaiah that "God himself formed the earth and made it: he hath established it, he created it not in vain, he formed it to be inhabited" (Chap. 45:18). David tells us that it was the Lord "Who laid the foundation of the earth, that it should not be removed for ever" (Psa. 104:5). Solomon says: "One generation passeth away, and another generation cometh: but the earth abideth for ever" (Eccl. 1:4). David again declares: "Thy faithfulness is unto all generations; thou hast established the earth, and it abideth" (Psa. 119:90).

The foregoing texts of God's eternal word seem to teach that this very earth was created to be inhabited, and abide for ever; then it was not created to be depopulated and destroyed.

God told Abraham, to "look from the place where thou are (in Canaan) northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:14, 15). Again: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:8).

According to Paul, the seed here spoken of is Christ. Then Abraham, and Christ are to possess the land of Canaan eternally: but the land of Canaan is a part of the earth; and if the earth is to be burned up, it also would be burned, and hence the promise would be untrue (Gal. 3:16).

Then we must conclude that the earth is not to be burned, but abide to all eternity as a home for Abraham and his seed. Abraham would not know where to find the land of Canaan, or the material of which it was formed, if it was burned to ashes and re-created; and some go so far as to assert that there will be no ocean on the new created earth, which would make it impossible to locate places that were before the destruction. Then we must conclude that for Abraham to have the land God promised him this very earth must exist as long as he is to possess it, for ever.

Solomon says: "The righteous shall be recompensed in the earth, much more the wicked and the sinner" (Prov. 2:31). Recompense, "reward or pay." Then the reward of the righteous is to be given them in the earth; the reward is to be eternal life in an eternal abiding place. But it is in the earth, hence the earth is not to be destroyed.

'The righteous shall inherit the land, and dwell therein for ever" (Psa. 37:29). What land? may be asked. What land existed at the time the promise was given? The land we now live on. Then was it not the land promised? It certainly must have been, for the good people of David's day knew of no other, and if there was another promised it should have been stated here. If the righteous are to dwell in the eath for ever, as David declares, it can never be destroyed.

God's promises to Israel prove that the earth is not to be burned up, for he says: "And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will **plant** them upon **their** land, and they shall **no more be pulled up** out of their land which I have given them, saith the Lord thy God." What land did God give Israel? The land of Canaan. If Israel is never to be pulled up out of that land after they are returned to it, will they not remain in it eternally? And that would make it their eternal abiding place (Amos 9:14).

Again: "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, they and their children, and their children's children **for ever"** (Ezek. 37:25). "In that day, saith the Lord, will I assemble her that halted, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord **shall reign over** them in **Mount Zion** from henceforth, even **for ever"** (Mic. 4:6, 7). Where is Mt. Zion, but upon old mother earth? Then the earth is not to be destroyed.

"The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mt. Zion, and in Jerusalem, and before his ancients gloriously." This shows that the Lord will reign in Jerusalem when he reigns before his ancients: which are no doubt the holy ones of past ages, and the reign is the kingdom in which Abraham, Isaac and Jacob are to be seen by the wicked Jews who rejected Jesus (Isa. 24:23). His reign then is on earth, as Jerusalem is on the earth, hence the earth is not to be destroyed.

"And the Lord smell a sweet savior; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done. While the earth remaineth, seed time and harvest (time), and cold and heat, and summer and winter, and night and day shall not cease." When God smote everything living in the flood, he smote only what was on earth, not the living things of heaven, or other planets, but the living things of the earth. Now he says I will no more do that, hence he will never make a bonfire of the earth; for if he did everything on it would be smitten off it.

The kingdoms of this world are to become the kingdoms of our Lord, and his Christ (Rev. 11:15). Christ's kingdom will have no end (Lu. 1:33). Could the kingdoms of this world exist if the earth was destroyed? Not by any means; then the earth is not to be destroyed, and Jesus is to reign on the very earth we see now. But some one will ask, What about some texts which speak of the earth being destroyed? We will try to answer that question in our next article. The word is one harmonious whole, and will explain itself.

J. J. HECKMAN.

"DUE TIME"

"Who gave himself a ransom for all, to be testified in due time whereunto I am ordained a minister and an apostle * * * a teacher of the Gentiles in faith and verity." This shows that Paul was ordained to do this teaching because this "due time" had already come. But why were you ordained a preacher, Paul? "Whereof I was made a minister * * * to the intent that now unto the principalities and powers * * might be known through the church the manifold wisdom of God" (Eph. 3:7-10). Paul says it was to be made known now. But again: "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledging o fthe truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Savior" (Titus 1:1-3). This settles it. The ransom was for all, and was to be testified to all "in due time," for which Paul was made a minister, and did testify it "in due time." So then Mr. Russell's "key" is broken, for the "due time" was even back as far as Paul's day; and Paul said he testified it "in due time." But this "due time," Mr. Russell calls the "key." But it will serve him not at all, for the "due time" is now, says Paul; and that agrees with all of God's warnings. "Now is the accepted time, today is the day of salvation. Today if ye hear his voice, harden not your hearts," is the solemn warning given by Jehovah himself.—Selected.

"TRIFLES"

Friendship and society are precious boons to mankind. It is impossibe to over-estimate the benefit and happiness which are drawn from this source. Character and congeniality, respect and sympathy should be their foundation-stones. Yet how often are these treated like trifles in comparison with the dress, the manners, the house, the equipage, the wealth, or the social standing of those who are chosen or rejected! What depths of affection, what fountains of joy are thus wasted in mistaking trifles for realities!

It is better to be laughed at than ruined—better to have a wife who cheapens and examines everything and buys nothing than to be impoverished by one whose vanity and thoughtlessness will purchase everything, but whose pride will cheapen nothing.

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It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

NOTICE

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* * *

EDITORIAL

"Behold! I stand at door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). "The door" in this text has no handle outside. It is so hinged that it opens from within outwards. Translate this metaphor into fact and you have the thought that you only can open the door and accord to Christ a hearty welcome. The whole responsibility, dear reader, of accepting or rejecting Christ and his Word, lies with yourself.

If we live in God we live in quiet and peace. Some workmen in London in a dense fog happened to be engaged in repairing the weathercock upon a tall steeple, and when they got to the top they found themselves in the sunshine, with blue sky above them, and all the noise of the city below their feet. If you set your affections on things above, and climb high enough, you will get above the agitations and distractions of this mortal life. "He is on my right hand, I shall not be moved."

We have received a 95 page booklet entitled "Theosophy: Its Theories vs. Bible Truths." Its subject matter consists of six lectures given by Bro. George Aldridge, of Aucland, N. Z. Price, one shilling. The booklet should be placed in the hands of all who are influenced by Theosophy. The six lecture subjects are on the following themes:

1. Is Man an Immortal Soul?: Testing Theosophic Proofs.
2. Reincarnation: A Pagan and Antichristian Doctrine.
3. The Theosophical Dogma of Karma.
4. The Mahatmas: The Great Souls of Theosophy.
5. Theosophy's Coming World-Teacher.
6. Can a Christian be a Theosophist?

"CHRIST SENT ME NOT TO BAPTIZE"

An Elliptical Statement

Brother Huggins: Who did Paul's baptizing? He says, "Christ sent me not to baptize, but to preach the gospel." (1 Cor. 1:17). He admits he baptized Crispus and Gaius, and the household of Stephanas. When Paul preached at Antioch and the Gentiles believed, all that were ordained to eternal life believed. Perhaps Barnabus did the baptizing at that time, and Silas perhaps baptized while with him. Paul must have made many converts in his long service in the ministry; even when he was bound with a chain. It has puzzled me to find who baptized his many converts, while in bonds and the two years in his own hired house. This I know is not essential to salvation, and I am almost ashamed to bother you with such a question, but if the Bible reveals it I have not found it.

Yours in hope,
E. W. KNAPP.

Editor's Comments

Because Paul said to the Corinthians, "Christ sent me not to baptize, but to preach the gospel," the "natural man who receiveth not the things of the spirit of God" (1 Cor. 2:14), has rashly concluded that the great apostle who wrote more than half of the New Testament, depreciates the ordinance of baptism. Those who interpret the apostle's words in this sense overlook and ignore the facts and circumstances in Corinth which called forth his words. The brethren in that city had unscripturally broken up into several factions. each adhering to a different leader—Paul, Apollos, Cephas and Christ. Fitting his language to this unscriptural situation, he asks in indignation: "Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul" (vs. 13) ? The last question in this series of interrogations rests upon the assumption that baptism had been administered, not indifferently as to a part of the Corinthian only, but to all of them. "Were ye baptized into the name of Paul?" would be a rointless question unless they had been baptized. Let those who claim Paul is disparging baptism here, note this fact with careful attention. The apostle now goes on to thank God that he had administered baptism in but few cases in Corinth, and he also states why: "I thank God that I baptized none of you but Crispus and Gaius, lest any one should say I had baptized in mine own name." Seeing that some of the brethren had let go their grasp on Christ to the insane extent of blind attachment to men, and were "not holding the Head" (Col. 2:19), and were boasting that they were "of Paul," they might, had they been baptized by him, have set up the claim that they were baptized into his name. The possible abuse of his baptizing them, had he been the administrator of it, is what makes him thankful to God that he had baptized so few of them. It was the abuse of baptism, not its right use, that Paul condemns. Of course Brother Knapp does not need these words of exposition, but other readers may profit by them.

Now for a few words about matters that do trouble our brother. He makes a mistake we think, and a very common one even among brethren, of supposing that the words, "Christ sent me not to baptize, but to preah the gospel," are an absolute and full statement. Viewed in this light it practically prohibits Paul from being the administor of baptism in any instance; at least he was "not sent to baptize." Then his imprisonments seem incompatible with his officiating as the administrator of the ordinance. Assuming these things as true, sends us off hunting for some one else to baptize his converts, and also sends us on many other profitless and vain errands. Now all these suppositions and perplexities are self-imposed, and we can shake ourselves free from their embarrassment by taking the statement as it was intended by the writer, namely, as an elliptical text. It is not absolute and full, but relative and elliptical. An elliptical text is one which has a part understood, but not expressed. Here is a sample of hundreds that might be quoted: "He that believeth on me, believeth not on me, but on him that sent me" (John 12:44). Here is an obvious ellipsis. "He that believeth on me" makes the one of whom it is said a believer, certainly; yet the words which immediately follow deny this: "Believeth not on me!" The latter clause of the verse denies absolutely the first clause. Is this "a contradiction" of skepticism? By no means. It is simply an elliptical statement, and when we supply the ellipsis in parenthesis the passage is luminous in meaning: "He that believeth on me, believeth not on me (only), but (also) on him that sent me." Paul's elliptical statement about baptism is rounded out by filling in the ellipsis as follows: "Christ sent me not to baptize (only), but to preach the gospel (also)." That this is the correct reading we aver for the reasons which follow.

1. **Paul was Sent to Preach the Gospel.** That he was sent to proclaim the gospel is understood by all to be asserted in the text; but his imprisonments would seem as effectually to hinder this laudable part of his work as they would prevent him from baptizing. His repeated imprisonments, so numerous and recurrent, instead of being an insuperable hinderence to his work of preaching the gospel, powerfully accelerated it (Phil. 1:12-14). Sometimes he was placed in "the inner prison" and his feet made fast in the stocks, but singing, praising God, preaching the gospel, and baptisms marched on without interruption (Acts 16:24-34). At other times a centurion kept him, as when Felix said to Paul's guard, "**Let him have liberty,** and forbid none of his acquaintances to minister or come unto him" (Acts 24:23). Under such adverse conditions preaching the gospel was under difficulties, of course; but rising over the mounts of human improbabilities, and mountains of impossibilities, Paul preached the gospel "before the Gentiles, and kings, and the children of Israel" (Acts 9:15).

2. **Paul was Sent to Baptize as Well as Preach the Gospel.** Of course you want the proof to sustain this position, and here it is: Preaching the gospel and baptism are united in the closest bond in Mark 16:15, 16: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be save." Matthew's version of the commission more clearly still requires the ones who preached the gospel to baptize also: "Go ye therefore and teach all nations, **baptizing them into the name of the Father, and of the Son, and of the Holy Spirit"** (Matt. 28:19). Now Paul was "sent to preach the gospel" under the terms of this same commission. These are his own words: "Be not moved away from the gospel, which ye have heard, and which was preached to every creature under heaven (quoting the very words of the commission recorded in Mark 16:15, 16, as the reader will please observe); **whereof I Paul am made a minister"** (Col. 1:23). The original commission under which Paul here says he was "sent to preach the gospel," required him to baptize as well as preach. And when this original commission was reiterated to Paul in Acts 26:16-18, "the forgiveness of sins," a blessing contingent upon baptism, forms a distinct item in its application to Paul. The very commission which gave Paul authority to preach the gospel, also gave him authority to baptize those whom he converted.

3. **And Finally, Paul Did Baptize.** The proof of this statement is found in the very text which is quoted to prove he did not: "I baptized Crispus and Gaius * * * * I baptized also the household of Stephanas" (1 Cor. 1:14, 16).

30,000 ERRORS

A few years since Higher Critics made much of the claim that there were 30,000 errors in the Bible. Now, we hear nothing of them or about them. Why? Because men of piety and learning have shown to their confusion of face that the "various readings" of the different MSS. and versions, while numerous, are very unimportant; and that the Hebrew Bible of today is substantially the same as the recension made by Ezra and others from the Synagogue Rolls. These were the "Textus Receptus" of our Lord's day. These Rolls, consisting of the Pentateuch, Megilloth, and Haphtaroh. together with the Greek translation, are the groundwork from which our versions of the Scriptures have been derived. Our different versions have "various readings," we grant; they contain many alterations in language, we concede; but in all instances of discrepancy the meaning of the text remains the same. To illustrate and enforce the truth of our affirmation, we now give the "various readings" of Heb. 11:1, from Wycliffe's translation in 1830 A. D., to the Twentieth Century New Testament, in 1904 A. D. Put on your glasses now, reader, and try your best to see if in all the "various readings" of Heb. 11:1 you can discover an "error" of Higher Criticism, a "discrepancy' 'of Josephiteism, a "lie" of Infidelity. If you fail then you will see that our representation is correct, viz., that while the different versions vary the language, the thought expressed is precisely the same.

1. "But feith is the substance of things that ben to be hopid, and an argument of thingis no apperynge" (Wycliffe and Purvey's Trans., 1830-1388, A. D.)

2. "Faith is a sure confidence off thynges which are hoped for, and a certayntie of thynges which are not sene" (Tyndale's Trans., 1526, A. D.)

3. "Now faith is the substance of things hoped for, the evidence of things not seen" (Authorized Version, 1611, A. D.).

4. "Now faith is the persuasion of the things that are in hope, as if they were in act; and (it is) the manifestness of the things not seen." (Syriac Trans., 1846, A. D.).

5. "But faith is a confidence in respect to things hoped for, a conviction of things not seen" (Sawyer's Trans., 1858, A. D.).

6. "But faith is a basis of things hoped for, a conviction of things unseen" (Emphatic Diaglott Trans., 1864, A. D.).

7. "Now faith is the assurance of things hoped for, a conviction of things not seen" (Noyes' Trans., 1868, A. D.).

8. "But faith is, of things hoped for, a confidence,—of facts a conviction, when they are not seen" (Rotherham's Trans., 1878, A. D.).

9. "Now faith is the assurance of things hoped for, the proving of things not seen" (English Revised Version, 1884, A. D.).

10. "Now faith is an assurance of things hoped for, a conviction of facts even when not seen" (Weeke's Trans., 1897, A. D.).

11. "Now faith is assurance of things for, a conviction of things not seen" (Am. Rev. Ver., 1901, A. D.)

12. "Now faith is a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see" (Weymouth's Trans., 1902, A. D.).

13. "For faith is the standing-ground of the hopeful, the conviction of unseen facts" (Fenton's Trans., about 1903, A. D.).

14. "Faith is the realization of things hoped for—the proof of things not seen" (Twentieth Century New Testament, 1904, A. D.).

STEALING A HUSBAND

Dorthy Dix

In a scandal in high life that is now before the public, the aggrieved wife charges in her suit against the Other Woman that the said Other Woman alienated her husband's affections from her "by the use of blandishments and flatteries."

Precisely so. That's practically always the way it is done. The recipe for being a siren is as simple as the rule for making cake. A woman has only to take a cupful of the sugar of flattery, a few spoons of the butter of softwords, a little of the milk of human comradeship, a couple of egg shells full of sympathy, throw in a little flavor of pleasantness, and stir all well together, and bake in the warm oven of affection, and she's got a confection that will make any man come and eat out of her hand.

Instead of asking for our sympathy, a wife should be ashamed to admit that some other woman has alienated her husband's affections from her by the use of blandishments and flatteries. What was she doing that she didn't beat the other woman to it? She had the best chance, the inside track, and it's her own fault if she didn't make use of her opportunities.

Good women always profess to believe that bad women have some magic formula by which they lure men away from their own firesides. The only conjure that any woman, good or bad, knows how to work on a man is simply to be pleasant, and sympathetic and admiring, and rub his fur the right way instead of roughing it the wrong way, as is the common custom of wives.

There is nothing mysterious or occult about the charm of the charmer. It is a simple illustration of the law of supply and demand. A man wants some cheerful female companionship. If his wife is a chronic grouch, who is always complaining and whining at home, he goes away from home and hunts up some woman who laughs and is jolly.

The man craves flattery. His wife is the leader of the anvil chorus and never misses a chance to give him a knock that leaves his vanity bruised and bleeding. He finds some woman who jollies him to the limit and he makes a fool of himself over her in consequence thereof.

Perhaps the man is heart-hungry for sympathy and understanding. If his wife can't abide anything that he likes, and yawns in his face when he tries to talk to her about his business or profession, why, sooner or later, he meets up with a woman who does comprehend his aspirations and who fans the flame of his ambition, and there's another case of affinities.—Lousiville Herald.

COMMUNICATIONS

From M. W. Perrine

Dear Brethren:

I enclose $1.00 more of the Lord's money. Use it as your judgment may direct and to the glory of God. I am behind in my subscription to The Restitution. If you see fit credit it on that account. It surprises one how money accumulates when we turn in the tithes to the Lord. We want to make haste, for the Lord is coming right soon.

Yours for Christ.

From A. E. Renner

Dear Bro. Huggins:

Enclose find money order to the amount of three dollars to be applied on my subscription to "the dear old Restitution." I love the dear old paper more and more as it stands firm for the truth, not changing with every wind of doctrine that comes along.

From Susan A. Howard

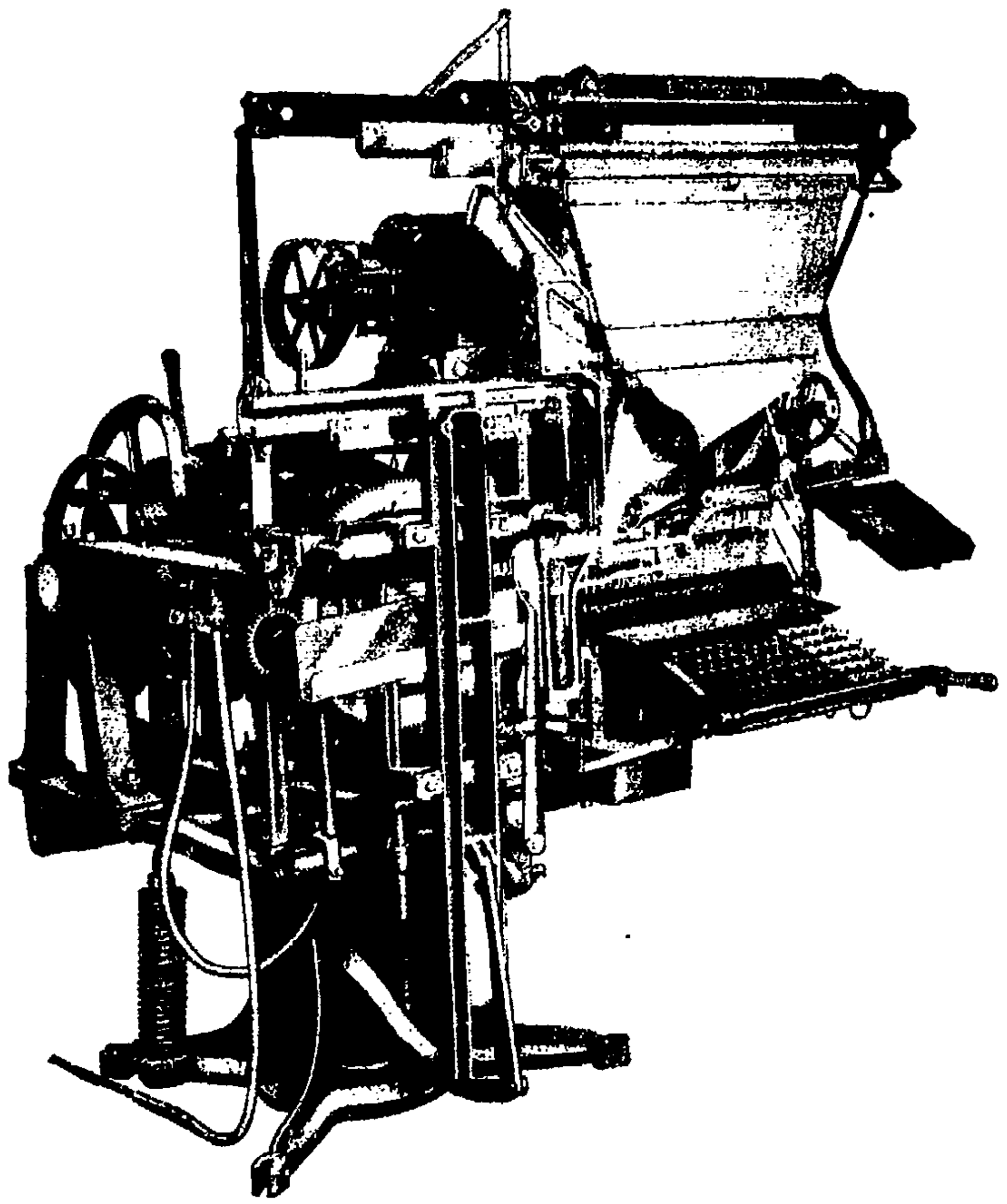
Dear Restitution:

I am as anxious as anyone to keep the dear paper going, so I am sending in payment for this year and a little besides to help the paper. I think anyone who would stop their paper because you upheld the word of God, doesn't love God's word as they should; and to think that anyone could

deny the Sonship of Christ! God's word is full of it, the Old Testament as well as the New. The paper is all the preaching I get. I love it, and I am willing to do all I can to help it. I have been very sick this spring. Once before I lost all consciousness. I said to myself, "If I were only good enough, I should have but a little while to lay in the grave before Jesus would call me from it." Oh, dear brothers and sisters, do pray for me that I may prove faithful, for no one knows how hard it is for me to live alone in the faith. Not even my husband is in the faith, but I am going to keep on trying to interest him. Even my little daughter does not want to read the Bible or The Restitution. I have tryed my best to get her interested in both. She is old enough to realize what they are. I was in hopes she would try to live right and be baptized, because we know we must live up to God's word or be lost. In the paper of April 25 I saw under "Editorial Comments" where you had a Restitution Linotype Fund. You can use the money I am sending for that, or to help send the paper to others.

THE RESTITUTION LINOTYPE MACHINE

By S. Roxana Wince



He who is in the Lord's army and under orders from the King, is not only going to pray that the cause of the King may prosper, but he is going to work with all the might that is in him that the thing for which he prays, may be accomplished. God does not answer the prayers of those who sit on the fence with folded hands.

It takes money to buy things, and money can only be earned by work. We must earn this machine by the labor of our hands, for we do not care to beg. Begin planning now. Your hands may seem already full, but your time is the Lord's, and surely some portion of it ought to be set aside to be used for him. The farmer can plant an extra patch of corn, the housewife, raise a few more chickens, or put up some lovely jelly from the otherwise wasted crabapples. Our city brethren and sisters can try the talent plan—take a dollar and see how much they can gain by trading. A little Southern girl was the recipient of five cents. She bought a yard of calico and made a sun-bonnet, and sold it for twenty-five cents, and so, she kept on until she had enough saved to buy seed-potatoes to plant a large patch. When her crop was harvested and sold, she was the proud possessor of forty dollars.

If I remember correctly, this little trader was only ten years old.

We can work, and plan, and trade to get things for ourselves, for this brief earthly life; why not toil still more earnestly for the things that will never pass away?

If I am not very much mistaken "the night when no man can work" is about to settle down on our country, and there is great need of haste. "Let us walk quickly, friend,

Work with our might while lasts life's little day,
Help some fallen brother on the way
And God go with us, friend."

The Restitution Linotype Fund

Mrs. Almira Balch	2.00
Mrs. B. F. Cook	4.00
Mrs. Alex. McFarland	1.00
Sister Chappelle	5.00
Previously acknowledged	81.50
Total	$93.50

OBITUARY

A. Stillson

Asher Stillson was the second of a family of nine children, born to Seymour and CynthiaPalmer Stillson, who came from New York State in 1832, settling near South Bend, Indiana. It was at this place that Asher was born October 16, 1835, on what was then called Palmer's Prairie, (now Sumption Prairie). Asher grew to manhood and united with the Church of God when a young man, being baptized by Mead Catlin. Inmay, 1859, he was united in marriage to Helen Burch, who died in March, 1872. To them were born five children. Eva and Cynthia died in childhood. Elmer of Nappanee, Indiana, Dennis and Charles of Bremen, Indiana, now mourn the death of their father. On December 28, 1874, he was united in marriage to Mariah Dipert who died February 13, 1914. To this union were born five children. Andrew, who died in childhood, Martha Jackson of Walkerton, Indiana, Elsie Von Deik of Chicago, James Stillson of Plymouth, Indiana, and Ethel Hintz of Marshall, Texas. Besides these he has two sisters Mrs. Charles Kanaar, and Mrs. J. D. Field, both of Plymouth, twenty grandchildren and four great-grand-children.

Mr. Stillson was a member of the 73rd Ind. Regiment and served three years in the Civil War. He escaped unharmed except a slight wound in the hand at the battle of Stone River. He was promoted to First Sargent of his company, and was honorably discharged in 1865.

Last November, Mr. Stillson went to Texas to spend the winter there with his daughter, and enjoyed his usual good health until about two weeks ago. He died there May 3, 1916, aged 80 years 7 months and 17 days.

He was of an amiable disposition and made many friends during his life. He lived out his allotted time, and although we mourn his death, we sorrow not as those who have no hope, for we have that blessed assurance that the Lord will come and raise the dead and change the living that they may be fashioned like unto his most glorious body, and live the life eternal. It is with this expectation that we lay him away to await the coming of the Master. Lord, come quickly.

FLOYD STILLSON.

Funeral services were held from the residence in Plymouth by song and prayer and a short Goodbye Service by the G. A. R. Post. Then the funeral party went to Grovertown, his old home, where the regular services were held from the church. A large audience of his old friends and neighbors filled the house in witness of their esteem and sympathy. After recounting the deeds of our brother in eulogy of his life, we spoke to the living from Gen. 3: 4. The church choir rendered appropriate and touching music for the occasion. Much love for the departed was expressed in the many beautiful floral tributes offered.

D. E. VAN VACTOR.

MICHIGAN CONFERENCE ANNOUNCEMENT

To the brethren scattered throughout Michigan and else where, greetings.

The annual conference and Bible school of the Church of God of the Abrahamic Faith in Michigan will convene on Thursday of the third full week in June, and will be held at Blanchard, Isabella Co., Thursday evening; June 22, 1916, and continue over the following Sunday.

The Bible School will be held immediately following the annual conference. It is expected that Bro. S. J. Lindsay of Oregon, Illinois, will be at the conference and Bible school to teach the word of truth, assisted in the good work by the president of the conference, Bro. F. V. Blakely, of Grand Rapids, Mich., and Bro. B. W. Woodward and Sr. M. A. Woodward of Dutton, Mich. It is the desire of all who have been in the habit of attending these gatherings that all churches send delegates with reports of their conditions, to this meeting. All interested in the Lord's work are earnestly entreated to come to the feast of good things from the word of God.

F. V. BLAKELY, President.
EMMA JACKMAN, Secretary.

REPORT OF MEETING

The Church of God near Moriah, Illinois, was accorded the privilege and pleasure of an over-Sunday meeting April 29-30, conducted by Bro. L. F. Conner.

Hebrews 1 and 2 chapters were used as a basis for the discourses and truths. Both new and old truth were divulged, which tend to strengthen us along the way.

Brother Conner has arranged to be with us on the second Saturday and Sunday of each month throughout the summer, and any who are isolated, living near, would do well to attend these services; and we extend a welcome to any who may come.

AMY V. WEAVER, Sec'y.

We should never be content. There is always something to alter, to abandon, or to pursue; and in that honest earnest work which our consciences approve we shall find neither room, time, nor inclination for the idle and selfish spirit of dissatisfaction which paralyses our powers, destroys our happiness, and renders us unable to bless or to help our fellow-men.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WM. G. ROTHE.
1301 Park Place, Brooklyn, N. Y.

Jesse Titman 30
12814 Superior ave

The Restitution

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FOUNDED IN A. D. 1852
A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF
The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21, Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the Saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18), and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.
VOLUME 68 AKRON, O., JUNE 6, 1916 NUMBER 27

THE TIME OF THE END

Said the Rev. Alfred Bryant, pastor of the First Presbyterian Church in Niles, Mich., A. D., 1856: "The chronological data which the prophecies give, furnish intimations that the time is short when all that is predicted shall come to pass.

"One of the most prominent periods fixed for the termination of the 1260 years so repeatedly brought to view in the prophecies of Daniel and John is 1866. This clearly does not mark the time of the coming of the Son of Man for that time, none can know; but according to prophecy, within the limits of four years from that time, preceding, or succeeding, may be expected a great crisis in the political affairs of nations, and great revolutions, **which may dissolve the relation between Church and State in Europe, and have a most important bearing upon the Jewish people in preparing the way for their ultimate restoration in part to their own land."**

Mr. Bryant was right as to the year 1866, being a pivotal year, for with that year, the Pope's power over "the States of the Church," ceased and two years after, his power over his own capital. And the years 1867 and 1868, being alsopivotal years, were marked by awful earthquakes, tidal waves, cyclonic storms, volcanic eruptions, falling bolides (one a mile in diameter), areclites, destructive floods, and sinking islands. Countless ships were wrecked, towns entirely overthrown, hundreds of thousands of lives destroyed, and property to the value of millions engulfed.

But Mr. Bryant, father said: "Precisely what course these political events are to take would be hazardous to state, for it is not revealed, but there is some intimation in prophecy **that Russia is yet to gain an entire ascendency over continental Europe and have all the powers thereof under its control in accomplishing its vast schemes of ambition and war."**

And in its fully developed form Russia will probably constitute the Gog of Scripture—Gog the prince of Rosh, Meshech and Tubal, who is described by Ezekiel, and who will be destroyed in the great battle of Armageddon, as predicted.

"The present aspect in Europe looks suspiciously in this direction, but whatever may be true in respect to these things, there can be no doubt that according to prophecy, we are on the eve of political revolutions **in which probably blood will flow as described in Apocalyptic vision.** But these things as they come to pass will only hasten on the day of deliverance and salvation.

The very general expectation upon the minds of most persons that we are approaching some great crisis is an indication of a coming Savior" ("time of the End," page 67).

I chanced upon this selection while looking up other data and thinking it worthy of a place in The Restitution, have copied it. Mr. Bryant's view as to Russia's becoming the dominant power in Europe is unique. I do not know what to think of it. Time will tell. It does not look so now. But if Russia and Germany unite, as they may, when the advance is made on Palestine, what then?

We are not to worry. God has said, "O Israel, thou shalt not be forgotten by me," and Israel will triumph in the end. But Brother J. P. Weethee, of Athens, Ohio, who wrote "The Eastern Question," was confident that Gomer is not Germany, and if not, we cannot find any place for her in the Ezekiel prophecy.

S. ROXANNA WINCE.

REPLY TO A SEVENTH DAY ADVENTISTS

In reply to your questions, we consider that God has made several covenants with man. The first was a covenant of works, made with the first Adam. To him he promised life upon condition of perfect obedience, while death was threatened as the penalty for transgression. He transgressed and died. Another covenant with Noah. He obeyed as God commanded, and was saved from destruction in the flood.

But the covenant you refer to in Ex. 34:27, 28 was the ten commandments given to Moses and other laws that they were obliged to follow. The Prophet Jeremiah speaking for God, says, "I will make a new covenant with Israel." Why? Because they broke the covenant that was made (Jer. 31:31, 32). Paul in writing to the Hebrews, says there now obtains a "superior service, even by so much as he is the Mediator of a better covenant, which has been instituted on better promises. For if that first one was faultless, a place would not be sought for a second. By saying new he has rendered the first one old" (Heb. 8:6, 7, 13), (Diaglott translation).

The rites and sacrifices of the law are inferior to the perfection of the sacrifice of Christ, "And for this cause he is the meditator of the New Testament, or covenant, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb. 9:15-18). "But ye are come unto Mount Zion . . . . . and to Jesus the mediator of the new covenant" (Heb. 12:22, 24). "For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb.

1:4, 2:16). "That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (Eph. 1:19).

Christ inherits a blessing. Inherit: to possess blessing, gift, benefit or advantage, divine favor. How does he inherit? "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many: but as of one, and to thy seed, which is Christ" (Gal. 3:16).

Through the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will (Heb. 13:20). He shall speak peace unto the heathen, and his dominion shall be from sea even unto sea, and from the river even to the ends of the earth (Zech. 9:9, 11). This is Christ's inheritance, and is a blessing. God's gift is eternal life through Christ (Rom. 6:23). There is none other name under heaven given among men, whereby we must be saved (Acts 4:12). Whosoever believeth in him shall receive remission of sins (Acts 10:43). For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth (Rom. 1:16). Christ is the end of the law for righteousness to every one that believeth (Rom. 10:4).

We were under the law till Christ came. But Christ freed us from the law. When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law; for a purpose; which was to redeem them that were under the law. What for? "That we might receive the adoption of sons" (Gal. 4:4, 5). The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt. 20: 28). Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us (Heb. 9:12).

No man is justified by the works of the law. If righteousness came by the law then Christ died in vain. Then how is a man justified? The just shall live by faith, and the law is not of faith. There is no promise of life in the law. "The covenant that was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul, that it should make the promise of none effect. If the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions." For how long? "Till the seed should come, to whom the promise was made." If there had been a law given which could have given life, verily righteousness should have been by the law. The law does not give eternal life, but it was our schoolmaster to bring us unto Christ that we might be justified by faith. But after faith is come we are no longer under the law. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise (Gal. 3).

We cannot be heirs to the promise through the law, so it was necessary to establish a new covenant to fulfill the promise God made to Abraham; and as Christ is the seed, he is the rightful heir, and the inheritance and the blessing both belong to him. And if we obey God, and accept his promise of eternal life through Christ we will be saved. That is our only hope. There is no hope or promise of eternal life in the law. As we greatly deside eternal life, we reject the law, and obey the gospel.

E. W. KNAPP.

DO YOU PRAY IN SECRET?

I know not how it is with the reader, but I know that many persons are not in the habit of secretprayer. They have no closet, no place of retirement to which they daily resort, and where, when they have shut the door, they pray to their Father which is in secret, and in solitude seek the society of God. I am acquainted with one who for many years neglected this duty, which all religions recognize, and which even nature teaches. Sometimes he read the Bible, and no part of it oftener than the sermon on the mount. Of course, he must have frequently read those words of the great Teacher, in which, taking it for granted that his hearer prays, he tells him what he should do when he prays: "But thou, when thou prayest, enter into thy closet"—the person is supposed to have some place called his closet, to which he is accustomed to retire for prayer—"and when thou shut thy door, pray to thy Father which seeth in secret, shall reward thee openly." He read this, but he gave no heed to it. During all this period, he asked nothing, though he received much. God did not neglect him, though he neglected God; and as he prayed none, so he praised none. Sometimes, indeed, he said, "Thank God;" but it was said in so much thoughtlessness, that it was set down profaneness rather than praise. It is true, at that time he would never allow that he was ungrateful; but he was, and now he sees that he was. He lived and moved and had his being **in** God, and yet was **without** God in the world. Many and precious were the thoughts of God towards him; but in all his thoughts, God was not. Not even when he was in trouble, did he ask, "Where is God my maker?" I wonder the Lord had not become weary of bestowing his bounty on such a one. It is because he is the Lord, and changes not. But for that, the person of whom I speak would have been consumed long ago. There is nothing he admires more than the long suffering of God towards him, and he hopes to spend eternity in admiring it, and exchanging thoughts with his fellow-redeemed on this and kindred subjects.

He supposes that he is not the only one who has neglected secret prayer. He fears that this neglect is even now the habit of many. **They are shy of God. I know not why they should be. He is doing every thing to woo and win them, and to secure their confidence. So much has he done, that he asks—and I cannot answer—what he could have done more. He waits on his throne of grace to be gracious to them, but they come not near to him. He even calls to them to come to him, using too the language of most affectionate address, "Son, my son;" but they respond not, "Abba, Father. It is strange they should treat no other father so. What child does not, in the morning, salute his father; and what father does not expect the salutation of each child, as they come into his presence? Oh, yes, we love our father who is on earth; and we remember with gratitude the favors he does us.** And does the Father of our spirits, the

giver of every good gift, deserve no daily notice from us, no affectionate salutation, no grateful recognition of indebtedness to him? I am certain he expects it, for he says, "A son honoreth his father; if then I be a Father, where is mine honor?" He claims to be a Father; and O, how well he has established that claim. Truly, he is a Father, and "like as a father pitieth his children, so the Lord pitieth" his. And to the compassion of the father he adds the tender care and untiring mindfulness of the mother. "Can a woman," he asks, "forget her sucking child?" She may, he says, but he will not. How strange it is, that men will not go to the closet to meet and to pray to such a Father.

Surely, it is not for want of encouragement. If they have it not in his very nature, yet in his invitations, his promises, and his past acts of unsolicited kindness, they have all they could desire. Nor is it that they have no need of God. Never one of the prayerless will say that. They all know what would become of them but for that overlooking eye, and that supplying hand, and that supporting arm. And do they not know that God has a **heart** too—that he can love with all the fervor of a friend? And can they not imagine that in the interchange of affection between God and the soul of man, there may, and indeed must be, ineffable delight? And who that looks but a little way forward, does not perceive an exigency when, in the utter inadequacy of earthly and human resources for comfort, he will want "the consolations of God?"

Ah, it is a sad as well as strange thing, that so many enter no closet—seek daily no retirement, either in their houses or elsewhere, where they may be a little while alone with God; where they may look up, and meet the light of his countenance as he looks down on them; where they may confess their sins, and receive assurance of his pardoning love; where they may thank him for mercies past, and humbly ask for more; where they may take counsel of him, tell him of their griefs, and have their tears wiped away, and with him leave the weighty burden of their cares.

I know not whether this excites more my grief or my wonder. I am not so much surprised that men should neglect a manifest duty; but when I think what a **privilege** it is, what a **happiness**, what an **honor**, to be on terms of intimacy, and in habits of intercourse with God, it amazes me that they should forego it. How will such reflect upon themselves hereafter—how execrate their folly. How will they wonder that they could have deliberately done their souls such a wrong. Then it will be too late to redress the wrong. They sought not the Lord while he might be found, they called not upon him while he was near. Yea, though he called, they refused. Now they may call, but he will not answer. If any one who is living in the neglect of secret prayer shall read this, will he not be persuaded to commence the practice the very day he reads it, aye, that same hour, if it be possible? If it be not convenient, let him make it convenient. Let other things give way for this, rather than this for any thing. Can he think his heart right in the sight of God, or his condition safe in the propect of eternity, while he neglectsprayer? How dare he live without prayer? Without it, can he have courage to die? At the mercy-seat of God, we may decline to appear; but before his judgment-seat we must all stand. How a frequent access to the first would prepare us for final arraignment at the other. How it would familiarize us with the presence of God. How it would serve to break the shock of the entrance into eternity.

Does any one who is not in the habitual and daily practice of secret devotion, pretend to be a Christian? It is but pretence. He may believe the **creed** of the Christian, be certainly he does not pursue the **practice**, nor possess the **spirit** of the Christian. Breathing is essential to living, and prayer is the Christian's vital breath. Does he walk with God who never converses with him?

Some spiritualize the direction of Christ, making the closet to mean the heart, and the duty of private devotion to be discharged in mere mental prayer. But Christ did not so trifle. His closet was not his heart: he could not have meant that ours should be. **He** selected the still morning, and sought out the solitary place for prayer. May we be less attentive to the circumstances of time and place? Shall we talk about entering into ourselves, and there **thinking** prayer? Jesus, even in his most retired intercourse with his Father, used his voice. That prayer, "Let this cup pass from me," was **vocal**; and that petition, "God be merciful to me a sinner," was expressed in words. Shall we reserve the voice exclusively for our intercourse with men, and not with it also supplicate and bless God?—W. N.

RICKETY CHRISTIANS

Philip Henry, the commentator, says: "He who hears sermons and doth not do them is a monster in religion. He is all head and ears, hav-neither hands to work with nor feet to walk with. There is a disease to which children are subject, called the rickets, wherein their heads swell as large as two heads, and their legs are crooked, which hinders their going. We have many rickety Christians; they hear much, and their heads swell with empty notions and undigested opinions, but their legs are crooked, their walking is perverse. Every such person is a mocker of God, a deceiver of himself, a discourager of ministers, a barren soil, a bad servant, a beholder of his natural face in a glass, a builder of his house upon the sand.—Sel.

A blessing beyond wealth, beyond beauty, or even beyond talent, is that cheerful temperament which can rejoice in the sunshine yet be merry in the shade—which can delight in the singing of the birds in spring yet solace itself with the heart's own music when winter is at hand.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

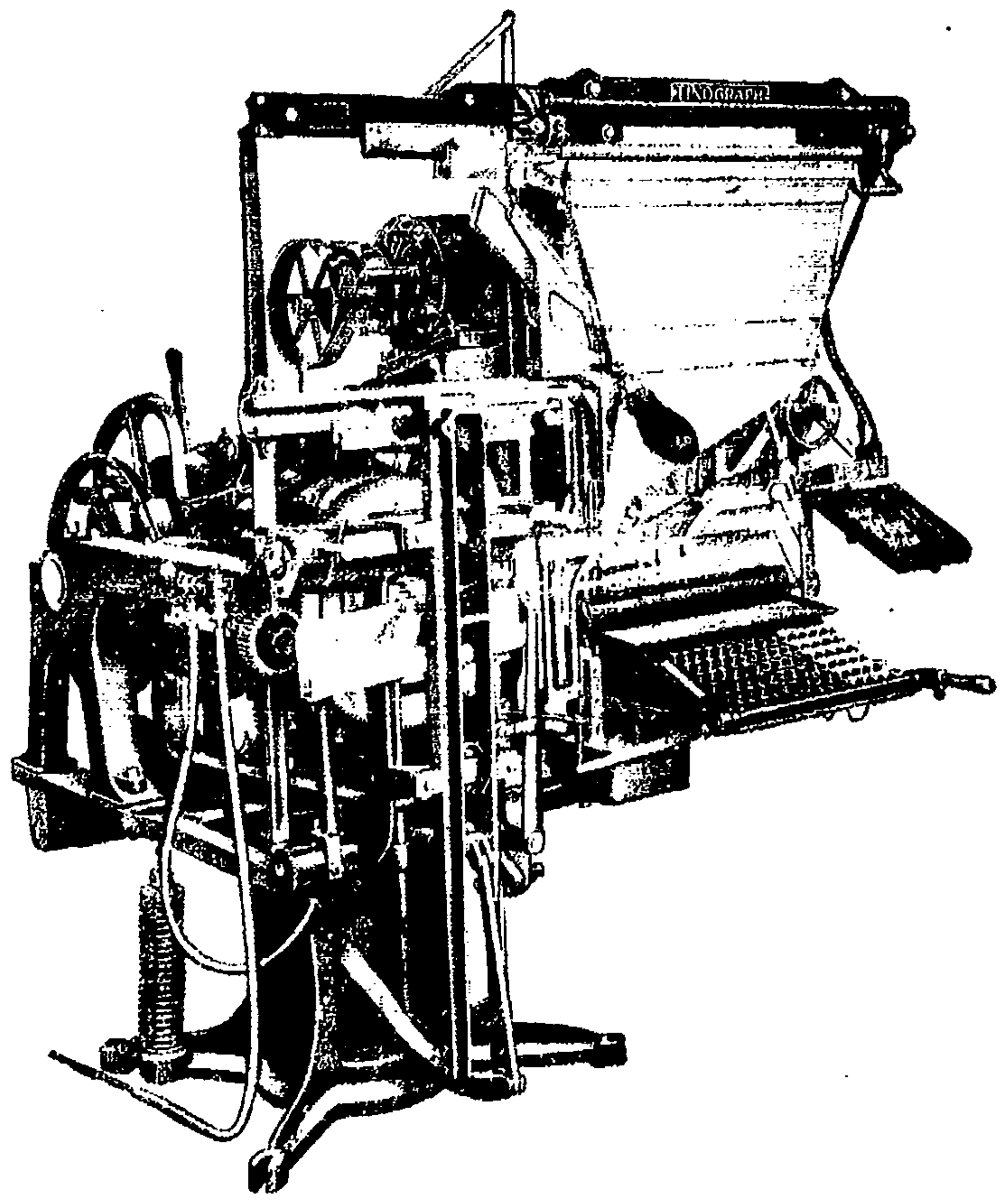
WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

THE LINOGRAPH

Chas. A. Goss, Manager

By the courtesy of The Linograph Company, of Davenport, Iowa, we are permitted to present our readers this week with a picture of the linograph. There are numerous "linotypes," or typesetting machines on the market, but only one **"Linograph,"** and it is the particular machine we are planning to purchase for The Restitution.



From the letters already received we are confident that the brethren, and sisters too, are with us heartily in the effort we are making toward putting the paper on a better basis for continuing its good work for the cause of the truth. Especially have the generous responses to the call for financial help in this great undertaking encouraged us, and while the work has hardly got well under way as yet, the tone of every letter is so optimistic—so confident and hopeful of the result that we are beginning to look upon the matter as an accomplished fact, rather than as a problem. However, to make our confidence a reality, will need something more tangible than optimism. The best and most positive assurance that our plans will shortly materialize would be to have the total amount required actually paid in and on deposit in the bank.

This is not absolutely necessary, however, to the success of the undertaking, as we can take time to pay off the balance after paying down enough to make the manufacturers reasonably secure for the balance, but **would have to pay interest upon the unpaid amount.**

To save the interest expense, we suggest that all who are able to do so make their contributions **in cash now.** To those who cannot give a **cash donation now**, we suggest that they register a pledge with the **"Treasurer of Linograph Fund"** for a certain sum, to be given in monthly or quarterly payments for one year from date. A very small sum from each lover of the truth who reads the paper would assure the carrying out of our plans.

Do it now is our motto, and we will have that linograph working and you will be sharing in the benefits of a better paper than ever we have been able to furnish before for reason of the numerous handicaps under which we have had to do the work. Brethren, if we are willing to do the work, are you not willing to furnish the money?

We hand folk over to God's mercy, and show none ourselves.—George Eliot.

Of all the dark traits that disfigure the human race that of wishing to belittle or degrade the character of another is the lowest.

ANOTHER KIND OF PREPAREDNESS

Editor The Sun:

Now that the people of Springfield have seen in pictured form something of the horrors of war, and the necessity of preparedness from the invasion of a foreign foe, how is it about being prepared for the second coming of the Lord?

Who is the prophetic "Prince of Peace" (Isa. 9:6)? And who, in the days of his ministry, gave latter day warnings by referring to the days of Noah—that it would bet now as then, i.e., unbelieving lovers of pleasure more than lovers of God. (Mat. 24: 37, 38, 39).

In those days Noah warned the people of the impending deluge 120 years, and yet, but—"eight souls were saved," by being "shut in by the Lord," i.e. in the Ark of Safety. "Where unto the like figure doth now save us" (1 Pet. 3:20, 21), viz., water baptism "for the remission of sin" and thus "in the life giver" (Acts 2:38; Rom. 6:3, 4).

"The Lord is coming stealthy, as a snare to all who are not looking for him" (Luke 21:34, 35, 36). Therefore Peter says in Acts 3:19, 20, 21: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the time of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Now in these latter days (Joel 3:9, 10, 11), is being fulfilled in the war of nations. Now hear Daniel the prophet, in Dan. 2:44: "In the days of these kings shall the God of heaven set up a kingdom, (not the church), which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in places and consume all these kingdoms, and it shall stand forever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27). "Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this" (Isa. 9:7).

The Lord himself said to "Watch any pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:36).

The preparedness of our now peaceful nation is all right, for she will be drawn into the vortex according to prophecy—and, with England, as brothers, in the taking of Palestine. And from Jerusalem, capital city of the kingdom, the law shall go forth from Mount Zion, and the word of the Lord from Jerusalem (Isa. 2:3). Listen: "For it shall come to pass in the last days that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow into it." "And he (the Lord) shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into prunning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" Isa. 2:4). "Therefore be ye also ready, for in such an hour, as ye think not, the Son of Man cometh" (Matt. 24:44).

Solemn warning—who is prepared? Abraham believed in the Lord, and he counted it to him for righteousness. (Gen. 15:6; Rom. 4:20). Please read Jer. 31:37, to 35th verse; Isa. 35.

A Watching Believer,
MATILDA WOODBURY.

BEWARE!

"Beware of evil workers" (Phil. 3:2). Who are evil workers? False Apostles, deceitful workers (2 Cor. 11:13). There are many unruly and vain talkers (Titus 1:10). There be some that pervert the gospel of Christ (Gal. 1:7). We are not as many which corrupt the word (2 Cor. 2:17). With feigned words make merchandise of you (2 Pet. 2:13). Certain went out from us and troubled you (Acts 15:24). Because of false brethren unawares brought in (Gal. 2:4). By good words and fair speeches they deceive the simple (Rom. 16:18). I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted (Rev. 2:2, 3). He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Then depart from evil, and do good and the God of heaven will reward you with eternal life.

E. W. KNAPP.

NORTH-WEST CONFERENCE

Dear Brothers and Sisters: The North-West Conference of the Church of God will be held at Corwallis, Oregon, June 15th, this year.

When we know what is going on in this old world, it often brings to my mind what Paul said in 1 Cor. 15:51-56: "Behold I shew you a mystery (what a glorious mistery): we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, for the trumpet shall sound and the dead shall be raised incorruptible; and we shall be changed. (Grand thought.) For this corruptable must put on incorruption, and this mortal must put on immortality."

Oh what a glorious time that will be for those that are accounted worthy when death is swallowed up in victory, and they are made equal to the angels, neither can they die any more, and may have the pleasure with Christ of blessing the nations of earth, as was promised to Abraham: "In thee and thy seed shall all the families be blessed" (Gen. 12:3; 18:18).

So let us meet and study and be prepared, for the time seems near.

H. B. HATHAWAY, Secretary.

Grief and pain come to all, and can not be escaped by any; broken hearts are to be found in palaces as well as in cottages, and the bond of brotherhood seems strongest when love and pity unite all hearts and reverence for what is good lifts up our souls.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement dos not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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Send all mail for The Restitution, whether for the editor or manager, to 10623 Lee Avenue, Cleveland. Do not send any mail to Akron, Ohio. If the mail is for the editor, mark "Editor" on corner of envelope; if for manager, mark it "Manager."

EDITORIAL

We have lost by removal to Buffalo, N. Y., Bro. and Sister Jas. Thompson. We commend them to the brethren in Buffalo as a brother and sister sound in the faith and obedient to the commands of the gospel.

May 20th Sister Hazel Hettinger and Bro. Fred Blyth, two of our highly esteemed young people, took upon themselves the mutual vows of holy matrimony. The wedding ceremonies were solemnized in the church, and were attended by a large number of brethren, sisters and friends. Our prayers go with Bro. and Sister Blyth in their new relationship of life. May they finally be found among the bridal party at the marriage of the Lamb.

Wednesday evening, May 17th, Mr. and Mrs. J. Finlayson, formerly Presbyterians, were baptized into Christ. Bro. Watt introduced the truth to their attention several months ago. Bro. and Sister Finlayson were both apt students, and made a very inteligent confession of the faith prior to their baptism. We wish our new brother and sister every blessing as they bear the cross of Christ.

LUTHER'S CITADEL

In addressing Charles V. and the great princes of the German Empire at Worms in 1521 Luther said: "Since, great Caesar and illustrious princes, you require a specific answer, this is my decision: Unless I am convinced by proof from the sacred writings or evident reason, I can not recall anything that I have written or taught, for I can not do anything that would wound my conscience. On the other hand, I have no faith in the Roman Pontiff and mere councils, and do not regard them as of authority, for they have frequently erred and contradicted themselves in their decrees, and are liable to misjudge and be deceived." Strange that anyone should ever have doubted so obvious a liability. Luther was right to yield only to testimony and reason. These were the citadel of his strength, as they are ours. They were the apostolic weapons, as it is written: "Paul, as his manner was, went into the synagogue to the Jews, and reasoned with them out of the scripture, opening and alleging." Human authority, lay or clerical, is not to be regarded as an inquiry after truth. If all who profess to admire Luther would work by the rule he adopted it would be more creditable to their understandings and more profitable to their hearers than the present mar-text expositions by which they stultify themselves.—Herald of the King and Age to Come.

THE PROGRESS AND CLIMAX OF SIN

Psa. 1:1

"Blessed (ashre, happy) is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psa. 1:1). The "counsel," "way" and "seat," with their corresponding verbs, indicate the way of evil, the gradations of sin. Sin is usually slow in its progress, but like the gentle zephyr; as time goes on it increases in strength and velocity until a dangerous and destructive cyclone marks its climax. The sluggard only says and only means "A little sleep, a little slumber, a little folding of the hands to sleep" (Prov. 6:10). But this "little folding of the hands to sleep" is protracted until the "little" becomes great. Poverty "as an armed (strong) man" (verse 11) developed from this "little slumber." Sin is the most deceitful thing in the world (Heb. 3:13). Beginning with "little" offenses in which there are "pleasures" (11:25), sin, "as an armed man," carries its victims rapidly along the "way of transgressors" (Prov. 13:15) until it lands them in irretrievable ruin and endless destruction (Matt. 25:46; 2 Thess. 1:9). Therefore in this Psalm, in giving us the program of sin, David, by select, choice expression, gracefully ascends from the beginning of sin to its consummation; from its incipient, "little," trivial offense to its unblushing impiety. The progress and climax of sin is described by him, first by three degrees of habit, in the verbs "walketh," "standeth," and "sitteth;" secondly, by three degrees in the character, the "wicked," "sinner," and "scornful;" thirdly, by three degrees of wicked action, "counsel," "way" and "seat." The man who walks in sin is an evildoer; when he stand with sinners he becomes a degree worse. When he walked in sin he acted on the principles of unrighteousness; but when he "standeth in the way of sinners" he became more closely identified with them—cultivated their society. After walking and standing a while witn sinners he goes farther toward the bad—"he sitteth in the seat of the scornful." He now permanently conforms to the conduct of the wicked. He was first a "wicked" man, then transgressing the law (1 John 3:4) he became a sinner (1 Peter 4:18); and then, getting worse still, he became "scornful"—the worst kind of a sinner, full of unnameable impieties (Psa. 26:3, 5; Jer. 15:17; 2 Pet. 3:3, 4). He first walked, then stood, and finally sat with a homelike feeling and spirit of perfect contentment, with the unrighteous. Beware of sin, dear brother, beware!

THE GREAT TRIBULATION "SHORTENED"

Does Matt xxiv: 21 refer to the destruction of Jerusalem; if so, what does Daniel mean in Dan. xii: 1?—Mrs. Flora A. Wood.

Editor's Reply

"There shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." The calamities and miseries which befell the Jews are without a parallel in history. Their unparalleled sin was recompensed with an unparalleled punishment. Our Lord wept at the foresight of their calamities (Matt xxiii: 36, 37, 38). Emphatically "days of vengeance, that all things which were written might be fulfilled" (Lk. xxi: 22). Days in which all the calamities predicted by Moses, Joel, Daniel and other seers, as well as those foretold by Christ, met in one event, and was fulfilled in a most literal and terrible manner on that generation. The horrors of the time went back into history and collected the miseries of the past, and duplicated them; for the temple was burnt by the Romans on the same month and day of the month, on which it had been burned by the Babylonians (Josephus' War, book vi, 4).

But terrible as was God's judgments at this time, unparalleled in history, yet in view of Daniel xii:1 putting the coming of Christ and the resurrection at a time of trouble "such as never was," we are made to ask: If the epoch of resurrection is the greatest time of trouble, the "such as never was," how can the destruction of Jerusalem be so described? The answer is obvious when we notice the modification the Lord makes in Matt. xxiv: 21, 22. The great Jewish tribulation was unparalleled, but, adds the Master, "Those days shall be shortened!" Daniel's "time of tróuble" is unparalleled and unmodified, while our Savior's is unparalleled but localized, limited, and modified. Josephus computes the number who perished at the seige of Jerusalem at eleven hundred thousand (War, bk. 6, ch.9). If the Romans had gone on destroying in this way, the whole Israelitish nation would soon have perished. But for the sake of God's elect, the Jews, but more particularly the Christians, those awful days were "shortened." This merciful "shortening" gave opportunity for a remnant to afterwards be gathered out. "They shall fall by the edge of the sword, and I shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" Lk. xxi: 24). What is the meaning of this statement? Well, it implies that a time is coming when Jerusalem shall cease to be "trodden down by the Gentiles;" which it was then by pagans, and since then by Mohammedans. Again, it implies that this treading down of Jerusalem is to cease when the "times of the Gentiles are fulfilled." The meaning of this appears from Rom. xi chapter. In the 25th verse the statement of our Lord in Lk. xxi:24 is reproduced. The "fulness of the Gentiles be come in," and the "times of the Gentiles be fulfilled," does not mean, as generally understood, "till the Gentiles are all converted;" but, "till the Gentiles have had their full time of that place in the Church which the Jews had before them." After that period of Gentilism, as before of Judiasm. Jerusalem and her people, no longer "trodden down by the Gentiles," but "grafted into their own live tree," shall constitute, with the believing Gentiles, one united people in the Kingdom of God. This blessed result is made possible by the shortening of the days of Jewish vengeance.

COMMUNICATIONS

From Sister H. E. Russell

Dear Sister Wince:

"I am enclosing ten dollars to add to your linotype fund. Hope you will be very successful.

Yours fraternally.

From Brother B. J. Woods

Dear Sister Wince: I see in The Restitution that there is a move on foot to install a linotype machine for the use of The Restitution. Enclose find five dollars for this cause. The Restitution has been a weekly visitor in my home for twenty-five years. My children have grown up under its instruction, and five out of the six have become obedient. I feel in debt to the good paper for its help. We must not let the paper stop on account of a few subscribers falling off. My mite is little, so is my income; but if it is necessary, call again, and I will try to send you a little more.

Looking for the return of the King.

From Sister Laura Skeels

The church at Brumfield, Ky., have had the pleasure of making the acquaintance of Brother and Sister Robison, of Salem, Ohio, as they stopped off with us, as they were on their homeward journey from spending the winter in the South. We had a pleasant time together; good meetings, well attended, considering the busy season. Meetings continued over two Sundays. May the Lord keep them strong in faith and health, that they, with, us, may meet the Lord with joy at his coming.

We are so thankful that Brother Huggins has the strength and courage to keep The Restitution up to the high standard in these perilous times. I hope Brother Donaldson will reconsider what he has written, and think of the seriousness of a brother in Christ giving a moment of his time, or a fragment of his influence, in defence of Sodomitish amusements. Brothers and sisters, let us be watchful and faithful, for we know we are nearing the time of the end of temporal things, and the ushering in of the eternal. May we be ready.

Your sister in hope.

From Brother J. F. Wagoner

R. S. Wince—Dear Sister in Christ: Let me congratulate you upon being set apart to fill a most important position. Please accept enclosed order to assist in God's work, and may each one who has entered God's service realize that "we are workers together with him." The most humble child of God should rejoice to be counted worthy of the honor of assisting in accomplishing the "Eternal Purpose of God." May his blessings attend you in this noble endeavor. Let our "Battle Cry" be "Jesus is Coming!" Let us work as the golden moments fly. Now I need only say let that "ready pen" of yours have full swing; cry out earnestly, and spare not. It takes hard blows to hammer hard iron! Wanted to write a long letter, but am not able until I am stronger. Hope to be able to do some **work** for Jesus, if health will permit. Shall write again when health is improved. As ever in the Blessed Hope.

From Sister Emily Tilton

Dear Restitution: I have been reading Brother Donaldson's views on dancing. He says that he was shocked at the crudeness of an editorial on this subject. Well, I am shocked at his article. If God's people are going to take part in all of the world's amusements, **how are we to know them from the world?** We have to deny ourselves the pleasures of this world. James tells us what pure and undefied religion is. I tell you we must work as well as have faith, for James says in Chapter 2 that faith with out works is dead. The time has come when we have too many pleasure seekers. We hear it every day from some worldly one, "I am just as good as Mrs. and Mr. So and So, for they attend all the worldly amusements. I think we as God's chosen ones, have to set a godly example.

From a sister who is waiting for the Master.

From Sister C. Campbell

Dear Editor, and Brothers and Sisters in Christ: I am in sore need. I will write, although it is hard for me to write. I am an old women 66 years old. I and my two sons desire to be baptized, but are isolated from all of like precious faith. There is plenty of water, but who will baptize us? If you see fit to print this, some one of God's ministers may see fit to come to us. We are poor people, but will do what we can to pay expense. I also enclose a letter from one of my sons who is a member of the Dunkard Church, asking for light on the mode of baptism. I also enclose one dollar and a half. Please send The Restitution to this same son for six months. Use the rest for the cause. It is but a mite, but will help a little. The Restitution must stand till Jesus comes. I hope to send more to help soon. This is from your sister in Christ, who desires to follow Jesus.

(We cannot pass by in silence such a heart-rending appeal as this. Dear Sister Campbell, write to Bro. Almus Adams, 3914 Hartman Ave., Ames Station, Omaho, Nebr., and we believe he will be sent to you by the Nebraska State Conference, if means cannot be obtained in any other way. Write to him to-day.—Editor.)

THE RESTITUTION LINOTYPE MACHINE

By S. Roxana Wince

No need to pray, no need to work, unles we pray and work in faith. Great things are wrought by prayer, not by a **made** prayer, coming only from the lips, but by such petitions as Elijah and Daniel, sent up to God.

Do we really want that linograph machine, that God may be glorified thereby? It is a **real** need, and we know that God has promised to supply all our need. Why not go in faith to him, believing that we shall get that for which we ask? He is able to grant our request; he can prosper us in our efforts.

He surely does not want The Restitution to die. It has witnessed so many years for his truth. It has been such, O such a comfort to his lonely children! It has won so many sinners to the way of life and peace.

Steadily is he answering our prayers for our dear paper in the loyal gifts that are being poured into its treasure box. Surely the light of his countenance is shining upon us, and is he not in this way, commanding us to go forward?

Red seas count for nothing, when the pillar of cloud and fire beckon.

"Ye that fear the Lord, trust in the Lord.
He is their help and their shield."

The Restitution Linotype Fund

Emma Swain	$ 5.00
E. W. Decker	13.00
Sister Covert	5.00
Mrs. H. E. Russell	10.00
B. J. Woods	5.00
J. F. Wagoner	5.00
S. Roxana Wince (from tract sales of "Salvation" and "Resurrection" by Bro. J. L. Wince, and in memory of him)	15.00
Previously acknowledged	93.50
Total	$151.50

A man came to a hotel-keeper and asked him if he would buy two carloads of frog legs. "Two carloads!" exclaimed the astonished landlord. "Why, I couldn't use them in twenty years." "Well, will you buy a half-carload?" "No." "Twenty or thirty dozen?" "No." "Two dozen?" "Yes." A few days later the man returned with three pairs of legs. "Is that all?" said the landlord. "Yes." "The fact is, I live near a pond, and the frogs made so much noise that I thought there were millions of them; but I dragged and raked the pond, and there were only three frogs in the whole thing." Do not be alarmed at the noise of the Philistines. The future of God's kingdom is secure.

Nothing is worse than to confess being in low spirits.—Tolstoy.

BEREAN COLUMN NATIONAL BEREAN SOCIETY

Edited by Leota B. Hanson, 3401 Magnolia Ave., St. Louis, Mo.

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

Christ said: "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels" (Mar. 8:38). "Also I say unto you, whosoever confess me before men, him shall the Son of Man also confess before the angels of God" (Lu. 12:8).

Let us strive to send abroad the message of the gospel of Christ with tongue and pen, for we are told: "Ye are the light of the world. A city that is set on a hill cannot be hid" (Matt. 5:14). "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Vss. 15, 16).

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain" (Phil. 2:15, 16).

May we be able to say, as did Paul of old: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8).

ANNA M. WERTZ.

THE NECESSITY AND GLORY OF THE RESURRECTION

"When David fell asleep this side the borderland, he awoke on the other with changed vision and fuller opportunities of service." Such is a remark I heard recently, but the thought seems to me to do away with the necessity and the glory of the resurrection of the dead. When Lazarus died, or slept, as our Master termed it, Jesus did not say he was awake on the other side, but "I go that I may awake him out of sleep." When the Lord reached the graveside, he did not say, "Lazarus, come down," but "Come forth," and he that was **dead** came forth (John 11). Then, so far as David is concerned, Peter in his wonderful Pentecostal sermon did not say David was awake on the other side, but "David is not ascended into the heavens;" but he saith himself, "The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool" (Acts 2:34, 35). Praise God, that day will come. Jesus himself said: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of God" (Jno. 3:13).

When Jesus fell asleep, he did not ascend, but descended into the grave; and when Mary would have touched him after his resurrection, he said, "Touch me not, for I have not yet ascended" (Jno. 20:17). Paul (1 Cor. 15:17, 18) says: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

Do not the Scriptures of truth all through teach that the disciples who have fallen on sleep shall awake when the Lord comes again? That inasmuch as it was necessary for the Lord to go to awaken Lazarus from his sleep, so it will be necessary for him to come again to awaken all the sleeping dead. In Job (14:10-15) we read: "But man dieth and wasteth away: yea, man giveth up the ghost, and where is he? So man lieth down, and riseth not till the heavens be no more, they shall not awake nor be raised out of their sleep. If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee." The same writer says (19:25, 26): "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Writing of man, the Psalmist says: "His breath goeth forth, he returneth to the earth, in that very day his thoughts perish." And the Lord tells us that "The hour is coming in the which all that are in their graves shall hear his voice."

Since seeing these truths, my whole hope has been centred on the return of our blessed Lord, who will destroy the great enemy, "death." All the way through God's word, death is called an enemy, not a friend. Praise God, the day will come when death shall be no more.—Selected by REGINA BOYER.

THE WISE MAN ON PRIDE

The wise man King Solomon says: "Pride goeth before destruction and an haughty spirit before a fall. "Better it is to be an humble spirit with the lowly than to divide the spoil with the proud." Many people sought King Solomon for advice owing to his great wisdom. How fitting then that we should profit by his great sayings.

We read of a great many in the Holy Scriptures who in pride and haughtiness of spirit were brought low. We find in the 2 Chron. 26 that Uzziah prospered and his fame as a strong man was known far and wide, but pride led him astray. He transgressed against the Lord by going into the temple to burn incense upon the altar. Uzziah was striken a leper for this sin. This sacred duty was only to be performed by Aaron and his sons.

In the second chapter of First John we read: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."

ALMEDA C. N. WERTZ.

NOTICE

The National Berean Tract Committee has the following tracts on hand for free distribution to all who can make good use of them:

"Salvation," by John L. Wince.
"Resurrection," by John L. Wince.
"Christ Will Come," by J. F. Wagoner.

"A Letter to a Friend," by Mrs. C. C. Woodruff.

"Our Lord's Commission," by F. M. Howell.

"Jesus the Christ, Whose Son Is He?" by J. August Smith.

The foregoing contain from fourteen to forty pages.

The following are leaflets and can be folded and placed in letters if desired:

"Essential Truths," "Christ's Second Coming," "And He Baptized Him," "The Resurrection," "The Baptist Confession of Faith 1660," "The Gospel," "The Kingdom of God," "The Restitution Age," "The Reason Why," "The Coming of Christ," "The Destiny of the Wicked," "Behold the Lord Cometh," "Can You Believe?" "The Age to Come, not a Heresy," and "The Nature of Man." Address:

MRS. LYDIA RAILSBACK,
National Berean Tract Committee,
621 S. Fellows St., South Bend, Ind.

THE CLEVELAND YOUNG PEOPLE'S COLUMN

Not long since our knowledge was brought to a test in a novel way by Sister Mary Knowles, our leader for the evening. Each one was given a piece of paper and a pencil. Upon the paper were written the numbers one to fifteen. About the rooms were hung verses of four lines descriptive of some Bible character. We were expected to go around and read the verses, then decide to whom they referred, and write our inference on the paper. Each verse had a number, so at the end, fifteen answers were written equivalent to the same number of verses on the walls.

Here are three examples with their respective answers;

The "Gospel Prophet" cried aloud,
"You'll die unless you turn;
This nation shall to bondage go,
But a remnant shall return."

The prophet meant is Isaiah.

First of a line of mighty kings
Who ruled fair Canaan's land,
He disobeyed and met defeat,
Then died by his own hand.

Answer: Saul.

He was a prince of Judah's line,
A king he longed to be;
But death came to him while he hung,
His head caught in a tree.

Answer: Absalom.

It was a half hour well spent; and although we had different answers, our leader made it clear just why her answer was the best. There followed a fifteen minute quiz of Bible facts, which were rousing, and led to study **right there.**

Along with the knowledge of how much we do not know, has come the satisfaction of how much we do remember. The after-study and questionings have revealed this to our young people, and we trust will be an added inducement to go on in scriptural research.

ONE OF THE YOUNG PEOPLE.

HEROISM

"Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6). What is a hero? A man, or boy, of distinguished bravery; any illustrious person. It is a great desire among boys to do something grand and brave, and so become a hero, for all boys despise a coward, one that is faint-hearted, lacks courage when danger is near. Now, boys, there is many opportunities for you to become a hero. How? Tell us! Well, your parents and your teacher are trying to teach you how to live a good, moral life, to be temperate, not use bad anguage, nor use tobacco in any form, neither drink anything that will make you drunk.

You have promised them you never will. You in your school days come in contact with bad boys, those who do not mind their parents and call their father "the old man." They generally have a pack of cards in their pockets, and plenty of tobacco and cigarette papers, and sometimes a bottle of beer. They use very bad language. They coax you to one side where the teacher will not see you; they prepare for a smoke, and want you to smoke with them; they are very generous, they will furnish the smoking material and will prepare it for you, and expect to have some fun with you and laugh at you when the smoke makes you sick. But when they offer it to you you very properly refuse it. Then they will tease you to smoke and be a man! You still refuse; then they want to know why. You tell them of your promise to your mother. Then how they will laugh and call you mamma's little darling, almost an angel! And they will feel of your shoulders to see if your wings are sprouted yet when they find you will not yield. Then they resort to the last ordeal that always tries a boy the most severely: "I dare you to smoke, chew, drink or play cards," as the case may be. They say anyone that will take a dare is a coward. No boy wants to be a coward.

Now, right here is a grand chance for you to become a hero. Boys, let's look at this matter a little and see if taking a dare is cowardly. Mother knows best, and O how it would grieve her to find out that her boy had broken his promise to her just to please those wicked boys. No, you did not yield to them, and you are a hero worthy of a Carnegie medal. O how proud mother is of you! We think more boys go wrong through a dare than in any other way. If you had yielded and taken the smoke, and let them had their laugh when you became sick, you would have pleased those bad boys and would have been a true coward, and O how you would dread to meet mother! But when you endured their jeers and cries of coward! coward! you became a hero, and went home happy. And those very boys that tempted you, when they grow to manhood's estate, and view their own degraded condition, and see your fine moral life, will honor you and call you a hero for not yielding to their silly enticements. Boys, learn to say No.

Yours for the boys that are heroes,

E. W. KNAPP.

The sunshine of life is made up of very little beams, that are bright all the time.—Aiken.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58): the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13: 3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

VOLUME 68 AKRON, O., JUNE 13, 1916 NUMBER 28

THE TRUE NATURE OF BAPTISM

Triune Immersion Considered Ecclesiastically and Scripturally

There are those who contend that the baptism established by the apostles consisted of three immersions—one each for the Father, the Son and the Holy Spirit; and that all who are not so baptised in three immersions, are without Christ and have no hope.

Their first argument is founded on the word "baptize." They contend that ending in zo. baptize is necessarily a "frequentative verb," that is, a verb expressing a performance that cannot be executed without repeated action, as when we say a man "swims," or "rows a boat," which cannot be done without repeated movement of the arms. They say baptize means repeated dippings, and that a man who is only dipped once is not baptized. In support of this there is a considerable quotation of learned authorities.

But discrimination is needful. Lexicographers merely collect and arrange words as they find them used. If they find "baptism" used among ecclesiastics in a frequentative sense, they could do no less than testify to the use of the word as a frequentative verb; but who made it by usage a frequentative verb? This is the question. Investigation will show it originated in that corruption of the ordinances of God, which began in the very lives of the apostles, by those deceitful workers and false apostles, whose word Paul foretold would eat as doth a canker.

There is evidence of the foolishness of the "frequentative theory in the very arguments employed to uphold it. The contention is that **bapto** means to dip once, and baptize to dip several times. In proof of this, Hippocrates is quoted, the ancient physician, who in a prescription says: "Having dipped **(bapto)** it into the oil of roses, let it be applied during the day; but if it should be too painful, **baptize** it again." The comment on this is: "Hippocrates in speaking of one dip used the word **bapto**, but if this is to be repeated, then dropping the word **bapto**, he employs the word **baptizo.**" This is a pure gloss. Hippocrates uses **bapto** for one dip and **baptizo** for one dip—the one word being a mere variation of the other. As one of the quoted authorities states, "**bapto** and **baptizo** agree in one common original meaning, viz., that of immersion or plunging." The distinction between them is not the number, but the nature of the dipping signified. **Bapto** is to dip simply, while baptize is to dip with the object of producing a result, as in dyeing. But even this distinction is more one of conventional usage than of radical significance. Hippocrates in the very instance quoted, uses them synonymously. "**Baptize** it again," says he: this means, "Do again what you did before; you dipped it once: dip it once again." Baptize applies to the second dip, but the second dip is only one dip, so that Hippocrates proves baptize to mean one dip though quoted to prove that it means a plurality of dips.

The origin of the frequentative notion is visible in the quotation of Professor Stuart to the following effect: "It would appear that a **feeling** existed among **some** of the Latin fathers, when they rendered **baptizo** (Greek) by **mergito** (Latin), that **baptizo** is in its appropriate sense what the grammarians and lexicographers call a frequentative verb: i.e., one which denotes repetition of the action which it indicates. Nor are they alone in this; **some** of the best Greek scholars of the present or past age have expressed the same opinion in a more definite shape." "Some" of the Latin fathers—why not all? Some of the Latin fathers were on the other side of the question. They did not share the "feeling" that the verb was frequentative. So far as argument goes, one set of Latin "fathers" is as weighty in the scale as another. The Latin fathers who had "a feeling" that baptizo was "frequentative" had a very good reason. They practised trine immersion—of the Scripturalness of which we shall presently enquire; and as in their practice, baptism was unquestionably a frequentative act, no wonder they should "feel" that it ought, contrary to the usual views of the case, to be classed as a frequentative verb. Of the nature of baptism, the Scriptures must be the witness, and not the writings of men, however reputedly "learned," who lived in and perpetuated the long age of apostasy and corruption which set in while the apostles were alive, and soon shrouded the world in night.

Let us try this "frequentative" notion by the Scriptures. Jesus said to his disciples just before he left them, "Ye shall be **baptized with the Holy Spirit** not many days hence" (Acts 1:5). The promise was fulfilled ten days afterwards. The Spirit came on the day of Pentecost and "filled all the house where they were sitting" (Acts 2:2), "and they were all filled with the Holy Spirit" (verse 4). Did the Spirit descend three or any other number of times? Was it not a **single effusion** in great plenteousness?

Jesus, alluding to his approaching death, said, "I have a baptism to be baptized with, and how am I straightened till it be accomplished?" (Luke 12: 50). Did Jesus go through three or four deaths? Is it not so that he "died unto sin **once?**" (Rom. 6:10).

Paul, alluding to the passage of Israel through the Red Sea, and under the cloud (by both of which they were concealed from view), says they were thus "all baptized unto Moses" (1 Cor. 10:2). Did Israel go several times through the sea and several times under the cloud, as the fictitious "frequentative" notion requires?

These illustrations are sufficient. Thurman himself affords several. He admits that John's baptism was not trine immersion. He says the triple formula was "never used in baptizing Jews"—his explanation being that they were already in the Father, and needed not to be baptized in the Name of the Father. The Jews, he argues, had only to be baptized into Christ's death. He dates trine-immersion from the commission of Matt. 28:19, and says it was intended alone for the Gentile nations, who were entirely outside. Without discussing the value of this explanation, the important point to notice is that the "frequentative" notion is upset by its advocates; for if John could "baptize" by a single act of immersion, obviously baptize is not a frequentative verb, but has become so only by ecclesiastical corruption.

The Use Of Three Names

But it is said "Christ has certainly enjoined the use of three names; which, no man can account for but upon the supposition that he meant three actions." This is inconsistent with the facts. Anyone comprehending the truth as it is in Jesus can account for the use of three names, without the assumption of trine-immersion. In Christ, we have the three names in focal combination. He is the Father manifested in the Son by the Holy Spirit. Consequently, in being baptized into him we are at the same time baptized into the name of the Father, and of the Son, and of the Holy Spirit. They are all three presented to us in person—Jesus, who by the Holy Spirit, is the Mystery of Godliness. This is the one name given under heaven for the salvation of men. Peter declares there is none other. It is not three names, but one name made up of three. The three are exhibited in the baptismal formula in order that the one may be understood. By this formula, the great truth is always kept in view that Jesus is not the Savior by his own personal power, but by the power and grace of the Father in him through the Spirit. To dip three times is to hide this unity; and it is to assert that the Son can save by himself, and the Spirit by itself, and the Father by himself. In the wisdom of God, it required the three in combination before a name could be provided for our salvation, and that is, the name of Jesus, to which every knee shall bow and every tongue confess. Here is the Mystery of Godliness, which those do not comprehend who contend for a Trinitarian baptism. Here is a complete explanation of baptism in the three names being used interchangeably in the New Testament with baptism into Christ. And here is an end of the difficulty which compels trine-immersionists to teach one baptism for Jews and another for Gentiles, in opposition to Paul's declaration that there is but one baptism.

Trine-Immersion In History

The great argument upon which trine-immersionists rely, is the ecclesiastical one. They say, "Trine immersion has been used from the earliest ages. It was used by those who lived so near the apostolic age, that they must have known whether it was apostolic or not." The monk Chrysostom, afterwards Bishop of Constantinople, who lived in the fourth century, is quoted to the following effect: "Christ delivered to his disciples one baptism, in three immersions, when he said 'Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.'" Jerome is quoted: "We are thrice dipped in the water." Also Tertullian, who flourished in the third century: "We are thrice immersed as the Lord commanded in the gospel." Then the Council of Carthage (A. D. 256 is quoted: 'The true doctrine of the Holy Mother, the Catholic Church, hath always been with us, and especially in the article of baptism and trine-immersion wherewith it is celebrated." Clement of Alexandria (2nd century) is quoted: "Ye were conduced to a bath just as Christ was carried to the grave, and were thrice immersed to signify the three days of his burial." In A. D. 185, trine-immersion was in vogue. How are we to account for this, ask the trine-immersionists, if it was not apostolic? They go further and declare that for the first five hundred years, trine-immersion was "the one universal custom of all the world, without a single exception." Mr. Thurman says: "I have not yet met with a single author who, writing before the eighteenth century, was of a different opinion' than that "trine-immersion was the most ancient manner." He says still more pointedly, "The new mode of single immersion, which was cradled in the ignorance of the Baptists in A. D. 1522 is not yet 350 years old." He further says "the Baptists' new mode of immersion" was "invented by Thomas Munzer, in March, 1522, not as the original institution of Christ, but only to avoid the necessity of having anything in common with the Catholic Church." He declares it was "unknown on earth before the year 1522." If these assertions are correct trine-immersion has, doubtless, a serious claim at our hands. Are they correct? Let us see.

The Apostolic Age

Did apostolic faith and practice continue unchanged till A. D. 185? The New Testament will afford an answer. Thurman accepts the testimony of Irenaeus that "the churches dispersed throughout the whole world, even to the ends of the earth, have received from the apostles and their disciples, one and the same faith, which has been preserved in the Church from the apostles even till now." But this is in conflict with the testimony of the apostles themselves. So early as A. D. 60—**one hundred and twenty-four years before Irenaeus wrote**—Paul said there was a set of men among the brethren who were jealously seeking occasion to obstruct the truth in his hands, whom he styles "false prophets, deceitful workers, transforming themselves into the apostles of Christ" (2 Cor. 11:12-13). In Timothy, he alludes (A. D. 66) to the success of these men among the brethren, saying, "This thou knowest, that **all which are in Asia** (the very "Churches of Asia" appealed to by Irenaeus for confirmation of his statements), **be turned from me**; of whom is Phygellus and Hermogenes" (2 Tim. 1:15). In the same strain, he addressed Timothy just before his execution by Nero: "They will **increase** unto more ungodliness, and **their word will eat as doth a canker**, of whom is Hymenaeus and Philetus, who concerning the truth have erred. . . . The time will come when they will not endure sound doctrine, but after their own lusts, shall they heap to themselves teachers; having itching ears; and they shall turn away their ears from the truth and shall be turned into fables" (2 Tim. 2:17; 4:3). Peter also told the brethren to whom he wrote that false teachers should spring up among them; and he adds, "And **many** shall follow their pernicious ways, by reason of whom **the way of truth shall be evil spoken of**" (2 Pet. 2:2). Jude refers generally to these and other similar predictions of the apostles, saying: "Beloved, remember ye the words which were spoken before, and of the apostles of our Lord Jesus Christ, how that **they told you there should be mockers in the last time**" (Jude, verse 17).

Here we have not only apostolic predictions of an early corruption in the community founded by the labours of the apostles in the first century, but actual testimony by the apostles themselves **that the mischief had begun in their own lifetime**, and had advanced to a considerable stage of success. Not only did Paul say that they would "turn aside to fables," but he testified "the mystery of iniquity doth ALREADY WORK" (2 Thess. 2:7) John, who wrote his Epistle thirty or forty years after Paul's decease, says: "Many false prophets (or teachers) **are gone out into the world**" (1 John 4:1). Where had they gone out from? John answers the question in 1 Epis., Chap. 2:9: "They went out **from us**." What was their characteristic with regard to popularity, as contrasted with the world's treatment of the apostolic "little flock" of the narrow way? John answers, "they are of the world; therefore speak they of the world and **the word heareth them.** We (adds John, meaning the apostles) are of God. He that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error" (1 Epis., 4:5-6). But not all even professedly in the narrow-way party submitted to the apostles; for we find John saying, in his third epistle: "I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, **prating against us with malicious words**; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would and casteth them out of the church" (verse 9).

Here is evidence that long before the close of the first century, the professing Christian community was in a state of seething corruption and antagonism to the apostles, through the ascendancy of ambitious men of a worldly education, who had learnt philosophy and rhetoric in the schools, and "Even **now**," says John (A. D. 90) "are there **many anti-Christs**, whereby we know it is the last time" (1 Epis., 2:18).

In view of these incontestable facts, it seems a mockery to assert that "the true apostolic order was continued in all the world, down at least to A. D. 185." It seems amazing that any man should urge such a conclusion on the strength of assertions made more than a century after the corruptions began. What should we expect from the leaders of the "Catholic Church" in the second, third, and fourth centuries, but the assertion that the faith and practice of their church were the veritable articles introduced by the apostles? Are we to take their assertion as evidence? "The simple believeth every word."

Baptism in the Second Century and After.

Was trine-immersion universal in A. D. 185? Even if it were, it would not be evidence that trine-immersion was apostolic baptism, in view of the ascendancy of men of carnal wisdom, who corrupted the world by their traditions, and assumed to have "authority" to decide all questions affecting the faith and practice of the church; and of whom it was predicted, that their traditions should prevail cankerously to the eating out of the truth. The institution of baptism has been the subject of as much perversion and alteration as any of the doctrines of the Gospel.

Robinson, in his "History of Baptism," proves this by many quotations. If this is the case—if there has been perversion and alteration of baptism, true light on the subject is not to be sought for in the practices of any church, but in apostolic teaching alone. If there has been interference and change, we are at liberty to choose that form which is in accordance with the Scriptures, even if it should have been confined to a contemptible and unheard-of few, in defiance of the "canons" and prescriptions of the successful, respectable and overwhelming majority, particularly when the apostolic predictions require that the truth should be found among a despised and oppressed minority. There is ecclesiastical evidence that trine-immersion was not universal from the beginning, and that single immersion was also practised. The following extracts from Robinson's "History of Baptism" furnish such evidences.

"Immersion, single or triune was the ordinary mode of baptizing in the Catholic Church **from the beginning till the Reformation:** and the Lutheran reformers continued it" (page 441).

"Baptism was universally performed by immersion' **single or trine**, for **the first thirteen hundred years:** from thence till after the Reformation, it was generally performed by trine-immersion. Pouring or sprinkling began to be allowed for baptism, only in the eighth century, in cases of necessity" (Page 132).

"In the reign of Charlemagne, the law of baptism was excessively severe. It was death for a man to refuse to be baptised. . . . Baptism was defined immersion, **single or trine.** Alwin, the Emperor's prime ecclesiastic, contended warmly for trine-immersion: but some bishops practised the Roman mode and **dipped only once**" (three ancient authorities are referred to by Robinson for this statement) (Page 426).

"The Spaniards, as a nation, used single immersion **from the 6th century at least**" (Page 435).

"The Greek Dissenters all baptized, and particularly the Eunomians, who denied the Trinity and **rejected the baptism of trine-immersion of the Established Church**, and administered baptism by **single immersion** either in the name of Christ, or **in the death of Christ**" (Page 49).—"The True Nature of Baptism," amended by the Editor.

(Continued)

FRIENDLY EXCHANGE OF THOUGHTS ON THE RESURRECTION AND JUDGMENT

Editor Restitution:

In your issue of May 9th, "Dr. John Thomas Believed in Immortal Resurrection." The quotation that you make from "Herald of the Kingdom," 1851, does not necessarily prove that he believed in immortal emergence at that time. But even if it did, the Doctor gave the subject close study, and afterwards wrote **"Anastasis,"** which clearly sets forth his more mature convictions. The Greek word **Anastasis,** we are told, means standing again; that is, standing again in an erect posture after having fallen; and is not restricted to the act of rising up from a lying pose, but includes the attainment to the erect position.

If we were instructed, in order to cleanse the system, to drink a cup of hot water when rising in the morning, we would not understond that the water was to be swallowed during the act of rising up, but when we had gotten up and secured the hot water. So resurrection is not only the act of coming out of the grave, but the attainment to that which they are called forth. Jesus taught this when he said: "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," even to the judgment that the Son has the authority to execute (John 5:27, 29). Jesus also explained to the Sadducees, "They which shall be accounted worthy to obtain that age, and the resurrection from the dead, neither marry, nor are given in marriage" (Luke 20:35). Of course the thought of marrying was not that it occurred during the act of rising; but in the resurrection state.

When Paul wrote, "The dead shall be raised incorruptible," in view of the scripture already cited, we must understand him to refer to the incorruptible state to which the righteous would attain; for he farther says: "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:52-54). It is after the inspection, decision and separation that the accepted ones are invited, "Come, ye blessed of my Father, inherit the Kingdom" (2 Cor. 5:10; Matt. 25:31). "Enter thou into the joys of thy Lord." See judgment, and awards of the servants to whom were committed the talents (Matt. 25:14 to 30). Also those to whom were given the pounds (Luke 19:15). All these show personal judgment before the award is announced.

Yours desiring to know the truth.
S. T. BLESSING.

EDITOR'S COMMENTS

Believers who share Brother Blessing's idea between resurrection, pretend to see a difference between resurrection and emergence. If resurrection is subsequent to and distinct from emergence, then Dr. Thomas may have believed in immortal resurrection and still have believed in mortal emergence. It is also probable that there is some ground for our brother's other observation to the effect that Dr. Thomas changed his views **from immortal emergence** to mortal emergence in **his "mature" work called** "Anastasis." The doctor was not a clear writer, and it is rather difficult to tell just what his ideas are on matters of detail, even after you have read his books critically. He says four times in "Anastasis" that the resurrected saints come forth in bodies like Adam's before he sinned. He claims, with considerable absurdity we think, that saints who are raised from the dead have lived in three bodies—in flat contradiction of Paul, who avers that there are only two bodies, the natural and the spiritual. These two bodies he is careful to say are possessed in this order: "First the natural, and afterward the spiritual" (1 Cor. 15:46). The apostle makes resurrection the dividing line between these two bodies. "The natural body" being the "first," it is possessed now, and is called "the image of the earthly;" "the spiritual body" being possessed "afterward," is called "the image of the heavenly." A natural body now; a spiritual body then. This Pauline doctrine did not fit the "mature" (?) findings of Dr. Thomas, and therefore he had to get over the difficulty some way; and he solved the problem by inventing a third body! We quote his own words: "Now the thing to be accomplished in resurrection is the development of a spirit-body, with the consciousness that the character flashed upon the new earthy body was evolved through an old earthy body in a previous state. In this wonderful development, the new resurrection-earthy body takes the place of the old body dissolved in the grave; so that, as far as body is concerned in the matter, the one character on record in the Lamb's book of life, when glorified, will have been related to **three bodies,** more or less intimately connected—the first, the body of sin; **the second, a body like Adam's before he sinned;** and the third, this second new body changed. . . . When this is manifested, the process is complete; and the spiritually embodied character, named Abraham, for instance, is 'clothed with his house which is from heaven.' He is then 'raised incorruptible' " (Anastasis, p. 35).

We repeat, the Doctor has used these or similar words four times in Anastasis. Allowing that this book contains his "mature convictions" on the subject of resurrection, fairly stated they are as follows:

1. We have now a mortal body, which he calls "a body of sin."
2. When raised from the dead we shall have "the second, a body like Adam's before he sinned," and which he calls "a new body."
3. After "the old earthy body, dissolved in the grave" has emerged from the grave in the form of "a new body," and which he avers is "a body like Adam's before he sinned," it is then "changed" and "raised incorruptible." The second body is transmuted into the third! And let all who claim Dr. Thomas as their father in mortal emergence remember that he does not say the second or "new body" emerges from the grave mortal, but it comes up " a body like Adam's before he sinned."

The word "anastasis" means, as Brother Blessing has correctly explained, "standing again in an erect posture after having fallen;" but this definition, excellent though it is, does not quite suit the "mature convictions" of those who believe in mortal resurrection, therefore he feels constrained to add an illustration to show that the word is "not restricted to the act of rising up from a lying pose." No one, brother, wants to restrict this word to an "act;" **but does it not always include the act?** The doctor says to his patient (to use our brother's own illustration): "You must drink a cup of hot water on rising in the morning. It will cleanse your system of impurities." Now does not "rising in the morning" **include** the "act" of rising? If the patient were to drink hot water in a "lying pose" (before he gets up), is there any "rising" (anastasis) in the case? None. Rising does not mean to drink water! Is putting your clothes on in the morning, **after** you get up—is that getting up? Is eating breakfast an hour after "rising," the same as getting up? Does "rising" mean to drink water, clothe yourself, eat breakfast, etc., etc.? No! Rising is "an act," and drinking water, dressing yourself, etc., are subsequent acts, quite distinct and separable from "rising." The brother has mistaken an "act" for a state; he has confounded things that differ in nature and time.

Certain Bible texts are quoted which speak of post-resurrectional conditions, such as Luke 20:35, and then confounding the "act" of resurrection with the condition into which that act is the introduction, we are asked to believe that when Paul said, "The dead shall be raised incorruptible," the apostle is speaking of the "incorruptible state to which the righteous attain." Here again an "act" is confounded with a "state." Webster says the word "state" means "the condition or circumstances of a being or thing at any given time." The "given time" in the case we are considering is resurrectional. "Rising," says Brother Blessing, "is not **only** the act of coming out of the grave, but the attainment to that to which they are called forth." Since "state" means the conditions and circumstances of a being, when the dead are raised, of course they are introduced into conditions and circumstances. Only by resolving the raised saints into ghosts can this conclusion be evaded. The question then is, Into what condition and circumstances are the dead introduced by resurrection? If "rising is not only the act of coming out of the grave," as our dear brother puts it, it does embrace this "act." That the saints enjoy a "state" after they are restored to personalities by resurrection, every rational man must admit. We frequently get post-resurrectional glimpses of them in the word of God. One writer sees them in glory, "singing aloud upon their beds" and executing judgment (Psa. 149:5-9); while another sees them serving God in his temple (Rev. 22:3). Let us keep things which are different, separate and distinct. The "state" after resurrection is a state of glory for the redeemed, but resurrection introduces them into this condition. Please do not confound that which is but the introduction to a thing, with the thing itself. The saints sing and serve God post-resurrectionally; but resurrection is not singing! Resurrection is not service!! As natural birth introduces the one born into a "state" of mortality, so spiritual birth introduces the one born into the "state" of immortality. Now both states are manifold in circumstances. Natural birth is an "act" which introduces a child into the state of mortality; **but the child is mortal when it is born,** and remains after its birth " in the attainment to that to which it is called forth." Resurrection is an act which introduces the dead into a state of immortality; **they are immortal when they are "born again,"** and remain ever after in a condition or state of immortality. If the resurrection is the "act," or if it even includes "the act of coming out of the grave," then when Paul says "the dead shall be raised incorruptible," he means, despite the "mature convictions" of any man or angel, that the dead are incorruptible as soon as the "act" of resurrection is performed.

The attempt in the latter part of the article to prove by the parables of the talents and pounds that immortalization of the saints follows the "inspection, decision and separation" of a "personal judgment," is a fiasco. Flying to parables to prove important doctrines is to build on a sandy foundation. Because in some New Testament parables the reckoning is represented by a man reckoning with his servants, by their giving a verbal account (because their master had no other means of knowing but by what he saw and heard), some have sought to prove a ceremonial judgment or trial for life after the dead are raised, and after Jesus comes, in utter defiance of all other scriptures. Their logic is the same as those who seek to prove the present immortality of man by the parable of the Rich Man and Lazarus (Luke 16). The reader is asked to notice that according to the parables quoted by Brother Blessing, the servants were rewarded according to what they had **done** (not what they said about it), and that both the accepted and rejected **then** root back into the soil of **now.** "Whatever a man soweth, that shall he also reap" (Gal. 6:7). We are in the sowing time now; the resurrection at the Lord's coming is the harvest. The harvest will correspond with the seed sown—neither "personal judgment" nor anything else can reverse this law of nature and law of God. God is now making inspection of his people; he is now reaching a decision as to their worthiness or unworthiness; and at his coming the separation of the two classes in an enforcement of his decision, called by inspiration, "the revelation of the righteous judgment of God." The text quoted from Luke 20:35 settled this point: "They that shall be accounted worthy to obtain that world, and the resurrection from the dead." **Their worthiness had been decided before they were raised from the dead.** When God judged the old world, how was it done? Noah was tried, or if our Brother prefers, was "inspected," before the flood came, and the decision was rendered according to this standard: "Thus did Noah; according to all that God commanded him, so did he" (Gen. 6:22). Hear Jehovah's verdict concerning his servant: "Come thou and all thy house into the ark; **for thee have I seen righteous in this generation"** (Gen. 7:1). God is not waiting till he inspects Noah with a "personal judgment" at the coming of Jesus Christ; he has already passed on his case; he rendered his decision " in this generation." In the first century Christ "walked in the midst of the seven golden candlesticks" inspecting his servants, approving some and condemning others; entering new names in the Book of Life, and blotting out others (Rev. 2, 3). Read these chapters and you will see that to each of

(Concluded on page 10)

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EDITORIAL

The brethren in Los Angeles, Calif., meet every first and third Sunday in the Taft Hall, 730 S. Grand Ave.

Whatever comes from the mind carries the hue of the place it came from, and whatever comes from the heart carries the heat and color of its birthplace.

May 28th, after making the "good confession," Mr. and Mrs. W. M. Usher, formerly Methodist, put on the name of Christ by being baptized into his name. Sister Taverneir, whose obedience was recently reported, was the instrument by which the truth reached Brother and Sister Usher. "Speak ye every man the truth to his neighbor" (Zech. 8:16) is a divine command, and God is ready to honor his commandments when we obey them. Several others are much interested, and if the Lord continues to tarry, we hope that his goodness to usward will be taken advantage of by them to render the obedience of faith. God bless them and help them to enter the ark of safety before the Armageddon storm breaks.

No subject can be of greater importance, either to the believer, or to the unbeliever, than the investigation of the evidences of Christianity. If the unbeliever be actuated by a spirit of free and fair inquiry, he cannot deny his obligation to examine its claims to a divine origin. He must sometimes at least realize how difficult it is to prove his views of unbelief, because they are all negative; and they can never be established till all direct and positive evidence to the contrary be destroyed; and this too before Christianity is disproved. Without this critical and candid examination, all gratuitous assumptions, fanciful speculation, and hypothetical reasoning, and analogical inferences that seem to militate against the truth of the word of God, may be totally erroneous. Skeptical objections may be pausible and excite a transient doubt, but they cannot justify a settled unbelief. We are now living in a critical age; old beliefs, well established opinions, and superstitious fables are being scattered to the winds by modern criticism. Every thing which cannot prove its right to exist, seems doomed to perish. Amen. The truth of God will survive the wreck. Truth invites criticism: it shines all the brighter for close and critical examination. The truth suffers more from the indifference of the people than from their hostility.

A man flippantly tells us that he is an unbeliever. He rejects the word of God, he says. Dear friend, will you be kind enough to prove that you are an unbeliever? We want the proof, understand. Plenty of men say they are Christians, but give us no evidence that they are. Were we to call upon them for the proof, they could not give any. You say you are an infidel; now prove it, please. You have no more right to expect us to believe you are an infidel without proof, than the Christian of pretence has a right to demand you believe he is a Christian without evidence. Why do you keep saying you are an infidel? That amounts to nothing. People often say one thing and mean another. Many a man has said he was an infidel when he was well, and has taken it all back when he was sick; and might it not be just that way with you? Of course you say you are an infidel; but do you know what an infidel is? You will have to prove it. If you cannot prove it, then there can be no truth in your professions. If you always practiced infidelity, we might be able to believe you are an infidel; for actions speak louder than words. But the Bible commands you to pay your debts, and you pay them; live peaceably, and you live peaceably; work diligently, and you work diligently; to be temperate and quiet, and you are temperate and quiet; to earn your own bread; and you earn yours. All of these requirements are either commandments of Christ or his apostles; **and you obey them all!** By what rule of justice or common sense, then can we believe your pretentions to infidelity? Reasonable now: If a man who claims to be an infidel, cannot prove that he is an infidel, with what grace can he find fault with Christians, and demand stronger proof of the truth of the Bible than he is able to give of his own profession? We have far stronger and better evidence that the Bible is true than an infidel has to prove that he is an infidel. Therefore we believe the Bible.

"GALILEAN, THOU HAST CONQUERED"

Such was the dying exclamation of Julian, the Roman emperor. Though once a professed Christian, he apostatized from the faith, and employed all his energies for the overthrow of the religion of Jesus and the establishment of idolatry. He shut up the Christian sanctuaries, reopened and patronized heathen temples, and in face of the positive assertion of Christ that the Jewish temple at Jerusalem should remain in ruins, impiously attempted to rebuild it. But he contended against One far mightier than himself, and was forced to submit. Wounded in battle by a Persian lance, he took a handful of his blood, and casting it toward heaven cried, "O Galilean, thou hast conquered."

A PREACHER GRILLED

We asked a preacher recently if a man could be saved without believing what he taught? He first answered, "Yes." When then asked him, Can a man be a Christian without being a member of your church? He answered "Yes." Then as we can be a Christian and be saved without believing what you teach, and you preach the gospel, it follows that we can be a Christian and be saved without believing the gospel! "O, but a man must believe the gospel." Then do you preach the gospel? "Yes, of course I preach the gospel." Then, does it not follow that a man must believe what you preach in order to be a Christian and be saved? "Yes, a man must believe the gospel, and I preach the gospel." How many gospels are there? "Just one, of course."

Now as you preach the gospel, and there is just one gospel, and man must believe the gospel to be saved (Rom. 1:16), does it not follow that all men must believe what you teach to be Christians and be saved? Now, Paul says, "God takes vengeance on those who obey not the gospel" (2 Thess. 1:8). As you preach the gospel and God takes vengeance on those who obey not the gospel, will not God take vengeance on all who fail to obey what you preach? "Well, yes, I suppose he will." You said at first that we could be saved without believing what you preach. Now you say, we must believe and obey what you teach before we can be saved. How about this any way?

"Well a man must beieve and obey the gospel to be saved, and I preach the gospel." Very well: now, if we believe and obey what you preach, won't we, by so doing, become a member of the same church of which you are a member?

"Well, no, not necessarily." As you preach the gospel, and men hear and obey what you preach, just this and nothing more, and do not by this belief and obedience become a member of your church, what do you have to teach men in order that they may become members of your church? "O, I preach nothing but the gospel." People become members of your church by believing and obeying what you preach, don't they? "Of course they do." Then a man becomes a member of your church by believing and obeying the gospel. Does it not follow that all who believe and obey the gospel will be members of your church? "Well, it looks like they would." Didn't you say a man must believe and obey the gospel to be saved? "Yes, I say that." Now you say the man who believes and obeys the gospel will be a member of your church. Now does it not follow that a man must be a member of your church to be a Christian and be saved? "O, I don't believe that at all."

Again, will what you preach make a man a member of the Methodist Church, as you are a Baptist? "No, sir, no man will ever be a Methodist by accepting what I preach." And you preach the gospel? "I certainly do." Then the preaching, belief of and obedience to the gospel will make no man a Methodist. Now, do you believe the Methodists are saved? "Why, of course, I think they are Christians." Can a man be a Christian without believing and obeying the gospel? "No, he can not." Now, as you preach the gospel, and man cannot be a Christian without believing and obeying the gospel, and Methodists are Christians, then if a man believes and obeys what you teach he wil be a Methodist, won't he? "Never, I tell you never." Then tell me how the Methodists are made Christians. "Well, by preaching the gospel to the people." Do the Methodists preach the gospel? "Of course they do." A man has to believe and practice what the Methodists preach in order to be Methodist, does he not? "Certainly, a man must believe what they teach and by complying with same he becomes a Methodist." You say the Methodists are Christians, and become Christians by complying with what they teach, and you further say the Methodists preach the gospel. Now I ask: Do you preach the same things the Methodists preach? "I do not." Then the gospel to a Baptist is one thing and to a Methodist it is a different thing. Yet believed and obeyed they make the same thing—a Christian! Tell us how this is any way.

"I'll not do it, and I don't want to talk to a man who thinks a man can not be a Christian without believing as he does." Well, but—"I won't talk to you."

COMMUNICATIONS

From A. E. Shaw

Dear Brother Nutt:

Enclosed you will find six dollars and fifty cents; five dollars to be used for the linotype fund, and one fifty for a new subscriber. We trust those of the blessed truth will not have to be urged to contribute to this fund.

Yours in hope.

From Brother S. T. Blessing

Manager Restitution:

I am sending $2.00 to extend the time for a year. The 50 cents is for the helping fund.

I saw my first copy of The Restitution in 1877, when I was earnestly studying the scripture on the nature of man, and the nature of the award to be given to such as would obey. I immediately sent in my subscription to The Restitution and have been a continuous subscriber and reader ever since. Very truly.

From Dr. and Sister C. W. Fry

Dear Brother Huggins:

Enclosed find draft for $25.00 to apply on the linotype fund. We are anxious to keep The Restitution alive, for it would be sad indeed, to know it did not have friends enough to support it. We hope others will respond with pledges or cash, that it will soon be paid for. When I mentioned this to the Doctor he said, "Why just send cash," and promptly wrote out a draft, for he too watches for the weekly visits of Our Dear Old Paper.

You can say this is from friends, or if you think best, publish our names, for it comes freely and willingly.

Sincerely,

From J. W. Campbell

Editor of The Restitution—Dear Brother in Christ:

While I am not a subscriber of your paper, I am a reader of it; I get it from my mother. I am a member of the Brethren, or what is called the Dunkard Church. I am a firm believer in your doctrine except baptism, and I am earnestly seeking all the light on that subject possible, hence this letter. Can you or some of the able writers of your paper trace the backward action of immersion before the Reformation, A. D. 1517? Also please explain what Judson says on the action in his "History," page 112. Also why do the Greeks use trine immersion if single immersion is what is taught by the commission. It seems to me if this command was given in the Greek tongue, they ought to understand the meaning of their own language better than we. Also is there any church with any claim to antiquity that did not at some time practice trine immersion.

Then if possible please trace single immersion beyond the middle of the fourth century. Was Eunomius the father of the practice of single immersion, or can you trace it before his time? Was single immersion generally accepted as Christian baptism before the Council of Toledo, which met some time after it is claimed Eunomius introduced single immersion a Christian baptism.

Now dear brother, I am not asking these questions for argument's sake, but am seeking all the light possible on the subject. I have done the best I can to make these questions plain; and if you or some of the writers of your paper will please answer them through the paper, you will oblige one who is truly seeking the light. Hoping to see something on this subject in your paper, I remain yours for Christ,

(Above questions are answered in this issue in an article entitled "The True Nature of Baptism." This article will be concluded next week.—Editor.)

From Mrs. M. F. Randolph

Dear Editor "The Restitution:" I wish you would explain in your paper just what is meant by "Josephism" and "Josephite." I have seen it mentioned several times in The Restitution, and do not understand it. I am not a member of the church, but enjoy reading The Restitution, even though I do not agree with all things published therein. Respectfully Yours.

(Mrs. Randolph is one of our new subscribers, and we are glad she enjoys The Restitution, although she cannot assent to all its teachings. "Josephism" and "Josephite," two terms frequently used which she does not understand, refer to individuals among us who are leavened with Unitarianism, and who in turn tried to leaven the Church of God with the same heresy, but we refused to be leavened. They teach that Joseph was the father of Jesus in the literal sense, and deny the inspiration of the scriptures. They deny the sacrificial death of Christ, and are in agreement with Unitarians in all other essential points. We give them a wide berth.—Editor.)

From Brother J. E. Hammond

To the Editor of The Restitution and those rooted and grounded in the Faith:

I have learned to look forward to the coming of The Restitution each week as I would for a letter from a near friend. Besides the light of truth it upholds, the many letters contributed by those scattered abroad, give an inspiration to press on and not take our hand from the plow. Let us thank God that the light of truth separates us from the great sea of darkness and a world of mythical worship. The nearer we get to truth and God the less we think of Platonic theories and the doctrines of men which make void the word of God. When we forget self, popularity, desire for worldly wealth and seek for truth, the nearer we get to the Isle of Patmos, and behold the Kingdom age of the restitution of all things foretold by the prophets.

I'm glad we have in Nebraska such a defender of God's word as our worthy Bro. Almus Adams. I had the privileeg of attending Bro. Adams' class at the Y. M. C. A. building in Omaha this spring. Had he been willing to sidertcak the true gospel for fables and preach to suit the people, he might have had some of the Billy Sunday popularity and a fat pocketbook. Prominent ministers of the city used every influence to keep people away from the class, and finally succeeded in having the class shut out of the building. As Paul was cast out of the city after healing the cripple of Lystra, stoned and left for dead, but arose by the help of God and went on his way proclaiming the gospel, so our brother is undaunted, having been accustomed to such treatment for years. As in the days of Jeremiah when 450 prophets of Baal were pitted against one true prophet of the living God, so Brother Adams is confronted by about that number of false teachers in Omaha. But the woodman's ax is slowly doing its work in the forest, and the chisel in the quarry. and God's people are being fitted for his Kingdom.

Brothers and sisters, we know today, more than ever before, that government under man is a failure, and our hearts yearn for the return of the rightful heir to the throne of David when righteousness shall go forth from Zion and fill the earth as the waters cover the sea. Until that great day is here may our patience and zeal not fail us, but stand firm for the truth.

Your Brother, waiting for the Kingdom.

From Brother T. O. Myers

Dear Restitution: Enclosed please find one dollar and fifty cents for which send the Restitution to David Chaney. He is an aged man of 78 years. and has confessed he never knew God's plan of salvation till lately. He says he wants more truth, and is ready to be baptized in the one name.

I will express a few of my thoughts in words, and if they are worthy of appearance in The Restitution, let them appear. Mrs. Myers and myself are the only ones of the faith here in this "short grass country," as it is called. We read Bibles of different versions and The Restitution, and one or two other papers, for Jesus said "When the Son of Man comes, will he find faith on the earth?"

Listen to a parable of our Master: "A certain man of noble birth went into a distant country to procure for himself royalty, and to return. And he called ten of his servants and gave ten pounds, and said to them, Trade till I come. But as his citizens hated him, and sent an embassy after him, saying, "We are not willing for this man to reign over us." And it occurred at his return, having received the royalty, he ordered those servants to be called to him, to whom he gave the silver, that he might know what they had gained by traffic (Diaglott, Luke 19:12-27).

Our Savior here is comparing the coming Kingdom to Archelaros, who was respected by his citizens. See Josephus on Archelaws; notice the great gain by trading of the first servant (verse 16); also the good trading qualities of the second (verse 18). The other gained nothing, not even so much as interest (verse 23). "Out of their own mouth will I judge thee" (verse 22). He lost that which the man of noble birth gave him, and it was given to him who had ten minas (verse 24).

Our Savior also says that to every one who has, more shall be given, and from him who has not, even what he has shall be taken away (verse 26). "But those enemies of mine who were not willing that I should reign over them, bring them hither." What for? "Slaughter them in my presence." Archelaws did this very thing to those who were adverse to him, after his father delivered him royalty. So let us watch for this Man of Noble Birth to return. Brothers and sisters, let us take this home to ourselves, and not say: "There is a man just over the fence that this just suits;" but let us trade, because the Lord is not slack concerning his promise, but the day will come as a thief in the night. What day? Let Paul tell us (Act 17:31; Rom. 2:16). Why, the day of judgment, of course. What will we be judged by? That man's words of noble birth (John 12:48). Jesus said he would return and reign with royalty, and at his return he will render us a crown of righteousness, providing we maintain a good contest, finish the race and guard the faith (2 Tim. 4:7-8). Age lasting destruction if we fail in duty (2 Thess 2:9). Destruction would be an awful reward for me if I thought it would be my portion. The man of noble birth says every branch in me that beareth not fruit by "trading," "he (God) taketh away."

Your Brother in the one Faith.

There is no policy like politeness; and a good manner is the best thing in the world, either to get a good name, or to supply the want of it.

APRIL REPORT

Sermons

Omaha	10
Avery	4
Blair	1
Kennard	2
Blair	3
Total	20

Money Received

Kennard	$1.20
Blair	.40
Total	$1.60

Expense

Kennard and Return	$1.20
Blair and Return	.90
Total	$2.10
Salary	$70.00
Amount of order	72.10
Applied on order	1.60

Baptisms, 14, to-wit:

Mary Specht,
W. L. Dilty,
Lucile DeCamp,
Gertrade Johns,
A. F. Hayden,
Mrs. A. F. Hayden,
M. E. Bray,
Mrs. M. E. Bray,
H. S. Caster,
Esther A. Larsen.
Mr. and Mrs. Parker.
Mr. and Mrs. Saling.

Remarks

The month of April was a busy one. As previously reported, we had taken a class at the Y. M. C. A. by request. We met on Monday and Thursday evenings. Wednesday we met with the Brethren at Avery, making three nights in the week. We were teaching and odd evenings we would run up to Kennard or Blair. As a result we met April 30 and included into the family of God, 14: two young ladies from Blair, eight from Avery, and four of my class at the Y. M. C. A. It was a great day of rejoicing. Joy and happiness seemed to be depicted on every face, not only the brethren that looked on who had previously obeyed, but the candidates all seemed so happy. As they sat there all in a row they seemed anxious for their turn to come. A more intelligent lot of people would be hard to find to accept the truth all at once. Brother Leather, one of my class at the Y. M. C. A., who has been located here since last September, has now gone to his home in Brooklyn, N. Y. He belonged to the Baptist Church, but had the courage to walk out and take a stand for the truth. He studied hard and came to my home and took private lessons. We recommend him to the household of faith at Brooklyn. Brother Bray had been brought up in a Methodist home. He holds an important position with the U. P. railroad—a young man of splendid worth. His estimable wife is a music teacher, and will be a great help to the church and is calculated to adorn it with her presence and worth.

Brother and Sister Harper had only recently united with the Presbyterian Church, but saw their mistake and with the courage born of the truth, made the good confession before men. One only has to visit the home of Brother and Sister Harper and enjoy their hospitality, to esteem them highly. Sister Larson was a Lutheran, a teacher in the school at Avery, where we held our meeting. A young lady more than ordinarily bright, loved by all for her Christian quality. Another splendid acquisition to the body of Christ. Brother Sailing had become interested in Russellism, but saw the many errors of that system, and boldly stood for the truth. His wife had been immersed before, but gladly yielded obedience to the truth. This old couple in the decline of life made sure their future. And our next meeting is to be at their home.

Brother and Sister Hayden belonged to the First Christian Church, a very large and popular body. Don't you think it showed marked interest to leave a place like that and join with a people who have no certain dwelling place? Brother Hayden has learned very fast and talks like an old believer. They "hit the trail" when Sunday was here, but found they were on the wrong trail. Lucile DeCamp is the daughter of Sister Flora DeCamp, whom I baptized when Lucile was a little girl. She is now a member of the high school of [illegible], a young lady of splendid demeanor. Sister Gertrude Johns, is the daughter of Brother Arthur Johns, and a niece of Sister Carrie Free so well known. Sister Johns is also in high school, she and Lucile being constant companions. Gertrude is a very quiet girl, but will have her influence by a commanding presence. So the work cannot help receiving an impetus by these additions. All pray for them that they may continue faithful. Sister Hammond, the estimable wife of Brother John Hammond, who got us to go to Avery, was unable to be baptized, but we trust the Lord will keep her in health till she can become obedient to the faith.

Your Brother in the work,
ALMUS ADAMS.

EDITOR'S COMMENTS

(Continued from page 5)

the churches he expressed his "decision" of either their good or ill standing in his sight. The advocacy of Christ, his inspection, decision, account taking, the determination of the Judge—all save the execution of the judgment, called "the revelation of the righteous judgment of God" (Rom. 2:5) precedes the second coming of Christ. And this "revelation" of judgment at his coming can only be a rendition of a "decision" he has already formed.

DAUGHTERS OF GOD

What a glorious position we hold, dear sisters, if we are truly daughters of the living God! What peace of mind it gives us when we are trying our very best to please him in keeping as near as we can in the footsteps of his dear Son, our elder Brother. Sometimes the way seems long, and we find ourselves a long way behind, and we almost lose sight of our Master. If it was not for his footprints he has left behind we would find it very difficult in keeping on the narrow path; and if by carelessness, not looking where we are going, we miss our way and get on the broad road, we then, with penitent hearts, cry out to our Father in earnest prayer; for we know that he is full of compassion, for he has told us he will never leave us, nor forsake us. So once again we retrace our steps and through the pleadings of his dear Son, on our behalf, our Heavenly Father puts forth his loving hand and guides on the narrow path again.

Once more our hearts rejoice as we go on our journey. This time we look well to our feet that they turn neither to the right nor to the left but straight ahead. As daughters of the living God we find the broad road is no place for us, for there we find our sisters in the flesh, dressed in the heights of fashion, very pleasing to the eye, but their thoughts are as far from God as the earth is from the sun. To the world they appear right: they go to church on Sunday and, of course, they must have pleasure so that life is not so monotonous, so they have their card parties and their dance halls, and all such things; but alas, when trouble overtakes them, they find no comfort, for they have not put their trust in the living God. They do not even know what God requires of them: they have not time to read his word; their time is all taken up with the things of this life. If death robs them of their loved ones, they find no hope, no consolation, and on they go down the broad road that leadeth to destruction. We too, dear sisters, each have our troubles at different times, but we expect them while we are in this mortal state. Oh, how different when in Christ, when trouble comes. Our Father has said, "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me" (Psalms 50:15). How happy are we although sometimes sorrowing when we can say from our hearts, "The Lord is my strength and my shield: my heart trusted in him and I am helped, therefore my heart greatly rejoiceth, and with my song will I praise him" (Psalms 28:7).

What beautiful words these are, and we know that they belong to us as long as we keep in the narrow way. "In all thy ways acknowledge the Lord, and he will direct thy path." "Draw near to me," our Father says, "and I will draw near to you." If we can let such thoughts as these dwell in our hearts, how pure our conversation will be. We shall not find time for slandering one another, but like our motto, we must not even think ill of one another. Evil thoughts flash through our minds like telegraphy before we are aware, but we must banish them as quickly as they come. Our Father knows our thoughts, and he knows that we are trying to overcome this weakness. Christ understands, for he was tempted the same as we are, and he overcame all these obstacles and came off conqueror. Oh that we may always be trying to imitate Christ, that our Heavenly Father may see the likeness of his dear Son reflected in us! I am sure the prayer of every one of us is that we may be found in Christ when he comes.

BESSIE TABOR.

Flowers are one of the many beautiful gifts of God to man.

Faith is living and progressive in its nature, and must have constant exercise, or it fails.

[illegible]
12311 Superior ave.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 5.18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

VOLUME 6[illegible] AKRON, O., JUNE 26, 1916 NUMBER 29

PULPIT ECHOES—SAVING THE LOST

The excellent addresses given by our pastor, Bro. R. G. Huggins, every Sunday morning and evening, the writer thinks should have a larger audience. To attain this object he desires to use the columns of The Restitution, as often as it will be found convenient, to bring to the attention of its readers an intelligent synopsis of several of these discourses from time time to time, reporting them under the above caption, viz., "Pulpit Echoes."

Peter exhorts the church to "super-add to their faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness." The word "godliness' really means Godlikeness, or being in disposition and character like God.

The question arises, How can we be like God? Well, in answer to our question we suggest that first we must know a person before we can understand or love him. Jesus said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." How can we know God? We know the fathers of our country by their biographies: their life and character is revealed to us, though many of them have lain in the silence of the grave a century or more. We love them and revere their memory proportionately to our knowledge of their biography.

We know and love God in an exact ratio to our knowledge and understanding of the revelation he has given us of himself, revealed in the Bible, to us believed and revered as the word of the living God. "For the prophecy came not in old time by the will of man; but holy men of God spake, moved by the holy spirit" (2 Pet. 1:21). "Yet many years didst thou forbear them, and testified against them by the spirit in thy prophets; yet would they not give ear" (Neh. 9:30).

The Bible, then, is a revelation of God's character, his disposition, his purposes, concerning the past, present and future of the human race.

First, we notice God's remarkable solicitude for mankind.

The scriptures abound with declartions that "God is our Savior." Notice David's appeal to his people in Psa. 106:21: "They forgot God their Savior, which had done great things in Egypt." Read Isa. 43:3-11; 45:21, 22.

Here is a wonderful pen picture giving a description of God. Observe how the prophet lays emphasis upon this fact, that it is God who is the Savior, none other. "I, the Lord, and beside me there is no Savior." "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." If, as Trinitarians teach, Jesus Christ personally pre-existed co-equal with the Father and the Holy Spirit, God alone could not be, as he declares he is, alone the Savior, and none other.

In Luke 1:47 Mary rejoiced in "God my Savior." In 1 Tim. 1:1 Paul said that he was an apostle by the commandment of God our Savior. In 1 Tim. 2:3 the same thought is expressed. This designation of God as the Savior of men is continued in Titus 1:3; 2:10; 3:4; and Jude 25, "To the only wise God, our Savior."

But God, "the only Savior," in his marvelous beneficence, has appointed others to share with him in the work of saving the lost.

The one upon whom God has bestowed before all others this high honor is his own beloved Son, Jesus of Nazareth. In Isa. 43:11 and Hosea 13:4 God reiterates that he alone is the Savior; but when we read Matt. 1:21, 23, we find that the being God delights to call his Son, he instructs Joseph to call his name Emmanuel, which, being interpreted, is "God with us."

Now we see God, the only Savior, being manifested in his only begotten Son. The shepherds are informed by the angelic host that "For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:11). While God still retains the honor and glory of being "the only Savior," to accomplish his wise purpose in saving men he appoints his well beloved Son as the instrumentality. Hence then "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved" (John 3:16, 17).

After Christ's death, burial and resurrection we read that "Him hath God exalteth with his right hand to be a Prince and Savior, for to give repentance to Israel and forgiveness of sins" (Acts 5:31). Paul testified to the rulers of the synagogue the same glad tidings that of David's seed "hath God, according to his promise, raised unto Israel a Savior, Jesus" (Acts 13:2). In Eph. 5:23 Paul elaborates this and shows how it is done: "For the husband is the head of the wife, even as Christ is the head of the church; and he is the Savior of the body." John still goes further than this and declares that "we have seen and do testify that the Father sent the Son to be the Savior of the world" (1 John 4:14).

Another thought which may startle some: God permits us to save our own selves and also assist in saving others.

Acts 2:40, speaking of Peter on the Day of

Pentecost, says: "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Paul himself in Rom. 11:14 speaks of himself saving some. In 1 Cor. 1:21 he says some are saved by the foolishness of preaching. Again, in 1 Cor. 9, he declares that to save some he was willing to become all things to all men. In this same epistle he writes that the wife may save her own husband, or the husband his wife (1 Cor. 7:16).

Timothy was told to "Take heed unto thyself, and unto the doctrine; continue in them, for in doing this you shall both save thyself and them that hear thee" (1 Tim. 4:16). James the practical, who believed in faith and works, told his hearers to "Lay apart all filthiness and superfluity of naughiness, and receive with meekness the engrafted word, which is able to save your souls," and "That he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 1:21; 5:20). In Jude 23 we are exhorted to save others with fear, pulling them out of the fire; hating even the garments spotted by the flesh. And in the coming glorious kingdom Obadiah the prophet declares that there will be "Saviors"—notice the plural—"Saviors shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's" (Obad. 21).

How, then, can we successfully save the lost? Beloved, to accomplish this important task we must at all times pursue the plan observed by Christ and his apostles.

First, like Jesus, we must seek the lost. These must first be sought out. The parable of the lost sheep, as recorded in Luke 15:3-32, makes this clear. It was the lost always that was sought for. Sinners will not come to us; we must carry the gospel message to them.

Notice how Jesus dealt with Zaccharus, who was chief among the publicans, and although even his friends murmured because he was the guest of a man who was a sinner. Nevertheless, his heart being honest and sincere, Jesus declared: "This day is salvation come to this house, forsomuch as he also is a son of Abraham, for the Son of Man is come to seek and to save that which was lost" (Luke 19:1-10).

Secondly, having found the lost, to save them, they must be taught. What are we to teach them? Some say, "Stand up;" others, "Sign a card; that will save you." But what saith the scriptures? First, Paul declares we are to preach the gospel, for in 2 Cor. 4:3 he unequivocally declares: "But if our gospel be hid it is hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." In Acts 26:18 we learn that we are "to open their eyes, to turn them from darkness to light and from the power of satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith." We must intelligently teach the things concerning the kingdom of God. This begets hope, and Paul says that "we are saved by hope" (Rom. 8:24). Only those who have a love of the truth will be saved (2 Thess. 2: 10). The doctrines of God revealed are essential to salvation (1 Tim. 4:16). The necessity of preaching (Rom. 10:13, 14). A faith that believes confidently in God (1 Pet. 1:2, 21; Heb. 11: 6; 10:38, 39).

But who are we to seek?

First, the heathens. Where shall we find them—in Africa? No; right here in Cleveland! Paul found them in cultured Athens (Acts 17:16-23). Paul says these men were really too religious—they worshiped every god in the universe recognized by the philosophers, both known and unknown. What they did not worship or know Paul declares was the true and only God, to them unknown: "God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands."

The next class we must seek as those who are lost are the wicket; Peter tells us who these are. It was his own kinsmen after the flesh. "Him (Jesus), being delivered by the determinate counsel and foreknowledge of God; ye have taken and wicked hands have crucified and slain" (Acts 2: 23).

The last class, the hardest of all to reach, are the religious professors. Two examples of this class are given us in Acts 8:10. Simon the sorcerer sought the truth only to be used for commercial purposes. Jesus, speaking of this class, said: "Verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled" (John 6: 26, 27).

Paul met this class in Thy-a-tira. They are an hopeless class and hard to convert. But among these religious professors are some honest of heart, and will gladly embrace the truth when intelligently presented; Lydia of the city of Tyatire (Acts 16:14), Cornelius and his company (Acts 10:22); the Ethiopian (Acts 8:27-38), and certain disciples at Ephasus (Acts 19:1-6). These all desired to know the truth. God knew that their hearts were honest, but notice they were sought out. Paul, Phillips, Peter, Apollos, Silas or Barnabas carried the message to them. We must be active, always abounding in the work of the Lord, sowing by the sde of all waters, ever alert to discover the listening ear, and then with patience teach the truth as "the truth is in Jesus," and God will bless your efforts, counting you among that class who in the kingdom shall shine as the stars for ever more (1 Cor. 15. 15; 58; Dan. 12:3).

GEO. B. ALLDRIDGE.

In the education of our children, we should never seek that for them which will dissipate religious sentiments, foster pride, and make them charming to the light minded and superficial; but only such an education as will make them efficient in advancing the kingdom of Christ and the glory of God.

Six things are requisite to create "a happy home." Integrity must be the architect and tidiness the upholsterer. It must be warmed by affection and lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting glory and canopy, nothing will suffice except the glory of God.

RE 2 CORINTHIANS V.

To many who have learned to see the beautiful scriptural harmony of what is called "conditional immortality," viz., the doctrine that immortality or eternal life is a gift bestowed upon conditions to members of the mortal, perishing race of mankind, some pasages in the New Testament still seem to lend support (at least by inference) to the doctrine of responsible personality apart from the body. Such passages, it is true, are few in number in comparison with the scores that emphatically teach otherwise; but "orthodoxy" (so called!) is strangely inconsistent in seeking an explanation for every difficult text, however inferential it may be, before it will acknowledge the countless plain statements regarding the nature of man and his destiny.

Among these passages 2 Cor. 5 is supposed to be conclusive evidence supporting their idea. Doctrine, however, can not be based on inferential language, because of the adaptability of such language to more than one point of view. Sound doctrine (or teaching) must necessarily be couched in language that admits of no ambiguity. It must be plain and comprehensible to all concerned. The passage under consideration can not honestly be said to be unambiguous. The only possible way, therefore, to obtain a right construction is by comparison with similar language previously used in a manner the meaning of which can not be mistaken. Fortunately this line of argument can find ample opportunity in the scriptures under consideration; but it seems to me the passage may correctly be classed among things hard to be understood (see 2 Pet. 3:6), and perhaps harder still to teach, unless both teacher and taught have the "word of God dwelling in them richly." A passage may be perfectly clear to one's own mind, but the difficulty is to make it clear to another who has not studied other themes which have direct bearing upon it.

All are, I think, agreed that the main lines of thought are clustered around the following terms, which are the hinges of the argument on either side:

"Our dwelling" (see Variorum Bible): "Tabernacle," or "bodily frame" (see R. V. margin); "building," "house," "clothed," unclothed," and "naked."

Orthodoxy maintains that the passage teaches that at death man as a "naked spirit" or "soul" (sometimes one, sometimes the other) leaves the body as a tenantless house. If it could be established by plain scriptural statement that man apart from his body was a "naked spirit," the orthodox interpretation of 2 Cor. 5 would have a strong presumptive evidence in its favor. Nowhere, however, does the Bible so speak, nor does it anywhere express language from which any such supposition may logically be deduced.

We admit, and the admission is in our favor, that God's word does not speak of man apart from his completed bodily organism, and we would affirm that the one correct solution of the matter can be obtained by ascertaining how and in what manner the word of God does so speak. All the terms above quoted may be found, with direct reference to the nature of man, elsewhere in the Bible, and not one of them contains any hint or suggestion of man as a spirit being apart from his bodily organization. One of the most frequent references to man in scripture is by the term "seed," and it is indisputable that this has reference to him both apart from his completed bodily frame (see Gen. 17:7, 8) and fully developed manhood (see Rom. 9:7, etc.). Man, according to the Bible, is emphatically the product of seed, but he can not strictly be called man apart from his body, for it is by that he is distinguished from the rest of the animate creation, even as they are from each other. It is here that the scripture's statements, "God giveth it a body," and "to every seed a body of its own," so beautifully fit in. To the thoughtful mind there is no clash in the Bible statements that the body is the man, and the numerous references to him as "seed;" rather the fact is emphasized that personality can not be manifested apart from bodily organization.

These remarks bring us to the consideration of 2 Cor. 5:3, where Paul says: "If so be that being clothed we shall not be found naked." There have been various explanations of this pasage, none of which, so far as I am acquainted with them, meet the requirements of scriptural proof as fully as one might wish. The idea of separate conscious personality in the form of a "naked spirit" awaiting a resurrection body, and meantime performing bodily functions, is altogether incongruous, and the view that life is the "clothing" only partially answers the question. Paul in an earlier epistle, in his wonderful chapter relative to the resurrection of the dead, illustrates his remarks by reference to "seed." So vivid and didactic are his statements it seems more reasonable to believe they are fact and not figure, and to my mind there seems little question that he believed the very frequent use in the scripture of the term "seed" in relation to mankind was scientific truth. In that remarkable chapter we find the expression "bare (or naked) grain." Wonderful, marvelous, as that grain is, it can not perform its God-intended functions without a body, so "God giveth it a body as it pleased him, and to each seed a body of its own." Surely we can reasonably conclude that when Paul speaks (each time with reference to man) of "bare grain" and "being found naked," that his ideas are analogous, so that in each case he means without body. Our Savior's remarks also throw light on the passage we are considering. "If God so clothe the grass of the field." God made every seed to bring forth after its kind, and clothed each with a body of its own. Few people would go so far as to say because God clothed the lily seed with a body of its own it therefore had separate existence as a lily apart from its body—the complete plant! Merely as a seed the lily did not exist, and merely as a seed the man does not exist.

The phrase, "We know that if the earthly house of our tabernacle (R. V., bodily frame) be dissolved, we have a building from God, an house not made with hands," etc., is taken as proof that man is a tenant inhabiting a house, of which he and his actions are entirely independent. The fact is Paul does not use the terms "dwelling" or "house" in that sense, and this is proved by his speedy change of metaphor from house to clothing, and his use of the term "bodily frame" is doubtless like most of his illustrations drawn from the Old Testament scriptures, where King David says: "He knoweth our frame; he remembereth that we are dust." The word "building" has also its preceeding serpture, for in Genesis 2:22 (see R. V. margin) we get the expression "builded he a woman," and it is well to note that it refers to the woman and not something to put her into. And what can more aptly describe the growth of seed into manhood or womanhood than that term "building." Truly we are fearfully and wonderfully made, and "fitly framed together." Our condition now is a fleshly condition and is temporary. Our future condition of existence will be houselike, permanent, a building eternal. Now we are flesh and blood (see Gen. 6:3; "he also is flesh" Gen. 7:15; Psa. 78.39; 103:1416;; Gen. 3:19; Ecc. 12:7). Then he shall be like unto the angels, and can not die any more. If it is only the house that the man lives in that dies, and not the man, how utterly absurd and meaningless becomes the words of our Saviour just quoted. R. H. JUDD.

"A SISTER" ON DANCING

I have read very carefully every article "Dedicated to A Sister," and wrote in answer to each, but did not send in any of my replies till all had finished. I answered the first articles with the following:

I am very much puzzled indeed. I see some light on the playing for dances, but I am still puzzled. I blame no one for anything written, and appreciate the interest shown and the help given; but I consider one-half of the articles written are overdrawn. And surely you will bear with me when I tell you where. Of course, I am a new member of the Church of God,, and perhaps I am weak in many ways, but as my ability to understand is all I have, here goes.

One brother says our sister must admit that the dancing influence is entirely wrong on the young. Perhaps he is right. I have been shielded from going very far into these things by church training, for I was very extreme, even refusing to play any but sacred music when taking lessons. Yes, I was a staunch Methodist, and I am just as fearful of going to one extreme as the other now; but the brother is entirely wrong when he claimed that I knew it. for had I known for sure I would not write this. He added further that the ball room, with its sensual music and odors, its low-cut and extravagant gowns. These things I have never seen in a dance for I furnish the music; I noticed no odors. I know every girl there; I never saw a low-neck dress there. The brother in question did not describe the place where I play for the dance. This is the first public ball I ever played in, and I decided I could do for these reasons: It is a western dance hall, no bar in connection, regular country style dances.

Now the other side comes to me. Might not my example lead others to go further and harm them, even if it doesn't me? I looked also at hundreds of people I have known all my life who dance, and were never hurt by it. Yes, it is true that most of our ministers claim that dancing is sinful; it is also true that some claim that to be temperate in all things is the way.

Now two of the brethren brought Job 21:2-24 to prove dancing wrong. I can not understand this to mean that, for this reason: Job's friends in the chapter before tell him of all the bad luck that shall come to the wicked, but Job answered and told them they are lucky, not unlucky; and he goes on to give a list of why and how. "Mark me, and be astonished,' etc. Then he tells why: Their houses are safe from fear; God doesn't send the rod upon them, their children are happy, they dance; their cattle even do well, etc. Is it sinful for their cows to calve? Now anyone reading that chapter will readily see that the term "dance" is not used in that chapter to prove either the right or wrong of it, any more than to play on the timberalss or organs would be sinful.

Another sister says we are to be of one mind; that we can not all decide these things for ourselves. There I can not agree. I must decide these things on some reason, and for myself. I followed other leaders too long in my life. My Bible should give me light to follow. I pray I may not make a mistake, but with the evidence seen around me, with the brethren's help I may be able to find the light I seek on this subject. I can not follow others, because among the brethren I know they all draw the line at a different place. I mean on such subjects as these. For example, one brother said dancing at home or among our own people is all right; that playing cards is like other games, all right in its place; also shows and moving picture shows; while others put them on a footing with the dance. One sister says: "Would our Lord go to the moving picture shows for his people?" I would not like to make myself judge of anyone.

Next comes "A Sister's" funeral sermon. First, Bro. Huggins says A Sister is ashamed of the dance herself when she gets down to dealing with her own heart. Let me say if I were ashamed that I had played for a dance why did I write to the paper? Someone has said you did withhold your name. I was advised to do so, but my name will be signed at the close of this piece. He adds: "When the skies are cloudless and you are in health it is all right, but in sickness she would decide differently." Bro. Huggins is not acquainted with the facts enough to judge, for I am not in good health. I neither dance, nor enjoy it. I mingle with the worldly dancing crowds only in a business way, the same as others mingle with them in their work.

And next, every dance I play for I suffer acute pain after the first hour or two. For years I have suffered with stomach trouble, and have a pain in my breast and shoulder when I play that is almost unbearable. I have my husband undress me after playing, I am so nearly exhausted. Now I don't write this for pity; not at all. But when a brother accuses me of not knowing my own heart and wasting my time in pleasure I object; it hurts, for it is not true. No one could preach a funeral sermon like that in the community where I live and not be told he was mistaken. They would say we have invited her time and time again, and she refused to go to any party only when she went to work, and was paid for it. She always looked so tired that dozens would notice it and speak about it. And it was an understood fact that it was looked upon as a purely business proposition by them.

Now I am not ashamed to have it on my tombstone that I was a musician, taught music, played for dancing and everything that I considered respectable. Of course my example may do wrong. I pray not, but I never asked the question. Is there wrong in some dance places? The city dance halls with the bars and the low-necks—I could not enter their door. I could not go to even our home dance hall and buy a ticket or waste my time there; but I felt as if I was doing no wrong as a musician to play there, for the people that attend them are mostly the churchgoing people of the community —good people or bad I know not.

Next, Bro. Huggins' article on principles, including their accessories. I have seen no more foundation for reason against the dance in this than anything else given; for it is true, as stated. but there are extreme points to be decided in this too. For example, if my playing for a dance is an accessory to the principal, the brother who says we can dance in moderation is mistaken also; the the brother who approves of cards is wrong, for cards are surely one of the direct accessories to gambling, as it is a game most used in houses of sin; yet I know sisters and brothers who play at home. Yes, it is true the accessory is included in the principle, but there is a place to draw the line, and for the benefit of any young person on reading these lines let me say: Don't decide dancing is right from reading my writings, as I don't say so myself. I simply can not find the exact place to draw the line as yet.

A sister with but one desire, to please her Heavenly Father.

MRS. CHAS. H. THOMAS,
Proctor, Mont.

GIVE NOW

S. Roxana Wince

"The Master's business requires haste." It must not be put off until tomorrow. To save The Restitution is to save souls.

"Hoist up sail while gale doth last,
Tide and wind wait no man's pleasure;
Seek not time when time is past,
Sober haste is wisdom's leisure."

We know not how long our little lives will last, nor do we know how soon the Master may come. So, dear ones, give now, this very day, and don't pledge money to be given in the future; send the cash right on. The sooner we have the linograph, the better it will be for us. Debts will stop accumulating when we get the machine. The paper is our paper, so it is to the interest of every subscriber to do his best.

Linotype Fund

A. E. Shaw	5.00
Eliza Hartly	2.00
Mrs. J. F Miller	2.50
Sister J. F. Carpenter	1.00
Quincy L. Carpenter	1.00
W. F. Robinson	10.00
B. F. Smith	35.00
Young People's Society	5.00
Sister Elliott	3.50
Previously acknowledged	216.00
Total	$280.00

GREETINGS FROM CLEVELAND'S YOUNG PEOPLE

God uses the best material available to accomplish his ends. To that young man Abram, when he was called to go out from his father's country, a promise was made that was repeated and handed down to Isaac and Jacob, namely, the blessedness of a nation and seed after them. Their history has been one of toil and travel, in lands not their own and among people hostile to their God of love. Only by faith and such faith were they able to see God's plan of salvation and the Lord's Day in the future. No written records had they, only themselves making the history of the beginners of God's chosen race.

Everywhere they went they erected altars to God. The travelers passing by that same way could see the material manifestation of faith and obedience, and, most of all, great monuments of thanksgiving.

In old age these progenitors were firm defenders and blessings of the promises of God. Although Abraham became so stricken that he had to be had to helped to be able to sit up at all; although Isaac was blinded; although Jacob, or Israel, walked lame through life, they attained to the goal, and through them we are adopted and received into the household of God.

When we read of God's nobility, such as these, and wish we could do likewise, and then let daily cares and duties draw us away from our God, let us stop and consider that to accomplish anything we must get more than a wishbone in our backs. Let us never forget that in God's ocean of mercy every drop is permitted to rise and glitter on the highest crest of every wave that rolls.

ONE OF THE YOUNG PEOPLE.

REPORT OF THE ISOLATED ORGANIZATION

The help for the Isolated Fund has come in very satisfactorily, and is still coming in nicely. We hope that it will continue.

Up to date we have received $89.40, and hope soon to report work done with the same. Anyone wishing work correspond with Mrs. Carrie Free, Blair, Neb.

ROSE STARJOHN, Secretary.
Phoenix, Neb.

BAPTISM

Jennie A. Canaan was baptized at the Plymouth baptistry at 9:30 a. m. May 28, 1916, and was received into the church at the morning service. Sister Canaan is the daughter of Bro. Anderson, of Inwood, Ind., and has been taught the truth in her home life. May she find a fruitful field for the exercise of her powers in the church, and may the church give her that encouragement needed to the end that the work of this age be accomplished and the Savior find faith on the earth when he comes. May there come to her enough of the chastisements of the Father to perfect and fit her for a place in that kingdom where righteousness dwells. D. E. VAN VACTOR.

Solitude is the nurse of all that is good within us. The world stains what it touches, and the more we withdraw from it the better we are.

THE RESTITUTION

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

NOTICE

Send all mail for The Restitution, whether for the editor or manager, to 10623 Lee Avenue, Cleveland. Do not send any mail to Akron, Ohio. If the mail is for the editor, mark "Editor" on corner of envelope; if for manager, mark it "Manager."

EDITORIAL

On June 6, 1916, Bro. Louis G. Bartlett fell asleep in Jesus at the advanced age of 88 years. His funeral was held on June 8th, after which he was committed to the dust to rest until his Lord comes who says: "Because I live, ye shall live also." The ruptures of death will then be healed and sad "goodbyes" will be one of the former "things" forever passed away.

We are sorry to say that at this writing Bro. Huggins is confined to his bed with the measles, but is doing nicely. We hope that he will be able to resume his duties in a week or two.

Bro. John Fiske, Jr., an able defender of the truth, writes: "The Restitution grows more and more able with each issue. Long may it live!"

June 4th we had the pleasure of having two visitors sit down with us at the Lord's table, namely, Bro. R. F. Smith, of Monroeville, O., and Bro. H. S. Lasher, of Detroit, Mich. Bro. Lasher is recently from Omaha, Neb., but his home is in Brooklyn, N. Y. For the present he is living in Detroit, and came over to see us and spend a Sunday with the brethren. He is a "brand from the burning" which Bro. Adams plucked out of the fire in his Y. M. C. A. work last winter in Omaha. There was a double enjoyment in Bro. Lasher's visit—the pleasure of meeting a new brother and also the joy of hearing from him first-hand about the work of our dear brother and faithful fellow-laborer, Bro. Adams. It seems that about the time our brother had impregnated some with the leaven of truth at the Y. M. C. A., like the Jews of old, the leaders of this "Christian organization" agreed among themselves that Christianity must not be preached in their building, therefore they put Bro. Adams out of the synagogue (John 9:22). Ere long the Lord whom the world of false religion rejected, scorned and killed in the day of his first coming will come again and "put down the mighty from their seats and exalt them of low degree. He will fill the hungry with good things, and the rich he will send empty away" (Luke 1:52, 53). Brethren, we can afford to wait patiently for our exaltation and vindication.

"TOTAL DEPRAVITY"

While "total depravity" is not a scriptural term, still it may and does contain a scriptural thought if properly understood. We believe in moral depravity, but not a depravity of the faculties. The disposition, the will and the heart are depraved, and they lead a man to make a wrong use of his faculties. This discrimination is important, for while man is depraved and brutalized in the extreme, if not "totally," still he is left with capabilities, his intelligence, his conscience, his active powers, his imperishable duties, all coeval with his existence, entering into the very definition of his being. No depths of moral depravity can annihilate man's rights and responsibilities. Restraints may and ought to be thrown around man. Punishments may justly be inflicted upon him. Particular privileges may be beyond his reach. He has rights, accountabilty and responsibility, notwithstanding.

The darkest picture inspiration has ever drawn of human depravity and degradation is found in Rom. 1st chapter. Call it "total" if you will, still the apostle leaves man here capable of moral discrimination and moral action. Filed with all unrighteousness, fornication, wickedness, covetousness, etc. Notice, now, that in the very face of these representations the apostle still insists upon man's capabilities, powers, perceptions and responsibilities as "holding the truth in unrighteousness." "Because that which may be known of God has been shown to them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse, because that when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened."

Complex this picture certainly is, but there is nothing contradictory in it. The truth fully recognizes the necessity of moral capacities, powers and perceptions in order to have moral accountability in man. Were it not true that the people whom Paul describes as elevated in the scale of intelligence, as he represents them to be, the other part of his picture could not have been according to truth. Had they known less of the Godhead they could not have sunk so low in the depths of moral pollution and depravity. The more they know of God the more depraved and degraded they were capabe of becoming. If they had been less intelligent they would have been less guilty; and if they had been without any moral perceptions and capabilities they would have had "excuse" for their state of iniquity. "If ye were blind," said the Savior, "ye should have had no sin; but now ye say, We see, therefore, your sin remains." Instead of it being true, as so often misrepresented, that moral depravity (which is only another name for sin) detracts from blameworthiness, it is the only thing of which guilt can be predicated. Some dream that deep-seated moral depravity destroys man's capacities, and so takes away his moral responsibilities and rights. Just the reverse of this is the truth: **The deepest degrees of moral derpavity can not exist without corresponding capacities and large measures of knowledge.** The capacities and intelligence of any man must furnish the measure either of his virtues or his vices. Capacities and intelligence can not be separated from moral responsibilities, nor such responsibilties from rights.

"FROM THE BEGINNING"

In 2 Thess. 2:13, 14, Paul says the saints to whom he was writing had been chosen to salvation "through the sanctification of the spirit and belief of the truth," and that God had chosen them from "the beginning." What beginning is meant?—Inquirer.

Editor's Reply

In the Bible several beginnings are spoken of, and we must use care and not confound them. There is—

1. The beginning of creation (Gen. 1:1; Matt. 19:4).

2. The beginning of the gospel as preached by the apostles (Luke 24:47; Acts 11:15).

3. The beginning of the new creation, of which Christ is the first (Col. 1:18; Rev. 3:14).

4. And the beginning of the new life for believers, which is entered into at their conversion (2 Pet. 2:20; Jno. 15:27; 1 Jno. 2:7, 24; 2 Jno. 5). Concerning this beginning the apostle writes: "I write no new commandment unto you, but an old commandment which ye have had from the beginning. The old commandment is the Word which ye have heard from the beginning" (1 Jno. 2:7). That they should love one another was "the message" they had "heard from the beginning" (3:11). What beginnig is here referred to? Certainly not the beginning of eternity, for eternity had no beginning. Surely no reference is made to the beginning of the world, the beginning of time, or to any period prior to their birth, for this they "**heard** from the beginning." Nor can it mean the beginning of the gospel proclamation at Jerusalem, for it is not probable they heard the gospel till years subsequent to Pentecost. It was when they began a new life in Christ; when they put Christ on in baptism, and rose to walk in "newness of life" (Rom. 6:4); it was then and in this way they became "new creatures" (2 Cor. 5:17), began another life, and were made members of the new creation, of which Christ is the "first" (Rev. 1:17). From this beginning they had "heard" the gospel "message"—had the "old commandment"—and knew God. And to this "beginning" (2 Pet. 2:20) Paul refers in 2 Thess. 2:13. When Paul said persons were saved "through faith" (Eph. 2:8) he did not teach that people were saved before they had faith. The president, for instance, is elected through the votes of the people; but he is not elected till he receives their votes. So when Paul says people were chosen to salvation "through sanctification of the spirit and belief of the truth" he certainly did not mean they were chosen in eternity or before time began, but at the time they believed the truth, and were sanctified by the spirit. As God elects and chooses people to salvation "through sanctification of the spirit and belief of the truth," it is impossible that the election can antedate the "belief of the truth" through which it is effected. When we believe the truth we are "begotten" (Jas. 1:18) by it; and when we obey the truth we are sanctified (Jno. 17:17) by it, and we become the "elect of God," "new creatures," with a new life. To this "beginning" the Apostle Paul obviously reffrs in writing to the brethren in Thessalonica.

CIVIL VERSUS DESPOTIC POWER

Dear Bro. Huggins: Will you please give an explanation of Rom. 13:1: "Let every soul be subject to the higher powers; for there is no power but of God. The powers that be are ordained of God."—Mrs. W. L. Robbins.

Editor's Reply

At the time Paul penned these words the civil power was in the hands of idolaters and polytheists, and they were of course hostile to Christianity. The Jews had been taught from time immemorial to consider themselves entitled to preeminence above all other nations of the earth. They looked down with scorn and hatred upon all foreign nations, and particularly upon the Romans. Rome's domination over them was insufferable. They fortified themselves in this opinion by an appeal to Deut. 17:15: "Thou shalt in any wise set him king over thee whom the Lord thy God shall choose, from among thy brethren shalt thou set king over thee; thou mayest not set a stranger over thee, who is not thy brother." This injunction by Moses led the Israelites to think that willing subjection to the Romans was disobedience to God. Nothing but the dread of immediate and summary punishment restrained them from rising against the Romans in Palestine; and even in other countries where they were numerous they often made unseemly tumult whenever occasion and opportunity offered.

Such was the civil status of things when Paul wrote the book of Romans. Now when individual Jews passed out of the Jewish community into the Church of God they could not, or at least they did not, divest themselves at once of these feelings and views concerning the Romans and other nations. It is easy to see that in civil conditions like these there was great danger that private believers, instigated by their own particular racial views and hatred of idolatry, combined with the manifest duty of sometimes defying the civil power, were calculated to go too far in justifying a principle of insubordination to the civil power. Paul evidently felt deeply on the subject, for it was compassed about with many difficulties. Poise and balance depended upon some distinct discriminations in ethics. On the one hand, it was clear that in some cases life was to be sacrificed rather than to obey the civil power; the apostle himself was a most eminent pattern of high and holy independence in cases of this nature. On the other hand, private individuals, with their racial prejudices and hatred of heathenism, might greatly abuse the liberty of believers, and extend it to things to which the truth did not allow them to extend it.

Keeping in mind the political tension of the situation when Paul was writing, we can appreciate the wisdom of his words in Rom. 13:1, which may be translated as follows: "Let every soul be subject to the supreme magistracies. For there is no magistracy unless by divine permission; and the existing (magistrates) are of God's appointment." In these words the apostle designs to reconcile believers to the idea of civil obedience, on the ground that obeying the magistrate is in accordance to the commandment of God. All magistrates are by his permission; even when they are oppressive, the believer should regard and tolerate them (as he does other evils), as existing by Jehovah's permission, since the "powers that be are ordained of God." Paul wanted his brethren to bow submissively to the civil power, even in the hands of the hated Romans, in all cases except where obedience to them would be disobedience to God. He reasons that where the "powers" are despotic rebellion only leads to hazardous and bloody measures; it is better to suffer wrong than to excite tumult. Both Paul and Peter are clear on this (Titus 3:1; 1 Pet. 2:13, 17). But let not the advocates of despotic power urge subjection in cases where the gospel will not allow it, under the cover of the general expressions here used by the Apostle Paul (Acts 4:17-20).

Instead of Paul teaching the rights of despotic civil power in Rom. 13th chapter, and our unconditional subjection to such power, the seeds of democracy are sown by the apostle in this very scripture. The Declaration of Independence is simply an echo of this Pauline teaching. Bracton has said: "He is called a king for ruling righteously, and not because he reigns. Therefore he is a king when he governs with justice, but a tyrant when he oppresses the people committed to his charge." In almost the same words the Declaration of Independence abjures the authority of the British monarch: "A prince whose character is thus marked by every act which may define a tyrant is unfit to be the ruler of a free people." These words of Jefferson are but a paraphrase of Bracton's, and Bracton's are but his own construction and inference from Paul's language in Rom. 13. And yet in this enlightened twentieth century we occasionally hear Rom. 13 cited as containing the divine charter of despotic power. The "higer powers" to which "every soul" must be subject are assumed by such theorists to be any array of brute force that takes the name of civil government. No matter how notoriously criminal in its origin, unrighteous in its structure, and flagitious in its administraton. The "power," though a terror to good works, and the patron and the doer of "evil," is held to be the "ordinance of God," to which every soul must be "subject," on pain of everasting damnation! All the terms of Paul's description of "the ordinance of God" are reversed, yet it remains the "ordinance of God," and as such must be reverenced and obeyed!

COMMUNICATIONS

From Sister Quincy L. Carpenter

Dear Bro. Huggins:

Mother and I are sending you two dollars to help on the Linotype Fund. It is only a little bit, but the little bits will mount up to big bits after a while, and in that way the linotype can be paid for soon.

From Sister Ollie Bradley

Dear Restitution:

I enclose $1.50 to renew my subscription to The Restitution. I can not think of being deprived of its weekly visits. I see my label is marked for May, 1916. We like your stand on the dance question. We are commanded to shun the appearance of evil, and dancing surely has that appearance. I hope to be able to help on the Linotype Fund soon. Your sister in Christ.

From Susan A. Howard

Dear Restitution:

I saw in The Restitution of May 9th a letter from Bro. Alex D. Donaldson, in which he speaks of an editorial on dancing to "A Sister." Now, dear brothers, read your Bibles and pray to understand it, for I do not see but one place in the New Testament that says anything about dancing and that is in the 15th chapter of Luke. All through the New Testament it tells us to be earnest, sober and diligent, also to watch and pray. I do not think there can be much watching for the Lord in a dance hall; people there are too busy watching the music and the steps. I have attended dances myself, and I am quite ashamed of it now, for there is no good to be found in them. Do you think, dear brother, that after we become a child of God we can not do wrong and be condemned? I find I have to keep watching and praying in order to keep on the straight and narrow way. The Bible tells us to dress soberly, and I do not think that anyone with a family of children needs dancing as a recreation; if so, let them visit the poor, the widow and the fatherless. If I understand the scriptures the apostles did not do much else but preach the gospel. In Acts 6:4 it seems that they prayed and preached the word. Let us have love for everyone, and let us pray for them.

To "A Sister" I would say: Just go to God with it and pray for light on the will of God. He will give you light and understanding if his will is for or against dancing. I had a lady here this spring to take care of me when I was sick, and I asked her if I sent her The Restitution would she read it.

By the answers I received I thought she did not care to. In our talks she told me she could not go to dances and be a Christian. She did not believe anyone could be a Christian and go to the dance.

Love to all the brethren and sisters.

A CALL TO DUTY

We Must "Occupy" Till the Master Comes

Dear Restitution:

Thou hast visited perhaps more of the homes of true believers and followers of Jesus than any other publication except the Bible; thou hast been true to name; thou hast never lowered the standard of truth; thou hast stood by the truth to your own hurt; thy pages have never been open to the discussion of false doctrines.

To thee we take off our hats and bow our heads to one who is old and revered, a friend and companion of high worth. Your pages have by the watchful care of your directors been kept unsullied from error and have never been superincumbent on man's subscriptions, but in the trust of God. And now has your mission in the world ended, or has your darkest days ended, and your light that has been shed so long under trying circumstances to become more profuse? Dear old friend, you are still in the hands of the living God, and he can put it into the hearts of all true believers to come to the rescue, and not only that, but make enlargements; and if it is not done it will be an evidence that your mission is ended, or else your friends are lax and God can not use them. Dear brethren, we have a duty to perform right up to the day the Master comes, and we must sow whether we ever reap or not; man plants and then dies, and never gathers. Just so will many plans for the promulgation of truth be frustated by the coming of the Lord.

Now I am going to ask my readers a question: How much have you sacrificed for the spread of the gospel? (Preachers are not included in the question.) You have all given something for the spread of truth, but how much have you given that you thought you could not spare, but gave at a sacrifice? It is for you to answer. Suppose everyone should give now to the point, or even nearly to the point, of sacrifice—how long would it be till till the lonotype machine would be installed?

There is another reason why the treasury of the Lord is so empty, and that is, when a call comes for an emergency the man will perhaps send a dollar and that goes for all the family, no difference how many belong to the family. Now, I am going to suggest that every member send in what they can spare, no difference how little. Sacrifice to do it! And those who can, be more liberal. If everyone will do this the paper will be coming to us from its own office in a very short time. It is not the only good the weekly visits of The Restitution do us who believe, but many are led to the truth by its teaching.

Right here where I am writing from I saw a man's name on the list of subscribers, and wrote him; the result was a meeting was arranged, and he and all his family at home except one are in the body of Christ, besides others, and more to follow. Let us be alive to the needs of the hour. Let us be found at our post when Jesus comes. Can we say, "I have finished the work thou gavest me to do?"

Dear brethren, are you praying? Will the desires of our dear old mother in Israel ever be granted? I believe, Sister Wince, thou hast found favor with God. So read and meditate upon Job 6:8: "God will hear the upright." We all believe that to you is Job 29:14 applicable. May the Lord grant us our petition, and long live The Restitution and its faithful retinue!

ALMUS ADAMS.

IS SCRIPTURE PROPHECY BEING FULFILLED?

To the Editor of The Record:

In these strenuous times it is very interesting to search out and see if scripture prophecy has any bearing on current events, and if so what will be the ultimate outcome of the war now waging in Europe and Asia.

As an introduction read Rev. 16:12-17; Daniel 11:44, 45; Isaiah 60:9.

The river Euphrates no doubt is a symbol of the Turkish Empire. The evaporation of its waters signifies the decline and fall of Turkey. For a number of years and until about a century ago Turkey was the most extensive and powerful nation occupying territory which formerly constituted the Roman empire. Then commenced the pouring out of the sixth vial, and Turkey has been waning in power and losing territory ever since. Within the past decade this driying process has been very much accelerated, and it now looks as if the present war will completely wipe out Turkish authority, and her territory be divided among the various warring powers.

If the present war is the one spoken of inRev. 16:14, and connecting that with other scripture prophecy, the details may be somewhat as follows:

"Tidings out of the East and out of the North troubled him" (Daniel 11:40 would indicate "him" to be Turkey). Indian and Persia lie to the east. Russia is north. The Indo-English invasion toward Bagdad was a source of trouble. The Russian army through northern Persia driving west, and the Russian army approaching southward through Caucasia, gave great trouble and alarm and caused the Turks to use great fury in destroying. It is said fifty thousand Armenians in and around Ezerum were butchered, being defenseless. Despite some successes, the Turks have been pushed back south and southwest and westward. Russia's aim is Constantinople. When that city is further menaced by Russian success and progress along the border of the Black Sea the sultan will move his archives and capital, for it is written: "He shall plant the tabernacle of his palace between the seas, in the glorious holy mountain" (Dan. 11:45); that is, make Jerusalem his capital.

England, having control of the sea, will attack Turkey in her new capital, and, being victorious, Turkey will collapse and her provinces be divided among the several victors, for "yet he shall come to his end and none shall help him." Germany used Turkey as a catspaw to draw the allied forces from central Europe, but when in dire need of help Germany will abandon her to her fate. During the continuance of the war, or after peace has been made, the Jews, scattered among the nations, being undesirable citizens, to get away from persecution, will desire to return to their ancient land. England, having control of Palestine, will gladly welcome them, and the other nations will be just as glad to get rid of them. The prophet Isaiah (60:8, 9) testifies: "Who are these that fly as a cloud, and as doves to their windows? Surely the isles shall wait for them, and the ships of Tarshis (England) first to bring thy sons from afar, their silver and their gold with them."

When the Jews have been thus gathered, not only the poor and downtrodden, but also many of the wealthy and influential, and have settled in the land and prospered to the extent that they will be rich in silver and gold, and goods and cattle (Ezek. 38:12, 13).

In the meantime the conflicting interests of England and Russiai will have caused them to become estranged. Russia will declare war and proceed to invade Palestine, and will succeed to the extent of capturing and sacking the city of Jerusalem (Ezek. 38:1-17; Zech. 14:1, 2). Then will occur the great battle of Armageddon (Rev. 16.16, 17; Ezek. 38:18-39; 5; Zech. 14:3, 4, 5, 12-15). Five-sixths of that great host having been destroyed, the remainder will be driven north and recoup to continue the strife, but in vain, for the little stone kingdom will grow until it fills the whole earth, by subduing nation after nation to the righteous rule of Christ and the saints.

At some period of time between the enactment of the things recorded in Rev. 16:14 and the great Armageddon war of verse 17 will occur that stupendous event mentioned in verse 15: "Behold, I come as a thief," and also the fulfillment of the prophecy of I Thess. 4:14-17, the resurrection of the dead in Christ, and with the risen ones the righteous living will be transported to meet the Lord and appear before the judgment seat of Christ, and receive in body according to deserts, whether good or bad (2 Cor. 5:10). To the approved ones it will be said: "Come, ye blessed of my Father, inherit the kingdom" (Matt. 25:34). They shall be made kings and priests, and reign on the earth (Rev. 5:10). Then will "men be blessed in him, and all nations call him blessed, and the earth be filled with his glory. Amen." (Psa. 37).—S. T. Blessing, in Fort Worth Record.

MAY MEETING REPORT

The eleventh annual May meeting of the Church of God at Fonthill, Ont., held on Friday and Saturday evenings, and all day Sunday, May 26th, 27th and 28th, was well attended and greatly enjoyed by all. Bro. L. E. Conner spoke each evening and also on Sunday afternoon with his usual forcefulness of delivery, and was ably seconded by Bro. Austin at the Sunday morning service. The social meeting, held prior to the evening service, was a welcome opportunity for many friends to speak words of encouragement and exhortation. Among the out-of-town visitors were Dr. Mason, of [illegible], who read the lesson at the morning service, and Mr. Hogarth, of Norwich. Friends from Niagara Falls, N. Y., and Ransomville and Sanburn, N. Y., also attended. Some of the old familiar faces were missed at the gathering, but all are in hopes of meeting them on the evergreen shore at the coming of the Master.

The committee is to be complimented upon its work, which was excellent in every way. Friends and workers all agree the meetings were a great success and help.

Thanking you for your attention, I remain,

Sincerely yours,

ARTHUR GILBY, Sec'y.

OBITUARY

John H. Spindler was born September 4, 1901, died May 24, 1916, aged 14 years, 9 months and 20 days. A little less than a year ago the writer was holding meetings in this community, when "Johnnie," as all called him, expressed a desire to be baptized along with others; so on July 13, 1915, he put on Christ, and already his work is finished and he sleeps in Jesus. He had the name of being one of the best attendants at Bible readings, always paying strict attention to the lesson. What more could the sorrowing parents and sisters and brothers ask than that everyone had a good word for him. May the Lord comfort all that mourn, and let us not sorrow as others who have no hope. What a grand consolation to know if we are faithful we shall meet again soon under greater and better conditions!

Before leaving the house the writer gave a short talk from Prov. 20:11, then at the Meek Church we gave an extended talk to a large congregation from Job 14:4, showing the people that the question propounded by Job was not whether man really died or lived (in death), but if he died would he live again. We then showed that Jesus came and answered the question in the affirmative—that he died and rose again. He thus proved if a man died and was worthy he would live again. So we deposited the young brother in the Meek Cemetery to await the sound of the trumpet, when he will come forth to die no more. Farewell, dear brother, till that glorious day.

ALMUS ADAMS.

"And this is the will of him that sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day." Here the losing of nothing, and the raising up at the last day, are predicated of those the Father gives him; of course the rest are not raised up at the last day. If any one can prove that they, i. e. their bodies, will be raised **after** the last day, let them do it.—Geo. Storrs.

Events transpiring in the East show beyond doubt that the "times of the Gentiles" are about to expire.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WM. G. ROTHE.
1301 Park Place, Brooklyn, N. Y.

The Restitution

FOUNDED IN A. D. 1852
A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF
The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.
VOLUME 68 AKRON, O., JUNE 27, 1916 NUMBER 30

CONSOLATION

"Now is our salvation nearer
Than when we at first believed."
Now is Jesus to us dearer
Than when we his grace received.

He has promised to be with us,
Walk beside us to the end
If we ask him, wisdom give us
And the Comforter to send.

Wondrous scenes are just before us,
And men's hearts grow faint with fear,
And with fearful looking forward
As God's judgment day draws near.

Earthquake's shock and ocean's billows
Have swept thousands to their death,
Thousands have found earth-made pillows,
Withered by the cannon's breath.

Men cry peace, but can not find it.
Human efforts all are vain;
"Peace on earth, good will attendant,"
Will not come till Christ shall reign.

Earth restored to Eden's splendor,
All the scars of sin removed,
Then the Savior, loving, tender,
Will abide with his beloved.

J. J. B.

RESURRECTION OF THE DEAD

A Reply to R. S. W.

"Howbeit that is not first—which is spiritual, but that which is natural, and afterward that which is spiritual" (1Cor. 15:46).

This great subject of neverfailing interest to the devout beleiver in Christianity, is of recent years much more to the front. Human knowledge is constantly being added to and extended. Science of yesterday is **not** the science of today, and while that which is fact remains, that which has been theory only has had to pass away. The same remark is equally applicable to the science of today. A critical observer, cannot fail to see that even the things commonly supposed to be beyond question, are much more cautiously believed than formerly, and much that we now hold to be true will require to be rewritten. How different the case with the Divine Revelation! For thousands of years it has stood unchanged and unchangable, awaiting in calm majesty the vindication of its statements; a striking illustration of the saying of Christ, "Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." We do well to fall on the impregnable Rock of Holy Scripture, and have some of our human ideas broken, rather than fallen upon by it, and be ground to powder.

I have before me an interesting and able article touching the resurrection of the dead, dealing especially with the phrase, "How are the dead raised, and with what body do they come?" It is pleasing to find others independently arriving at similar conclusions to our own, though not necessarily by the same rank. When this is so, we intuitively feel our position is strengthened and its truthfulness vindicated, beside which a bond of fellow-feeling is thereby exercised.

I heartily concur with R. S. W. in his repudiation of Swedenborgianism, and his strictures of the immortal soul theory as advocated by orthodoxy (so-called) on the ground that these systems found their teaching both by adding to, and taking from the word of God, and that they distort scripture by a misappropriation of terms. We need to be careful in the study of scripture, to be assured that our deductions are based on "the things which are revealed," and to be **satisfied** to go no further.

in some respects, it seems to me, our worthy friend has expressed ideas very approximate to orthodoxy. Take for instance the statement (page 100): "Similarly, a human **body** is **not** (caps. mine) a human **person**, but according to the Scriptures the latter may appear successively in different bodies." Reference is then made to 1 Cor. 15:52-4; 2 Cor. 5:1-4. I am, to say the least, surprised at such an assertion appearing above the initials of the editor of the class of magazines to which "The Student" belongs, and can only think he has used it for want of a better mode of expression. Such an assertion is not in strict conformity with either Scripture or reason, and the very phrase is subversive of itself. How is the **human** species known except by its body or bodily form? Are not all species distinguishable by their bodies and their nomenclature identified by their bodily form? A human being surely only belongs to the human species because of his human bodily form! This fact is true with regard to both animal and vegetable, otherwise confusion would reign. And what do the Scriptures say? "The Lord God **formed man** of the dust of the ground." The personal pronoun **"thou"** must also surely without controversy represent the **"person,"** otherwise the sentence "for dust **thou** art, and unto dust shalt thou return" would be meaningless, beside the absurdity of addressing that which is not the person.

The remark that the body is largely water and not dust, is only partially correct. A man may die without loss of blood, but you could draw no water from his corpse, which in due course as a literal fact does turn to dust. It is the uniform testimony of scripture that the body is the person, and our friend would have great difficulty in proving that personality as personality is ever in scripture recognized apart from bodily organism. If the following scriptures clearly demonstrate that personality attaches to the body, that should settle the question, both from the standpoint of those who believe that scripture rightly interpreted does not admit of contradiction, and from the scientific standpoint, which denies the possibility of single individuality being capable of existing as more than one object at any given time: Psa. 104:29; 146:4; Ecc. 12:7; Acts 2:29. These are but samples of scores which might be quoted proving personality to be associated with the body in life and death.

The second half of the remark is equally misleading, and read in conjunction with the first part coincides almost entirely with the (so-called) orthodox belief that the person is not the body, but resides in it. From statements made elsewhere, the auther affirms the "Spirit" to be the personality, so we may legitimately draw the conclusion that it is the "Spirit" which he says "according to the scriptures may appear successively in different bodies," and for proof of which he quotes 1 Cor. 15: 52-4; 2 Cor. 5:1-4. There is no mention of "Spirit" in either of these passages, nor would it be consistent were it so in view of other passages of scripture regarding the spirit. Is it correct to say it may appear **successively in** different bodies, for only two bodies are mentioned, a natural and a spiritual, and the subjects of resurrection are according to Paul said **to be** one or the other, giving not the slightest hint of any other further change than the one promised to both dead and living; whereas the view expressed by our friend seems to suggest a theory similar to that of transmigration of souls.

I am not acquainted with either Greek or Hebrew, and am therefore obliged to carefully discriminate against those who are, by unbiased and faithful comparison with acknowledged reliable translations of the word of God. I most heartily concur with the editorial comments in issue of October, 1911, No. 12, page 129, regarding the use of **ruach** and **Neshamah** in Job 34:14, for the **living man** has certainly both breath and spirit. Scripture has undoubtedly two main separate and distinct uses of the term "spirit" in connection with man. In proof of this it is only necessary to take one or two sample passages. For instance, Ecc. 12:7 and Jas. 2:26 unquestionably have reference to the breath (see margin), and in passing I can not help remarking that I consider our friend is unhappy in his choice of this latter passage and others also in support of his view of personality. Job 32:8 and 1 Cor. 2:11 have evident reference to another use of the term "spirit." It seems to me, instead of going to the New Testament for an explanation of the term "spirit" as used in Job, it would be more reasonable to compare with an Old Testament usage of the same term, and that Prov. 20:27 admirably suits the case. Even the passages in Job 32:8 and 34:14, 15, if carefully read with the context, do not bear out the contention of R. S. W.

I can not agree with the writer's attempt (p. 100) to make living man consist only of body and spirit. From the earliest records of creation man is spoken of as having both soul and spirit. Each dependent on the other to sustain the living man. He is certainly in error in stating "separated they make man in death." They do not—the body does.

The editor again quotes Jas. 2:26 and says it is by means of this spirit that man's identity is preserved throughout the death period. He then cites Paul's argument of the wheat seed. Now I am in full agreement with the writer that Paul's illustration is more of fact than is generally admitted, and I also agree with him that **seed is the basis** thought. Where I differ is that our writer argues for this potential force in the "spirit," whereas I am convinced (I believe on scriptural grounds) that he is in error. I maintain the soul is the source of preservation, and offer in proof the following remarks:

R. S. W. quotes several passages, such as Jas. 2:26; 1 Cor. 2:2; the case of Stephen, etc., etc. None of these passages suit his theory, for Jas. 2:26 reads "break" (see margin). 1 Cor. 2:11 says the Spirit is **"in the man."** Read also the context, and you will find "Spirit of God," "Spirit of man," and "Spirit of the world" mentioned. Now "things which are equal to the same thing are equal to one another;" therefore if the "Spirit of man" represents an identity or personality (for the author seems to use both terms synomymously), then must also the "Spirit of God" and the "Spirit of the world" be so. And if the "Spirit of man" is capable of appearing successively in different bodies, so the "spirit of the world" must be likewise. With regard to Stephen, if the author's contention is correct, then Stephen was "received" by Christ in heaven, whereas we are told "they carried Stephen to his burial." Moreover, all scripture testifies that **resurrection takes place from sheol or hades**—that they shall **awake from the dust of the earth**, or that **the sea** shall give up its dead. Undoubtedly in 1 Cor. 2:11 the "spirit of the world" is the mind of the world. So also the "Spirit of God," the "Spirit of Christ," and the "Spirit of man."

David said: "Thou wilt redeem my **soul from** the power of the grave" (whence come all the dead); and Daniel said: "Many of them that **sleep** in the **dust of the earth** shall awake," and numerous other passages coincide, but none speak of the "Spirit" in this way.

Paul's illustration of wheat seed is extremely apt, and his usage of the term "bare grain" seems to me to be parallel to "found naked" in 2 Cor. 5. "God giveth it a body, and to every seed a body of its own," is a counterpart of similar language in the last passage quoted, where he speaks of being "clothed and unclothed." Nature abounds in illustrations—the body of the acorn is the **oak**; the body of the peach stone is **the peach tree**; and the body of the egg is the **hen** or **rooster**; and the personality so to speak of each is their body—the acorn is **not** the oak, and the egg is **not** the rooster, nor is that which is preserved for human resurrection the human being named man; though in each seed lies **dormant** (awaiting necessary conditions) the power to develop its own body.

I am sorry to seem to take so much exception to statements made by R. S. W., but I am sure his chief desire is for mutual benefit, and he will not object to kindly criticism if truth is benefited thereby. He says: "the **Spirit** of man is made to correspond with a single seed of wheat." I would ask where? The Record says the wheat seed is sown as bare (or naked) grain; and with reference to burial and resurrection, it says, "It is **sown** a natural (or as R. S. W. contends " a soul-body—it is raised a spiritual body." Here there is no intimation whatever that "the spirit" is the central fact in preservation of continuity, but according to our friend's translation, quoted above, the soul is strongly suggested as bearing this capacity until it is raised a spiritual body. And in this connection it is necessary and important to remember Paul's remark: "We shall all sleep, but we shall all (both dead and living) be changed in a moment." "It is sown a soul-ical body, it is raised (and changed) a spiritual body." And how confirmatory the scripture quoted at the head of this paper is of the position we take, viz., 1 Cor. 15:46.

This view seems to me to logically account for the resurrection of the ungodly, and indeed the nature of that event strengthens the view advocated. If, as our good friend says, the "spirit" were the determining factor, they would also of consequence be raised spiritual bodies; but the soul being the means of continuity, and having no promise of change, as have the just, they are not like the angels and are naturally subject to the second death. This view also lends added force to the words of our Savior in Matt. 10:28, and agrees, too, with other Biblical statements.

R. S. W. is undoubtedly right in saying that character is not the determining factor, for character is abstract and can not "sleep in the dust of the earth." We are often nicknamed "soul-sleepers," but those who give the name in opprobrium little guess how near the truth they really are. We have the Creator's record as to what man is formed of; but we have not that record regarding the spirit of man, and therefore one "opinion" is probably equal to another.

The remarks concerning memory are repeatedly made by writers, but careful examination proves them untenable. Memory is preserved in much the same way as scars are preserved. The change of tissue is gradual, that the new material takes the impression of the old: and it is a well known fact that bodily scars will oftentimes outlive memory. Few if any people can recollect many incidents of very early life, and a great deal of even later life is forgotten. Memory, too, is proved by surgery to be a physical action of the brain. This in no way nullifies the writer's statement that the whole life of the parent plant is stored up in the seed for continuation.

I know in making remarks on any article it is much easier to pull down than construct, and I recognize that such needs to be done in a humble and friendly spirit, and trust my efforts will be accepted as such. I have in some measure attempted to carry out the principle of edification as well as that of pulling down.

Yours fraternally, R. H. JUDD.

WHY I BELIEVE

A few weeks ago I wrote to Bro. S. H. Thomas that I had changed my mind as to who the "sheep" in Matt. 25:33, 34, were, giving him the reasons for the change. In answer Bro. Thomas asks these questions: "If that judgment scene takes place at the coming of the Lord; if the nations are gathered and the wicked punished and the righteous rewarded at that time, what becomes of our faith in the thousand-year reign of our Lord and his saints over the mortal nations of the earth? Who are the sheep, and when did they live in the history of the world? And who are the goats? And last, but not least, who are the third company so affectionately referred to as "these, my brethren?" Then he adds: "Won't you please answer these questions, and also give me your present views concerning the sheep? If not too great a task, would like to have you answer these questions through The Restitution."

When I received this letter I wrote in reply, giving my scriptures in the belief that the sheep were the "little flock" who receive the kingdom. I also told Bro. Thomas that I was not prepared to answer his questions in full, as I had not "settled" them fully myself. I also hesitated about sending this to The Restitution, as I dislike to see any contention in its pages on non-essentials; but inasmuch as a great deal has been written on this chapter, and I consider my interpretation of it given through the paper two years ago very faulty and illogical, I would like to tell those who read that article why I now think it foolish and unscriptural. I realize, too, that we should not be "hasty" in writing even on those things in which certain faith is not necessary to salvation.

First, then, there is no need to dwell in the term, "All nations." Every enlightened student of the word knows that these words are used almost always in the Bible in a limited sense. Just a few words on this. See Matt. 28:19. No one will contend for one moment that "all nations" were made disciples (margin). Jesus says the way is so straight and narrow that few find it. So we conclude logically that the "all nations" who were made Christians by the teaching of the apostles, and after their death by those who hear and understand the gospel, are the "all nations" gathered before the Son of Man at his appearing in glory seated upon his throne.

Then the sheep and the goats are those who have heard the gospel and become responsible to judgment. That this interpretation is true and unassailable is evidenced by the fact stated that the "sheep" are invited to take possession of a promised inheritance called "the kingdom." Who are they? See Luke 12:32: "Fear not, little flock (sheep); for it is your Father's good pleasure to give you the kingdom." To whom is Jesus speaking? See the 22nd verse: "And he said unto his disciples." From this, Bro. Thomas, I unhesitatingly answer your question, "Who are the sheep?" They are the disciples of Jesus, those who from righteous Abel down to the end of the Gentile times, who have heard, obeyed and kept the faith. All of these, "from the foundation of the world."

Next question, "Who are the goats?" Let Matt. 25:41 to end of the chapter, answer, 'Those who have heard and understood the invitation to reign with Christ, but have failed to "quicken" their feith by works following. Or, as James expresses it, their faith, being without works, is as dead as a human body without breath, therefore can not bring them life in the kingdom. This in passing: A man or woman, to be saved, to become an heir with Christ in the kingdom, must first hear and obey the gospel in baptism; but if he stops here no amount of theoretical faith, or, as Bro. Joblin expresses it, "just the assent of the mind to the truth will never take them into the kingdom." It matters not how learnedly we discuss these questions, if we lack the acts of love spoken of in the 35th and 36th verses of this 25th chapter of Matthew, we will never go into the kingdom, either as ruler with Christ or as a probationer in the age to come. Jesus forever settles this question in his answer to those who have failed to do those works of faith; although being professed followers of him. See verses 41-48.

No matter how we may deceive ourselves, Jesus' words will never fail. We will reap as we sow.

The next question Bro. Thomas asks is: "Who are the third company?" Now, dear brother, I beg your pardon, but I have read and reread this chapter many times, and I can not find even a hint of any "third" company. Look at the chapter again; we are told of no one but the "all nations" being gathered before him, and we are distinctly informed that they are separated or divided into just two classes. Search as we may, we can only find the sheep and the goats. True, Jesus says in the 40th and 45th verses that what is done unto the least of his brethren is done unto him; but this satement does not show any but the two classes—the true brethren who have shown their love and faith by their works, and those who, professing to be followers of Christ by their works deny him.

The next question is: "In what do the brethren differ from the sheep?" I think the scriptures quoted show conclusively that sheep and brethren are synonymous terms, both referring to those who inherit the kingdom as joint heirs with Jesus. Perhaps the thing that has troubled us and has brought up all these different opinions has been to harmonize this 25th chapter of Matt. with 1 Cor. 15:51, 52, and 1 Thess. 4:16, 17. For years I have studied this 25th chapter of Matthew, and always in connection with 1 Cor. 15:51, 52, and 1 Thess. 4:16, 17. I recall to mind my expression in a former article on these scriptures. There are no goats at that meeting in the air. I repeat that today. No one reading these scriptures can say differently, and in this lay all my trouble. To harmonize the scene in Matt. 35:31, if the sheep were the brethren who were faithful and heirs of the kingdom, and the goats the unfaithful who had no living faith. Bro. Thomas, I am so glad it all seems so clear and harmonious to me now.

Here is one scripture I want to refer to. It is found in 2 Tim. 4:1: "The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." This is the scripture that opened to my understanding those words of Jesus and of Paul, showing perfect harmony in their teaching. Mark well the expression, "His appearing and kingdom." That he appears first before he takes the kingdom of this world as his own, or before he "sits upon the throne of his glory,' 'is self-evident. How long a time elapses between the "appearing and kingdom" God has not revealed to us. We are not considering this interval of time now, but the events connected with his appearing and that which takes place when "he sits upon the throne of his glory." What is the first act revealed as to his appearing? It is found in 1 Thess. 4:16, 17, also in 1 Cor. 15:51, 52. First, the awakening of those asleep. Paul calls them "the dead in Christ," and assures us they shall come forth immortal, incorruptible. Then he tells us the faithful living shall be changed in a moment, in the twinkling of an eye, and he tells us in Philippians 3:21 that we are changed by having our bodies made like unto Christ's glorious body. Then all, both those who were asleep and those living, being all changed from mortal to immortal beings, are caught up to meet the Lord in the air. And we are told that those caught up to the Lord shall be forever with him. They follow the Lamb whithersoever he goes. Only the sheep are at this meeting at his appearing.

But what is the next thing spoken of in the text? The kingdom. We find this represented in Matt. 25:31. The Lord has become king, for he is shown seated upon his throne. Who are with him? On the right hand we see a company whom the spirit calls "sheep." Bear in mind, "the right hand" expresses power and honor. This is the "little flock" who are ready and waiting for his appearing. They were caught away to meet him in the air. We find them on "the right hand" of glory because, having suffered with Jesus in his humiliation, he granted to them to sit with him on his throne. If we suffer with him we shall also reign with him. When they were caught away two were grinding at the mill; one was taken, the other left. Two were in one bed; one was taken, the other left. Two were in the field; one was taken, the other left.

But now we see on the left of Jesus another company—those who were left, who were not taken at his appearing with his saints. The time has come when the words of Jesus recorded in Luke 13:28 are being fulfilled. Those who were left are awakened to "see" the saints in the kingdom. This is not the time of his appearing to gather and immortalize his saints, but the time when they are exalted to the right hand of power. Daniel expresses it in these words: "The time came that the saints possessed the kingdom" (Dan. 7:22). In that time of trouble such as never was, when Michael shall stand up and deliver everyone whose name is written in the book, he says that some shall be awakened to everlasting life, and some to shame and everlasting contempt. If we only had this one passage of scripture to guide us we could not tell if both were awakened with one call or not, but Paul tells us the righteous alone are called first. From Matt. 25:31 we know that the awakening of the unfaithful dead and the calling of the living ones who have not "worked out" their salvation takes place afterward, that they may see the righteous in the kingdom (not in the air), and they themselves brought out (Matt. 7:21; 22:23). We might call this the executive judgment. Thus is fulfilled the promise of Jesus, "He that overcometh shall sit down with me on my throne" (Rev. 3:21). And so we are not surprised when he turns to those on his right hand and invites them to enter the kingdom, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And those on the left called goats—O, the terribleness of those words: "I know you not whence ye are. Depart from me, ye cursed." Thus do we all stand before the judgment seat of Christ and receive our reward for the deeds done in the body. That is the only logical teaching of this much wrested chapter of Matthew, and the only harmonious comparing scripture with scripture, seems clear and unassailable to me.

Now to meet a few of the forced interpretations of this chapter. First, there is only one class in the history of the world for the last six thousand years who are to "inherit the kingdom," only one class who are to reign with Christ a thousand years, and they are the "sheep" of his pasture (John 10:27-29; Matt. 10:16; Ps. 23; 95:7; Prov. 100:8). In every scripture I have examined where the words "sheep" or "lamb" are used figuratively it represents saints, brethren, heirs of the kingdom, children of God. Lamb stands for Christ and also his followers (John 1:36; 21:15).

Second. At the end of the thousand years there is no kingdom to give to any other class of people because Jesus has given up the kingdom to the Father. It was suggested to me two years ago that it might be the nation of Israel who are called the "sheep" in this chapter. This can not be. See Matt. 21:43. The word of God is not yea and nay. He changes not. Israel after the flesh lost the inheritance as rulers with God. That inheritance is given to a nation bringing forth the fruits thereof, Christ and his brethren; and he tells us in Matt. 25:35, 36, what the fruits of righteousness are.

Let none deceive himself as to the perfect fruit God calls for. Let us not come up to that judgment scene bearing withered leaves, but bring abundantly of the fruits of the spirit. Now, dear brother, I answer your first question last: "What becomes of our faith in the thousand year reign of Christ and the saints?" Have we made void our glorious faith in this reign when he has taken to himself his great power and is seated upon the throne of his glory? God forbid. Yea (I think), we have established it. To Bro. Tomlinson I owe much of the light I have found on these scriptures. I pray God daily that he may live until the appearing of our Lord and Savior, and that we may all be found faithful, that we may have a part in that glorious meeting in the air, and may be of that company who stand on the right hand of power. These words of Bro. Huggins I transcribe: "Thank the Lord for making rough places smooth, and crooked things straight."

FLORA A. WOOD.

THAT LINOTYPE MACHINE

By S. Roxana Wince

Are you tired of hearing about it brethren? Tired of seeing my name? Then why not hurry and buy it? It is your business, for the paper is yours. In it, you all have "equal claim," just as Lowell says, all races have "in the gain or loss of one race." Responsibility as to its life rests upon each of us. We cannot shirk this responsibility. There are very few among us who cannot give something. Dimes and quarters make dollars. These the children can give. Those of small means can give a little more than the children. Those whom God has blessed with abundant means can send large gifts. I shall not have to write personal letters to each one of these, asking for donations, for they love The Restitution too well to let it die. Somehow I have confidence in these brethren. They are not going to disappoint us, Brother Huggins.

And they will not keep us waiting either, for the cause of truth cannot wait. Its needs are to be considered before everything else. We can do without new carpets, couches, curtains and window shades, but we must have The Restitution. Only to think what it would mean to have no paper of our very own! And we cannot have the paper, unless we work to save! It is no use mincing matters: it is a question of life or of death.

"Lay not up for your selves treasures upon earth." Do you know what will become of such treasures? Go to the book and see. Gold put in the bank of heaven can not corrupt, nor witness against us. And just as sure as you do not give to the Lord the tithe that belongs to him you will lose it, and much more besides, God's eyes are on us, and the coming of Jesus is every day drawing nearer. What we do must be done quickly.

I cannot, I dare not withhold. A letter came to me only a day or two ago, from Omaha, Nebraska, telling me of wide and needy fields, where our literature ought to go—Bibles, Testaments, The Restitution, books and tracts. Hundreds of thousands of Spanish people in California untouched by any church. And they so eager for Christian literature, that seventy-five per cent would buy if they had the money. No other foreign nationality is so responsive as they to religious influences. I am sending my father's Spanish Testament, and money to buy more testaments.

But O there are so many untended fields even among our native-born people, whole regions, where there are no churches, no Sunday schools, no good books and papers to tell the gospel story. It makes my heart bleed! **O we must have that linotype so The Restitution can live and go into these dark corners to preach for us, and save men and women for the coming kingdom. Jesus gave his life for us; what have we done for him?**

The Restitution Linograph Fund

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Edna Anderson	5.00
B. N. Berry	2.00
W. H. Cuffel	3.50
Previously Acknowledged	280.00
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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement dos not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

"Always abounding in the work of the Lord" is Paul's description of a Christian. And to encourage us in the task the Apostle adds the assurance: "For as much as ye know your labor is not in vain in the Lord." Even if no one else gains anything from our efforts, we ourselves shall gain --we shall be stronger, better and happier for doing our best.

Many a Christian hinders his prayer by indulging in that species of unbelief which surmises that what he asks is too great a thing for God to bestow on one so unworthy as he is. He forgets that the greatest, aye, the greatest gift, has already been conferred in God's own Son, and the foundation therein laid for the argument, "How shall he not with him also freely give us all things?" God having begun his bounty in such a style of magnificence, consistency requires him now to go on, and do the greatest possible thing for the recipients of his Son.

If you are defamed, keep silence. Let time vindicate you. Silence is much better than explanation.

A great deal depends on having a petition properly presented. It is all-important to get it into the right hands. A petition frequently falls through inattention to this. If the proper person had been engaged to present and urge it, it would have been granted. This holds true of suits to the throne of the heavenly grace. We must ask in the name of Christ. We must put our petitions into his hands, and engage the great Advocate to present and urge them. Him the Father always hears. Even the prayers of the saints need an incense to be offered along with them to render them acceptable. That incense is Christ's intercession.

To present a petition is one thing; to prosecute a suit is another. Most prayers answer to the former; but successful prayer corresponds to the latter. The children of this world are, in this respect, wise in their generation. When they have a petition to carry ,they go with it to the seat of government, and having conveyed it by the proper channel to the power which is to decide upon it, they anxiously await the decision; in the meantime securing all the influence they can, and doing everything possible to insure a favorable result. So should the children of light do. But frequently they just lodge their petition in the court of heaven, and there they let it lie. They do not press their suit. They do not employ other means of furthering it, beyond the simple presenting of it. They have no power with God, and therefore do not prevail.

HELP US SAVE $150.00

Another Chance to Help the Truth

If we pay the entire cost of the linograph which it is proposed that we buy, at the time we purchase it, the company will give us $150.00 discount. If we buy it and pay only in part we shall lose this money, and to it must be added six per cent. interest. If a brother or sister would loan us the money to pay cash for the machine at six per cent. interest, he would be getting a legal rate of interest for his money, have a good business deal, and save us $150.00. If he would give us the loan at 4 per cent. interest, then our saving in interest would be considerable too. Either way, he would be well secured for his money and would be paid any interest he cared to ask. Another door opening into a large room of usefulness, another golden opportunity to serve the Lord and befriend his brethren and sisters. If any one can and will make use of this rich and rare opportunity to further the gospel cause, let him notify us at once.

AN EXPOSE OF POPULAR CHRISTIANITY

A layman writing to the "Reformed Church Review," a Protestant monthly, pointedly calls attention of the ministry to the reasons underlying the failure of the church. The writer's protest is that while the modern church is trying to "Christianize the social and civil life" of the world, the world is "rapidly secularizing" the church. The writer believes that under the euphonious expression of "social service" the church is being

committed to new methods of reform that divert it from the exercise of its proper functions. That he understands the conditions is evident from the following extract from his article:

"The sacred edifice heretofore dedicated to the worship of Almighty God has now, with its parish house ,its club and other auxilaries, become the center of secular factions. We now go to church to hear sermons on the minimum wage, adequate housing of the poor, the regulation of moving pictures and the dance halls, how to vote, and the latest vice investigation report. From this center agents and detectives of law and order societies make report of nightly investigations, and it is said even ministers of the gospel keep silent watch during the hours of night and assist in rounding up witnesses from disreputable houses. They appear as prosecutors and witnesses before grand and petit juries in the quarter sessions court. Billiard and pool tables are being installed, dancing classes organized and all sorts of amusements offered to entice the youth within its sacred precincts. A child returning home from Sunday school recently was asked by its mother the subject of the lesson. It was how to keep the streets clean. Another Sunday, kindness to dumb animals furnished the subject of the lesson, and this was in a graded Sunday school up-to-date. A good woman who had suffered greatly with a recent sorrow brought herself to church longing for some comforting words. She heard a sermon on the 'Charity Organization Society and the Visitiag Nurse.' "

THE MODERN CHURCH ONLY A CIVIC CLUB

The idea of liberality in matters of religion is growing. The Church can not be more liberal than her founder. The idea of a liberal church springs from false conception of the very purpose for which Christ established a Church. The Church is a divine institution and cannot deviate from its mission any more than it can outgrow its divine character. Its powers and duties, its authority and definite field of labor, have been clearly marked out for it, and no minister, council, synod, king or pope can swerve it one hair breadth.

Philanthropic and humanitarian movements are of vital importance and deserve thoughtful and conscientious consideration, but they can never properly take the place of the service due to Almighty God. They are a part of the mission of the Church only accidentally when they touch upon the spiritual side of man's character. The rights of man, the social uplift, are unworthy of honest effort, but in proclaiming the rights of man we must not forget the supreme rights of God.

The Church is not a human institution intended only to teach a system of ethics. If the Church is to confine itself solely to those things that make for social service it cannot be distinguished from the lodge room or civic club. The criticism cannot apply to the Church of God. Secure in the belief that the mission of Christ's Church is essentially a spiritual one, the Church of God does not concern herself about these things which pertain only to man's temporal wants and destinies. It insists on that old-fashioned religion, the religion that is contained in the revelation of God. It insists that the eternal truths which Christ taught are just as true and just as important today as when He preached them on the mountain side or on the sea of Galilee.

We have not grown so wise that we can improve upon the revelation of God, so liberal and broad minded that we can change the creed handed down to us by the Divine Founder of Christianity. It is monumental and blasphemous impertinence for any man to say that the faith of Christ delivered to the apostles has outgrown its usefulness and is not adapted to modern times.

The contributor to the "Reformed Church Review" succinctly sums up the most amazing feature of the development of Protestianism in these words:

"Ministers of the gospel are willing to preach on every subject under the sun except the gospel, and when they begrudgingly hand it down they almost tell us it is not divine, but a man-made thing. They have relegated to the brush heap most of the sacred beliefs, such as the miracles, original sin, the sacrifice of Jesus Christ, the efficacy of baptism and the holy communion. Perhaps this is the reason so many ministers look down on empty pews and complain bitterly that their members do not come to hear the sermons prepared with so much labor."

COMMUNICATIONS

From Sister Ethel Delozier

Dear Bro. Haggins:

I am impressed to write you on the subject of the administrator of baptism. Woll God accept a false teacher to baptize his people? Can a false teacher baptize a candidate into Christ? If his work is acceptable to God, why are we warned against false teachers?

We read in Rom. 14:23: "For whatsoever is not of faith is sin." It seems to me so many of our people are not baptized into Christ, and are under sectarian baptism. I am sure the subject is worth careful consideration. I want to hear from others better posted on the scriptures than I am.

In the blessed hope.

(The questions proposed by Sister Delozier are questions of interest and importance, and we would give them due attention ourself only we are hindered by an attack of measles. We therefore hand them to our readers without editorial comments, with the request that some of our contributors give them the attention they deserve.—Editor.)

FALLEN ASLEEP

Eliza Moyer

Eliza Rockenfield was born January 25. 1848, and died June 3, 1916. She was married February 25, 1872, to James Moyer. Of five children two survive. For twenty years she had been a member of the Pleasant View Church. Death came suddenly while at the dinner table with friends on Saturday. Funeral services were held from the M. E. Church at Pence, Indiana, conducted by the writer, assisted by Elder Kenyon.

C. C. MAPLE.

FLORENCE MAY NEWMEYER

Florence May Herron Newmeyer was born in Cleveland, Ohio, May 16, 1894, and died June 11, 1916, age 22 years and 26 days.

Sister Newmeyer was baptized into Christ June 27, 1915. She leaves to mourn her death and absence a father, mother, sister and three brothers; several distant relatives, and a large circle of friends, and all of her brothers and sisters in the truth.

She was united to Brother Earl Newmeyer in the sacred bonds of matrimony September 17, 1913. Her amiable, sweet and cheery disposition influenced for good all who were associated with her; during her illness which terminated in death, her patience, fortitude and the spirit of hopefulness manifested at all times, even to the last, inspired her attendants with love and admiration.

To us who are left to mourn her absence, we cherish sweet memories of her which time cannot efface. May her life, her love, her affection for those dear to her by the ties of home and kindred, and especially her love for the truths of God's kingdom and the name of Jesus Christ, which she so enthusiastically and faithfully espoused and obeyed, continue to inspire us to put forth a greater effort to make our calling and election sure.

Her funeral was held in the Church of God May the 14th; and after beautiful hymns of praise and resignation had been sweetly rendered by our choir, and words of comfort had been spoken elegantly by Brother George B. Alldridge, she was tenderly laid away to rest till the descending Lord shall cry, as he did at the tomb of Lazarus, "Come forth!" Then "former things" shall be swallowed up in the glare and glory of the kingdom of God. Let us all hasten on to that tearless morning.

Cynthia Thompson

Cynthia Jane Smith Thompson was born March 30, 1863, in Jordan Township, Warren County, Ind. She was married to Wells H. Thompson on September 25, 1884, to which union were born three children Carl, Earle and Edith. These with the husband and four grand-children and two uncles Mr. Geo. W. Smith, of Greentown, and Mr. Marion Smith, of New Richmond, are left to mourn her death.

Sh united with the Pleasant View Church in 1882, and has remained faithful to its teachings and walked in the light of the Word of God until the end of the earthly life. After several years of suffering and pain she fell asleep in Jesus as the day ended on June 6, 1916, at the age of 53 years, 2 months, 6 days.

A kind loving and faithful wife and mother who will be sadly missed, not alone by her family, but by a large circle of friends and relatives.

Though we have parted to meet here no more, we know we shall meet again, on yonder bright shore, in that home eternal from sorrows set free. Dear one, we hope to live ever with thee then. Funeral services were conducted from the Presbyterian Church at West Lebanon, Ind., June 9th, at 2:00 P. M.

C. C. MAPLE.

IMPORTANCE OF OBEDIENCE TO GOD

Obedience is submission to authority. It is important to live in obedience; to be under a superior, and not to be at our own disposing. It is much safer to obey than to govern. Especially is this so in relationship with God. In the act of obedience two persons are involved: the inferior and the superior to whom the inferior submits. God is the superior and we the inferior. Many live under obedience because of fear rather than for love. These are discontented. We cannot have freedom of mind unless we willingly and heartily put ourselves under obedience for the love of God. It is true that everyone willingly does that which agrees with his own liking and inclines most toward those who are of his own mind. Let us, then, learn to love God and subject ourselves to his will in obedience so that our inclination will be toward him with love and deference rather than because of fear of punishment.

That which brought death into the human family was disobedience; the doers of which were punished (Gen. 3:17-19). We will find records all through the scriptures that God enacted punishment upon disobedient doers. I will cite a few instances of disobedience to God's law and the vengeance God took on such. When God spake unto Moses of the building of the tabernacle and the manner of sacrificial offerings he commanded that no strange incense be offered, which command was disobeyed by Nadab and Abihu, Aaron's sons, who offered strange fire before the Lord. "And there went out fire from the Lord and devoured them; and they died before the Lord" (Lev. 10:2). God told Moses that at the completion of the ark the sons of Kohath should come to bear it away but that they should not touch any holy thing lest they die (Num. 4:15). We find in 1 Ch. 13:9, 10 and 2 Sam. 6:6, 7, that when the oxen stumbled Uzzah put forth his hand to the ark of God. This action caused the Lord's anger to be kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God. The familiar story of King Saul might be cited here; of his disobedience in not destroying all that belonged to the Amalekites, which God had commanded hi mto do. When Samuel reproved him he stated that his men had saved the best of the oxen and sheep to sacrifice unto the Lord. Samuel said unto him, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (1 Sam. 15:22, 23). Ananias and Sapphira were both punished because of the sin in their hearts and their untruth to God (Acts 5:1-11). From the above instances of disobedience to God's law and the punishment received we see that God is intent upon the respect and obedience of his word.

In the above we find that God enacted immediate punishment. Does God always execute judgment so speedily? "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him" (Eccl. 8:11, 12). All sinners are not to be speedily punished. Remember that there is a day of destruction coming unto which the wicked are reserved, and they shall be brought forth to the day of wrath (Job 21:30). Peter says, "The Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished" (2 Pet. 2:9).

If the punishment of the wicked is to be reserved to the judgment the question may arise, "Why has God thus dealt with certain individuals?" To answer this question read 1 Cor. 10:11, 12: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall." This judgment will come, in which every one will be judged according to his work. Read Rev. 20:12, 13.

If we hear the law and know the law we must obey it or we sin. Of those who turn away their ears from hearing the law, God says, "Even their prayer shall be abomination" (Prov. 28:9). Whether or not we love God, and the degree of our love for him is manifest in the extent to which we keep his law and obey him. John says: "Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (1 John 2:5); and, "For this is the love of God, that we keep his commandments" (1 John 5:3). In order to keep close to God through obedience to his will we must deny ourselves of many things. We must separate ourselves from the ungodly; keep away from the multitude, for broad is the way that leadeth to destruction and many there be which go in thereat. God has said, "Thou shalt not follow a multitude to do evil" (Ex. 23:2). Let us, therefore, obey God whether or not others do, for each one is responsible for himself, and in the end will give an account of himself, not his neighbor. Through obedience and subjection to His will, through close relationship with him and love for his law, God will care for us. We are admonished to trust in the Lord and do good, and then he says we shall be fed; to delight ourselves in him and he shall give us the desires of our hearts; to commit our way unto him, to rest in him, fret not of him who prospereth, for he, the Lord, will care for us. Remember how he fed his children with manna in the wilderness, how he sent the ravens unto Elijah with food, and how he cares for the lillies of the field. Beloved, God will care for us if we incline our hearts unto him through obedience in love.

The question may be asked, "Are we bound to obey the laws of the land if they should be contrary to God?" Let us find out what God's elect has done under like circumstances. When the officers cast Peter into prison because he was preaching the truth, an angel released him and he continued to preach regardless of the law of the high priest and officials. When the high priest reminded him that he had been forbidden to so speak, Peter and the other apostles answered and said, "We ought to obey God rather than men" (Acts 5:29). Nebachadnezzer, King of Babylon, issued a decree that at the sound of the trumpet everyone should bend his knee to the golden image which he had erected. Daniel's three companions refused to obey the word of the king and were thrown into the fiery furnace. What was the result? God spared their lives. Darius, the Median King, issued a decree that for thirty days no one should ask a petition of any god or man save him, the king. Whoever disobeyed this command was to be cast into the den of lions." Now, when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God, as he did aforetime" (Dan. 6:10). Daniel obeyed God (read 1 Kings 8:44, 48) rather than man. What was the result? God spared him from the mouths of the lions.

Through obedience to God's will we may be reproached, but let us bear the reproach for the sake of the truth (Luke 6:22, 23; Heb. 11:24-26). God entreats us to obey as he did the children of Israel. "O that there were such an heart in them that they would fear me and keep all my commandments always, that it might be well with them and their children forever!" (Deut. 5:29). "O that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18). God has promised a reward to those who obey him and do his commandments. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). Beloved, what more could be given as a reward for obedience, or what more could be wished for? Let us begin at once to obey God in all things, since we are brought to realize the importance of such, for it is the will of the Father Let us begin today to "exhort" one another daily while it is called today; lest any of you be hardened through the deceitfulness of sin. Today, if ye will hear his voice, harden not your hearts" (Heb. 3:13, 15).

Let as, brothers and sisters, be able to say as David said, "I made haste, and delayed not, to keep thy commandments" (Ps. 119:60). The following quotation may be rightly applied here: Happy are the families where the government of the parents is the reign of affection, and the obedience of the children the submission of love." God, our Father, reigns over us with affection; let us obey him with the submission of love, and we shall be happy.

VIOLA G. MEERMANS.

THE END OF THE WORLD

"One generation passeth away and another generation cometh, but the earth abideth forever" (Eccles. 1:4). Your article "End of the World Bugbear Not Entirely Dead," is good. The newspapers could do much toward finishing it if they would. Pity the article could not have followed more closely Evangelist Stough's "End of the World" sermon. No man on earth, of his own knowledge, knows that the world will or will not come to an end, and the only possible source of information on the subject is the Bible, and every educated minister knows that the Biblical phrase "End of the world" has no such signifiance as that applied to it by Evangelists of the Stough type.

The whole question rests upon a correct translation of the Greek word "aion," meaning age. Professor M. B. Riddle, D.D., LL.D., Western Theological seminary, gives the correct interpretation of the phrase as follows: "End of the world—Few phrases in the New Testament are more frequently misunderstood than this one. The margin of the Revised Version, the consummation of the age, gives the true sense, pointing to the completion of the present Christian dispensation at the Second Coming (parousia) of our Lord. The word rendered world is, in most cases, a time-word. Nor does 'end' mean 'destruction,' but rather completion. Hence the view that the phrase expresses or implies the destruction of the earth is altogether unwarranted by the sense of the terms used." The scholarship of the world agrees with Prof. Riddle as above quoted.

The Bible does teach, however, that this age will end with a time of great trouble and distress of nations "such as never was since there was a nation" (Dan. 12:1), and our Lord adds "nor ever shall be after" (Mat. 24:21). Many Bible students believe that the world is fast approaching such a time and that it will be the intense darkness which precedes the dawn of a brighter day. On this subject the Rev. R. A. Torry, D.D., the great evangelist, in a letter to the Philadelphia North American, declares: "I have no question that we are going to see the greatest revolutions, religious, social and political that the world ever saw. Some day we are going to have an awful crash, followed by the most glorious day in the world's history, ushered in by the coming of our Lord Jesus himself." Why will the ministers continue to deceive the people on this subject? It would seem that the only object is to work upon the fears of the credulous and chase them up the sawdust trail and the more trailers the bigger the collections. May the time soon come when "the earth (society) shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab 2:14).

Yours truly,
ALLEN L. CRANSTON.

MORTALITY OF MAN

This is one of the most important truths to be taught to an unbeliever, for it is to those who realize that they are but dust and liable to perish that God has suited his plan of promised blessings and eternal life at last. As long as the religious world think they must live forever, they can see no benefit or blessing in the gospel of the coming kingdom; or a promise of eternal life to the overcomer, but Paul has said that it is they "who, by patient continuance in well doing, seek for glory, and honor and immortality, shall receive eternal life, and that "Christ has brought life and immortality to light through the gospel" (Tim. 1:10). This shows that immortality is something set before us to hope for; it is a gift from God and cannot be possessed now, for, what is our life? It is even a vapor, that appeareth for a little time and then vanisheth away (Jas. 4:14). "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom 6:23). This shows that as a result of being born in sin, the end of our present life is death, which means to perish, for the psalmist says: "His breath goeth forth, he returneth to his earth, and in that very day his thoughts perish" (Psa. 146:4). It also shows that we are offered immortal life as a gift, and that this life is only obtained through Jesus Christ, who, we read, "Was delivered for our offences, and raised again for our justification." And Paul explains further in 1st Cor. 15: 17-22: "And if Christ be not raised your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. But now is Christ risen from the dead, and became the fruits of them that slept. For, since by man came death by man came also resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." It is because Christ lives that we shall live also, because he has conquered death that he shall be able to give us life when he comes again. How can anyone tell us that they inherit this life now, when Jesus is coming again to glorify his saints, to give them his own divine nature and to fulfill all that God has promised to do for his people? It is then that the faithful will receive everlasting life, we can but walk by faith now in this glorious hope of being made like Jesus when he comes, for Paul says (Col. 3:3, 4): "For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear, then shall we also appear with him in glory." And it is not until then that we can attain to immortal life.

While we are teaching others this great truth, let us cherish that blessed hope more and more, and show them what a sure foundation we have for it in his word, and let us take courage from John's words "Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him for we shall see him as he is" (John, 1st Epistle, 3:2). Amen.

JENNIE SALISBURY.

SOWING AND REAPING

E. W. Knapp

They that sow in tears shall reap in joy (Ps. 126:5).

They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way wherein they shall not stumble (Jer. 31:9).

He that soweth iniquity shall reap vanity (Prov. 22:8). They have sown the wind and they shall reap the whirlwind.

Sow to yourself in righteousness, reap in mercy (Hosea 8:7; 10:12).

NOTICE

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The Restitution

FOUNDED IN A. D. 1862

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of Kings (Rev. 19:16), and the Saints coadjutors with Him, the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

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CHRISTIAN SCIENCE—ITS FOUNDER

Prevalence of Heresies Historical and Scriptural

We must expect new heresies and St. Paul lets us know that "seducers shall grow worse and worse, erring and driving into error." This article is concerned with such a seducing heresy. Religious seductions are no historic rarity. Men seem curiously liable to them. There is not an age that is not put a wondering at the strange sight of sober-minded people suddenly found religiously intoxicated, driven into error by some deceiving or deluded seer. England in the past century marveled at the following that an illiterate servant, Joanna Southcott, succeeded in influencing by her ridiculous prophecies. Dowie, with his crediated Elijah II claims, is not yet forgotten. And men to-day are wondering at Christian Science. Its ardently zealous votaries are so serious about it, so ecstatic over it; it is so persistently advertised, such wondrous results are claimed, such unexpected conversions are made, that one naturally seeks to know more of the facts in this pheonomenon of "science."

Mrs. Eddy the Big Fact in "Science"

The big, the necessary fact in "science" is the personality of the woman who claims to have discovered it. And unlike many such a prophetess, her life is not scarsely documented. There is a wealth, even of detail, known of her long, strange life. Her childhood neighbors close associates of her later life for all the various localities she lived in, court records, her own writings—all have been made to testify concerning her. An exhaustive, searching record of her life is to be found in an unique series of articles that ran in McClure's Magazine all through the year 1907. Her own "Retrospection and Introspection" emanated-sketch of herself, and an "orthodox" biography published by the Scientists leaves practically nothing unsaid of the discoveress of "Science."

Mrs. Eddy was Self-willed, Petulant and Ignorant

Mary A. Morse Baker came from an ordinary farming family of New England. She was born in 1821. There was none of the extraordinary refinement and aristocratic connections that the "orthodox" lives implies. And they would make out that from her earliest years she was a prodigy of wisdom and an intense student. She tells that her brother, Albert, of whom there is question, again in later years when she was acting as a spiritualistic medium, was her teacher during his vacations. And she declares that "she studied moral science, natural science, natural philosophy and mastered Latin, Greek and Hebrew." Against this bold assertion is the confirmed testimony of her childhood neighbors that on account of sickness she seldom was in school and self-willed and petulant she showed no application while in attendance. Those who have been familiar with her private correspondence surely deprecate her schooling, and a Unitarian minister, who never was a Scientist, but who nevertheless radically revised her "inspired" Science and Health, one of whose sermons was once a chapter in it; he being in a position to know says: "She was not well read nor in any way learned." But she does not hesitate to have the Almighty solve the difficulty: "After my discovery of Christian Science most of the knowledge I had gleaned from schoolbooks vanished like a dream."

Mrs. Eddy a Religious Paranoiac, But "Is Nobody's Fool"

She appears from her earliest years to have been decidedly hysterical. Her doctor diagnosed her case as "hysteria mingled with bad temper." And "fits" or "tantrums" as they were variously called by the neighbors were frequent. And this hysteria marked her whole life. In her own approved life one reads of "spasmodic seizures followed by nervous collapse," and of an instance where "she was found rigid with foam on her lips." Advanced in life she ever exacted the most trying service from all those about her, having for instance a mania for being rocked by the hour, and a special cradle was built for the woman! She seriously tells that when eight years old she heard heavenly voices—surely another damaging symptom of the religious paranoiac! Again in her latest years she was beside herself with the absurd, truly witchcraft notion that she was being persecuted, and in fact brought civil suits against mental murderers. And her wild claims to being an inspired prophetess out-heroded any religious pretender; no one can take her place, the second appearing of Jesus is unquestionably in Science, she has graciously received final revelation that no human pen nor tongue taught her, etc. There is throughout the neatest case of religious paranoia, not a symptom seems to be lacking. And yet she was clever, she was shrewd, she must have had certain great gifts—an uncommon personality, an ecstatic confidence in herself. With her little self-reading she attempted literary work, she tried lecturing, and if her later writings are at all her own, she could impressively attempt pedantry. As a close associate of hers put it: "Mrs. Eddy is nobody's fool." And it has been said by a specialist that the most interesting figure of Christian Science is to contemplate how near people can come to insanity and yet retain their faculty to make and handle money and even accumulate fortunes.

Mrs. Eddy was Often Guilty of Highhanded Excommunications

Mrs. Eddy was by no means the calm, serene, long-suffering soul her panegyrists would make of her. There are too many instances of temper, too many instances of domineering treatment of those who were trying to befriend her, instances of the use of vilest epithets for those who opposed her. She would brook no opposition, nor any rivals, and the repeated defections and rejections and highhanded excommunications of those who were closest to her in her movement are ample proof that she was irascible and fierce and bitter. She grew malicious to ward a Richard Kennedy, who had been her prize practioner; a D. H. Spofford, who had been her chief adviser, she would have enjoined from witcherafty; a Mrs. Woodbury she would liked to have torn in pieces, a woman opponent would readily be made out to be the scarlet woman of the Apocalypse. Mrs. Eddy is pictured forth as a long suffering martyr—mother deprived of her beloved child. The unnatural fact is that she would not have the child near her—the same absence of true tenderheartedness that inspires a teaching that will suffer a child in anguish to die without an attempt at relief!

Mrs. Eddy was a Much-Married Woman

The marriages of Mrs. Eddy make an interesting chapter in her life. She first married G. W. Glover, whom she spoke of as a colonel, but the obscure bricklayer never had any such rank whatsoever. He died shortly after their marriage, leaving her penniless. Her second husband, a Dr. Patterson, was an itinerant doctor, a good natured soul, who was wont to find her helpless whenever he was about to attend her. She was divorced from him in 1873. "My husband," she writes, "had eloped with a married woman from one of the wealthy families of that city." And yet that community knows nothing of it, and there is sworn testimony that nothing was heard against Dr. Patterson's character either then or since. Retired and living like a hermit, he died in 1896. But in 1877 Mrs. Eddy had married her third husband, Asa Gilbert Eddy; though she was fifty-six years old at the time, the license read forty. This man died in 1882. A private grewsome post-mortem (an operation forbidden in Science) made by a practicing physician showed his former diagnosis was correct; it was a valular trouble of the heart. And yet Mrs. Eddy refused to admit it was due to ought else but mesmeric influence, "arsenical poison mentally administered!" An attorney, who came to be familiar with Mrs. Eddy's career, F. W. Peabody, writes of a possible fourth marriage in his book of merciless condemnation, "The Religion-Medical Masquerade:" "But many there are who believe there was a fourth marriage and that the widow Eddy in course of time became and is to-day the wife of Calvin A. Frye. I do not state this fourth marriage as a fact, but offer it as the only possible and creditable explanation of the facts." These repeated marriages with divorce are to be noted as an interesting commentary on Mrs. Eddy's ascetical teaching concerning marriage, which she considers to be only a concession, a suffer-it-to-be-so-now-state, and perhaps would even mean it to be a state of "legalized lust."

Dr. Quimby Embraced, Then Spurned

After years of sickness and dull mediocre struggle Mrs. Eddy finally became a patient of a much advertised medical philosopher, Dr. Quimby, a man who plays the most important part in Christian Science controversy. It was of him she wrote in enthusiastic praise in the newspapers, it was of him and his healing system that she publicly lectured, in his honor she wrote poetry, declaring that Quimby "healed with the truth that Christ taught" and "seeking though a trembler where his feet had trod." And for years after 1866 she taught and was possessed with the vocation of making known his system of healing with substantially all that is now Christian Science; those with whom she lived agree that it was the burden of her daily conversation and that she attributed it all to Dr. Quimby. But after 1875 the inexplicable ungrateful contradiction begins to be made. She wrote that "in the year 1866 I discovered the Christ Science or Divine Laws—God had been graciously preparing me during many a year for the reception of this final revelation." And from that on Dr. Quimby is the object of most virulent condemnation. She brazenly renounces all indebtedness to him. She insists that "he had failed signally in healing her case," that he was a "magnetic doctor," a "spiritualist," that she was responsible for all his thought on the subject, that all his manuscripts were her composition, and confronted by her own written contradiction of all this, becomes guilty of the piteous evasion that she might have written those acknowledgments and praises under his mesmeric influence!

Mrs. Eddy the Wonder-Worker, a Great Fraud

Then there is her glorious claim of being the wonder-worker. Not that puzzling results may not be obtained at times, especially in functional diseases as opposed to organic lesions. Dowie, every mind healer, gets results that are at times somewhat startling. But such results come in any good physician's practice, for the influence that mind, that a spiritual soul can exert over matter, over our bodily organism cannot but be considerable and its limits are undetermined, hence the uncertain, the surprise results. This power of mental suggestion to help bodily health, especially where the subject is wrought up with religious fervor and confidence is quite sufficient to explain any unexaggerated actual results obtained, though it is to be observed that this obvious sensible use of human will power, the Scientist must declaim against as "malicious animal magnetism." Applying "Divine Principle" is something quite superior! When Mrs. Eddy begins to assert her claims as a healer she looses all sight of personal limitation, she toys with omnipotent power. "Working out," she writes, "the rules of Science in practice, the author has restored health in cases of both acute and chronic disease in their severest form. Secretions have been changed, the structure has been renewed, shortened limbs have been elongated, ankylosed joints have been made supple and carious bones have been restored to healthy condition." More ridiculously worded claims that she has written can be cited, but these are words from the more reserved and "inspired" Science and Health. It is an instance of her gratuitous claim to do the wonders that Christ did, a claim so persistently repeated and with such suggestive force that the unwary begin to believe it is true; a gratuitous claim giving no names, no dates, no witnesses, no opportunity for prudent investigation. Though there is one "miracle" of Mrs. Eddy's that can be investigated, the great "sign" apparently that should prevent all faith in her being vain, the occasion of her own cure when the Almighty graciously gave to the world through the "Final Revalation" of Science. In February, 1866, she had fallen on the ice and was serverely injured, "skilled physicians declared there was no hope for her and pronounced the verdict that she had three days to live. Finding no help on earth she lifted her heart to God," she called for her Bible and reading it, "the life divine restored her—and she rose healed. This was falling apple that led me to the discovery how to be well myself and how to make other so." Such the dramatic Christian Science story of the great "miracle." But that "skilled physician," a Dr. Cushing, gives an affidavit statement declaring that he had neved said that there was no hope or that she was in critical condition or that she had three or any limited number of days to live. He found her only nervous and semi-hysterical and she made no mention of a miraculous cure on the third day, but took treatment on s ubsequent days and even five months later. Then, too, there is a letter of Mrs. Eddy's written two weeks after the accident to a close friend of Dr. Quimby piteously a sking for relief. Such is the reliability of her claims, such in this most important, all critical instance is the foundation of truth. And when the claim is so empty on the lips of the "inspired" founder, why not vain the claims of her weaker followers?

Mrs. Eddy was a Money-Monger

All the chapters of this phenomenal woman's life cannot be crowded into a short sketch. There are many another gospel-opposite in her life that is not referred to her and yet her greed for money cannot be overlooked, it is too characteristic, as for instance when she copyrighted her Revelation, and fiercely fought its slightest infringement in civil suits; when she charged "strictly in advance" for her missionary teaching, $300 for a few lessons, and when raising this exorbitant tuition she could write in mock serious air: "This startling sum for tuition lasting barely tree weeks greatly troubled me. I shrank from asking it, but finally led by a strange providence to accept this fee." Should facts like these provoke exclamatory denunciation or a pitying smile?

These then are a few side lights on the strange life of Mrs. Eddy. Nothing has been said of her teachings, of her pantheistic Hindoo notion of God, of her Unitarian rationalistical ghostic view of the Savior, of her never to be reconciled, unintelligible teaching on the nature of man, of her utter disregard of the literal word and meaning of holy scripture. The Christian teaching on prayer, on sin, on the divine punishment of sin, Christian patience, Christ's sacraments, all in Science must sacrilegiously give way for the "higher, clearer, and more permanent" revelation of this unlettered, hysterical, much-married and divorced, lying or deluded woman, who would irreligiously consent to be honored by her idolizing followers as the holy, prophetic glorious woman of the Apocalypse! Without at all considering teaching so heritical, so repugnant to Christian belief, this life alone of the founder and discoverer of Science is efficient antidote against possible contraction of the un-Christian contagion of Science.—Selected from "The Universe" with considerable revision and rearrangement by the Editor of The Restitution.

THE DESTINY OF THE EARTH

No. 2

It was quite common for Bible writers to use figurative language in describing political and ecclesiastical systems; and they are often, as we shall see, represented by the words "heaven and earth." Isaiah, speaking of Idumea (chap. 34) says: "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein, the world and the things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all the armies; he utterly destroyed them, he hath delivered them to the slaughter. Their slain shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be desolved, and the heavens shall be rolled together as a scroll; and her host shall fall down, as the leaf falleth off from the vine, and the falling fig from the fig tree. For my sword shall be bathed in heaven, behold it shall come down on Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea."

This text speaks of an earth that can "hear." The literal earth cannot hear; then it must here be used figuratively. Notice also the figurative use of "mountains," "heaven," and "sword." We know that the Lord does not use a literal sword himself and bathe it with blood in the literal heaven where he dwells Then all are here used figuratively to represent things in the country of Idumea, or Edom as it is often called. It is the heaven and earth of Edom that is here spoken of; and they have long since been destroyed

Jeremiah also uses the word "earth" figuratively (chap. 22:29), "O earth, earth, earth, hear ye the word of the Lord." Again Isaiah says, "Hear O heavens and give ear, O earth: for the Lord hath spoken" (chap. 1:2). It was the people of the earth that were addressed in each of these messages of the word of God, and not the literal heavens and earth.

Speaking of ancient Babylon, Isaiah says: "For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth and the moon shall not cause her light to shine" (chap. 13:10). "Therefore I will shake the heavens and the earth shall be moved out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger" (ver. 13). "Behold I will stir up the Medes against them, which shall not regard their silver; and as for gold they shall not delight in it. Their bows also shall dash the young men to pieces; and they s hall have no pity on the fruit of the womb; their eye shall not spare children" (ver. 17, 18). The result of this is: "And Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah" (ver. 19). This was the heaven and earth of Babylon, and not the literal earth on which we reside; for it is still in its old place, and is as we have seen, not to be "removed for ever." The Prophet continues: "Thou shalt take up this proverb against the king of Babylon and say, How hath the oppressor ceased! the golden city ceased!" (chap. 14:4). "How are thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation in the sides of the north: I will ascend above the heights of the clouds; I will be like the most high. Yet thou shalt be brought down to hell **(sheol)** to the sides of the pit" (vers. 12-15).

Some have surmised that Lucifer is the personal arch fiend designated the devil and satan, in other parts of the word; but if such is the case, he was cast down to **sheol**, the place of the dead, instead of the earth where life exists. But he is called "the king of Babylon," as we have seen, and "a man" in verse sixteen. Then men can scripturally be said to have fallen from heaven, let us take notice here: for this can only be the heaven in which the king of Babylon dwelt. About all the passages that speak of the destruction of the earth, speak also of the passing away of the heaven, and when the literal heaven have fled and gone, where we appear? Will we land in **hades?** The reader can see that if we literalize the earth in those passages, we must also literalize the heaven also and if the literal earth is destroyed, the literal heaven will also be; and that would have the saints without a home in which to enjoy their eternal life.

Paul speaking of the heaven and earth which Jesus created says: "And thou Lord in the beginning (the beginning mentioned Jno. 1:1: Mk. 1:1: Jno. 1:1; 1 Jno. 2:11, with the added words left out), hast laid the foundation of the earth; and the heavens are the work of thy hands: they shall perish; but thou remainest: and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy years shall not fail" (Heb. 1:10-12).

The heavens and earth mentioned here are said to perish, and be like an old garment folded up and cast aside. We never make a worn out garment into a new one, but cast it aside, and change it for a new one; so if the literal earth and heaven are here referred to, we will not have it made over into a new one, but cast aside as worthless like a worn out garment to perish. The heaven and earth here must be the Christian system which will be exchanged for the kingdom of God in the millennial age.

J. J. HECKMAN.

Two opposite opinions should not lie on the same bolster.

A WORD TO INFIDELS

The word of God is a precious jewel. If it be hid, it is hid to him who is lost. The other day an infidel said to me, "If the Bible is true, why did God give us a Bible that no one can understand?" I claimed he did not, that the reason good honest church people did not understand God's plan to mankind was this: they listen to the preachers and leaders, and accept some man's point of view. I could not make the infidel see it that way, for he claimed that each and every one of these churches had scripture for their belief, and therefore it was only a difference of opinion —one having as much right as the other to his opinion.

On further investigation I find that there are hundreds who are stumbling at the same point. They see nothing but contradiction in the Bible, and they stand looking at the confusion, and either cannot or will not seek as for hidden jewels after these things themselves.

Who is to blame? The unbeliever says, God; but these thoughts have come to me: has any other book on earth been treated just like God's word? For example, this infidel I talked with could quote verse after verse in the Bible. After a couple of hours talk, I discovered that he had never **himself** read a line in the **Bible in his life.**

I next talked with another man the same week on the same point, and he puzzled me, for he seems to see so many of the things that God's people see and that are **hid** to the world. He attends all gatherings where the word is taught, asks questions, and has all respect for these subjects; yet he stops there. I wonder why? One reason was this: "well," hesaid, "what puzzles me while it looks alright to hear your side of it, which is all Bible yet there are others just as smart as you and who have just as much ground for their belief." And sad to say, he too stopped there. He did not say, "I will sift this thing to the bottom for myself." This thought came to me, where our Saviors repeatedly says, "Many are called, few are chosen."

Let me add my own little think here. I believe that this last named man has had a chance a God-given chance or a call. He has been lead far enough to see some of the things that Jesus speaks of when he says: "Blessed are the eyes which see the things that ye see. For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them" (Luke 10:23-24). I believe the gift of eternal is like other pearls of great price—hard to find—not laying on top of the earth but hid. How many times does our Lord use the terms "seek," "strive," "search," etc. He also says: "Unto you it is given to know the mysteries of the kingdom of God." In 1 Cor. 2:7-8: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory." Oh my friends, don't stand looking at the rubbish and stones which cover the precious jewels expecting them to uncover themselves, and pile at your feet before you will believe they are even there! You have been given a chance; you have been called over to the spot where they are hid; you have seen enough of the vein of gold showing here and there to know the truth is there. Now what will you do: stop and let some other man take thy crown? or will you say, "No; God helping me, I will do my best; I will leave no stone unturned; I will obey as far as I know, and if I cannot find all now, I will do my best, and God will show more and more; he will keep his word; he will give me great treasurers."

The truth of the kingdom reminds me of a wonderful puzzle. For example: suppose we have a thousand pieces of card-board, all cut in different shapes, sizes and of different colors. Some children put them on the table before them, and they examine one and then another, and don't get any where. At last one says: "My mother says these pieces make dogs, so I will make a dog." The other one says; "No, my folks all say they make cows, so I will make a cow." They go to work: one gets three or four pieces that make part of a cow's body only; the pieces are not exactly the same color. The other one gets several pieces that might be a dog. They fit in partly only; the legs are not the same length; the rest of the pieces neither one know what to do with. Another boy watching the game says, "Oh pshaw! that bunch of stuff is no good; it is false because the puzzle is supposed to only make one kind of an animal; therefore I will wash my hands of the whole business." Another one says, "Let me try and see what it makes." He sits down, takes all the pieces. He doesn't have dogs or cows in his mind; he doesn't start in by throwing out all that doesn't agree with cow or dog: he starts at the beginning of the pile; he places to his left a piece that is plain and square; next he finds another piece that exactly corresponds in color and size with the first; he keeps going over the bunch again and again, and often the one which would not fit at first, just fits now. At last, by placing the pieces that way the boys looking on say: "Oh look! there is an outline of a horse." "So it is," another says; "see its legs are perfect—two of them—and there is part of the front ones, and enough of its body to show the size and outline perfectly." "Yes," but exclaimed the first boy, "that's alright, but these pieces right here made part of a cow, and as my mother knows better than you, I shall not look at your puzzle again!" The others lose interest and leave, but the boy at the table works patiently. At last he has enough to see the head and whole outline of the horse; but he does not have it finished yet: here and there are one or two little pieces he hasn't placed yet. "There," says the infidel, "you are just like the rest—found pieces there that contradict the horse—idea!"

But the boy who placed them together saw enough to know what the pieces will make when completed, even if he, not being the one that made the puzzle, did not know it all yet. The plan is there, the outline is there; and we who search can see it better every day. We don't have to throw away over half of the pieces. I heard two men talking last Sunday, one man who knew the truth, the other a Methodist. Our brother, after quoting twenty-five or thirty passages of plain "thus saith the Lords" on the state of man in death, showing **him** to be dead, he then asked the other man, "What do you do with all those (pieces of) scriptures?" He simply left them there, and immediately brought up one or two which seemed, on the face of them, to contradict the many, refusing to look at the **sure word** with its hundreds of examples and plain statements! Oh let us not deceive ourselves by thinking we can build on what others have learned. We must use the word, the plain" thus saith the Lord;" and if we must draw our own conclusions, let them be over the unknown points, not over the sure ones.

MRS CHAS. H. THOMAS.

ANNOUNCEMENT OF OHIO ANNUAL MEETING

The Executive Committee wish to announce that the Annual Meeting and Bible School of the Church of God of the State of Ohio, will be held this year with the Church of God, 10623 Lee Ave., Cleveland, Ohio, beginning Wednesday evening, August 16th, and holding over the following Sunday, August 20, with two sessions daily. Another announcement giving program of speakers and other helpers will soon be made. A hearty invitation is extended to all of like precious faith. Remember the date, August 16-20th inclusive. Plan to come.

MRS. B. H. LANG,
H. H. HAWKINS,
MRS. J. H. AVERY,
CHAS. A. GOSS,
ROBT. G. HUGGINS.
Committee.

THE JEWISH SANHEDRIM

Sterling P. Groves

"Sanhedrim" is a Greek word meaning "assembly." It is the name by which that Jewish body is known which in its origin was the municipal council of Jerusalem, but extended no small influence over the Jews at large, even beyond Judea, in Damascus.

This great council of the Jews had the jurisdiction of all religious matters. It was called the "great Sanhedrim," "the Sanhedrim of seventy-one members," and "the great court of the Jews." The High Priest as head of the state was also head of this court, though without the power of life or death.

These seventy-one members were "scribes" or trained legal doctors of the Pharisees, counsellors or advisors-in-law, and other notables called "elders." Joseph of Arimathea was one of these seventy-one members, and the only one that "had not consented to the counsel and deed of them" (the other members). For in Luke 23:50, 51 we read: "And, behold there was a man named Joseph, a counseller; and he was a good man, and a just. The same had not consented to the counsel and deed of them; he was of Arimathea, a city of the Jews; who also waited for the Kingdom of God."

No wrong-doing ever springs up at once full-fledged. It is usually the gradual growth of certain habits which in their earlier stages were not regarded as of much importance, were not checked as actual sins, and which have thus crept insidiously into character and life, to develop at last into something which is fully recognised and censured as iniquity.

THE RESTITUTION

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All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

NOTICE

Send all mail for The Restitution, whether for the editor or manager, to 10623 Lee Avenue, Cleveland. Do not send any mail to Akron, Ohio. If the mail is for the editor, mark "Editor" on corner of envelope; if for manager, mark it "Manager."

EDITORIAL

Obedience is the condition of "eternal salvation" (Heb. 5:8, 9). Baptism is called obedience (Rom. 6:17). Since obedience is necessary to eternal salvation, and since baptism is necessary to obedience, it follows that baptism is essential to final salvation.

"ALL CHILDREN OF GOD"

In speaking of the divine Fatherhood in the "Review," Washington Gladden, D.D., says: "If what Jesus tells us is true, that we are, every one of us, children of the Father in heaven; if this is the fact which we are to believe concerning ourselves; if it is not merely a figure of speech to enkindle our imagination, but the literal truth; if it is not a remote possibility to which saints attain but the actual condition into which every man is born, and from which no man can any more escape than he can escape from the fact that he is the son of his earthly parents—if all this is true, what a tremendous truth it is!"

"If all this is true," Mr. Gladden has certainly unearthed a tremendous truth. But has he correctly represented our Savior's teachings on this matter? We think not. Hear these words in Jno. 1.12: "As many as received him, to them gave he power to become the sons of God (the right to become children of God (R. V.), even to them that believe on his name." If we are all actually sons of God; if this is not a "remote possibility to which saints attain," but the actual and present "condition into which every main is born," and from which not one of us can "escape" if we tried (!), in what different sense are we to "become" sons of God? If we are born sons of God as he says, then we are children of God without the possibility of "escape"—are sons "every one of us" inherently. From this standpoint John made a foolish exclamation when he said the Father had graciously "bestowed upon us" this manner of love, "that we should be called the sons of God" (1 Jno. 4:2).

"MANY CALLED; FEW CHOSEN"

The Gospel for All; Only Few Accept It

There are many ideas, conceptions and theories in the world which make void the law of God. Numerous expressions have recently forced themselves upon our attention which have a decided tendency to relegate the word of Jehovah to desuetude. Coming from those who claim to be enlightened in the gospel, they are not to be ignored as originating in the habitude of the ignorant. On the contrary, they appear in studied compositions, in discourses that are discantive, and in arguments that are deliberative, bespeaking that those who use them have accepted the dangerous upshot to which they lead.

We refer to such forms of expressions as these: "The gospel is only for the little flock;" "It was not meant for the world;" "In the next age it will be for the world as it is now for the little flock;" etc., etc. By reading Lk. 12:32, the only scripture text referred to, and that one is misapplied—the reader will notice that our Lord says to the "little flock," "It is your Father's good pleasure to give you the kingdom." Not, as some wrest it, that the preaching of the gospel was limited to the little flock, but to them the kingdom is to be given. To preach the kingdom only to the little flock is one idea; to "give them the kingdom" is another idea. The message of the kingdom was preached to all; that only a "little flock" should get the kingdom promised in the message in no way circumscribes the universality of the message in its delivery.

Let us enquire at the oracles of God (Rom. 3:2): Was the gospel preached only to a few? Or was it preached to all and accepted by but few? Are the "few" and the little flock" of the scripture the ones preached to, or the ones saved by the preaching? The gospel was sent to "all the world" —not a little flock! (Matt. 28:18-20; Mk. 16:15-16; Lk. 24:46-47). "Ye shall be my witnesses," says Jesus to his apostles, "both in Jerusalem and in Judea"—and unto a "little flock?" Just to a few? No: "Unto the uttermost part of the earth" (Acts 1.8). The commandment to repent is intended for "all men," even for the ignorant Athenians (Acts 17:30). To the Gentiles Paul was sent to open their eyes (Acts 26:18). If modern perverters of the gospel had been with Paul they could have enlightened him wonderfully from their standpoint. They would have said: "Paul, you have the cart before the horse; Jesus did not intend the gospel for anybody but the 'little flock.' Shame on you for introducing it to the ignorant and idolatrous Athenians!" To this calumny Paul would doubtless answer that he was divinely commissioned to go to the Gentiles and "open their eyes" (Acts 26:18). But to this our erratic critics could complacently reply: "Hold on, Paul, you are wrong a bout that; you must not open their eyes; they are to be opened in the next age; go now to the 'little flock' and preach, and to them only. The gospel is not for the world now; it is only for the few." We think Paul has the best of the argument, and we take our stand with him. We have read in the Book that "many are called, but few are chosen" (Matt. 20:16); only in the books of men destitute of the truth do we find this statement reversed. Dear brethren and sisters, do not be "moved away from the hope of the gospel, **which was preached to every creature under heaven** (Col. 1:23). This says "every creature under heaven;" let the sacriligious say to "only a few." God's word says the called are many, the chosen but few (Mt. 20:16); let the presumptuous say, "the called are few—only the little flock." "Let God be true, but every man a liar" (Rom. 3:4).

COMMUNICATIONS

Dear Brothers and Sisters:

I am not capable of writing an interesting letter, but so many of the older ones are dropping out it seems that the younger ones should take up the work. We will not have the old soldiers with us always to help us along with the Sunday Schools and writing encouraging letters to The Restitution. There is plenty of work for us all, so let us get busy, young folks, and see if we can write a few words for The Restitution. If nothing more, we can send an encouraging word to our busy editor. Perhaps it will help him along. If we could preach the gospel like Bro. Huggins, we would not hesitate a moment, but if we can tell it and don't it seems like we have buried our talent. We must put it forth as much as possible; we must not be ashamed of the gospel, for Christ says: "Whosoever therefore shall be ashamed of me and of my words in this sinful and adulterous generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels" (Mark 8:38). This is a plain statement, surely. Then let us not be ashamed, but do the best we can. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." May we be among the glorified when he comes to make up his jewels.

Your sister in hope,

QUINCY L. CARPENTER.

Dear Brethren:

I am dropping you a few lines to tell you how good "the dear old Restitution" keeps. I enjoy it very much, and want to thank all the dear ones who contribute to it.

I have been thinking lately of the widow's mite, and how I, and no doubt many like me, are ashamed of our mite. That set me thinking of just what a penny will do. Let me illustrate. I do not think many believers are possessors of much money, but all of us can give a few pennies. Take one penny a day for a year, and we have $3.65—not much to win souls for Christ, but if we isolated ones would unite together, and there are hundreds of us, and send an offering to the Isolate Committee, to be used in sending preachers to teach others, it would be hundreds of dollars instead of cents. Or say we put even a penny a week away in one year we would have 52 cents, and if we all united we could send it to Bro. Huggins to improve our little paper, **and all of us would get the benefit.**

I shall do it, and I wish all brethren and sisters who wish to join me in this work would drop me a postal. Remember the time to labor is now. Won't all you isolated ones join me in this work and see if we can not do our share. Please write at once—you might forget it. Start today saving your pennies, and see if a year from now we can not by uniting send a substantial gift to those dear ones who are handicapped in the work of spreading the truth by lack of funds.

Love to you all from the believers of Troy.

SISTER ADA ASHUTE.

61 Burdette Ave., Troy, N. Y.

THE RESTITUTION LINOGRAPH MACHINE

By S. Roxana Wince

We are to **pray**, to **work**, and we are also to **give**, to secure that linograph machine, and all this in faith that God will grant the earnest desire of our hearts. One-tenth of all our income belongs to the dear heavenly Father, besides the free will offerngs that each loving child delights to lay at his feet. Not a penny of the tithe money dare we appropriate to our own use—not even in the dire extremities of sickness and death. It is sacrilige, it is robbery.

Ten cents out of every dollar are to be carefully, sacredly set aside for the Lord's work and for the worthy poor.

I have practiced the tithing plan ever since my marriage to Mr. Wince, and have found it the only practical, feasible plan whereby to have something nearly always on hand to give when the Lord sends in a call—if not always, then the free-will offerings must supply the deficiency.

God blesses those who thus remember him. Mr. Wince used to say that his crops nearly always turned out far beyond his expectations. He never feared to give. "The liberal soul is made fat." Bring all your tithes into his store house and prove him therewith. The blessing will be poured out, such a blessing perchance as you have never dreamed of.

The Restitution Linograph Fund

Mrs. R. H. Cobb	$10.00
L. F. Gunn	5.00
C. B. Everett	1.50
John Parker	10.00
F. T. Powers and Wife	2.00
G. F. Randolph	2.40
Sister Avery	20.00
Previously acknowledged	315.50
Total	$366.40

SOUTHERN CALIFORNIA CONFERENCE ANNOUNCEMENT, ORGANIZATION AND REPORT

The officers of the Southern California organization of the Church of God are as follows:

President—Earl Taber, 1936 Montrose Ave., Los Angeles.

Vice-President—C. E. Hatch, Santa Ana, Calif.

Secretary and Treasurer—J. E. Anderson, Pomona, Calif.

Corresponding Secretary—Esther Richardson, 356 Loma Drive, Los Angeles.

At a business meeting of organization on May 7, all present expressed themselves heartily in favor of employing an evangelist and purchasing a tent. By this means places can be visited and work carried on that could not otherwise be accomplished.

Several pledges have already been received on the tent fund. Those that want to participate in this work, let us know it now.

Yours in the name of Christ Jesus.

E. RICHARDSON.

WHAT SHALL I DO TO BECOME A MEMBER OF THE CHURCH?

Dear Restitution:

As I look over your paper I find many different pieces about the scriptures. I find that the Bible tells us how to enter the kingdom (John 3:3, 5, 16). We must be baptized that we might be saved. Some believe in baptism, but are not baptized, therefore they cannot be saved (John 3:22, 23).

I am always glad when I see "the Dear Old Restitution." We must study and search the scriptures to find out what we must do to enter the kingdom (John 5:39). God says "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (John 14:1, 2, 3; Acts 1:3, 5). We must try and do right, for the time of the end is near. The Bible says, "Search the scriptures, for in them ye think ye have eternal life, for they are they which testify of me." You must be on your guard, for you know not what hour your Lord doth come (Cor. 15:55, 56, 57, 58).

Mr. Anderson is a true and faithful worker in the Brush Creek church. I am not a member of the Church of God, but hope that I shall be soon. (Cor. 10:2, 16, 17; 7:38, 39, 40). The Bible tells us to be baptized that we may be saved. If not baptized we are not fulfilling the scriptures. God says the kingdom of God is not in word, but in power (Cor. 1:9, 14, 17). The scriptures saith, "Whosoever believeth on him shall not be ashamed." "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:1, 4, 7; 46-3). Therefore being justified by faith, we have peace with God through or Lord Jesus Christ (Rom. 1:5). I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. We are workers of the Brush Creek church. The grace of our Lord Jesus Christ be with you all. Amen.

LYDIA BURNSIDE.

A COMMUNICATION

From Brother John Parker

Dear Brother: I see that money is needed for a type setting machine. I am enclosing ten dollars to be applied for that purpose.

I think it is a good idea to keep your readers posted as to the financial needs of The Restitution. I believe that there is money enough in the church not only to finance the paper but relieve the wants of all our poor brethren, so kindly keep us posted as to what is wanted.

Your Brother in the race for life.

THE RESURRECTION OF THE DEAD

We believe that Jesus Christ is the Son of God, and that he was raised from the dead. We also believe that if we are good and obedient we shall inherit eternal life. Else why does the Bible say so much on this subject? I Corinthians 15:50-55 says: "Now this I say brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. . . . Behold I shew you a mystery; we shall not all sleep, but we shall be all changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O, death, where is thy sting? O, grave, where is thy victory?" There are many other passages like the one I have given; anyone can find them easily.

ETHEL M. HOWARD, 11 years old.

MARRIED

Mr. George F. Wiseley and Miss Rosa E. Roose were married at their home near Argos, Ind., on June 14, 1916, at 8 o'clock p. m., in the presence of near relatives and a few invited guests. After the ceremony there was served a fine supper in honor of the bride and bridgroom from a table spread with the bounties of life and tastefully lighted with burning tapers.

The contracting parties are excellent young people of this community. The bridegroom is the son of George Wiseley, a well-to-do and prominent farmer. He has been industriously engaged in fitting up a home for the newly establish household, and has thus displayed the sterling qualities of manhood that count for substantial citizenship.

The bride is the daughter of Mr. and Mrs. Asa O. Roose, well and favorably known residents. She is a member of the Argos Church of God, and is actively engaged in the Sunday School, church and Berean work. She brings to the new home those qualities of womanhood that insure success.

May peace and prosperity attend them throughout their journey of life. May the blessings of heaven rest upon them and the good will of many friends comfort them.

D. E. VAN VACTOR.

MOTHERS, ATTENTION!

I would like to say a few words to the parents of little children, but more especially to the mothers, for they have the greater influence, since they have the constant care and training of the child until he starts to school, when the influence of the world begins.

We are apt to think little folks from two or three years up to ten or twelve can not understand much of the principles of the truths taught in that wonderful book, the Bible; but I find with my own babies that they can. As the oldest, a boy, first began for "a story, mama," I began to tell him in simple words the stories of the creation, the flood, of Joseph, of Moses, the coming of little baby Jesus and the wonderful things he taught as he grew up, of his death on the cross, etc., all through bringing out the truths wherein we differ from the world. Of course it began a little at a time, and now at five years, by my asking a few questions as we go along, he can tell those stories himself. Even little four-year-old Dorothy is lovingly looking for the return of Jesus to make her grandma and grandpa Mehrens alive, so they can never die any more. Each night they say a little prayer. It is hard to find a suitable one for little boys to say, but I will give the one mine say:

"Jesus, tender Shepherd, hear me,
Bless thy little lamb tonight;
Through the darkness be thou with me,
Keep me safe till morning light."

The baby, not yet two years old, tries to say it too, but since she can not talk she only makes a few sounds in the tones they use and then puts up her little lips for the kiss that always follows.

I only tell these things that they might help some mother to teach her little tots the truth before he world gets its hold on their little minds. We are apt to neglect these things; we say: "Wait until they are older," but we may sometimes wait too long, and the popular beliefs of the world get rooted into their minds, or the pleasures of the world get the upper hand of their lives, and they have no early teachings of the truth to remember.

Then too, we never know how long we may be with them to guide them in their life, and the sooner we begin the teaching of the truth to them the sooner it will become rooted and the more lasting the influence.

No doubt I am presuming to write an article of this kind, and perhaps the space in the paper should be left to more able writers; but we seem to neglect too much the teaching of the children We leave it all to the Sunday School teachers, if we are near enough to attend a Sunday School; if not, we may just let them drift along and get what ideas of life they can pick up. Let us guide the little lives in the straight and narrow way, and not let the world claim them from us in later years.

Yours in the blessed hope of the soon coming of our Lord and Savior Jesus Christ,

BIRDIE I. KROGH.

ARGOS BIBLE CONFERENCE

The Church of God at Argos, Ind., will hold a Bible Conference August 9-13, 1916. A very interesting program is being prepared, and it is the desire of the brethren that as many as can will try and attend. The Bible Conference will be followed by a series of evangelistic meetings.

MRS. FRANK BOGGS, Sec'y.

THE TRUE MIRROR FOR THE WORLD AND FOR THE CHURCH

"But we all, with open face, beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord" (2 Cor. 3:18).

May the Lord open the reader's heart to see the depth in the above text. How, like Paul, my heart yearns for brethren and sisters who still camp under the terrors of Sinai, and look to the old ministration of death, written and engraven on stones, for their mirror or sin detector, instead of to the life, teachings, and spirit of Christ, as unfolded in the gospels, Epistles and Revelation, as the true sin convictor **for the world, and** the true standard of righteousness **for new covenant children.**

No decalogue is required **to convince the world of sin,** for the Holy Spirit shall convince the world of sin, of righteousness, and of judgment, when we hold up the life and spirit of Christ, as unfolded in the beatitudes, the Christian graces or the fruit of the spirit (Matt. 5; 2 Pet. 1; Gal. John 16:8). And no decalogue is needed as a law for the Christian, because "the law of the spirit of life in Christ Jesus" is his guide into all truth, his comfortor, his teacher, his source of power, his zeal as a child of God, his bond of union with Christ and with God, his wisdom, his righteousness, his santifier, his redemption, his life, and his perfect law and perfect mirror for sin and for righteousness.

Thus gospel ministers should not be ministers of the letter of any law, but of the spirit. Not ministers of the old covenant of fear, force and bondage, but of the new covenant of liberty, through a service of love **to God and to man** as the first fruit of the Holy and unselfish spirit of Christ within the soul.

Not that love is the new law, so much as a fruit of the Holy Spirit which is the law of Christians, out of which these fruits grow, such as, love, joy, peace, long suffering, goodness, meekness, faith, temperance, which life us above all dead-stone and dead-letter laws.

Not that we should just read the letter. Blessed are the humble, the meek, the merciful, the hungerers for righteousness, the pure in heart, the peacemakers, the persecuted for righteousness' sake, the lights of the world, the truthful, the golden rule observers, the lovers of God, the lovers of humanity, the lovers of enemies, the nonresiters of evil, the perfect, the prayerful, the almsgivers, those who hear these sayings, and do them, few of which are enjoined in the decalogue, **but that by receiving the Holy Spirit, the Comfortor, we will possess** this meekness, purity of heart, mercy, love and perfect character, which is impossible from any outward law like the decalogue, but possible to all who receive the spirit of Christ within. Only thus can we know the true peace and the true sabbath of faith, and only then can we say, "I can do all things through Christ who strengtheneth me." "Not being without law to God, but **under law to Christ.**" "Bear ye one another's burdens, and so fulfill **the law of Christ.**" "But their minds were blinded; **for unto this day** remaineth the same vail untaken away in the reading of **the Old Covenant, which is done away in Christ.** But **even to this day** when Moses is read, **the vail is upon their heart.** But when the heart shall turn to the Lord, the vail shall be taken away. **Now the Lord is that spirit** (or law within), and where the spirit of the Lord is, there is liberty. "This new covenant law, **the** spirit of **Christ** within, is **the law** of the **free** woman and **free son** of the new **covenant**, in contrast to the old covenant law of bondage, represented by **Hagar** and her bond son Ismael.

Reader, if you will read prayerfully and with**out prejudice** and **without** twisting, these **scriptures, you will see the true** rest and peace, and the glorious liberty of the children of God (2 Cor. 3; Gal. 4; Rom. 14; Col. 2; Heb. 4). Because the darkness and shadows of the old covenant and shadows of the old covenant are past, and the true light now shineth. "**In him** was life, and the life was the light of men." Oh come tothis true light and to this perfect living spirit law!

The whole letter of the old law, the ministration of death written and engraven on stones, its glory, and the vail that hides the greater glory of Christ, and the whole old covenant—like Hagar and her bondson, are "cast out," "done away," and "abolished;" and the Holy Spirit reflected from the life and teachings of Christ are the perfect mirror for both the world and for the church.

W. L. CROW.

"THEY WILL BE STILL PRAISING THEE"

Psalm 119, 2nd and 3d verses

"Blessed are they that keep his testimonies and that seek him with the whole heart. They also do no iniquity. They walk in his ways." Give him whole-hearted service. People who do this (and they are those only who know his will) are certainly ever blessed of him even now. People who do this don't go by fits and starts. But like David they will have constant companionship, and like him, be able to say truly, "My heart and my flesh crieth out after the living God." And all such never miss any appointments they have made with the Lord willingly, because his service is their delight. And like Jesus said to the Jews, they have meat that the neglectful unwise virgins know not of, and no good thing is denied them, and they are neither barren nor unfruitful in either service or knowledge of him What is the desire of all such but to walk in his ways, close to him. His word hidden or stored in our hearts enables us to keep the narrow way and saves us from many slips. This is my experience, for just as I would do something I should not do, many times his blessed words come to the rescue; he that lacketh these words and the deeds they imply, Peter says, "is blind and cannot see afar off, and hath forgotten then that he was once purged from his old sins." Spiritual blindness is the worst ailment that can befall any who were once enlightened, for they do not enjoy the blessings it is their privilege to do now, and are in imminent danger of losing their reward. Theirs is practically a dead hope, whose latter end is worse than the first. Blessed is the man or woman whose hope the Lord is. Why? Because this is a living hope built upon that rock which is Christ, and guided by the examples and precepts he has set before us, and stands for unity, and love and endurance. And it is life eternal to know Jesus our Lord (John 17:3). A getting to know God and Jesus Christ whom he has sent, is the only way to grow in his favor and be strengthened by his might in the inner man so as to be drawn to and have the heart's affections set on him. May this be each of our portions, as it is our privilege so to do, is my prayer.

BROTHER MOORE.

BUILDING PERMANENTLY

I think we may learn a valuable lesson from 1 Cor. 3:12-15. Paul here is telling the brethren how he has given them the foundation on which to build, and he gives them the option of using gold, silver, precious stones, wood, hay or stubble, to continue the work with. It is very necessary for us to recognize at once that "Faith without works is dead" (James 2:17), and so apart from the assembling of ourselves together and loving the brethren and exhorting one another, it is necessary that we should reveal his precious promises to those who are willing to hear and learn. If we exert ourselves and teach the truth to those in darkness, we are using gold, silver, and precious stones in our building according to the amount of energy and sincerity we put into our works; but if we just rest in the belief that we have done all that is required of us by putting on his name, and then calmly wait for the consumation of his promises, then we are only building with wood, hay and stubble, and as the 13th verse says, "our works shall be tried by fire." We at once recognize that if they are of the nature of wood, hay or stubble they will soon be consumed and leave us void of good works. So let us not be weary of well doing, for in due season we shall reap if we faint not (Gal. 6:9). Let us try to help others by spreading the knowledge of the gospel of the kingdom, which Jesus impressed upon his disciples to do when he left them. Let us keep in mind what the Master said, 'Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven")Matt. 5:16). So let us be diligent in spreading the truth: and if we pray fervently to this end, we may hope to receive his blessing, for James 5:16 says the effectual fervent prayer of a righteous man availeth much.

A. E. GRIFFITHS.

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

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1231 [illegible]

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the **Kingdom** of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of **Christ** (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 26); the immortalization of the righteous (1 Cor. 15:52-58), the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13: 3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT O. HUGGINS, Editor.

VOLUME 68 AKRON, O., JULY 11, 1916 NUMBER 32

The Name

Tom: "Have you ever thought much of the **one name**, John?"

John: "No, I can't say that I have. Why?"

Tom: "In Acts 4:10-12 we find these words: Be it known unto you all, and to all the people of Israel, **that by the name of Jesus Christ of Nazareth,** whom ye crucified, who God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. **Neither is there salvation in any other: for there is none other name under heaven given among men,** whereby we must be saved."

John: "But, I don't understand just what Peter means, for I have been taught that there were three names by which we are saved."

Tom: "Ah, that is the trouble; the creeds have taught many things which are not taught in the Word of God."

John: "But in Matthew 28:19 Jesus commands us to be baptized in three names, does he not?"

Tom: "It is so understood by some people, but if you will look closely you will see that the name is singular: 'Go ye therefore, and teach all nations, baptizing them into **the name** (one name) of the Father and of the Son, and of the Holy Ghost.' You see only one name is mentioned."

John: "But it says 'in the name of Father, and of Holy Ghost.' "

Tom: " 'Father' is not a name, but a title. And in John 5:43 we find these words: 'I am come in my Father's Name, and ye received me not; if another shall come in his own name, him ye will receive.' You will see by this verse that Jesus himself came in the one name, and that is the reason they would not receive him."

John: "True, but how do you explain the phrase, 'Unto the Holy Ghost'?"

Tom: "In John 14:26 we find the key: 'But the Comforter, which is the Holy Ghost, whom the Father will send in **my name** (one name), he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' Here you see the Holy Ghost was sent in the one name, not three."

John: "I must confess that the Bible seems to set forth only one name, but there is one thing I don't fully understand."

Tom: "What is that?"

Joohn: "If Matthew 28:19 does not support triune immersion, where do we find any authority in God's Word for three dips?"

Tom: "We can not find any authority in the Bible for triune immersion."

John: "This is a serious matter, for as you know, I was baptized three times; once in the Father, once in the Son, and once in the Holy Ghost. **And in Eph. 4:5 we find that there is one baptism.** Now, I thought the three dips made the one baptism."

Tom: "Does three days make one day? As to your three dips making one baptism, if that is true, then your body was never baptized as it was immersed only once. So you are in the position of having your head baptized and your body only one-third baptized."

John: "I never thought of that, but it seems that if dipping the head three times makes one baptism, then the whole body should be dipped three times."

Tom: "There is another thing that I would like to have you consider in connection with this subject, and that is, when you were dipped into the Father, were you in God and out of Christ until you were dipped the second time—into Christ?"

John: "Yes, I suppose there was a second or two that I was in the Father before I got into the Son."

Tom: "Very well. Now, let's turn to John 15:6: 'Jesus saith unto him, I am the way, the truth, and the life: **No man cometh to the Father but by me.**' Now, John, in view of this statement, how did you get into the Father before you got into the Way, Jesus?"

John: "I must confess that I don't know, and since you mentioned John 14:6 I remember that Paul says in Heb. 10:19, 20: **'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way,** which he hath consecrated for us, through the veil, that is to say, his flesh.' And in John 10:9, Jesus says, **'I am the door.'** Now, is it possible that I have made a mistake and ignored Christ, the way, the door, and tried to come into God first? However, I have been told that triune immersion was the one mode of baptism known in Apostolic days; is that true, Tom?"

Tom: "No. Baptism is defined by Paul as a burial (Rom. 6:4; Col. 2:12). Now, in burial we do not cover the head three times, neither do we bury with the face down. In Rom. 6:5 baptism is spoken of as a planting in the likeness of Christ's death."

[illegible]

John: "True, but in John 19:30 it says he bowed his head and gave up the Ghost. Now, as we are baptized in the likeness of his death, it seems to me that we should go down in water and bow our heads forward."

Tom: "Baptism represents the death and burial of Christ, also his resurrection. John 19:30

refers to his dying, but death and burial come after the act of dying is finished. As we go down into the water we bury the old man of sin, and as we come up out of the water the new man is born of water to walk in newness of life" (John 3:5; Rom. 6:1-8).

John: "Well, it is possible that if we go down forward and are born backward that we shall come up backward in the resurrection? It does seem to me that some people after baptism do go backward and not forward. Well, Tom, I must be going now, but I want to thank you very much for this lesson, and I would like to come again next Wednesday evening and continue the subject. I am anxious to learn the truth; for I want to be free from sin and death."

Tom: "John, I am glad to hear you say that, and I promise you that I will do all I can to help you."

John: "Thank you, Tom, and good-bye."

Tom: "Good-bye, John, and may God bless you."

J. H. ANDERSON.

WHAT IS NECESSARY TO BECOME A FOLLOWER OF JESUS?

There are various answers to this important question, but what saith the scriptures in regard to it? We have one answer in John 1:12, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The importance of believing on the name of Jesus is apparent from Acts 4:12: "There is no other name under heaven given among men whereby we must be saved." The name Jesus was given for something more than mere distinction. His mother was authorized, before his birth, to "Call his name Jesus. He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever and of his kingdom there shall be no end" (Luke 1:33). The name Jesus here signifies that he would be the Son of the Highest, that he should have the throne of David, and reign over the house of Jacob forever and of his kingdom there should be no end. An intelligent belief in the name of Jesus includes a knowledge of all these things.

There is historical evidence to bear out this fact in Acts 8:12: "When they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized both men and women." When Paul told the Philippian jailor to believe on the Lord Jesus Christ to be saved, he did not mean to merely give mental assent to the fact that there was such an one who could save him. Oh no! That alone would never save him or any one else, but they "spake unto him the word of the Lord." The term "Christ" is added to the name Jesus here, which means "anointed one," or appointed to the office of king, priest or prophet. Robert Young, who is considered good authority by all Biblical students, says of the term Christ, "The official appellation of the long promised and expected Savior, denoting his kingly authority."

Such was the doctrine taught by the followers of Jesus, and to enroll under his standard, we must believe these teachings. A belief on the name of Jesus worthy of the name of faith, must include a knowledge of what the prophets wrote concerning him. That was the foundation upon which the Ephesian church was built. It is the only sure foundation for the quicksand of human philosophy, but the rock remains. If you desire to build for time and eternity you must build upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.

Oh! how the prophets are neglected in these days! How sad to see men formulating rules which they consider to be sufficient for salvation purposes, and the prophets have no voice in them. Paul gives no quarters to such teaching, and for fear some of the Ephesians should forget the true foundation and thus fall away, he exhorts them to remember their former condition and contrasts it with their present one: "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God" (Eph. 2:12). I wish you to notice the things of which they were ignorant: "The commonwealth of Israel and the covenants of promise;" also the consequence of this ignorance, hopeless and godless. Now I ask you, are these things insisted upon by those who say belief in the Lord Jesus Christ is sufficient? You know they are not. There is good reason, for they are not understood. It may sound strange to some to assert that if a man has no knowledge of the commonwealth of Israel, he is without Christ, without hope and without God. But when it has been pointed out that Jesus has been anointed of God to sit upon David's throne and reign over the house of Jacob forever, then a very important connection is seen to exist between the commonwealth of Israel and salvation.

Having shown what is necessary to believe, the next step is repentance or conversion. We are at variance with those around us concerning the word "repentance." We often hear that it is sorrow for sin, but the apostle informs us that godly sorrow worketh repentance. There is a vast difference between those expressions. The change of mind produced by godly sorrow leadeth to repentance.

When Peter preached that God had made Jesus both Lord and Christ, those who heard him were pricked in their hearts. Their minds were changed. The word spoken produced godly sorrow, and they cried out, "Men and brethren, what shall we do?" Then Peter said, "repent," change your mind and conduct toward him whom ye have crucified, and be baptized every one of you in the name of Jesus, for the remission of sins (Acts 2:38). In this case, Peter was speaking to Jews who knew what God had revealed through the prophets concerning the kingdom of God. But what would he say to Gentiles who were ignorant of the plans and purposes of God? Happily a case of that nature has been recorded. There was a man in Caesarea called Cornelius, a devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God always. A man of that character is held in admiration and is usually considered to be in a saved state. But was he? Listen to what occurred to

him. An angel appeared unto him, and when he had looked upon him, he was afraid and said, "What is it, Lord? and he said unto him, Thy prayers and thine alms are come up for a memorial before God. Now send men to Joppa for one whose surname is Peter. He shall tell thee what thou oughtest to do." When they met, Peter spoke words unto him, words whereby he and all his house should be saved. They were the words which God sent unto the children of Israel as spoken by the prophets. While Peter spake these words the Holy Spirit came upon them, and he commanded them to be baptized into the name of Jesus.

This brings us to the third division of our subject, viz: baptism often styled the "obedience of faith." They that gladly received the word were baptized; immersed in water.

Those who did so showed by their works that they repented and were anxious to obtain what was promised by becoming obedient to it. The change is thus expressed by Paul in the third of Galatians: "As many of you as have been baptized into Christ have put on Christ." Therefore in submission to baptism we put on the name of the Lord Jesus Christ: we become connected with him, and acquire rights and privileges which, by God's permission, will bring forth fruits in the appointed time, for the promise reads, "If ye are Christ's then are ye Abraham's seed and heirs according to the promise."

Again we have another promise in relation of the effect of baptism: "As many of you as were baptized into Jesus Christ, were baptized into his death, therefore being buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection."

We have briefly outlined the way of salvation as apostolically delivered, and we, in Christ's stead, entreat men to be reconciled to God. If you believe these things and are willing to change your conduct and attitude by coming out from among those who defile the name of Jesus by teaching for doctrine the commandments of men; if you can gladly bear the reproach of the name of Jesus in this sinful and perverse generation—for it is a reproach and always will be, until he comes to take away the rebuke of his people—if you can take up with the sect that is everywhere spoken against, and suffer reproach for the name of Christ, you are eligible to become a candidate for the Kingdom of God. Salvation is a precious boon; it is exaltation from weakness to power; it is a changing of these mortal bodies to immortality; it is transmutation of these frail bodies of animal tissue to an incorruptable spirit body; it is being made like unto our blessed Lord and beloved Christ. Oh, let us accept the conditions, live Godly so as to be accepted of Jesus when he comes to set up his kingdom. W. S. TOMLINSON.

Part two, concluding the article on "The True Nature of Baptism," especially for the consideration of quasi-Brother Campbell, is crowded out this week but will appear so soon as space permits.

I MUST PRAY DIFFERENTLY

Some time ago I felt strongly the necessity of praying more. Now I feel that I must not only pray more, but differently; and that my praying will not answer any good purpose, unless I also pray differently. I find that quality is to be considered in praying as well as quantity; and, indeed, the former more than the latter. We learn from Isaiah, chapter 1, that it is possible to make many prayers, or to multiply prayer, as it is in the margin, and yet not be heard. The scribes and Pharisees made long prayers, but their much praying availed them nothing; while the single short petition of the publican was effectual to change his entire prospects for eternity. It was because it was prayer of the right kind. It is a great error to suppose that we shall be heard for our much speaking. Let me, however, say, that while length is not by itself any recommendation of prayer, yet we have the highest and best authority for continuing a long time in prayer. We know who it was that, "rising up a great while before day," departed into solitary place, and there prayed: and of whom it is recorded in another place, that he "continued all night in prayer to God." Certainly they should spend a great deal of time in prayer, who are instructed to "pray without ceasing." It is in the social and public worship of God that long prayers are out of place.

But to return from this digression. I must pray differently; and I will tell you one thing which has led me to thinks so. I find that I do not pray effecually. It may be the experience of others, as well as of myself. I do not obtain what I ask; and that though I ask for the right sort of things. If I asked for temporal good, and did not receive it, I should know how to account for it. I should conclude that I was denied in mercy; and that my prayer, though not answered in kind, was answered in better kind. But I pray for spiritual blessing—for what is inherently and under all circumstances good, and do not obtain it. How is this? There is no fault in the hearer of prayer—no unfaithfulness in God. The fault must be in the offerer. I do not pray right. And since there is no use in asking without obtaining, the conclusion is that I must pray differently.

I find, moreover, that I do not pray as they did in old time whose prayers were so signally answered. When I compare my prayers with those of the patriarchs, especially with that of Jacob—and with the prayers of the prophets, those for instance, of Elijah and Daniel; when I compare my manner of making suit to the Savior, with the appeals made to him by the blind men, and by the woman of Canaan; and above all, when I lay my prayers alongside of his, who "offered up prayers and supplications with strong crying and ters," I perceive such a dissimilarity, that I thence conclude I must pray differently.

I find also that I do not urge my suits to God as I do those which I have sometimes occasion to make to men. I am wiser as a child of this world, than I am as one of the children of light. When I want to carry a point with a human power, I find that I take more pains and am more intent upon it, and use greater vigilance and effort, than when I want to gain something of God. It is clear, then, that I must alter and reform my prayers. I must pray differently.

But in what respects; how differently?

1. I must not speak to God at a distance. I must draw near to him. Nor that alone. I must stir myself up to take hold of him (Isaiah 64:7). Yea, I must take hold of his strength, that I may make peace with him (Isaiah 27:5). I have been satisfied with approaching God. I must, as it were, apprehend him.

2. I must not only take hold of God in prayer but I must hold fast to him, and not let him go except he bless me. So Jacob did. There were two important ingredients in his prayer—faith and perseverance. By the one he took hold of God; by the other he held fast to him till the blessing was obtained.

3. I must be more affected by the subjects about which I pray. I must join tears to my prayers. Prayers and tears used to go together much more than they do now. Hosea says that Jacob "went and made supplication." Hannah went while she prayed. So did Nehemiah, and David and Hezekiah; and God, in granting the request of the last mentioned, uses this language: "I have head thy prayer, I have seen thy tears." But a greater than all these is here. Jesus offered up prayers "with strong crying and tears." Some think it unmanly to weep. I do not know how that may be; but I know it is not un-Christian. It is thought by some, that men must have been more addicted to tears then than they are now; but is is my opinion that they felt more, and that is the reason they wept more. Now I must feel so as to weep; not by constraint, but in spite of myself. I must be so affected, that God shall see my tears as well as hear my voice: and in order to being so affected, I must meditate. It was while David mused that the fire burned; and then he spoke with his tongue in the language of prayer. And we know that which melted his heart effected his eye: for in the same psalm, the thirty-ninth, he says, "Hold not thy peace at my tears."

4. There are other accompaniments of prayer which I must not omit. Nehemiah not only wept and prayed, but also mourned, and fasted, and made confession. Why should not I do the same?

5. I must plead as well as pray. My prayers must be more of the nature of arguments—and I must make greater use than I have ever done of certain pleas There is one derived from the character of God "For thy name's same, pardon mine iniquity. Have mercy on me according to thy loving kindness." Another is derived from the promises of God. "Hath he said, and shall he not do it: or hath he spoken, and shall he not make it good?" Another is drawn from the past doings of God. "I will remember the years of the right hand of the Most High. I will remember the works of the Lord. Surely I will remember thy wonders of old." I must also plead Christ more in my prayers. The argument is drawn out to our hands by Paul: "He that spared not his own Son: * * * how shall he not with him also freely give us all things?"

6. But again, I must cry unto the Lord. Crying expresses more than praying. It expresses earnest, fervent prayer. This is what they all used to do. They cried to God. The psalmist says: "I cried with my whole heart." I must cry with my whole heart—yea, mightily, as even the Ninevites did, or else those heathen will rise up in the judgment and condemn me.

7. I must seek the Lord in prayer, feeling as did Job when he said: "O, that I knew where I might find him, that I might come even to his seat!" And this I must do, as Judah is once said to have done, with my "whole desire" Yea, I must search for him with all my heart. I must even p our out my heart before him, as the psalmist, on one occasion, exhorts. I must "keep not silence, and give him no rest," as Isaiah directs; "night and day praying exceedingly," as Paul says he did.—W. N

OUR LINOTYPE AND THE BARREN FIG TREE

By S. Roxana Wince

You have read about the barren fig tree, that was made a symbol by our Savior of the unfruitful Jewish nation? There were many such trees in the fig orchards of Palestine when Mr. William Thompson visited that land in 1857. He spent twenty-five years there. The fig tree must be carefully tended all the while, or it will not bear, or if it does, and the fruit grows to full size, it will fall off and shrivel up before ripening. Every stone must be hauled away, the ground must be frequently manured, and be dug over and over again.

There is an early variety of fig, that ripens as early as May, one hundred and fifty miles north of Jerusalem, and this kind would ripen much before that time "in the warm, sheltered ravines of Olivet." The fruit is green colored. It was doubtless this kind of a fig tree that Jesus went to, and found nothing on but leaves. There ought to have been fruit, for the figs come before and with the leaves.

The show of leaves would be a promise of fruit, even if "the time of figs had not yet come." —meaning the ordinary season for gathering the delicious products of the fig orchards; that time would come later, and would last until nearly October.

But what has the Barren Fig Tree, to do with our prospective linotype machine? very much. We are fig trees in God's great orchard. We must have plenty of rich food for enriching the ground of our minds or we shall bear no figs. We must be just as jealously cared for, as the fig trees of the Orient. The Restitution is God's spade whereby some of this digging must be done. We shall die spiritually, and literally if the soil of our hearts is not constantly stirred.

And of what use is a dead Christian? He may not seem to be dead; he may have plenty of the rich, glossy leaves of profession, but if he bear no fruit, he is but a cumberer of the ground. And how can we bear fruit—i. e., bring others into the fold, if we do not give our money, so the gospel message can go to them? This is the test of our love. If we do not give, we do not love. What if Jesus comes and finds no fruit on us? Will we not be accursed?

There are some of you, my dear brethren, who could, without any help from others, buy a linotype, and donate it to the paper, with all its fixtures. You will certainly help us. I cannot doubt your love, nor that that love will compel you to help. If you do not give, just that much, and more will be taken from you. We dare not rob God. It is too costly a business. We do it at our peril. Remember his own words—"Lest I come and smite the earth with a curse." We cannot restrain his hand. I speak plainly, because, I dare not **do otherwise.**

The Restitution Linograph Fund

Brother and Sister Edwin Wood	$ 3.00
Elnora Waldo	5.00
Nevada Waldo	5.00
Chas. Anderson	3.00
Mrs. Abbie A. Stanley	2.00
Belle Keith	5.00
E. B. Fanno	5.00
Mrs. Ernest Crundwell	.50
Mrs. McClary	1.00
Anonymous	.50
Previously acknowledged	366.40
Total	$396.40

MAY REPORT

Sermons

Arlington, 4th	1
Kennard, 5th-7th	4
Omaha, 1st, 3rd, 8th, 11th, 18th and 25th	6
Avery, 2d, 17th, 24th	3
Phoenix, 27th-31st	6
Total	20

Expense

Omaha to Spencer	$4.48
Omaha to Kennard and return	1.18
Dinner at Norfolk	.35
Total	$6.01
Salary	$70.00
Expense	6.01
Order	$76.01

Money received was applied on previous order.

Churches set in order—one, at Avery.

Remarks

During the month of May we held some very interesting meetings in Omaha and Avery, also Kennard. After we had baptized some of our class at the Y. M. C. A., they closed the door against us by the request of some of the ministers. Instead of meeting with us and showing us we were wrong, they sneaked down and asked the secretary to close us out. A brave set were they! Flee when they see the wolf coming!! Instead of standing by their flocks and keeping the wolves away or fighting them back, they build a high fence around them so the wolves cannot get to them. How much easier, that is, if some one else will build the fence! They won't lift the burden with one of their little gers.

We are now at Phoenix having a very interesting meeting—a splendid turn out and good interest. Up to date three have taken a stand for the truth. We will give a full report of results in our next report. We go from here to Hemmyford.

ALMUS ADAMS.

HUMAN TRADITION VERSUS THE TRUTH

How prevalent among professing Christians are unsciptural ideas, giving rise in turn to unscriptural phraseology! It is common for men to speak of Christ's spiritual reign, and of his mediatorial kingdom. Some affirm that his kingdom is set up in the heart—others, that the church is his kingdom, and believers the subjects over whom he reigns. Some have the idea that he commenced his reign when he commenced his ministry—others, that his kingdom was set up on the day of Pentecost; while again, others teach that he has two kingdoms; one spiritual in which he is now exercising dominion as a king—the other literal, in which he will exercise his regal power as a veritable king, when he comes in his glory. This jargon savors of Babel, and shows that there is no unity of sentiment amongst them; and that when they have the teachings of the word of God, they are like a ship on the ocean, without rudder and compass, tossed on the waves, and driven about by every wind that blows.

The ideas of a spiritual king—a spiritual reign and a mediatorial kingdom are pure humanisms. Concerning them the whole volume of inspiration is silent as the grace. Nor do I know of a single passage of scripture which is calculated to give rise to such ideas. They are evidently some of the wares of mystical Babylon, and akin to the lie of the old serpent, and of the same category as the doctrine of the immortality of the soul.

The scriptures teach that the kingdom of God shall be established on the earth, and that it shall go on increasing until it fills the earth; or, in the graphic language of the prophet Daniel, until it has "broken in pieces and consumed all other kingdoms." In view of this, the word of inspiration speaks wisely to the powers that be, saying: "Be wise, therefore, O ye kings, be instructed ye judges (rulers) of the earth; kiss the son lest he be angry, and ye perish from the way" (Psa. 2).

But anti-Christ, both Papal and Protestant, steps in between God's word and the parties addressed, and in effect says: "Be not afraid, O ye kings; be not alarmed, ye rulers of the nations, as though your thrones shall be overthrown and your kingdoms given to another; for God's kingdom being only spiritual, will not interfere with your thrones, nor take away your dominions." Hence there is no expectation on the part of the powers that be that the kingdom which the God of heaven is about to establish on the earth, will interfere with and overturn all their thrones and kingdoms; but in their carnal security they are plotting and planning as though their thrones were to stand forever. Thus the direct tendency of this pernicious doctrine is, to mislead princes and people and make the truth of God of no effect.—Unknown.

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EDITORIAL

"I do not think it is right to be always getting and never giving," writes Sister Mary Wolf, "so I am sending you five dollars for The Restitution Linograph Fund."

Brother Chas. Anderson writes: "Enclosed you will find a dollar money order from the Aurora Bereans—a small amount, but we only have a few members. It is for the Linograph Fund."

Sister Wince writes: "Did I not tell you, brother, that God would hear and answer our prayers? He never fails us when we walk out in faith. How thankful we are! We shall have neither to beg nor borrow our linograph fund. Two more dear ones have responded to the call—dear nieces of Mr. Wince—Elnora and Nevada Waldo. Thankful and praiseful."

WHO ARE THE RIGHTEOUS

spoken of in Matt. 25th chapter: Are they the nations or the saints? Such is a query put to the editor by a perplexed writer. The question is exhaustively treated in "The Bible: Its Principles and Texts," page 174. Our writer has read this exposition, yet he says he is not convinced that the saints figure in the scene of Matt. 25, because "the righteous" there spoken ot are addressed as if they were a different class from the saints—"my brethren." Briefly, then, for his benefit, and the benefit of others that are more or less confused on this scripture, we will explain the question again.

The query is easily settled by considering what is said to them in the words, "Come, ye blessed of my Father, **inherit the kingdom** prepared for you from the foundation of the world" (ver. 34). Now who are to "inherit" the Kingdom? Let him who will say "The Jews;" James, an inspired and infallible Bible writer, gives a different version of the matter. Hear him: "Hath not God chosen"—the Jews, James? "The poor of this world," he says, "rich **in faith, and heirs of the kingdom** which he hath promised"—to the Jews, James? **"Them that love him?"** (Jas. 2:5). The kingdom is to be given to "the little flock" (Luke 12:32). Read the first chapter of Peter's second epistle and you will find the conditions of an entrance into the kingdom fully explained. None can "inherit the kingdom," be they Jew or Gentile, unless they are "rich in faith," "love him" and "do these things." Therefore, those invited in Matt. 25:34 to "inherit the kingdom" must be the saints.

"But," says the objector, "how come they to be described as 'all nations?'" Because, brother, up to the time when Christ was speaking only one nation had been visited with the message of the kingdom; afterwards, this message was extended to "all nations" (Mark 16:15; Col. 1:6; Acts 1:8). Therefore those who "inherit the kingdom" will be from "all nations," redeemed "out of every kindred and tongue and people and **nation**" (Rev. 5:9).

"But if 'the righteous' are the saints," it is further objected, "why are they addressed as if the saints were another class, called 'my brethren?' (ver. 40)." The answer is, that the good deeds done to Christ by those glorified with him. could not well be expressed without speaking as if they themselves were another class. Let those who glory in seeing "distinctions" where there are none, and who are determined to make a "point" in favor of the Jews, even if they have to deny the saints the kingdom of God to save the "point," let them, we say, notice the following illustrations of our position: One of the qualifications of a widow to be supported is, that she has "washed **the saints'** feet" (1 Tim. 5:10). Celebrities, with telescopic vision, pretending to see "distinctions" where your brethren are blind: Was this widow who washed the saints' feet, **a saint?** John loved Gaius "in the truth." He surely then, was a saint, yet John writes to him, "Beloved, whatever thou dost to **the brethren**" (3 John 5). Was gaius, then, not one of "the brethren?" Similiar instances could be multiplied indefinitely. These two will suffice to show that the righteous, though commended for what they did to "one of the least" of Christ's brethren, were themselves of those brethren.

GOD'S LAW OUR DELIGHT AND MEDITATION

Psalms 1:2

If the man is "blessed" (v. 1) who walks not in the counsel of the ungodly it follows as a fair inference that he is cursed who does follow ungodly counsel. Ungodliness is the source of all sin. Overt sins are often denounced with asperity while lustration is tolerated and indulged. An apt illustration of what we mean—see the divorce evil. Often divorce is held up to detestation, while the sins which create divorce are "winked at" (Acts 27:30). To represent divorce as a great evil is a mistake; the sins committed before the divorce was wanted or sought is the "great transgression" (Psa. 19:13). Divorce is only a public expression of sins committed previously. These sins are primary; and if it were not for them divorce litigation would never happen. To make a great outcry against divorce is folly. To remove a tree by breaking off its twigs and branches is a failure. To effectually remove it you must uproot it. So an irreligious, ungodly way of thinking expresses itself altimately in conduct, action, life. A man can not think wrong and live right.

The Bible has "thou shalts" as well as "thou shalt nots." After telling us in this Psalm what the "blessed" man does not do, David immediately goes on to tell us what he does do. Righteousness isn't passive; it is right doing. "He that doeth righteousness is righteous" (1 John 3:7). Hence for a man to be righteous he must not only obey the "thou shalts," but the "thou shalt nots" as well. He must not walk in the counsel of the ungodly, or stand in the way of sinners, or sit in the seat of the scornful. He must not do these things; but he should "delight in the law of the Lord, and in his law doth he meditate day and night" (Psa. 1:2).

Taking up in seriatim order salient thoughts in this passage, we proceed to make a few remarks upon

1. **"The law of the Lord."**

The word "law," from torah, means "law, direction" (Young's Concordance). A law is a code of rules to govern human action. The law tells us with authority what to do, and what not to do; it gives "direction" to our action. By the law of the Lord, then, we understand David means all of God's word is then written, but particularly the Pentateuch (Psa. 119:1, 55, 87). The Bible is emphatically the "law of the Lord." "God is a spirit" (John 4:24). As the "Lord" is a "spirit," "the law of the Lord" is "the law of the spirit" (Rom. 8:2). The spirit, you see, has formulated a "law," and those who are "after the spirit" (v. 4) mind "the things of the spirit" (v. 5). They have received the spirit of adoption (v. 15), and have become "spiritually minded" (v. 6), and are "led by the spirit of God" (v. 14), that is, by the "law" which the spirit has revealed. To talk about being full of the spirit, led of the spirit, etc., without obeying the "law" which the spirit has formulated, is to try to reach an end without means to obtain it.

2. **"His delight is in the law of the Lord,"** "the spirit" (2 Cor. 3:18). The word "delight" (chephets) means "pleasure, desire." The delight or pleasure a saint has for the law of God should be as strong as God's desire is toward the excellent of the earth "in whom is all my delight," says he (Psa. 16:3). If the man of God's fevor delights thus in the revelation of his spirit it is because there is a right relation of his will and affections to the "law of the Lord." A man can not delight in a law he knows nothing about. He may know the law, still he will not delight in it unless he loves it. God's people must not merely read the Bible as a perfunctory duty; they must catch the spirit of David and say: "Make me to go in the path of they commandments; for therein do I delight" (Ps. 119:35). "I will delight myself in they commandments, which I have loved" (v. 47). In this tevt the reader will notice that delight in the commandments resulted from love of them. "Unless thy law had been my delight I should have perished in mine affliction" (v. 82). Modern so-called Christians, puissant in profession, tell us that they "do not know much about the Bible and hardly ever read it;" that "it can not be understood anyway," etc. They have no understanding, delight or love for God's holy word. Sometimes they exult in the Holy Ghost, claim they have "got" it, but as for the law which the spirit has revealed for them to believe and live by, of this they know nothing and care less. "What fools these mortals be."

3. **"In his law doth he meditate day and night."** To meditate means to think, ruminate. We become like our thoughts (Prov. 23:7). If we ever become spiritually minded and Godlike we must remember him upon our bed, and meditate on him "in the night watches" (Psa. 63:6). We can, by musing on the works of God's hands, brighten this lurid, evil world (Psa. 143:5) and get an uplift to our souls. We must, if we are punctilious Christians, love God's law, and meditate upon it (Psa. 119:97). David had more understanding than all his teachers, for this reason: "Thy testimonies are my meditation" (v. 99). By considering what God says he gives us "understanding in all things" (2 Tim. 2:7). This is the way, dear reader, and the only way to get divine instruction.

4. **"Day and night."** See Jos. 1:8. To meditate in God's law "day and night" means to do it continually. The scriptures are to be searched (John 5:3) and read (Isa. 34:16) daily (Acts 17:11). They are to be thought about and talked of during the day, as we sit in our homes, or walk by the way; and when we lie down at night we must still think of God and his holy word (Deut. 6:7; Psa. 119:55). We do not think it too much trouble to eat our meals three times a day. But how often we try to live a week or a month without eating divine pabulum! The manna was gathered daily, the Sabbath excepted (Ex. 16:26). It was typical of Christ, the true bread, and the words of spirit which he uttered (John 6:51, 63). God's word must be found and eaten daily, like the manna, if we expect that joy and rejoicing of heart promised (Jer. 15:16). If the word dwells in us richly (Col. 3:16), how facile and happy we are; and with what heavenly delight do we meditate in the holy word! We can not see a vineyard without thinking of the good lesson Christ gave us in

John 15. We can not look at a hen and her brood without Matt. 23:37 rushing into the mind. Everything, from morning till night, speaks to us in thunder tones the truths of God's word, if we only have it in our hearts (Psa. 119:115). But apostate Christendom renders nugatory the entire word of God. God's law they do not understand, obey, delight in, meditate upon, love or care for. They claim the holy ghost converts, leads, sanctifies and saves them without the word; it is, therefore, to them a dead letter, an obsolete book.

"Father, forgive them, they know not what they do."

COMMUNICATIONS

From Brother R. A. Frazier

Let me emphasize what E. W. Knapp says under "Heroism" in the Restitution of June 6th. Having had nearly three decades of experience as a teacher in the public schools, I am convinced that most of the demeanors committed and bad habits contracted were prompted by older or more mature pupils; and the "coward" and "dare" arguments were most in use. Many grown men can now thank their **teacher** who nipped the "dare" business in the bud, and saved them from the evils of the tobacco habit.

If at the close of Sunday School and before beginning his sermon you heard a minister of the gospel say that he had been requested to preach against the use of tobacco, but had refused as Jesus had never preached against it, also proceeded to quote Mat. 15:11; Acts 10:14, 15, (seemingly in justification of its use), what would you say? What think you, brethren?

Query: Why did Jesus never speak of tobacco?

From Brother D. C. Robison

Bro. Huggins: The Church of God in Salem, Ohio, was made to rejoice over the addition of one more worthy person to their number. On Saturday evening, June 17th, we met at the home of Brother and Sister Coy and assisted Mrs. Catherin Godward to put on the name of the Lord Jesus in baptism. Sister Godward is Sister Coy's mother. She is 74 years of age and the mother of twelve children. She has worshipped a number of years with the Presbyterian people. She had never heard of the precious truths of the gospel until Sister Coy began to learn the truth. As she learned, she began to teach it to others. Hers is a pure missionary spirit. Her husband, son Ralph and mother have been added through her efforts in the teaching of the gospel. Others are being interested through her efforts. Sister Godward rejoices over the opportunity given her to learn the gospel of Christ which Paul says "Is the power of God unto salvation unto everyone that believes." She is a lover of good literature, and will find in the Bible much wholesome food. May the Lord bless and keep her unto the end, is the prayer of the little band that worships here. Your brother in Christian love.

HOW WORLDLY POWER OPPOSES GOD

A few days ago there appeared an editorial in one of our Cleveland papers entitled "The Birth of a Giant," which apparently signifies another unit toward the fulfillment of prophecy in reference to the "last days when perilous times shall come" (2 Tim. 3:1).

This wonderful creation of man's financial genius is called the "American International Corporation," and is designed to do business in the heavens above, the earth below and the waters under the earth—literally so." These are the editor's own words, and if we refer to Ezek. 20:4 we find these words represent graven images or idols which we are forbidden to make unto ourselves, and so these financiers are pure and simple idolators.

It is another colossal instance of the mad rush for wealth and power, to the utter oblivion of God and salvation. This A. I. C. is to be dominated by men of gigantic financial resources, and is to operate all over the earth, which means that if it is successful it will concentrate the wealth of the world in a few hands and give them unlimited power. It is suggested that this will help to bring about a world unity. When we hear of such plans as these it makes us realize more and more the wealth of wisdom in the word of God, for surely God has made foolish the wisdom of the world (1 Cor. 1:20).

The rich man of today is so satiated with the luxuries of this life that he has to strive for the only thing left that he can obtain, and that is power, which is coveted to the utter exclusion of everything else. How wonderfully true are the words of the Psalmist: "Behold, there are the ungodly who prosper in the world; they increase in riches" (read Ps. 73:3-12). What a terrible state of mind to be in, and yet riches and power are the desire of most ambitious worldly people; if they could only realize that the word of God says: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isa. 29:14). But, no! they plunge on blindfolded, for everyone that doeth evil hateth the light (John 3:20), and quite oblivious to this fact, these very men who are powerful in the world today are working out God's plans, and all their pride, genius and energy are leading them on to destruction. Remember what the prophet said: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches" (Jer. 9:23). They treat God with scorn and follow their own selfish desires, but what a terrible time will be theirs at the final consummation when Jesus returns! Listen: "And the kings of the earth, and the great men and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman, hid themselves in the dens and the rocks of the mountains, and said to the mountains and rocks: "Fall on us, and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand" (Rev. 6:15-17)? What a terrible reward for a life spent in vain endeavor! Surely it is a fearful thing to fall into the hands of the living God (Heb. 10:31).

We see, then, that even the daily newspaper can teach us a lesson, to beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth (Luke 12:15). How much, therefore, should we give thanks to God that we are now not of this world, but have been privileged to take on his name "in whom we have redemption through his blood ,the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). This glorious blessing sustains us when we look upon the quagmire of sin and strife that surrounds us. Let us all press toward the mark of the prize of the hight calling of God in Christ Jesus (Phil 3:14), and live in the blessed hope of being associated with him when he shall rule the earth in righteousness.

A. E. GRIFFITHS.

FRIENDS OF JESUS

Bessie Nicholls

In John 15:15 we read: "Ye are my friends, if ye do whatsoever I command you." These are the words of Jesus. Who does he refer to here as his friends? Why, those who have believed and obeyed the word of God. We then are friends of Jesus if we do whatsoever he commands us. Who is a friend? A friend is a person whom we love and whom we place a great deal of confidence in. A person whom we can trust. We see from this, then, that Jesus loves us for he calls us his friends in this 14th verse of the 15th chapter of John. How do we know that he loves us? The answer is found in the 13th verse of this same chapter: "Greater love hath no man than this, that a man lay down his life for his friends." Jesus we know laid down his life for all who are willing to believe and obey the gospel. We have complied with this injunction, therefore Jesus calls us his friends. "As the Father hath loved me, so have I loved you; continue ye in my love" (John 15:9). It pays to have Jesus as a friend because he is a true friend; one who is willing to serve us at all times if we put our trust in him. He is not a friend today and an enemy to-morrow, but one whom we can rely upon each and every day. Is it not an honor and a great privilege to be the friend of such a friend? Do we not feel at times as though we were not worthy of such an honor?

As friends of Jesus, how is our conduct toward him? Do we love the things of this world more than we do Jesus? And do we try to please the people of this world more than we try to please him? If so, we are not worthy of his friendship, or to be called his friends. Let us not forget that we are his servants, and it is our duty to be on the alert at all times, ready to serve him when an opportunity presents itself. Each one of us no doubt has near and dear friends whom we are willing to do anything for or to give them anything we may have if we thought it would please them. And likewise they may do the same for us. But what does this kind of friendship amount to? It amounts to very little in the end, for it is worldly friendship, and will vanish away in time. Is it not better therefore to abide in the friendship of Jesus, for if we are loyal to him and serve him in all things, and trust him, he has given us the hope of eternal life. Jesus has been a good friend to me, and I know he has been to all of you. I earnestly hope that our conduct toward him will be such that whatever we may do it may be pleasing in his sight, so that we may continue to be worthy of this high calling of being called the friends of Jesus.

GOD'S LITTLE WHILE

"For yet a very little while, he that cometh shall come and shall not tarry" (Heb. 10:37, Am. R. V.).

"For yet a little while, how short! how short! the Coming One will be here, and will not delay" (Rotherham's Translation).

These words and context appear to be a somewhat free and blended quotation by the inspired author of this epistle, from two Old Testament prophets. See Hag. 2:6, 7; and Hab. 2:3, 4. Originally uttered more than twenty-five centuries ago, for the comfort and warning of God's ancient people, they are again used by this New Testament prophet to encourage those enduring the persecutions of that day; particularly those in danger of relapsing into Judaism (Heb. 10:26-29). They also apply especially to these days of Christ's imminent return. They remind us of Moses' prayerful words to Jehovah—"A thousand years in thy sight are but as yesterday when it is past and as a watch in the night" (Psa. 90:4). Also of Peter's caution to all Christians of this gospel age—"Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness, but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 2:8, 9).

God's "little while" must necessarily seem long to us, just as to a child one year seems almost a lifetime. Man was created for a life commensurate with the Adamic age, presumably 7,000 years. With the tree of life in his possession he would have lived to its end with powers and faculties unimpaired, then to enter upon the eternal and incorruptible life, such as holy angels now enjoy. To such a life and hope even the entire period of earth's probation would be but "a very little while," because, compared with eternity every limited period is brief.

But we are now, beyond reasonable question, almost upon the **very end** of our age of sin, repentance and faith. If twenty-five centuries are really but a little while for the vast and beneficent purposes of God to mature, how **very little** the few brief years yet remaining, in which to watch and wait and **work**. Beloved fellow servant, be faithful and diligent. Blood-bought but unsaved one, **turn to Christ to-day.**—Editorial in "Our Hope."

WAY-BILL OF LIFE

"Good Master, what good things shall I do that I may have eternal life" (Matt. 19:16)?

We often hear one say, "I want to be prepared to die." But this is not what we want: we want to be prepared to live. We come into this life mortal beings, subject to death. Already we are prepared to die. Sooner or later the great enemy death will take us away; but while this life lasts we want to prepare to live that more abundant life that will be given to us beyond the tomb. God has given us a way-bill, which, if we follow, will lead us to life eternal.

This way-bill is the gospel of Christ. This gospel has facts that we must believe, and commands that we must obey. The facts of this gospel are Jesus is the Christ, the Son of God; his death and resurrection; and when we have some knowledge of these we must obey the commands. First, we must have faith. Without faith it is impossible to please God (Heb. 11:6). We must repent of our sins (Acts 3:19). We must confess Christ (Rom. 10:9). We must be baptized (Mark 16:16).

Now when we have believed the gospel and obeyed the commands, we have a legel right to the blessings of the gospel. These blessings will come in due time. Christ the life-giver will come and unlock the prison doors of death and give us life eternal in incorruptible bodies. O is this not grand? Eternal life in incorruptible bodies! The ages of eternity will have no power over these bodies. No, they will never more grow old and feeble, no more grow weak. Our eyes shall no more grow dim. No death will be there. No more death-bed scenes, no more funeral processions; tears will be wiped from all faces; the inhabitants will no more say, "I am sick." Is this all? No; we will have a home in the earth made new. "Home, sweet home." What a dear word is "home!" The rich will not oppress the poor. No land will be for rent; no land agents will be there. No land for sale then! No crowned heads there, ruling over corrupt kingdoms. No, thank oGd. Christ will be king over all the earth, in that day.

Reader, will you not prepare to live in that Eden Home? Oh I want to live triumphant over death. Life then will be as childhood, and death unknown. JOHN WEEKS.

HAVING HIS OWN WAY

There is, perhaps, no way in which a man may be more dead sure of utter ruin, than to have his own way. Many have tried it. They have determined that they would have their own way; they have had it; and the results have been most disastrous. Many a man to-day is in trouble because he **would have his own way.** He has alienated his friends, wasted his property, destroyed his chances for usefulness in the world, involved himself in troubles, and now finds at the last that he did not want what he thought he wanted; that things have not turned out as he was sure they would turn out; that his own way was the worst way he could have had; and has brought ruin and sorrow instead of blessing and prosperity. "All we, like sheep, have gone astray; we have turned every one to **his own way.**" This is our fault, our folly, our sin, and our calamity.

It is not good for us to follow our own ways. If we choose our own ways God will choose our delusions, and the time will come when we will lament our wilfulness, and regret our folly. Men need guidance; God is willing to guide them. "The meek will he guide in judgment, and the meek will he teach his way." Let us be meek, and take his yoke upon us, and learn of him who is meek and lowly of heart, and we shall find rest to our souls.—H. L. H.

MISNAMING

There is no surer way to obliterate the distinctions between right and wrong, than to apply good names to evil things and evil names to good things. It has been a favorite trick with Satan to nickname and misname everything good, while at the same time evil things are praised and most respectfully dealt with. Vice takes the name of "pleasure;" licentiousness is "gallantry;" gambling obligations are "debts of honor;" crimes and embezzlements are "irregularities;" immoralities are "indiscretions;" swindles are "shrewd operations." And so we also have no end of scandals, villainies, and iniquities which are smoothed over and covered up by polite designations.

We have Trust Companies that cannot be trusted; We have Directors that do not direct; Trustees who are untrustworthy; Saving's Banks where you lose what you deposit; Safes which are unsafe; Governments which do not govern, and a thousand and one things which belie their names, and are unworthy of the confidence of good men.

God has said, "Woe, unto them that call evil good, and good evil; that put darkness for light, and light for darkness;" that put bitter for sweet, and sweet for bitter" (Isa. 5:20). And the day will finally come when reality will take the place of sham, and we shall see that it is no light matter to call good evil and evil good, and thus bear the woe and curse of an Almighty God.—Sel.

PREACH THE WORD

To preach is to proclaim, and the thing which the servants of God should proclaim is the word of the Lord. Not merely a weak dilution of scripture, or a series of essays garnished with a few scripture quotations here and there, but the plain, simple, unadulterated word of God, heralded forth by men who believe and who dare proclaim it as it is written; who have no pet theories which exclude the large mass of scripture, and misquote or misapply the rest. The thing which people need today is the word of God, that unchanging voice which speaks from on high, that word which shall stand when the very heavens shall pass away, and no place shall be found for them.

There is nothing that will take the place of the living word of God; nothing that goes with such majestic power to the hearts and the souls of men; nothing which works with such mighty regenerations; nothing which so quickens the soul; nothing which is so potent for good, as that word of truth by which men are born again of the incorruptible seed, the word of God, which liveth and abideth forever. The men who will preach the word will never need to steal his sermons; the man who preaches the word will never be without something to preach: he has a message, and the authority of God is behind it, and as he is faithful to the Lord, so God's word will not return to him void.

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.
1301 Park Place, Brooklyn, N. Y.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20), and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:5; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

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SALVATION

Salvation, O Salvation,
Send out the loving call;
Make known the gracious offer—
Eternal life to all.

Salvation, free salvation!
God's call to fallen man;
Let every nation hear it,
And every tribe and clan.

Ye who have heard and heeded,
Do not in comfort lie;
But seek the weak and fallen
Who without help may die.

The lost are on the mountains,
They're in the forests dim;
They people distant islands
Beyond the ocean's rim.

They wander in the frostland,
Without a thought of Him
Who paints their heavens with glory
And casts the shadows dim.

They roam the sandy desert,
And sit in Arab's tent;
They dwell by shining rivers,
And highland lakelets pent.

They live there close beside you,
You meet them every day;
Then keep not back the message,
But tell them while you may.

The Savior calls to lost ones—
"Come ye to me and live;
To such as truly seek me
Eternal life I give.

"Though sins be red as scarlet,
I make them white as snow;
And on the meek and lowly
My loving care bestow."

Then seek the Savior early,
Seek while he may be found;
His love is all-embracing,
His strength shall girt you 'round.

J. J. BRONSON.

THE TRUE NATURE OF BAPTISM

Triune Immersion Considered Ecclesiastically and Scripturally

The Origin of Trine-Immersion

What was the origin of trine-immersion? A definite answer cannot be given to this question. Robinson says (p. 168) the practice was universal among "Christians of the Catholic kind," that is, concurrently with the use of single immersion, as evidenced in the extracts already quoted; but he adds it was "of uncertain origin." Certain clues, however, point to tradition as its source. Robinson informs us (page 63) that "the Greeks divided their institutes into two classes, (1) the Scriptural and (2) the traditional. The division was merely speculative, **for they thought both equally binding.**" Basil gives an instance in baptism **(Op. De Sancto Spiritu, cap 28).** He says: "The Scripture says, 'Go ye teach and baptize,' and **tradition adds,** 'baptize by trine-immersion;' and if any minister or presbyter shall administer baptism, not by three dippings, **but one,** let him be punished with deprivation."

This proves that trine-immersion was founded on "tradition." Also, that **baptism by one dipping was a thing well known in Basil's day,** for he says baptism by one dipping exposed the baptiser to the pain of deprivation. Here we have trine-immersion the **persecutor: single** immersion the **persecuted;** an important fact in the argument

Mr. Robinson says that Mons. Daille, a writer of several centuries ago, proves by unquestionable authority that "trine-immersion was **first mentioned** at the close of the second or beginning of the third century;" also that, according to the same writer, "Basil, Jerome, Gregory Nysson, and others, pretended at first it was an apostolic tradition" (page 514).

It is now profitable to see that the practice was associated with the doctrine of the Trinity, which, though formulated for the first time by Athanasius at the close of the third century, had been in formative agitation for a long time before. The following extracts will prove this association: "James Sadolet, who was first secretary to Leo. X., and afterwards created a cardinal by Paul III, in the year 1536, says: 'Our trine-immersion in water at baptism, and our trine-emersion, denote that we are buried with Christ in the faith of **the true Trinity,** and that we rise again with Christ **in the same belief'"** (Robinson, page 444).

Speaking of a picture on an octagon font in Orford Chapel, Robinson says: "The two Catholic reasons for trine-immersion are represented here: the one by an angel, an escutcheon in his hand, with a triangle to represent **the Trinity;** the other a woman sitting and holding a dead corpse in her arms, to signify either the dead body of Christ, or a dying and being buried with him in baptism by trine-immersion, which represented the three days burial of Jesus. . . . The Catholics speak of baptistries abroad which used to flow with water at Easter without the aid of art, and to become dry of themselves after the priest had done baptizing. They gave this out for a miracle in proof **of the doctrine of the Trinity into which they were baptized"** (Page 131).

"Vedast and Remigius first instructed Clovis in the doctrine of the Holy Trinity, **which he af-**

terwards professed to believe, by being thrice dipped at his baptism" (Robinson, page 113).

"In A.D. 381, Gregory pronounced the funeral oration of Basil, and alluded to baptism as a Trinitarian thing" (Page 253).

Now, there must have been invention somewhere. Either some discarded trine-immersion for single, or some added to single immersion and made it triune. Even apart from the voice of the New Testament, it would not be difficult to surmise correctly on which side the innovation took place. The trine-immersionists were men in power, and who **did not bind themselves to the authority of Scripture, but claimed an equal authority for tradition, and the right of stating and interpreting that tradition;** who therefore had the amplest opportunity of adopting and establishing any vagary that might suit their fancy or their convenience. This was hierarchy of the Catholic Church. There were those, however, who did not accept their traditions, and with whom they held no communion. Thus Robinson says: "The hierarchy was formed long before Constantine established it. . . . There were real Christian Churches in the city (of Rome) with whom they held no communion and whom they persecuted as far as they could. Constantine only brought the great faction into public; **they suppressed the rest"** (Page 346).

Robinson, speaking of the final application of baptism to infants, says: "But this is only to be understood of Catholic hierarchies; for it does not appear that those Christians, whom the domineering parties called 'heretics,' made any such alterations in baptism" (Page 155).

With these facts in view, the reader will be able to estimate rightly the value of the assertions of trine-immersionists in their efforts to re-establish the traditions of the apostasy. They are the assertions either of ignorance or knavery. So far from single immersion being "unknown on earth before 1522," **it has been practised in the world since the days of the apostles.** Trine-immersion got the upper hand, because on the side of the innovater was power, and assumption of spiritual legislative authority; but single immersion continued to be practised by those who were accounted heretics by the domineering factions; and who were not only excommunicated, but prevailed against by them. Ecclesiastically speaking, therefore, we have to choose between an ambitious hierarchy, claiming spiritual authority, with the power and learning of the world on their side; and a cast-out community of so-called "heretics," who adhered to the Scriptures and "rejected the trine-immersion of the established church," as stated above.

It is evident that the question must be decided by an appeal to the Scriptures alone. Confusion reigns in the region of ecclesiastical history. The faith and practice of any class of men after apostolic times, is no foundation to build upon. We may or may not be right in following such a lead. There is no safe discussion on the subject outside the writings of the apostles themselves.

If the so-called "apostolic traditions of antiquity" is to be received, it will commit us in the matter of baptism, not only to trine-immersion, but to a vast number of other additions to the divine ordinance. The ecclesiastical practicers, who are quoted as our example in the matter of trine-immersion, not only dipped three times, but consecrated the water used in the baptism. They baptized only twice in the year—Easter and Whitsuntide—wax candles were burnt during the performance; the person baptized was first exorcised by a professional exorcist, with solemn and menacing formula, of a demon supposed to reside in every unbaptized person; the subject was then rubbed with ointment; salt was put in his mouth; he was signed with the cross; after immersion milk and honey were given him to taste; then he was again rubbed with ointment; finally a crown was put on his head, and he was dressed in a white robe, which he had to wear seven days. In addition to these there were incantations, and various other ceremonies. All these things were alleged to be founded on apostolic tradition, and they can be traced back (most of them) to the second century. **Why should three dips be insisted on and not wax candles and consecrated water, and salting, and all the other mummeries invented by the evil men and seducers, who, true to Paul's prediction, waxed worse and worse, deceiving and being deceived?**

The practicers and upholders of trine-immersion were men of learning in the worldly sense, and popular with the world; and claiming powers as successors of the apostles to settle all questions of faith and discipline. This establishes a threefold presumption against the scripturalness of their doctrine; for (1) human learning (which Paul styles "philosophy and vain deceit") incapacitates men for retaining or receiving the truth of Christ in its purity and simplicity; (2) popularity is evidence of their being carnal minded; and (3) their claim to possess spiritual legislative power makes it morally certain that any changes that took place in the institutions of Christ would originate, without scruple, in their hands, as the "mystery of iniquity" already working in the days of Paul, which was to develop, and did finally develop, the power exalting itself above every authority, and arrogating to itself the right to "change times and laws," viz., the Roman Papacy. The practicers of single immersion, "the heretics," whom the trine-immersionists strove to suppress, and of whom we have but scanty and incredible accounts in the writings of their enemies, were poor men who made no such pretensions, and who having nothing to gain by it, were little likely to "change the ordinances."

The Testimony of the Scriptures

The question cannot be settled by the ecclesiastical argument. Ecclesiastical history bears testimony to the existence and practice of single immersion from the beginning, and it bears testimony to the early practice of trine-immersion. Consequently it proves neither; so we are sent back upon the Scriptures for an answer to the question: "Which is right?"

We get this answer in a variety of ways. The direction of Christ to his disciples to baptize "in the name of the Father and of the Son and of the Holy Spirit" (which occurs only once) must be consistent with the practice of the apostles, whom the Spirit of Truth guided in the execution of the commission. If it meant three separate dips, in

or into three separate names, we ought to find the meaning carefully illustrated in their administration of baptism. We certainly should never find their confining baptism or the idea connected with it to **one of the three names.** But how stands the fact? **There is not a single case of baptism where the three names are mentioned, let alone three dips.** Where the relation or meaning of baptism is at all defined, it is always confined to Christ.

Examples

"Be baptized every one of you in the name of Jesus Christ" (Acts 2:38).

"Peter commanded them to be baptized in the name of the Lord" (Acts 10:48).

"They were baptized in the name of the Lord Jesus" (Acts 15:5).

"So many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6:3).

"As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

Indirectly, the same point is illustrated by Paul's question to the Corinthians, when seeking to exalt Christ: "Were ye baptized in the name of Paul?" (1 Cor. 1:13).

How is it to be explained that while Christ directed the apostles to baptize "in the name of the Father and of the Son and of the Holy Spirit," the apostles confined the ceremony to the name of Christ? We get the explanation in the fact dwelt upon earlier in this article—that Christ is the name of the Father by the Spirit in a Son; to be baptized into whom, is to be baptized in, into, or for the three names of which he is the individual illustration or expression. You cannot separate Jesus from the Father and the Spirit. He and they are all one; and in one; and make up, in one person, the glorious name given for salvation. It does not require three baptisms to induct a poor Gentile into this name. Three dips would be out of harmony with the thing signified altogether, and it would imply that a man could be baptized into Christ without being baptized into the Father and the Spirit; and that Christ was separate from and independent of the Father and the Spirit. One baptism, and that a baptism into Christ, is sufficient to introduce us to the name of the Father, and the Son, and the Holy Spirit; and, therefore, the apostles always speak of baptism as a baptism into Christ, which is only at variance with the theory of trine-immersionists, and altogether at variance and inconsistent with the Trinitarian jargon of ancient ecclesiastical authorities on the ceremony and meaning of baptism.

The uniform description, by the New Testament, of baptism, as baptism into Christ, is proof that the New Testament baptism is one immersion, and not three or any other number. This is shown conclusively by the apostolic explanations of its meaning and effect. It is explained as a symbolic participation in the death of Christ, and an induction into his one body. The following are very definite on this point:

1. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism **into death"** (Rom. 6:3-4).

2. "Ye are . . . **buried with him in baptism,** wherein also ye have risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12).

3. "Baptized **into one body"** (Cor. 12:13).

4. "As many as have been baptized into Christ have **put on Christ"** (Gal. 3:27).

Trine-immersion destroys these explanations. It teaches three deaths and three resurrections, whereas Christ only died and rose once; or it teaches that not only Christ but the Father and the Spirit died, which are impossibilities, and contrary to the testimony. It propounds the unscriptural tradition that the three dips signify the three days during which Christ was dead, thus degrading the saving institution of the Gospel from an act of the highest doctrinal significance, to a mere memento of an unimportant historical detail. Logically it destroys the unity of the Father, the Son and the Holy Spirit as subsisting in Christ. It teaches the possibility of being baptized into the Father without being baptized into the Son. It does this, not only by implication, but in express words, for its upholders say "None of the Jews were baptized into the name of the Father," "they being already in the church of God, claiming him as their father" (The Innovation Discovered," page 4). Again, "The (trine) formula" "was never used in baptizing Jews" (Ibid).

Here is its completest refutation. Jesus said to the Jews: "No man cometh into the Father **but by me."** Thine-immersion makes him teach, "Ye (Jews) are already come to the Father whether ye receive me or no." Thus it separates Christ from the Father. John wrote, "Whosoever denieth the Son, the same hath not the Father" (1 John 2:23). Trine-immersion contradicts this in saying that the Jews (who denied the Son) already had the Father, and that it would have been "ridiculous to think of baptizing a Jew in the name of the Father" ("The Innovation Discovered," page 4).

Paul says, "The head of every man is Christ and the head of Christ is God" (1 Cor. 11:3); and again, "Ye are Christ's and Christ is God's" (1 Cor. 3:23). Furthermore that Christ "is able to save to the uttermost all that come unto God **by him"** (Heb. 7:25). Trine-immersion disarranges this teaching in making Christ only one of three names into which we have to be separately baptized. According to trine-immersion, it is not sufficient to be baptized into the Son; we do not, by this doctrine, obtain access to the Father and the Spirit by the Son, but must be baptized also into the Father direct and the Spirit direct. Thus Christ is displaced from his position as the connecting link—the "door" of entrance—the "new and living way." And thus, there are three names under heaven whereby we must be saved, in opposition to the apostolic declaration, that "there is none other name (than the name of Jesus Christ of Nazareth) under heaven given among men whereby we must be saved" (Acts 4:12).

Trine-immersion also destroys Christ's headship and Christ's mediatorship, for by its teaching it says, the head of every man is not Christ in particular but the three names into each of which he is baptized; and we come not to the Father by Christ, but we come to the Father direct and the Son direct, both in the same separate, independent approach in being baptized into each separately.

In fact, it is a destruction of Scriptural doctrine of baptism. It is Trinitarianism, instead of the apostolic doctrine of God manifest in the Son by the Holy Spirit, as the way of our approach to the Eternal Creator of heaven and earth.

The meaning of baptize, as distinct from **bapto,** is evident. **Bapto** is to dip merely, as in bathing, without producing or seeking to produce any change, while baptize is to dip with a view to produce a change as in dyeing. Dyeing may, in some cases, require repeated immersions, but this is an accident of the process and not the essence of the process. The essence of the process is the changing of the colour; and where one submersion is sufficient (as it is in most cases) it is none the less a baptism, in the dyer's sense, than where the article has to be dipped twenty times. With this in view we are at no loss to comprehend the employment of the term of baptize, in describing immersion into Christ. This immersion is not a merely formal or unessential dipping. It is an immersion to produce a change in the person immersed. The change is described in the New Testament as "a washing away of sin" (Acts 22:16). A sinner's transgressions are all forgiven in the act of baptism (Acts 2:38; Rom. 6:4-11). It is the appointed institution by which believers are saved and purified in conscience (1 Pet. 1:22; 3:21). Consequently, as regards his moral relations, a believer comes out of the water a different color from that which characterized him when he went in. He goes in crimson, which is the Scriptural color for sin (Isaiah 1:18); and he comes out white, according to that other statement of the Spirit, when speaking of his class, that "they have washed their robes and made them white in the blood of the Lamb" (Rev. 7:14). But this divine dyeing requires not three immersions. One immersion is sufficient, even immersion into Christ, whose blood was shed for the cleansing of those who should thus put on his name. The cleansing name is not the Father nor the Spirit in their abstract relations to mortal men, but the name of the Lamb slain for the cleansing, even the Son, who, however, is the Father manifested in the seed of David by the Spirit, and therefore, **the three names in one person,** which is their appointed relation to the sons of men in baptism or the divine dyeing.

Trine-immersion confounds the dyeing process, and in reality stultifies the "frequentative" theory with which it is associated. Granted that a thing may require to be dipped several times in a dyeing solution to dye it; it is the same liquor it is dipped in each time; but trine-immersion first dips the sinner in one dye, then in another, and then in a third. It is a single immersion in each of three colors; so that "baptize in the name of the Father" is not in their practice "frequentative," but a single act; so with baptize "in the name of the Son," and baptize "in the name of the Holy Spirit." **Baptize in each case is single immersion, notwithstanding the "frequentative" theory they have invented.** In every instance of Scriptural use, **it is one immersion to produce a change.**

1. Israel were immersed once (baptized) "unto Moses in the cloud and in the sea" (1 Cor. 10:2). They passed into constitutional relation to Moses by the act of concealment in the cloven waters, under the cloud.

2. John immersed **once** for a reformation of life. Trine-immersionists themselves admit one immersion in the case of John's baptism, and, therefore, are consistently bound to abandon the "frequentative" theory; for the word baptize is constantly applied to John's baptism (Matt. 3:11-13; Mark 1:4; John 1:33).

3. Jesus baptized in the same way as John; for it is testified that "Jesus made and baptized **more disciples than John**" (John 4:1). Therefore Jesus immersed **once;** that is, his disciples did it for him.

4. Jesus baptized the apostles with the Holy Spirit (Matt. 3: 13: Acts 1:5). He immersed them **once** in the Spirit.

5. Jesus was baptized with death (Luke 12:50). He was immersed **once** in the terrible waters.

6. "We are buried with him in baptism into death" (Rom. 6:4). Therefore, we are immersed **once.**

7. To us there is "one Lord, one faith, and **one** baptism" (Eph. 4:5).

The evidence as a whole shows that trine-immersion is an ecclesiastical invention. It is ancient, yet not so ancient as some of the arguments would try to make it appear. Its revival among some who had professed the truth is a matter of deep regret. Some of these are to be pitied perhaps more than blamed. The argument by which they have been deceived is subtly drawn and plausibly set forth and supported by assertions which, taken for truth, would seem to establish them. The argument in reality is an ingeniously complicated skeint of fallacy, colored by an element of historical truth, strengthened with kuasi-learned demonstrations of a very superficial character, and held together by statements that are positively false. When this is seen by honest men, they will repudiate the imposture that has been palmed upon them, and retrace their steps to that position of truth and liberty from which they have been seduced.

Sound Doctrine

Here it may be proper to submit to the general reader that he will, on investigation, find the following propositions to be true:

The Bible Teaches in Opposition to Popular Theology

1. That man is a mortal creature of the ground (Job 4:17; Gen. 2:7; Psa. 103: 14; 1 Cor. 15:47).

2. That he is under a specific condemnation to die and return to the ground from which he was taken (Gen. 3:19; Rom. 5:12, 18; 6:23).

3. That his spirit is not he nor his, but the energy of God, which returns to God when the man dies (Job 34:14; Ecc. 12:7; Job 14:10; Gen. 7:22; Acts 17:25; Gen. 25:8).

4. That in death there is no more consciousness than in the state before a man is born (Ps. 6:5; Ecc. 9: 5-6; Ps. 156: 3-4; Is. 38: 18-19).

5. That immortality is not native to us, but made accessible to us through Christ, who has brought it to light (2 Tim. 1:10; Rom. 2:7; John 11:25-26; 3:16; Rom. 6: 23; 1 John 5:11-12).

6. That immortality is a matter of promise (1 John 2:25; Tit. 1:2; 2 Tim. 1:1), and will be bestowed only upon those whom Christ approves

(John 5:29; Dan 12:2; John 6:39, 44; 1 Cor. 15:51, 53; Matt. 16:27).

7. That it will be given at the resurrection, when Christ comes the second time (Heb. 9:28; 2 Tim. 4:1, 8; 1 Thes. 4:16; Phil. 3:2; 1 John 3:2; 1 Pet. 5:4).

8. That resurrection and not death is the time when retribution (good or evil) is experienced (Luke 14:14; Phil. 3:8, 11; Rom. 2:7, 16; 2 Cor. 5:10; 1 Cor. 15:32).

9. That the earth and not heaven is the locality of the promised blessing (Matt. 5:5; Is. 11:9; Zech. 14:9; Ps. 2:1; 37:9, 11, 22, 29, 34).

10. That Christ's coming and not the saints dying is the time to be glorified (2 Thes. 1:11; 1 Pet. 1:13; 5:4; 1 Thes. 4:13-18).

11. That the Gospel and not morality is the means by which men will be saved (Rom. 1:16; 1 Cor. 1:21; 15:1-2; 2 Thes. 2:14; Eph. 3:6).

12. That the Kingdom of God and not the death of Christ merely is the subject of the Gospel mony styled "Holy Communion" (Acts 20:7; Luke 8:1; Acts 8:12 19:8; 20:25; 28:30, 32).

13. That righteous believers only, not those who after a life of wickedness gasp out words of remorse, will be saved ((Gal. 6:8; Rom. 8:13; 2 Pet. 1:11; Matt. 5:20).

14. That the immersion of believers and not the sprinkling of babes is what has been appointed (Mark 16:16; Acts 8:12; Rom. 6:3; 1 Pet. 3:21).

15. That a weekly breaking of bread, to bring Christ to "remembrance" among believers, is what is required and not the ritualistic and mystic ceremony styled "Holy Commuun" (Acts 20:7; Luke 22:19-20; 1 Cor. 11:23, 26; 16:2).

16. **That the prevailing ecclesiastical system is a superstructure of religious fable (2 Tim. 4:3-4; Acts 20:29-30; 2 Thess. 2:3), accursed of God (Gal. 1:8-9; Rev. 11:9-10), from which all who wish to be delivered from the impending judgments of God must separate themselves (Rev. 18:4; 2 Cor. 6:17).**—"The True Nature of Baptism," amended by the Editor.

(Concluded)

CLEVELAND'S YOUNG PEOPLE'S COLUMN

Brother Fred Blyth

After heeding the call of the Master, a young sister stood on the threshhold of the passage way to the "New Life," and our Brother Huggins gave a sermon welcoming her into the household of faith. As a result, Brother Fred Blyth expressed the following thoughts:

We wonder at the hardships and trials of life, and at times the way seems very hard, and our trials are severe. God has purposed it so, and for us it is a time of straightening and testing, while we are creating an environment. We can associate together, and as no one lives to himself and each has a radiating influence, so the hardships and trials can in effect be overcome and nullified. The word "ecclesia" means an association. One learns the truth, then another, and another, until there is an ecclesia—an envioronment is created where each has a part. Do you stop to think that if you should have been placed in isolation how bad it would have been for you?

No matter how nice a person you are, it is not worth while to spend all your time in your own company. Expand beyond your little groups of friends, your place of business, your town, out to the mountains and the seas. Get out as far as you can, so it will be worth while to come back home. We hope our new sister will hold fast to that part which falls to her, and remember what Fredrick Noble has said: "A Christian is a **mind** through which Christ thinks, a **heart** through which Christ loves, a **voice** through which Christ speaks, a **hand** through which Christ helps."

One of the Young People.

YOUNG PEOPLE'S COLUMN

Two Quotations

"Whom do we honor? Clever men are as numerous as blackberries, but it is a rare thing to find a good man. Great minds are honored, but where is the honor of great hearts? Intellect is one thing, and goodness is another."—Robt. G. Huggins.

"According to the most common idea among men, he that makes the most money is the most successful. The standard is so often adopted to measure or weigh everything by money value, and oh! how false! Poverty and scanty means are in no way or sense desirable, but we would make very emphatic that man's success or happiness is not measured by his bank account. "The successful man is the one that understands the true meaning of life, that has a heart to rejoice in human affections, that shows sympathy toward his fellowman in all his dealings, that can find true enjoyment in doing his daily work of whatever character that be, that has an eye for the beauties of nature all around him, that while not destitute of honorable ambition, has learned contentment with his lot in life, and that is ready to do what he can to make the lot of others brighter and better.

"A man may be a merchant prince and in commercial prosperity a grand success, but if lust of accumulation has eaten out all the finer qualities of soul, the determination to live for God and the welfare of those about him, he is a lamentable failure.

"The highest and best sense in which a life is a success is within the reach of everyone. The successful life is the happy one, availing itself of the many advantages of personal culture, enjoying the sweetness and comfort of home, no ma how simple or even scanty the material furnishing may be. We may develop sterling, manly characters and have now the joy in our hearts and the life of heaven in our lives.

Character, true, sterling, Christian character, is in itself success. Without it even the millionaire is a failure."—Selected.

SISTER FRANCES RUSSELL.

"I am not much of a mathematician," said the cigarette, "but I can add to a youth's nervous troubles, I can substract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work, and discount his chances for success."—New York Observer.

God only is essentially deathless; or as Paul has it, "God only hath immortality."

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement dos not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

NOTICE

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EDITORIAL

A good book is a fountain flowing forever.

Sympathy often softens a sorrow it has no power to remove.

This week we have gained one by addition through return to fellowship of Brother Herron, the husband of Sister Herron.

No man will ever be rejected the Kingdom of God because he has made a confession of sin, but multitudes of men will be driven into outer darkness for their (supposed) goodness. God will not cover our sin unless me uncover it. We must bring our sin to confession, or sin will bring us to confusion.

We believe they are right who hold that the future peace of the world will be more permanently assured should this European war end before either side is entirely crushed and humiliated. A triumphantly victorious nation, and a sadly defeated power, are both dangerous elements for the future to deal with.

Brief sermons, especially during the summer months, are in season. Save your long sermons, and those of deep subject matter, for winter. Long and labored discourses in hot weather to sleepy auditors is wasted effort. Often have we heard brethren preach sound orthodox sermons and other things that were "sound," when the audience, instead of listening to the excellent discourse, were wondering when the end would be. This is certainly "beating the air" (1 Cor. 9: 26), and hot air, too.

NO PUZZLE

An infidel, trying to confuse a colored man, asked how it was possible for a Christian to be in the Spirit, and the Spirit in him. "Oh, there is no puzzle about that," replied the colored man. "It is like the poker. I put it into the fire until it gets red hot. Now the poker is in the fire and the fire is in the poker."—Good Tidings.

A SERIES OF QUESTIONS ANSWERED

First, is the usage of instrumental music in church worship scripturally authorized?

Second, is it scriptural for Christians to engage in song service by helping sing songs that (when sung) tell the serpent's lie over and over?

Third, would it be scriptural for a good brother to preach the truth, then ask the choir to sing the serpent's lie to close with?

T. A. DRINKARD.

Editor's Reply

Musical instruments were among the earliest inventions of men (Gen. 4:21). The Bible often speaks of stringed instruments (Gen. 31:27; Isa. 5:12; 2 Chron. 13:8); wind instruments (Dan. 3: 5, 7; Job 21:12; Lev. 23:24), and instruments of percussion. Their use was generally confined to religious and social festivities, except the trumpet, which was used to sound battle-calls.

The Israelitish Church (Acts 7:38) used instrumental music in their worship. David especially was fond of music, and was an expert musician. "Four thousand praised the Lord with the instruments, which I made, said David, to praise therewith" (1 Chron. 23:5). "The musical instruments of David" (Nehe. 12:26) were preserved and used in the worship of God after the restoration under Ezra and Nehemiah. He was a man after "God's own heart" (the sin with Uriah and Bath Sheba excepted). This statement exonerates David from all blame in using "instruments of music." Because the profligates spoken of in Amos 6:5, fancied they equaled David in musical proficiency, and because they defended their illegal passion for music by citing the example of David, does not condemn the man after God's heart. David rightly used his "instruments of music," whereas they wrongly used theirs. When God's house of prayer was cleansed in the reign of good Hezekiah, it was written: "He set the Levites in the house of the Lord, with cymbals, with psalteries, and harps, according to the commandment of David, and of Gad the King's Seer, and Nathan the prophet; for so was the commandment of the Lord by his prophets" (2 Chron. 29:25). Thus instrumental music was used "in the house of the Lord" according to the commandment of

1. David;
2. Gad the Seer;
3. Nathan the prophet;
4. And the Lord. Not that the Lord gave his reluctant permission, but they were used by "**the commandment** of the Lord."

Instrumental music in the church has some support in the New Testament. To the Corinthians Paul says: "Things without life (musical instruments) giving sound, whether pipe or harp, except they give a distinction in the sound (notes), how shall it be known what is piped or harped" (played?) (1 Cor. 14:7). Then he exhorts the brethren to pray with the spirit and understanding, and to sing the same way (vs. 15). He desires his instructions to be carried out when the "whole church be come together" (vs. 23). He obviously means that they were to sing with the spirit and understanding "in the church" (vs. 19), when instruments "without life" were played. Plainly, then, instrumental music was used in the church at Corinth. As the apostle throughout this chapter puts emphasis on understanding (vss. 7, 8), we suggest that the organ should be played softly; and that when we sing, pray or speak "in the church," we do so slowly and distinctly, for if we fail to be understood, we "shall speak into the air" (vs. 9).

We are commanded to sing with both the spirit and the understanding (1 Cor. 14:15). Before we gained an "understanding" of the truth we sang songs which were not indited by the "spirit." We sang as we acted—foolishly. The Deity by his spirit has now given us songs in the night (Job 35:10). Yes, he has "put a new song in our mouth" (Isa. 40:3), even the song of Moses and the song of the Lamb (Rev. 15:3). We ask all who are interested in this question to consider carefully the following scriptures on singing:

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatever you do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God, even the Father by him" (Col. 3:16, 17).

"Be not drunk with wine, wherein is excess: but be filled with the spirit; speaking to yourselves in psalms, hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things to God, even the Father, in the name of the Lord Jesus Christ" (Eph. 5: 18-20).

These scriptures cover the ground so far as singing is concerned. They show

1. That singing "psalms, hymns and spiritual songs" are all three scriptural kinds of singing.
2. That singing is a means by which "teaching" is communicated from the one who sings to those who listen.
3. And that singing is also a way by which "admonition," equally with "teaching" is communicated from one to another.

Now if singing is an important method of "teaching" the truth, and of "admonishing" those who are already in it, as the texts quoted declare, it is easily seen that if the words of the song are unscriptural, the "teaching" communicated is unscriptural also; if the "admonition" of the song is wrong, the admonition given to those who hear, is likewise wrong. We would as soon tell a lie as sing one.

The "good brother" who would preach the truth in a sermon, and then sing a song full of the serpent's "teaching" to close with, would flatly contradict himself. His song would contradict his sermon. If scriptural "psalms, hymns, and spiritual songs" cannot be had before and after a sermon, better omit them entirely. Truth decorated with error is only a repulsive daub. Keep yourselves detached from error in all of its forms, dear brethren.

PULPIT ECHOES

A Sermon by Robert G. Huggins, Reported by George B. Alldridge

Subject "Mercy and Power Combined in Song." Text: "But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning; for thou hast been my defense and refuge in the day of my trouble. Unto thee, O my strength, will I sing; for God is my defense, the God of my mercy" (Psa. 59:16, 17).

The apostle James lays down in his epistle just the course each should pursue according to his natural mood. If we are afflicted then he exhorts us to pray; if we are sick, to send for the elders of the church; but if we are happy and our hearts merry, then sing Psalms (James 5:13, 14). David was, as his beautiful psalms reveal, a man of song. Why so? Because he knew God. No man can be a man of song except there is something in him that prompts him to sing. To understand God it is necessary to be familiar with his attributes; without a knowledge of these, to my mind, there is little to sing about.

1. Mercy and Power are Joined Together in the Word of God.

In our text David delights to sing about two of God's attributes, his power and his mercy.

Read carefully the whole of Psalm 59. Notice how David joins these attributes of God's character together; they are inseparably linked together like the links in a chain. Jesus in Matt. 19:6, in speaking of the marriage relation, says: "What therefore God hath joined together let not man put asunder." In like manner God's attributes, chief of which are his power, mercy, wisdom, love and justice, are indissolubly bound together, forming a chain that holds together the mighty universe, and subjects all things, both animate and inanimate, to his will. To separate them would be sacrilege and a departure from the order laid down for our instruction in the scriptures. Especially is this remarkably so in Psa. 62:11, 12. "God hath spoken once; twice have I heard this, that power belongeth unto God. Also unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his work." Here we see power and mercy inseparably united. "Orthodox theology" separated them, presenting God either as being all-powerfu without mercy, or all-merciful without power. But

2. If Mercy and Power Are Separated From Each Other, There is Nothing to Sing About.

Suppose we present God as all-powerful, without mercy to guide or direct its action? What could we sing about in such a God as that? Suppose we only present God as being all-merciful, without power to bestow blessings upon those to whom he delights to show mercy; could we have faith or confidence in a God of that description? No, we answer. Our God whom we delight to sing about and praise must necessarily be equal in mercy as well as in power. Notice the words of our text, how

3. Mercy and Power, United, Give Infinite Value to Each Other.

This becomes more apparent when we read Isa. 63:1-7, where the prophet is speaking of the return of Christ, who will represent God in establishing peace and righteousness upon this earth. Separate mercy from power, then we only read of God's vengeance; but united with mercy, we read these beautiful and heart-comforting words: "I will mention the loving kindnesses of the Lord, the praises of the Lord according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel which he hath bestowed on them according to his mercies and according to the multitude of his loving kindnesses." How our hearts seem to swell up, ready to burst forth into praise and song as we meditate upon God's power and mercy.

Our minds go back to the morning of creation, "when the morning stars sang together and all the sons of God shouted for joy" (Job 38:7). There we read that the sons of God fully recognized the glorious attributes of God were united. No wonder they shouted for joy." As we read David's description of the creation in Psa. 194:10-16 we shout for joy and sing praises to our God. Notice how bountifully he has provided for the creature's wants by his power: "He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst. By them shall birds of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers; the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herbs for the service of man; that he may bring forth food out of the earth; and wine, that maketh glad the heart of man; and oil to make his face to shine; and bread which strengtheneth man's heart. The trees of the Lord are full of sap, the cedars of Lebanon which he hath planted. * * * O Lord, how manifold are thy works; in wisdom hast thou made them all; the earth is full of thy riches." Beloved, read this Psalm tonight before you retire. Your heart, like mine, will swell up with praise to God, especially after thinking over the first nine verses. Beloved, it is a delight to love God and to praise him when our hearts are attuned to the teachings of his word.

Jesus manifested in his life these attributes of character. In Mark 4:39-41 we find the wind and sea obeying him, but his power was used to bring peace and quietness. In Mark 3:5 his power, coupled with mercy, is manifested. Again is this exemplified as recorded in Mark 11, 12, 13, 21. The climax is reached as he stands at the grave of Lazarus. Jesus declared to Mary that her sad bereavement was permitted that God through his Son might be glorified. In verse 25 Jesus said: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." And whosoever liveth and believeth in me shall never die. Believeth thou this?" What wonderful power is this! Now read verses 33-35: "He groaned in the spirit and was troubled. * * * Jesus wept!" What mercy, sympathy ,tenderness and love are here expressed; but a little later to Martha Jesus saith unto her: "Said I not unto thee, that if thou wouldst believe thou shouldst see the glory of God?" Yes, beloved, we see God's glory in his power and mercy.

4. And every Saint, in the Course of His Life, Will Experience the Mercy and Power of God.

Probably the time when God seems to be very near is as we near the border line that separates us from the living. As the hour drew near for Moses' demise he uttered these wonderful words: "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27). After all that man's skill and attention can do, usually the nurse wishes to perform the last service to the dying. God loved Moses, yet he told him that he could not enter the promised land, but as the hour arrived for Moses to lay down in the peaceful sleep of death God alone with him on Mount Nebo performed the last act of mercy and tenderness that one loving friend performs for another (Deut. 34: 5, 6). Oh, the love and tenderness of God! Surely as the prophet declares: "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom" (Isa. 40: 11). Paul wrote of the meekness and gentleness of Christ (2 Cor. 10:1). David prayed for the day when Jesus would make this earth glorious, when God's enemies become his footstool (Psa. 110).

The day is born out of the darkness of the night. If there was no darkness the sun and the moon would never be appreciated. Our trials and sufferings reveal to us God's goodness and mercy. Death is all-powerful; no man can control it; its heavy hand rests upon all. But God's mercy shines forth in this. Isaiah declares that "thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19). God likens his dead to the dew. Dew is formed in the night by the operation of the sun during the day. So when the sun of righteousness shall arise with healing in his beams then the dead shall come forth fresh as the dew, pure, imparting life and blessing to all influenced by their touch.

Thank God then for tribulations, for tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us" (Rom. 5:1-5). If we have not learned to "glory in tributions," there is a discordant note in our song. We must learn this lesson of life, to place absolute confidence and trust in God, for in this God is glorified.

After hearing this sermon, carrying away in his mind inspiring thoughts, these lines impressed themselves upon the writer's mind as never before:

"A Sabbath well spent
Brings a week of content,
And joy to the work of tomorrow;
But a Sababth profaned,
Whatsoever be gained,
Is a sure forerunner of sorrow."

COMMUNICATIONS

From Sister Mary Wolf

Dear Brother Huggins: I do not think it is right to be always getting and never giving, so I am sending you five dollars for The Restitution Linograph Fund. Hope that all the brothers and sisters will help in this cause. Though isolated I am still in the faith of the gospel, and hope of the resurrection. I never hear a gospel sermon, and there is no one near here that is in the truth.

Respectfully yours.

From Brother John Fiske, Jr

Dear Brother Huggins: Perhaps you have often wondered why the Fiske-Moore debate was discontinued. Well, it was discontinued because the editor of "The Pacific Christian" absolutely refused to publish it any farther There were ten articles altogether, five of which he published. The remaining five he refused absolutely to publish.

If any one, especially an immortal soulist, desires to read the last five articles, if he would let me know, I would be glad to send them to him.

Yours in hope of immortality.

From Brother T. A. Drinkard

Dear Brother Huggins: May I be permitted to ask you a question or two?

You may answer through The Restitution, because there are others I presume that would like to have your views upon the matter.

I am very glad to see you meeting squarely the Josephite Theory regarding the birth of Jesus Christ.

It seems very unreasonable that people, who claim to be guided by the scriptures, will go off with such a theory. If they have a right (?) to assert that what does not suit them in the scriptures is not true, then I have just as much right to cull out what I may not like. When people get so highly educated that they know more than Matthew, Mark and Luke regarding the Lord's birth, then they are overstepping "thus saith the scriptures."

May the Lord prosper you and all his servants.

Your Brother in Christ.

From Sister S. J. Whitten

Dear Restitution: Tell your readers the Pleasant View Church of Warren County, Indiana, has just had a glorious meeting. Brother Maple begun a series of meetings the 3d of June, closing the 19th. The Spirit of the Lord was in all the meetings, the church greatly strengthened, and two young men made the good confession. Brother and Sister Railsback, of South Bend, was with us, also Brother Ora Railsback, of Argos, who led the singing. I am sorry to say we lost two members by death, during the meeting, Sister Moyer, of Perice, and Sister Thompson, of West Lebanon. Brother Maple preached their funerals to large audiences. We also lost a member in May, Brother Cole. Brother Williams was called from Iowa to preach the funeral. The church at Pleasant View feels the loss of these members greatly. I hope the brothers and sisters everywhere will report all the good meetings, or any spiritual uplift they have. Your waiting for the coming of the Lord.

THE NAME

No. 2

John: Good evening, Tom. I am here on time for our lesson, and would like to continue our last last lesson.

Tom: Good evening, John; I am glad to see you on time. I am sorry to say that many of our members are never on time for church, but come in late and thus delay the service. Well, you wish to continue our last lesson?

John: Yes; you spoke of Christ coming in the Father's name (John 5:43). Now, how did he get that name?

Tom: The answer is found in Heb. 1:4: "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

John: Then he must have been, as the Bible teaches, the begotten Son of God, since he received the name before his birth (Isa. 7:14; Matt. 1:18-23).

Tom: True. In Psa. 2:7 we read: "I will declare the decree: The Lord hath said unto me. Thou art my Son; this day hath I begotten thee."

John: I now understand how Christ got the name, and did his work in that name (John 10: 25). But we, too, must bear the name. Do we inherit it?

Tom: No. When a lady marries she receives the name of her husband. And when we accept Christ in baptism we receive the name of our Master, "the only name given under heaven or among men whereby we must be saved (Acts 4:10-12). In Acts 2:38 we read: "Then Peter said unto them. Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And in Acts 19:1-7 we find that some disciples, who had been baptized unto John's baptism but were ignorant of the Holy Ghost, had to baptized again "in the name of the Lord" before they could receive the Holy Ghost.

John: Is there any other way to receive that name except by baptism, or could one be saved outside of that name?

Tom: No, the Bible does not show any other way to take the name except by baptism, neither does it point out any other way by which we can be saved. Please look up Peter's statement in Acts 4:8-12.

John: But it seems to me that that is rather a narrow view, and if it is true many good people would fail to get into the kingdom.

Tom: Well, I did not make the way into the kingdom, and in Matt. 7:13, 14, we find two ways —one a narrow way leading to life, and the other a broad way leading to destruction. And Jesus tells us that few find the narrow way, while many go the broad way.

John: Well, I hope to be one of the few, but in Luke 13:24 the Master says: "Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in and shall not be able." Now why can't those who seek to enter find a home in the kingdom?

Tom: The answer is found in 2 Tim. 2:5: "And if a man also strive (seek) for masteries, yet is he not crowned, except he strive lawfully." Now some seek to enter in an unlawful way; that is, they do not obey the rules laid down by the Master. Let me call your attention to John 3:5: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit he can not enter into the kingdom of God." Now John, do you think the narrow way is too narrow for you?

John: In view of the fact that it leads to life, I think not; and I t hank you for calling my attention to this way, and I hope to meet you again.

Tom: Come again next Wednesday evening and we will continue our studies.

J. H. ANDERSON.

OUR LINOTYPE FUND AND THE MACEDONIAN GIVERS

By S. Roxana Wince

Of all the stories given in the Book of God, that of the Macedonian brethren touches me most deeply. How I wish that we knew more about them. What heavy trial were they enduring? There is no one to tell us. But whatever it was, Paul says, "it proved their steadfastness," for "out of the depth of their poverty" the fulness of their joy overflowed."

How could they give at all, when so poor? how poor, we can only guess, by recalling what we once read of some converted Sandwich Islanders, living in little bare huts with no furniture, and possessing no property save a pig perhaps, and some chickens and a few tropical fruit trees, yet all enthusiasm when it came to building a church. But it was "the fulness of their joy" in both cases that impelled them to give, not only according to their means, but beyond their means.

They seemed to realize far better than we do, what it means to have hope of eternal life, for their gift was "not wrung from their covetousness' nor given "grudgingly nor of necessity," but of their bounty and of "the free choice of their heart." Paul did not need to beseech them with much entreaty **to give;** the tables were turned in this case, for they were obliged to beseech him with "with much entreaty" **to take,** "that they might bear their part in ministering to Christ's people."

So we must each bear our part in raising this Linotype Fund, "finishing the work according to our means." "For if there be a willing mind the gift is acceptable when measured by the giver's power, and needs not go beyond" (2 Cor. 8:1, 2, 3, 4, 12).

It is joy to know that each one of us is working for the good of all the rest, as well as for our own good. Where are you Helen? Alice? Mattie? Alfred? Eva? and so many more whose names are dear to me? Surely you all intend to give? I am looking for your names—do not disappoint me. SisterE—, where are you?

The Restitution Linograph Fund

"A Sister"	$17.00
Mrs. Mary Wolf	5.00
Aurora, Ill., Bereans	1.00
Brother P.	5.00
H. S.	1.00
A. B. Wilson	2.00
Geo. M.	5.00
Geo. W. Smith	7.00
F. H. and Grace Lawrence	2.00
Frances T. Chapman	20.00
Sister Chapman's son	5.00
Previously acknowledged	396.40
Total,	$466.40

AN ENJOYABLE MEETING

On Sunday, June 18, a meeting of several of the Cleveland brothers and sisters was held at the home of Brother B. F. Smith and family, Monroeville, Ohio. One of the Cleveland brothers took charge of the meeting. The lesson considered was 1 John, chapter 2. Many interesting comments were made, and all present were made to feel the justice of God in his great plan of salvation, and what an important position Christ holds as advocate for us. The communion service followed the lesson, making each one realize his close relationship with the Father, and that where two or three are gathered together, he is in their midst. Part of the afternoon was devoted to singing some old familiar hymns, which added to the joys of the day.

VIOLA G. MEERMANS.

"CHURCH LOOKS LIKE A HAREM"

Styles and Theaters Were Denounced by Chicago Baptists

"Baptist women are in many cases falling victims to the vulgar and suggestive styles of the gay, and frequently our places of worship are suggestive of Oriental harems rather than Christian churches."

The Chicago Baptist Association took this fling at the fashions in a report made public Saturday. The association further denounced the theater as a demoralizing institution, although admitting that about one-third of the Baptist ministers are theater-goers.—Sel.

The era of submarine warfare began in February, 1864, when the United States sloop Housatonic was sunk by an underwater craft by means of a torpedo at the end of a spar projecting from it.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WM. G. ROTHE.
1301 Park Place, Brooklyn, N. Y.

Jesse Titman
80 Lakemont ave

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 26); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

VOLUME 64 AKRON, O., JULY 25, 1916 NUMBER 34

THE VALUE OF THE BIBLE TO THE YOUNG

An Address Delivered by the Editor of "The Restitution" Before the Young People's Society, May, 10, 1912.

"Wherewith shall a Young Man Cleanse his Way? By Taking Heed Thereto According to Thy Word" (Psa. 119:9).

My Dear Young Brethren and Sisters:

This text, written especially for the young, vividly presents the value, the supreme value, of God's word to the young. The "young man" is specifically mentioned rather than the young woman for several reasons. Among them may be mentioned the fact that "man" is a generic term, and is comprehensive of all mankind. Accordingly, in the first chapters of Genesis, "man" is used as a plural noun, and embraces Eve as well as Adam. Again, the "young man" is primarily addressed in our text because he is more exposed to temptations and impurities than his sister. The indolent and immoral mobs that gather on saloon corners of the street will stop their obscene language while a girl passes by, but they do not respect a lad this much, for he is "only a boy." Thus fortunately our sisters are screened and protected largely, and to some extent by the ungodly themselves, from hearing unbecoming language and seeing sinks of iniquity that are familiar and fascinating to the young man. Then the tendency of the young man toward irreligion is more potent than in his sister, because he is stronger and coarser in his organization. According to statistics, which are based upon the false religion of orthodoxy, there were about 8,000,000 young men in America in 1899; and but twenty-five per cent. were church attendants. Where were the 6,000,000? Seventy per cent. of criminals are young men; they form eighty-five per cent. of the saloon's patrons. These facts make it clear why the text asks, "Wherewith shall a young man cleanse his way?"

The answer to this question is remarkable; it sets forth the great value of the Bible to the young: "By taking heed thereto according to thy word." The boy or girl that rejects God's word, that refuses to "take heed" to its admonitions and exhortations, is sure to be destroyed by the evils of the world. When one says: "No; I will not heed God's word," this thought of rebellion to divine authority is registered in the plastic brain cells. Time burns that decision deeper and deeper into the nature, and after while it has all the force of a habit. Character is the will in action, and you have willed to say "No." Every fibre of encephalon, every corpuscle of blood unites in that awful decision, and they hurl back "No" into the face of the Bible, and into the fact of God, its author, as he stands at your heart's door pleading. Age fossilizes the life, and God's word is excluded with all its softening influences. To neglect God's word in youth is the most hazardous thing that a boy or girl can ever do. Nineteen-twentieths of all the people converted in America (the estimate is based again upon orthodox statistics) are converted before their twenty-fifth year. There are good reasons for this fact. One-half of the people born die before they reach five years of age; a large per cent of the remaining ones die before they reach seventeen; and the average length of human life is, in Christian lands, only twenty-eight years, with a mean average of thirty-three years. What does this prove? It means that if you are here to-night, twenty-five years of age, and have not begun to "take heed" to God's word, the chances against you ever becoming a disciple of the Lord are as 10,000 to one. If you are thirty-five and unconverted, the chances against you ever becoming so are 50,000 to one. If you are forty-five and still in your sins, the figures leap to the alarming proportions—two hundred thousand to one against you. If you are fifty-five and are yet ignoring the "cleansing" word, the chances are as three hundred thousand to one against you. At sixty-five you simply stand one chance in five hundred thousand. And from that time on the spark of hope has burned so low that only the keen eye of faith can see it. I am in harmony with science. I am not presuming that God will not have mercy upon any, but that the character is so absolutely fixed when the years which I have mentioned are upon the individuals in question that disease or sudden death sweeps them into eternity before they will turn. Not one man in a million who reaches the age of eighty-five ever changes his mode of living, morally or religiously. Only three out of every hundred thousand reach the age of one hundred. Truly, "To-day is the day of salvation," not to-morrow. Young hearts, as yet unscarred by the ravages of sin, unscarred by the works of iniquity, unweakened by contamination with evil, let the "cleansing" word of Jehovah become crowned as king in the throne of your heart to-day. And young brethren and sisters, that word that has already cleansed our way, let us "give heed" to it with double diligence that it may keep us cleansed, "without spot, wrinkle, or any such thing."

Youths, perhaps this news to you,
May have no weight, although so true;
The carnal pleasure of the earth
Cast off the thoughts and fears of death;
'Tis awful, awful, awful!

The laughing youths, all in their prime,
Are counting out their length of time;
They often say 'tis their intent,
When they get old to repent:
'Tis awful, awful, awful!

The aged sinner will not turn.
His heart so hard he cannot mourn;
Much harder than a flinty rock,
He WILL NOT TURN, though Jesus knock:
'Tis awful, awful, awful!

SUNDAY SCHOOL DEPARTMENT

Lesson 1—August 6, 1916

Subject, Faith in God

Memory Text

"But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 111:5).

1. "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

2. "Thus saith the Lord the king of Israel and his redeemer, the Lord of hosts; I am the first and I am the last, and beside me there is no God" (sa. 44:6).

3. "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also" (Rom. 4:29).

4. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

5. Because that which may be known of God is manifest in them, for God hath showed it unto them.

6. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

7. Because when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

8. Professing themselves to be wise they became fools,

9. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. 1:18-23).

10. "But our God is in the heavens; he hath done whatsoever he hath pleased" (Ps. 115:3).

11. "God is a Spirit, and they that worship him must worship him in spirit and in truth" (Jno. 4:24).

12. "One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6).

Practical Truths

Our lesson is about God. He has a real existence. He is the Creator and upholedr of all things. Hs is a Spirit being. There is but one God. Faith in him is necessary, so also is obedience. Our homage, reverence, love, praise and fidelity to him is our reasonable service. Get acquainted with God, for to know him is life eternal. The one who knows the only true God is he who does his will. He has revealed himself through nature and through his revelation. His existence lies as a foundation of all Bible truths. Let us humbly study to know God.

Notes on the Lesson

"Faith."—Belief; the assent of the mind to the truth of what is declared by another. Faith in God the Apostle here declares is, to "believe that he is and that he is a rewarder of them that diligently seek him." Trust. Confidence.

"Impossible."—That which cannot be. God's condition of acceptance is faith, and no one can please him or receive his approbation who does not come believing and trusting in him.

"A Rewarder."—God will not fail to recognize us when we come in the right way and will fulfill all he has promised.

"Diligently seek him."—With whole heartedness; with industry and assiduity; not carelessly nor negligently. The intensity of our efforts tells the degree of earnestness of our desire for knowledge.

1. **"One God."**—One numerically; not two nor three, nor any other number.

2. **"Beside me there is no God."**—There is no more forcible passage in the entire Bible and one which arrests the attention of the reader, as does this verse. There is a similar one in Rev. 1:8.

3. **"God of the Jews."**—God showed his power through the nation of Israel for many years, while the heathen or Gentile nations worshiped idols; so that in time God was termed the God of Israel, the God of the Hebrews, the God of the Jews. But Paul assures us here that the same God is the God of the Gentiles also.

5. **"God hath showed it unto them."**—His power and existence may be known by all men.

6. **"Being understood by the things that are made."**—The creation of material things which we can see is governed by the same laws which govern unseen things. Creation only is an argument for the existence and power of God; so that men who deny the existence of God "are without excuse."

7. **"Foolish heart was darkened."**—The man who refuses to acknowledge that there is a God willfully puts away from him the only ray of light there is, and the inevitable tendency is to darkness.

8. **"Became Fools."**—Ignorance of God is an absence of wisdom. "The fool hath said in his heart, there is no God" (Ps. 14:1).

9. **"Uncorruptible God," Corruptible Man.**—God and man contrasted. Man corruptible, dying. God incorruptible, immortal and undying (Rom. 1:23).

10. **"Father of All."**—We should pause with filial reverence before the magnitude and preciousness of the thought that one God is indeed the Father of all.

Suggestive Topics and Questions

1. **The Existence of God.**—What is said in our memory text, to be impossible? What is meant by "coming to God?" What kind of service does God demand and reward? Has God a material and real existence? Where in our lesson is the existence of God shown from his work?

2. **The Unity of God.**—Does the Bible teach that there is but one God (1 Tim. 2:5, Eph. 4:6, Rom. 3:30, Gal. 3:20).

3. **The Fatherhood of God.**—In what sense is God the Father of all (Acts 17:28, 29; Gen. 2:7)? Is there any other sense in which the Fatherhood of God is taught (Rom. 8:14, 16, 17; Eph. 4:6; Matt. 6:9; Gal. 4:6, 7; John 1:12; 7 Jno. 3:1, 2)? Was Jesus the Son of God in the above sense only? Was Christ the **"only begotten Son of God?"**

4. **Idolatry Forbidden.**—What is idolatry? Where is it forbidden in the Bible? What idols are we most inclined to (Col. 3:5)? Show how covetousnes is idolatry. Is this a sin of the last days especially (2 Tim. 3:2)?

5. **A Personal God.**—If God is a principle, how can he be a person? What do you understand by "person?" Can we have personality without form? Has God form and personality (Phil. 2:5, 6; Heb. 1:3)?

6. **God's Attributes.**—Tell what you know of God's character. Where is his power manifested? Where is his wisdom displayed? In what is his love shown (John 3:16, Rom. 11:33-36)?

7. **Faith in His Existence and Promises.**—What is faith? How can we have faith in God? How do we know that he is? Does Nature declare God (Ps. 19:1; Rom. 1:19, 20; Acts 14:17)? Does God always fulfill his promises? What are some of the promises he has made to us?

HOW ARE THE DEAD RAISED?

This question has been the subject of much controversy, some of it perhaps needless; and I fully agree with the editor, that it is a "minor issue." Redemption in Christ is our Alpha and Omega; being sound on that, and keeping our garments unspotted, we have nothing to fear; even if unable to clearly explain some things connected with the resurrection and judgment.

There were in the Corinthian Church some members who, like the Sadducees in Judea, denied the resurrection; and it being Paul's object to quash their heresy, we may well understand that he labored to show the final result rather than details of procedure: **"The dead shall be raised incorruptible"** (1 Cor. 15:52).

This can, as the editor says, refer to only the righteous; still Paul did not say one class shall be raised mortal and the other immortal; neither did he say that all shall be raised mortal; one class to be glorified and the other destroyed. As, however, one or the other is true, we are forced to admit that he did not say all that could be said on the subject—**"In the mouth of two or three witnesses every word may be established"** (Matt. 18:16).

But it is never safe to build a doctrine on one text, particulary when, as in this case, it does not fully explain the subject under consideration.

Mr. Wm. Richmond, of Nottingham, England, in his pamphlet, "Christadelphians Astray," page 16, challenges his opponents to give either Scripture texts or reasons for their theory, that Jesus was raised corruptible. It is strange that any man will appear in public with such a glaring error, flatly contradicting the risen Lord: **"Behold my hands and feet . . . flesh and bone, as ye see me have"** (Luke 24:39).

It may be needless, and perhaps unwise, to reopen a question that has been so much debated; but, to me it seems reasonable that all holy persons will be raised as Christ was—mortal, and afterward glorified. This corresponds fully with Matt. 25:31-46, that all nations shall be gathered before the Savior, and "He shall separate the sheep from the goats:" while, upon the immortal resurrection theory, they would be separated in their graves: **"We know that when he shall appear, we shall be like him; for we shall see him as he it"** (1 John 3:2).

How could any one see him, and thereby be made like him, while still in the grave?

Forty days was the risen Lord here on earth, still mortal, at times eating and drinking with them (Acts 10:41). He was taken up to heaven, into the Father's immediate presence, and was there and then glorified (see Dan. 7:14). Hence, when later seen of John on Patmos, he was no longer "flesh and bone" (Rev. 1:14, 15).

His physical constitution was not changed in the grave, why then should we expect ours to be?

I. RODE, in "The Student."

Reply by Brother R. H. Judd

Editor "The Student," Dear Sir:

I notice in the April issue of "The Student" an article over the signature of I. Rode advocating the **mortal** resurrection of the now sleeping saints. This subject seems to be quite a hobby with a certain class of teachers, who because they cannot explain every difficulty that presends itself to their mind, are not in the least daunted, even going to the length of suggesting that Scripture information is inadaquate. In some cases this almost amounts to an assertion of superior grammatical ability over the inspired writers of the New Testament, as if they were unable to clothe their ideas the woods suitable to the occasion. It might be a little too severe to say that this is the position taken by the writer of the article under review, but it is nearly so.

With regard to 1 Cor. 15:52, "the dead shall be raised incorruptible," he says: "We are forced to admit that he (Paul) did not say all that could be said on the subject." He then adds: "It is never safe to build a doctrine on one text particularly when, as in this case, it does not fully explain the subject under consideration." Several bold assertions are made here, which **in themselves are true**, if **applicable** to this particular passage. It is doubtless admissable to state that Paul did not say **all** that **could** be said with regard to the question, "How are the dead raised?" but most readers would feel that if Paul only wished to state the "final result" the 15th Chapter of 1st Cor. might have been a good deal shorter. The inference is obvious. The remark that "it is never safe to build a doctrine on one text" can only apply where apparent contradiction in statement occurs elsewhere, but the doctrine that "the dead shall be raised incorruptible" is **not** based on one text alone, but many; nor is there a text anywhere which denies the quotation from 1 Cor. 15:52. The following verses in the same chapter convey equivalent ideas to the one just quoted, showing that ample opportunity occured to "explain fully the subject under consideration," if the words referred to do not.

Verse 42, "It is **sown in corruption; it is raised in incorruption.**"

Verse 43. "It is **sown in weakness; it is raised in power.**"

Verse 44, "It is **sown a natural body; it is raised a spiritual body.**"

And lest there should be any doubt as to **when** this takes place vss. 54, 58 plainly affirm that it is when "Death is swallowed up in victory." If **that does not occur when death gives place to life,** and the dead become living, **language fails of its** mission. 1 Thess. 1 is not quoted by the writer.

Mr. Rode quotes Luke 24:39, "Behold my hand and my feet," as proof that Jesus the Christ was raised mortal. "Hands and feet," and "eating and drinking" are not properties pertaining only to mortals, as is evidenced by the following scriptures: Rev. 5:1; 6:5; 20:1; Josh. 6:3; Rev. 19:10; Luke 22:30; Matt. 26:29; Mark 14:25; Luke 20:18; Psa. 78:25. Surely there is evidence sufficient that our Savior possessed bodily powers (typical of the powers of the age to come) (see 1 Cor. 15:43) after his resurrection, that he did **not** possess **before,** powers such as no mortal man ever did possess. His various appearances during the 40 days to which Mr. Rode's refers, clearly demonstrate that.

Matt. 25:31-46 has reference to the judgment of the **nations,** and the reward to those nations who showed consideration to his brethren the Jews, and is probably contemporary with the time when a child shall die an hundred years old," and is not applicable to the present issue where **individuals** taken out from all kindreds and nations are concerned.

Had Mr. Rode been careful to read the content, immediately preceding the quotation in 1 Cor. 15:52 he would have found all necessary explanation, and would not have committed himself to the absurd remark about believers seeing Christ while yet in their graves, for he would have seen that the change is **instantaneous with resurrection,** and his reference to Rev. 1:14, 15 as a literal physical description of Christ would hardly have been penned, had he consistently read verse 16 also.

Our friend admits that Paul does not say all shall be raised mortal—then why advocate such an idea when it cannot be found in Scriptures? Let him, and let us all, be satisfied with what Scripture does state that "some" shall **awake** to everlasting life, and that "the dead shall be raised incorruptible," for he has already agreed that this last scripture has reference to the righteous only. King David said: "I shall be satisfied **when I awake** in his likeness."

BIG CHANCES BOTH WAYS

The famous physician and the eminent clergyman were deep in a discussion which threatened to become acrimonious.

"You see," said the minister, sarcastically, "you medical men know so much about the uncertainties of this world that I should think you would not want to live."

"Oh, I don't know," responded the physician, caustically. "You clergymen tell us so much about the uncertainties of the next world that we don't want to die."

REPORT OF THE DEDICATORY SERVICE OF THE CHURCH OF GOD IN LAWRENCEVILLE, O.

"Great is the Lord and greatly to be praised," is the voice of the Springfield church in her newly acquired church home July 2nd, 1916.

Newly decorated; made bright and pleasing with beautiful flowers, located in the village of Lawrenceville, seven miles from Springfield. The building is of brick; 30x50, with platform 28x7. Light and airy, with porch entry, belfry and call-bell. On either side are fine large maple trees, affording refreshing shade. Excellent drinking water.

The anviously awaited date came. the morning most auspicious with the glorious sunshine. And with incoming electric cars and automobiles, nearly the entire membership of the Brush Creek Church, and many isolated ones near Troy came to swell our number. One lone greately loved member from the Cleveland church, cheered us by her presence, viz; Sister Emma Lang. The village people came too to brink in our rejoicing in the dedicatory exercises.

Chairman, Brother Alden Overholser. Order of exercise: First, Sunday school, lead by Brother Brewer, of Brush Creek; scripture lesson; prayer. Brother Anderson.

The inspiring songs, "Standing on the Promises," and "In Whom I Have Believed," were sung with Sister Netts, organist. Class collection, song and prayer, by Brother Dan Lehman.

Reading of the founding and history of the Springfield Church, by Sister M. Woodbury, followed by solo, Sister Netts, "Greater Love."

11:15—Church service. Song, "How Firm a Foundation." Prayer, Bro. John Lehman. Dedicatory sermon, "The Tabernacle," Bro. Anderson. Pleasing in his clear, forceful way. Readings from Exodus, followed by table service, Bro. John Lehman officiating. Deacons, Bros. Frank Beck and Charles Netts.

Brief report of church fiinances by the chairman, showing amount of home pledges and Brush Creek Church, together with goodly amounts from loyal isolated brethren and from brothers of Roll, Ind., Ecclesia, and many others in various sums, so kindly given.

A deficit of $165 was still wanting. When Sister Lang cheerily read a greeting from the Cleveland church presenting a check for $50. Our debt was then decreased to $115. But by a colection and free will offerings we have $84 in our treasury over and above present expenses, cheerfully given. The chairman with deep emotion announced: "Brothers and sisters, the church is out of debt."

A rising vote of thanks was then given to the Cleveland and Brush Creek Churches, also brothers from Roll, Ind., Church, and all the isolated brethren who so cheerfully and generously contributed toward making our church building our own, an occasion for rejoicing and long to be remembered.

This is the first church home of the Springfield Ecclesia, made possible by our beloved brother and sister, Peter Overholser, purchasing the property and reserving a building lot for themselves.

Dinner was then in order, served in old-fashioned style in family groups, on snowy cloths spread on the grass under the trees planted forty-six years ago by our benefactor, Bro. "Peter."

2:00 o'clock—Social meeting, led by Sister Lang in her friendly, inspiring way. It was indeed a social meeting, all feeling the inspiration of the occasion. "O the Golden Morning," all singing praise unto our God and Chief Shephehrd, who will shortly come.

3:00 o'clock—Sermon by Bro. Anderson. Subject, "The Ark." Beautifully illustrated thoughts, types and symbols. One can not get weary in listening to the clear and entirely scriptural discourses of Bro. Anderson. Good attendance by village people. Some were asking: "Never heard so much Bible; why, the people around here don't know anything about the Bible."

3:45—Homegoing of those from a distance.

6:00 o'clock—Supper. Many with basket leftovers resorted to the hospitable Kauffman home, where all together there was sufficient for a refreshing last supper—"the hot coffee good." Bro. Anderson was one of the number. "How good to be both temporally and spiritually fed with wholesome, unmixed food."

The day was hot, with short thunderstorms in the afternoon, but they only cooled the air, so the evening was delightful with starlit heavens.

Evening service 7:30—Bro. Anderson. Subject, by request of village people, "The Second Coming of Christ." Reading, first three verses of John 14. Text, John 13:33.

Bro. and Sister Robison had hoped to be present, but ill health would not permit. The day was a strenuous one for Bro. Anderson. For some time he feared he could not be with us, as their eldest daughter, Mellie, was very sick, but fervent prayers in her behalf were answered.

Come and worship with us. Take S. T. and P. traction line for Lawrenceville.

M. WOODRURY.

ARGOS, IND., MEETING

The church of Argos, Ind., will, God willing, hold an evangelistic and Bible conference August 9th to 13th. The evangelistic services will contine until August 22nd.

The speakers will be Mrs. Clara Chaffee, Chicago; H. V. Reed, Magnolia Springs, Ala.; L. E. Conner, Cleveland, and C. C. Maple, Elyria, Ohio. Mrs. Lydia Railsback, South Bend, will have charge of the children's meetings. All friends of the word of truth are invited to attend.

MRS. FRANK BOGGS, Sec'y.

Roebling, the engineer who built the Brooklyn bridge, said:

"My first thought when I begin to plan any work is as to how it will endure. I may wish it to be beautiful, I may wish it to win me fame, I may desire it to gain money for me, but these are not my uppermost thoughts.

"My all-powerful thought is to have the bridge endure, to honestly serve the people who paid for it, and to keep up my reputation as an honest man."

If this genius could feel so in regard to the final end of a bridge, how much stronger should be the human thought for the formation of the character.

THE ALL IN CHRIST

"For As in Adam All Die, So Also in Christ Will All be Made Alive" (1 Cor. 15:22).

The above text has been a source of much controversy among different expositors. One class sees in it universal resurrection and universal salvation for all mankind; others limit it to those who are asleep in Christ. Both views cannot be true. Prof. C. F. Hudson presents a critical point in the text which is quite generally overlooked. He says: "We think the verse applies to the subjects of Paul's previous discourse, the pronoun being contained in the verb, as in Luke 20:38: 'For as in Adam they all die, even so in Christ shall they all be made alive.' Thus understood, the harmony of the passage with vss. 45-58 appears at once" ("Christ our Life," page 15).

The first question which presents itself is: Do believers die in Adam, and do sinners die in Christ? To avoid the force of the above point, it requires a change in the construction of the text as follows. "By Adam all die, even so by Christ all will be made alive." The reader will at once see the force of the above statement. The phrase "in Christ" occurs nearly one hundred times in the writings of Paul, but it never refers to any one but to those **who are believers in Christ.** And when the death of believers is mentioned, they are represented as "asleep in Christ," or "dying in the Lord," or "dead in Christ," etc. In the 18th verse of this same chapter (1 Cor. 15), the apostle refers the phrase directly to those who are **believers:** "Then they **also** which are fallen asleep **in Christ** are perished" (2 Cor. 5:17). The wicked do not die in Christ, neither do the believers die in Adam. The wicked do not sleep in Christ, while in the state of death; they are yet in Adam, and therefore cannot be raised in Christ. Our Lord makes it plain that the believer is raised to **life,** but that other class "to condemnation." "He that hath the Son hath life, and he that hath not the Son, **hath not life.**" Hence it will be impossible to raise the wicked dead "in Christ" whatever views we may have of human destiny. We must adhere to the one great fact that wicked men cannot be raised in Christ, as they were never inducted into him. They are not in Christ while alive; they do not die in Christ, and are not in Christ **while dead.** There is only one way to evade this position, and that is to adopt the Catholic purgatory system, and reform the whole world of the wicked dead, and have them purified and made new creatures in Christ, so that they all may be raised in him and be of them who are Christ's at his coming! But the wicked dead who die in Adam cannot be raised in our Lord at "the resurrection of the just." As all in Adam die, so all in the Christ will be made alive, and will put on immortality at his coming. This view presents a complete harmony of the whole chapter of 1 Corinthians 15. Christ is the first fruits of those who sleep in him. He who sows to the flesh, will reap corruption; and he who sows to the spirit, will reap life everlasting. So it appears to me.

H. V. REED.

If all our wishes were gratified, most of our pleasures would be destroyed.—Archbishop Whately.

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IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., 10623 Lee Avenue, Cleveland, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement dos not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

NOTICE

Send all mail for The Restitution, whether for the editor or manager, to 10623 Lee Avenue, Cleveland. Do not send any mail to Akron, Ohio. If the mail is for the editor, mark "Editor" on corner of envelope; if for manager, mark it "Manager."

EDITORIAL

Doing well the hard to do is the thing that makes prestige.

Nothing great was ever achieved without enthusiasm.

The man who is not willing to do his best is not deserving of the best.

Wishing never gets there; work does.

Do what you are paid for and then some. The "then some" is what makes a reputation.

We cannot admire the brother who never falls as much as the one who gets up every time he falls.

Trying to do nothing and succeeding at it is not to be compared with trying to do something and failing.

The secretary and treasurer of the Southern California Conference is J. E. Adamson, Pomona, California, and not "Anderson" as given in The Restitution of July 4th.

Elsewhere in this issue the Executive Committee have announced a change in the date of the Ohio Annual Meeting. The meeting had been set and announced for August 16 to 20th. Please notice the change to September 6 to 10th, which is made in this number.

There has been considerable demand among the brotherhood for a Sunday School department in The Restitution. Heretofore we have not been able to supply this demand. Not that we could not fill up space with weak attempts at Sunday School work, as nearly all religious papers do; but we have refused to waste valuable space with the childish prattle that passes for Sunday School helps. However, we have now arranged for Sunday School material that is worthy the high standard of The Restitution; and beginning this week, the "Sunday School Department" will be a fixed feature in our paper.

Our self-confidence is in the way of our receiving many a divine blessing. The child Christ set in the midst of his disciples was humble (Matt. 18).

Have we not always found in our past experience that, on the whole, our kind and brotherly interpretations of another's motives and deeds were truer than our unkind and unbrotherly ones?

Sunday, July 9th, Mrs, M. Keith, formerly adhering to the Salvation Army, was baptized into Christ. She is a sister in the flesh to Sister Finlayson. Brother Watt is a zealous distributor of sample copies of The Restitution. He left his Restitutions, after reading them himself, with Sister Keith, for the whole of the past year; and you may judge of his surprise when he was told that she had leaned the gospel by reading The Restitution.

Word comes from Sister Amy Weaver that Sister Emma Forester fell asleep in Jesus July 9th, after a lingering illness. Obituary latter.

Sister Ella Knowles writes: "We were sorry to learn that you have been sick, and hope you are well again. We are pleased to have Brother and Sister Robison with us again after their long absence; but sorry to tell you that Brother Robison has been confined to his bed with lagrippe. He has been very weak, but we think he is gaining strength, and hope he will soon be able to be with us in our little meetings again, to teach in our Sunday school and to preach the word."

JUDGMENT IS BOTH PRE AND POST-RESURRECTIONAL

A sister who rather inclines to the theory of mortal emergence writes: "There is considerable testimony which bears out the idea of immortal emergence, but I believe Paul is speaking elliptically when he says the dead are 'raised incorruptible.' To me Christ's prerogative as judge is nullified by a pre-millenial judgment. 'It is appointed to men once to die, and after this the judgment' (Heb. 9:27). What do you think on this question?"

We think that diversity of opinion on this subject results from finite minds mistaking half of the truth for the whole truth; or of making one part of truth antagonize another part. To repudiate a premillenial judgment because we find texts which speak of a post-resurrectional judgment is to accept one half of truth at the sacrifice of the other half. The text quoted to prove a post resurrectional judgment, Heb. 9:27, does not do it exclusively, for the next verse is declaratory of those who will be saved at the judgment "after" death: "Those that look for him"—to these he will appear the second time "unto salvation." Let the sister diligently study the messages of Christ to the seven churches of Asia, recorded in the second and third chapters of the Apocaypse, noting carefully how our Lord commends some things and how he condemns others, and we fell sure she will not deny again that judgment is now in process of administration. Postresurrectional judgment is not the beginning of a process, but the completion of a process already begun. If we pass the time of our sojourning here "in fear," as Paul admonishes; if we make our calling and election "sure," as Peter evhorts, the future judgment, however terrible it may be to the ungodly, can have no terrors for us. If we are "faultless" we have the promise of being presented before the presence of his throne and glory "with exceeding joy" (Jude 24).

IS A PAID MINISTRY SCRIPTURAL?

A correspondent in Chicago writes: "You have a paid ministry, which reminds me of God's word by Malichi: 'Who is there among you that would shut the doors for naught, neither do you kindle fire on mine altar for naught.' Of course we know the laborer is worthy of his hire, and that we are not permitted to muzzle the ox; still Paul of whom it is said, 'Be ye followers of me, 'wrought with his own hands and was chargeable to no man (2 Thess. 3:7-12; 1 Thess. 4:11). I like The Restitution, and will try and subscribe for it the first of the year."

Editor's Reply

This writer objects to a paid ministry, and as she represents quite a band in this objection, we feel that good for the cause of truth will result by subjecting the scriptures quoted against the practice of a paid ministry to a critical examination. Are Bible teachings opposed to a paid ministry? Let us see.

The text first quoted is from Mal. 1:10. It was addressed to Israel (verse 1), not to the ministers of the sanctuary. The priests are not mentioned until we get to Mal. 2:1. The text, we repeat, was spoken to Israel, the people in general; the people who had so apostatised from God's law which required the best (Lev. 22:20, 24), that they brought the worst! They brought the blind, the lame, the sick, for sacrifice (verse 9); and the rebuke of the 10th verse is right here: The very people who made such niggardly gifts to God would not serve as a door keeper unless paid! If it is insisted that the ministering priests are meant, and that they only had the right to "kindle a fire" on God's altar, then we must tell you that they were allowed "to live of the things of the temple" (1 Cor. 9:18); the law cutting them off from all secular employment, and making their living wholly depend upon the offerings of the people (Lev. 6:16; Deut. 10:9; Numb. 18:20). Malichi 1:10 is not condemning but merely recognizing as a fact the custom then in vogue, and in vogue by the express command of God, that those who shut the door of the temple (the janitor) and those who kindled a fire on God's altar for sacrificial purposes (the priests, if you will,) were paid for their services. **To condemn this custom is to condemn God's law which created the custom.** The inadequacy of this text for the purpose of condemning ministerial support is preceptibly felt by the writer, for she speedily dismisses it to point to the example of Paul.

Will you allow us to say before we study the example of Paul that it is a freakish characteristic of all opponents of a paid ministry to skip Christ, the perfect example, and take Paul, the imperfect. There must be some reason for dodging the example of Him whose steps we are to follow (1 Pet. 2:21). Paul says we are to be followers of him certainly, but only to this extent, "As I am of Christ" (1 Cor. 2:1). He is only to be followed when he follows the Christ. What light does the example of Christ shed on the question of a paid ministry? He was a carpenter, you say, and made his own living at secular work. Yes, until he began to preach the gospel. He never worked at his trade again. "He went about doing good" (Acts 10:38); but if his followers had been drilled against paying or supporting him, he would soon have been forced back to the carpenter's bench at Nazareth. How did Christ manage to live for three years and one-half and not do secular work? Luke answers the question, and will our no-pay-minister advocates listen to him? "And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God. . . . And Joanna and many others **ministered to him of their substance**" (8:1-3). Luke only mentions a few of the brethren and sisters who supported our Lord in his ministry; but that their action in the matter represented the general sentiment of believers at that time he shows by stating that "many others" participated with those he names in this work of love. If paying a minister is wrong, is it not strange that these disciples of Christ were not corrected by the Savior, and, if it were wrong, marvel of marvels, that our Lord should accept their "substance!"

The example of our perfect pattern speaks loud as thunder in justification of a paid ministry. This explains why those who oppose the compensation of ministerial labor evade the Savoir, and go on aggressively fighting the example which he has left us to follow (1 Pet. 2:21). They are great on Paul and his example. Well, if Paul or any other saint in the world, however good, has acted differently to our Lord, cling to the Lord's example still! Let us then settle it forever before we study Paul's example in this matter, that if he acted differently to his Master, the servant is wrong and hisMaster is right.

What then about the example of Paul? Just a sample of his teaching and example in 1 Cor. 9.

He begins by saying to those who examined him, (no-pay-minister advocates doubtless, vs. 3), that he had the "power" or right to have a wife and take her with him in his ministerial journeys, if he wanted to; so did the "other apostles, and the brethren of the Lord, and Cephas" (vs. 5); that Barnabas had quit working, and he had the "power" or right to quit! (vs. 6); that the brethren paid all the charges or expenses of his trips (vs. 7); that the ox must be fed for his work (vs. 9); that he preached "in hope" of receiving "carnal things" in the way of compensation (vss. 10. 11); and that preachers of the gospel should make a living of the gospel (vs. 14). Why, the servant talks just like his Master! They are both agreed that the minister is to be supported.

Our sister grants as much, but nullifies her concession by saying, "Still Paul, of whom it is said, 'Be ye followers of me,' wrought with his own hands," etc. She refers to 2 Thess. 3:7-10. To understand Paul on this occasion we must take into consideration the circumstances. A report had spread among the brethren of Thessalonica that Paul had written a "letter" to the effect that the day of Christ was at hand. This had "shaken them in mind" (2:2). They began to act like people did in the "Miller Movement:" they sold their property and quit work. To sober them and put them on their feet again, to stop their "disorderly" conduct, he reminds them how orderly he behaved among them, how he "wrought with labor," and how that "if any would not work, neither should he eat." Owing to this extraordinary condition in Thessalonica he worked himself to show the brethren by example how they should remain faithful to their duties; and that the Lord's coming was not possible for a long time to come. Though he acted thus to sober their fanatacism, he boldly asserts, even here, **"Not because we have not power"** (2 Thess. 3:9). The lawless, "disorderly" condition of things in this church caused him to act among them the part of a laborer, while having "power" to do otherwise. Whether he was justified in doing as he did, is another question. To the Corinthians he says he did not use his "power" (1 Cor. 9:12), but afterwards confessed that he did wrong, and asked their forgiveness. He also frankly admits that they were inferior to other churches. His words are: "For what is it wherein ye were inferior to other church, except it be that I myself was not burdensome to you? **Forgive me this wrong"** (2 Cor. 12:13).

In conclusion we ask opponents of a paid ministry to note two truths that are contained in 2 Cor. 12:13:

1. That the church at Corinth did not pay Paul for preaching, and this made them "inferior to other churches;"
2. And that Paul confesses he did "wrong" to preach without pay, and asks their forgiveness.

COMMUNICATIONS

From Sister "D. F."

Dear Sister Wince: In reading The Restitution I notice the brothers are trying to raise enough money to buy a linotype machine. Inclosed you will find two dollars. It is not very much, but it will help some. I will try to help some more later on. May the Lord give us all a charitable hearts, and we need not fear, but what the machine will come in due time.

From a Sister in Christ.

FROM SISTER ELLA KNOWLES

Dear Restitution:

I have just finished reading an article in The Restitution of July 4th by Sister Birdie Krogh. In the article she says: "Parents neglect too much the teaching of the children from the scriptures, leaving it all to the Sunday School teacher." I am very much pleased with her article, as I have taught in the Sunday School for a number of years. It is surprising how many of the children of those who are members of the body are so little acquainted with the scriptures. The little ones love the simple Bible stories, and if taught them thoroughly they are never forgotten. In our Sunday School almost all of our children belong to those outside of the body, and we must teach them all they know of the scriptures. We have a brother and sister that live so far away that they can not meet with us often, but their little girl of three years of age answered so many questions and knew so much of the Bible that other children would ask about the little girl that knew so much about the Bible. Brothers and sisters, you can do so much to help the Sunday School and to help your children by doing as the sister advised, teach your little ones to love the simple Bible stories, and as they grow older teach them to know the prophets and the Bible promises, for the time is too short to be taken up with the many pleasures of the world. Surely the world is pleasure-mad. If those of the Church of God have no time to teach their children to love God's word, and if those that teach in our Sunday Schools have no time to help teach the children the beautiful lessons, the wonderful things that are promised that Christ is soon coming to fulfill, the church is in a sat plight. The Church of God needs earnest workers in this time of waiting.

THAT LINOGRAPH-LINOTYPE AGAIN

By S. Roxana Wince

Certainly! Not a moment are we going to halt until we reach the goal. Patiently and perseveringly pressing forward with our eyes fixed upon that shining beacon, and footsteps guided by the hand of God, we shall not fail.

The army that has God on its side is never defeated in the final outcome.

"Ever the fire has gleamed on the way to the promised land:" and still it gleams before us, setting our hearts to singing:

"The cause of thy master with vigor defend,
Be watchful, be zealous and fight to the end
Whenever he leads thee go, valiantly go,
And stand like the brave with thy face to the foe."

It is not a small thing that is at stake, dear brethren and sisters. Cannot I make you see? It is **"God's Cause"** that is appealing to you! The Restitution is the means he is using to bring that **"Cause"** to the attention of men. Shall it plead to you in vain? He or she, who can give but a single dollar may tip the beam toward the side of victory; even 25 cents may turn the scale.

"We see dimly in the present
What is small or what is great,
**Slow of faith, how weak an arm, may
Turn the iron helm of fate.**

And more dimly still do we realize what the results of the turning of this helm may be. It is a great thing to make the sinful, ignorant ones of earth, good and happy and comfortable here, but how much greater a thing to bring them to such saving knowledge of Jesus that they may attain unto the life that will never have an end!

Oh to have the love that was in the heart of Christ; O to be like-minded with him! He **became poor** for our sakes, and that leaves us to infer that his family was a wealthy one. But it was all put aside. An earthly crown and kingdom with its fading pageants, appealed to him without avail; he had come to save us, and salvation could be brought about only at the cost of his life. **None but a sinless victim could unbar the gates of death** and so he died! It makes me feel that **all, all** I have and am must be laid at his dear feet, that not a thing can I withhold." What does it matter about the style of my gown," or if sometimes I "must pattel around in bare feet?" I will gladly do it if some one can thereby be saved.

Jesus was in the royal line, both through Joseph, —his legal father,—and through Mary, his mother. He might have been a king then and there. No one could have said him nay, not even Herod, not even Rome. But that was not God's plan. The bruising of his heel, must come, before the triumph and the reigning.

He did so much for you, what will you do for him? How much give up? Dear ones, don't hold fast to your money when God asks you for it. You can't take it with you into the grave. "Shrouds have no pockets." Leave to your children your accummulated treasures, and in a few years every penny will be gone. Lay up your treasurers in heaven.

The Restitution Linotype Fund

Sister Chappelle	$15.00
J. S. Quackenbush	5.00
S. G. Elton	5.00
Sister's Society (Cleveland)	5.00
J. J. Nagel	10.00
Mary J. Hockman	1.50
E. C. Watkins	1.00
H. S. Lasher	1.00
Marion Partlow	12.00
Mrs. M. S. Nichols	5.00
"D. F."	2.00
Mrs. R. S. Anderson	1.00
Susan Mitchell	2.00
Mrs. M. A. Anderson	5.00
D. M.	1.00
Dan Lehman	5.00
Previously acknowledged	466.40
Total	$543.50

Never Judge a man by his relations, but rather by his companions; his relations were forced on him, while his companions are his own choosing. —If a man empties his purse into his head, no one can take it from him.—Always laugh when you can, it is cheap medicine.—Benjamin Franklin.

ANNOUNCEMENT OF OHIO ANNUAL MEETING

The Executive Committee wish to announce that the Annual Meeting and Bible School of the Church of God of the State of Ohio, will be held this year with the Church of God, 10623 Lee Ave., Cleveland, Ohio, beginning Wednesday evening, Sept. 6th, and holding over the following Sunday, Sept. 10th, with two sessions daily. Another announcement giving program of speakers and other helpers will soon be made. A hearty invitation is extended to all of like precious faith. Remember the date, September 6 to 10 inclusive. Plan to come.

MRS. B. H. LANG,
H. H. HAWKINS,
MRS. J. H. AVERY,
CHAS. A. GOSS,
ROBT. G. HUGGINS.
Committee.

OBITUARY

Emma Chapman, oldest child of Dr. Clark Chapman and Bithiah Chapman, was born December 23, 1848, near Argos, Indiana, and died July 2, 1916, aged 68 years, 6 months, 9 days.

She was united in marriage to B. F. Taylor December 5, 1867. She was the mother of four children, Effie, George, Florence and Lura. Effie died at the age of four years.

She was obedient to the gospel message and was baptized by Elder S. A. Chaplin March 19, 1868, and united with the Antioch Church. Sister Taylor has been a good wife and faithful mother. She was especially untiring in the care of her mother Taylor in her old age sickness and death some years ago. She was an accommodating neighbor, ever ready to lend a helping hand to those in distress. She was a student of the Bible and a regular attendant at church services when able.

She has been sick for five years, but bore her afflictions with great patience. She rested her hope upon a resurrection from the death state to a condition of freedom from the ills of the flesh.

Of her father's family she leaves three brothers and five sisters. And of her own household she leaves her husband, B. F. Taylor, three children, George of Argos, Mrs. Florence Cordill, and Miss Lura, both of Mishawaka, Indiana, and three grand-children and one great grand-child.

She's laid to rest from toil and pain,
To wait her Savior's rule and reign.
We drop the sympathizing tear;
We'll miss her voice, and her good cheer.
But, there will come a fairer day,
When life will come, and come to stay.

Funeral services were held from the residence Wednesday, July 5, 1916, at 2:30 p. m. Many floral gifts expressed the love and esteem in which our sister was held. We spoke words of comfort to the bereaved friends from John 14:19. Burial was made in Maple Grove cemetery.

D. E. VAN VACTOR.

"He that believes not the gospel of the kingdom shall be condemned."—Jesus.

MICHIGAN CONFERENCE REPORT

The annual conference of the Church of God of the Abrahamic Faith in Michigan met at Blanchard, Isabela County, Thursday evening, June 22, 1916, and continued over Sunday. Meeting called to order at 7:30 p. m. Opening hymn, "To the Work." Lesson read by Sister M. A. Woodward (John 15:1-8): "I am the true vine." Words of welcome by Bro. B. W. Woodward, with a short gospel sermon. Response by Sister M. A. Woodward, and sermon, "The Duty of the Hour" (John 5:17).

The meeting was held in the beautiful new church, which is large, well lighted and convenient in every way. A motion was made at the business meeting by Bro. Wm. McCrodan that the conference cancel the loan of $300 given at the Adrian Quarterly Conference to the church at Blanchard, and also that the $100 received from the sale of the Watson church be presented to their church was unanimously carried. This decision of the conference greatly rejoiced the hearts of Blanchard brethren, who had made such efforts to build their church.

We were royally entertained by the brethren and friends, and we thank them for all their kindness and hospitality, and wish them success in every way.

Ministers present: Bro. S. J. Lindsay, of Oregon, Ill.; Bro. F. V. Blakley, of Grand Rapids, Mich.; Bro. B. W. and Sister M. A. Woodward, of Dutton, Mich. Bro. and Sister Lindsay, of Oregon, Ill., were the only ones from a distance. It was a pleasure to us that dear Sister Lindsay could meet with us. The attendance was very good, brethren coming from all parts of the State.

The following officers were elected for the ensuing year: President, F. V. Blakley, 1037 South Lafayette Avenue, Grand Rapids, Mich.; First Vice-President, L. D. Decker, Blanchard, Mich.; Second Vice-President, Sister Fletcher, Kalamazoo, Mich.; Secretary, Emma Jackman, R. F. D. No 11, Burton Street, Grand Rapids, Mich.; Treasurer, L. Bridegam, 2035 Horton Avenue S.E., Grand Rapids, Mich.

Auditing Committee: Sister Blakley and Bro. A. K. Richardson. A committee of three was appointed to arrange for the evangelistic work during the coming year. Bro. Edwin Coats, Sister M. A. Woodward and Sister Rosetta Hill were appointed to this committee, Sister Woodward being made chairman.

June 23rd. Meeting called to order by Sister Woodward. Sermon, Bro. S. J. Lindsay. Lesson, 1 Cor. 13: Subject, "Charity." 2 p. m., sermon by Sister Woodward (John 21:1-19): "Lovest thou me?" 7 p. m., social meeting led by Sister Moses. Sermon by Bro. Lindsay; lesson, Dan. 2:1-48; subject, "The Kingdom of God."

June 24th. 11 a. m., sermon by Bro. Blakley (Eph. 4), "The Body of Christ." 7 p. m., social meeting led by Sister Woodward. A lesson on love and obedience, followed by a good sermon by Bro S. J. Lindsay. Lesson, Gal. 3. Subject, "Law vs. Gospel."

June 25. 9:30 a. m., an interesting session of the Sunday School was held. Bro. George Scott is superintendent. 10:30 a. m., sermon by Bro. Lindsay. Subject, "Baptism."

On Sunday Bro. Lindsay assisted five dear ones in putting on the all-saving name of Jesus: Cecil Scott, Mrs. Frances Munn, Mrs. Ada Jane Daniels, Dale Bissel, May Robinson. At 2 p. m. sermon by Bro. Woodward, "I Have Kept the Faith," followed by communion service administered by Sister Woodward and Bro. Blakley. At 6:30 p. m. a very interesting session of the Berean Society was held, led by Bro. Blakley. Cecil Scott recited "The Vacation of a Minister," and Sister Lesh "The Drinking House Over the Way." At 7:30 p. m. an eloquent and instructive sermon from Bro. Lindsay, "A Picture of Hope" (Isaiah 65:17): "For behold, I create a new heaven and a new earth, and the former shall not be remembered nor come into mind." Subject, "The Restoration Age." It was indeed inspiring and uplifting.

The Bible School which directly followed the conference was in charge of Bro. Lindsay, who gave us excellent lessons, which we pray may be with us all through our lives.

May we in humiliation subdue all sin and conquer self, and win a crown of life, is my wish for each and all.

EMMA JACKMAN, Sec'y.

A little boy asked "mamma" the following questions, to which all "mamma's" answers are not yet recorded—"Mamma, if a bear should swallow me, I should die, shouldn't I?" "Yes, dear." "And should I go to heaven?" "Yes, dear." "And would the bear have to go too?"

"What is the value of this estate?" said one gentleman to another with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields.

"I don't know at what it is valued; I know what it cost its late possessor."

"How much?"

"His soul."

The Greatest Discovery. "What do you consider the greatest discovery you ever made?" an interviewer asked Sir James Y. Simpson, the eminent Scotch surgeon and the discoverer of chloroform. "That I have a Savior," he replied, without hesitation.

The poor useth entreaties; but the rich answereth roughly.

Immortality is life manifested through incorruptible body.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WM. G. ROTHE.
1301 Park Place, Brooklyn, N. Y.

Titman
9 Lakefront ave

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:16, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:25, 25); the immortalization of the righteous (1 Cor. 15:52-55); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:15; Rom 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

VOLUME 68 AKRON, O., AUGUST 1, 1916 NUMBER 35

MY IDEA OF PEACE

Lord of heaven and of earth,
Grant thy kingdom soon a birth;
May it reach from sea to sea,
And include both you and me;
May the nations now at war
Come to thee, accept thy power.
Hear the cry of "Peace on earth."
Praise the God who gave it birth;
Bring the day when war shall cease.
Then we'll live with Christ in peace.

E. W. KNAPP

PULPITS ECHOES: FUTURE PUNISHMENT

A Sermon by Robt. G. Huggins, Reported by Geo. B. Alldridge

In the book of Daniel we have recorded a series of world wide prophecies. A careful and thoughtful study of them reveals to the unbias mind the supremacy of God. The subjection and punishment of King Nebuchadnezzar; proves conclusively that "the heaven do rule," and that God is absolutely supreme.

First, **we notice the moral government of God.**

We observe that all things, animate and inanimate, are subject to and are governed by law. Inanimate matter is blindly obedient to physical impulses. In the great animal world, in fact all sentient beings except mankind, every where are obedient to instinctive impulses. But man, the highest and most gifted creature habitat of this earth, we find that God has endowed him with an enlightened conscience, which subjects him to the moral law.

The question so often asked, "Why did God permit sin?" is answered by the wisdom of God in the arrangement whereby man is placed under the law of obedience, which brings blessings, and the law of disobedience, which brings cursings. By this arrangement the choice is left with man, a free moral agent, and involves necessarily the possibility of going wrong, and well as doing right. God is the author of this law. Since God is holy, just and righteous, the law, like himself, must necessarily be the same. If he is the author of law, and the creator of man, its subject, then he only can be his judge. "The Lord is our jurge, the Lord is our law giver, the Lord is our King; he will save us" (Isa. 33:22). "Wherefore the law is holy, and the commandment holy, and just, and good" (Rom. 7:12). Now we can see secondly.

The excellency of divine law.

Man is free to do that which is right, to abhor that which is wrong. God has so constituted man that in the endowment to do right, the same endowment may be exercised to do that which is wrong. Paul declares that "the law" as a whole is good, "the commandment," or its several parts takes separately, is also good and wholesome. In Mark 12:19-31, the law is expressed by two commands, viz; Our duty towards God, and our duty towards man. In Exodus 20:12-17 an analysis of the law, or our duty towards man, is clearly given. Now notice, God is as the scripture declares, a **"happy God."** Hence any law that he is the author of must result in happiness to those who obey it. The law not only seeks to make you happy in obeying it, but it also makes your neighbor happy in preventing you from doing him a wrong.

Men who make no profession as believers, or follows of Christ, insist that the only way to bring justice and happiness among men, is by each living up to the requirements of the "golden rule." Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets" (Matt. 7:12). The conscience of every man approves "the golden rule." This becomes a wall of protection which the law of God, if obeyed, surround every man.

Christ only had one ambition and that was to glorify God (John 17:1). It is written of him in Isa. 42:21: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." How did Christ magnify the law? Read Matt. 5:27-28: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery." But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Jesus here points out that the law of God deals with internals, not externals. Men seek happiness of things without, but God's law establishes a condition of the heart, and that only can bring happiness. Happiness springs forth from within, not from things that are without. Robert Ingersoll, the great infidel, knew this secret or happiness. During a remarkable lecture given at Chicago a few years ago, he stated that Christ received his "admiration and his tears." As he studied the life of Christ and his devotion to the magnifying of the law of God, he realized that happiness could only come from that source; while on the other hand, he was utterly disgusted by the misery in the world **caused by violating the law of God.** But we must not stop at

Barren adminration of law; we must reach some sober conclusions.

It was right for God to give a "good law," making it our duty to love him supremely. How can God guard this law, since he has made it? By enforcing the penalty incurred by violating or disobedience of the law. If God has the right (which all men concede) to make this law, surely all will agree that God has the same right to inflict the penalty for its disobedience and violation. Then punishment becomes imperative. But we find that God's justice is coupled with mercy. Our Unitarian and Universalist friends object to the mercy of God. They claim that God's justice demands the payment of the uttermost farthing; that mercy is suggestive of weakness. But God's ways are not man's ways, neither are God's thoughts man's thoughts.

God has made a perfect adjustment between justice and mercy. This is made clear in Ezek. 18: 20-22: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father. neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live."

These scriptures reveal this fact that some are not punished. on the contrary, they are saved Paul in Rom. 3 chapter makes this very clear. Some objector may say "that God's ways are not equal." Paul cuts this "Gordon Knot" and shows us the equality of God's ways. In this remarkable chapter (Rom. 3). Paul reasons that the Jew through unbelief was no better than the unbelieving Gentile. "All have sinned and come short of the glory of God. There is none good. no not one."

How. than. can God forgive us. and yet be just?

Paul tells us in Col. 1:13, 14, that God hath "delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins." How so Paul? Just this way: God imputes to us who believe and obey the gospel the righteousness of another. This is how Paul works this out: "Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation (satisfaction) through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3).

Now notice Paul's next question: "Where is boasting then? It is excluded. By what law of work? Nay; but by the law of faith." All the requirements of the law Jesus met: God's justice and abhorance of sin was meted out upon Christ He died the just for the unjust. A sacrifice for sin—the sin offering. God's mercy was manifested towards us. By belief and obedience to the gospel, our sins are remitted: we come out from under the curse, visited upon all mankind, and are adopted into the family of God, made fellow heirs with Christ, whose righteousness manifested in his obedience even unto death, is imputed unto us. Hence we stand before God accepted in his beloved Son, covered with the robe of the righteousness, which protection can only save us from the wrath of God, resting upon the children of disobedience.

After hearing this discourse this hymn was sung which to the writer had a new meaning:

Our heavenly Father, hear
The prayer we offer now;
They name be hallowed far and near,
To thee all nations bow.

Thy kingdom come, thy will
On earth be done in love,
As angels quick with love fulfill,
Thy perfect law above.

Our daily bread supply,
while by thy word we live;
The guilt of our iniquity
Forgive as we forgive.

From dark temptation's power.
From fleshly lust defend:
Deliver in the evil hour,
And guide us to the end.

Thine then forever be
Glory and power divine;
The sceptre, throne and majesty
Of heaven and earth are thine.

THE DESTINY OF THE EARTH

No. 3.

Jesus says, "Heaven and earth shall pass away. but my words shall not pass away" (Matt. 24:35). He also says, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). If both passages are literal, and "the earth" in the first means the present earth as it now stands, what reason have we for saying that the same words (the earth) in the second means a newly created earth that shall take the place of this one? It seems that one of the passages must be taken figuratively: for when the meek inherit the earth they shall "dwell therein for ever" (Psa. 37:29). And Solomon says, "The righteous shall never be removed: but the wicked shall not inhabit the earth" (Prov. 10: 30). It certainly must be the literal earth from which the righteous are never removed, and that proves that it will never be destroyed, or pass away: but we have seen that figuratively speaking, earths have passed away, and will in the future; so conclude Jesus was speaking figuratively when he uttered the text at the beginning of this article. "But the day of the Lord will come as a theif in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and earth also and the works that are therein, shall be burned up" (2 Pet. 3:10). "Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be disolved, and the elements shall melt with fervent heat" (vs. 12). What this text alludes to must occur very near the second advent of Jesus: for the day of its occurence comes at an unexpected time like that of the advent. and the fact that it is. "The heavens and the earth, which are now, by the same word

are kept in store, reserved unto fire against the day of judgment and perdition (destruction) of ungodly men," which comes with the advent (see ver. 7, and 2 Thess. 1:7-10). But if the literal earth is burned up at that time. where will Israel be. that she can return to her own land, never to be removed out of it again, as the prophets have promised? If mortal she would be burned with the earth, and that would be the end of her: for she is never told that she shall go to a new land, but return to the land given her at first, and which they once did inhabit (see Jer. 16:15; Isa. 43:6; Ezek. 37:25).

Then does Peter teach the burning up of the literal earth? Let us see: "For this they are willingly ignorent of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water perished" (ver. 5). Peter here mentions the flood, and speaks of the world perishing then. Did the literal earth perish in the flood? No. How do I know? Because Peter says it was, "the world of the ungodly" that was destroyed by the flood (chap. 2:5). The literal earth is the same that was created in the beginning (Gen. 1:1). Then it is the ungodly that will be destroyed at the advent, and that is exactly what Peter says, "the perdition of ungodly men." Their works and systems will also be destroyed. "And I saw a great white throne, and him that sat on, from whose face the earth and the heaven fled away; and there was no place for them" (Rev. 20:11). Is it the literal here? If so. where will they fly to? Will they go out of existence, as there is no place for them? They must if they have no place in which to rest, and then all that God has said about the earth being the eternal home of the saved is false. Who can accuse God of falsehood? None who acknowledge his existence. Then his promises are true, and the righteous will dwell in the earth eternally; and the figure used by John teaches something else John continues: "And I saw the dead, small and great. stand before God; and the books were opened: and another book was opened. which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it," etc. (vers. 12. 13). The literal sea is on the literal earth. and if the literal earth was gone where was the literal sea that the dead could come out of it? It is very clear that we can not literalize here, for it would do away with a place from which to raise the dead, and hence do away with the resurrection at least of some whom God says shall be raised. Then "heaven and earth" must stand for system that shall pass away at the close of the age to which John alludes. and then a new order will take their place, called "new heaven and new earth." Peter says: "Nevertheless. we. according to promise. look for new heavens and a new earth, wherein dwelleth righteousness" Who promised a new heaven and earth? Isaiah: "For behold. I (God) create a new heavens and a new earth: and the former shall not be remembered. nor come into mind" (Isa. 65:17). What was God going to create? Let him explain: "But be ye glad and rejoice in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy" (Isa. 65:19). Then Jerusalem rejoicing and her people a joy is the new heaven and earth, and not an earth made out of the ashes of the present one. Again Isaiah says: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Whose seed and name? Israel's (ver. 20). "And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched" (Chapt. 66:22-24). This text shows that the carcasses of the men that have transgressed will still exist at the beginning of the new heavens and the new earth, which could not be if the literal earth is burned up and recreated unless the carcasses were also made new out of the ashes to which they had been burned by the fires of their perdition. Then we conclude that the literal earth will never be destroyed and recreated, but will continue to exist as it is with its mountain heights and fertile plains covered with verdant flowers and fruits that will bless and make it glorious for a habitation for man.

J. J. HECKMAN.

(Concluded)

PRAYER IN THE NAME

No. 3

John: Well, I'm here again for another lesson on the name that is above every other name.

Tom: Come in, John, take a seat. I am glad to see you again, and to see that you are on time.

John: I have been reading the following passages of Scripture: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it" (John 14:13, 14). "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit and that your fruit should remain; that whatsoever ye shall ask of the Father in my name he may give it you" (John 15:16). "Verily. verily I say unto you. Whatsoever ye shall ask the Father in my name he will give it you. Hitherto have ye asked nothing in my name. Ask and ye shall receive. that your joy may be full" (John 16:23, 24). Now. is that the only name by which we must pray to God?

Tom: Yes, you remember that Christ is the only way or name by which we can approach God (John 4:6; Heb. 10:19, 20).

John: Must one be in Christ before he can use the model prayer given in Matt. 6:9-13?

Tom: Yes. In Matt. 5:1,2, we find that Christ left the multitudes and went upon the mountain and taught his disciples, and in his sermon on the mount he gave them the model prayer. In Luke 11:1-4 we find that one of his disciples asked him to teach them how to pray. and in his reply he gave them the model prayer. By reading Eph. 3:14, 15. and John 8:44 you will find that there are two families on earth. God's and satan's. Now, before we can address God as "our Father" we must become his children. Do you understand this point, John?

John: Yes, I believe I do, and I understand that by faith and baptism we take the one name and are adopted into the family of God.

Tom: I am glad that you see that point, and some time I hope to show you that to have the one faith we must believe certain things taught in the Bible.

John: Very well. I hope to be ready, but tonight I would like to take up the model prayer. As you have opened my eyes to the fact that this prayer belongs to the Lord's family, and some day I hope to be a member of that family.

Tom: I hope you will, John, and now we will take up the model prayer. First, we notice the first two words, "Our Father." John, if God is our Father, then we are his sons, and in Rom. 8: 14-19, we find these words: "For as many as are led by the spirit (word John 6:63) of God, they are the sons of God. For ye have not received the spirit of bondage again to bear, but ye have received the spirit of adoption whereby we cry (pray), Abba Father. The spirit itself beareth witness with our spirit that we are children of God. And if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together; * * * for the earnest expectation of the creature waiteth for the manifestation of the sons of God."

John: God must have a great love for the children of men to give them the privilege of coming out of the world and being adopted into the family of God and made joint heirs with Christ.

Tom: Yes, indeed. Turning to 1 John 3:1-3 we find these words: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

John: Wonderful love!

Tom: Yes, worthy of our Father. In Gal. 4:6 we read: "And because ye are sons God hath sent forth the spirit of his Son into your hearts, crying: Abba Father. Now, John, you see that we are in a position to pray, as Paul did, "with the spirit and the understanding also" (1 Cor. 14:15).

John: Yes, I see that when we become members of God's family and are guidded by the spirit word, that then we can worship God in spirit and in truth, and thus please him and know Christ and glorify the name (John 4:21-24).

Tom: Yes, John, when we get into that position our prayers will be answered; for we then shall not ask amiss, because we shall be guided by the word. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15:7).

John: Well, well, it's 11 o'clock, and I must get up at 5 a. m., and we have examined only two words in the model prayer.

Tom: Yes, it is past my bedtime, but I have been very much interested in our lesson. Come again next Wednesday evening, and we'll continue the investigation of the model prayer.

J. H. ANDERSON.

RESISTING TEMPTATION

So long as we live in this present world we cannot expect to be without tribulation and temptation. We must therefore be watchful and prayerful, lest we be deceived. Prayer is necessary to keep us out of temptation. After Christ finished praying in the garden, he came to his disciples and said, "Why sleep ye? Rise and pray, lest ye enter into temptation."

No one is free from temptation, while in this present world, for the root of it is in us. We are born with an inclination to evil. We can expect nothing else but tribulation because we have fallen away from our state of felicity, through our first parents. We have a tendency to feel, at times, that our temptations are greater then those of another. Paul said to the Corinthians, "There hath no temptation taken you but such is common to man." We cannot expect to get away from temptations, for we meet them on every side. We must meet them and overcome them with patience and humility; which will make us strong. Temptations are often very profitable, for in them we are humbled and instructed. It is a good thing, sometimes, that we have these troubles, for they make us examine ourselves and realize in what a hopeless condition we are, of ourselves. when thus afflicted, troubled, or tempted, we can understand better the great need we have of God, without whom we can do nothing. Such a condition demands faith and trust in a greater power than one's self. Such things help us to gain the sweet virture, humility, and safeguard us from self-esteem and vain-glory; for then we are inclined to seek God.

Temptation begins with lack of confidence in God. Without temptation we cannot prove what we are. We are worth more in God's sight if we overcome than if we had never been tempted. "Life's gold comes out of its furnaces of affliction." How true this is of one who has been tempted and has overcome. If we are faithful and trust in God we will be as the gold of which one author has said, "Gold remains gold though it lie in the mud." The beginning of evil must be guarded against; for after the first thought of evil there comes a strong imagination, then delight and finally consent. Little by little we will be tempted and overcome by the adversary if we entertain the bare thought thereof. We must act immediately, for the longer we neglect resistance the weaker we become, and the stronger the enemy. It is our duty; our responsibility. No one else will overcome this for us. We are the ones involved. "No strong character can be developed unless emphasis be laid upon the thought of personal responsibility."

Some are tempted more than others; according to the wisdom and justice of the Divine hand. "God is faithful, who will not suffer you to be tempted above that ye are able to bear; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). God allows us to suffer these things that he may make better men and women of us.

By these obstacles we develop better character. "Often the bitterest things in life bring out the sweetest and best in character." We ought not then to despair when tempted, but so much the

more fervently pray to God. Through temptations and afflictions we are proved how much we have profited and thereby our reward is greater. Let us look unto God, for "the Lord knoweth how to deliver the godly out of temptations." Let us, beloved, continue to have faith in him, for unless God is with us, all our toil is vain.

VIOLA G. MEERMANS.

"MEN-AH! MEN-AH!"

Every day the traveller in the East sees things which remind him of the Scriptures, and illustrate the teachings of the Savior. The Eastern shepherd and his flock are perpetual reminders of our Lord Jesus Christ, that great Shepherd of the sheep, and the flock of God, which he hath purchased with his own blood.

The "Christian Age" tells of an American traveling in Syria who saw three native shepherds bring their flocks to the same brook, and the flocks drank there together. At length one shepherd arose and called out, **"Men-ah! men-ah!"** the Arabic for "follow me." His sheep came out of the common herd and followed him up the hillside. The next shepherd did the same, and his sheep went away with him, and the man did not even stop to count them. The traveler said to the remaining shepherd:

"Just give me your turban and crook, and see if they will not follow me as well as you."

So he put on the shepherd's dress and called out, "Men-ah! men-ah!" but not a sheep moved.

"They knew not the voice of a stranger."

"Will your flock never follow anybody but you?" inquired the gentleman. The Syrian shepherd replied:

"Oh, yes; sometimes a sheep gets sick, and then he will follow any one." Is it not so with the flock of Christ?—Sel.

A NEW CURE FOR PNEUMONIA

Doctor Park, in the Medical Record Journal, tells that he has discovered a new treatment for pneumonia, which seems to effect a cure every time. His published statement, intended for physicians, is briefly stated as follows.

"In 2 ounces of chemically pure distilled water I dissolved 15 grains each of solium salicylate and the soluble phosphate of iron. This solution is sterilized by heat, and on cooling there is added 15 minims of saturated calcium-creosote mixture, the whole then being passed through a small laboratory porcelain filter. The injections are made through the skin, with an all-glass syringe, using a 27-gauge needle, into one of the large veins of the forearm. Great care, of course, is taken with the asepsis and also to be sure that the needle is within the vein. If it is properly inserted there will be absolutely no pain. If pain is felt, it means that he needle has gone into the muscle instead, and the injection must instantly be stopped and a new trial made. There may be a momentary flushing of the face and occasionally a temporary nausea. The dose varies from 2 to 5 c.c., according to circumstances. The injection must be made very slowly."

MEMORIALS

Yesterday was the fourth of July, a legal holiday. During the greater part of the day business was suspended and people went here and there hunting some place to spend the time in pleasure. As I sat on the porch watching the people go by, some to a picnic and some to fish, I wondered how many were thinking of what the holiday meant. I am satisfied the majority never thought once of what the "fourth" means to us. In fact, the event it celebrates is so far in the past that many hardly know it, and care little for it if they do. Memorials cease to be of any value in proportion to the way people lose their significance. Usually they are detrimental when the object is lost to view. They degenerate into a blind search for pleasure or into actual dissipation.

What is true of national affairs along this line is unfortunately true of religious matters. The communion is clearly a memorial service. It proclaims the death of Christ and we do it in memory of him. When separated from this idea it is utterly valueless. The first day of the week is not significant so much as a rest day, as the time when Jesus arose from the dead, and the time to remember him in the supper memorial. It is not surprising the people who know nothing of the true significance of the day, make it a time of pleasure, fun, visiting and excursions—in fact, anything for diversion, but never consider the real import. Such people care nothing for the communion service. A big dinner, an all-day singing, an excursion on train or boat, a baseball game or a picture show will be amply sufficient to keep them away from this sacred memorial. Of course we do not expect the world to care for this service, but we do have a right to expect Christians to know their duty. When they fail it is because they have lost sight of what it signifies. When we fully appreciate the significance of the day and the supper, nothing but an unavoidable circumstance will keep us away. The fourth of July comes once a year, never fails to come that often, and has the same national meaning every time it comes. If necessary to celebrate the event one fourth, then necessary every fourth. The first day of the week comes every seven days, never fails to come that often, and has exactly the same significance every time it comes. If necessary to remember Jesus one Sunday in the memorial supper, then necessary every Sunday. Since the Bible gives no intimation about which Sunday we must observe the supper—or says which Sunday may be omitted, the law is as universal as the day—the duty comes as often as the day. Nothing but a lack of knowledge or faithfulness can cause Christians to neglect it.—Selected.

HILLISBURG MEETINGS

The Hillisburg Church will begin a series of evangelistic meetings on Tuesday evening, August 15th, to continue up to the beginning of the State Conference.

D. E. VanVACTOR.

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EDITORIAL

We have lost Brother and Sister John Milner, who have removed to Chicago, Ill.

July 16th, Mrs. Lela Blythe, of Columbus, O., put on Christ in baptism, after an intelligent confession of faith. Sister Blythe is the wife of Brother Ernest Blythe, and was formerly a Reformed Presbyterian. They are the only believers in Columbus as far as we know.

There is a place for everybody if they choose to make it. The way to make it is to be of use and service to others. People who make a business of doing good become indispensable. This is the secret of "Influence" which many are dying to have but cannot acquire because they desire it for their own selfish self. From such unholy men and women, influence spreads out its wings and flies away.

If believers of the gospel worked for the truth as zealously and persistently as sinners work for error, they would do a vast service for the cause of righteousness. Jesus is our Master; satan rules them. Surely our Master deserves as good service from us as sinners render to satan. Let us wake up and get up!

Loss takes a man's character to pieces, fibre by fibre, and shows him what he is made of. Prosperity takes a man to the edges of a great cliff, and proves whether he be a giddy adventurer or a wise pilgrim.—Dr. Parker.

All of Sister Wince's articles on the linograph have been excellent, but the one in this issue seems to us to be the most eloquent and captivating of them all. At this writing we have $593.40 in the linograph fund. We have been gratified beyond measure at the hearty co-operation and liberality of the brotherhood in this matter. The cause is certainly worthy, since the good will accrue to the whole brotherhood. We now feel confident that we can soon buy the linograph and pay cash at least for one-half of the entire purchase price.

MYSTERIES FOR MEN; REVELATIONS FOR SONS OF GOD

What was "the mystery" that was made known unto Paul? "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit" (Eph. 3:3-5).

Who are meant by the "sons of men"? Please answer through The Restitution. It may be that some one else will be benefited, as well as myself.

MRS. A. J. MARTIN.

Editor's Reply

As to the "mystery" of which Paul speaks in the third chapter of Ephesians, we think the sixth verse makes it plain: "That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." It had been revealed in prophecy in the plainest words that the Gentiles were to be made equal heirs with the Jews in all the Jewish promises "in Christ" (Isa. 49:6; 56:6, 7); but still the heirship of the Gentiles along with believing Israel is an unsealed mystery to Israel to this day.

As to the "sons of men," they stand in antithesis to the "holy apostles and prophets" in the fifth verse. There is a double antithesis in this verse which should be noted with care:

First, there is a contrast in time: "other ages" are opposed by "now."

Second, there is a contrast in persons: "the sons of men" are opposed to "the holy apostles and prophets."

Now the "sons of men" are in contrast with the "daughters of men" in Gen. 6 chapter; the "sons of Adam" are opposed to "the sons of God" (Deut. 32:8; 1 Jno. 3:1, 2). Following this analogy, we reason that the "sons of men" in Eph. 3 chapter are put in opposition to the "holy apostles and prophets." From this premise this conclusion seems to follow inevitably: Since "sons of men" refers to men in their state by birth in contrast with the "sons of God" illuminated "by the spirit," or rather **"in the spirit"** (Rev. 1:10; Matt. 16:17), they did not understand that the Gentiles were to

be blessed in Christ by the gospel; this was a "mystery" to them. Let Paul himself illustrate our meaning. As Saul he was one of the "sons of men," but when he became a son of God in the person of the apostle Paul, "by revelation he made known to me the mystery," declares the new man in Christ (verse 3). The oldest MSS. read, "That by revelation was the mystery (namely, of the admission of the Gentiles, (verse 6; 1:9) **made known to me"** (Gal. 1:12). "As I wrote afore," he goes on, "in few words" (verse 3). See Eph. 1:9, 10 for the "words afore," which he now repeats in part. The Jewish scriptures had said in so many words that the Gentiles were to become fellow heirs with the Jews in the promises of the gospel; even as far back as Abraham the promise, was, "In thee shall **all nations** of the earth be blessed." Notice that Paul, when speaking of "other ages," which mean generations, does not say Abraham, and the "apostles and prophets" of those ages did not understand the common heirship of the Gentiles with Israel. Read critically. He does not write, "The mystery was not revealed," but it was **"not made known"**—another statement and another thought entirely. It **had** been revealed; but it was not made known to the sons of men. Many things are revealed which are not made known. The sons of men are natural men, and they "receive not the things of the Spirit of God: they are foolishness unto them; **neither can they know them,** because they are spiritually discerned" (1 Cor. 1:14). Thus it comes to pass that the simpliest things of God's revelations are "mysteries" to the world. Mysteries are for the sons of men; revelations are for the sons of God.

COMMUNICATIONS

From Sister Bessie Kay Walker

Dear Restitution:

Enclosed you will find $1.50, for which please send me The Restitution for one year. I have been a reader for years. My father, S. H. Thomas, has taken it as long as I can remember. I have been getting it from him all along, but now I wish to take it myself instead of borrowing,' and hoping at the same time that my subscription, small though it be, may possibly be some help to the little paper we could hardly get along without.

From one who is earnestly watching for the coming of our Lord and King.

From Bro. J. D. Hogarth

Dear Bro. Huggins:

Believing that a linograph machine will be of great assistance in the publication of The Restitution. and a great help in reducing the cost of the work, and thereby rendering a great aid to the manager and directors in financing their work, and wishing to aid a very worthy cause, I forward herewith a small contribution, and trust that a sufficient sum may be raised to pay for the machine when it is purchased.

Yours in the truth.

A TRANSLATION OF THE SIXTY-EIGHTH PSALM AND EXPOSITORY PARAPHRASE

By Charles Smith.

Elohim shall arise; his enemies shall be scattered, and those who hate him shall flee from before him. As the smoke dispersed thou wilt drive them away; as wax melting before the fire shall the wicked perish from before Elohim. But the righteous shall be glad, they shall rejoice before Elohim, and they shall leap with gladness singing to Elohim songs to his name. Extol him riding in the desert in Yah, his name, and dance ye before him. A Father of the fatherless and a judge of the widows is Elohim in the habitation of his holiness. Elohim is causing the lonely ones to return home; causing the prisoners to come forth in righteousness; but the rebellious dwell in a dry place.

Elohim! in thy going before the people—in thy marching in the desert—Selah—the earth trembled, yea, the heavens dropped at the presence of Elohim; this Sinai at the presence of Elohim, Elohai of Israel. A shower of liberality wilt thou pour out, Elohim! When thy inheritance languished thou established it; thy company dwelt in it. Elohim! Thou wilt establish thy goodness for the poor. Adonai will give the word: those announcing the tidings are a great host. Kings of armies shall flee, shall flee; the dwellers in the house shall divide the spoil. Though ye may lie among the cattle pens; as the wings of a dove covered with silver and the fathers with lustre of fine gold. Shaddai in scattering kings in it; it will be white in Salmon.

The mountain of Elohim the mountain of Basham; a swelling mountain is the mountain of Bashan. Why will ye leap, ye swelling mountains? the mountain Elohim desires to inhabit; yea, Yahweh will dwell forever.

The chariots of Elohim! many thousands of thousands—Adonai among them, Sinai in the holy. Thou hast ascended on high, thou hast led captive captivity; thou hast received gifts for men; and also the rebellious to rest yah Elohim!

Blessed Adonai! day by day, will bear to us the power of our salvation—Selah—the power to us the power of salvation. And to yahweh Adonai the outgoing from death. But yet Elohim will smite the hairy scalp and the head of his enemies from walking in their guilt. Adonai said, I will bring from Bashan, I will bring from the depths of the sea; because thou shalt splash thy foot in blood—the tongue of thy dogs in the same—from thy great enemies. They saw thy goings, Elohim! the goings of my Ail. my King.

In the holy the singers went before, afterwards the players on instruments; in the midst, the virgins playing on timbrels. Bless ye in the congregation Elohim Adonai, because of the flowing forth of Israel. There is little Benjamin exercising lordship; the princes of Judah their council; the princess of Zebulon; the princess of Naptali. The Elohai established thy strength. Elohim! strengthen that which thou wrought for us. Because of thy temple at Jerusalem shall kings bring thee presents. Rebuke the beasts of the reeds; the teachings of the mighty men with the following of the people causing submission in tribute of silver.

Scattered are the people delighting in wars. The wealthy shall come from Egypt. Cush shall run with his hands to Elohim. Ye kingdoms of the earth! Sing to Elohim; Send to Adonai—Selah. To him riding in the heavens, the heavens of old. Behold! he will give in his voice a voice of strength. Give ye strength to Elohim over Israel; his majesty and his strength in clouds. Fear his Elohim. From thy holy place, the Ail of Israel—He giveth strength and power to the people. **Blessed Be Elohim.**

The Expository Paraphrase

The standpoint in the psalm is the Kingdom of God; the time, that of the rebuilding of the tabernacle of David; the events are those occurring in the process of driving out the enemies, subduing the nations, raising up the desolations of many generations, clothing the wastes with verdure, and the people with joy and gladness.

The divine rulers of Israel shall arise; his (the most High Ail's) enemies shall be scattered, and those who hate him shall flee before his multitudinous manisfestation. They shall be driven away as smoke dispersed; as wax melting before the fire shall the wicked perish from the presence of the rulers of Israel. But the righteous shall be glad, they shall rejoice before the mighty ones of Ail, year, they shall leap with gladness, singing to their almighty rulers—songs to his (Yehweh's) name. Extol him marching in warlike and multidinous manifestation in the deserts; and in his name yah dance ye before him. A Father of the fatherless and a judge of widows is Elohim in the habitation of his holiness. The divine rulers of Israel are causing the lonely outcasts to return home, bringing those, who have been prisoners, forth in righteousness. But they leave the rebellious without help. Elohim! who appeared unto Moses (the representatives of the Elohim of the Psalm), in thy going before thy people, in thy marching in the desert—Selah—the earth trembled, yea, the heavens dropped at the presence of Elohim, this Sinai at the presence of the **Mighty Ones**, the mighties of Israel.

A gushing out of abundance didst thou pour out when thy inheritance languished, yea, thou established it, Elohim! and thy company dwelt in it. Thou, Israel, governors, thou wilt establish thy goodness for the poor. Adonai (the Lord) did give the word in the days of his flesh, when God sent to Israel preaching peace by him. But now, the mighty Lord of lords and King of kings, he will give the word and a great host shall be the proclaimers of it. The bridegroom gives the word; the bride (the term in the Hebrew is feminine) announces it. The enemies, the kings and their armies shall flee, and those dwelling in the house, or kingdom, shall divide the spoil. And ye poor ones of Israel, though ye may be lying among the cattle pens, yet shall ye be as the wings of a dove covered with silver and her feathers with the lustre of fine gold. When Israel's mighty ones overthrow the kings and their armies in it, the kingdom, it will be white with Salmon. Salmon, the black forest (a poetic image of the black and desolate condition of the country). Under Elohim that blackness will be turned to whiteness; the valleys with waving corn; the hills with flocks of sheep. The mountains, i. e., the kingdom; the mountain of Bashan (Bashan means a plain, also shame—another poetic figure for the past state of the kingdom, but now this Bashan) is a rising or swelling-up mountain. Why do ye leap ye rising mountains (plural because the kingdom is composed of twelve houses or kingdoms; therefore, Yahweh,s house is established above the mountains, they all constituting one), mountain of the Divine ruler of Israel, where God's government is desired to dwell? Where Yahweh shall dwell for the age. The chariots of Elohim or the warlike host of the mighty ones are many thousands of thousands, in Sinai, the holy. Thou, the Lord Jesus, has ascended on high; thou hast led captive captivity, or chained **diabolos,** thou hast received gifts for men, and even that the rebellious nation may become a willing people and have rest. He who shall be the might Ones, blessed Lord, day by day, he will bear to us the power of our salvation, being our High Priest and King—Selah! The power to us, his willing people, the power of salvation, even to He Who Shall Be Our Lord, belongs the outgoings from death! But yet the mighty ones of Israel shall smite the haughty and high-headed enemies in the guilt.

Adona said, I will bring from Bashan, from the plain of national death and shame, I will bring from the depths of the sea. In the overthrow of your great enemies, your feet shall be bespattered with blood and the tongues of your dogs with the same (a poetic figure for the complete destruction of all enemies). They saw thy marching, ye mighty ones, the marching of Israel's power, of Israel's king. In the holy, the place of thy rest; the singers advance first, behind the players on instruments, between the virgins on timbels; in their praise, saying, bless ye, in the congregation the mighty ones of our Lord, because of the flowing forth of Israel; for there is little Benjamin with authority; the princes of Judah with their council; also the princes of Zebulon and Naphtah. O Israel, thy mighty ones shall establish thy strength. O our Divine rulers, confirm that which thou hast wrought for us on account of thy temple at Jerusalem kings shall bring to thee a present. Rebuke the beast of the reed—the wicked who lie in wait, the teaching of thy mighty men—false teachers—with the people—following them causing their submission in tributes of silver. They are all scattered who delight in war!

And now the rich shall come from Egypt; and the children of Cush shall come up with full hands to the mighty ones. All ye kingdoms of the earth, sing to Israel's King, sing to Adonai—Selah. To him riding on the heavens, the throne of David, the heavens of old. Behold, he will give forth his voice of resistless power. Give ye strength to Israel's mighties: Yahweh's majesty and strength in clouds. Fearful is Elohim from thy holy place—the Power of Israel. He giveth vigor and strength to the people. **Blessed are the Mighty Ones of Ail**

D. C. ROBISON.

OUR LINOTYPE FUND AND TITHING
In Ancient Israel

By S. Roxana Wince

The Israelite in olden days carefully set aside one-tenth of the seed of his land, of the fruit of his trees and of the increase of his flocks, as holy unto the Lord (Ex. 27:30, 32). At the end of the third year, which was the year of the tithing, he appeared before the Lord and said, I have brought away the hallowed things out of my house, and

also have given them unto the Levite, and unto the stranger, to the fatherless and the widow according to all thy commandments. I have not eaten thereof in my mourning, neither have I taken thereof for any unclean use, nor given thereof for the dead" (Deut. 14:28, 29; Lev. 27:30, 32; Deut. 26:12, 13, 14).

Can we appear before the Lord and make truthfully the same solemn assertion? It was not an easy thing to do, for the tithe was but a small part of what the people of Israel gave for the service of the Lord, for beside the tithes there was the offering of first fruits, the paying of vows, and the providing of all the animals for daily sacrifice.

Then "the mourning for the dead" was a very expensive matter. The iron hand of custom compelled the bereaved friends not only to entertain the great crowds assembled for the funeral, to reward the priests with large sums for their services, and to have bands of mourning, but also to make "feasts for the dead," at stated intervals for forty days after the funerals. These customs are still followed by the people dwelling in the Holy Land. If a whole tribe comes to a funeral, the whole company must be fed, and food must be cooked on certain days thereafter and be sent to all the friends in the name of the dead, even if it takes every scrap of property the dead man possessed and his family be left to starve.

But not even in the dire straits of his mourning would the Israelite touch any of the hallowed things to eat of them himself or to give on behalf of the dead. Nothing could move him to deal otherwise than faithfully in the matter of tithing. The commandment said "The tithe is the Lord's;" "it is holy unto the Lord," and it would be sacrilege to take aught of it.

And where would the blessing come in if the commandments of the Lord were not kept? Where? Would not the rain be withheld, the land refuse to yield her increase, the trees be bare of fruit, the threshing fail to reach the vintage, and vintage to reach the sowing? Would not fear come in place of safety, and war come in place of peace. God's face be set against them and the pride of their power be broken?

And note, **God's cause took the first place, in the giving of the consecrated things.** The Levites were God's ministers, and were therefore the first recipients of God's bounty. His share of the fruits, the grain and the herds, went for the support of his worship, and to provide for the stranger, the widow and the fatherless. Israel must not forget the stranger, because she herself had been a stranger in the land of Egypt. And God had said "I will preserve the fatherless and let the widows trust in me."

Why should we not be just as faithful in turning over every penny of the Lord's money to him as was the Israelite of old? Is he not just as gracious to us of these latter days as he was to his people of old? And does not the same sacred obligations rest upon us that rested upon them? Has he not committed to us the keeping of his holy oracles, given it to us to sustain his ministers and to carry the gospel of the Son of God to the stranger?And if we can do this more rapidly and effectively through The Restitution by having a linotype, **is it not our bounden duty to get the machine and set it to work as soon as possible?**

I do not need to urge you, for already your gifts have come pouring in, not quite as they did at the time of the building of the tabernacle, yet just as cheerfully and freely. And gladly, and with hearty promises of more later on, if needed. Thank God for a loyal people! He knoweth them that are his, and they will make up that shining chain of jewels that is to be the Saviour's when he comes.

The Restitution Linograph Fund

Elvira Lindstram	$ .50
Mr. and Mrs. B. F. Cook	10.00
"A Lover of the Truth"	3.00
A. B. Wince	5.00
C. O. Krogh	5.00
B. F. Skeels	5.00
Harvey Krogh	5.00
Brother and Sister in Colorado	5.00
Birdie I. Krogh	5.00
Wm. Hill and Family	4.50
W. M. Usher	2.00
Margaret Gillfillan	2.00
Previously acknowledged	543.90
Total	$595.90

THE RESTITUTION SUNDAY SCHOOL LESSON LEAF

LESSON II—AUGUST 13, 1916.

Subject, Jesus Christ

MEMORY TEXT

"For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

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1. "And the angel said unto them, fear not; for, behold, I bring you good tidings of great joy which shall be to all people.

2. "For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:10, 11).

3. "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him" (Luke 2:40).

4. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23).

5. "And when they had crucified him, they parted his garments, casting lots upon them, what every man should take" (Mark 15:24).

6. "Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him" (Matt. 28:7).

7. "And when he had spoken these things, while they behold, he was taken up; and a cloud received him out of their sight.

8. "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

9. "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken from you into heaven shall so come in like manner as ye have seen him go into heaven" (Acts 1:9, 10, 11).

10. "And he shall send Jesus Christ which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20, 21).

Practical Truths

Our lesson today is about Jesus. We find: 1, He was born. 2, He grew to manhood. 3, He preached and worked wonders. 4, He was crucified —murdered. 5, God raised him from the dead. 6, He ascended to heaven. 7, He will come again to earth. As in the last lesson, concerning God, so in this, we should look carefully into the facts bearing upon the existence of Christ. He was a real person, like we are. We should study his nature. We should believe in him, by studying his promises and believing them. God worked through him in a wonderful manner (Acts 2:22), and in the investigation of his origin and nature we should speak with becoming reverence and humility.

Notes on the Lesson

Mediator.—One who mediates or interposes between parties at variance for the purpose of reconciling them: an intercessor.

"The Man Christ Jesus."—He is frequently called man, and the Son of Man, but never "a son of man."

1. **Angel.**—A messenger.

Tidings. -News. This good news was not to be confined to one nation, but was to all people.

2. **Born.**—Brought into life.

"City of David."—This probably refers to Bethlehem the home of David in his boyhood (1 Sam. 16:1. 18, 19; 17; 15), and not to Jerusalem which is also called the City of David.

3. This is a remarkable quotation. It shows Jesus "grew" like other children in body—that he grew in spirit strength, and God's favor followed him.

4. **Gallilee.**—A political division of Palestine. In the time of Jesus' preaching that country was divided into Judea, Sumaria and Galilee; Galilee being the upper or northern division.

5. **Crucified Him.**—This was done by nailing or tying to a cross all persons considered worthy of death.

6. **Risen from the Dead.**—Jesus came to life under the power of the Spirit of God after having been dead. That Jesus was dead seems evident from many passages, notably Rev. 1:18; Rom. 6:5 -10; 1 Cor. 15:3, 14, and others, and being dead had a literal resurrection. He is a first fruit, a sample of the resurrection.

7. **He was Taken Up.**—It would seem that the ascent of Jesus to heaven was not an effort upon his part, but he was taken by a power from above. God's power was manifest in his works, in his resurrection and in his ascension.

8. **Two Men in White Apparel.**—These without doubt were heavenly messengers or angels.

9. **Come in Like Manner.**—He will return as truly as he went away. Personally, literally.

10. **He shall send Jesus Christ.**—It is in the purpose of God that Jesus shall return to earth. He will then enter upon his work and give the rewards promised. The return of Jesus to earth is not given the prominence its importance deserves by the teachers of our times. The Old Testament and especially the New Testament Scriptures abound with references to this subject. What event in the history of our world is so important in its results to mankind as the coming and kingdom of Jesus the Christ

Suggestive Topics and Questions

1. **Who Jesus Was.**—Why is Jesus called "man" in our memory text? Where is he called "the Son of Man" in the New Testament? Where is he called the "Son of God? What was his nature while here, that of God or man? Had Jesus both a human and a divine nature? Was he immortal? Is he immortal now?

2. **His Mission while here.**—What was his mission (John 3:16-17)? At what time in his life did his mission begin? Is his mission finished. (1 Jno. 3:8; Heb. 2:8, 9)? Is the mission of Jesus two-fold, one covering the period of his suffering and the other the period of his exaltation and reign?

3. **His Position in the Plan of Redemption while here.**—Was Jesus like his brethren (Phil. 2:7, 8; Heb. 2:17)? Was he perfect (Heb. 2:10, 5:9)? Was he tempted (Heb. 4:15)? Could Jesus be tempted? What does the Apostle James say about temptation (Jas. 1:12-15)? Did Jesus overcome all temptations without sin? Is it possible for us to follow him? Was he our pattern in all things?

4. **His Preaching and Work.**—What did Jesus preach? What did Jesus Work? Mention some of the places where Jesus preached and the subject preached upon. Mention some of the works he did, also the place. Is the Sermon on the Mount "preaching" to the people or instruction to his disciples? By what power did Jesus work miracles (Acts 2:22, 10:38)? Did Jesus preach under the influence of God's spirit (Luke 4:18)? Did the prophets preach under the influence of God's spirit (2 Pet. 1:21)? Could the prophets have worked any miracles without the Spirit? Could Jesus? How do we account for the superiority of his works and preaching? What was the object of the miracles and preaching of Jesus (Rom. 15:8)?

5. **His Death.**—Did Jesus die? Why did Jesus die? Did God demand that Jesus should die or was his death the result of circumstances? How are we redeemed (Eph. 1:7)? In what sense did he die for our sins 1 Cor. 15:3; Isa. 53:4, 5; 1 Pet. 2:24)? Did Christ's atonement reach our sicknesses as well as our sins (Matt. 8:17)?

6. **His Mediatorial Work.**—What is a mediator? Was Jesus a mediator while on earth? Are the office of Mediator and the office of Priest the same? Was Jesus a priest while on earth (Heb. 8:1; 9:11-15)? Will he be a priest after he returns to earth (Heb. 5:6)?

. **The Promised Return.**—Where in our lesson is there a promise of Jesus' return? Will his return be a visible one? What is the object of his return? Why do we desire his coming? How will the church be benefited by his return? How will the world be blessed? What is meant by "the restitution of all things?"

[illegible]

The Restitution

FOUNDED IN A. D. 1852
A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF
The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26): the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 18: 3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1: 3:18): and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

VOLUME 68 AKRON, O., AUGUST 8, 1916 NUMBER 36

SOME THOUGHTS ON TRIUNE IMMERSION

Having been raised a triune immersionist, I should be able at least to give a good reason why I am now a staunch believer in single immersion. I will give my reasons for giving up that mode of baptism, and changing to the single mode.

The Dunkards themselves admit that the word "baptizo" is not a frequentative verb, for they say that the commission, as recorded by Matthew, should read: "Baptizing them in the name of the Father, and (baptizing them in the name) of the Son, and (baptizing them in the name) of the Holy Ghost." That the sentence is an elliptical one, and should be so understood. (See Quinter on baptism, page 121, and "Doctrine of the Brethren Defended," by R. H. Miller, page 149.) Then when they read, "I baptize you in the name of the Father," they baptize the candidate in that name. Your questioner will admit that he was first baptized in the name of the Father, I am sure; then how many times was he baptized? Once only. Then according to Dunkard practice baptism is not a frequentive verb. If it was frequentive they would have to repeat the immersions in each of the three names, and nine instead of triune immersion.

Dunkards, like Sabbatarians, do not practice what they preach. Sabbatarians contend that the ten commandments should be kept to the letter, but go ahead and build fires and drive their horses on the Sabbath day, which is contrary to the commands. Dunkards take a person into the water, cause him to kneel, and then dip or immerse his head three times; but his feet and the greater portion of his body is only once immersed. If single immersion will do for the lower part of the body, why not for the head? Can Mr. Campbell tell? Those who claim to have been baptized by triune immersion, and were baptized by Dunkards, are partly mistaken, for they have only partly been so baptized.

Paul says: "One Lord, one faith, one baptism." Mr. Robert H. Miller, in his book, "The Doctrine of the Brethren Defended" uses 71 pages of said book to prove that baptism is immersion, and he makes an able defense of immersion, clearly proving that it is baptism, and nothing else is. Then let us quote the text again: "One Lord, one faith, one immersion," as proven by Mr. Miller. Is he right that baptism is immersion? If he is, and Paul told the truth, then it is single immersion.

But Mr. Quinter says "it should read one dipping." Then let us read some more scripture the same way: "Dipping them in the name of the Father," etc. How many dips do Dunkards use in the name of the Father? One only. Then if dipping them in the name of the Father can be performed by one dip, why can not one dipping be done the same way? But if one dipping is three immersions, then when a man is dipped in the name of the Father he should be immersed three times; for Dunkards dip once in the name of the Father, or baptize once in that name. The fact is, baptism and immersion are synonymouse terms, and Bible baptism is only one immersion, hence not three.

Again: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses, in the cloud and in the sea" (1 Cor. 10:1, 2). How many times did the Israelites pass through the sea? Once only. They did not go in, then go out backwards, and in again, and back out, and go in the third time; they only went in once, and came out once on the other side; a single baptism separated them from their former enemy, and the same will separate us from our enemy, sin. Then how old is single immersion? As old as the Exodus of Israel; it was not invented A. D. 400, as Dunkards contend.

"Therefore we are buried with him in baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). Did Christ die once, raise up and die again, and again, as Dunkards baptize? No; he died once, was buried once, and arose only once, and we are baptized in the likeness of same, if properly baptized, and **single immersion only fills the bill.**

"For if we have been planted in the likeness of his death we shall be also in the likeness of his resurrection" (Rom. 6:5). How many times do we plant seed? Do we plant the seed, then take it up, plant again, and then a third time? We might be called insane if we were caught at such way of planting. Once is enough to plant seed that it may produce the new plant, and one planting is sufficient for us to arise to walk in newness of life. As baptism is scripturally called a "planting," and one planting in nature is all that is required to produce natural things, where would be the resemblance if baptism is triune immersion? But single immersion most beautifully resembles natural planting—the person is covered once, and comes out, or up, only once

"He that beleiveth and is baptized shall be saved" (Mk. 16:16). That is, he that believeth and is immersed shall be saved. Now suppose I believe the gospel and go and am immersed once, will I not be saved? Have I not been baptized? If I have not then baptism is not immersion, for I have been immersed. Mark does not say he that believeth and is thrice baptized shall be saved, but he that believeth and is immersed shall be saved, and single immersion fills the bill.

If baptism is triune immersion, then no one is baptized till thrice immersed, and when a Dunkard takes a candidate into the water and says, "I baptize you in the name of the Father," he has not immersion, and if he actually baptizes the candidate three times in that name; one dip is single immersion, and if the actually baptizes the candidate in the name of the Father, as he says when he immerses him in that name, he admits that baptism is single immersion, because he baptizes a candidate in the name of the Father by single immersion; and so of the Son, and of the Holy Spirit. Then Christian baptism is not triune immersion, or the first two dips would not be Christian baptism; and that would make the third single act, or baptism in the name of the Holy Spirit, un-Christian also, for it is single. Dunkards should not say "I baptize you in the name of the Father" unless they dip three times in that name; they should change it to "I one-third baptize you in the name of the Father, and one-third of the Son, and one-third of the Holy Spirit," dipping each time once, then the three-thirds would make one baptism, or triune immersion; but that would spoil their interpretation of the commission. So long as they call baptism in one name baptism, and make one act baptism in that name, they admit that single immersion is baptism, and that settles the case forever.

The apostles understood, and practiced just what the commission required, and none of them used the exact words of it, but baptized in the name of "Jesus Christ" (Acts 2:38): "Only in the name of the Lord Jesus" (Acts 8:12), "In the name of the Lord" (Acts 10:47), "in the name of the Lord Jesus" (Acts 19:5), and many other passages; but none to the contrary. Could our dear correspondent say, "Only I have been baptized in the name of the Lord Jesus?" If so, then there are three baptisms in one name, and that of the Son only. The fact is that the commission does not mention three names, but one, which is that of the Father, Son and Spirit, and is included in the name above every name, the name of Jesus Christ. The Hebrew name **Yah-Shua**, or **Yah**, is our Savior, and that is why it is said at his naming: "He shall save his people from their sins" (Matt. 1:21). He stands between humanity and the Father, and is the one mediator, and we can only reach the Father through him. It is never biblically said "We are baptized into the Father," but "into Christ." "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6:3))

After we have been baptized into Christ we are then said to be in him, and "in him we have redemption through his blood, the forgiveness of sins; then if we are baptized into the Father before we get forgiveness, and it does not bring forgiveness, of what use is that baptism? And after we are baptized into Christ, and get forgiveness, why be baptized into the Holy Spirit? But baptism into Christ brings forgiveness. We can be baptized into Christ by one act, as Quinter and Miller admit. Therefore single immersion is the baptism that brings pardon.

J. J. HECKMAN.

FOUNDING AND HISTORY OF THE CHURCH OF GOD IN SPRINGFIELD, OHIO

From a longing desire to know and understand the things concerning the resurrection of the dead, as found in the 15th chapter of 1 Corinthians, my father, Wm. Fish, lived in Springfield in 1856. He had a longing desire of many years gratified by attending an announced lecture on the subject, and from that chapter. Both pleased and interested, he sought the acquaintance of the lecturer, a Mr. Almon Barnes, which resulted in reading God's word for himself, to "see whether these things were so."

By request of father investigation meetings were held at our home. A Mr. Alex. Dean, living 6 miles in the country, showing an interest, was induced to attend, walking the six miles to do so, thought past middle life. They read and searched through the winter, resulting in father, Mr. Dean and my sister Louisa (afterward Mrs. Nellis), being persuaded and convinced of the truth, believing the things concerning the Kingdom of God, and the name of Jesus Christ, obeyed the word, and were baptized early in 1857.

Father, seemingly the happiest person living, was overjoyed to be freed from deception and the fearful burning place taught in those days. He was truly destined to be one of the called-out ones. These four were then brothers and sister in the one faith and hope.

The seed of truth was sown and taking root. As in the early summer of 1858, my mother, Sister Mary, and later her husband, Benj. Kauffman, and one other man (name slips my memory) were baptized.

That spring Dr. Wm. Reeves and wife removed to Springfield; also Geo. Cherry and wife from Marysville, Ohio. All were firm believers in the things concerning the gospel of the kingdom. They sought and found each other through advertised meetings.

A church was then organized; the first one then known of the "One Faith" and "Hope" in the state. In 1862 we learned of Brother McLaughlin, who was the nucleus of and organized a church in Cleveland, Ohio. They called Brother M. Joblin, of Kentucky, to be their pastor. They met in an upper room. I myself had the pleasure of hearing brother Joblin preach in the winters of 1863 and 1864.

Meetings were now held every first day at our home, observing the memorial.

Nothing daunted with only eight or ten members, father proposed holding a conference to bring together others of like precious faith.

"The World's Crisis," edited and published by a Brother Marsh, of Rochester, N. Y., one of the first papers of our faith (I believe). In state and city papers, a convening conference was announced to be held the first week in October, 1858, in the old red brick court house on present site.

The date came; our house was thrown open to

receive delegates. Brother L. H. Chase, of Adrian, Mich., responded as a speaking brother. Also Brother Marsh, of Rochester, N. Y., and a Brother Hudson—capable as an evangelist—from what place I can not now recall. A brother and Sister Southworth and daughter from Fairfield, Ohio, came. A Brother Brown, from Meadville, Pa., and a blind brother, who learned the truth from hearing the word of God read to him by his daughter. He was very happy when he laerned of some others of like faith and belief who would come and immerse him. He wanted to attend the first conference of the peculiar people.

A Brother Kanier Dean, brother of Alex. Dean, was present also, later proving to be an able expounder of the truth.

There was good attendance, but the doctrine being so new and peculiar as advocated, the people were slow in understanding even the subjects announced and preached upon. We were called "Soul Sleepers," and "Annihilationists," because of the sleep of the dead. But scattered ones abroad were brought together.

During the winter, after the conference, father recalled Brother Chase to give a series of lectures at our house. This resulted in D. S. Morrow being immersed after holding out for the validity of a former baptism. Brother Morrow became a staunch believer.

In February, 1859, I myself was immersed. There were now 12 members.

In that month father removed to Dayton, Ohio, building up a church of some 15 members there. He continued to hold meetings in our home until his death in 1867. Sometimes he rented a hall and, with different speakers, held a series of lectures.

But in the fall of 1859 **there was** a conference in Marysville, Ohio., where Brother and Sister Cherry had removed. Then there was not another one until 1903, and that one in Salem, Ohio. Thus ended the labors of the founder of the first church in Springfield.

(Here beautiful white carnations were placed in a vase by my sister, Jessie. And I read: "Our tribute of love, sacred to the memory of father, mother, and two sisters—charter members of the first church.")

Brother Kauffman and myself are the only two surviving members of the original church. In the meantime Dr. Reeves continued holding meetings in Springfield.

They met at the different homes for some years; then in an upper room on Fountain Ave. Changes came through death; others removing from the city, others following.

But since 1888 and 1890 there has existed a true church of steadfast believers, meeting in an upper room on Main Street for some twenty-six years. Here for some years Brother David Shank labored as an able speaker. Death took him from us.

Brother Benj. Howell then fed the little flock, until sickness and death bereaved us of his leadership and ability.

Brother and Sister Robison, efficient teachers, were with us some years past. But for many years we kept together in fellowship, in reading the scriptures, in prayer, and in breaking of bread, through our faithful and greatly beloved brother, John Beck, who now restfully sleeps in Jesus.

In appreciation of faithful service, and their love of the truth, sacred to the memory—(Here was placed one white carnation, in a vase, by little Howard Overholser, and I read: "To Brother Shanks, Brother Howell, little Margaret Netts (grand-daughter), Brother Beck, little Erma Beck (grand-daughter)—we will let these pure sweet flowers attest our love.")

David Beck, a capable brother, has now taken up the work.

Since 1892 fifteen members have fallen asleep in Jesus, while twenty were added to the church by putting on the all saving name of Jesus.

We have at the present time thirty enrolled members.

Our little flock has never had a church home. But today, after a lapse of nearly fifty eight years, we are rejoicing in having a church home in a nice commodious room, all our own. Our esteemed brother, Peter Overholser, made its possession possible for us. And we rejoice in having been so abundantly fed out of God's word, by our beloved brother, J. H. Anderson, as our pastor for the past three years, in able discourse, and timely exhortations to be steadfast unto the end.

We congratulate ourselves in having him with us today; in helping us to dedicate this house to the service of the Lord.

And it would be our delight to have him continue his service with us henceforth, that others coming into a saving knowledge of the truth, in this new field of labor, he might thus see the fruit of his own labors.

May the Lord bless us and cause his face to shine upon us, is the prayer of the church.—Compiled by

MATILDA WOODBURY for July 2, 1916.

REVELATIONS 13:11

The design of this article is to prove that this two-horned symbol is not the Papacy. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

First, their origin is different. The Papacy is first seen as a horn on the head of the fourth beast of Dan. 7:8. It is a lineal descendant of the beast, and heir to his estate, as seen in Rev. 7, with "seven heads and ten horns," a royal monarch. The two-horned symbol "comes up out of the earth," which is a symbol of democracy, a product of the clay of the image (Dan. 2:42). Therefore he appeals to the people to make the "image of the first beast" (Rev. 13:14). This difference in the origin of these two powers is fatal to the contention that they are the same, and gives emphasis to what is written of this two-horned symbol, that it is "another beast."

Secondly, evidence that this symbol does not represent the Papacy is found in the language of "the true witness." In Matt. 11:15, when our Lord ended his instructions about John and Elias, he added: "He that hath ears to hear, let him hear." The close student of the word will find that Jesus used this language at the ending of one subject before commencing another. For instance, at the end of each message to the seven churches, and before commencing the next message, he says: "He that hath ears to hear, let him hear." And in Rev. 13, at verse 9, he says: "If any man have an ear, let him hear." This comes after his description of the acts of the leapard beast, and before the two-horned symbol is introduced. The fact is, Rome appears in different phases, but all the time it is Rome, "dreadful and terrible." In chapter 12 it is "a great red dragon" persecuting the woman and her son.

In chapter 13 it is the beast like a leopard, and at verse 5 he has a mouth given to him. Now notice the actions of the beast, after he receives the mouth. The mouth was a blasphemous mouth; this is a mark of the Papacy. Again he was to continue forty-two months, another mark of the Papacy. And at verse 7 we read :"And it was given unto him to make war with the saints, and to overcome them," another mark of the Papacy. The term "the beast" in this chapter always refers to Rome, never to the two-horned symbol. Another mark of the Papacy is found in verse 18, 666, the number of "the beast," which is found in the title the Pope wears on his crown: **"Vicarious fili Dei. "Vicar of the Son of God."** Not one of these marks is used by the spirit, as applicable to the two-horned beast, but all apply to the Papacy.

The importance of a proper understanding of the symbols in this chapter is evident from the fact that they find correspondence in the history of our time just prior to the second coming of our Lord. If we, in adhering to sectarianism, shut our eyes to the signs of our times we are liable to be found fighting against God.

A knowledge of "the earth" as a symbol would prevent anyone from applying the two-horned symbol to the Papacy. In Rev. 12:13 we read: "And when the dragon saw that he was cast unto the earth he persecuted the woman which brought forth the man child."

Now what are the facts concerning the dragon? He was the royal head of the Pagan Roman Empire, but was cast out of the heavens by Michael (verse 9)"into the earth." Now when a monarch loses his throne what is he but a common individual, one of the people?

This symbol, "the earth," has a mouth that swallowed up the flood that the dragon cast out of his mouth (verse 16). "The earth" here is a symbol of the army of Constantine, that defeated the army of the Pagans in the Roman Empire. "But," says the objector, "was not Constantine a royal monarch?" Yes, but the agent of democracy. On the death of Constantine's father in Britain the soldiers forced Constantine to assume the purple contrary to the wishes of the then reigning monarch in Rome and Constantine fought his way from the Rhine to the Tiber, hailed by the people as their deliverer from the tyranny of their rulers.

Now if "the earth" is a symbol of democracy we may expect to find some hint of it in the holy writings. The monarchies of the world are symbolized by gold, silver, brass and iron (Dan. 2:38-41). But in the feet, or last part of the image, we have clay mixed with the iron; and clay, being a component part of the earth, aptly represents the democracy, in contrast to royalty.

And in the image we have evidence that the clay is formed into nations. Dan. 2:35 reads: "Then was the iron, the clay, the brass, the silver and the gold broken to pieces together," etc.

Now question: If the "clay" was not formed into nations how could it be broken to pieces? Now, in correspondence with the image, we find clay nations, the United States, France, Switzerland and all the South American republics. And Great Britain is more of a democracy than an iron monarchy.

I will close this effort with a few examples of "the earth" used as a symbol. Deut. 32:1: "Give ear, O ye heavens, and I will speak; and hear, O earth, thet words of my mouth." Heavens, royalty; earth, democracy. Hosea 2:21: "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth." Therefore the two-horned symbol from the earth is a democracy.

GEO. FRANCIS.

THOUGHTS FOR THE CHILD OF GOD

Do we all realize what glorious prospect lies before us, we who have become obedient to the Lord's commands and are living in hourly expectation of meeting the blessed Master and being changed into a state of immortality to dwell with him forevermore? Have we given up the things of the flesh, to walk in the spirit; are we watching and waiting, lest when he comes he should find us sleeping? Are we looking forward with happiness to the "sign of the Son of Man in heaven," and thus know that our dear Lord has come for his own; or is it with a sense of **fear** and and **weariness** that we look for his appearance? At that time only the saints who are **found worthy** will be caught away to meet the Lord in the air, and given a place on the **right** hand of the **throne.** What then will be the position of him who has become weary or careless of well doing; he who has grown indifferent and slack in the study of God's word, and thereby been unable to withstand the temptations of the world---what about this criminal carelessness which has caused him to forget the gracious promises of the divine Master and the **glorious** hope within him, the fulfillment of which we should all be looking forward to with joy and gladness inexpressable? Let us be firm and steadfast in our faith that God will remember every promise made, and I would say to the apostate or the careless, indifferent one, who has turned away and given up the truth, read Heb. 6:4 to 7. These words from the Lord seem very clear and unconditional; and just as certainly as we fall away from the "truth into the world again, just so surely jeopardize our chances of eternal life and a home in the glorious Kingdom of God in the next age.

Those saints who have lived pleasing in God's sight will be taken away to join the Lord **before** the last "great tribulation" is visited upon the earth; they will escape that awful time of trouble, and be with the Lord Jesus. This time of awful retribution and judgment that will strike terror to the inhabitants of the earth will happen at, or about the time of the end of this age or dispensation (Dan. 12:1). At that time the Lord will come and all the saints with him, to put down all other

kingdoms, and set up a kingdom of his own, which shall have no end (Rev. 11:15; Isa. 9:7). Then will come the greatest time of trouble the world has ever seen; then will Christ proceed to do battle with the nations, and wreak his vengeance upon the wicked; then will the great battle of Armageddon be fought. "For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord will be many (Jer. 66:16; Joel 9:9 to 16). Then will occur a scene of bloodshed and carnage almost beyond description, but the Lord will be victorious (Joel 3:16), and all his people shall then **know** that he is the Lord. "And every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him" (Rev. 1:7). Then will the Lord sit upon the throne of his glory, and proceed to deal out judgment upon the nations, as set forth in Matt. 25th chapter. The "sheep" there spoken of being those saints who have been found worthy, are there with the Lord; they will be given their rewards, and will be invited to take their places on the right hand of the great King; while the "goats," who are the saints found **unworthy** to be caught away to meet the Lord in the air, and who comprise those who have not lived worthy of their calling, the apostates, etc., will come up for judgment and will be found wanting. They will be told to "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41), and they will be placed on his left hand.

Oh the bitter regret and despair of those unfaithful ones who will find themselves cut off forever from the joy and pleasure of a life eternal with Christ, and the glories of a reign with him during the millennium! "And it shall come to pass that in all the land, saith the Lord, **two parts** therein shall be **cut off and die,** but the **third** part shall be left therein" (Zach. 13:8); "and I will bring the third part through the fire" (Zach. 13:9). Is not this **third part** Christ's own **brethren, the Jews?** At that time those who are left of all the nations on the earth who have escaped the awful destruction (Zach. 14:9), will be given a chance during the thousand years' reign to accept Christ and worship him. "For in **that** day there shall be **one** Lord, and his name **One."** Then the times of restitution and refreshing will begin, and conditions on the earth will be growing better; wickedness and sin of all descriptions will not be allowed to manifest itself, for everyone must acknowledge **Christ as King,** and come under his rule, and there will the patience of the saints be rewarded; for they as joint rulers with him will be given power and opportunity for untold good in bringing souls into the truth, and a right way of living and serving God, as will make life amid the joy and beauties of the earth in the next age an existence to be eagerly desired. We are not told in God's word how long a time must elapse between the **two** (so called) stages of our Lord's coming, but it would look reasonable that the second coming will follow very closely upon the first. Again, it would seem that some years must be consumed by Christ and the saints in subduing the destroying the worldly nations and kingdoms and the establishing of his own great kingdom; but be this as it may, we ought to all strive to make our **election** sure, and if we live in accordance with 2nd Peter 1:4 to 9, we shall never fail.

JENNIE McNEE.

PROGRAM OF 3RD ANNUAL CONFERENCE

Of the National Berean Society of the Church of God of the Abrahamic Faith To Be Held at Waterloo, Iowa, Thursday, August 24th

Wednesday Evening, August 23rd, 7 to 8 P. M.
Social Hour

Mrs. Florence Allard, Minn., Presiding
Song Service and Devotional:
Address of Welcome ....Leland Roose, Ia.
Response..............................Leta Railsback, Ind.
Solo ....Kenneth Starbuck, Ia.
What Will a Search of the Scriptures Do for a Berean?....................Blanche Allard, Minn.

History of the Berean Society and Its Work

An Open Meeting Thursday, August 24th

6:45 A. M.—Devotionals......Mrs. Eva Stearns, Ia.
8 to 10 A. M.—Business Meeting.
10 to 11 A. M.—Papers and Discussion........ Mrs. Sadie Clark, Ia., Presiding.
Loyalty of Each Berean to His Own Local Church .... Kate Abbott, Minn.
What is the Berean Society to Isolated Members and How Can It Be Made to Mean More?........................Leota Hanson, Mo.
Benefit of Organized Work ......Alta King, Neb.
Duty of Systematic Giving. Leila E. Whitehead, Ill.
11 to 11:10—Intermission.
11:10 to 12:00—Bible Lesson..Joseph Williams, Ia.
1:30 to 3:35 P. M.—Business Meeting.
3:35 to 3:45 P. M.—Intermission.
3:45—Round Table..Frank Siple, Mich., Presiding.

(e) A Model Berean Class conducted by Anna E. Drew, Ill.

(b) Letter Writing as Social Work Among Bereans, Evelyn K. Harsch, Ind.

(c) Why Should Local Societies Organize Through Few in Numbers, Lawrence Howell, Neb.

(d) Financial Management of the National Berean Work, Leland Roose, Ia.

(e) How to Get All the Young People of the Church of God to Engage in Berean Work, Mrs. Ella De Mont, Ind.

7 to 8 P.M.—Social Hour Mrs. G. P. Allard, Leader
Song Service and Devotional.
Reading ......Vera Adams, Ia.
Reading ......Franklin Findlay, Ia.
Duet ......Dr. and Mrs. J. M. Prime, Neb.
Paper—The Young People's Place in the Body of Christ ......Mrs. Bertie Siple, Mich.
Paper followed by an Open Meeting
8:00 to 8:15—Intermission.
8:15—Sermon—"Preparedness" ......G. Eldred Marsh, Ia.

Friday, August 25th

6:30 A. M.—Picnic Breakfast at Cedar Heights.

Short Business Meeting. Appointing of Committees, Etc.

The exasperating thing about revenge is that it never satisfies, but leaves one at the end as angry as at the beginning. After all, one might just as well forgive at once.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement dos not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

NOTICE

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EDITORIAL

Despise not your inferiors. They can no more help being what they are than you. If you are better than they, it is cause for humility and gratitude—not boastfulness and pride.

A current worldly maxium requires revision to this effect, "God helps those who help **others.**" The judgment day will reveal that the self-help of the ungodly has had no God-help in it at all. "We must provide for ourselves," is the insistent plea, but it is a needless plea, as there is little fear of our coming short on this point.

Common sense is better company than technical love. The first is based upon what is eternal in the universe; the second upon the transient superficialities of fleeting time, and is simply a human device.

It must have afforded the parent heart of Prother J. H. Anderson much joy and gladness to be able to send us the following lines: "On Thursday afternoon, July 20, 1916, Mellie Anderson, oldest daughter of Brother J. H. Anderson, after a careful study of God's word, was baptized into Christ, at Brush Creek, Ohio. May she walk worthy of the Christian life, and in the age to come receive eternal life, is the prayer of her father."

Sister Wince sends the following correction: "You have made a mistake in crediting twenty dollars to Frances T. Chapman. It should be:

Frances T. Chapman	$10.00
Sister Chapman's son	10.00
One who does not believe in fraternalizing with Josephites	5.00

Dependence upon God is admirably illustrated in Jesus Christ. Although he was "holy" when born (Luke 1:35), and "holy" in his adolescence (Acts 4:30), and also sinless in his majority (Heb. 4:15), still his exceptional, impeccable, and phenomenal life was derived from God his Father, according to his own acknowledgment. He explicitly states repeatedly that his words and doctrine were his Father's (John 7:16; 14:24), as well as his works (John 5:36; 9:4; 17:4). His abnegation was so complete, his dependence so entire upon his Father, that he represents himself as impotent without his Father as the Christian is without the Christ (John 15:5). The signs, miracles, and prodigies of his life he admitted were the "stretching forth" of his Father's hand (Acts 4:30). He was simply " a man" among men; and to account for the miraculous element in his life the lucid and satisfactory Pentecostian explanation is given: "**A man** approved of God among you by miracles and wonders and signs, **which God did by him** in the midst of you" (Acts 2:22).

COMMUNICATIONS

From a Nebraska Brother and Sister

Dear Restitution: You will find enclosed thirty dollars, a portion of the Lord's goods entrusted to our care. It is for the Linograph Fund. We realize that we are only stewards, and responsible to him who purchased us with his own precious blood. We must shortly render an account of our stewardship, and wish to perform our obligations in a manner that is pleasing to him who has entrusted us with his goods.

We believe the little tithe would become a mighty power for good, if we are never guilty of robbing God. There would be no further use of begging. The Lord's plan is the best if we only adopt it. May the Lord enable us to see our duty and give us courage to perform it. Yours in Christian love.

From Ethel May Howard

Dear Restitution: I am sending you $1.00 for the Linotype Fund. I am only 12 years old. The amount I am sending may seem small, but then it helps a little. How few there are that know Christ in the right way, and how many there are that are carried about by every wind of doctrine that happens to blow! Oh! how good God is to his people, and how thankful we should be for all the blessings he has given to us!

From Sister Chas. C. Ezell

Dear Auntie Wince: I have wanted to write to you for a longtime, but have neglected satisfying that desire as I'm not a very good letter writer. I've simply learned to love you through your pieces to The Restitution. They are so helpful, so full of love and goodness.

I have two little children of six and eight who are always anxious to know if Auntie Wince has anything in the paper. We are delighted to see the Linograph Fund grow so fast. I am sending $2.00, and my little boy, Alvin, who is eight, is sending 10 cents of his savings. When asked if he wanted his name in front of that little mite he replied, "Yes, ma'am. I want them to know that I am interested, too." I'm so sorry that I haven't more to send, but we are poor in worldly possessions and have not had this little amount to spare sooner. The children and I have Bible lessons often, also songs. They enjoy them so much. Alvin has already said he would like to be baptized when he is older. Dear Brother Wilson baptized my father, two sisters and myself about ten years ago. I have missed him so much in The Restitution. Now, Dear Auntie, you needn't send me a receipt for what I am sending. If you should happen to write, please do not mention it.

With Love.

From Mrs. A. F. Marsh

Dear Restitution: I am not a member of your church, but I find much in your paper that is helpful in understanding the scriptures. Would like to read more on "The Two Witnesses," and how it is when the stone smites the gold, the silver, etc., is ground up together. I would like to read something on this subject, as all the image long ago has been destroyed, yet the prophecy speaks as if all the four parts of the image are in existence when the stone smites the whole image.

Again, why are all churches opposed to socialism? Who will be the rulers, and just who will be the subjects in the kingdom of God? These questions are not clear to my mind. And who are the 144,000, and who the "great company" or great multitude? I would like more light on all these subjects.

From Brother J. H. Anderson

Dear Brother Huggins: As you know, we have had a Young People's Bible Class at Brush Creek, and that for some time we have been investigating the teachings of the Word of God. Well, dear brother, we are rejoicing at Brush Creek over the result of our investigation. On Thursday, July 20, Mellie Anderson was baptized into Christ. And on the following Sunday, July 23, the following were baptized into the all saving name: Lottie Peason, Edna Pearson, Fay Pearson, Charles Pearson, Edna Vance, Lydia Burnsides, Paran Wilburn Anderson, Mrs. and Mrs. L. E. Pearson, Sr. L. E. Pearson, was raised in the Catholic Church, but has now become a branch of the vine.

We wish you could see our new church house at Lawerenceville. We are confident that the Lord has opened up a good field for the Springfield Church, and we hope they will find a good faithful worker to assist in the new field.

NEW SONG BOOK

Report of Committee

To the Brethren Scattered Abroad, Greeting:

Nearly two years ago Brother Newell, president of the Nebraska State Conference was asked to appoint a committee to co-operate with the brethren everywhere in compiling a new song book. The books published by our people were out of print, and the books so used up that the church was confronted with the problem of getting out a book of our own.

And now we wish to tell you what it has taken to get it ready and printed. As only part of the Committee could get together at once it took a lot of correspondence to get started. We agreed upon a plan to raise the money to buy plates and hire the book printed and bound. It took several months to get pledges enough to warrant the Committee in taking any steps toward buying plates or printing. We corresponded with a number of firms and got the terms; and succeeded in getting a satisfactory price, making quite a saving on the plates. Finally we had enough collected to warrant making a contract with the engraver. But here came the big task of selecting and preparing the copy for the engraver. We knew the brethren wanted a book free from doctrinal error, and you will never be able to realize the labor it cost us to fulfill this requirement. Our former books were gone over with care; some that have been in former editions and left out, were put back, and some in later editions, left out. To find words to harmonize with the truth, and to harmonize with the music, was in some instances a hard task, taking much time and patience. When an error was found in the words of a song, we had to decide on the word to be supplied. All such words you may know were selected by the Committee and cost hours of search and work.

Again, we had to keep these copies as clean as possible—a hard task when much pasting of words had to be done. Some of the songs for beauty of words and music were selected from old books. The Commitee has looked over a good deal of the book as it came from the press. The first 94 pages of the book is two scores of music at top of page, and two or three songs in type at bottom to the same music. These we call "hymns," and are for Sunday worship. At first some of us did not like this, but after understanding their place and use we were very much in favor of them. In meeting for church worship these hymns get our hearts right, and when you get used to them you would not think of doing without them.

When we came to the point of arranging the songs we had another big task. Several trials showed us that we had to do the classifying in the index. If you should desire to find a duet look at the index where it says "Duets" and you will find every duet in the book. If you wish a song on the coming of the Lord, or on resurrection, funeral, communion, baptism, or any other subject look at the index under these different captions and you can easily find what you want. This was a lot of work, but it has paid, as you will see when you get the book.

The book contains 258 numbers, **and we do not believe a doctrinal error occurs in the book.** But think of the work of reading over all these songs and of correcting them! All this took time, and are things you would never know. We have kept everything moving the best we could.

Again, as we selected the songs from different books, and they were photographed, the titles will appear in different type. This could be obviated only by hand engravings, and we could not afford that. But these are minor defects. We believe it to be one of the best books and one of the largest our people have ever had. It has been slow work, but we believe in the main you will like the book. We feel sure there are single songs in it worth the price of the book. We wish to thank all who have assisted us with money and otherwise. With the experience we have gained in getting out this book we could get up another in half of the time and right many defects. Brethren, be lenient with your criticisms, if you should have any, for it has been a big task, and many hindrances you know nothing about.

Part of the books for home and church use are to be bound in cloth and sewed. The title will be on the cover in gold. These will sell for 50 cents per copy, or $6.40 per dozen. (Should this not be $5.40 per dozen?—Editor.)

The others will be bound in Manila and sell at 35 cents per copy, or $3.60 per dozen. The name of the book is "Manual of Praise." The printer has promised they will be ready August 1st. Send orders to The Restitution, or to Almus Adams, 3944 Hartman Ave., Omaha, Neb., for the present. Orders enough have been received to take a large share of the first edition. We hope the book will help to bring many to the truth, and help many who are in the faith express themselves in song suited to their belief.

Submitted in love,
MRS. CHAS. A. GOSS,
MRS. BESSIE JENKINS,
MISS ROSE STARJOHNN,
ALMUS ADAMS,
Committee.

ARKANSAS-OKLAHOMA ANNUAL CONFERENCE

The churches of God of the Abrahamic faith in Arkansas and Oklahoma will meet in annual conference with the church at Driggs. Arkansas, on Friday, August 11, at nine o'clock a. m., and continue over Sunday. There will also be preaching on Thursday night before. All brothers and sisters of the faith who can are earnestly requested to attend.

Driggs is located halfway between Magazine, on the Rock Island R.R., and Paris, on the Arkansas Central. Those coming over the Rock Island should get their tickets to Magazine, Ark., and those coming over the Arkansas Central to Paris.

All parties coming by rail should write Brother A. A. Shelton, Driggs, Ark., a few days before conference, stating the place they will get off, and the time they expect to arrive, so they can be met by conveyance.

L. H. SHELTON, President.

When a wise man has a great enterprise on hand he pays no more attention to good luck or bad luck than he does to the way the wind blows.

BEREANS

Make your vacation plans now and decide to attend The Illinois Bible School August 10 to 17th followed by the Illinois Conference August 17th to 20th., and then go on the Monday to Waterloo, Iowa, and attend their conference. Fare, one way, Chicago to Waterloo $6.66. Fare to Waterloo, by way of Oregon $5.98, (Chicago to Oregon $1.98—Oregon to Waterloo $4.00). In Waterloo, take "San Souci" or "Loop" cars to Cedar River Park. Have mail sent to Waterloo, Iowa Park station.

As we are accomodated in tents it will help the management if each one will bring his own soap, towel and mirror. If you are fussy about your pillow bring a sofa pillow with you. The Chicago, Great Western and the Illinois Central are the most direct routes to Waterloo, but it can be reached by the Rock Island.

NEW BEREAN BOOKS NOW READY

The new Berean books are now ready, and they contain outlines for two years. The price to states and isolated societies belonging to the National Bereans is 15c. To the states and societies not affiliating with the National Bereans, and to isolated members not belonging to affiliated state organizations, the price is 20 cents. Illinois, Indiana and Iowa will supply their own states and notices for their own distributing stations. Fonthill, Cleveland and all other points order from the National Berean Society. Until further notice order of the president.

LEILA E. WHITEHEAD, Pres.,
5439 Ohio St., Chicago, Ill.
MRS. ELLA DEMONT, Rec. Sec.,
EVELYN K. HARSCH, Cor. Sec.

OBITUARY

Homer Alexander, son of Thomas and Rachel Alexander, was born in Paris, Starke County, Ohio, on the 16th day of October, in the year 1851.

In infancy he was brought by his parents to Marshall County, Indiana, where he lived the greater part of his life, the last thirteen years of which he lived in Nappanee, Indiana, where he died July 19, 1916, aged 64 years, 9 months, and 3 days.

He is survived by one sister and two brothers, to-wit: Mrs. Matilda Bodkin, of South Bend, Ind.; George M. Alexander, of Chicago, Ill., and William Alexander, of Nappanee, Ind.

Funeral services were conducted from the U. B. Church in Bremen, Ind., July 20, 1916, at 2 o'clock p. m., and burial was made in the nearby cemetery, where Brother Alexander was laid to rest to await the resurrection at the coming of Jesus.

D. E. VanVACTOR.

As the mental philosopher may become so much absorbed in analysing the various faculties of the mind as to lose sight of the mind itself in its oneness, so we may dwell so exclusively on the many forms of right-doing as to shut from view the presence of goodness itself, which must reign supreme as a love and a desire in the heart before true life can be infused into any of its forms.

THE RESTITUTION SUNDAY SCHOOL LESSON LEAF

Lesson III.—August 20,1916

Subject. Man

Memory Text

"Man is like to vanity: his days are as a shadow that passeth away" (Psa. 144:4).

1. "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

2. "The first man is of the earth, earthy; the second man is the Lord from heaven.

3. "As is the earthy, such are they also that are earthy: and as is the heavenly such are they also that the heavenly" (1 Cor. 15:47, 48).

4. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born from above" (John 3: 6, 7).

5. "Man, that is born of a woman is of few days, and full of trouble.

6. "He cometh forth like a flower and is cut down: he fleeth also as a shadow, and continueth not (Job 14:1, 2).

7. "Shall mortal man be more just than God? (Job 4:17).

8. "The dead praise not the Lord, neither any that go down into silence" (Psa. 115:17).

9. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other: yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity.

10. "All go into one place, all are of dust, and all turn to dust again" (Eccl. 3:19, 20).

Practical Truths

The Bible alone gives a satisfactory statement of the origin of man. He was created. "That he could not create himself," is readily admitted. All the elements in man's make up are found in the earth. He is made of earth, and is therefore earthy in his nature. He is a being of time. He is transitory. He dies and returns to the dust. He exists in common with all earth's creatures and dies in common with them. Experience and observation teach the truth affirmed by the Bible that man is "mortal." His origin is dust, he is by nature mortal and his destiny is to return to the dust from which he was taken. To see ourselves as we really are, is the best possible standpoint from which to study our needs. We desire to live forever. We want immortality, and through Jesus it can be realized by all, through the birth of the Spirit.

Notes on the Lesson

Vanity.—Unsubstantialness, emptiness, visionary. Man is said to be like vanity. He is transient in his existence.

Shadow.—How transient are the shadows that come and go. His days are like the shadow and are soon gone.

1. **Formed Man.**—The creation consisted in giving organization **form** and **life**, or in the case of inorganic objects simply form; while by the law of parentage life comes first, then organization, then form. "Formed "signifies **made**, and 'made' " is used by the Apostle Paul in 1 Cor. 15, in speaking of Adam.

Dust of the Ground.—Probably refers to the elements which enter into man's organization.

2. **First and Second Man.**—They are by nature a contrast. The first being earthy, the second heavenly.

3. **Earthy and Heavenly.**—The two Adams are the Federal heads of two races. Adam the first, being the head of the earthy or mortal race; while Adam the second is to be the head of the heavenly or immortal race, which will succeed the mortal in the possession of the earth.

4. **Flesh. Spirit.**—Like begets like. We are born of the flesh now, and are therefore flesh or mortal, but when we shall be born of the Spirit, we shall be Spirit beings.

Born from Above.—It is impossible for the natural of itself to enter the domain of the spiritual, but it is the glory of the spiritual to reach down and elevate the natural. We must be clothed upon with our house which is from heaven if ever mortality is swallowed up of life.

5. **Few Days.**—A short life.

6. **Like a Flower.**—We are struck with two thoughts when we look at a flower—its beauty and its transient stay with us. Such is man: beautiful, even the crowning work of God, yet how soon he dies! David says: "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

7. **"Mortal Man."**—This needs no comment. How forcibly the term teaches us that we must die.

8. **"Praise not the Lord."**—How silent is the place of death! While we live we should praise God.

9. **"One thing befalleth them."**—In regard to death man and beast share a common fate.

10. **"All are of the dust and all turn to dust again.**—A fact of universal application and patent to all.

Suggestive Topics and Questions

1. **Man's Origin.**—What theories have scientists advanced in relation to man's origin? What is the statement of the Bible concerning his origin (Gen. 2:7, 1; Cor. 15:45)?

2. **Man as a Living Being.**—What caused man to live (Gen. 2:7)? Where does all life come from (Psa. 36:9)? Where is the life of man said to be (Lev. 17:11-14)? How does the life get into the blood (Gen. 2:7)? Does the phrase "breath of life" signify that the life was in the breath? What caused the two witnesses to live in Rev. 11:11? Are the Spirit of life and breath of life similar expressions? Is the breath a part of the man? Is the life any part of the man? Show the difference between a live man and a dead man. Does man think while alive and cease to think when dead? Is man a unit or a dual being? Show why man is responsible to God.

3. **The Law of Being.**—Can you show where in our lesson is an illustration of the saying "Like begets like?" If Adam was mortal and died, what may we expect, being his children? To whom then must we go for endless life?

4. **The Brevity of Human Life.**—What is the age of the longest life upon record (Gen 5:27)? What is now the average length of life? With what is man's life compared in the lesson? In what respects is man like a flower or a shadow?

Mention and read some text which relates to the brevity of human life (Psa. 39:4; Psa. 90:3-5; Jas. 4:14; Job 7: 1, 6).

5. **The Common Destiny.**—Why does man die? Must all die (Eccl. 9:5, Job 14:5, 7:1, 1 Cor. 15:22, Psa. 89:48)? What does our lesson say of the common destiny of man and beast?

6. **A Change Contemplated and Provided for.**—Will man always remain mortal? Where is the Bible is a change in his nature contemplated (1 Cor. 15:51-55)? What are the conditions on our part to receive eternal life (Rom. 2:7; John 3:15, 16, 36; Mark 16:15, 16)? Will this change take place before or at the resurrection?

7. **The Future Life.**—When will the future life be realized (Col. 3:4, 1 Pet. 5:4)? Do we even now receive an earnest of that life by faith? What is it to be born of the Spirit?

THANKSGIVING

By Auntie Wince

A gift for the Linotype Fund came yesterday (July 24th) from a little lad of eight years—Master Alvin Ezell, of far away Texas—his own earnings. I thanked God and took courage, for God loves the little ones, and prizes their gifts far more than rubies or diamonds, and often makes to grow out of them what grown-up people think impossible. Who knows but that it may be so in this case? Anyhow, I just had to drop my dish cloth and tell the dear readers of The Restitution about it. God bless the child! When his mamma asked him "If he wanted his name in the paper opposite his gift?" he said, "Of course I do, I want them to know I am interested."

Young as he is, he loves The Restitution, takes delight in Bible lessons and in singing, and wants to be baptized when he is a little older.

God will give us the linotype; never fear, for he always honors the faith of the children. I thought at once of the little boy, who having heard his elders, wondered if it would be possible for them to build a much-needed church, set to work and earned the money to buy a load of brick for his wheelbarrow and wheeled it to the lot that they were talking of building on.

"What are you bringing that load of brick here for?" asked a man.

"To build our church, sir," said the little fellow. And soon the news was all over town that "the first load of brick was on the ground for the church," and contributions came in thick and fast, and the church was built—and all because of the faith of a little child. Little children lead.

I am so thankful when they and the young people take hold, as our young Bereans are doing. I hope more of the little ones will give. Some think there is no way for the children to earn money but Alvin found a way, and others surely can. (Little Ethel May Howard, only 12 years old, has also sent a contribution for The Restitution Linograph Fund, which has already been acknowledged. When the children show their interest in such a substantial way, we must be on the way to success.—**Editor.**)

The Cheerful Givers

"The God of heaven, he will prosper us; therefore we his servants will arise and build." "Through God we shall do valiantly" (Neh. 2:20; Psa. 60:12).

"But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully; every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver" (2 Cor. 9:6, 7).

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him" (1 Cor. 16:2).

Mary E. Bush	$ 1.00
Chas. Anderson	1.00
J. . Hogarth	15.00
Ethel May Howard	1.00
Susan A. Howard	10.00
Alberta Robinson	3.00
J. H. and Annie Trotter	2.00
Brother Chas M.	5.00
A Neb. Brother and Sister	30.00
Maude Tavernier	5.00
Previously acknowledged	595.90
Total	$670.40

NATIONAL BEREAN CONFERENCE

The National Berean Conference will convene at Waterloo, Iowa, on Thursday, August 24, 1916. Will each member of the executive board send in a report of work done in his district, letters written, number of replies, interest awakened, etc. If the chairman of committees cannot attend, please send in your reports. Will each state president be prepared to report on work in their state. Come to the Illinois Bible School and conference August 16-20, and then go to Waterloo and enjoy the Iowa Conference as well as the NATIONAL BBEREAN CONFERENCE, August 24, 1916. Send all reports to the corresponding secretary by August 18th. If reports are delayed, send them to her at Park Station, Waterloo, Iowa.

EVELYN K. HARSCH, Cor. Sec.,
Bucklin, Mo.
C-o F. Wickizer.

There is no better preventive of nervous exhaustion than regular unhurried muscular exercise. If we could moderate our hurry, lessen our worry, and increase our outdoor exercise a large proportion of nervous diseases would be abolished.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WM. G. ROTHE.
1301 Park Place, Brooklyn, N. Y.

A good deed is never lost; he who sows courtesy reaps friendship, and he who plants **kindness gathers love.**

[illegible] Tilman
99 Lakefront ave

The Restitution

FOUNDED IN A. D. 1852
A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF
The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13: 3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.
VOLUME 68 AKRON, O., AUGUST 15, 1916 NUMBER 37

PULPIT ECHOES

Subject: River and Rock

Text: "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever" (1 John 2:17).

In reading this epistle, we observe, there is no preface, no introduction; it is addressed to no individual or particular church. But we gather from verses twelve to fifteen that John is addressing the **whole church.** His exhortation is to the whole family of God. This is made obvious by the phrases "little children," "young men," and "fathers."

There is a beautiful analogy between an earthy family and the family of God: first, children, then youth or young manhood, followed by fatherhood or age. When we obey the gospel, in God our Father's sight, we are but babes (1 Cor. 3:1; 1 Pet. 2:2; 1 Cor. 13:11). God treats us as such (Heb. 5:13). As our spiritual minds and perceptions become developed, God recognizes our spiritual manhood, and our food is provided and prepared accordingly (Heb. 5:14). As we become old in the service of the Lord and the brethren lean upon us, waiting to be fed by the good word of God, we become fathers, charter members so to speak, the pillars of the church (Titus 2:2).

John, then, is addressing all believers in our text. To them all he says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world." These words, like snow held to our fevered forehead, tends to cool our passions and desires. Why? Because the next verse says: "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." This text suggest to my mind an antithesis between something in perpetual flux, and something which is permanent. The lust of the flesh, the lust of the eyes, and the pride of life passeth away. "But he that doeth the will of God abideth for ever."

We think in metaphors as well as in words. By casting these two thoughts, viz: the lust of the world and doing the will of God into metaphorical form our minds see a river and rock.

The River

The sad truth of sensual desire suggests the transiency of "the world" that passeth away and the lust thereof; the rock, or doing the will of God, permanency, that which endures for ever. The world to our sense of desire becomes and is external; like the river it is passing on, nothing is permanent. In the world our senses dwell only in the past or anticipating the future. We know no present time; while we name the moment, it dies. A drop of the moment hangs for an instance or the brink of eternity, gleaming in light, then falls into the gloomy abyss that silently sucks up years and centuries.

As the world to our senses is external, we note there is also a corresponding transiency in "lust"—our internals. James shows the relationship that exists between the world and our senses: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempted he any man; but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death" (James 1:13-15).

We have outgrown some of our desires. There was a time in our lives as children when toys were esteemed higher than gold. Our life experience agrees with that of Solomon expressed in Ecclesiastics 12:5. How many disappointments, hopes blasted, burnt out pleasures vanish before us like a dream—the world and its lust passeth away.

"But pleasures are like a Poppy's spread,
You seize the flower its bloom is shed,
Or like the snow flakes in the river,
One moment white, then gone for ever,
Or like the Bove-alis race,
That flits ere you can point the place."
—Burns.

Some desires remain when the gratification of them is no longer possible. Sometimes the "lust" outlasts the "world;" sometimes the world outlasts the lusts, and one knows not whither is the sadder. In Judges 18:24 we read that when Micah lost the gods he had made, his idolatrous heart and desires still cleaved unto them. How often circumstances prevent the indulgence of our fleshly appetites and desires, still the desire is there, and longs for gratification. Jesus says, "Blessed are the pure in heart, for they shall see God." In Luke 16:19-31 we have the parable of a certain rich man and a certain beggar named Lazarus. These characters to me are real. I must differ with many of my brethren in their interpretation of this parable. "The rich man representing the Jews, the beggar the Gentile nation," etc. To me the Lord is teaching this striking lesson that, though we may die, be buried, and lay for centuries in the silence of the tomb, a day is coming when the unjust on the day of judgment shall lift up his eyes in torment, and shall behold Lazarus—the just class—in Abraham's lesson. "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth" (Matt. 8:11, 12). In this case the world outlasts the lust and desires.

Some one may say, "Brother Huggins, don't give us a 'kill joy.' But I answer, beloved brethren, by an illusion we deceive ourselves with the notion of stability. Suppose you lived in a country subject to earthquakes, and you built a house just as if there were no danger of an earthquake; or you ascended a mountain in the Alps, ignoring slipperiness and gravitation, failing to provide against these,—what would happen? You answer in both cases, "destruction." In 2 Pet. 3:7 we learn that the heavens and the earth are to perish. "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." Again, "seeing then that all these things (the lust of the flesh, the lust of the eyes, and pride of life) shall be dissolved, what manner of person ought ye to be in all holy conversations and godliness?" Our prayer then should be daily, ah yes, hourly, "so teach us to number our days, that we may apply our hearts unto wisdom" (Psa. 90:12).

But we take courage when we turn to

The Rock

or the glad truth of faith. This is John's antithesis to the world that passeth away. Our first thought naturally would be, it is God that abides. This is true, assuredly so, but beloved, this is not John's thought in our text: it is "He that doeth the will of God" abideth for ever.

God is from everlasting to everlasting. A being without the beginning of days or ending of years (Psa. 90:2). The length of a man's days are three score years and ten (Psa. 90:10). Just as a tale that is told, like the watch of the night that is past. "When a few years are come then I shall go the way I shall not return" (Job 16:22). "Behold, thou hast made my days as it were a span long; and mine age is even as nothing in respect of thee; for man walketh in a vain shadow, and disquieth himself in vain; he heapeth up riches, and cannot tell who shall gather them. And now, Lord, what is my hope? truly my hope is even in thee. For a thousand years in thy sight are but as yesterd seeing that is past as a watch in the night." Beloved, when we compare God's existence with the period of man's existence we feel humble in our finiteness.

But John says we may abide for ever. God is the only timeless and permanent being; "but he that doeth the will of God" links himself with the Divine Eternity. Peter speaking of Christ says, "Who vevily was foreordained before the foundation of the world, but was manifested in these last times for you" (1 Pet. 1:20). The word of God, eternal life, has existed with God from all eternity: God revealed it in his son Read carefully 1 John 1:1, 2. John declares that Christ received eternal life by his fellowship with the Father—God: even so, John reasons, if we abide in Christ then we have fellowship with the Father and Jesus Christ—hence eternal life, and will abide for ever. Peter declares the same thought: "Who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith might be in God" (1 Pet. 1:21-25). Whatever God has done for Christ, because of his abiding in him, he will do the same for us, if I abide in Christ.

Three things God bestowed upon Christ: glory, honor and immortality. These things Paul says in Rom. 2:7 are ours, if we continue patiently in well doing. And Solomon expresses this same thought in Prov. 22:4: "By humility and the fear of the Lord, are riches, and honor, and life." May we then, by God's grace, avoid the pitfalls around us, sweeping like a mighty river all who follow the world and its fashion that are doomed to pass into oblivion. And may we cling to "The Rock that is higher than I." (Psa. 61).

Poor, fainting pilgrim still hold on thy way—the dawn is near.
True thou are weary now; but your bright ray becomes more dear.
Bear up a little longer; wait for rest,
Yeild not to slumber, though with toil oppressed.

The night of life is mournful, but look on—the dawn is near;
Soon will earth's shadowed scenes and forms be gone! Yield not to fear.
The mountain's summit will ere long be gained,
And the bright world of joy and peace be attained.

Joyful through hope; they motto still must be,—
The dawn is near.
What glories will that dawn unfold to thee; be of good cheer;
Gird up thy loins; bind sandals on thy feet;
The way is dark and long; the end is sweet."

THE JUDGMENT OF MATT. 25

I believe it was two articles written by myself two years or more since that started the controversy that has been and is still being waged, over this question. And as on account of some friction occuring in the paper at that time I did not complete the series, I feel that the editor and readers should give me a further hearing on this important subject. I agree with nearly all that Sister Wood has written in her last article, but it seems that she failed to hit the point on when the righteous are judged in this judgment. The words, "Come, ye blessed of my Father," seem to teach that the righteous go into their reward at that time, and are words, "These shall go away into everlasting punishment: but the righteous into life eternal," show that the reward is the putting on of eternal life. Then his judgment must be the separation that takes the righteous from among the wicked. The fact that the righteous go into life eternal proves that it is not righteous nations; for no nations will exist in the age-to-come but the one nation, restored Israel; all others will become parts of it. "The Lord will then be king over all the earth." The iron and clay will become as dust of the threshing floor (Dan. 2).

Now read when the separation takes place;

"For the Son of Man shall come in the glory of his Father with his angles; and then shall he

reward every man according to his works" (Mat. 16:27).

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31).

"There shall be two in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left" (Matt. 24:40, 41).

"Then shall he send his angels, and gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven" (Mark 13:27).

These are all the words of Jesus, and the most of them are in the Olivet discourse which contains the whole of the twenty-fifth chapter of Matthew. Then when the righteous are separated from the wicked it will be while the nations are at their work, and sleeping; for some will be taken from the bed, and some from the field, which is the case at all times on the earth as she moves along in her natural way: but these things could not be so if all were gathered at one place to be separated.

The Greek **emprosthen**, translated "before" in the common version, means "in his presence," and **tunachthesetai**, the word translated "gathered," means "assembled." When Jesus comes in the clouds of heaven, sitting on the right hand of power, the throne of his glory, having received a kingdom in the far country (Mk. 14:62; Lu. 19:15; Matt. 25:31), he looks over the nations which are assembled over the earth, and gathers by sending his angels, his elect, both dead and living, out of them. It would be impossible to gather the nations any closer than they are now, unless their territory was made smaller, and they were huddled closer together as little powers. The American nations are assembled on this continent; and so with all others on the continents on which they exist; and when Jesus comes they will be in his presence, and the separating takes place. The living saints are here changed in a moment of time, and go forth to meet the Lord, clad in immortality; the dead are raised incorruptible; both go into life eternal, at this separation, and could not go into it at a later one.

The parable of the ten virgins teaches too that there will only be one class meet the Lord at his coming, and that the separation takes place while the foolish virgins are out trying to get ready for the coming—which could not be the case if all peoples were bunched up in one great throng for judgment: or as the Christadelphians put it, "the responsible gathered." In this same discourse is also the parable of the talents, which shows that the obedient servants were reckoned with before the disobedient. The words, "Come ye blessed," and " depart ye cursed" can be uttered when the righteous meet the Lord, and the wicked hear their doom. The scriptures teach that at the establishing of the kingdom, some wicked people will see Abraham, Isaac and Jacob, and all the prophets in it. We learn also that, "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: and shall cast them into a furnace of fire" (Matt. 13:41, 42). The "furnace of fire" here must be "the everlasting fire" of Matt. 25. But the righteous go into life eternal at that separation, and never have to enter it but once, as it will last to all eternity. The righteous also inherit the kingdom at this separation, and hence must get the kingdom, and eternal life at one and the same time.

They are then in the kingdom from this time forward; then begins the gathering of the offenders, and they see the righteous, and like the foolish virgins, are too late, and are like the one talent man, are told to depart, ye cursed into the age during fire—the furnace of fire. The lesson says, "When the Son Man shall come in his glory," then "shall he separate them one from another, as a shepherd divideth his sheep from the goats."

The shepherd drives his sheep from among the goats as we all know, and properly houses the sheep before he destroys the goats. The power and favor of the Lord is said to be in his right hand, and those who go to that side of him are those who are to be kings and priests, and reign with him on earth. It would be quite a job for the Lord Jesus to place the literal nations around so that some would be at his right hand, and some at his left, unless one half of the nations, and them all on one side of the earth, are to be blessed with eternal life, while the nations on the other side are to go into everlasting punishment. When Jesus said, "Go ye therefore and teach all nations," I believe he meant for the disciples to go to all the nations, and teach them the gospel; but when he said, "Baptizing them," he meant to baptize individuals who become believers through the teaching of the disciples. So when he says all nations will be separated, he means individuals of the nations. We read, "All nations shall serve him" (Psa. 72). We cannot believe that it is every individual of every nation: but the left of those nations after the wicked have been destroyed; these will become subjects of the kingdom of God.

The Christadelphian may say: "Does not the Bible speak of a judgment in which we all (meaning the church) shall stand before the judgment seat of Christ? And there is where I get my mortal emergence." Yes, the Bible says: "For we must all appear before the judgment seat of Christ: that every one of us may receive the things in his body, according to that he hath done, whether good or bad." This appearing is that we may receive the reward for doing good or bad, not to decide what we have done, but get our pay for what we have done. Notice, "receive" is the word used. We are elsewhere told, "Behold I come quickly, and my reward is with me to give to every man according as his works be" (Rev. 22:12). Then the judgment is to give us our reward, our pay; and he pays the dead righteous by raising them immortal, and the living by changing them to immortality before they meet him in the air. Just as we meet Christ, so shall we ever be (1 Cor. 15:51-53; 1 Thess. 4:15-18).

"These my brethren "are the saints who have been kind to each other through life, and are there when Jesus utters the words. He could have said, "Inasmuch as ye have done it to each other, ye have done it unto me" James tells us: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed; notwithstanding ye give them not those things which are needful to the body: what doth it profit?" Here James is writing to the brethren, and telling them how to treat the brethren, and assures them that a faith which does not work according to the rule he is giving is of no value. Then "the brethren" must feed the hungry, and clothe the naked; and Jesus gives us this lesson to show that we are not going to get the kingdom unless we do those things. The wicked fail to do them and they fail therefore to get the reward. But what nation is feeding hungry Christians to-day? Are they not taxing them exorbitantly, and starving the babies in Europe by the hundreds and thousands?

J. J. HECKMAN.

PRAYER IN THE NAME

No. 4

John: Here again ready to continue the study of the model prayer.

Tom: Very well. In our last lesson we learned that God is the Father of those who may pray this prayer. Now, after addressing him as such we come to the clause, **"Which art in heaven."** This clause points out God's dwelling place.

John: But I have been taught that God is everywhere. Indeed, in Psa. 139:7-11 we find that David taught that.

Tom: Yes, that is true, and is in harmony with the balance of the Bible. But God is a person and has a place where he dwells. However, like the sun, his spirit or presence is everywhere. Paul says, "In him we live, move, and have our being" (Acts 17:28).

John: Do I understand you to teach that God is a person?

Tom: Yes that is the teaching of God's word. In Gen. 1:26 God says, "Let us **make man in our image and after our likeness."** Paul in Heb. 1:3 declares that **"Christ is the express image of his Father's person."**

John: That sounds good to me as I like to worship a personal God, one that can see, hear and feel: but I don't think the idea of a personal God is in harmony with the creeds of to-day.

Tom: I am not trying to find something that is in harmony with the creeds, but with the word. Next we have, **"Hallowed be thy name."**

John: Well! Well! is it not wonderful how the Bible always brings us back to the name?

Tom: Yes, in Gen. 4:26 we find (marg.) that the sons of Seth called themselves by the name of the Lord: and in Gen. 12:8 we find that Abraham called on that name. Since that time a few have held that name sacred. David in Psa. 111:9 says, "Holy and reverend is his name." The word "reverend" should never be applied to men.

John: I see the first request is, **Thy kingdom come."**

Tom: In the 33rd verse we find the command, **"Seek ye first** the kingdom of God, and his righteousness:" and you will find that the Bible always places the kingdom first.

John: But, if the kingdom were set up at Pentecost why should we pray, "Thy kingdom come?" It seems to me that it would be more consistant to thank God that we possess the kingdom that pray for it to come.

Tom: John, where did you find any scripture to show that God set up a kingdom at Pentecost?

John: I don't find any, although I have hunted for just one passage; but the creeds teach it.

Tom: I know they do, but there is not a word in the Bible to support that doctrine.

John: When will the kingdom be set up?

Tom: When Christ, the king comes, and till that time we pray, **"Thy kingdom come,"** "with the spirit and the understanding also."

John: You believe then that the kingdom is a government to be set up when Christ comes (Isa. 9:6, 7), Tom?

Tom: Yes, I do, and hope to take up that subject with you in the future.

John: The next request is, **"Thy will be done in earth, as it is in heaven."** I suppose this will be when the kingdom is set up?

Tom: Yes, this earth will be restored to its edenic state, and then God's will will be done.

John: Now, we pray for our daily bread.

Tom: Yes, and in doing so we must remember that this includes spiritual food too (Matt. 4:4, Jno. 6:48-58). Then, we close by asking him to not lead us into temptation, but deliver us from evil.

John: Well, I see that the prayer is so short that we can speak every word observing the pauses in about one minute, and yet it is so full of truth that in our lessons on this subject a great field has been opened up to me.

Tom: True, and we must not forget that this prayer is given to God's children through the one name, and now as it is growing late, I suggest that we close and take up our study next Wednesday evening.

John: It seems to me that God has exalted the name above every thing, and I am so glad that there is a way for us to receive that precious name.

Tom: No, John, there is one thing that God has magnified above his name; and next Wednesday evening we shall, the Lord willing, take up the study of that which is above the name.

INDIANA NOTICE

The annual conference of the Church of God in Indiana will convene at the Hillisburg Church August 24, and continue over the following Sunday. Plan to go and enjoy the association with those of like faith.

FLOYD STILSON, President,
FLORA H. PRIOR, Secretary.

AND THEY SHALL BE MINE

Edna M. Huggins

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it: and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him" (Mal. 3: 16-17).

Man is a social being. He is formed for society. Men need intercourse with their fellows; the company and conversation of their friends and acquaintances alleviate many of their sorrows and anxieties and sweeten many of the bitters of life. To retire into a wilderness, or to withdraw altogether from society, would be to derange the order of nature.

We who profess the gospel of Christ have especial need of each other's society, and of mutual converse and encouragement. We are for the most part surrounded by people who are opposed to a life of purity and holiness, and have to associate with the worldly and carnal in following our daily occupation, or in transacting our secular business. From this source arises considerable danger to religious principles, making it a daily conflict to keep the word of God alive in our hearts. Even professing Christians often strive to turn us from the narrow way. What need then we have to cleave together, and to strengthen one another in the Lord.

Thus did those who loved the Lord in the days of this prophet. At this time the people had forsaken the worship of God, the priesthood was corrupt. In these serious times the few who loved the Lord and appreciated the advantages of religious communion diligently improved the privilege of maintaining it. "Then they that feared the Lord spake often one to another."

"They that feared the Lord"—who is it that feared the Lord? It is said of Job that he was a perfect and upright man; one that feared God and eschewed evil (Job 1:8). Of Obadiah that he feared the Lord from his youth (1 Kings 18:12), and so I might show how all the ancient worthies feared God. The psalmist says, "The fear of the Lord is the beginning of wisdom" (Psa. 111:10). The proverbs tell us that the fear of God is to hate evil (8:13).

They that feared God, obeyed his commands and hated evil, spake often one to another. Of what did they speak? This is not expressly mentioned, but from the character of the speakers we may safely conclude that it was on the scripture they conversed, and in connection with that spoke of their religious experiences—their spiritual conflicts and triumphs, hopes and fears, joys and sorrows. We are creatures of emotion, so our experiences exert a powerful influence on our hearts; and what more natural way of seeking relief than to give expression to our emotions in the hearing of those who can sympathize therewith? The psalmist felt this way for he says, "Come and hear all ye that fear God and I will declare what he hath done for my soul" (Psa. 66:16). He felt such a glow of gratitude in his heart and such a transport of joy on account of the rich spiritual blessings God had bestowed upon him, that he wished to communicate it to others like-minded with himself.

Thus should we feel and do when we meet with those of like precious faith. In so doing our own faith will be strengthened, our desires to do his will will be quickened, our resolutions freshened, and our hearts inflamed with greater ardor. We will be prompted to greater watchfulness and more active efforts for the glory of our Master.

FIGURATIVE LANGUAGE

The Bible, perhaps, contains as fine if not the finest display of figurative language in all literature. Rhetorical figures are but the flowers of speech. Embedded within figurative expressions must be found the solid facts and truths, otherwise the figurative expressions are simply airy nothings, pleasant for the moment but of no value in fact. The realities of both facts and commands are usually expressed in plain literal language. The rugged truth may be polished by beautiful figures, but it is the truth at last upon which we must depend. The orator may captivate us with his eloquence, but God saves us with his truth. The value of a diamond does not consist in the polish but in its very nature. Like the polish of a diamond the figures of speech is the Bible may make its truths sparkle and shine, yet their saving nature is in the fact that they are truths.

To express a truth in a figure of speech does not change the truth nor figure it out of existence. It remains the same truth in spite of the method of expression. To call Jesus the "Lamb of God" does not turn him into a sheep nor make him like one in every particular. He is still the Son of God and Savior of the world in fact. When called a "vine" it does not change his nature. His relationship to his disciples is beautifully expressed, but that relationship is a real fact. When Paul was told to "wash away his sins" in baptism (Acts 22: 16), the expression is a figure of speech, but it does not figure the fact out of existence. The plain statement is that baptism is "for remission of sins" (Acts 2:38). That fact remains, no difference how expressed. Figurative language must always be understood in the light of plain facts and plain statements on the subject. No other rule is sensible or safe. No forceful explanation of figures can set aside plain commands.—Sel.

SOME INCONGRUITIES

I knew a young preacher before he was married that preached on how to train up children; he must have known all about it!

A young preacher once wrote to an old preacher who had a long and wide experience, "I would like to give you some good sound advice." How that preacher smiled at the bombasity of the little fellow!

It seems a little strange for a poor, weak, sickly, deformed fellow to lay out a lot of health rules and tell people how to be strong and robust. We feel like quoting, "Physician, heal thyself."

I once knew a very strong holiness man, but he would get awful mad sometimes. How queer we mortals are!

I once heard a preacher say at a funeral, "I don't want you to think our sister is here. God came at half-past six Sunday night and carried her away." And he was there tending her funeral and some of us thought we saw her in the casket. How strange!

It always seemed very strange to me to hear a person say that they loved the Saviour, and then never wanted to hear a word about his soon coming. I always supposed that a person whom we loved, was welcome to our home and presence.—Selected.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement dos not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

Unusually hot weather this summer. Prices of meat are soaring, and threaten to become prohibitive. The calamity would be a blessing in disguise. Milder brethren and gentler sisters would result from the consumption of less meat.

"Thou art luke warm. . . . Thou are neither cold nor hot" (Rev. 3:15, 16). Following paraphrase to us expresses the meaning of this scripture: "Thou hast neither the coldness of the profligate sinner, nor the sacred fire of the enthusiastic believer; thou keepest in a sort of medium between them. In some things thou resemblest the one, in other things the other; as lukewarmness partakes of the nature both of heat and cold."

"Keeping mercy for thousands" (Ex. 34:7). The first letter of the Hebrew word here translated "Keeping," is much larger than usual; which shows that particular emphasis is laid upon it. This emphasis may be brought out in paraphrase thus: "I most strictly and richly keep mercy for thousands; the treasure is immense, and can never be exhausted."

COMMUNICATIONS

From Sister Flora A. Wood

Dear Brother Huggins: I am in sad trouble. My husband died to-day at two o'clock, after a lingering illness of years. I wrote you of my circumstances. I have a small lot and a very small house. It is a shelter. If I mortgage it to pay the burial expenses, it will leave me an old broken down woman with no resource but the alm house. I am putting my dead away with the least possible expense. My bill will be a little above one hundred dollars. I have no one to whom I can go for help but the brethren. If they will help me each one a mite, I can stay in my home until I am called to go. Nothing in my life has ever hurt me like the writing of this letter has done; but I would far rather die and be at rest than go to the alm house.

Yours sorrowfully.

(This letter is marked "private," but we feel that our dear Sister Wood deserves the sympathy and help of the brotherhood, not alone because she is a member thereof, but because she believes and advocates "sound doctrine," and has rendered great service to the gospel by her diligent work as contributor to The Restitution. Let us not only help her financially, but also by sending her words of comfort and cheer to brighten the gloom of this her hour of darkness. Her address is Chico, Butte Co., California.—Editor.)

From Brother Stephen Cronkhite

Editor Restitution: Enclosed please to find a postal note good for $5.00 to help swell the Linotype Fund. I hope that this machine can be secured and assist in scattering the good news of the gospel of the kingdom of God among all people. I believe that the time is short; in fact, I think that we are now in the final days of the Gentile times, but we may at least be able to save some.

The people of the whole of this time enlightended Christendom are expressing themselves as looking forward for some wonderful event to happen or change take place, the nature of which they know not. The future to them is one of darkness —plenty of lamps but no oil. There are a few that do know, for they have been told before. Our prayer is, "Thy kingdom come that God's will may soon be done on earth, as it is now done by the angels in heaven."

During the past six thousand years man has had the privilege and opportunity of arranging governments and laws to manage himself. Apart from a great display of scientific calculations and mechanical ingenuity, from a religious point of view, when we look this world all over and consider this greatest of world's wars, what other verdict can we write other than failure? "They are all gone out of the way; they are together become improfitable; there is none that doeth good, no, not one" (Rom. 3:12). "For my thoughts are not your thoughts, neither are your ways, my ways, saith the Lord" (Isa. 55:8). "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gai nsaying of Core" (Jude 11).

Man's government, both church and political, must soon give way to the laws of one that is even wiser and greater than Solomon, even the Lord from heaven, for in Number 14:21, we read: "But as truly as I live, all the earth shall be filled with the glory of the Lord." Amen.

One in the race for life eternal.

GOD'S LINOTYPE

How much Have You Gained By Trading?

By. S. Roxana Wince

I do not ask the question idly, for it is one on the right answer to which depend the issues of eternity. God has not given us life and placed us in this great, needy, suffering world, to invest our years in laying up treasures for ourselves, or in seeking for pleasures that cannot abide.

Yet, life must be invested somehow, It is our God-given capital. Every moment can be made to count in some way for good or evil. How are we bartering the precious moments that can be ours no more? Are we trading them for things worth while, for things that will endure? Are we using our voices, our hands, our feet, our money, for God? How many dear souls can trace their conversion to what we have said, or done, or given? If no one, we have not been good financiers, and he who entrusted us with so many precious talents, will be justly indignant, and will in the final settlement "take from us even that which we have"—life itself.

We cannot trifle with God, in this matter. When we enlisted as his servants, he expected us to be faithful in everything; to make everything count for his glory, that we might educate ourselves in preparatory work for the still mightier, more glorious work of the age to come. If we can increase our "talent" to five or ten in the present time, it will be proof that we can safely be entrusted with life and all that life involves over there. But what if we fail? What if we do not make the Master's business, our business? What if we do not put his money out to the bankers that when he comes, he may receive his own with usury? **Mind you, the money, is "his own;" we ourselves, are "his own." Our time is his time; our voices, are his voices; our feet, are his feet; our hands are his hands.**

The linotype that we are working to get is to be his linotype. Every word that it sets is to be for him. Every paper that it sends out is to be a prayer for the spread of his truth; a shout for the downfall of sin, and a plea for his truth.

Who wants a hand in this work? Many have already said, "I do!" "I do!" Every few days some dear brother or sister comes forward, willing-hearted with an offering to the Lord. Keep on, dear ones. Do not slacken in your giving. You will gain by trading. And the gain will be in imperishable riches.

The Restitution Linograph Fund

"Oh, the wrongs that we may righten!
Oh, the hearts that we may lighten!
Oh, the skies that we may brighten!
Helping just a little."

Mary Knowles	$2.50
Leota B. Hauson	5.00
Omar and Auntie Wince (Thankful for blessings")	5.00
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H. S. Lasher	2.00
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Edna Burke, for Glenwood, Nebr., Pauline Society	5.00
Stephen Cronkhite	5.00
Previously acknowledged	$670.40
Total	$712.00

THE RESTITUTION SUNDAY SCHOOL LESSON LEAF

Lesson IV.—August 27, 1916

Subject—Doctrine, The Basis of Faith and Hope

Memory Text

"Jesus answered them and said, My doctrine is not mine but his that sent me. If any man will do his will he shall know of the doctrine whether it be of God, or whether I speak of myself" (John 7:16, 17).

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1. "And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine" (Matt. 7:28).

2. "The high priest then asked Jesus of his disciples and of his doctrine.

3. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing" (John 18:19, 20).

4. "Then the deputy when he saw what was done, believed, being astonished at the doctrine of the Lord" (Acts 13:12).

5. "Till I come, give attendance to reading, to exhortation, to doctrine.

6. Take heed unto thyself and unto the doctrine: Continue in them; for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:13, 16.)

7. "And they continued steadfastly in the Apostles' doctrine and fellowship and in breaking of bread and in prayers" (Acts 2:42).

8. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

9. I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom;

10. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.

11. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears;

12. And they shall turn away their ears from the truth, and shall be turned unto fables (2 Tim. 3:16, 17; 4:1-4).

Practical Truths

It is a deplorable fact, that the great doctrines of the Bible are constantly and persistently ignored and shunned by the public teachers of the present time. The reason assigned is, that doctrines are not essential. The people will not endure them. They ask for "pracitcal" sermons; meaning by that something sensational. If the great doctrines of salvation as taught in the Scriptures are not "practical," it would be difficult to find in the Bible anything which would be practical. Doctrine is from God, or at least that doctrine of salvation taught by Jesus is from God. It enlightens the understanding. Faith in doctrine purifies the life. It awakens hope, and purifies the heart.

Notes on the Lesson

"My Doctrine is not Mine."—The doctrine Jesus preached came from his Father, and therefore Jesus was not the originator of it.

1. **"Astonished."**—The doctrine Jesus taught was so contrary to the general bent of the people's minds that it arrested their attention. He taught with such wisdom and enforced what he said by such demonstrations of his power that the people wondered.

3. **"Spake Openly to the World."**—Jesus was a public teacher and his preaching was almost always where he could get the public ear. The synagogues and the temple were the places where he especially put forth his efforts; his doctrine was therefore well understood by the priests and people. Although Jesus was a public teacher and spake fearlessly in the synagogue and temple, yet he never argued with his opposers nor spake in the street (Matt. 12:19; Isa. 42:1, 2).

4. **Deputy.**—An officer acting in the place or name of another, by appointment. A substitute.

6. **"Take Heed."**—The Apostle directed Timothy to be careful in two things—watch himself and the doctrine. Salvation depends upon these two things, viz: upon what we **do** and what we **believe.** (See 1 Tim. 4:16).

7. **"Steadfastly."**—Without wavering, constant.

8. **"Given by Inspiration."**—God furnishing the ideas and words; hence the importance of the doctrines they teach. Our faith in the promises thus made or revealed constitute our ground work for obedience, or good works.

10. **"Preach the Word."**—If Paul could charge Timothy in so solemn a manner in the dawn of Christianity to adhere to doctrine, with redoubled force the charge comes to us, when we are living in the days spoken of by him when men will not endure sound doctrine.

Suggestive Topics and Questions

1. **Doctrines of the Bible.**—What is meant by "doctrine?" What doctrine or doctrines did Jesus teach? Mention some prominent doctrines of the Bible. What is the most important doctrine of the sacred Scriptures? Is the gospel of Christ a doctrine? Is the coming of Jesus a doctrine? Where is his coming taught? (Acts 1:11). Is the resurrection taught in the Bible? (John 5:28, 29). Where are taught in the Bible the doctrines of Baptism, Atonement, Life in Christ, Immortality, Saints' Inheritance and Justification by Faith?

2. **The Origin of Doctrine.**—What does Jesus say about the origin of his doctrine in our memory text? What is the promise made to the man who will do God's will? What evidence can you give that Christ's doctrine came from God? Where in our lesson is it called "The doctrine of the Lord?" Where is it called the "Apostles' doctrine?" Why?

3. **A Series of Promises.**—Is the second coming of Christ a matter of promise? (John 14:3). Is resurrection a promise? (John 6:40). Is eternal life a promise? When will it be realized? (John 6:54). Is the doctrine of a coming kingdom a matter of promise? (Dan. 7:27; Matt. 25:34). Is salvation a promise? When will it be realized?

4. **Their Value.**—What do the doctrines of the Bible amount to? Does their value to us depend upon our faith in them? Will we ever be the recipients of these glorious doctrines or promises without obedience?

5. **Their Effect Upon Man.**—What is the first effect of preaching the doctrine of Christ to the natural man? (1 Cor. 1:18, 23, 24; 1 Cor. 2: 14). What is the effect upon the honest in heart? (1 Pet. 2:1, 2, 3; Eph. 4:14-16).

6. **Doctrine the Foundation of Faith.**—Can we have faith without a knowledge of Christ's doctrine? (Rom. 10:17). Can we be saved without believing the doctrine of the resurrection? (Rom. 10:9; 1 Cor. 15:13, 14). Can we be saved without faith in God (Heb. 11:6)?

7. **Doctrine the Foundation of Hope.**—Does our hope rest upon faith in God's promises? (Heb. 6:17-19). Do these promises involve the doctrines of the Bible?

JUNE REPORT

Sermons

Phoenix, 1-8	9
Palmer, 10-18	11
St. Paul, 19	1
Avery, 21-23	2
Omaha, 25	1
Total	24
Total	24

Expenses

Atkinson to Columbus	$2.94
Columbus to Palmer	1.70
Dinner	.35
Palmer to St. Paul	.22
St. Paul to Omaha	3.02
Dinner	.25
Avery and return, 2 trips	.40
Total	$8.88
Salary	$70.00
Amount of order	$78.88

Money received

At Phoenix	$ 51.22
At Palmer	40.00
At St. Paul	5.00
At Omaha	10.00
Total	$106.22

All of which has been duly applied on orders, which are all paid, and $7.16 to be applied on June order. Baptized, 5.

Remarks

The work for June was very satsfactory. At Phoenix we met with the new church we set in order last July, and added five to their number. Brother and Sister Lockwood and son, and Carl Lewis and wife. Brother Lockwood is well fitted to take up the work, and push it along. Brother Lewis is a young man, very much in earnest, and his wife decided they would travel the Christian road together. They have a nice Sunday School and meet every week to study the scriptures. Sister Rose Starjohn, their secretary, helps to keep them moving.

I left them for Palmer, and on the way stopped off to make Sister Emma Sissle a visit at Columbus. Sister Sissle is all alone in the faith; but holds on with a firm grip. We had an old-time visit, of which we have enjoyed many at this friendly home.

We arrived in Palmer the 17th, and began meetings that evening. Here we met a hearty welcome. We had not been able to get there since September on account of so much new work. It kept us pretty busy going from home to home and trying to meet the demands of visitation. Brother and Sister Zeller and son, Keifer, left at the close of the meeting for California and other points, for an extended visit. A card from them en route tells of good health and the enjoyment of beholding God's great field of nature.

On the 19th I went over to St. Paul for one day; spoke at Sister Brown's home to quite a nice gathering; visited Brother C. E. Crowe, and together took supper at Brother Henry Robinson's; and anyone who ever ate a meal with them knows that all you lack of enjoying it is the appetite. Brother Crowe is printing the new song book, and thinks he will have it done July 15th. After a month's work at these points, I returned to Omaha for a few days. I have calls enough to keep me goingtill cold weather. Have just received calls for 7 or 8 baptisms in other states. May the Lord help us to reach these calls. Have had some pleasant meetings with the Omaha brethren, also the Avery church. They both are having regular meetings, and meet together quite often.

Your brother in the work,
ALMUS ADAMS.

YOUNG PEOPLE'S COLUMN

Otherwise Alone

We are a lone people, set apart for the Father's use in a big world of pleasure, wealth, scientific knowledge, vain philosophy, and doctors of divinity, so called. The responses to the isolated funds and societies, even the rousing call and answer to the linograph fund show how much alone we stand. True and brave hearts realize that some sacrifice is to be made to be more closely branded in the bonds of faith. We are here together, bearing the Father's name, and it behooves us to follow out the commandments in regard to our brother, bear no false witness against him, love him freely, and forgive him seventy times seven, if need be, share his joy and sorrow, and give him the respect and honor that becomes the child of the King. We are now on the course for eternal life and a place at the right of Christ, but though spoken of as a race with God on the judgment stand, we are not to trample down the weak and weary, but to follow out the language of Matt. 25:40, "Inasmuch as ye have done it unto the least of these," etc.

Are we not workers together with Christ, just as the apostles were? At a divinely appointed time shall the workers find rest and compensation for tired hands and feet and only then. Just the same this comforting thought bears no weight on what we do now, for it winks at no slackness nor shirking in the labor of the present moment. Think back to those of whom the world was not worthy, whose power of example lives with us today, and guards the halting gait. They come to us not to make us appear little, but to show how big we may grow.

Then there are the treasuries of God's inspired word that open to us by the key of obedience and faith and diligent search. If we think and ponder on the revelations given and the lessons Christ is preaching, can one be alone? We find that we are only a little later of entering the race course down which Christ and his immediate disciples have passed.

And, finally, there is God. God who is ever present, and as a pitying Father loves those who fear him. A distant Father could not surely know enough about one to pity and love and help when help was needed. David called him his refuge, his deliverer, his help, his strength, and we well catch the words as they fall from his lips. But solicitous and loving as God is to the righteous man, let the disobedient beware. The God of our fathers who said that he would never fail nor forsake them, hands his message even down to us when Christ says: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

Otherwise alone, but for the strength of the saints now living near us, for the saints now asleep who trod the way before us, for Christ who died that we might have salvation, for the contemplation of the future glories, for the God who has promised that whatsoever you ask in faith that shall be given you—do not fear, do not be faithless; that same God, whose mandates have laid the monarch low, watches the sparrow's fall, and has not forgotten thee.

SISTER FRANCES RUSSELL.

OBITUARY

William Cullen Chaplin, son of A. P. and Minnie Chaplin, was born in Kay County, Oklahoma, July 29, 1894; died in his home in Cowley County, Kansas, June 15, 1916. He had been a sufferer from diabetes for a number of years. His last sickness lasted but a few days. The disease had so weakened his system that he was unable to throw it off. His love of home was seen and felt in every action of his life. Not being able to perform hard manual labor, he became a constant companion of his mother. They **lived and loved together.** His affliction made him the constant care of his mother. No child was more tenderly cared for by a mother than Willie. His love for his mother was deep and lasted until the last. It is written that "Every heart knows its own sorrow." While our heart aches, words fail to express our sympathy for the bereaved family. How we long for the time when disease and death will be destroyed and none will say, "I am sick." May our Father in heaven sustain the mother, who will feel more keenly the loss of her son, is our prayer.

AUNT NANCY B. ROBISON.

BRIEF HISTORY OF TOBACCO

Brother R. A. Frazier asks in Restitution July 11, 1916, "Why did Jesus never speak of tobacco?" Tobacco is a native of America and was not known in the east until about 1560. It was then introduced into Italy. The Popes Urban VIII and Innocent II fulminated against it the thunders of the church; the priests and Sultans of Turkey declared smoking a crime. Sultan Amaret IV decreed its punishment by the most cruel death; the pipes of smokers were thrust through their noses in Turkey; and in Russia, in the earlier part of the 17th century, the noses of smokers were cut off. King James I of England issued a counterblaste to tobacco, in which he described its use as a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless. All opposition, however, was vain (Alden's Manifold Cyclopedia).

E. W. KNAPP.

FIDELITY MORE IN HEART THAN HEAD

I have a striking illustration of this fact to mention. I was asked one day to breakfast at the house of an excellent man who has since gone to his rest, and on going in I heard him saying: "You deny the Bible, and therefore there is no arguing with you." I instantly guessed there was a skeptic present: and, instead of giving an exposition of a chapter, as I had done on one or two occasions, I resolved to give a succinct summary of the evidences of the Christian faith. In the course of my remarks I made the following statement, which I had received from good authority:

"There was an infidel of great notoriety, and of no ordinary powers of mind. He had a wife who was a Christian, and a daughter who was believed to be so. His wife died and went to her rest, and after some time consumption laid the daughter also on her dying bed. Three or four days before her death she called her father to her bedside, and put the question to him: 'Father, am I to die in the creed you teach, or in the faith in which my mother died?' The struggle in the father's mind was intense, and his frame was convulsed for a time. At last, in the agony of his feelings he gave utterance to the conviction of his heart: 'Die, my child, in your mother's faith.'"

I little suspected, when I rose from the table and was introduced to the party, that very father was at the moment in the room. There were tears in his eyes, but no conviction carried to his heart; though I reasoned with him for two hours, no impression was made apparently upon his hardened heart or his seared and deadened conscience. But carry this fact with you, that infidelity may do for Sunday newspapers and Socialist halls, but will not bear the terrible test of the departing hour.—Dr. Cumming.

NEBRASKA CONFERENCE NOTICE

The conference of the churches of God in Christ Jesus in Nebraska will be held in Moorefield, Nebraska, August 26 to September 5 inclusive. The Methodist Church will be used for the meetings. Lodging will be furnished free, and meals at 10c.

It is not known for sure who the speakers will be, but Brother Adams will be there and at least one other. Come and enjoy another season of studying the word together.

Will the secretaries please collect the conference dues and send them in to the treasurer, Sister Carrie Free, Blair, Nebr.

ALTA KING, Secretary.

A PRAYER QUESTION

To a correspondent of the S. S. Times asking the following question regarding the Lord's prayer, "How shall a mother explain to a child six and one-half years of age his question regarding the clause in the Lord's prayer which says: 'Lead us not into temptation, but deliver us from evil?'" the editor replies thus:

A little child asks his father not to take him on the dark road that leads through the woods. The little fellow has been that way himself and has been frightened by a strange animal that ran close by him; and the road was filled with rough places over which he stumbled. The father may answer his child's "prayer" and lead him home by another road. Or he may know that it is best that they should walk on the dark road, and together the father and the son make the journey. With his hand safely held in the father's the little fellow knows no fear, and then, when the journey is over, he may be glad that his father did not answer the prayer, but instead lead him safely through the dangerous road.

So we pray to our heavenly Father, "Bring us not into temptation." We recognize our weakness and know that we may fall. But we know too that it may be best for our Father to allow us to meet the temptation; and so we pray that, if it is best that the temptation come, he "may deliver us from the evil one." Thus our Lord prayed, "Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done."

God himself never tempts a man with evil, any more than a father would send a wolf to a child that he might be scared, or put a sharp stone in his path that he might stumble over it. But God may permit us to go where the temptation will meet us, just as an earthly father may permit his child to go to a dangerous place after he has provided sure protection for him.—The Christian.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WM. G. ROTHE.
1301 Park Place, Brooklyn, N. Y.

Words of Cheer.—Few persons realize how much happiness may be promoted by a few words of cheer spoken in moments of despondency, by words of encouragement in seasons of difficulty, by words of commendation when obstacles have been overcome by effort and perseverance. Words fitly spoken often sink so deep into the mind and the heart of the person to whom they are addressed that they remain a fixed, precious, and often-recurring memory—a continuous sunshine lighting up years perhaps after the lips that have uttered them are sealed in death. A whole life has been changed, exalted, expanded, and illumined by a single expression of approval falling timely upon a sensitive and ambitious nature. Words of cheer cost nothing to the speaker. On the contrary, they are to him as well as to the hearer a source of great happiness to be had for the mere effort of uttering them. The habit of speaking such words at appropriate times is easily acquired, while at the same time it is of so much importance that it should be sedulously cultivated by all.

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The Restitution

FOUNDED IN A. D. 1852
A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF
The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the Saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13: 3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

VOLUME 68 AKRON, O., AUGUST 22, 1916 NUMBER 38

PULPIT ECHOES

Physical Pain: Its Offices and Uses

We are so situated in this world that it is possible under present conditions to develop our mental, moral, physical and religious faculties. Remarkable as the statement may seem, our evil experiences, as well as the good ones, tend in this direction.

Pain is so universal and pungently real, it deserves our close as well as widest attention.

Some schools of thought would have us believe that there is no such thing as matter, hence there can be no pain, sickness or sorrow. However, people may deceive themselves by believing such sophisticated arguments as are usually advanced by this cult, the painful fact still remains that we all suffer pain, sickness and eventually death, which every cemetery in every land and clime proclaims. Sin, pain and death are concomitants; none can escape them. Since this is the experience of all in infancy, in youth, and in age, how shall we bear it, and for what purpose does it exist?

This world was made for pain! Startling as this may seem, there is evidence that God anticipated man's disobedience as recorded in Gen. 3: 17, 18, and provided for this expediency accordingly. Yonder house is being erected; we ask why the builder is erecting such massive walls and installing apparatus for generating heat, while now we are enduring sweltering heat. You answer: "He is preparing for zero weather during the winter months that are to come."

Do you not, then, see the analogy? This house being built during the hot month of July is a prophecy of the storm and cold during the month of January. The design of God, like the architect's plan seen in yonder house, is wrought out in the world. In Gen. 2:15-25 we see that God prearranged for the experiences of pain and its concomitants even before it existed.

Pain, primarily, was introduced for man. Therefore we ask this question, "What are its offices and uses?"

William Paley, one of the most gifted among men, tried to answer this question in his brilliant work, "Natural Theology." The master minds of all ages have wrestled with it. None seem to agree with the Bible that God is really the originator of and back of it all. All have realized in their lives that pain, if heeded, like a flag or signal of danger, warns us of a greater and more dangerous pain that will follow, and if not heeded will terminate in death. Pain often enables us to give a correct diagnosis of a disease, and, like a sentinel on guard, warns us of approaching danger. But this is not always so; there are some pains that fail even in this. While the chief functions of pain are to close up valves, stop secretions, eject poisons, etc., some pains expel nothing, and nothing seems to be rectified by their use.

Everybody who has suffered pain knows by experience, after relief from it, that the very pain has increasd our appreciation of ease. But if this is sufficient explanation of pain, why did not God make us happy by happiness? Jonathan Edwards taught that those who went to heaven when they die (which the Bible nowhere teaches) as they looked over the battlements of heaven at the poor creatures suffering eternal torment, would turn around and praise God that they were not there. However, doctors and theologians try to explain the philosophy and phenomenon of pain, they only skim the surface; they leave the most important result, the moral benefits of pain to its subjects, untouched. In Gen. 3:18, 19 we learn that the very ground was cursed for man's sake. Paul verifies this in Rom. 5:12; he further amplifies this idea in Rom. 8:18-24, showing the universality of its worrking.

Solomon in Eccl. 1:13 tells us why God instituted this travail that man by its experience may be "exercised therewith." Everybody knows that to insure success in our home or in any business undertaking discipline is the most important factor. Paul reasons in Heb. 12:5-13 that God adopts much the same methods to educate and correct his children as we do in educating and correcting our own. David prayed that God would chasten him, but not in anger (Psa. 6:1). It matters not, then, how we may reason or try to explain the physical necessities and uses of pain, from a physical or natural viewpoint; it can only be intelligently understood as we reason from the moral and religious discipline that result from its use. God chastens us that we might be partakers of his holiness (Heb. 12:10).

II. Moral ideas and religious discipline alone can explain pain.

Probably the worst pain to bear is pain of the mind, mental pain—who has not suffered shame and mortification? Paul points out in Rom. 3:19 that all have broken God's law and stand guilty before him. The very fact that God has forbidden thus and so, even in our very thoughts, condemns us all; none are innocent. The gallows, the electric chair, the jail and penitentiary—all suggest that criminals exist. What are the uses of all these institutions? You answer: "To punish criminals." Are the penitentiaries and jails fitted up as luxuriously as our homes? You laugh at my question, and answer by asking me wherein would the punishment exist? Exactly so. I agree with you; so does God. We all know that moral wrong begets pain of the mind; why the blush of shame, why the downcast look that always accompanies guilt?

But this mental pain—shame—can be overcome by the loss of feeling. The mind by sophistry becomes seared—past feeling. Paul points out that in our day men will be habitual liars and strangers to the truth and the worship of the true God (1 Tim. 4:1-3; Eph. 4:17, 18). What, then, keeps alive the sense of guilt, when the conscience becomes dead, and we are past feeling? Who has not looked upon the victim of licentiousness, the libertine, shuffling along, physical pain shooting its twinges through his body as each step is taken? Who has not looked into the bleared eyes and upon the bloated face of the gormandizer, the very odor of his vile breath telling of the agony of his diseased stomach? Tomorrow morning I will meet men whose appearance will vividly bring to my mind the words of Solomon: "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder" (Prov. 23:29-32). Oh, my beloved; God is not mocked: whatsoever a man soweth, that shall he also reap.

David could write as all our experiences agree: "I know, O Lord, that thy judgments are right, and that thou is faithfulness has affected me" (Ps. 119:75). "Before I was afflicted I went astray. But now have I kept thy word. It is good for me that I have been afflicted, that I might learn thy statutes" (Psa. 119:67, 71). Notice David's disposition after his affliction, how his spirit is softened, his song of praise he now sings in a lower and sweeter key. Jesus was made perfect through suffering, suffering even the pains of death, which, praise God, could not hold him (Acts 2:24).

Paul followed his blessed master along this narrow road of pain and suffering (2 Cor. 1:8, 9). We must do likewise if we desire to partake of God's holiness. Everywhere pain and suffering exist—the babe of a few days lying helpless in its crib; the noble horse, man's best helper. We sometimes complain when we see these suffer, but a voice in clarion tones proclaims, like Nathan to David of old: "Thou art the man" (2 Sam. 12:7). Among the warring nations of Europe are they sparing the cruel effects of war, its awful suffering, from animals, women and children? Nay, but the reversed. Unarmed ships without warning are sent to the bottom ofthe sea with their human freight. Food and the necesities of life are withheld from the starving millions; property is burned, homes shattered, innocent lives sacrificed in this bitter struggle. Why? Because each combatant realizes a nation consists of all its property and people. Read again Gen. 1:27, 31; Psa. 8:4-9; Heb. 8:5-12. Then read Gen. 3:14-20. God could not do otherwise and teach man the valuable lesson that only through pain and suffering, that only by the exercise of every virtue and grace God has endowed us with in fighting evil, overcoming sin in our mortal bodies, can we become like him of knowing good from evil and its ultimate results. The Bible begins with man's creation and fall; it ends with man's redemption from death and restoration to honor, glory and immortality. Pain came into the world with sin; pain departs and is no more as sin ceases to exist (Rev. 21:4).

"Here shall ye taste unmingled joys,
And dwell in perfect peace;
Ye who have known Jehovah's name
And trusted in his grace."

"THE WORD"

John: I am here again. I am very anxious to learn what God has magnified above the name, which is above every other name.

Tom: Turn to Psa. 138:2: "I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth; **for thou hast magnified thy word above all thy name.**" Here, you see, God has placed his word above the name.

John: Does this mean the Word as we have it in the Bible?

Tom: Yes, the Bible is the Word of God. Peter says: "For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). Paul says: "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1, 2). Jesus says: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment. **What I should say, and what I should** speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (Jno. 12:49, 50).

John: But, I have been taught that while the Bible contains God's truth, that it has many errors, and is full of contradictions.

Tom: Did you ever read where Christ, the apostles or anyone of the holy men who speak as they were moved by the Holy Ghost, made any such statement about the Bible?

John: I never did, but I heard a man, who claims to be a follower of Christ, say that the Bible had more than 22,000 mistakes.

Tom: That man did not follow Christ. Christ made no such statements about God's holy book.

John: What did he say about it?

Tom: In Luke 24:44 he says: "These are the words which I spake unto you, while I was with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me." In John 5:39 he says: "Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me." In Jno. 10:35 he declares "the Scriptures can not be broken." These are only a few of the many statements he made concerning the Scriptures—all of which show that he endorsed all of the Scriptures. He never said a word about God's word being full of errors. Those who say it is are not following the Master, but they have a creed that is not in harmony with the Word, and in order to hold the creed they are ready to condemn all of God's word that does not agree with their man-made creed.

John: Is it true, as some claim, that by taking a verse here and there we can prove anything by the Bible?

Tom: I think you can answer that question by trying to prove the affirmation of any one of the following questions: (1) The immortality of the soul; (2) That saints go to heaven when they die; (3) That the Kingdom of God was set up as Pentecost.

John: Why the majority of church members believe all are immortal, that the saints go to heaven when they die, and that God's kingdom was set up as Pentecost.

Tom: I know they do, and because God's Word does not teach what they believe they stand ready to condemn the Word. Peter said the Word was surer than his own eye sight: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory. "This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. **We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts**" (II Pet. 1:16-19).

John: Wonderful Book.

Tom: Come again, next week, Monday evening, and we'll learn what this Word will do for us if we believe and obey it.

J. H. ANDERSON.

WISDOM

In order that the true value of knowledge and wisdom be realized and that in connection with God and his plan, this essay is written.

By reading Prov. 4:7 we learn that the principal things to be gained is wisdom; which will do much for those who obtain it. "Forsake her not, and she shall preserve thee: love her and she will keep thee: exalt her and she shall promote thee: she shall bring thee to honor when thou dost embrace her. She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee" (Prov. 4:6, 8, 9). Solomon tells us the condition of those who find wisdom: "Happy is the man that findeth wisdom, and the man that getteth understanding" (Prov. 3:13). As compared with the precious things of the earth, she is most precious. She is more precious than silver, fine gold, rubies, and all the things desired cannot be compared unto her.

Let us find out how this wisdom can be obtained. In the first place, we must fear God, for "the fear of the Lord is the beginning of knowledge." We must receive his words and keep his commandments so that we will incline our hearts unto wisdom and understanding. We must seek for knowledge so that we may understand what the Lord expects of us. (Read Prov. 2:1-5.) We are exhorted to seek for knowledge and wisdom. Is there any difference between these two? We can have knowledge without wisdom, but when we have wisdom we have the possession of both. Wisdom is knowledge and the capacity to make due use of it; it is knowledge practically applied to the best ends (Read Eccl. 12:9).

Knowledge is important, for without it we would not know God and understand his great plan. Knowledge increases responsibility. The more we know, the more is expected of us. Christ upbraided Bethsaida, Capernaum, and other cities because of their sins after possessing proper knowledge. He said that in the day of judgment it will be more tolerable for Tyre and Sidon and other places in which the mighty works had not been done as in the cities upbraided.

After obtaining knowledge let us proceed to rightly apply it. Let us seek wisdom with our whole hearts. In order to seek it we must first know where to look for it. Solomon tells us who gives it. He says, "For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding" (Prov. 2:6). There is an additional statement concerning the source of wisdom and how it may be obtained: "If any of you lack wisdom, let him ask of God, that giveth all men liberally and upbraideth not, and it shall be given him" (James 1:5.) It can be obtained, but not without faith. "But let him ask in faith, nothing wavering."

In Prov. 8 wisdom is personified. She is represented as a woman making an appeal to the sons of men that they receive instruction and knowledge. Wisdom was with the Lord from the beginning. She says, "The Lord possessed me in the beginning of his way before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." All the great works of the Lord were performed by wisdom. "The Lord by wisdom hath founded the earth, by understanding hath he established the heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Of the wisdom and knowledge of God, Paul says: "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. 11:33)!

Job asked where wisdom could be found and where the place of understanding. Then followed the declaration: "Man knoweth not the price thereof: neither is it found in the land of the living. The depth saith, 'It is not in me: and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof . . . . the price of wisdom is above rubies.'" Job asked again, "Whence then cometh wisdom, and where is the place of understanding?" The reply is, "God understandeth the way thereof, and he knoweth the place thereof; and unto man he said, Behold, the fear of the Lord, that is wisdom" (Read Job 28).

Solomon excelled in wisdom, which was obtained from God (1 Kings 4:29). God promised to continue blessing him on the condition that he walked before him in integrity of heart, in uprightness, to do according to all that he commanded, and keep his statutes. If the fear of the Lord is the beginning of wisdom, then the first step in the acquisition of knowledge and wisdom is to fear God. Fear him in the sense of deference and fear to displease him. David says that those who have a good understanding are they who do all of God's commandments. The Israelites, when given commandments, received these words: "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people" (Deut. 4:6). Let us be diligent in seeking this wisdom.

We have in word and through personal observation that the possession of wisdom changes the appearance of man. "Who is a wise man? And who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, and the boldness of his face shall be changed" (Eccl. 8:1). There are some people who stand up and proclaim the word of God and who rejoice in the truth because of obedience and love for it. It has been said of such a one, "That man's beaming countenance tells us that he loves the truth." Why? Because he fears God, loves him, and keeps his commandments, which is the beginning of wisdom.

Paul speaks of two kinds of wisdom; that of this world, and that of God. He says that the wisdom of this world is foolishness with God, and he exhorts us not to glory in men because the thoughts of these wise men are vain. What is to become of this kind of wisdom? "It is written, I will destroy the wisdom of the wise; and will bring to nothing the understanding of the prudent" (1 Cor. 1:19). God's wisdom, Paul says, was ordained, or instituted, before the world. Had the princes of the world known this wisdom and understood God's plan, a terrible deed would have been prevented; the crucifixion of the Lord of glory (1 Cor. 2:8). Of the wisdom of God, James says: "It is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Of the wisdom of the world, he says, "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work" (James 3:14-16).

Let us ask God to "So teach us to number our days that we may apply our hearts unto wisdom.

VIOLA G. MEERMANS.

THE LORD'S LINOTYPE

By S. Roxanna Wine

That is how I love to think of it: just as the Israelites thought of the tabernacle of old. Giving for it seems very much like giving for the tabernacle, for we confidently expect the Lord to abide in and go with "The Restitution," and to work through it for the saving of men.

To me, it seems like a place of prayer; a holy altar whereon to lay our gifts, and in thought, I instinctively turn to Exodus 25:21-30, and to Numbers 7:1-39.

"And they came every one whose heart stirred him up, and everyone whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation and for all his service. . . . . And they came, both men and women, as many as were willing hearted, and brought bracelets and earrings and rings and tablets, all jewels of gold; **and every man that offered an offering of gold unto the Lord."**

So many things they brought, colored cloths, and fine linen, and goats' hair and beautiful skins, silver and brass, accasia wood, onyx stones and oil for the lamps. And at the dedication of the tabernacle "They brought their offerings before the Lord, six covered wagons, and twelve oxen," "to do the service of the tabernacle." Silver chargers. Silver bowls full of fine flour, mingled with oil, silver spoons full of incense; bullocks, rams, lambs and goats.

And so it was when, in the closing days of the life of David, a palace, "not for man, but for the Lord God," was to be built. "The chief of the fathers and princes of the tribes of Israel offered willingly," giving thousands of talents of gold and of silver, of brass and of iron, and many precious stones. All the people rejoicing with the king, "**because with a perfect heart they offered willingly to the Lord.**" And how thankful David was, that God had made them able to offer after this sort. Listen to his prayer, or to a little part of it, at least:

"Now, therefore, our God, we thank thee, and praise thy glorious name. . . . . **For all things come of thee, and of thine own have we given thee**, O Lord our God. All this store that we have prepared to build thee an house for thy holy name **cometh of thine hand and is all thine own.** I know also, my God, that **thou triest the heart** and **hast pleasure in uprightness."**

Note two things, that when we bring our gifts to the Lord, we bring him **only what is his own;** and, that in asking us to give, **God is trying our hearts**, to see whether we be upright before him or not.

Shall we doubt and falter here? Shall we set our own pressing needs against the far more pressing needs of this cause? and like

The coward stand aside,
Doubting in our abject spirits till our Lord is crucified.
And the multitude make virtue of the faith they had denied?"

Give, and trust God to look after your needs.

The Restitution Linograph Fund

A Friend	$ 2.00
Martha Bristow	5.00
Russell E. Zeller	10.00
Chas. Anderson	1.00
A Sister	1.00
B. F. Smith	15.00
From a Sister (in Oregon)	1.00
M. M.	1.00
J. E. Hammond	5.00
R. A. Daniels	.50
Previously Acknowledged	712.00
Total	$751.50

A woman from her sex and character, has a claim to many things beside shelter, food, and clothing. She is not less a woman for being wedded; and the man who is fit to be trusted with a good wife recollects all which this implies, and shows himself perpetually chivalrous, sweet-spoken, considerate, and deferential.

PROGRAM OF OHIO ANNUAL MEETING

To Be Held in Cleveland, Ohio, September 6 to 10, 1916

Wednesday, September 6

7:30 P. M.—
Opening Hymn.
Invocation.
Special Anthem.
Scripture Reading (Psa. 72), Chas. A. Goss.
Hymn.
Sermon. Subject, "The Second Advent," J. H. Anderson.
Benediction.

Thursday, September 7

2:00 P. M.—
Song Service. Leader, Emma Lang.
Special Exercises. Two Sunday School classes of Nellie Alldridge and Frances Russell.
3:00 P. M.—
Bible School. W. S. Tomlinson.
7:30 P. M.—
Praise Meeting with Scripture reading. Chas. Moore.
8:00 P. M.—
Special Anthem.
Hymn.
Prayer.
Sermon. Robt. G. Huggins.
Hymn.
Benediction.

Friday, September 8

2:00 P. M.—
Praise Meeting with Scripture reading. Chas. A. Goss. Volunteer Five-Minute Talks.
3:00 P. M.—
Bible School. D. C. Robison.
7:30 P. M.—
Praise Meeting. Ella Knowles.
8:00 P. M.—
Special Anthem.
Hymn.
Prayer.
Sermon. Subject, "God's witnesses." J. H. Anderson.
Hymn.
Benediction.

Saturday, September 9

2:00 P. M.—
Song and Social Meeting. Young People's Society.
2:30 P. M.—
Discussion. Fellow-Helpers.
3:00 P. M.—
Bible School. Geo. B. Alldridge.
8:00 P. M.—
Special Anthems.
Sermon. J. H. Anderson.

Sunday, September 10

9:15 A. M.—
Sunday School. Buell Nutt, Supt.
10:45 A. M.—
Sermon. Robt. G. Huggins.
11:45 A. M.—
Breaking of Bread. Geo. B. Aldridge presiding.
Visitors entertained at homes of brethren in the afternoon.
7:30 P. M.—
Song Service. Thos. Gibbs.
8:00 P. M.—
Sermon. J. H. Anderson.
Congregational Hymn, "God Be With You Till We Meet Again."
Benediction.

Organist, Sister Goss. A Committee of Entertainment has been appointed consisting entirely of sisters.

All believers of the gospel in Ohio and elsewhere are cordially invited to attend this series of meetings. Interested strangers will also be made welcome.

MRS. B. H. LANG,
H. H. HAWKINS,
MRS. J. H. AVERY,
CHAS. A. GOSS,
ROBT. G. HUGGINS,
Committee.

We celebrate nobler obsequies to those we love drying the tears of others than by shedding our own; and the fairest funeral wreath we can hang on their tomb is not so fair as a fruit-offering of good deeds.

No man who has reached the age of three score years and ten would, upon reflection, be willing to rub out from his experience in life the sorrows which have softened his character, the mistakes which have taught him wisdom, or the wrong-doings which he has ever regretted, and which, by their influences, have made the golden threads which it is reasonable to suppose have been formed in the texture of his moral character.

A beautiful person is the natural form of a beautiful soul. The mind builds its own house. A vacant mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold selfish heart shrivels and distorts the best looks. A groveling spirit takes all the dignity out of the figure and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness.

Quarrels

There is nothing which enters so intimately into the character of our social intercourse as the condition of the feelings. The idea that discords in the family, in the social circle, in business relations, or in party strifes proceed chiefly from diversity of opinion, difference of circumstances, inharmonious tastes, or conflicting interests is by no means correct. These things often seem to be the immediate cause of dissension; but they are no more chargeable with it than are the sun and the air chargeable with the presence of the noxious weed. There may be every shade of thought, every variety of belief, every divergence of preference, and every dissimilarity of disposition coexisting in harmonious and even pleasurable intercourse, if only the feelings of those who associate together do not clash discordantly. On the other hand, the nearest resemblance in external surroundings and the utmost uniformity in thought may coexist with disgraceful bickerings.

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All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement dos not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

NOTICE

Send all mail for The Restitution, whether for the editor or manager, to 10623 Lee Avenue, Cleveland. Do not send any mail to Akron, Ohio. If the mail is for the editor, mark "Editor" on corner of envelope; if for manager, mark it "Manager."

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EDITORIAL

The Ohio annual meetings convenes in Cleveland, O., September 6-10 inclusive. See the program in this number of The Restitution. Come and enjoy with us this feast of good things.

"The Restitution Sunday School Leaf," published weekly in The Restitution, is also published in a four page leaflet form, for use in Sunday School work. Let us quit teaching our children from Orthodox literature, which has more or less error in it at the best, and use our own, which we shall take special pains to see is absolutely pure and wholesome. Where "The Restitution Sunday School Leaf" is wanted for private and individual study, the price is one cent the copy; where twenty-five copies are wanted weekly for Sunday School use, Brother Goss will be glad to send them for $1.00 the month. We urge the brethren and sisters to consider this matter seriously.

Lamb.—A lamb in the Apocalypse does not represent a lamb, but a man whose name comprehends the attributes of innocence and sacrifice for sin. "A lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth," represents that same Man as once dead, but alive again; and henceforth the depostary of the unmeasured Spirit of God, by which (in the time of the vision,) he is Almighty and seeing over all.—Her. of the King. and Age to Come.

"LIKE A TREE"

Psalms 1:3

Of the "blessed" man, (Psa. 1:1) whose "delight is in the law of the Lord" (vs. 2), David says: "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." God frequently compares people, especially his people, to trees. He called Israel "a green olive tree, fair, and of goodly fruit" (Jer. 11:16). In prophecy they are spoken of "as cedar trees beside the waters" Numb. 24:5, 6). As long as Israel was fair and yielded goodly fruit, God spoke of them as a "green olive tree," and as a cedar; but when they became a "dry tree" (Isa. 56:3) the axman felled them to the earth (Matt. 3:10). They had enough sap in them (Psa. 104:16) to live in a comatose slumber; they even yielded leaves, but they were a barren fig tree—cursed by the Lord. Repeated efforts were made to produce fruit on it. As no fruit was borne by this tree in God's well-kept forest, the decree went forth, "Cut it down" (Luke 13:6-10). However, in the restitution age, Israel is to be planted in the "garden of the Lord." Grafted back into the "good olive tree" by faith, they will take on the beauty and "fatness of the olive tree' and have the smell of Lebanon (Hos. 14:5, 6; Rom. 11). As the Lord's people, they will then be "called trees" (Isa. 61:3), and "branches of the olive" (Zech. 4:12). Even Christ is spoken of under the similitude of a tree(Rev. 2:7). He is also called "a plant of renown" (Ezek. 34:29), Offspring of David, Rev. 22:16), "the Rose of Sharon" (Cant. 2:1), "a bundle of Myrrh" (vs. 13), and "a Cluster of Camphire" (vs. 14).

"Ungodly men" are also spoken of as clouds driven of wind, fluctuating stars, and "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots" (Jude 12). While the righteous and wicked are both compared to trees, the reader will notice that different kinds of trees are used to represent them. The wicked are compared to a fig tree with leaves, but no fruit; to trees "twice dead," "without fruit," "plucked up by the roots." The righteous are likened to green olive trees, cedars, "fair," bearing "goodly fruit," "full of sap" (Psa. 104:16), etc. David (Psa. 1:3) in representing the righteous under the figure of a tree, does not select a dwarfish, unhealthy tree growing in a semi-desert with scarcely a leaf to play in the winds of heaven, but a tree that grows: 1. By "the rivers of water;" 2. An evergreen; "His leaf also shall not wither;" 3. With fruit producing qualities: "In his season;" 4. And its growth full of life, thrift, and prosperity: "Whatsoever he doeth shall prosper." A tree covered with luxurious verdure, blossoms and fruit; this is the kind of a tree the Lord expects you to be, dear reader. It is interesting and instructive to contemplate the righteous as trees

1. **"Planted by the rivers of water."** The righteous are uprooted from the world and "planted" (set out) near "water." They are planted by the Lord himself (Psa. 80:15; Matt. 15:13), "in the Lord's house" (Psa. 92:13). Now God is the "fountain of living (running) waters" (Jer. 2:3; 17:13). He is the reservoir which feeds all outflowing streams; he is the fountain head of life (Psa. 36:9), and the rivers and rivulets of present pleasure (Rev. 22:1, 17). In the Lord's House where he is near them to quench their thirst (Ex. 29:45; Matt. 18:20). the righteous are like trees on the river bank. Their roots are kept moist by the water running out from God, the fountain head, through the Lord's House—the house of prayer (Zech. 14:8; Luke 19:46); and thus the "trees of righteousness" are kept growing, and when the season comes for harvest, "the fruit of the spirit," which has been growing on them (Gal. 5:22) will be matured into eternal life (John 4:14; Rev. 21:6; Ezek. 47:7).

2. **"Fruit in his season."**

The planting, watering, etc., was with the design of getting fruit. Fruit-bearing trees are the only ones that are of any worth. Now the saints are "trees of righteousness" and are "the planting of the Lord, that he might be glorified" (Isa. 61:3). The Lord plants, waters and blesses them, not in the skies, for trees do not grow there, but "they shall inherit the earth forever, the branch of my planting that I may be glorified" (Isa. 60:21). "Trees of righteousness" grow in the ground; "they shall inherit the land forever." God does not pull them out of the land and transplant them in skyana!! No, they are to inherit the land, and God's design is that his planting may "glorify" him. We are sure God would get no glory from them were he to uproot the trees and plant them in the clouds! How are we to glorify the Lord? Let us answer this question, for thousands of people do not know how to glorify him.

"I am the vine," says Jesus, "and ye (disciples) are the branches" (John 15:5). The branch on the vine is there for the purpose of bearing fruit. Jesus goes on to say: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (vs. 8). Fruit-bearing is not only the test of discipleship, but it is fruit and "much fruit" that glorifies the Lord. When only a boy the writer remembers attending a Holiness meeting in the South. They vociferated in a frantic way during the meeting, "Hallelujah," "Glory to God," "Amen," etc. We were much impressed by their verbose service. We thought they were glorifying the Lord in a wonderful manner. On our return home we got out the Old Book to read a little. The first text our eye fell upon was, "Herein is my Father glorified, that ye bear much fruit." We gave the leaves of our book a flirt at random, and read, "The tree is known by his fruit" (Matt. 12:33; 7:17). We looked again and read, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Then we meditated thus: If we glorify God by "fruit;" if "doing the will of my Father which is in heaven;" if that, instead of "saying," gives us the kingdom, those Holiness people are not glorifying the Lord at all! Then we learned that as they did not know the Father's will, nor do it, they had no "fruit," and that all their "Hallelujahs," "Glory to Gods," and "Amens," and "sayings," were only the wordy outbursts of hallucination. They are modern Baalites, whose "Lord, Lord," Jehovah as completely ignores as he did the long loud prayers of the one hundred and fifty prophets of Baal on Mount Carmel (1 Kings 18).

3. **"His leaf also shall not wither; and whatsoever he doeth shall prosper."**

It is not enough for a tree to have a leaf which does not wither. A green leaf shows that there is life in the tree; but having life is not enough. Bearing fruit even is not altogether satisfactory. "Herein is my Father glorified, that ye bear much fruit." Hence the tree before David's mind is an ever-green, ever-living, ever-fruit-bearing, an ever-prosperous tree. "Whatsoever he doeth shall prosper." Dear ones, "we are God's husbandry" (1 Cor. 3:9); he has gathered out the stones, built a tower in the midst, made a wine-press, and says, "What could have been done to my vineyard more than I have not done in it?" Having done so much for us, he naturally looks for us to bring forth grapes (Isa. 5:1-5). After God had thus cared for Israel, they brought forth wild grapes; then God took away the hedge, broke down the walls, and his vineyard was trodden down (vss. 5, 6). Let us beware, lest the same evil come upon us, for the same cause. God help us to "prosper" in the work of the Lord, to glorify him by yielding "much fruit." May God add his blessing to our efforts that we may be "fruitful in every good work" (Col. 1:10).

COMMUNICATIONS

From A. B.

Dear Brethren:

My father said if I had any money to give away to give it for publishing your paper by your own hands. I am not going to give a whole lot as I know of, just a little. I was reading in your paper one ought to give a tenth. There is lots of people coming short of the tenth, to tell the truth. I was to Sunday School a week ago, and the lesson was on the resurrection. The teacher did not know whether the earth was the home of the Saints or not. Did not know whether the Kaiser was going to take the Kingdom. I told him that the kingdoms of this world were to become the Kingdom of Christ. I was thinking of those that look for Christ, that he will appear unto them who look for him without sin unto salvation, but they would twist the scriptures and say that was death. The Lord is merciful or we surely would get to the end of a slide.

I would like to see an article about the angry nations. Find enclosed three dollars for the Linotype Fund. Yours truly,

From Bro. J. A. Adamson

The committee in charge of arrangements for the proposed evangelistic work of Bro. O. J. Allard in California and Arizona during the coming fall and winter have sent out appeals for help to finance the work. The results to August 1st are shown below:

Collections, March 26th	$ 8.00
Mary L. Call	10.00
Esther Richardson	10.75
F. M. Ellis	5.00
Dr. Hicklin	2.00
C. E. Hatch	10.00
Mrs. J. A. Richards	5.00
Marie Bennett	1.00
G. A. Allard	5.00
Mary E. McStotts	5.00
John Saylor	5.00
	$66.75

Printing and postage, 5.80.

THE WAY OF TRUTH

The road leading toward God must be by the way of truth. God's word is truth, hence the more error we have the more we are out of harmony with his plans, and therefore disqualified for a co-worker with Christ in the coming Kingdom. By seeking truth we establish a closer relationship with God, and by accepting what truth comes to us we have the promise of more light, thereby we enter into or have a fuller comprehension of God's spirit. The world is full of college-made ministers who throw doctrine to the four winds and sacrifice truth for the sake of harmony, large congregations and collections. In fact, they tell us that any contention for truth is a sin. When we began our meetings at Avery last winter the Presbyterian minister made a personal plea to me that because of the diversity of opinion on baptism we must refrain from discussing it. The acceptance of Christ has been tampered with and haggled at by theologians until it does not have very much significance, looking at it through orthodox eyes. Can we accept Christ and denounce the establishment of the Kingdom of God on earth with Christ as the promised King? Can we accept Christ and advocate that he went to Paradise instead of going down into the grave? When it is God's plan to restore the earth and make it the home of the righteous, and we rebel and clamor for others things, are we any better than the rebellious-children of Israel who were condemned to perish in the wilderness? If the ordinance of baptism is a commandment of God, and salvation is conditioned on compliance with it, is it God's way to leave it to us to perform it in any manner that best suits us? There can be but one answer. God's ways are specific and mandatory, from which there is no appeal. How precious and satisfying is the truth to those who find it, and how we rejoice that the vindicating day of the Lord is sure to come. When mystery, Babylon, falls God grant that we may be free from all its contaminating error.

Yours desiring to know the truth,

J. E. HAMMOND.

For want of a nail the shoe was lost, for want of a shoe the horse was lost, for want of a horse the rider was lost, being overtaken by the enemy.

There is but one university in life, and that is where the heart is educated.

THE RESTITUTION SUNDAY SCHOOL LESSON LEAF

LESSON V.

The Bible

Memory Text

"Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

1. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 5:12).

2. "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21).

3. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).

4. "Whatsovere things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4).

5. "Sanctify them through thy truth; thy word is truth" (Jno. 17:17).

6. "But he answered and said, It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

7. "Blessed are the undefiled in the way, who walk in the law of the Lord." (Ps. 119:1).

8. "Blessed are they that keep his testimonies, and that seek him with the whole heart" (Ps. 119:2).

Practical Truths

The lesson to-day is an important one. The Bible is a package of letters sent by God our Father to us his children. These letters are designed to teach us many things about ourselves that we could not know without them. In them are shown how we began to exist, what we should do to make our lives pleasant and where and what will be our destiny.

The Bible comes as no other book comes to us. It offers promises which no other book offers. Who but God can be its author? What other book so powerful in its influence over our hearts and actions?

Notes on the Lesson

"A Lamp to My Feet."—It is said that the people in the time of David and even up to the present time in Oriental countries, have a small lamp attached to the foot which shows where to step. God's word shows us where we must walk to avoid danger in sin.

1. **"Word of God."**—A term in the Bible used sometimes in reference to Jesus, sometimes it refers to the gospel, and at other times to the commandments of God in general. It here no doubt refers to the violation of God's commands to the children of Israel which they disobeyed, and hence could not enter the promised rest, then is stated the general principle that disobedience meets a quick and powerful rebuke; even looking at the thoughts that nourish disobedience.

2. **"Spake as They were Moved."**—Here we have the manner of inspiration. The Spirit of God or the Holy Spirit **moved** the prophets to speak. Inspiration seems to have given the idea and also the words to the prophets.

3. **"All Scripture is given by Inspiration of God."**—"All Scripture" is called "Holy Scripture" in the context.

4. **"Written Aforetime."**—This without doubt refers to the writings of the Law of Moses, the prophets and the Psalms, as at this time possibly very little if any of the New Testament had been written.

5. **"Sanctity."**—The state or quality of being sacred or holy, holiness; purity; godliness. Set apart for a purpose. "Sanctified by the word of God and prayer" (Tim. 4:5).

6. **"It is Written."**—Jesus has given us an example here which we do well to follow. He appeals to the written evidence. We may be sure of a doctrine when we can find a "thus saith the Lord" for it. Instead of giving opinions we should be able to give the place "where it is written."

Not live by bread alone.—We should feed upon God's word. It is the Spiritual bread (John 6:48-56).

8. **"Seek Him with the Whole Heart."**—Half service or service of God and mammon will not answer. We must give up all, and serve without reserve. "Thou shalt love the Lord thy God with all thy heart," is the great commandment.

Suggestive Topics and Questions

1. **What is the Bible?**—Is the Bible a book or a bundle of books? How many books in the Old Testament? How many in the New Testament? How many books in the whole Bible? How many writers are represented? How does Jesus divide the Old Testament? Ans: The law, the prophets and the psalms. Is God the author of the Bible?

2. **Given by Inspiration of God.**—What is inspiration? Where are we told the Scriptures are inspired? ((2 Tim. 3:16; 2 Pet. 1:21; 1 Pet. 1:10-12: Ezek. 2:1-4. 7: Ex. 16:11; Joshua 1:1; Isa. 6:8, 9: Dan. 9:21-23: Hosea 1:1; Joel 1:1; Amos 3:1; 1 Thess. 4:15; Rev. 1:1.) Was the Holy Spirit given to any one before the day of Pentecost?

3. **Power and Influence of the Bible.**—What will the study of the Scriptures do for us? (2 Tim. 3:15.) Can we obtain a knowledge of God and Christ through the Bible? (John 5:39.) Can we find our duty in the Bible? Does the study and obedience of God's word make us better? How?

4. **God's Word a Guide.**—Recite the place in our lesson where this is taught. Read Prov. 1:4. and tell why the proverbs were written. Read Luke 1:76-79, and tell where we learn of Jesus and his plan of salvation, outside of the Bible.

5. **Our Duty to Study it.**—Where are we shown that it is our duty to study he Bible? (Jno. 5:39; Isa. 8:19. 20; 34:16; Acs 17:11.) What example has Paul left us of Scripture study? (Acts 28:23; 2 Pet. 1:19.)

6. **A Blessing Promised.**—Is there a blessing for those who study and take heed of God's word? (Ps. 119:1. 2; Rev. 1:3: Rev. 22:14: Ps. 1:1. 2.) How would you study the Bible? Can the Bible be understood? Are the different Bible subjects placed by themselves or scattered throughout the book? What errors sometimes creep in by not reading the pre-text and con-text? Is there any doctrine taught unless plainly stated? Are we allowed to draw inferences from disconnected passages? Do parables teach doctrines or illustrate them? Can children study the Scriptures with profit (2 Tim. 3:15.)

SISTER'S REPORT

On the afternoon of Thursday, August the third, the Sisters' Society of Cleveland met at the home of Sister Chappelle. In the absence of our president, Sister Huggins, the meeting was called to order by one appointed for the afternoon. The meeting was opened by the customary repeating of the Lord's Prayer.

The business of the afternoon showed that calls had been made on those who were ill and that sisterly letters of kindly greetings had been written and received. The roll call showed a presence of thirteen members and one visitor, the visitor being our young sister, Fred Blyth. Sister McKinley, who has been unable to actively take part because of illness was gladly welcomed among us again. Upon the completion of the business the meeting was spiritually uplifted by the following lesson, conducted by Sister Klingenstein.

At the close of the meeting we all repeated that wonderful verse in Phil. 4:8, and the meeting was closed with prayer by Sister Lang.

Our sister chose to speak if the dew, that beautiful force of nature whose very glittering drops can cling to the web which the rain only destroys.

The Dew

Dear Sisters: Dew is one of the quiet reviving forces on the earth. The Lord could have refreshed the earth in many other ways, but he has chosen to distil the dew upon each leaf and blade of grass thus forming a beautiful picture for one who will rise early enough in the day to behold it. Each tiny blade of grass seems decked with jewels, glistening in the sunshine. Did we ever stop to think, as we looked upon the innumerable dew drops, that each drop comes by the knowledge and direction of God? In that list of questions God asked Job which caused him to abhor himself and repent in dust and ashes (Job 42:6), we find the following, "Who hath begotten the drops of dew?" It is beyond the power of man to form one drop of dew. None but the Infinite God hath begotten those drops. Dew is taken to illustrate the special blessings of God. "God give thee of the dew of heaven" was the first sentence of Isaac's blessings upon Jacob. It was also mentioned in the blessings pronounced by Moses upon Joseph.

The dew is connected with some very striking incidents in Bibe history. During the forty years of wandering when the dew was gone up, behold, upon the face of the wilderness there lay a small round thing as small as the hoar frost on the ground. And when the children of Israel saw it they said, one to another, "It is manna." In Judges we read when Gideon, that "mighty man of valor," asked a pledge from God for a victory, he requested that the fleece might be wet with dew, and all the earth dry. Gideon wrung a bowlful of water out of the fleece. He then, no doubt, remembered that it was natural for fleece to gather the dew so he asked that the fleece might be dry and all the earth wet with dew, and his request was granted.

Faith is a mighty thing when it lays hold of the arm of an Infinite God. It is a light thing for the God of Heaven who weighs the rain and has knowledge of each dewdrop, to cause the dew to form where he decrees, but it is wonderful that God will issue those decrees according to the request of man.

Elijah was a man subject of like passions as we are, and he prayed earnestly, and that prayer locked heaven, not a drop of dew came upon the earth for three and a half years; and he prayed again, and the rain descended and the dew came upon the earth in answer to prayer (James 5:17, 18; 1 Kings 18:1; 1 Kings 18:41-42-45).

In Genesis we read how Jacob struggled with the angel of the Lord and persisted until he obtained the blessing from God. We are like trees of the Lord's planting. If we pray earnestly and without weariness, God will send the dews of heaven upon us and we shall grow and prosper; but if we faint through lack of faith and cease to call upon God, the dews of his grace will no longer fall upon us and we will wither away and our spirits will die within us.

There is no noise or tumult with the gentle dew, yet the tiny drops revive the drooping vegetation. God says, "I will be as the dew unto Israel." God can and will revive his people as the dew revives the vegetation. He will revive us through the power of his word. To the one who will harken to his word God says, "My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." The blessings given by the Lord to his people he expects us in turn to give to others. In Micah 5:7 we read, "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, and as the shower upon the grass." In Zechariah 8:11 God says: "But now I will not be unto the residue of the people as in the former days, for the seed shall be prosperous, the vine shall give her fruit and the ground shall give her increase and the heaven shall give them dew, and I will cause the remnant of this people to possess all these things; and it shall come to pass as ye were a curse among the heathen, O house of Judah and house of Israel, so will I save you and so shall ye be a blessing. Fear not, but let your hands be strong."

And now, my dear sisters, let us also have our hands strong in the Lord and work for our Master while it is yet day, and do whatsoever our hands findeth to do with all our might. Let us be as the dew, bringing blessings and comforts wherever we go. Then, when the Savior shall make up his jewels, and the bright crowns of rejoicing are won, then shall his weary and faithful disciples all be remembered by what they have done.

MARY KLINGENSTEIN.

THE MEANING OF WORDS

God's law is expressed in the words found in the Bible. To get the exact import of the commands we must find the meaning of the words at the time the command was given. Human language is subject to constant change. While all words have a literal or base meaning we often derive another meaning by the use we make of them. Ordinarily this derived use or meaning is traceable to the base or true meaning, but sometimes the word has traveled so far that we lose sight of the literal meaning altogether. From this fact it will be seen that we cannot always determine the exact thought in God's law by the present current use made of Bible terms. Modern religious use may give Bible words an entirely different meaning to what they actually mean in the Bible. To accept the modern use as correct would be entirely wrong.

"Prevent"

For example the word "prevent," in 1 Thessalonians 4:15, literally means to go before or precede. When the common version was made three hundred years ago it was used in that sense; hence, correctly used in this passage. But now it means, or rather is used, in the sense, to hinder. Since one would go before another to hinder him, the change in this word came about easily. Still the original and true meaning is lost. To make it signify "hinder" in this passage would not be good sense. The Revised Version has therefore translated it "precede," which is the exact thought of the passage.

Baptism

The word "baptize" is another splendid example. When defined by standard, unabridged English dictionaries, it is said to be "the application of water to a person, as a sacrament, or religious ceremony," and is "performed by immersion, sprinkling or pouring." This is exactly what people now do and what they call baptism. It is the purpose of those who make dictionaries to define words as they are used at the time the book is made. While this is the present use made of the word baptize, it is not the use made of it at the time the New Testament was written. This is easily seen by a careful reading of the passages where the word occurs. The word is borrowed from the Greek language, being spelled out with English letters, but is a Greek word in spite of that fact. To find its true meaning, or what English word will correctly translate it, we must go to the Greek dictionaries, those that define the Greek terms at the time the New Testament was made. When this is done, they declare with one voice that it means dip or immerse. Standard English dictionaries before giving its present use will give its derivation from the Greek, and its literal meaning to dip. Since this word is Greek, and we must have its meaning at the time the New Testament was written in order to get God's will in the case, the matter is settled when we go to the proper source, and sprinkling and pouring are out of the question entirely. But if we ignore dictionaries entirely, and go straight to the passages where the word is found we reach the same conclusion. In fact, the definition found in Greek dictionaries is based upon the use of the word at that time. This is final, of course, with those who respect competent testimony.—Sel.

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:16, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 3[illegible]); the literal resurrection of the dead (John 11:23, 25), the immortalization of the righteous (1 Cor. 15:52-5[illegible]); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13: 3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:[illegible]); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

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THE "SOUL" ACCORDING TO SCRIPTURES

How does it compare with Orthodoxy?

The Hebrew word **Nephesh** (soul) occurs in 754 places in the Hebrew text of the old Testament Scriptures. In the **Greek** version of these scriptures, commonly called the Septuagint, it is translated. **Psukee** in 689 places. In the **Latin** versions of these scriptures by Jerome about the close of the fourth century, revised under Pope Sixtus V and Clement VIII, about the close of the sixteenth century, commonly called the **Vulgate,** it is translated by the word **Anima** in 649 places. In the English **Authorized** Version it is translated **Soul** in 476 places, and in the remaining 298 places by 42 other words, and in one place untranslated:

1. Soul, 476.
2. Life, 119.
3. Person, 25.
4. Any person, 5.
5. Heart, 16.
6. Mind, 15.
7. Creature, 9.
8. Himself, 8.
9. Yourselves, 6.
10. The Dead, 5.
11. Desire, 5.
12. Man, 4.
13. Any Man, 1.
14. Him, 4.
15. Body (dead), 4.
16. Dead Body, 4.
17. Will, 4.
18. Pleasure, 4.
19. Thing, 2.
20. Any, 3.
21. Beast, 3.
22. Me, 3.
23. Themselves, 3.
24. Lust, 2.
25. Ghost, 2.
26. Appetite, 2.
27. Herself, 2.
28. Thee, 2.
29. He, 2.
30. Angry, 1.
31. Discontented, 1.
32. Thyself, 1.
33. They, 1.
34. Breath, 1.
35. Deadly, 1.
36. So would we, 1.
37. Mortality, 1.
38. Myself, 1.
39. His own, 1.
40. Tablets, 1.
41. Fish, 1.
42. Greedy, 1.

Untranslated, 1.
Total, 754.

The Hebrew word Nephesh (soul) is translated in the most ancient Hebrew Lexicons and Latin Bibles by the word **Aneina** (life), and includes all beings that **have life** (hence they are called souls). Whether they be **man** or the **lower animals**, both being called Nephesh (soul) in the Hebrew scriptures, including all the **faculties** and **powers** of life in a **living** state. When applied to man it has reference to him as a **person, his self,** his **body** (living or dead), being called Nephesh (soul). It includes his **breath, mind,** and the **spirit** of his **mind,** as expressed in his **thought, desires, will and pleasure,** and in **his acts.**

In all these senses in the Old Testament Scriptures as the resultant of **breath** and **blood** in a **living organism** or body; the blood being called the Nephesh (soul) of **man** and of **all flesh,** and when **breath** and **blood** cease, there is the natural cessation of all **life,** and of every **faculty** and **power** of mind and body until a resurrection.

In the 754 places where the Hebrew word Nephesh (soul) occurs in the Old Testament; it is said in 326 places to be **subject to death.** In 203 out of these it is said to be **in danger of death,** and in the remaining 123 it is said to be **delivered from death,** implying its **liability** to death.

When therefore it was prophesied of the Messiah that **"his soul"** was to be made **"an offering for sin;"** that **"his soul"** was to be **"poured out . . . unto death,"** that he was to **"see of the travail of his soul and be satisfied,"** it was clearly implied that a reconcilation for sin could **only be** brought about through the **death** of **soul** and **body,** as typified by the sacrifices under the law; and therefore **unless the soul were mortal, and capable of death, the foundation** of the doctrine of the atonement would be **destroyed,** and that even by those who **uphold** it.

Here surely it **proof** of the divinity, or rather divine inspiration of the scriptures: A collection of the books written by men widely scattered as to point of time, and living under the most varied conditions, yet, **contrast** their unhesitating agreement and uniformity of expression regarding such a subject as the above, with the vague, indefinite opinions of the so-called leaders and teachers of to-day.

R. H. JUDD.

THE WORD

Tom: The subject of our lesson to-night is, "What will God's Word do for Those Who Believe and Obey It?" In 2 Tim. 3:16, 17 Paul says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; **that the Man of God may be perfect throughly furnished unto all good works."**

Now, John, you see that Paul held that the word of God would prepare one for all good works. In that word you will find the pure doctrine as it flows from the great fountain of truth; there we find all the reproof that we need; there we find how to correct our lives, instruction in righteousness; and by following its teachings we shall reach perfection in the age to come.

John: Well, if the word will do all that, I don't see that we need any guide except the word.

Tom: No; we need no other guide. David says: Thy word is a lamp unto my feet, and a light unto my path. The entrance of thy words giveth light; is giveth understanding unto the simple" (Psa. 119:105, 130). John declares that Christ is the light that lighteth every man that cometh into the world, and that the light shineth in darkness; and the darkness comprehended it not" (Jno. 1:5-9). And in John 1:4 we find that life was light. So if we would have the light that brings life we must receive it through the word of God.

John: But how can a poor unclean mortal man ever reach the high standard set by God's word?

Tom: He can only do so through the word, which makes him wise unto salvation, and testifies of the Savior. "Now ye are **clean through the word** which I have spoken unto you" (Jno. 15:3). "**Seeing ye have purified** your souls in obeying the truth (word), through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible, **by the word of God**, which liveth and abideth for ever. But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Pet. 1:22, 23, 25). By following the word we become clean and are born again (resurrected); and this through the word we reach perfection. Jesus says: "It is written, **man** shall not live by bread alone, **but by every word** that proceedeth out of the mouth of God" (Matt. 4:4). Now, John, if we would live we must have every want that comes from God.

John: If our salvation depends upon our receiving the pure word of God, which Peter declares is preached unto us by the gospel, it seems to me that there is a great responsibility placed upon those who preach.

Tom: Yes. Paul says: But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And John says: "If there come any unto you, and **bring not this doctrine,** receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 Jno. 10, 11).

John: It seems that those who assist the preacher in preaching "another gospel" will be held responsible as well as the preacher.

Tom: Yes; we should help those who are teaching God's word, but we should not in any way assist those who are proclaiming a false doctrine.

John: I see in 2 Tim. 4:1-4 that Paul charged Timothy to "Preach the word," and warns him that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap unto themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."

Tom: I am glad that we have a few ministers who are standing by the word and who are not afraid to teach it, and we ought to hold up their hands while they are proclaiming the gospel message; for we must believe the word if we would have Christ as our advocate. He says: "Neither pray I for these alone, but for them also which shall believe on me through their word" (Jno. 17: 20).

"How firm a foundation, ye saints of the Lord
Is laid for your faith in his excellent word.
What more can he say than to you he hath said?"

J. H. ANDERSON.

AT HOME IN THE NARROW WAY; ILL AT EASE IN THE BROAD WAY

"Abstain from all appearance of evil" (1 Thess. 5:22). Do nothing; that is classed with evil. All sin is evil in the sight of God. "Take heed, brethren, lest there be in you an evil heart of unbelief, in departing from the living God. But exhort one another daily, lest any of you be hardened through the deceitfulness of sin" (Heb. 3:12). In all things shewing thyself a pattern of good works. In fact, live such a life that no one will have any evil thing to say of you (Titus. 2:7, 8).

All unrighteousness is sin (1 John 5:17). Whatsoever is not of faith is sin (Rom. 14:23). He that doeth good is of God, but he that doeth evil hath not seen God (3 John 11). Paul exhorted the brethren to do nothing that would wound the weak conscience of a brother, for then ye sin against Christ (1 Cor. 8:10-13). Christ says: "Strive to enter in at the straight gate. Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14; Luke 13:24).

Does the narrow way lead to the dance hall, the card table, the saloon, the house of ill fame, theater, etc.? We think not. The narrow way leads to life eternal; and all these evils are in the broad way. If the dance hall is a sin, then dancing has the appearance of sin. If the public card table is a sin, then playing cards is a sin. If the saloon is a sin, then it is a sin to go there.

We read that David danced before the Lord with all his might, and David was God's servant. But when David danced he did not dance to music with his arm around his neighbor's wife. When the daughters of Shiloh danced, and men caught them for their wives, they were not dancing with men (Judges 21:21). The daughter of Herodias danced, and pleased Herod, and through the intrigue of her mother, was the cause of the beheading of John the Baptist. We have no account of Paul's going to any place of amusement; he did go by a river side where prayer was want to be made, and taught the ones there (Acts 16:13). A good name is rather to be chosen than great riches (Prov. 22:1). Evil communications corrupt good manners (1 Cor. 15:33). If we follow the advice of Paul we will not do things that offend the brethren. And Peter says, "Eschew evil, and do good" (1 Pet. 3:11). Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Matt. 5:16).

From the scriptural evidence above submitted, we could not feel at home at the dance, the card table, the saloon, the theater, nor with any assembly in the Broad Way.

E. W. KNAPP.

Before you start to knock a man, make sure that you're in clover, before you criticise a friend just look your own hide over.—Sel.

When you criticise your neighbor, add fifty per cent for virtues you know nothing about; and when you begin to praise yourself, take off seventy-five per cent, for faults you overlook.—Sel.

THE EVOLUTION OF THE GOSPEL

No. 4

In my three preceding articles I traced the gospel from the time that Adam was given dominion until the call of Abram, showing that it was and still is Jehovah's purpose that the earth shall have a righteous ruler, and that the preaching of this gospel is to call out those who will assist this righteous ruler in filling the earth with the glory of the Lord.

When Adam failed Jehovah promised that the woman's seed should bruise the head of the serpent's seed. Since then men have been counted under the **dominion of sin.** It was God's purpose that men could change their relationship to the Deity by offering of a sacrifice through faith. In writing to the Hebrews (11:4) Paul says: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Marg. "is yet spoken of"). It is not the amount of service that one renders, but the character of the service. Without faith it is impossible to please God. Again, whatsoever is not of faith is sin. Faith cometh by hearing the word of Jehovah. It must have its beginning with the promise to the woman (Gen. 3:15). Without that promise the human family would have been like the animal creation—without the promise of a future. Solomon says of the **sons of men.** that they have (in death) no preeminence over the beasts. **As one dieth so dieth the other.** Yea they all have one breath (spirit). The gospel, or good news to the **sons of God,** is that they have the promise of a future life through a resurrection out from among the dead.

A few hundred years after the flood there seemed to be a falling away again. The race had again relapsed into idolatry. There was one character whom Jehovah knew would obey him. That one was Abram, the son of Terah. While living in Ur of the Chaldees Abram refused to engage in the religious worship of his father. For this cause Jehovah sent a messenger and said unto him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. I will make of thee great nation, and I will bless thee and make thy name great; and thou shalt be a blessing. I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed" (Gen. 12:1-4). It is further recorded that Abram departed as the Lord had spoken unto him. He came into the land of Canaan. "The Lord appeared unto Abram and said, **Unto thy seed will I give this land.**" Note that the promise was first to Abram, then to his seed. It is recorded that Abram builded an altar unto the Lord and called upon the name of the Lord (**Young,**" preacheth in the name of the Lord").

It is to be noticed that God did not give the whole promise to Abram at once, but at different times and under different circumstances he increased this promise during his whole trial period. After that he and Lot separated the Lord said: "Lift up now thine eyes, and look from the place where thou art, northward, southward, eastward and westward: for all the land which thou seest to thee will I give it, and to thy seed forever. I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." Abram was directed to walk through the land in the length of it and in the bredth of it;" for I will give it unto thee." Three times the Lord has repeated this promise. **The promise each time was the land of Canaan.**

The duration was "for ever." "To thee will I give this land, and to thy seed forever." It is evident from the above and future proof that Abram could not inherit this land during his natural life. The promise was not only the land forever, but a future life that he might possess it forever. Again, the Lord promised him a numerous seed, which could not have been produced during his natural life. Stephen said (Acts 7:5): "God gave him (Abraham) none inheritance in it; no, not so much as to set his foot upon." Paul says, Heb. 11:9: "By faith he sojourned in the **land of promise** as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." When Sarah died it is written that "Abraham stood up from before his dead and spake unto the sons of Heth saying, **I am a stranger and a sojourner** with you: give me a possession of a burying place with you that I may bury my dead out of my sight." Abraham was unwilling to receive any portion of the land without a purchase price. He weighed to Ephron four hundred shekels of silver, current money with the merchants. Though Jehovah gave it to Abraham by promise, he was unwilling to accept as a gift so much as a burial place for himself and family. Abraham received a deed covering the whole of the land from the river of Egypt unto the great river Euphrates. The record of this deed may be found in Gen. 15:18. All nations who have ever held this land have been usurpers. It has passed under the dominion of the government of the past, but each have been dispossesed. It is now held by the Turk, but it will soon pass to the rightful owner, Jesus the Christ, and the seed of Abraham Then this land will blossom as the rose. This land will constitute the territory of the mustard seed kingdom, which will destroy all these kingdoms. Come, Lord Jesus, come quickly, is our prayer.

D. C. ROBISON.

"OCCUPY 'TILL I COME"

By S. Roxana Wince

"Occupy until I come!" That is the order that is trumpeted down to us from the lips of our king. "Keep on working! Do not desert my vineyard, the fields are white for the harvest." The call for reapers is heard on every hand. "O where are the reapers? O who will come, To gather the sheaves for the harvest home?" "Occupy until I come!" 'Keep on giving. Pour out your treasures, I have still lost sheep out on the mountains wild and bare;" "I gave, I gave my **life** for thee."

What hast thou given to me? "Occupy until I come!" "I will be with you even unto the end of the age. You know not the hour of my coming; let me find you at the post of duty. "Occupy until I come!" "Get that Linotype; I need **it for** my work. Hasten! The time is short. Men and women are perishing. Sacrifice everything—ease, pleasure, comfort and wealth, that the story of my grace may be told."

That is the way Jesus, seems to be talking to me, and I am working: marching on under his orders, for I feel sure that the day of his coming is near. To give up all is easy in view of that day. Then the "laid up treasures," will be given back; the ease, the pleasure, the comfort we have denied ourselves here, for Jesus, will be ours forever. "Occupy," dear brethren and sisters, "until he comes!"

The Restitution Linograph Fund

Hanna Barber	$10.00
D. C. and N. B. Robison	5.00
Sister Coy	.50
Anna Doane	1.50
Bro. and Sis. J. Finlayson	3.00
Tandy Stinnet	1.50
Mrs. A. M. Siple	2.00
Kitty Watt	5.00
W. A. Starkey	5.00
A Lover of Truth (Argos, Ind.)	3.00
Mrs. Chas. W. Rust	1.50
Previously acknowledged	751.50
Total	$789.50

THE RESTITUTION SUNDAY SCHOOL LESSON LEAF

Lesson VI

Subject, The Gospel

Memory Text

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth: to the Jew first and also to the Greek" (Rom. 1:16).

1. "And the Scripture forseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8).

2. "Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time is fulfilled and the kingdom of God is at hand; repent and believe the gospel" (Mark 1:14, 15).

3. "And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23).

4. "And he sent them to preach the kingdom of God, and to heal the sick" (Luke 9:2).

5. "And they departed and went through the towns preaching the gospel, and healing the sick everywhere" (Luke 9:6):

6. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

7. "And he said unto them, Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved: but he that believeth not shall be damned" (Mark 16: 15, 16).

8. "Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria and preached Christ unto them" (Acts 8:4, 5).

9. "But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

10. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

11. "Which is not another; but there be some that trouble you and would pervert the gospel of Christ.

12. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

13. "As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:6-9).

Practical Thoughts

God designs through the gospel to save men. Christ preached the gospel, hence it is called the gospel of Christ. He preached the good news of the coming kingdom, hence it is called the gospel of the kingdom. His disciples were sent out to preach the same gospel. Faith in the gospel of the kingdom—the gospel of Christ, is required, and baptism into his name and in his name, in order to salvation. There is but one gospel. One faith resulting from it, and one baptism. No other gospel will do. We must believe the gospel. This is God's plan and power of salvation. The prediction of Jews is that this gospel of the kingdom must reach all nations before it can be a witness against them if they reject it.

Notes on the Lesson

Not Ashamed.—The gospel is something to be proud of. It is a scheme worthy of God our Father.

Gospel of Christ.—It includes Christ in its message as through him alone can the kingdom be set up. He was anointed to preach it (Isa. 60:1).

Power of God.—God's means of saving men. There is a power in the gospel which transforms men's lives from wickedness to lives of sanctification and holiness, and will save them at last.

1. **Preached to Abraham.**—This same good news was announced to Abraham that the nations of the world would be blessed through Jesus.

2. **Preaching.**—Giving discourses. Teaching the people.

The Gospel of the Kingdom of God.—The good news of the coming kingdom. The government of God.

3. **Synagogues.**—Places where the Jews met for the reading of the scriptures on the Sabbath days.

Healing all Manner of Sickness.—Jesus not only forgave sins but he also healed sickness. He had compassion on the poor and distressed at all times.

4. **He Sent Them to Preach the Kingdom of God.**—To preach the kingdom of God is to preach the gospel, as we learn from the next verse, "And they departed and went through the towns preaching the gospel."

6. **This Gospel of the Kingdom.**—How definite these statements are! No other gospel could be meant than the one taught by Jesus when he first began his mission.

For a Witness.—This gospel will be a witness to us all, if we hear it and do not obey it, because, it is a savor of life unto life, or death unto death. Our responsibility begins with the light. Let us walk in the light.

7. **Preach the Gospel to Every Creature.**—Do not slight any, for life depends upon the issue.

Believeth and is Baptized.—Faith in the gospel must be exercised, and then follows obedience. No substitute will answer the demands of God. The obedience must be from the heart.

8. **Preaching the Word.**—To preach the word is to preach the gospel of the kingdom of God. (Compare Acts 10:36, 37 with Mark 1:14).

Preached Christ Unto Them.—The Apostles always connected the preaching of Christ with the kingdom of God (Acts 8:12, 28:23, 31). Through Jesus Christ the earth will be subdued by the reign of righteousness and peace.

10. **Another Gospel.**—Although the Apostle uses this phrase he immediately corrects it by saying, "Which is not another," but is a perversion of the gospel.

12. **Accursed.**—We ought to be careful not to preach another gospel, or preach anything that would pervert the gospel of our Lord Jesus the Christ.

Suggestive Topics and Questions

1. **A Means of Salvation.**—Why was not Paul ashamed of the gospel of Christ (Rom. 1:16)? In what sense is it the power of God unto salvation? What power resides in the gospel? What is meant by salvation? What are the conditions of salvation? Does it make any difference with God what we believe? Does it make any difference with God what we do?

2. **What the Gospel Is.**—What does the word "gospel" mean (Isa. 61:1; Luke 4:18)? If it is good news, what is the news about (Luke 9:2, 4)? How do you account for the two phrases, "Gospel of the Kingdom" and "Gospel of Christ," if there is but one gospel? Does the preaching of the kingdom include Christ as the king (Jno. 18:33-37)? Does the gospel include Christ's death and resurrection (1 Cor. 15:1-4)? Did Jesus preach the gospel of the kingdom after his resurrection (Acts 1:3)?

3. **The Gospel of Christ and the Gospel of the Kingdom the Same.**—Did Paul preach the gospel of Christ at Ephesus (Eph. 1:12, 13; 3:6)? Did he preach two gospels there (Acts 20:17, 25; Gal. 2:2)?

4. **Faith in the Gospel Necessary.**—How does faith come (Rom. 10:16, 17)? Is it necessary that we should have faith in the gospel? How many faiths are there (Eph. 4:5)? What does Jude say we should contend for (Jude 3)?

5. **But One Gospel.**—What gospel did Jesus preach (Matt. 4:23)? Did he ever preach any other gospel? What gospel did the Apostles preach while Jesus was on earth? What gospel were they commissioned to preach after his ascension? What does Paul say of those who preach any other gospel (Gal. 1:6-9)?

6. **Faith in the Gospel Must Be Accompanied by a Godly Life.**—Does faith always lead to repentance? Should it? What are to add to our faith (2 Pet. 1:5-9)? What is said of faith without works? To what does Jesus liken a man who hears his sayings yet refuses to do them (Matt. 7:26)?

7. **The Gospel a Series of Promises.**—What are some of the things promised in the gospel? 1, Remission of sins (Acts 10:43); 2, Salvation (Mark 16:15, 16; Acts 16:30, 31); 3, A blessing to the nations of the earth (Gal. 3:6-8); 4, An inheritance in the earth (Rom. 4:13; Matt. 5:5; Psa. 37:29, 34); 5, Position in the kingdom (Rev. 2:26; 3:21; Matt. 19:28); 6, Immortality (Rev. 2:10; Jas. 1:12; Jno. 6:40; Rom. 2:7; 2 Tim. 1:10; 1 Cor. 15:53, 54).

"ALONG THIS LINE"

The young minister's address was good. He gave expression to several stimulating ideas, and his manner had a proper combination of energy and gracefulness. But the effort was marred by the use of certain set phrases which were wholly unnecessary and necessarily offensive. He declared "I am here to say," as many as a dozen times in his opening paragraphs. No one doubted he was there, or that he was there to say just what he did say. Then why did he not say his say without repeatedly reminding us that this was his particular purpose in being present? But this was not so bad. This was; in exactly fourteen minutes the brother used the expression "Along this line," forty-three times. He first informed us that he had never spoken "along this line," but that more discussions "along this line," would be beneficial. Then he reminded us of the great men who had spoken "along this line," and declared that if more of our ministers would speak "along this line," there would be greater faithfulness in the church "along this line." If the church ever comes up to its high privilege "along this line," there must be more devotion "along this line." And so on.

We are sure the young brother was totally unconscious of the repetition, for we spoke to him kindly about it later in the day. He thanked us for calling his attention to a habit he had been wholly unconscious of, and his manifestations of gratitude is our excuse for calling his attention in this public way—without indicating name, date or locality—to the matter. Watch yourself, young preacher, the next time you speak in public, and make sure that you are not blundering "along this line."—Epworth Herald.

TWELVE THINGS TO REMEMBER

1. The value of time.
2. The success of perserverance.
3. The pleasure of working.
4. The dignity of simplicity.
5. The worth of character.
6. The power of kindness.
7. The influence of example.
8. The obligation of duty.
9. The wisdom of economy.
10. The virture of patience.
11. The improvement of talent.
12. The joy of originating.

—Marshall Field.

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EDITORIAL

THE WICKED AND CHAFF

Psalms 1:4, 5

David compares the righteous to a tree with healthful leaves and golden fruit, growing on the banks of a river (Psa. 1:3). "Winds of doctrine" may blow tempestuously among these trees of the Lord's planting (Isa. 60:21; Eph. 4:14), but they are so "rooted and grounded in love" (Eph. 3:17) that they are the more "grounded and settled" by the storm; and, like the sturdy oak, the more the wind blows, the deeper into the earth their roots go, until they get so securely fixed they cannot be "moved away" from their place at all (Col. 1:23). The terrific "winds of doctrine" pluck up a few of them, it is true; but Jude tells us that they were "without fruit," and even those which had fruit on them were so nearly dead they had "withered." The trees blown down in a storm are generally [illegible]. Hence Jude says the apostate brethren [illegible] who had been "plucked up by the roots" had been unfruitful "two seasons," and were [illegible]. See the Emphatic Diaglott on Jude 12.

The wicked man has no "root in himself" (Matt. 13:21). Hence David, by one of the strongest and most striking contrasts in the Bible, puts the righteous and wicked in juxtaposition thus: The righteous have roots like trees, when growing on the river banks near water. The tree roots, "through the scent of water" (Job. 14:9), grow and become so firmly fixed in the earth. Windstorms cannot jostle it. "The ungodly are not so." They have no roots, and this fact led David to seek for another image to represent them. He soon found it in this world that is open to our inspection and comprehension. He condescended to our simplicity, and gave us an image to represent them which we can not fail to understand: They are "like the chaff which the wind driveth away." They are "like" chaff, as the reader will notice, in this particular, "which the wind driveth away." Chaff has no adhesion; it has no roots, and cannot fasten itself to the ground. Light and lying loosely on the earth, it is moved from place to place by the wind. The wicked are to be driven away like chaff is driven before the wind-storm (Job 21:18; Psa. 35:5; Isa. 17:13; 29:5; Hos. 13:3). "Therefore," David concludes, "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous" (vs. 5). By reading verses four and five of this Psalm together, we get the full force of the word, "therefore." The ungodly are "like chaff" which the wind drives away. Therefore, the ungodly shall not stand in the judgment. By reading the two verses consecutively, we get the idea that the driving away of the ungodly "like chaff" is to occur at the judgment. This thought is on the surface of the text, and is intimated often in the Bible with marvelous simplicity. They are to be punished at the judgment, not when they die. They are not able to "stand" (Rev. 6:17) at the judgment like the "congregation of the righteous." What becomes of them, then? They are driven away "like chaff." "As the flame consumeth the chaff" (Isa. 5:24), so it will consume them. They are to "burn up" like chaff (Matt. 3:12). They are to be "devoured as stubble fully dry" (Nahum 1:10). Would a man with ordinary intellect take these images and illustrations of Scripture to teach eternal torment? If the wicked are to "burn up" like chaff, if they are to burn like "stubble full dry," can they roast in fire throughout eternity? Do you call eternal torment burning up a man "like chaff?" If stubble is "fully dry," would it burn like a man in "infinite despair?" Can a reasonable man get eternal torture out of these Bible images? No. The dogma of endless torment is a barefaced and impudent alteration of God's word.

DO YOU REMEMBER CHRIST?

A Plea for the Breaking of Bread

We know you cannot help thinking of Christ sometimes. His story is too extraordinary to be heard once and never again remembered. There is also much which we daily see and hear, to remind us of him. Doubtless you often involuntarily remember him; but do you voluntarily, and of choice, remember him? Do you ever, by an exercise of volition, recall the memory of him? He is sometimes intruded into the society of your thoughts, but do you ever invite him there? Do

you ever say, "Come now, let me think of Christ?" We doubt not you do this also. You voluntarily remember—you call to mind his incarnation, his miracles of mercy, his doctrine, his example, his resurrection; but do you particularly remember his death? His death was the main circumstance in his history. Do your thoughts, passing from the manger along the track of his sorrowful story, fasten on the cross?

May we ask, moreover, **with what you** remember him? Whether it is a mere intellectual operation, or one in which the heart is conjoined? There are recollections which pass across the mind without ever stirring the most easily excited emotions of the heart. Is your recollection of Christ of this kind; or do you **feel** while you think of him? Do your affections move in the line of your thoughts, and collect about the same centre? Jesus ought to be remembered with the heart. We should feel when we think of him. You say, perhaps, "I do not only mentally, but **cordially** remember Christ." But do you remember him **practically**? Do you **do** any thing in remembrance of him? It is customary not only to remember, but to commemorate great benefactors; and that not merely by speaking of their benevolent exploits, but by some appropriate acts. Do you this with respect to Christ, that greatest, best of benefactors?

Perhaps you answer, "I do many things out of regard to the memory of Christ. His precepts generally I endeavor to obey." That is all very well; but do you **that** which he appointed, or requested to be done in remembrance of him, on that "same night in which he was betrayed?" Some do not. Even some who profess respect, and indeed love for Christ, do not. It is strange, but so it is. They remember Christ in their own way, but not in his way. They do some things in remembrance of him, but not that which he said "**DO.**" We wonder they do not adopt **his** way. We cannot help suspecting their love when we see they do not. It always appeared to us that such a benefactor as Christ ought to be remembered in his own way—that he deserved to have the privilege of saying how he would be remembered; and that sinners, whom he died to save, should remember him in that way, even though it should not seem to them the most appropriate and reasonable manner of commemorating him. We do not know how it strikes others, but so it always struck us; and we confess we take the bread and eat it, and we put the cup to our lips, primarily, because he said, "**Do this.**"

The question about the usefulness of visible memorials, and the suitableness of these memorials, we are content that he should settle. We know very well that if there be no natural adaptation in these memorials to do us good, he can connect a blessing with them. It is our part to obey him. It is enough for us that our Savior inclined to this mode of being remembered, and expressed such a wish: the least we can do is to comply with it. He did not express a great many wishes. It is an easy yoke he calls us to take—a light burden to bear. **We cannot help regarding it as unkind, that this one wish of Jesus should not be complied with;** and especially when we consider what a friend he was—what a benefactor. We use the word "benefactor," but those who are acquainted with the etymology of the word, know it does not express all that Christ was. It implies **doing** out of good will to others; but his benevolence was not satisfied with benefaction: he **suffered**— he **died** for others. Strong as death—stronger than death was his love. And consider, too, the circumstances under which this wish was expressed —**when** it was, and **where.** All his wishes, we think, should be complied with; but this was his **last.** He was going to suffer—he was to die in a few hours: and such a death, too! and for them of whom he made the request, that they might die never. And the request was touching his death. He desired it might be commemorated as he signified. **Oh, to think that such a wish should not be complied with—the tender request of the dying Redeemer not regarded!** Who would have believed it? **We wonder those words, "This is my body, broken for you," do not break the heart of every one who refuses.**

Men treat no other being so. Out of their own mouths we will judge them. They know the sacred regard they pay to last wishes and dying injunctions; and that, though they are under no particular obligations to the persons expressing them, and though the things desired be often unreasonable, yet, because they are last wishes, dying requests, the individuals expresing them being about to make the awful transition to eternity, **how solemnly they charge the memory with them—how punctiliously they comply with them!** We feel as if persons in such circumstances had a right to command us. We never knew one such request, if it was practicable, and at all reasonable, that was not complied with. We ought to say, we never knew **but one.** The last request of Jesus Christ—his last solemn injunction on those whom he bled to save, **forms the solitary exception!** Oh, it is too bad! It were a neglect unpardonable, but for the mediation of the very being who is the object of it. Nothing but his blood can cleanse from the sin of putting away from us the offered emblem of it. **We know not how to make any apology for it. Jesus pleaded for his murderers, that they knew not what they did; but those who disregard his dying injunction, know what they do!**

Excuses, it is true, they make; but to what do they amount? Can any doubt that Christ said, "Do this?" Can any doubt that he meant it to be done by all who believe on him? What reason can be imagined why one redeemed sinner should partake of the emblems of the body and blood of Christ, which does not equally apply to every redeemed sinner? Should not as many as the body was broken and the blood shed for, partake of the memorials of that transaction? **What propriety is there in limiting the command, "Do this," and not the declaration, "This is my body, broken for you?"** If we put it on the ground of right to command, questions any one the right of Christ to issue mandates? What duty plainer—more peremptory? Do some pay respect to this, who do not obey other commands of Christ? What if it be so? Is that a reason why you should add another to your acts of disobedience?

Do you refrain because it is a solemn transaction? Far more solemn are death, judgment, and eternity, from which, nevertheless, you cannot refrain. Do you feel yourself to be too unworthy? **But will this neglect make you less unworthy?** A sense of unworthiness is a grand part of the qualification. Are you afraid of sinning, should you in this way remember Christ? **But you are certain of sinning by not remembering him.** Say you, "I cannot trust myself?" **But can you not trust Christ?** If there is danger that you will prove faithless, **is there any danger that he will?** It is because you are not to be trusted, that you should trust him who is able to keep that which is committed to him. If you trust him for strength, you are as sure of being supplied as of being pardoned, if you trust him for that. Why should not you remember Christ? He remembers you, yes, practically remembers you; nor one thing merely does in remembrance of you, but many. **What if he should make excuses for not remembering you?**

But perhaps you will cut short the interview by say, "I am now quite unprepared for this act; hereafter, I mean to attend to it." Be it known to you, then, **that there are greater things for which you are unprepared, and they are things which you cannot evade or defer, as you can this; and as to that hereafter on which you count, who art thou that boastest of to-morrow?**

COMMUNICATIONS

From Hanna M. Barber

Dear Brother Haggins:

Enclosed find order for $1.50 to renew my subscription to the paper. I am a little early, but it is better to be early in such matters than late I see sometimes where you have to urge the brethren to send in their money, as you are in need of it. Now this should not be. They are commanded to be fervent in business, and we should attend promptly to such matters. The time is short in which we may work, so let us have our work done when the call comes to go out and meet the bridegroom.

There is one thing I would like to speak of. I often read where some of the brethren will say, "We have had brother here holding meetings. Good interest," etc., but they do not say where these meetings were. I wish more of the brethren would give their addresses through the paper, as we may live near together sometimes and not know it. I am in Manitou Springs, Colo., and know of no one near here of the faith. I never attend the churches here, as they all teach the serpent's lie. They fail to see that there was no need for Christ to suffer and die for us, if we are naturally immortal and cannot die. They seem to think we get our immortality from God, instead of through Christ. When we die we are not dead. As a popular Denver preacher says, "Death is just a seperation." So people who do not know that death is the opposite to life, do not know the gospel. They do not believe Christ died, and if he did not die he was not raised and the apostle says if Christ be not risen, our hope is in vain. I am waiting to hear something about the new hymn books. Hope Brother Adams will see that they are out soon. We need them. Let us so live that we may be clothed with immortality when the Lord comes.

Yours in hope of life.

BETTER THAN SILENCE

An old Greek writer years ago counseled his followers either to be silent or say something better than silence. Some people seem under the impression that talk of any sort is to be preferred to silence. A little reflection will prove this to be a mistake.

A group of young people not long ago were engaged in conversation quite oblivious to a listener who sat near. Could he have heard their laughter and not their speech, he would have assumed that the latter was brilliantly witly. As it was, he realized that it was only ill-natured. Each of those who took part held some absentee up to redicule, and the more spiteful the comment offered, the greater the amusement of the little group. Who can doubt that those young folks were violating the precept of Pythagoras. If they had sat in absolute, unsympathetic silence, if would have been far better than speech of this sort.

Scolding is one of the commonest ways of disregarding the old Greek rule. It is true of course, that reproof is some times necessary, and even severity has its proper place, but scolding is not only useless, but is a positive harm. Even if it were only a question of correcting the wrong objected to, a dignified silence would be vastely more effective than ill-natured snarling, by the name of "scolding."

The people who complain violate the rule which bids us keep silent unless we have something better to say than silence. Talking about our troubles does not lessen them. It only undermines our power of resistance. In vain the sun shines, and in vain the flowers bloom, for those whose hearts are set on airing their grievances. Complaining people make grey weather for all who are forced to listen.

Keep silent unless what you have to say is better than silence. Test your speech for a little by this rule, and if it results in making you less voluable, then usual, so much the better for you and all the world.—Selected by W. James Storjohn.

TO THE ISOLATED

We have a nice sum in our treasury with which we can commence our work any time now. But in order to keep this organization on the move we must not forget the Isolated Fund.

We know you have not lost interest in this great work. But let us urge you to send what you can now, and not wait for what seems a more auspicious occasion, or until you can send a larger amount. Remember the smaller contributions of many are just as necessary as the larger gifts of the individual to make a complete and beautiful whole.

As soon as work is done the same will be reported through The Restitution.

ROSE STORJOHN, Secretary,
Phoenix, Nebraska.

This world that we're a livin' in is mighty hard to beat, you get a thorn with every rose, but ain't the roses sweet.—F. L. Stanton.

It's better to snap a trace now and then, than to tighten the hold back straps.—Bill Wright.

TITLES AND MORE TITLES

The question of titles for names, their character and number, is getting to be confusing, and in some respects rather wearying. Some prefer "Rev." before the name, some "Eld.," and many are glad of almost anything to put after the name. The difference of opinion as to what may be proper and worth while, and over what may not be worth while at all, may be preparing us for closer sympathy with the position of the great Teacher. He swept the whole system aside, and asked his followers not to receive honor one of another, or be masters, but to cultivate simplicity and humility, and be "brethren." Our feeling is that the whole round system of titles is greatly overdone, whether in handles before names, or after names. It takes far more than "Rev." or Eld." to make a preacher, and any title after a name cannot be relied on to make a good penman, a good spelled of grammarian, or a good theologian.

In view of titles that should stand for sound scholarship and research, but that are often so cheap in very doubtful markets, we are not surprised that men in higher educational circles are sailing under bare names to-day with titles eliminated. On the morning of the writing of these lines, our mail brought a pamphlet from the Carnegie Endowment for International Peace. It was an address by Nicholas Murray Butler, and though the author is head of one of our greatest universities, his name was given without title of any kind. In view of the tiresome parade of titles to-day, this example was refreshing.

A similar expression of this growing sentiment that speaks in both modesty and rebuke, comes in another experience. One of our best known laymen in writing of this question says:

"I have thought it might be well for our preachers to use the same considerations we do in our teachers' associations. Literary titles are almost wholly discarded in our programs. When I was president of our Maine Teachers' Association the executive committee voted to have no titles in the printed programs, and it met with good sanction by the profession. Modest mention of the position the speaker held as a teacher was made, and that only. All were pleased with that."

Who would think of putting on titles to such names as George Washington, Abraham Lincoln or Phillips Brooks? It would be like painting gold eagles. It may be that we need to come still closer to the Master's teaching on the general question.—F. L. Piper in World's Crisis.

THE NUMBER OF HIS NAME

"Here is wisdom," are the first words of Rev. 13:18. As much as to say, Here is something that requires more than ordinary sagacity and skill. How then shall we set to work to discover the answer to this problem? The usual way to interpret this number has been to resort to the pagan method of numbering the names of their gods. The numerical value of Thouth was 1218, of Jupiter 717, and so on. So scholars have looked for some name whose numerical value would be 666. This they have found in **Lateinos; Vicarius Filu Dei;** and **Divinus Infallibilis Papa**, which proves it is the papacy. Others have found 666, in **Muhammadinoi,** which proves it is Mohammedanism. Others have found this number in the Hebrew for Luther, which proves the awfulness of Protestantism. This all comes from going to heathen priests for the key to interpret God's Word. Does not God call upon us to exercise the wisdom which cometh from on high? Why then such regard for the wisdom that cometh from below?

Let us calmly and cautiously look into this last verse of the chapter and see what we can find. "Let him that hath understanding." We are on sacred ground; God's "woe" is out against him who lightly adds to, or takes from this verse. We must therefore carefully and diligently apply ourselves to "count the number of the beast." How shall we "count?" The Greek word translated "count," is not here used as in Acts 19:19, but means nearly the same as in Luke 14:28, to "compute for exact value." This suggests that metonomy is used in the number; and the number shows that it is metonomy in its sixth sense—"the sign and the thing signified" (Stand. Dict.). Had this number been one for numerical value only, the Greek would have corresponded to the English. It reads in the English: "Six hundred threescore and six;" therefore the Greek should read, "**Hexakosion hexakenta hex.**" But the Greek text does not read so. Contrary to the usual custom this particular number is expressed in alphabetical numerals; and I am unable to find another such occurrence in the New Testament. Everywhere else cardinal, or ordinal numerals are used. This fact alone should lead us to throw our old theories to the winds, and seek for a better understanding of this subject.

First then, what are the letters used to represent these figures? Several writers have given them as Ch, X, St But there is no such letter as St. in the Greek alphabet, and I fail to find any evidence that St. ever stood for the numeral 6. Diagamma was the original letter, and was never St. The very form of the letter would forbid that. Gigamma was a letter in use in the early Greek language, but discarded about the time of Homer. It was the sixth letter of the alphabet, and had the value and sound of the Hebrew van. Digamma was the original letter from which our F came. To put the Greek letters which stand for 666, into English letters as near as possible, would be to write them Ch, X, F.

Second, "the sign and the thing signified." In prophecy "name" is usually interpreted as standing for "distinguishing characteristic" or "official designation" (Ruth 1:20; Matt. 1:21). It is also the "term by which a thing is distinguished as peculiar and distinct from others." What was the distinguishing feature of the Roman-Christian Papacy? It was its mark of distinction which separated it from all other religions. Contantine's mysterious monogram of the cross soon developed into the crucifix (the cross I fix). This is a cross with the effigy of Christ nailed upon it, and always stands in the center of the high altar in every well-appointed Roman Catholic Church The cross of the papacy is a cross on which is fastened a dead Christ. The anti-Christ has no use for a free and living Christ. We now turn back to the letters Ch, X, F, and find that Ch is a monogram, and that the other two are phonetic hieroglyphics.

In John's day (A.D. 96), Ch had been used some time by the early Christians as the monogram for Christ. The letter X was the symbol of a cross, and the Greek letter for F was the original symbol for a nail (see Phonician and Semitic symbols). So if we would read the secret to be found in these letter-numerals, we shall read as follows: Ch—"Christ;" X—"the cross;" F—"nailed." In English, "Christ nailed to the cross." This is the "number" (exact value) of the "name" (distinguishing feature), work and calling of this double, wild beast, anti-Christ. But his work is ending, and the true Christ is coming. Let us be **ready** to welcome our victorious King.—H. H. Brown, Berry Mills, Me., in World Crisis.

DO YOU PAY FOR A RELIGIOUS NEWSPAPER

I was going to ask the question in another form. "Do you read a religious newspaper?" but then I reflected that many read a religious newspaper who do not themselves subscribe for one, they being in the habit of borrowing from their neighbors, and after sending and respectfully soliciting the loan of the paper before the family have read it, not unfrequently keeping it a length of time greater than the Golden Rule will exactly justify

Then I had like to have thrown the question into this shape: "Do you **subscribe** for a religious newspaper?" but it struck me all at once, that some subscribe for a paper, but do not **pay for it.** I have heard this complaint made, and I have no doubt there is foundation enough for it. I, for my part, would advise such persons to take a **moral** newspaper, if they can find such a thing. **That** is the sort of paper they require. A religious newspaper is quite too far advanced for them. I don't know, and cannot conceive why these non-payers want to read a religious newspaper. I should suppose they would be satisfied with **secular** newspapers. I can imagine that they may desire, notwithstanding their delinquency, to know what is going on in the world, but why they should care to know what is going on in the church, I cannot conjecture. What do those who do not give anything for value received, want to know about the work of the truth?

Here are persons who would starve editors, publishers, printers, and papermakers—the whole concern—into a pre mature grave!—who say, "Send me your paper," implying of course that they will send the money in return, yet never send it; and yet they want to know all about the progress that is being made in converting souls to God! I not this strange, that having never learned as yet to practice the first and easiest lesson of honesty, they should wish to read everything about godliness and vital piety! So I concluded to head the article, "Do you pay for a religious newspaper?"

Do you, reader? If you do, continue to take and read, and pay for it; and be slow to withdraw your subscription. Give up many things before you give up your religious newspaper. If anyone that ought to take such a paper, does not, I hope that someone to whom the circumstance is known, will volunteer the loan of this to him, direct his attention particularly to this article. Who is he? A professor of religion? It cannot be. A professor of religion and not taking a religious newspaper! A member of the Church of God, and voluntarily without the means of information as to what is going on in the church! A follower of Christ, praying daily as taught by his Master, "Thy kingdom come," and yet not knowing nor caring to know who learns the gospel of the kingdom. Here is one of those to whom Christ said, "Go teach all nations; he bears a part of the great responsibility, and yet, so far from doing anything himself, he does not even know what others are doing in promoting this great enterprise! I am afraid this professor of religion does not love "the gates of Zion more than all the dwellings of Jacob." Ah, he forgets thee, O Jerusalem!

But I must not fail to ask if this person takes a secular newspaper. Oh, certainly he does. He must know what is going on in the world; and how else is he to know it? It is pretty clear then that he takes a deeper interest in the world than he does in the church; and this being the case, it is not difficult to say where his heart is. He pays perhaps eight or ten dollars for a secular paper—a paper that tells him about the world, but for one that records Zion's conflicts and victories, he is unwilling to pay two or three! How can a professor of religion answer for this discrimination in favor of the world? how defend himself against the charge it involves? He cannot do it: and he had better not try, but go or write immediately and subscribe for some good religious paper; and to be certain of paying for it, let him pay in **advance.** There is a satisfaction when one is reading an interesting paper, to reflect that it is paid for. But perhaps you take a paper, and are in arrears for it. Now suppose you were the publisher, and the publisher was one of your subscribers, and he was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about an answer.—From "Practical Thoughts."

Which shall it be: Recede, proceed, succeed, or go to seed?—Sel.

I am not what I think I am, but what I think, I am.—Sel.

NOTICE

Notice is hereby given that the committee on the revision of the constitution for the Church of God of the Abrahamic Faith in the State of Indiana is called to meet at the Hillisburg Church at 1:30 o'clock p. m., Friday, August 25, 1916, for the consideration and modification of the report continued from the last quarterly conference.

D. E. VAN VACTOR, Chairman of Committee.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13: 3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

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TEMPERANCE ALPHABET FOR BIBLE SEARCHERS

A stands for one whose burning pain
  Taught priests from liquor to abstain.
B stands for one who, drunk with wine,
  Saw on the wall a written sign.
C stands for what so long has been
  The thing in which the wine is seen.
D stands for those who, we are told,
  Shall never tread the streets of gold.
With **E** that people's name we spell,
  Whose drunkards in the conflict fell.
F stands for what no one can spare,
  Who yields his will to liquor's snare.
G stands that hurtful act to show,
  On which there rests a solemn "woe."
H marks a reveller who was led,
  A faithful preacher to behead.
With **I** we write a prophet's name,
  Who did the drunkard's doom proclaim.
J stands for one who learned to think
  And warned his sons against strong drink.
K stands for one whose time was spent
  In drinking in his stately tent.
L stands for one whose wine became
  The means of branding him with shame.
M makes the word which must define
  The innocent character of wine.
N stands for one whose thoughtful wife
  From vengeances saved a drunkard's life.
O stands for him who was the guide
  Of those who built the drunkard's pride.
P tells to what those come at length,
  Whom liquor robs of manhood's strength.
Q stands for what through earth shall sweep,
  While drunkards loudly "howl and weep."
R stands for that which marks the eyes,
  Of those whom liquor proves "not wise."
S stands for one, whom truth divine,
  Sought to protect from touching wine.
T stands for that which those must be,
  Who would the truest victory see.
U said by word upon a wall,
  The drunkard's kingdom soon must fall.
V tells of one who dared to stand,
  Against a drunken king's command.
With **W** we that word must write,
  Which marks the drunkard's starless night.
And **X** stands second in that word,
  Which tells how men by wine are stirred.
Y stands for what on those was laid,
  Who through strong drink were captives made.
Z stands for one, at times ignored,
  Who kept the place where wine was stored.

Key to the Above

Abihu (Leviticus 10:1, 8-10). Belshazzar (Daniel 5:1-6). Cup (Proverbs 23:31). Drunkards (1 Corinthians 6:10). Ephraim (Isaiah 28:1-3). Free (John 8:32 with Proverbs 23:35). Giveth (Habakkuk 2:15). Herod (Mark 6:21-27). Isaiah (Isaiah 1:1 with Isaiah 28:1-13). Jonadab (Jeremiah 35:6). King of Syria (1 Kings 20:1-16). Lot (Genesis 19:30-38). Mocker (Proverbs 20:1). Nabal (1 Samuel 25:36). Omri (1 Kings 16:23, 24 with Isaiah 28:1). Poverty (Proverbs 23:21). Quake (Joel 2:10 with Joel 1:5). Redness (Proverbs 23:29). Samson (Judges 13:24, 4, 5, 6). Temperate (1 Corinthians 9:25-27). Upharsin (Daniel 5:5, 25, 28). Vashti (Esther 1:10-12). Woe (Proverbs 23:29). Excess (1 Peter 4:3, 4). Yoke (Deuteronomy 28:48 with Isaiah 28:7, 13). Zabdi (1 Chronicles 27:27).—The Pioneer.

PULPIT ECHOES

A Sermon by Robt. G. Huggins, Reported by Geo. B. Alldridge

Subject: **The curse upon the serpent.**

Text: "And the Lord God said unto the serpent, Because thou hast done this, thou are cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his head" (Gen. 3:14, 15).

In reading the third chapter of Genesis, we are reminded of this fact, that it is part of the most ancient literature known to man. Three characters are presented to our attention: the serpent, Adam and his wife, Eve. In our day, apparently the almost universal opinion and teaching is, that the serpent is not real, but allegorical. If the serpent is not real, as presented in the narrative, neither is Adam, Eve, sin, the serpent crawling on its belly, child-bearing, thorns, thistles, etc.

When we read the great Allegorical work of John Bunyan, it never enters our mind to consider "Bye Past Meadow," "Giant Despair," "Doubting Castle" or the "Slough of Despond" are real. We know the book is an allegory, and consider it as such. A book that is fictitious in character we treat as a book of fiction. When we read the Bible we must consider it, as God wishes us so to do, as recording the history of real characters and things.

Wm. R. Nicholson in "The Homilitical Review," Vol. 22, page 225, commenting upon these verses, says: "The devil was in the serpent, and he it was who spake and reasoned with the serpent's mouth," etc. This teaching suggest that the serpent was dominated by another power. When we consider Gen. 3:1, 2 we learn that God had created the serpent, and had endowed it with greater subtility than any other beast of the field. Paul confirms Moses description in 2 Cor. 11:13: "But I fear lest by any means, as the serpent be guiled Eve through subtlety, so your minds should be corrupted from the simplicity that is in Christ." This beast called "The Serpent," had the power of speech and was able to converse with Eve. An ass upon one occasion conversed with Balaam, the son of Boser (Num. 22:27, 28; 2 Pet. 2:15, 16).

The Curse Pronounced By God Upon the Serpent Had the Effect of Actually Degrading it in the Scale of Its Being

First, a change of its disposition. God said (Gen. 3:15), "**I will put enmity** between thee and the woman." In Gen. 1:25, 28, 31 we learn that God created beasts, cattle, and every thing that creepeth, etc. Over these he gave man dominion. "And God saw everything that he had made and behold, it was very good." "Everything," of course, included the serpent. The effect of enmity changed its disposition.

Secondly, in form and structure. As Cain among men, so the serpent among animals, was signally marked of God (Gen. 3:14, 15; 4:14, 15). Each living thing possesses distinguishing natural traits of being (Gen. 6:20).

Thirdly, the loss of beauty. The word "serpent" here used really means seraphim, that which appears as brilliant, fiery. See Num. 21:6, 8; Isa. 6:2, 6. This glorious, angelic appearance of beauty it lost.

The Effect of the Curse of the Serpent Upon the Earth Involved

1. The ground (Gen. 3:17; Rom. 8.22).
2. The air (Gen. 3:7, 8). The air up to this time was salubrious, but now chills and frosts are in the air. Man needs clothing to protect him.
3. Vegetation (Gen. 3:18).
4. The animals (Gen. 3:14).

The Curse of the Serpent had the Following Effects Upon Man

1. Physical degeneration (Gen. 3:19): "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

2. Intellectual degeneration (Gen. 2.19). Adam before this was able to name every creature God had made. The intellectual attainment of the greatest professor of zoology, or biology in any center of learning cannot perform this remarkable feat to-day.

3. Moral degeneration (Gen. 2:25; 3:8-10). The consciousness of their nakedness made them moral cowards. They became afraid, and hid themselves from the presence of God. And now in conclusion, let us briefly glance at

Some Lessons Taught by the Curse of the Serpent

1. It illustrated the deteriorating effect of man's sin upon creation (Rom. 8:18-22). This degeneration is universal. Evolution teaches that man has been evolving upwards to honor and dignity from a frog.

The second lesson we learn is the depth of the serpent's degeneration is suggestive of how far man himself has fallen, not ascended as evolution teaches (Gen. 3:14).

3. The serpent's curse demonstrates the judicial aspect of punishment. Universalism teaches that if man becomes a thief, or commits a murder, the lashings of his conscience is sufficient punishment. Why then, does our legislative bodies make and enforce laws for the shutting up of culprits who violate them if "the lashing of conscience" is sufficient punishment? Paul reasons in his epistle to Timothy that men may become so hardened in sin that their conscience will become dead "seared with a hot iron" (1 Tim. 4:1-3). God does not view sin in the same light that the Universalist does. God, as a punishment upon the serpent, even reversed the laws of the serpent's creation, as already noted in changing its form, food, disposition, etc.

4. The serpent's curse illuminates our need of a Savior (Gen. 3:15; Gal. 3:13). "Forasmuch then as the children are partaker of flesh and blood, he also himself likewise took part of the same; that through death, he might destroy him that had the power of death, that is, the devil" (Heb. 2:14).

Lastly, the serpent's curse illuminates the meaning of those scriptures which speak of the final reversal of the curse. "Whom the heaven must retain until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). Mr. Russell and his blind followers, in reading this text, lay emphasis on "restitution of all things." But notice the "all things" are the things which God "hath spoken by the mouth of all his holy prophets." All commentators agree that "restitution" as here used, means the culmination, the fulfillment, the completing of all that has been predicted by God's holy prophets. Hosea, the prophet, makes this plain. God says that he will make a covenant with the beasts of the field, etc. The serpent's curse resting upon them is to be removed (Hosea 2:18:19). Isa. 11 chapter reveals the fact that God will in that day remove the enmity between animals; they will lie down in peace together. How? By changing their food and disposition. Note Isa. 11:6-9. It is a physiological fact that our food to a large extent determines our habits and disposition. In Isa. 65:17 God says, "I create new heavens and a new earth; and the former shall not be remembered nor come into mind." See also Rev. 21:1-4. What is the deadly venom that dwells in the heart of man causing sorrow and death? Listen: "And **I will put enmity** between thee and the woman, and between thy seed and her seed" (Gen. 3:15). God proposes to destroy this sting, this deadly venom—sin. A wonderful change it will be. Paul in vision saw this (2 Cor. 12:1-4). Hence he could write: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:55, 56, 57).

Now beloved, read Isa. 65: 17-25. Notice what God is soon to bring about. But to remind man of his fall and degradation, the serpent, even in the age of restitution, shall remain degraded in form, a footless creature, a lingering echo of man's fall (Isa. 65:25).

"Thus shall we best proclaim abroad
The honors of our Maker, God,
When his salvation reigns within,
And grace subdued the power of sin."

THE RESTITUTION SUNDAY SCHOOL LESSON LEAF

Lesson VII

Subject, The Kingdom of God

Memory Text

"But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

1. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever" (Dan. 2:44).

2. "Forasmuch as thou saweth that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold, the great God hath made known to the king what shall come to pass hereafter, and the dream is certain and the interpretation thereof sure" (Dan. 2:45).

3. "I saw in the night visions, and behold one like the Son *of* Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him.

4. "And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13, 14).

5. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27).

6. "Ye are they which have continued with me in my temptations.

7. "And I appoint unto you a kingdom as my Father hath appointed unto me.

8. "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:28-30).

8. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

9. "And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power" (Acts 1:6,7).

10. "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, (from above) he cannot see the kingdom of God" (John 3:3).

Practical Truths

In our last lesson we studied the gospel of the kingdom; and in this we want to learn something about the kingdom itself. Our maps do not at present show that any portion of the earth is occupied by, and known as "the kingdom of God." It follows therefore that either the kingdom of God is not a literal kingdom, or else that it has not yet been set up. The study of the kingdom is important as all God's children are to inherit it, and share in its glories (Matt. 25:34). God proposes to institute a system of good government among men, and enforce the principles of his laws through an organized kingdom, and thus bless all nations.

Notes on the Lesson

Seek Ye First.—We ought to learn that which is important first. What is of more importance to us than our eternal home and God's way of reaching it? We must seek his righteousness if we ever want to reach the kingdom of God.

1. **Days of These Kings.**—It may not be clear which kings are referred to—the four already mentioned, represented by the four sections of the image, or the subdivision into ten kingdoms represented possibly by the toes of the image or the ten horns of the beast of Dan. 7:24. In either case the kingdom will be set up near the close of the time represented by the whole image.

Set Up.—To organize, to establish.

2. **The Stone.**—All commentators and Bible scholars of any note are agreed on this, if on nothing else, viz: that the stone represents the kingdom of God.

Brake in Pieces.—Subdued, conquered, changed their form of government and extended the Divine kingdom so as to take their places.

3. **Saw in the Night Visions.**—Daniel seems to have been favored with a view, prophetically, of the coming of our Lord, and the establishing of his kingdom. This cannot by any force of construction be applied to death, but to a personal, visible coming of the Lord Jesus back to our earth.

Came with the Clouds of Heaven.—It seems from this and other portions of scripture that clouds will attend his coming (Matt. 24:30; Mark 13:26; Rev. 1:7).

4. **There was given Him Dominion and Glory and a Kingdom.**—From this expression it is evident, that Jesus does not receive his kingdom until he comes in power and glory (Matt. 25:31).

5. **Shall be Given to the People of the Saints.**—The saints are joint heirs with Jesus, and he shares his kingdom with his people.

8. **Sit on Thrones.**—Exercise the power of kings or rules. This position is not only promised to the twelve, but to all who will believe and obey the gospel of the kingdom and live in harmony with its teachings, previous to the second coming of the Lord. They will be a royal priesthood. Not only kings but priests also. They will be the **bride** and share special honors and privileges with their Divine Lord. His directions to us are full of hope and courage—"Behold, I come quickly; hold that fast which thou hast that no man take thy crown."

Suggestive Topics and Questions

1. **Primary Elements.**—Will the kingdom of God be like all other kingdoms in its main features? Will it have a king, subjects, law, territory, etc.? Name what you regard as the elements of the kingdom. Will it be a real kingdom? Is a spiritual kingdom a literal kingdom?

2. **Moral Elements.**—What elements does the kingdom of God possess which are not possessed

by the kingdoms of the world? Will righteousness be a feature of God's kingdom (Rom. 14:17; Pas. 72:2)? Will the Lord take care of the poor (Psa. 72:4, 12)? Will the kingdom of God be a model government?

3. **Its Ruler.**—Who will be the ruler or king? Will Jesus reign alone (Matt. 19:28; Rev. 3:21; 20:4)? Where in our lesson do we learn that the kingdom is also shared with the saints? Is the kingdom which Jesus is to receive, the same kingdom which the disciples are promised (Luke 1:32; Matt. 19:28; Acts 1:6)?

4. **Its Subjects.**—Will all the subjects of God's kingdom be righteous? Who will be the subjects? Who are to obey Jesus and serve him, according to our lesson? Read Isa. 2:2-4 and tell whether it refers to the reign of Jesus after he comes? What distinction is made between the ruler and the subjects of the kingdom?

5. **When Established.**—When will the kingdom be set up? When will it be given to Jesus? (See Nos. 3 and 4 of lesson.) Is it possible to set up the kingdom in the heart of man? Was it set up at Pentecost?

6. **Its Nature and Duration.**—Where in this lesson are we taught the eternal duration of the kingdom? (See 1, 4, 5 of lesson.) What object has God in view in setting up a kingdom on the earth? Will the kingdom be the instrument of fulfilling God's promise to Abraham, to bless all the nations of the earth? Do you think the kingdom will always exist? Give the proof.

7. **Conditions of Heirship, or Inheritance.**—1. We must be children of God (Rom. 8:16, 17; Gal. 4:7); 2, we must believe and be baptized (Gal. 3:26-29); 3, we must be changed—born from above (See 10, lesson).

THE EVOLUTION OF THE GOSPEL

No. 5.

As Jehovah has hidden the pearls in the bottom of the ocean, and the gold and silver and the diamonds in the heart of the earth, so has he hidden the truths of the gospel in the spirit of his word. It is written that, the testimony of (or concerning) Jesus is the spirit of prophecy. As it requires diligence and labor to procure the precious things of this life, so must we have courage and diligence to glean and treasure up the glad tidings of the gospel of the kingdom of God.

We shall find in the life of Abraham, the father of us all, many useful lessons. We must not forget that he was left to choose his own way. At times he exhibited the weakness of the flesh. Again, we find him obeying the Lord, doubting nothing. His anxiety at times led him to doubt whether the Lord would fulfill his covenant. It is written that after Abram had returned from the defeat of the kings, that the Lord appeared to him in a vision saying, "Fear not, Abram: I am thy shield and thy exceeding great reward." The promise previous to this was that he was to be the father of a seed or son, who should possess the land. He was growing old and was childless, so he suggests that the stewart of his house, Eliezer of Damascus, might be counted as that seed. Up to this time there seems to be no hint as to how this seed should come, save through the natural way of generation. The Lord here tells him that he should be the father of this seed. But he who shall come forth out of thine own bowels shall be thine heir. The Lord again calls his attention to the promise of a multitudinous seed, as well as the unit seed.

It is here recorded that Abram believed in the Lord, and he counted it to him for righteousness. Again, the Lord says: "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." How often are we reminded that Abram and his seed were promised the land of Canaan as an everlasting inheritance. Abram now desires a pledge of the Lord He said, "Lord God, whereby shall I know that I shall inherit it?" Rather a strange request, but we must remember that nothing visible had taken place. The Lord said: "Take me, a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove and a young pigeon." Abram took unto him all these, and divided them in the midst, and laid each piece one against another, but the birds divided he not. With his request came to Abram a trial. The fowls came to devour the sacrifice, so he was compelled to drive them away. How long he watched is not plainly stated. However, until the sun had gone down, when an horror of great darkness fell upon him. In this horror of great darkness Abram was informed that he should go to his father in peace, "thou shalt be buried in a good old age." He also beheld a smoking furnace and a burning lamp that passed between those pieces. After the darkness came the smoking furnace and the lamp (Mag. a lamp of fire). The lamp of fire is emblematic of the future life. This incident revealed to Abram the long sleep of death, after which light and life. Abraham, Isaac and Jacob will be found in the kingdom of God.

Another historical event was revealed to him that his seed should be a stranger in a land not theirs, but after a reriod of time they would be brought out of that land and possess the land. "In the same day the Lord made a covenant with Abram saying, Unto thy seed have I given this land, from the river of Egypt, unto the great river Euphrates." Heretofore the promise was, "I will give it." Now the promise is strengthened by, "I have given it." This promise is verified by the smoking furnace and the lamp of fire. Each incident in the life of Abram has for the student of the Bible a valuable lesson. There is no stronger Bible character than the patriarch Abram. He is introduced to us first as a character whom Jehovah trusted and purposed to make the father of that seed that will bless all nations. With all his better qualities he needed to be tried. He was taken from a land of pleasure and plenty and called to a country, inhabited by races that neither knew Jehovah, nor worshiped him. It is also recorded that there was a famine in the land. Yet Abram built an altar and called upon the name of the Lord.

D. C. ROBISON.

The power men poses to annoy me I give them. —Sel.

Our character is our will, for what we will we are.—Sel.

SEEKING THE TRUTH

John: Tom, I heard a preacher say that the soul is immortal, and at the death of the body goes to either heaven, a place of happiness, or hell, a place of torment; and for proof he referred to the Rich Man and Lazar . He said Lazarus was in heaven now, and that the Rich Man was in hell begging for a drop of water to cool his tongue.

Tom: Sometime, the Lord willing, will take up the parable of the Rich Man and Lazarus, but as the nature of man is the foundation question, and one that must be understood in order to understand the Bible; for if the soul is immortal, then it must exist somewhere after the body dies. And this leads up to the theory of going to either heaven or hell at death: therefore I propose that we take up the nature of man, and find out what the Bible says about it.

In Psa. 8:4 and Heb. 2:6-8 we have the question, "What is man?" and the answer that he is lower than the angels. In Luke 20:35, 36 Jesus says, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more, for they are equal unto the angels, and are children of God, being children of the resurrection." They are lower than the angels now because they die, and the angels do not; but in the resurrection they can die no more, hence will he equal unto the angels.

John: We all understand that the body dies, but what about the soul?

Tom: God says, "All souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth shall die" (Ezek. 18:4, 20).

Tom: The soul is the man. I am a soul; you are a soul. A living man is a living soul; and a dead man is a dead soul.

In Matt. 16:26 we find these words: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man given in exchange for his soul?" And in Luke 9:25 we find Christ's words recorded thus: "For what is a man advantaged, if he gain the whole world and lose **himself?"** You see that where Matthew uses the noun "soul," Luke uses the pronoun "himself." Thus we see that Christ spoke of the person. In Gen. 2:7 we read: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." And in 1 Cor. 15:45 Paul says: "And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit."

John: These references are very clear, but in Matt. 10:28 Jesus says: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Here we have two, the body and the soul.

Tom: But notice that God can destroy the soul. Now get the Emphatic Diaglott and let us see how the passage is translated in the Diaglott.

John: Here is the Diaglott translation of Matt. 28:10: "Be not afraid of those who kill the body, but can not destroy the future life; but rather fear him who can utterly destroy both life and body in Gehenna."

Tom: Yes, in some places the soul means life, and in this passage you see that God can utterly destroy the soul or life.

John: Then if the soul is the person and dies, the dead can not know any thing until they are made alive again by a resurrection.

Tom: That is just what the Bible teaches, as you can see by looking up the following passages: Psa. 6:5; 115:17; 146:4; Ecc. 9:4, 5, 6.

John: Taking this view I can understand Paul's arguments on the resurrection of the dead in 1 Cor. 15. But I must confess that I never did understand them before: for if we go to heaven and live when the body dies, we have not perished if there never is a resurrection.

However, there are some other passages that are not clear; for in John 14:1-3 Jesus says: "Let not your heart be troubled: ye believed in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also."

Tom: Don't you think he could bring the place with him?

John: It does say that he will come again to receive us unto himself, that where he is we may be also.

Tom: Yes, that is the hope, and if you will look at Jno. 13:33 you will see that the thought that caused their sorrow was that he was going where they could not come. So now to comfort them he says, "I will come again." In Rev. 21:2 John says: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, **prepared** as abride adorned for her husband." And in the next verse we find that God's dwelling place is with men.

John: Tom, I believe you "soul sleepers" have the truth, and it seems that "Seeking the Truth" may soon be changed to "Finding the Truth."

Tom: Yes, John, if you keep on you will find. "Knock, and it shall be opened; seek, and ye shall find."

J. H. ANDERSON.

WHAT ARE YOU RECORDING?

Not long ago in a western city a young man was induced to confess to one whom he thought was his friend, the killing of his father and mother. As the confession was being made, as he supposed to but one person, it was all being taken down by a dictagraph and when he appeared in court his own confession was used against him and it sent him to the electric chair. In the British Museum there is a piece of stone not larger than an average sized Bible that is at least 4,000 years old, in the center of which is found the mark of a bird's foot. Four thousand years ago the track was made and for 4,000 years the record has stood. Reader you cannot afford to be careless in your mode of living. Records are easily made but not easily erased. People are slower to forget than you think. Don't make the fearful mistake of justifying your carelessness and negligence on the ground that other professed Christians are equally guilty in some other respect. Remember your character is at stake and your influence will work to bless or curse others after you pass on.

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EDITORIAL

With the advance in the price of paper and other printing material, many periodicals have advanced their subscription rates. We are determined, if possible, to keep The Restitution at the same old price Ever since we have been editor The Restitution has been published fifty-two times the year. All other weeklies omit issues during the vacation season. Since we have been better to our readers in the past than any other paper, and as a means of keeping The Restitution at its old price, we presumed to omit publication last week. In future we may occasionally drop an issue, as a temporary device; but we plan to enlarge the paper this fall, which will more than compensate for any omission of issues that may be made.

A letter from Sister Flora A. Wood states that the brethren have assisted her liberally in her financial distress, and she asks them not to send her any more money, as her needs have all been supplied. Her letter in full will appear next week.

We are pleased to report another addition to our number in the person of Sister Blanch Covert. Our gain in this instance comes by the removal of our Sister to this city. She has not been with us long, but already she is known and loved by us all, on account of her love and devotion to the truth.

In order to shine for God and his gospel truth in this dark world, a believer does not need great talents, or wealth, or conspicuous position. Every humble, consistent right-living son or daughter of God, is a "light shining in a dark place."

By God'sblessing, we are able to report an addition this week by the obedience to the faith of Miss Ruth Covert, formerly Presbyterian, daughter of Sister Blanch Covert. Sister Ruth is by nature inclined to be religious, but in ignorance identified herself with Presbyterianism. Blessed with strong intellectual powers, she became restive under the platitudes of this sect; she was hungering and thirsting after righteousness, but did not know what was the matter. She had practically abandoned Presbyterianism when the truth was providentially brought to her attention. She learned it rapidly, grasped it clearly, and has laid hold of it firmly. May God deal tenderly and kindly with her in leading her along the narrow way of life, make her useful in the diffusion of his truth, and give her many stars in her crown of life in the coming kingdom of God, is our prayer.

WERE ANGELS MEDIATORS?

In the July issue of Bible Truth there is an article from Bro. Jas. U. Robertson on the personality and office of angels. After Christ had obtained a more excellent name than the angels Paul said: "There is one mediator between God and man, the man Jesus Christ." We take it that Bro. Robertson understands Christ has now supplanted angelic mediation; hence the question is not, "Are angels mediators?" but "Were angels mediators?" His article is very suggestive, and whether his position after due consideration will have to be rejected as inconsistent with some parts of the truth, we gladly give it herewith to "stir up the pure minds" of our brethren.—Editor.

There was one member of the heavenly host, whom Isaiah calls "the angel of his presence;" and Moses speaks of him in the following manner (Ex. 23:20-23): "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice; provoke him not, for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then will I be an enemy unto thine enemies and an adversary unto thine adversaries. For my angel shall go before thee." From this passage we can see that this angel was the representative of the invisible God upon the earth. He was clothed with divine majesty and power; Jehovah's name was in him. With him Moses talked face to face, as a man speaketh unto his friend (Ex. 33:11). While with Moses his communications were personal and intimate, yet to the people of Israel his manifestations were in many forms. For instance, the pillar of cloud by day and fire by night was the evidence of the abiding presence of the ever-watchful God of Jesuran, whose everlasting arms were beneath the people whom he had brought out of Egypt. The terrible voice proclaiming the ten commandments from the summit of the burning and trembling Mt. Sinia was another manifestation of his presence to his people. But when the tabernacle was raised up and the furniture threof put in its holy and most holy places we read of the Name bearing angel, "Yahweh," declaring unto Moses that from between the two cherubim upon the cover of the Ark of the covenant, above the mercy seat, he would meet with the children of Israel, and commune with them there, not directly but through Moses and the Aaronic priesthood.

Here then we have a meeting place for the children of Israel with the Shepherd of Israel, with him, who led Joseph like a flock, with the eternal God, who inhabited the cherubim of glory in the Most Holy; whose shekinah was the cloud of fire enveloped with thick darkness, and who dwelt in the midst of the children of Israel until the day when the temple and the city were about to be destroyed by Nebuchadnezzar according to the determinate counsel and foreknowledge of God. In all this divine manifestation of power and glory it was the Angel of the Presence, and not the Eternal One himself.

To this place, into this cherubic presence, the children brought their sacrifices and gifts on the great day of atonement by and through the high priest. Here was the Mercy seat, the place of forgiveness of the sins of the people. On one hand was the high priest representing the whole congregation of Israel, and on the other was the angelic presence, the hekinah, representing the eternal and invisible God, who dwelt not upon the earth but in that high and holy place called heaven. As far as God was concerned it was all done through the disposition of angels, specially commissioned by him to attend to this matter.

We may go back to the "foundation of the world," to the day when Adam and Eve were expelled from the Garden of Eden, and we will find the same angelic arrangement for sinful man to approach unto God. We may read Genesis 3:24, in this manner: "So he drove out the man. And he inhabited (or dwelt between) the cherubim at the east of the Garden of Eden, and the fire of wrath (a fierce fire) infolding itself to preserve inviolate the way of the tree of life" (Smith's Patriarchal Age). This teaches us that in the very beginning God established among the sons of Adam a furnished sanctuary, the chief feature of which was the cherubim and the shekinah fire dwelling within them, and the whole object was to preserve or keep pure and undefiled the way of the tree of life.

The cherubim are never angels. They are always symbols. The flaming sword is the same as Ezekiel's "fire infolding itself." "The tree of life" in Eden was the symbol of that tree of life, of which the spirit said to John: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." And again: "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." To keep the way of the tree of life is to do his commandments.

The common belief is that there was a literal immortal angel placed with a flaming sword in his hand at the east of the Garden of Eden to prevent Adam having access to the tree; we do not mean to intimate that there were no angels there. The elohim and the Yahweh-elohim were angels, divine beings, deeply interested in the unfolding of the divine purpose which they saw in progress before them. They were the other actors in this human tragedy, and their offices were to help the man. The angels were ministering spirits, sent forth to minister to them who are the heirs of salvation.

When we inquire what this ministration is we find that it, in the days before Christ came, who is God over all, blessed forever, among other services, "was beholding the face of the Father, who is in heaven." Now, what can these words of Christ mean? From such passages as these undernoted we gather that the angels acted as mediators between God and man before the one great high priest, Jesus Christ, was perfected and received up into glory.

Matt 18:10: "Take heed that ye despise not one of these little ones (which believe in me, verse 6), for I say unto you, That in heaven their angels do away behold the face of my Father, which is in heaven."

These angels can only be those of whom the writer of the Hebrews speaks, thus: "Are they not all ministering spirits, sent forth to minister for them who shall be the heirs of salvation?" Of the same speaks the Psalmist (34:7): "The angel of the Lord encampeth around about them that fear him, and delivereth them."

Luke 15:7: "Likewise I saw unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

The deep personal interest of the angels of God in certain of the humankind upon the earth, as expressed in these passages, indicates service on their part both upon the earth and in heaven for the heirs of salvation, and that service one of mediatorship, as concerns "beholding the face of the Father in heaven."

"Worshiping angels" (Col. 2:18), which Paul condemns, seems to be a falling into a superstition that they were all powerful mediators, and had to be propitiated to secure their services with God. Hence from this passage I also gather that the angels were mediators before the manifestation of the Lord Jesus Christ. The same idea is conveyed in I Cor. 8:5, where we read: "For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but to us there is but one God, the Father, * * * and one Lord, Jesus Christ." The gods in heaven are the angels or the elohim of the one eternal Father, doing his will, hearkening to the voice of his word.

From all of which we gather that the believers in the apostolic age had faith in the existence and immediate presence of supernatural beings, who before the appearing of Christ, were "the heavens which rule," and ministering spirits for the heirs of salvation, and as such had access to God for them. But when Christ Jesus came, and having fulfilled all that was written of him, was exalted to the right hand of the Father in the heavens, the statement is: "We have such an high priest, who is set on the right hand of the throne of the majesty in the heavens, a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man." "By him, therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to his name" (Heb. 13:15). J. U. ROBERTSON.

COMMUNICATIONS

From E. J. Watkins

Dear Restitution: As there seems to be a fear of loosing you after having you a regular visitor for forty-eight years every week, I will send in the widow's mite. All I have was given to me by the Lord, and when his cause needs it, I will return what I can; for I know he will never suffer me to go hungry, nor go begging for bread. He is my sheperd; he is my strong tower in times of need; my comfort in times of sorrow. Bless his great and holy name.

BRINGING EVERY THOUGHT INTO SUBJECTION TO THE LAW OF CHRIST

By S. Roxana Wince

Every thought? Did you mean it Paul? But behind Paul, was God. God was speaking through Paul, and of course God meant just what he said, and meant that such a thing was possible.

This is what it means to have the mastery of one's self. This is what it means to overcome, for if there are no angry, envious bellious thoughts, there will be no angry, envious, rebellious word. If there is no planning in the thoughts for the committal of wicked deeds, no wicked deeds will be committed, no one will be slandered, no one become the victim of wrong judgment.

Habits of right thinking can and must be formed, for "no one can attain the heights of Christian character unless he learns the secret of absolute mastery over his thoughts," says Mr. Meade McGuire.

"Bringing into captivity every thought to the obedience of Christ." It is a wonderful thing to do, but we can do it, "for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God." Everything that makes us what we are, has its origin inside. Our thoughts, our wills must move in the right channel, or we are sure to fail of becoming what God designs us to be. God moves us by his word, through our thoughts, our wills, to resist the wrong and do the right.

To get rid of any polluting thought, the only way is to absolutely turn to the contemplation of pure and holy things. Follow Jesus; do not be tempted; meet the evil one with a text, or the stanza of a song. But whatever you do, get the victory. You must, you cannot be saved unless you do. Christ must dwell in you. He must take the place of all that is wrong and sinful. "He that overcometh shall inherit all things."

GOD'S WILL

What is will? Power of choosing or determining; command.

"I delight to do thy will, O my God" (Psa. 40:8). My meat is to do the will of him that sent me, and to finish his work (John 4:34). For I came down from heaven, not to do mine own will, but the will of him that sent me (John 5:30, 6:38; Matt. 26:39). "Thy will be done in earth as it is in heaven."

Who did Christ claim was his brother? "Whosoever shall do the will of God, is my brother" (Mark 3:35). How was Christ born? Not of the will of the flesh, nor of the will of man, but of God, (John 1:13). God said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will. David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption (Acts 13:22, 26). How did David fulfill God's will? By obediance to God's commands. Noah did God's will, and was saved from death at the flood; while all those that followed their own will were drowned, which was God's mode of destroying them. And we have his promise, that all people that will not do his will, shall be destroyed. When God dealt direct with the people, he frequently destroyed them, with pestilence; with hail; with sword; with a great plague: wherein 24,000 died (Ex. 9:15; Lev. 26:29; Num. 11:33, 14:12. 25. 9; Psa. 78:50; Jer. 14:12-16). Since he has ceased to deal direct with the people, he has sent prophets to teach them the way of life, and if they do not accept of him, and obey him. Then take heed that ye be not consumed one of another (Gal. 5:15).

Now the nations of Europe, at war, are consuming one another at a rapid rate. Why this war? To fulfill prophecy, and prepare the way for the people that are striving to do God's will. There are only two classes of people: those that strive to do God's will, and those that strive to do their own will. Those that do God's will will be rewarded with "eternal life." When Christ comes with all his holy angels, those that have died will be raised to a spiritual life, and will be associate rulers with him to reign over the nations. We are inclined to think that the common people of these warring nations, the class that have to stay at home, and raise food for the soldiers, and endure the excessive taxation, to pay this great war debt: if they could be assured, that a ruler would rule over them, that would end the war, "for all time," and stop the increase of this great war debt, they would submit and welcome him. Well, we are here to say, such a ruler is being prepared, and those poor deluded people that have not dared to shout for any one but their earthly rulers, under fear of punishment by death, would welcome such a ruler.

It may take considerable teaching to make many of them understand, that in order to not have any more war, there must be only one King, and all nations must serve and obey him, for he will rule in peace and righteousness. We do not think the common people of these nations look upon each other as bitter enemies, and if their earthly rulers could be removed, they would welcome a peaceful ruler. What a blessing it is going to be to those people to have rulers that will not hurt, nor destroy them, if they only obey the laws of their King, and those laws are to be founded on justice and righteousness. The blessing of the nations is a glorious theme. And it is God's will that his only begotten Son "Christ Jesus" and his adopted sons, shall all be rulers in that grand and glorious kingdom, which will never be destroyed, and it shall stand forever. O glorious thought, O glorious hope! Can we be one of the rulers, or must we "if alive when Christ comes," find we are only subjects to be destroyed for our disobedience? If we have believed, and obeyed, and then forsaken God, by leaving the body, and joining some other organization, we will find we are not even subjects, but come under the head of "Condemned," and will have to answer for the deeds done in the body of Christ. O it is fearful for one to do any act that will have his name blotted out of the book of life! Such a one is in a worse state than one that never heard the word. For as many as have sinned without law shall perish without law. As many as have sinned in the law shall be judged by the law. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel (Rom. 2:12, 16). This is God's will.

E. W. KNAPP.

GIVING FROM GOD'S VIEWPOINT

By S. Roxana Wince

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

"God **so** loved the world that **he** gave his only begotten Son"—the most priceless gift in his possession, that you, that I dear Ethel May and little Alvin, and all the beloved ones who, believing in him, have accepted him as their Savior, might have the endless life to come.

We are to think of this in all our giving. God gave one gift to us that through that gift, another priceless gift might come into our possession—a gift that we can get in no other possible way: "For there is no other name given under heaven among men, whereby we can be saved."

"God **so loved the world**" that he gave his richest treasure to save it, and he wants us to be like-minded with him, to be "coworkers with him," in seeking and saving the lost. And that is why we are giving to get the linotype, little Alvin. We love the poor perishing men and women around us. Sinful as they are, we want them to know about Jesus; we want them to hear the glad tidings of a coming kingdom; we want them to leave off their sins and take refuge in the name of Jesus, that they may not be blotted out when the day of judgment comes. But we cannot go to them all with "the old, old story of Jesus and his love:" yet if we can keep our dear paper alive, **we can send it where we cannot go ourselves.**

We are never to forget that we are to love the world, as God loves it, and that we are to give it the best we have, because God so gave. To give it our best, is to give it ourselves; our whole lives in the service of Christ. This is the first step. The next is to keep constantly in mind, that having given ourselves to God, all that we have and are, belongs to him, and is to be used for his glory.

I know, dear brethren and sisters, that you are remembering this from the way you give. I rejoice greatly over your faithfulness. The times are hard, the cost of living is high. I realize what self-denial it must take with many of you, to give even five dollars. And little Alvin's gift, and the gifts of our young Bereans, is like that of the poor widow's mite, because in giving, they have given their all, every penny they had. God bless every one of you. He is able, and "he will supply all your need" out of his unwasted fulness. Do not fear to trust him; do not fear to give.

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Total	$796.00

I MUST PRAISE MORE

I do not know how it is with others, but I know that I have a great deal for which to be thankful and to praise God. I feel that it will not do for me to spend all my breath in prayer. I should thus, it is true, acknowledge my dependence on God; but where would be the acknowledgment of his benefits conferred upon me? I must spend a part of my breath in praise. O, to be animated from above with that life whose alternate breath prayer and praise! God has been very good to me. Yes, he has exercised goodness towards me in all its various forms of pity, forbearance, care, bounty, grace and mercy: or to express all in one word, "God is love," and he has been love to me. I do not know why he should have treated me so kindly. I have sought, but can find no reason out of himself. I conclude it is because he "delighteth in mercy." His nature being love, it it **natural** for him to love his creatures, and especially those whom he has called to be his children. O, the goodness of God! The thought of it sometimes comes over me with very great power, and I am overwhelmed in admiration. Nothing so easily breaks up the fountain of tears within me. Those drops, if I may judge from my own experience, were intended as much to express gratitude as grief. I think I shall be able, without weariness, to spend eternity on the topic of divine love and goodness.

Reader, can you not adopt my language as your own? Has not God been the same to you? And shall we not **praise** him? Shall all our devotion consist in prayer? Shall we be always thinking of our wants, and never of his benefits—always dwelling on what remains to be done, and never thinking of what has already been done for us—always uttering desire, and never expressing gratitude—expending all our voice in supplication, and none of it in song? Is this the way to treat a benefactor? No, indeed. It is not **just** so to treat him; neither is it **wise.** It is very bad policy to praise no more than Christians in general do. They would have much more success in prayer, if one-half the time they now spend in it were spent in praise. I do not mean that they pray too much, but that they praise too little. I suspect the reason why the Lord did such great things for the psalmist was, that while he was not by any

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means deficient in prayer, he abounded in praise. The Lord heard his psalms; and while he sung of mercy shown, showed him more. And it would be just so with us, if we abounded more in praise and thanksgiving. It displeases God that we should be always dwelling on our wants, as if he had never supplied one of them. How do we know that God is not waiting for us to praise him for a benefit he has already conferred, before he will confer on us that other which we may be now so earnestly desiring of him? It is wonderful how much more prone we are to forget the benefit received, than the benefit wanted; in other words, how much more inclined we are to offer prayer than praise. For **one** who offers genuine praise, there may be found **ten** that pray. Ten lepers lifted up their voices together in the prayer, "Jesus, Master, have mercy on us;" but only one of the ten "returned to give glory to God." The rest were satisfied with the benefit—this one only thought gratefully of the benefactor. His gratitude obtained for him, I doubt not, a greater blessing than ever his prayer had procured; and praise has often, I believe, in the experience of the people of God, been found more effectual for obtaining blessings than prayer. A person being once cast upon a desolate island, spent a day in fasting and prayer for his deliverance, but no help came. It occurred to him then to keep a day of thanksgiving and praise, and he had no sooner done it than relief was brought to him. You see, as soon as he began to sing of mercy exercised, the exercise of mercy was renewed to him. The Lord heard the voice of his praise.

Christian reader, you complain perhaps that your prayer is not heard; suppose you try the efficacy of praise. Peradventure you will find that the way to obtain new favors, is to praise the Lord for favors received. Perhaps, if you consider his goodness, he will consider your wants. It may be you are a parent, and one child is converted; but there is another, concerning whom you say, "O that he might live before thee." Go now and bless the Lord for the conversion of the first, and it is very likely he will give thee occasion to keep another day of thanksgiving for the salvation of the other. Some of us are sick. Perhaps it is because we did not praise the Lord for health. We forget that benefit. We do not forget our sickness. O no. Nor is there any lack of desire in us to get well. We pray for recovery. And so we should; but it strikes me that we might get well sooner, were we to dwell with less grief and despondency on our loss of health, and to contemplate with cheerful and grateful admiration what God has done for our souls; the great love wherewith he loved us, even when we were dead in sins; and how he spared not his own Son, that he might spare us; and give us now his Spirit, to be in us the earnest of the kingdom, our eternal home. If we were to think such thoughts, to the forgetfulness of our bodily ailments, I judge it would be better for the whole man, body and soul both, than any other course we can pursue. If the affliction should still continue, we should count it "light," aye, should rejoice in it, because it is his will, and because he says he means to make it work our good.

There is nothing glorifies God like praise. Whoso offereth praise, glorifieth me" (Psa. 1:23). Prayer expresses dependence and desire; but praise, admiration and gratitude. By it, men testify and tell all abroad that God is good, and thus others are persuaded to "taste and see that the Lord is good." Praise is altogether the superior exercise of the two. Prayer may be purely selfish in its origin, but praise is ingenuous. Praise is the employment of heaven. Angels praise. The spirits of the just made perfect shall praise. We shall not always pray, but we shall ever praise. Let us anticipate the employment of the kingdom. Let us exercise ourselves unto praise. Let us learn the song now, "O that men would praise the Lord for his goodness.' But above all, "let the saints be joyful in glory: let them sing aloud upon their beds." I charge thee, my soul, to praise him, and he will never let thee want matter for praise. "While I live will I praise the Lord: I will sing praises unto my God while I have any being."—W. N.

ENOUGH FOR HIM

A gentleman accustomed to take his morning glass, stepped up to the bar of a saloon and called for whisky. A seedy individual stepped up to him and, and said:

"I say, squire, can't you ask an unfortunate fellow to join you?"

"I am not in the habit of drinking with tramps," was the answer.

The tramp replied:

"You need not be so cranky, my friend. I venture to say that I am of just as good family as you are, have just as good an education, and before I took to drink was just as respectable as you are. What is more, I always knew how to act the gentleman. Take my word for it, you stick to whisky and it will bring you to just the same place as I am."

The gentleman set down his glass and turned to look at the tramp.

His eyes were bloodshot, his face bloated, his boots mismated, his clothing filthy

"Was it drink that made you like this?"

"Yes, it was; and it will bring you to the same if you stick to it."

Picking up his untouched glass, he poured its contents upon the floor, and said, "Then it is time I quit!" and left the saloon.—Sel.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WM. G. ROTHE.
1301 Park Place, Brooklyn, N. Y.

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-55); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 18: 3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

VOLUME 68 AKRON, O., SEPTEMBER 19, 1916 NUMBER 41

HOW DOES IT FEEL TO BE OLD?

By S. ROXANA WINCE

How does it feel to be old, I wonder?
  How does it feel to be old?
Some one surely has made a blunder,
  Counting my seventy and eight years told,
For glad of heart I go on my journey,
  Scarcely noting the flight of years,
The way is so crowded with fragrant roses,
  And thrilled with the music of holy seers.

I still have place for the little children
  Am eager still as the days go by
To find and save for the tender shepherd,
  The sheep that out in the desert cry,
And more than ever I long for knowledge,
  A worthier vessel for Christ to be.
Bearing to others the living water,
  That quenches thirst to eternity.

So little I've done in the days that are over,
  The days that went "as a tale that is told,"
Each with its song, its sorrow or laughter,
  I scarce can believe when you say I am old,
How does it feel to be old, I wonder?
  With the fountain of youth still alive in my breast,
And strength, blessed strength for the mountains up-climbing,
  While others are fainting and longing for rest?

In hearts all around me the embers are dying,
  Faces are wrinkled and wan with despair,
The laughter has gone from the musical voices,
  And steps scarce adventure to go anywhere;
While I, O my Father, can still through thy mercy,
  Keep working each day in thy vineyard for thee,
Blessing thy toilers with words that are cheering,
  And striving to help them more trustful to be.

So thankful I am for the blessings of friendship;
  For the moments thou givest love's message to send,
For rainbows of hope that are bending above me,
  And for faith that "abides and endures" to the end,
And "redeeming the time" while the days are onrushing
  And holding each moment more precious than gold,
There is whispered to me this most wonderful secret,
  That hearts that love thee can never grow old.

INDIANA CONFERENCE REPORT

The Annual Conference of the Churches of Indiana was entertained by the Hillisburg Church August 24-27. Another enjoyable and profitable meeting is past, and the memory of it will linger in our minds for many days.

The Hillisburg Church is one of our strongest in numbers, and they gave us a hearty welcome. A majority of the churches sent in reports of their year's work. Several delegates and visitors attended the meeting.

The principal business transacted before the conference was a continuation of the work of revising the constitution. At the quarterly conference April, 1916, it was voted that the old committee of three, enlarged by the addition of elders, or other representatives from the various churches, meet at this annual conference and further consider the revision of the proposed new constitution. This was done carefully and considerately on Friday and Saturday.

Following the reading of the report of this committee which report you will notice in your church paper—a motion was made that this report of the committee appointed to revise the constitution of Church of God of the Abrahamic Faith of State of Indiana be approved and accepted, and that it be recommended to the various churches for their adoption. Motion carried by unanimous vote.

A motion was made and caried that this report be submitted to The Restitution for publication, also that a sufficient supply in sheet form be printed to distribute to all the church members.

Following this was a motion that the president with David Van Vactor constitute a committee to present this matter to the churches for their consideration. Carried.

The Morning Star Church of God, located between Bourbon and Nappanee, an organization of 16 members, sent in an application for membership in the State Conference of the Churches of God of Indiana. The conference gladly accepted this church as a member of this conference.

This brought up the subject of the possibility of the organization of one or two churches at certain cities, if proper effort was put forth by the conference in that direction. So a motion was made that the president appoint a committee of one to secure funds to develope new fields of work. This was carried.

The following officers for the new years were elected:

F. A. Stilson, President.
Wm. Huffer, 1st Vice-President.
A. O. Roose, 2nd Vice-President.

Flora Prior, Secretary.
Ezra Railsback, Treasurer.

An interesting Berean Session was held Saturday evening by Emma Railsback.

The principal speaker during the conference was Brother F. L. Austin, of Fonthill, Ontario. It was indeed a great treat and privilege to again hear Brother Austin in his forceful manner impart the words of life. Brother Van Vactor is also appreciated, and is doing much good in the state. He conducted a series of meetings just before the conference, and was actively engaged in various lines during the conference at this place, all of which resulted in several additions to the church and renewed spiritual life and general interest to us all.

By request of the Secretary, Brother Van Vactor gives the following report of his labors:

Hillisburg Meeting and State Conference

The Hillisburg Church is rejoicing over the results of their meeting commenced August 25th. lasting through the State Conference from the 24th to the 27th, in which fifteen were baptized. Mabel Strawn led the way, followed by Dorothy and Mary Whitcomb on Sunday morning the 20th. Otto A. Huffer came Monday evening, and the baptism was set for Tuesday afternoon. At the water Orval E. Pruitt made confession. and these five were baptized. Brother Austin came to the work Thursday evening, and Saturday evening Robert Luther Benge. Effie M. Eikenberry, Ruth M. Thompson, and Florence B. Reed confessed. and were baptized Sunday morning at 8 o'clock. In the afternoon Alva C. Sikenberry and Hazel F Finney applied for baptism privately, and were taken to the water and baptized so they could depart for their homes. At the evening service Car L. Gregg, Ethel L. Gregg, Edith F. Plumber and Ida M. Larkee answered the gospel call, and were baptized Monday morning at 9:30. These will all unite with the Hillisburg Church, except Sister Reed, of Mishawaka, who will unite with the South Bend church. These results give new life to the church and is ground for gladness in the hearts of us all. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). May each of these precious lives run with patience the race set before them, and come off victorious through him that hath loved us.

Financial Report August 27, 1916

To balance		$22.30
Conference dues from Hillisburg		31.00
Conference dues from Rensselaer		10.50
Conference dues from South Bend		7.00
Conference dues from Pleasant View		7.50
Conference dues from North Salem		7.50
Conference dues from Roll		5.00
Interest on Conference Money		.30
Received for Song Books		.20
A. O. Roose		4.00
		$95.30
Paid F. L. Austin	$50.00	
Paid D. E. Van Vactor	10.00	
Paid Restitution	5.00	
Total	$65.00	
Balance in Treasury		$30.30

FLORA H. PRIOR, Secretary.

Revision of the State Constitution

Under the head of old business, the committee on revision, consisting of the old committee of three and the elders or representatives from the several churches, as was fixed at the last quarterly conference, held at Plymouth, April, 1916, reported. This committee had met on Friday, August 2, at 1:30 p. m., and gone over the old report of the committee, section by section, and made alterations and changes, seeking to eliminate objections, and submitted the following report:

CONSTITUTION

Article 1. (Basis of Organization).

Sec. 1. The Local Organizations of the Church of God of the Abrahamic Faith in the State of Indiana adopt the following "Articles of Incorporation," which are on file with the Auditor of the State of Indiana, as the basis of their organization, to wit:

ARTICLES OF INCORPORATION OF THE INDIANA STATE CONFERENCE OF THE CHURCH OF GOD OF THE ABRAHAMIC FAITH

We, the undersigned, for ourselves, our assaciates, and our successors, in behalf of the Churches of God in the State of Indiana, have associated ourselves together, and do hereby associate ourselves together, to form a corporation for the purposes hereinafter stated, under and in pursuance of the laws of the State of Indiana, providing for the incorporation of religious and educational associations, and we do hereby declare as follows:

Article 1 of Incorporation

The name and title of this corporation shall be, "The Indiana State Conference of the Church of God of the Abrahamic Faith."

Article 2 of Incorporation

Sec. 1. It shall be the duty of the president to have general executive control of the affairs of the conference. To preside at meetings of the churches in conference assembled, and at meetings of the executive board. He shall call meetings of the executive board whenever the business of the conference demands. He shall cause notice to be given of general and quarterly meetings and appoint the necessary committees to carry out the work.

Sec. 2. It shall be the duty of the vice-presidents to assist the president when called upon by him, in the discharge of his executive duties, and to take his place in case of absence or disability. Such duties to devolve upon them in the order named.

Sec. 3. It shall be the duty of the secretary to keep a record of the minutes of meetings of the conference and of the executive board, in a book kept for that purpose. To report such minutes at conference meetings and at any other time called for by the president or executive board. The secretary's book is to be open to the inspection of any member of the conference.

Sec. 4. It shall be the duty of the treasurer to keep an accurate account of all money received, from whatever source, and of its expenditure; to safely keep the funds of the conference, and pay them out in the sums and for the purposes as may be determined by the executive board; to make a full report of such receipts and expenditures to all

conference meetings and to the executive board when called for; to submit such reports within two weeks to The Restitution for publication. and to keep the account books of the conference so as to show the financial standing of the conference at all times, and hold them open to the inspection of any member of the conference.

Sec. 5. The executive board shall be the body corporate of the conference. It shall be its duty to transact and administer the business of the conference in accordance with the constitution and by-laws. Meetings of the board shall be held at the call of the president or of two of the other members, by five days notice, stating the time and place of meeting, given to each member. Notice by mail, telephone or telegram shall be deemed sufficient. It shall have power to devise ways and means to accomplish the objects of the conference as set forth in Article 3 of the "Articles of Incorporations."

Sec. 6. This conference shall meet not less than once a year, nor more than four times a year for the transaction of business at such time and place as may be determined by the executive board of which timely notice shall be given.

Sec. 7. The State Berean organization shall be auxiliary and subject to the State Conference. Its president shall report to the conference fully at each annual meeting, and matters of current interest at each quarterly meeting. It shall be the duty of the Bereans to have charge of, and carry on systematic Bible study.

Sec. 8. Any organized church within the State of Indiana may be admitted into this conference upon application and approval.

Article III. (Financial.)

Sec. 1. Each local church is requested to contribute to the support of the conference in proportion to its membership as enumerated for representation. The amount of money to be raised shall be determined at each annual conference for the ensuing year. The executive board shall make an estimate of the needs of the conference for the coming fiscal year, ending June 30th, specifying the needs in each department of the work, and submit it to the conference with the treasurer's yearly report as a basis for calculating the amount of money needed. This may be increased or diminished, and the amount to be raised and expended is to be fixed by the conference. Each church is requested to pay their proportionate share of such contributions in four equal payments as follows: for the first quarter, September 30th; for the second quarter, December 31st; for the third quarter, March 31st; and for the fourth quarter, June 30th. It shall be the duty of the state treasurer to send to each church treasurer a notice soliciting these payments at the end of the second month in each quarter. It shall be the duty of the state treasurer to solicit contributions from isolated members. The state treasurer may also employ any other solictous and Christian-like means to secure the contributions from the churches and isolated members. Public collections may be taken at such times and places and in such manner as may be determined by the executive board. Funds may be solicited by subscription, donation, or otherwise to meet the needs of the conference.

Sec. 2. All money received from what ever source shall go into a general fund. Except, however, money may be raised for a specific purpose in which case, it shall be kept in a special fund under an appropriate name and be expended only for the purpose raised. Provided, if there be a balance in any special fund after the purpose for which it was raised shall have been accomplished, then the unexpended balance may be converted to a legitimate purpose in some other fund as directed by the executive board.

Sec. 3. All expenditure of money shall be paid out by the treasurer only, upon the written order of the president, as authorized by the executive board countersigned by the secretary. All orders must be receipted and kept and filed by the treasurer as vouchers with his yearly report. This report must be audited by a committee of three who shall report in open conference, and faithfully state any discrepency or failure to comply with this requirement. The president shall supply blank order-receipts for use in the disbursement of the conference funds in the following form, to-wit:

Form

Indiana State Conference of the Church of God of the abrahamic Faith.

19

To the Treasurer of the Indiana State Conference.
Please pay
Dollars
in payment for
Secretary.
19
Received payment in full
Payee.

Sec. 4. Conference expenses shall be paid from the general fund. Nothing in this constitution, including the "Articles of incorporation," shall be construed to give the executive board or the conference the right to collect any assessment by legal process.

Sec. 5. The employment and remuneration of ministers for work at conference gatherings and for evangelistic work undertaken at the expense of the conference shall be under the direction and in the hands of the executive board.

Article V.

Sec. 1. Letters of commendation may be granted to ministers of the Word, but when not satisfied as to fitness of applicant, from want of information or otherwise, then to be granted only on recommendation of the local church to which applicant belongs. Such letters are to be granted for one year, and may be rescinded at any time for sufficient cause, by the conference, if in session, or by the executive board when the conference is not in session. Any one laboring under the direction of this conference shall report quarterly as to religious work done for the conference and money received from it.

Articale V.

Sec. 1. This constitution may be amended, altered or revised by a two-thirds majority delegate vote at any conference meeting, notice having previously been given of the proposed change, at least 30 days in the religious papers of the conference and by sending a special notice to each local church, which notices shall state the points to be amended.

Sec. 2. The delegate votes of the churches shall be cast by allowing each delegate who is present to cast their proportionate share relative to the number present, of the delegate vote of the church represented.

Sec. 3. Necessary By-Laws may be adopted by any conference meeting for carrying out the details of the work contemplated and set forth in this constitution. But no By-Laws shall be passed contrary to the provisions of this constitution or that would in any way nullify any portion of it. The same notice shall be given for the passage of By-Laws as is required in the change of the Constitution.

Sec. 4. All rules, resolutions and By-Laws other than these are hereby repealed.

THE RESTITUTION LINOGRAPH

"Who Can Utter The Mighty Acts of the Lord? Who Can Show Forth All His Praise?"

(Psalm cxi:2).

By S. ROXANA WINCE

It is beyond me, "to utter the mighty acts of the Lord," David could not, thought he did his best to portray them. "If he would declare and speak of them," they were more he said, "Than can be numbered."

And so we feel we cannot "count our mercies:" "the wonderful works which he has done, and his thoughts which are to usward," nor can we show forth all his praise," but we can sing the new song of praise that he has put into our mouth. Few in number, yet we asked of him a wonderful gift.—a machine that would give our paper new life and power, and lend to it wings to speed on with the gospel story. We prayed him to hasten the work, for the honor and glory of his name. Some doubted, a few felt that we would not get the machine for two or three years, if at all. But we walked out in faith. "We waited patiently for the Lord, and he inclined unto us and heard our cry," and said, **"Blessed is that man that maketh the Lord his trust."** He is answering our prayer beyond our wildest dreams. I felt that he would when the little children came to our help.

Brother Richard Railsback, God will not send us out to buy a machine to do **his** work, and put but half the money into our hands to buy it with, nor does he intend that we go with borrowed money. **He will give us the whole sum necessary,** for "the Lord is nigh unto all them that call upon him, to all that call upon him in truth." "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

We thank and praise and worship him for what he has done, and look confidently to him for the rest, for "he remembers his holy promise, and Abraham his servant" down to this very day.

A beloved Cleveland brother, W. S. Tomlinson, "has prepared a beautiful office and it is now ready" for the installment of the machine. We have nearly two thirds of the needed sum, and when we reach the two thirds mark, a dear generous brother, promises to come forward with "something worth while," and others are intending to give all the way from five to twenty-five dollars. "Praise ye the Lord: O give thanks unto the Lord; for he is good; for his mercy endureth forever."

The Restitution Linograph Fund

Bro. and Sis. W. E. Byers	$2.35
Children of Bro. and Sis. Byers (money they had saved to buy a piano)	2.65
Clarissa Campbell	1.00
W. W. and Annie Roll	1.00
J. W. Hardy	3.50
J. C. Thompson	5.00
Mr. and Mrs. Ernest Crundwell	2.00
Sister Moses	3.50
C. Storjohnn	5.00
Harvey, Dorothy and Clara K. Krogh	15.00
F. F. Johnson	3.00
E. W. and A. R. Johnson	3.00
One Who is Old and Sick	1.00
Helen Bugden	2.00
A Friend	1.00
Wm. D. Root	10.00
Sisters of Salem, Ohio	5.00
E. W. Knapp	5.00
A Brother and Sister	2.00
Previously acknowledged	796.00
Total	$1,067.00

YOUNG PEOPLE'S REPORT

On Friday evening, August 18th, the Young People's Society of Cleveland, held their two hundred and third (203) consecutive meeting at the home of Brother and Sister Gibbs. With this brother and sister and the help of their son and daughter, Brother Lawrence and Sister Marvel, our creature comforts were well taken care of.

Twenty-three young people responded to the call of the roll with a memory verse from the Bible, as is our custom. Two very welcome visitors also gave a verse, Sister Hattie Sanford, of Cleveland, and Brother Ashford Lehman, from the southern part of the state.

In conformity with our program one of the members, Miss Zeplime Brown, conducted a five-minute quiz in which she asked many worth while questions on the Book of Acts. These minutes in which our minds are tested, are very enjoyable to all of us.

There followed a five-minute talk by Sister Myrna Lang on "Business or Pleasure."

Quotations

Consciously or not, we have each a principle operating in our minds which determines the order of our actions. One would make sure of pleasure, whilst others would give business the preference and let pleasure "slide." It is possible that business may be pleasure. . . . A man makes business the one study of his life, and its success is the one pleasure he secures. . . . We have our business to atend to—but do we ever realize that "our Father's business" is our great life work? His claim of Israel was their first—born of man and beast, fllock and heard, wine and olive, wheat and barley. The first child, the first lamb, the first ripe handful of corn, the first sheaf—their substance and the first fruits of all their increase, were his property. He hears each sigh and knows each thrill of joy, that though he is invisible he is ever close at hand and careth for thee. Surely this is sufficient to glorify every business pursuit with an all-prevading happiness.

Bro. Robert Meermans, one of our younger brothers, had charge of the lesson for the evening, which was on the beginning of the travels of the children of Israel. Our last leader took us through the plagues of Egypt, which reached their climax in the death of their first born. Then Pharaoh hurriedly rushed them out of the land, only to wonder why he had let them go, and to his own destruction he followed them to the Red Sea. We often wonder why those chosen children of Israel murmured so oftern on this trip to the promised land. Perhaps we don't murmur about the food and the water as they did, but do we murmur at things as trifling when a jealous but gracious God has care of his own?

After an instructive lesson we left this race camping at the foot of the Mountain of Sinai, receiving the commands of God through Moses, accompanied by the power and majesty of thunder and lightning. Comments were made on the lesson, and an essay was read from Sister Anna Burton, of Salem. After the closing hymn Brother Ashford Lehman dismissed the meeting with prayer.

SISTER FRANCES H. RUSSELL.

EVANGELIST REPORT FOR JULY

Sermons

Kennard, 1-2nd	3
Blair, 2nd	1
Avery, 5th	1
Avery, 9th	1
Omaha, 9th	1
St. Paul, 11-12th	2
Palmer, 13th	1
Moorefield, 16-24th	10
North Star, 26th	1
Freedom, 3rd	2
Total	23

Expense

Omaha to Kennard	$ .59
Blair and return	.90
Omaha to Columbus	1.64
Columbus to St. Paul	1.70
St. Paul to Palmer	.22
Palmer to Aurora	.72
Aurora to Moorefield	2.92
Hotel Bill Holdrege	1.00
Total	$9.69

Money Received

Brother Shaw, North Star	$ 5.00
Brother Jos. Steadman, Cambridge	5.00
Brother Purly Brown, St. Paul	10.00
Brother Henry Robinson, St. Paul	2.00
Brother Jos. Gamble, Cambridge	5.00
Sister Burnette for Fairview Church	5.00
Brother A. B. Wilson, Fairview	5.00
Brother Thos. Meyerhoffer, Fairview	5.00
Palmer	5.00
Kennard	1.35
Total	$44.35

Duly applied on July order. Baptized at Moorefield, 3.

Remarks

During July we held some very interesting meetings. The brethren at all points seemed to have unusual interest. On account of so much new work we had been unable to visit the brethren at Moorefield during the year. Here we had a good meeting, as we always do. Three young people took a stand for the truth: Emerson McLaughlin, Zoe McLaughlin and Gertrude Ealy. Our prayer is they may be of the number that make up the jewels for the kingdom.

We spent one night with friends at North Star, where we always meet a heaty welcome. We then proceeded on our way to Freedom, where we spoke in the hall twice. It was decided the people were too busy to get out nights, so postponed meetings for the present.

Next we visited the new church, northwest of Holbrook, known as the Fairview Church. On Sunday afternoon and evening we had a house full of interested listeners. We then took the time to go north of Cambridge and visit Brother and Sister Gamble. Sister Gamble is quite poorly, and very deaf, and cannot enjoy the talks on the coming of the Lord as she used to. She is very much interested in this theme, as she realizes unless he comes soon she will have to go to sleep. We would rejoice if he would come just that soon.

ALMUS ADAMS.

"THEY SAY"

"They say!" That phrase has blasted more characters and wrecked more homes than any other in the language. Call a halt on the peddler who comes at you with his wares—"They say." "Who says?" That hits the spot. You can not afford to miss. The person who circulates a scandal is a vampire. He sucks life-blood. No combination of words in the language has caused more trouble, pain, and sorrow. Shadowy—it hits in the dark. It is anonymous. It has no personality. It can not suffer any reaction. It is wholly irresponsible. The phrase ought to be put under the ban. It is this way: You speak to some one of a mutual acquaintance. There is a shrug of the shoulders or a lifting of the eyebrows. Then a lowering of the voice, with the preface, "They say." Even when the gossip fails to give his authority he has put an evil idea into your mind respecting the person he speaks of. You can not rid yourself of the suggestion. The impression stays. The suspicion lurks. A great wrong is done. "They say." The ears that are eager for that always have the mouth to pass it on to other ears. The assassination of character has begun. What "they say" may sometimes be a true message. But is it a necessary message? Will it make the old world the better or worse for the telling? It is very plain that much suffering and sorrow might be prevented by cutting these ugly words out of our vocabulary.—Sel.

THE RESTITUTION

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All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., 10623 Lee Avenue, Cleveland, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement dos not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

NOTICE

Send all mail for The Restitution, whether for the editor or manager, to 10623 Lee Avenue, Cleveland. Do not send any mail to Akron, Ohio. If the mail is for the editor, mark "Editor" on corner of envelope; if for manager, mark it "Manager."

EDITORIAL

We spent our summer holidays this year with Sister Darrah, of Mt. Vernon, Ohio, and Brother and Sister Jas. C. Thompson, of Buffalo, N. Y. Our visit in Buffalo was not one of entire repose, as we visited many other brethren and sisters there, and held a series of private meetings in the homes of brethren during the evenings, which were of a semi-public nature. Nevertheless we had a change from the "grind" of everyday labor, and feel much benefited, both physically and spiritually.

As no Restitution was published last week, copy has accumulated rapidly. This week we are confronted with the problem of putting two week's copy in one Restitution. There was but one way to do this ,and that was to "boil it down." Communications and reports have suffered the most from the blue pencil. Writers will please note this editorial, and understand why their contributions have been abbreviated.

COMMUNICATIONS

Dear Restitution: Just a $1.00 bill for Linotype. Maybe after a time I can give more. I read this dear paper every week. It is my meat and drink.

From One Who Is Old and Sick.

From Brother G. M. Alexander

Dear Restitution: On the evening of July 18th I received a telegram saying that my invalid brother, Homer Alexander, of Nappanee, Indiana, was "sinking rapidly." I left on first train, stopping at that place, arriving about two hours before his death. He was asleep when I got to his bedside, and he passed into the sleep of death without awaking. While we shall miss him, we know that his long sickness and suffering are past, never to be experienced again. Soon he will awake to meet father, mother and sisters on that "evergreen shore" where sickness and pain will never be known. May that time soon come.

From Brother and Sister W. E. Byers

Dear Auntie Wince:

I am going to take time to write a little this morning. Have been talking for a long time of sending a little money to help on the Linograph Fund, but just being careless have neglected to do so.

Yesterday when I was reading some pieces out of The Restitution to the children, they became much interested, and when I read about the little boy down in Texas sending money for The Restitution, they were all ready to send in their pennies they have been saving for over a year to buy a piano, as they have much desire for music. But they said they would send their pennies for the printing machine, and then they could save their money for a piano; so we went to work to count them. There was $2.65, so the children will send the $2.65 for their little help, and we will send $2.35 for our part, making $5.00. It is not so much as some can give, but maybe it will help a little, and the little help will all make a big help after while. We like The Restitution, and would miss it much if we didn't get it every week.

With Love.

Articles on Triune Immersion

Dear Restitution: I am sending one dollar for the linotype. It is a very small offering, but it will help a little. And I want to thank our Editor and all the brethren that have so ably written on triune immersion—it seems to me that anyone cannot but help see the light on that subject. Dear ones of like precious faith, although I am isolated from all of the faith, I am trying to walk in the narrow way—that our dear Savior has so plainly marked out in his word. The Restitution is a great help to me, and I hope to send more of the Lord's money soon to help the cause a little. And now will our Editor or some of the brothers or sisters answer a few questions: Is feet washing a command; and must a woman cover her head when praying? I would be very glad if some one would write on these subjects. Your sister in Christ, Clarissa Campbell.

Brother Heckman's Evangelistic Labors

Brother Huggins:

I have just arrived home from Arkansas City where three very intelligent young people obeyed "that form of doctrine' which was delivered to the church by the apostle Paul. Their names are, John Fiske, Jr., Mrs. Odessa Coulson, and Mrs. Katie Fiske, wife of Bro. Fred Fiske, who is a brother of Brother John, Jr. It may be a surprise to some to know that Brother John is the John Fiske who held the debate with J. H. Moore, a part of which was published in The Restitution some time since. He was drawn into that discussion by Elder Moore's sophistical reasoning in a Cambellite paper, of far west. Brother John, althought not having obeyed the gospel, was so in love with it that he could not stand idly by and see it abused. Such zeal should most certainly be commended. Brother Fiske is a teacher in the public schools of Oregon, and is well equipped to become a teacher in the school of Christ, which he intends to do at once. He should have the encouragement of all the brethren of the one faith, and should any of them desire the assistance of an able young man who is sound in the faith, they certainly could do no better than call on him. The brethren in the far west should compliment themselves that they are so fortunate as to have so able a defendant of the truth near them, and should do all their power to aphold his hands. Sister Coulson is a niece of brother John Fiske, and granddaughter of Brother John Fiske, Sr. So you can see they are all related to the Fiske family, and it was a cause of great rejoicing to the senior brother, John, to see the last of his children come into the truth, as the older ones had done.

During our stay we had the privilege of meeting some of the older brethren of our faith, and learning something about the struggles they had in Indiana in the early days of The Restitution movement. Our home was with Brother and Sister Jacob Reed, and it would be useless for me to say to those who have visited with them that they do all they can to make one's stay pleasant; and though old in years they are still valient soldiers in the fight for the one faith. We met many brethren and sisters whose names were new to us, and their faces strange, yet we felt as though we were at home among old acquaintances, and holding sweet communion with kindred minds.

"Blest be the tie that binds,
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

We hope to meet those dear brethren again soon, and assist them in holding forth the words of life.

AN EXPRESSION OF HEARTFELT THANKS

Dear Brethren:

Please do not send me any more money. I have received sufficient for my needs. I feel bad that my necessity was such as to call for aid, for I feel that the cause needs all God's people can give. Brethren, words are weak to express my gratitude to you for your words of love and sympathy and financial aid. The words of Paul to the brethren at Phillipi are in my mind: "I have all and abound: I am full, having received the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

I have paid all my bills in full and have a little left. I will buy with it some wood for winter (that is always my heavy bill), and a few articles I need.

Brethren, your letters brought to me greatly needed financial help, loving words which have greatly strengthened me, and, more than all else, they brought to me the sure evidence that God has a people on the earth ready for his appearing, and who will stand on his right hand when we all appear before him to receive the reward for the things done in the body. Jesus says: "Inasmuch as ye have done it unto the least (not the great and mighty ones) of these my brethren, ye have done it unto me." Brethren, I truly feel that I am the least, the weakest member of Christ—body. When I thing of myself, or compared myself with those of whom the world is not worthy, I feel so unworthy of this great love and kindness. We talk of our love for one another. I wonder if we can comprehend the great love of our Lord for us? Listen to his words: "Be not afraid;" "Be of good cheer;" "Let not your heart be troubled;" "I will come again and receive you unto myself;" "Where I am you may be also:" And crowning act of all, "I lay down my life for my sheep. Greater love hath no man this, that a man lay down his life for his friends." Jesus was heir to great wealth and great honor, but he laid them down freely for us his brethren. He says himself: "No man taketh it from me, but I lay it down of myself." The angels are of a higher order than we are; they are sinless. They veil their faces and bow down in love and homage before our Lord; but even they are not as near to him as are we. Think of this sinless one honored of heaven, stooping to us and lifting us up to himself even in all our sin, and covering our uncleanness with his own righteousness! Brethren, if Jesus so loves us, we ought to love one another. Not our wisdom, not our ability to talk or write learnedly of the scriptures, witness to the world that we are the called of God, chosen elect, but, by this love one for another shall all men knew ye are my disciples.

A lady said to me, "Mrs. Wood, what can you do?" and I replied, "My brethren will help me." She said, "Oh, if you are relying upon church members to aid you, I am afraid you will be sadly disappointed." A short time ago I showed her a packet of thirty letters I had received from "church members," and Jesus words were proven true that they were his disciples because of the love for each other manifested by them.

I would like to speak to each one personally in this letter, but lack of space forbids. I hope when I get rested to answer each one. There is one I think we all turn to first for advice and sympathy, and that is our dear Sister Wince. She seems to me to be to all a "tender mother in Israel." Sister Wince, every word you wrote was a comfort to me. And Brother S. H. Thomas, we have been peculiarly associated together in the defense of truth. For years his letters have strengthened me in the Lord, and in my hour of trial he remembered me. Sister Carrie Free, Sister Wolf, and many, many others did not forget me. Only one other I have space and time now to speak of; but do not think my beloved brethren, that any are forgotten. Sister Huggins, who spake for the whole church of Cleveland, Sister Ella Knowles, of the Salem Ecclesia, all everyone are **never** forgotten in my prayers. May God bless and help all his elect unto that glad day when we shall see face to face, and every man's work shall be made manifest of what sort it is. Then, dear Brother Huggins, God will reward you (for I cannot) for your appeal to the brethren in my behalf.

Your Sister in the Anointed One,

FLORA A. WOOD.

BEREAN COLUMN NATIONAL BEREAN SOCIETY

Edited by Leota B. Hanson, 3401 Magnolia Ave., St. Louis, Mo.

National Berean Report

The third annual Berean Conference met at Waterloo, Iowa, August 24th.

The whole day was spent in Berean work, beginning at 6:45 with a devotional hour led by Sister Eva Stearns, and ending with a sermon by Brother G. E. Marsh in the evening.

Two business sessions were held. After the devotionals the first session was opened by a talk by the President, Leila Whitehead, of Chicago, on the Aim of the National Society.

All reports showed a marked increase of work done this year.

The Literary Committee reported 54 articles published. Illinois contributed 38, Indiana 13, Iowa 2, and Ohio 1.

Tract Committee reported tracts sent out as follows: To Illinois 1130, Indiana 268, Ohio 40, Alabama 40, Arkansas 50, Nebraska 63, New York 9, South Carolina 75, Kentucky 35, California 30, Missouri 40, Texas 15, England 37, making a total of 1832 tracts.

The reports of states showed new societies organized and a deeper spiritual interest manifested.

The election of officers resulted as follows: President, Miss Leila Whitehead, 5439 Ohio Street, Chicago, Ill. First Vice-President, Mrs. Eva Stearns, Iowa. Second Vice-President, Frank Siple, Illinois. Corresponding Secretary, Miss Evelyn Harsch, 325 W. Marion Street, South Bend, Ind. Recording Secretary, Mrs. Ella Demont, Argos, Indiana. Organizer, Miss Anna Drew, Dixon, Illinois. Literary Committee, Miss Leota B. Hanson, 3401 Magnolia Ave., St. Louis, Mo. Tract Committee, Mrs. Lydia Railsback, 621 S. Fellows Street, South Bend, Ind. Program Committee, Chairman to be supplied from Illinois, Mrs. Alma Ellis, 400 Dane Street, Waterloo, Iowa, and Ora Railsback, Argos, Ind. Committee on organization, Mrs. Lydia Railback, Indiana, Mrs.; Idona Romine, Nebraska. Committee on Social Letter Writing, Mrs. Alma Ellis, Waterloo, Iowa; Mrs. Amy Weaver, Illinois; Miss Kate Abbott, Blackduck, Minn; Esther Richardson, Los Angeles, Cal.; Mrs. Viva Moore Stuhler, Washington, D. C.; Frank Siple, Illinois, Anna Adams, Chairman.

MRS. LYDIA RAILSBACK, Rec. Sec., Pro Tem.

To Isolated Members

If you are isloated yourself or know of any who are, will you please communicate with the chairman of the committee appointed for the purpose of corresponding with all such, and she will greatly appreciate it.

MISS ANNA L. ADAMS, Chairman,
408 E. Chamberlain Street, Dixon, Ill.

THE RESTITUTION SUNDAY SCHOOL LESSON LEAF

Lesson VIII

Subject—The Throne and Kingdom of David

Memory Text

"And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever" (2 Sam. 7:16).

1. "And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite; for I have provided me a king among his sons" (1 Sam. 16:1).

2. "I have found David my servant; with my holy oil have I anointed him" (Psa. 89:20).

3. "My mercy will I keep for him forevermore, and my covenant shall stand fast with him.

4. "His seed also will I make to endure forever, and his throne as the days of heaven" (Psa. 89: 28, 29).

5. "So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord; and they anointed David King over Israel.

6. "David was thirty years old when he began to reign, and he reigned forty years.

7. "In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah" (2 Sam. 5:3, 4, 5).

8. "My covenant will I not break nor alter the thing that is gone out of my lips.

9. "Once have I sworn by my holiness that I will not lie unto David.

10. "His seed shall endure forever, and his throne as the sun before me" (Psa. 89:34, 35, 36).

11. "Thus saith the Lord God; remove the diadem, and take off the crown: this shall not be the same, exalt him that is low, and abase him that is high.

12. "I will overturn, overturn, overturn it; and it shall be no more, until be come whose right it is; and I will it him" (Ezek. 21:25, 26).

13. "Thou hast made his glory to cease, and cast his throne down to the ground" (Psa. 89:44).

14. "When they therefore were come together, they asked him saying, Lord, wilt thou at this time restore again the kingdom to Israel" (Acts 1:6)?

15. "In that day will I raise up the tabernacle of David that has fallen, and close up the branches thereof; and I will raise up his ruins, and I will build it as in the days of old" (Amos 9:11).

Practical Thoughts

From a shepherd boy David was raised to the throne of Israel. His reign was in righteousness and typical of the reign of the coming Messiah. God made very great promises to him of the future of his seed, of his throne and kingdom. On account of the wickedness of his posterity the kingdom was overturned and his throne is now in ruins, but the promise is that God will restore the throne of David. This will be done through Jesus the Christ who is the long promised Messiah. When he comes he will gather Israel and the nations of the earth will be subjects of his kingdom and reign.

Notes on the Lesson

Thine House.—David's house is not a building, but has reference to his family—his posterity.

Thy Kingdom.—The kingdom of Judah and Israel or the whole of the twelve tribes.

Established Forever.—This promise was not made before David came to the throne, but after he had been king a long time; and in all probability refers to the future establishing of the throne in the hands of Christ, who is the seed here promised. He was reminded that he must die, but was promised that his throne would be established before him, that it, that it would be after the resurrection of David.

1. **I Have Rejected Him.**—God took the kingdom out of the hands of Saul and his house, for disobedience, and placed David upon the throne.

2. **Holy Oil.**—An oil prepared by special direction and set apart for anointing priests and kings, typical of the Holy Spirit.

3. **Covenant.**—An agreement; the promise of God sometimes made upon conditions that man will perform his part.

4. **His Seed.**—David's posterity is undoubtedly referred to here, and includes Jesus the Christ.

5. **Hebron.**—A small town in the south of Palestine, famous as the place where Abraham, Isaac and Jacob are buried. It was the early seat of David's throne, as it was in Judea and near the scenes of his boyhood.

6. **Forty Years.**—The time of David's reign is here given in years, leaving off the months.

7. **Over all Israel and Judah.**—Note by this expression the extent of his reign after he moved to Jerusalem.

8. **My Covenant will I not Break.**—No, God will never break his covenant, neither alter what he has promised. We may rest in confidence, trusting all his promises to us.

11. **Remove the Diadem and Take off the Crown.**—This language was addressed to Zedekiah the last king of the house of Judah. His wickedness was notorious, and God overthrew the kingdom, removed the diadem until it could be worn by a king who should be loyal to God, namely, Jesus Christ.

12. **Until He Comes Whose Right It Is.**—This certainly points to a king who shall some time in the future claim and take the throne. That time and that king have not yet come.

15. **Build it as in the Days of Old.**—Nothing short of a future restoration of David's throne and kingdom can fulfill this promise. James quotes this prophecy in the conference at Jerusalem about the year 51 A. D., and therefore it does not refer to the restoration from Babylon.

Suggestive Topics and Questions

1. **The Extent of David's Kingdom.**—Who anointed David? For what purpose? By whom was he anointed first? Did Samuel, and the men of Judah, and the elders of Israel anoint him for the same purpose (2 Sam. 2:4; 5:3; 1 Sam. 16:1)? Over what people did David reign? Where and how long? What was the extent of his kingdom (1 Chron. 18: 1-14)?

2. **The Promise of Its Eternal Duration.**—Where in the lesson do we learn the David's seed and David's throne will endure forever? Will God ever break any of his promises?

3. **For Disobedience its Existence is Suspended.**—From whom did the Lord remove the crown (11)? Whose throne was cast down to the ground (13)? What is here referred to as having been "overturned" (12)? Is David's kingdom in existence now? What has become of the twelve tribes of Israel? Give a short history of the overthrow of the kingdom over which David once ruled.

4. **Restoration Promised.**—What question did the disciples ask of Jesus (Acts 1:6)? Is a restoration of the kingdom promised to Israel (Ezek. 37:21-28; Amos 9: 11)?

5. **The Lawful Heir.**—To whom is David's throne and kingdom promised (Isa. 9:6, 7; Luke 1:32, 33)? When will Jesus receive the throne (Matt. 25:31; Dan. 7:13, 14)?

6. **Future Glory.**—What is meant by the "throne of his glory?" Will the future temple exceed the one built by Solomon (Isa. 60:13; Haggai 2:6-9)? What are some of the features of Christ's reign?

7. **Principal Features of the Covenant.**—1, God will appoint a place for Israel; 2, he will plant them; 3, they shall move no more; 4, be afflicted no more; 5, the Lord will make David an house; 6, set up David's seed after him; 7, establish his throne and his kingdom forever, in the presence of David.

ARGOS BIBLE CONFERENCE

The church of Argos, Indiana, have just closed one of its most successful meetings in its history. The conference opened on Wednesday, August 9, and continued over Lord's day, August 13. The spirit of Christ was manifest by all, and it was a real delight to be at the services.

Evangelist C. C. Maple conducted the evening services along evangelistic lines, with the result that three came out on the Lord's side with more to follow. The evening services are being continued at this writing, and will close August 22.

Sister Clara Chaffee, of Chicago, was present during the entire session, and assisted in the devotional services, and also gave us several interesting Bible studies.

The daily children's service at 1:30 p. m. in charge of Sister Lydia Railsback, of South Bend, was a very interesting feature, and will continue all this week.

Bro. R. C. Railsback had charge of the social meetings. Bro. O. M. Railsback, of the Indiana State University, led the song service.

It was the purpose of this conference to serve the local church more than to reach people outside of Argos. Several, however, accepted the invitation, and came from a distance to meet with us. All who came to Argos find a welcome, and we invite all to return again.

We appreciate the presence and assistance of all who came to help make these meetings a success, and we trust that the lessons and sermons have been a blessing to those who came from a distance, as they have been to us. Brethren were present from South Bend, Chicago, Plymouth, South Whitley, Knox, Burr Oak, Huntington, Tyner, Whiting, Nappanee and Bourbon.

H. V. Reed was to have been in Chicago at this time, but his plans were changed, and his visit will come later.

The local atendance was good, and weather ideal. The spirit of the Lord was present, and the church has gained higher ground.

Later

Brother Maple baptized six on Lord's day afternoon, **August 20.** Elder Frank Day, of the Blessed Hope Church, of Chicago, assisted with the services over the last Lord's day. We raised for all purposes in connection with the meeting about $150.00. The Holy Spirit has led us on in our work at this time for which we praise the Lord. MRS. FRANK BOGGS, Sec.

TRUTH

"The Lord is nigh unto all them that call upon him; to all that call upon hi min truth" (Psa. 145: 18).

What is truth? That which is opposed to falsehood. Christ said, "I am the way, the truth, and the life" (John 14:6). And he also said to the Jews which believed on him, "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free" (John 8:31, 32). Christ taught that he was the truth, that he was the Son of God, and should abide forever, and whosoever he made free, should be free indeed (verse 36). Paul says, "I speak the truth in Christ, and lie not" (1 Tim. 2:7; Rom. 9:1). Then if we believe the word that Paul "spake and wrote," then we believe the truth, and become a disciple of Christ, and are free indeed. Free from what? Free from sin, and are become servants to God. The fruit of the truth is holiness, and the end is everlasting life (Rom. 6:22).

If we are to obtain the fruits of truth, we must follow our leader. He died unto sin, but liveth unto God. We too must die unto sin. How can we die unto sin? By being baptized into Christ "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?". His death frees all from sin that believe and obey the truth. He was a sinless being; we are not. He died that we might be freed from sin. Our only hope is in believing that Christ died for our sins; and was raised from the dead, by the power of God, for our justification (Rom. 4:25). Meaning acquittal; as all that believe in Christ are justified from all things from which ye could not be justified by the law of Moses (Acts 13:39). By favor or grace (Rom. 3:24), by faith (Rom. 3:28), by his blood (Rom. 5:9), by the name of the Lord Jesus (1 Cor. 6:11), by works (James 2:24).

Forgiveness: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him" (Isa. 55:7). John baptized for the remission of sins (Mark 1:4; Luke 24:47; Acts 2: 38).

Absolution: Deliverance from the consequences of sin. Truth is the facts in the case: clean, pure, frank, honest, true, sincere; and scriptural truth is eternal. And it is only by believing and obeying God's most holy truth, that mortal man can reap the greatest harvest ever promised to mankind—"Eternal Life."

E. W. KNAPP.

THOUGHTS FOR SKEPTICS

If the Bible is not a good rule of life, why not provide us with a better one? We have "Thou shalt love thy neighbor as thyself;" and "All things whatsoever ye desire that men should do to you, do ye even so to them," in the Bible. Now if you have anything better produce it, or else stop finding fault with the Bible.

The idea that nothing is to be taken on trust, is a favorite one with many, and is as absurd as other infidel arguments. Infidels talk of the Bible, but how much have they read of it? They talk of the Koran, the Shasters, and a lot of other heathenish trash, which they could not read a page of to save their lives. They argue about astronomy, when they do not know enough to calculate an eclipse of the moon; they disprove the Bible by geology, of which they know nothing except what some one of a dozen wrangling geologists has told them; they say the New Testament was compiled by the council of Nice, when all history shows that that council never had anything whatever to do with the matter; they quote learnedly from authors which they never saw, and could not read if they should see them; and then they pretend that they cannot be humbugged by pious cant, and that they receive nothing without due investigation.

By this rule they would not ride in a steamboat till they could build an engine; would not believe the time shown by a watch, until they knew how to make one; would not call a doctor to a croupy child till they had explored the whole domain of medicine with its "ologies" and "pathies;" would not send a telegram until they understood telegraphy; would not do anything till they knew everything.

On a thousand occasions in common life we are forced to consult those who are honest, truthful, and experienced in matters with which we are unacquainted. We do not surrender our judgment to them, but our judgment tells us that their opinion and their experience is worth our careful consideration. In nine-tenths of the affairs of life, we depend for guidance at the first, upon those who are better informed than ourselves. To do otherwise would be accounted folly in business; why is it less foolish in matters of religion? Surely prejudice is a poor guide; and a candid weighing of the facts in common life would silence many of the arguments of which infidelity boasts.—Sel.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3.16, 16) **and the restitution of** all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the **establishment of the Kingdom** of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26), the restoration of Israel as a nation (Ezek. 37); the **literal resurrection** of the dead (John 11:23, 25); the **immortalization of** the righteous (1 Cor. 15:52-58); the final destruction of the **wicked** (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16, Rom. 6:23). Also an **understanding of** (Rom. 10:14-17) and belief in the gospel (Rom. 1:16), repentance (Luke 13: 3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1: 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

VOLUME 68 AKRON, O., SEPTEMBER 26, 1916 NUMBER 42

GIRD ON THE WHOLE ARMOR

By S. ROXANA WINCE

Know we not that we are traitors,
  Who go out against the foe,
With God's sword not in our scabbard,
  And no arrow strung to bow?

God goes with us into battle,
  When we take with us his Word,
Never else consents to lead us,
  Over Jordan's swollen flood.

Never gives the ripened harvest,
  To the sickle left at home,
Never slays the proud Goliaths,
  If we put Saul's armor on.

SEEKING THE TRUTH

John: Tom, I would like to know how to become a citizen of God's kingdom; for I have decided that the kingdom will be a government set up by Christ when he comes.

Tom: Very well. You knew that we have a law that when an alien comes to this country that to become a citizen he must reside here for a number of years, take out naturalization papers, prove a good character, renounce his allegance to his former government, etc. This is the way by which an alien may become a citizen of the United States. Now, in the Bible we find a way by which we may become citizens of God's kingdom, and no one can change that way. In John 3:5 Jesus says: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Here you see we must be born of water. This life begins with the fleshy birth; the Christian life with the birth of water, and eternal life with the birth of the Spirit. The following references will show that the water birth is preceded by a belief of the gospel, the things concerning the kingdom of God and name of Jesus Christ: Mar. 16:15, 16; Math. 28:19; Acts 8:12. Thus qualified, baptism makes us children of God. In Gal. 3:26-29 we read: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." In this passage Paul says, "If ye are Christ's," that is, Christ's disciples, ye are heirs, etc. Thus we see that by faith and baptism (birth of water) we become Christ's disciples. Now turning to Matt. 5.1, 2 we learn that the sermon on the mount was given to his disciples, those who had started this race. And in Matt. 5.20 he says to them: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kindom of heaven." So you see we must do better than they did, although they boasted of their righteousness. In Matt. 23: 23 we find these words: Woe unto you, scribes and pharisees, hypocrits; for ye pay tithe of mint and arise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

Now, if we would **exceed** them in righteousness we too must pay our dues and then not neglect judgment, mercy and faith. In Matt. 16:19 we learn that Christ gave the keys of the kingdom to Peter, and in 2 Pet. 1:5-11 we find how he uses them: "And beside this, giving all diligence add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience Godliness; and to Godliness brotherly kindness; and to brotherly kindness love. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." These are the steps we must take to reach the kingdom.

Now, coming back to John 3:5 we learn that we must be born of Spirit. In Genesis we find that God's law is that everything after its own kind, so in order to be born of the Spirit we must first be begotten of the Spirit. James says: "Of his own will begat he us with the word of truth." And in Jno. 6:63 we learn that the word is spirit. And in Luke 8:11 we learn that the word is the good seed, the seed that brings the Spirit birth. Turning to Rom. 8:11 we find these words: "But if the Spirit (Word, Seed) of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies (bring to Spirit birth) by his Spirit (Word, Seed) that dwelleth in you."

Now, John, we should be very careful that we have the pure word, seed, so that in the morning of the first resurrection we may be born of the

Spirit. In Col. 1:15, 18, we learn that Christ was the first to be born of the Spirit, raised from the dead. And in I Cor. 15 we learn that we, the body of Christ, will in due time be born, and bear the image of the life-giving Spirit. This is the only way that I can find in the Bible to get into the kingdom of God. J. H. ANDERSON.

"I DON'T LIKE PROFESSIONS"

This is the reason which many give for not acknowledging Christ. They say, when urged upon the point, that they "don't like professions." A strange reason this for not obeying the express command of the divine Savior. What if they do not like professions, do they equally dislike obeying commands? If so, they had better say, "I don't like obedience to the commands of God." But they profess to be well disposed to obey; it is only to professing that they object. Well, then, let them obey all the precepts which they find in the Bible, and we will not trouble them about a profession. Why should we? In that case, they will obey the precept which enjoins a profession; they will do the thing appointed "in remembrance" of Christ.

But "I don't like professions." And who does like mere professions? Who ever contended in favor of a man's professing to have what he has not? Professions are very different from mere professions. Suppose a person has what he professes to have, what then? What is the objection to a profession in that case? I see none. If a man loves the Lord Jesus, I can see no harm in professing or declaring his attachment to him. It is very natural to declare it. We profess attachment to others—to relatives, friends, benefactors, pastors, civil rulers—why not to Christ? How does his being the subject of the profession constitute such an objection to it? Is he the only being to whom we may not profess attachment?

"Don't like professions?" Why, yes, they do. Professions of friendship, of patriotism, and of loyalty, they like. Why not of religion? Why should not religion be professed as well as other things? Are attachment to the gospel, love to Christ, regard for the authority of Jehovah, and adherence to his government, the only things never to be professed?

I do not see any objection to professions, but I see propriety and utility in them, even if it were optional with us to make them or not. If it were left to our choice, it strikes me we ought to choose to profess love and obedience to Christ. But suppose it is required, does not that alter the case? Will these persons say they do not like what God requires? And does he not require a profession? His inspired apostle twice exhorts Christians to "hold fast their profession." Does not that imply that it is made, and ought to be made? How is a person to hold on to that of which he has never taken hold? Is not the public confession of Christ required when it is made a condition of salvation? "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). Does not divine authority require it, when to the doing of it is made one of the most precious promises in the whole Bible? "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Is not that duty, against the omission of which such a threatening lies as this: "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33). It is very plain that God requires professions, though some men do not like them.

"You don't like professions." Then Joshua, a man that followed the Lord fully, falls under your censure, for he professed the service of God. "As for me and my house," said he, "we will serve the Lord." Are we to think the worse of him for this? Some ask what is the use of a profession. If they will observe what followed Joshua's profession, they will see the use of it. They will see that it brought out all Israel. "We will also serve the Lord," said they; and they entered that day into a covenant to serve him. Nor did their practice belie their profession; for it is recorded that "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua." So much for a profession. It is agreed on all hands that that professing generation, in piety and devotion to God, surpassed any other during the national existence of Israel.

We read in 1 Tim. 2:10, of certain things which are said to become "women professing godliness." It would seem from this, to be the duty of women to profess godliness. And if of women, of men also, I suppose. What case of real subjection to the gospel of Christ do we read of, which was not also a case of "professed subjection" to it? Paul, in 2 Cor. 9:13, speaks of some who glorified God for the "professed subjection" of others unto the gospel of Christ. It appears then that God is glorified by these professions. And I should presume, from certain passages in the Bible, that he is not glorified when a profession is withheld. There were, in primitive times, some who did not like professions. It is no new thing not to like professions. In John 12:42, 43, we read, that "among the chief rulers many believed on him, but," as they did not like professions, "because of the Pharisees they did not confess him; for they loved the praise of men more than the praise of God." It is no honorable mention which is intended to be made of another, of whom it is said that he was "a disciple of Jesus, but secretly, for fear of the Jews" (John 19:38). Fear made him decline a profession for a time; but at length he came out openly on the side of Christ, and besought Pilate for the body of Jesus.

If they who say they do not like professions, mean that they do not like false, or loud, or ostentatious, or barely verbal professions, let them say so, and we will agree with them; but let them not mean this and say, without qualification, they "don't like professions." It is truly strange, because some now, as in apostolic times, "profess that they know God, but in works deny him," that others will never profess to know him. Because men have professed friendship, and have proved no friends, therefore they will not only not profess friendship, but they will abstain from certain acts and expressions of friendship because they involve a profession of it. It is a pity that men who are going to give an account of themselves to God, should reason and act thus.

Well, they must do as they please; but of one thing I am sure. The hour is coming when, however they may now dislike professions, they will like them. They may not now like to confess Christ before men, but they will then like to have Christ confess them before his Father. They may not like to call him now the beloved of their souls, but they will like to have him call them, on that day, the blessed of his Father.—W. N.

TWO EXTREMES REFUTED

No. 1

It is an old saying, that extreme begets extreme; and in our day it would seem to the observer to be the fact. The people called Second Adventists believe and teach that there are to be none in the kingdom of God, but those who have in this and preceding ages been true servants of God; while those who accept the teaching of Mr. Charles T. Russell teach that the great mass of the human family will be admitted into the kingdom for a trial that they may gain eternal life, and an eternal inheritance in that kingdom. The Adventists teach that all who have ever lived will be resurrected from death, and the righteous separated from the wicked to go into everlasting life; while the wicked are all destroyed. Mr. Russell also teaches a universal resurrection, but draws from John 5:28, 29 the idea that those who have done evil are raised for judgment, and that the judgment is a trial. Mr. Russell argues that the word translated "damnation" in our version means judgment. The Greek word is **Kriseos** (Jno. 5:29), and we find it has various shades of meaning, one being judgment, another condemnation. We give a few examples:

Rom. 14:2: "Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

1 Cor. 11:29: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself."

1 Tim. 5:12: "The younger widows have damnation, because they have lost their first love."

Matt. 23:33: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell."

These and many other texts which could be quoted show very clearly that the word **krisis** does not always mean trial; for God will not give those who resist his power, eat and drink the communion unworthily, have lost their first love, and cannot escape the damnation of Gehenna, a future trial or probation; but if he did then he would also give Judas the same chance, and pastor Russell says he will not do that.

John 5:28, 29 only speaks of those who have done evil as being raised to damnation, and if that is proof that one evil doer will have a trial that he may gain eternal life, it also proves the same for all of them, and that gives Judas with every other reprobate, a chance. The passages which speak of the resurrections of wicked people are so given that they show their doom is sealed at their resurrection.

Dan. 12:2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Acts 24:15: "And have hope toward God, which they, themselves allow, that there shall be a resurrection of the dead, both of the just and unjust."

Rev. 20:12-15: "And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

To recapitulate: "shame and everlasting contempt" would be strange language to express the eternal condition of any who are eternally held in favor! That the "unjust" will only be punished at the day of judgment is declared by Peter (2 Epis. 2:9); for his hope perisheth, and he is an abomination to the just (God) as well as to the just man (Prov. 11:7; 29:27). "The dead" of Rev. 20 are judged by "books" that were in existence at their resurrection, and they must therefore have been written before they died, or while they were in death, and records their past life. Those whose names were not found in the book of life were cast into the lake of fire, which we are told "is the second death." It would be even worse than folly to assert that second death is an opportunity to gain eternal life. The advocates of post-resurrection probation cannot give one text that says any will be raised to trial, or future probation, because it is not in the Bible. There are only two classes raised according to the word, "those who have done good, and those who have done evil," "the just and unjust," and "those whose names are in the book of life, those whose names are not there. If, as some quote Paul, God "will have all men to be saved, (from Adamic death) and come unto a knowledge of the truth, that salvation will be not for probation, but "damnation,' "second death," and "everlasting contempt." If, as some say, God is the Savior of all men (from Adamic death); he has not the special salvation for any but believers: for all others are doomed to "second death," "damnation," and "everlasting contempt." Again, if God is to have the ransom testified in due time to all, as some teach, and the due time is after resurrection, it will be of no benefit to them; for they are raised to "condemnation," "second death," and "everlasting contempt." Then Mr. Russell's theory is not a Bible doctrine, but mere speculation and guess work.

But some one may ask, "Why bring all men to a knowledge of the truth, by the testimony of the ransom, if it will do them no good?" That is a sensible question, and we believe is to the point. But does the Bible teach that God will have all men to be saved from Adamic death, and come unto a knowledge of the truth? It does not say it. Bible faith should be stated in Bible language, that belief cannot be so stated; therefore it is not a Bible doctrine. Lexicons and most translations make Paul say, "God desires that all men should be saved, and come unto a knowledge of the truth," and "Jesus gave himself a ransom for all; a testimony in its season." But some one may ask, "If God desires that all men should be saved, will he not save them?" He willeth (desireth) not that any should perish; yet he says the wicked shall perish. Those who perish will not be saved, therefore all men will not be saved. Will all men come into a knowledge of the truth? "For as many as have sinned without law shall perish without law" (Rom. 2:12). If they perish without law, will they ever know of the law under which they lived? And if they should be brought to a knowledge of the law of their dispensation, would they perish without law? Not a bit of it; for they would have law given them, and must be judged by it. Then none will be resurrected to a future trial, or probation; and if there is a future probation after Jesus comes, **it must be for others than resurrected people.**

J. J. HECKMAN.

THE RESTITUTION SUNDAY SCHOOL LESSON LEAF

Lesson IX.

The Coming of Jesus

Memory Text

"Behold, I come quickly; hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).

1. "Oh, that my words were now written! Oh, that they were printed in a book!

2. "That they were graven with an iron pen and lead in the rock forever!

3. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.

4. "And though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:23-26).

5. "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27).

6. "For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's and of the holy angels" (Luke 9:26).

7. "But I would not have you ignorant brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

8. "For if we believe that Jesus died and rose again even so them also that sleep in Jesus will God bring with him.

9. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

10. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

11. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4:13-17).

12. "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. 23:30).

13. "Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh" (Matt. 24:44).

14. "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

15. "He will come again" (Jno. 14:3).

Practical Truths

The greatest event and the one of the most importance in the history of the whole world is the coming of our Lord Jesus Christ. The resurrection, the setting up of the kingdom, the realization of our hope and the blessing of the nations of the world, all depend upon his coming. Whether we sleep in the grave or are alive when he comes is not of so much moment to us, as to be prepared. All the rewards will be given then (Matt. 16:27). Let us strive to be ready. In the study of every subject let our faith and hope be expressed in Bible language.

Notes on the Lesson

I Come Quickly.—These are the words of Jesus and admonish us to be ready, for he will come before many are ready.

1. **Printed in a Book.**—It is probable Job had reference to printing upon parchment with a pen. Job lived about the time of Abraham Writing was therefore in use at an early date. Note also how far in the past man has cherished the hope of the coming Redeemer. Jude tells us that even Enoch, the seventh from Adam, predicted the coming of Christ with all his saints.

3. **He Shall Stand at the Latter Day Upon the Earth.**—The earth and not heaven is the place upon which Jesus or the Redeemer is to stand, when he returns.

5. **Then He Shall Reward Every Man.**—Jesus has not forgotten his people, but assures us that the reward will be given when he comes.

6. **Be Ashamed.**—Jesus intends that his followers shall own and bear his name. His commendation of the church at Philadelphia was that they had kept his word and not denied his name. Paul tells us he is not ashamed of the gospel, also that he took pleasure in reproaches for Christ's sake (2 Cor. 1:16).

Glory.—When Jesus comes there will be a glory the world has never witnessed before. It will be a triple glory—that of God, angels and Jesus. This glory seems to indicate a brightness, as was shown by Jesus on the mount of transfiguration. Compare Matt. 16:2, with 2 Pet. 1:16-18.

8. **Sleep in Jesus.**—Those who have died in the Lord are represented as asleep, from which sleep they will be wakened by the voice of the chief angel and the sounding of the seventh trump.

9. **Alive and Remain.**—There will be some of God's children alive when Jesus comes; others will be asleep or dead; both classes will be called to meet him.

11. **To Meet the Lord.**—Happy are those who will be among that number (Zech. 14:4, 5). They shall inherit the kingdom forever (Dan. 7:27).

12. **The Sign of the Son of Man.**—There has been much speculation as to what this sign will be, and although we may not now know, yet all who look upon it will certainly understand it when it appears.

13. **Be Ye Also Ready.**—What an important command! Our knowledge, our professions, and our theories will amount to nothing unless we carry out in our lives the principles of righteousness and thus be ready when he comes.

Suggestive Topics and Questions

1. **The Promised Return.**—Did Jesus ever promise to return to the earth? Where may such promises be found (John 14:3, 18, 28; Acts 1:11; 3:20)? Did Jesus come at the destruction of Jerusalem? Does he come to us at death?

2. **Rewards Given Then.**—Where in our lesson are we taught that the rewards are to be given when Jesus comes? Which paragraph teaches that the dead will then be raised? What is the meaning of the word "recompense?" When does Jesus say we shall be recompensed (Luke 14:14)? Where in our lesson do we learn that Jesus brings his reward with him? What is his reward (Jno. 6:27, 33)?

3. **The Manner of His Coming.**—Will his coming be personal; i. e.: in his own person, or will he send a representative? Will his coming be visible? Will there be a secret coming and an open coming? Are there two comings or two stages of one coming indicated by coming "with" and coming "for" his people? Will his coming be attended with brightness or glory? Will his coming be sudden or gradual? What is said about clouds in connection with his coming? Fire? (2 Thess. 1:7, 8).

4. Mention some of the signs that indicate that his coming is near. (See Matt. 24:29-34; 2 Tim. 3:1-5; Dan. 12:4, 10; Nahum 2:3-5; Jas. 5:1-7).

5. **Object of His Coming.**—Why should Jesus return to the earth? Where do we learn that he will raise the dead when he comes? When will he take his kingdom? After his return will he always remain on the earth? Over whom will Jesus reign? Is the object of the coming of Jesus, and the seeting up of his kingdom, to bless all nations?

6. **Prominence of this Doctrine.**—Is the coming of Messiah taught in the Old Testament? Do we find frequent mention of the second coming of Jesus in the New Testament? Note—It is said one word in every thirty in the New Testament refers to this subject.

7. **Necessary Preparation.**—Inthe 13th paragraph of our lesson what does Jesus say to us? Have we made the necessary preparation to meet him? What must we do to be saved? Can we join with John (Rev. 22:20) in saying from the heart "Even so, come Lord Jesus?"

BEREAN COLUMN NATIONAL BEREAN SOCIETY

Edited by Leota B. Hanson, 3401 Magnolia Ave., St. Louis, Mo.

Names of Officers of the National Berean Society which were omitted in the report:

Treasurer, Leland Roose, Charter Oak, Iowa.

Social Correspondence Committee. Fonthill, Canada.

Report of the Illinois Berean Society

The eighteenth annual business meeting of the Illinois Berean was held at Oregon, Ill., August 18, 1916. All officers were present except the secretary in whose absence Mabel Kendrick was appointed secretary pro tem. Reports were given from the officers, committees and the following societies: Oregon, Aurora, Lanark, Ripley, Chicago and Dixon. A number of letters received from absent members will be published elsewhere.

The month of October is to be set aside as self-denial month. Let every Illinois Berean note this.

Election of officers was as follows:

President—Miss Anna E. Drew, 629 N. Galena Ave., Dixon, Ill.

1st Vice-President—Mrs. Almeda Glotfelty, Lanark, Ill.

2nd Vice-President—Mrs. Hae Hanson Miller, St. Jacob, Ill.

Secretary—Miss Anna L. Adams, 408 E. Chamberlain Street, Dixon, Ill.

Treasurer—B. H. Carpenter, Oregon, Ill.

Committees—Literary, Miss Mable Kendrick, 980 N. Court Street, Rockford, Ill.; Miss Mabel Canode, Oregon, Ill.; William A. Hanson, Lebanon, Ill.

Program—Mrs. Anna Wertz, Lanark, Ill.; John E. Miller, St. Jacob, Ill.; Mrs. B. H. Carpenter, Oregon, Ill.

Isolated—Mrs. Etta Densmore, Rushville, Ill.

Tract—Mrs. Joseph Barnabee, 5439 Ohio St., Chicago, Ill.

It is the purpose of the Illinois Bereans to begin the study of the new books in October. They can secure them from the Treasurer, B. H Carpenter, Oregon, Ill.

MABEL KENDRICK, Secretary Pro Tem.

COMMUNICATIONS

From John S. Allen

Dear Brother Huggins: Enclosed money order for two dollars to pay on The Restitution, the best religious paper I ever read. You are sure sound on the nature of the Son of Man. Yours looking for the Son of Man.

From Bro. J. E. Adamson

Dear Restitution:

Following is report of fund for the work of Bro. O. J. Allard in California and Arizona:

Previously reported	$60.95
Mrs. Alma Steffa	5.00
Ethel Steffa	5.00
J. E. Adamson	10.00
Mary Allard	10.00
C. E. Hatch	10.00
A. R. Dresser	25.00
W. J. Allender	10.00
	$135.95

Please make the following correction in the list previously reported: $5.00 credited to Ester Richardson, was sent by her for Brother Nokes. Brother Allard is reported to be on the way to California.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement dos not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

The Ohio Annual Meeting was a success this year. Full report of meeting will be published next week.

QUESTIONS

Will some brother or sister explain Matt. 10:23 in regard to the coming of the Son of Man.

Also John 9:2. How could a man sin before he was born? A person gave me the last passage to prove the pre-existence of the human race. Any information on the above will be gladly received. Yours for the truth,

H. B. HATHAWAY.

MANUAL OF PRAISE

A New Song Book for the Church of God

Compiled by Almus Adams, Rosa Storjohn, Bessie Jenkins, Mrs. C. A. Goss, Committee

This book contains hymns for family worship, Sunday school work, Evangelistic work, and in fact is adapted to all kinds of service and gatherings. It is free from doctrinal errors.

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Address Almus Adams, 3944 Hartman Avenue, Omaha, Nebr., or The Restitution, 10623 Lee Avenue, Cleveland, O.

By S. ROXANA WINCE

"He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do" (John 14:12).

To what "works" did Jesus refer, if not to the preaching of the glad tidings of the kingdom? Surely there is no other work than this, in which they could do greater things than even Jesus had done. The time allotted to him for his ministry was very brief—some writers making it but a single year, because, as the anti-typical Lamb, his life of service must accord in length with the life of the Lamb offered in type.

But even if it were three years, as others claim, how much less he could do, than one who has three score years at his disposal. Then the territory in which he worked was circumscribed. He could not go to the ends of the world as we can. There was no printing presses then, no tracts, no printed Bibles, no good papers to carry the glad tidings of the kingdom into foreign lands. His disciples must do all this themselves. So the Lord went away and "left to every man his work."

The miracle of the multiplication of the barley leaves and the fishes was only a prophecy, of what the followers of Jesus would do in the multiplication of the bread of life. Follow them. They had forsaken Jesus, in his last hours. They had gone back to their nets when they imagined that all their hopes for the redemption of Israel had perished with the buried Christ. But after his resurrection and ascension, what then?

A shout tof triumph! "The Lord is coming back again! Let us away to our work!" There was the gathering at pentecost, the choosing of Mathias, the miraculous endowment of each with power to speak languages they had never learned, the eloquent sermon of Peter, their imprisonment, the conversion and baptism of thousands, a common sharing of goods, death to the liars, multitudes more added to the church, another imprisonment and escape, sermons by Peter and Stephen, the death of Stephen and the conversion of Paul, Missions into Asia, Africa, Greece, Rome, Spain and the British Isles, the founding of churches everywhere, bitter persecuting, and the giving up of the lives of nearly every one of the apostles for Jesus' sake, and also of the lives of many of their immediate followers. And yet they hold fast to their faith, just as you hold fast to it now, dear Ettie Fry! The converts of Paul at Rome fled to the fastnesses of the Alps, and stood up there for the truth, for a thousand years, hurling defiance against the papal anti-Christ, and speeding on the gospel story through all parts of Europe, though at times nearly annihilated. Then the reformation came, and with it the printing press and an open, unchained Bible and with these, other days of awful persecution. But the loaves of truth were multiplying fast and were being handed just as fast to the eager, waiting multitudes. And better and better grew the world. Knowledge increased and invention went on. Happy in having the word of God, the people, whom John saw standing on the glassy sea, began to sing of their victory over Rome. And what a victory it was for England!

Translations of the Bible had become so frequent that even little children could sometimes manage to get a copy. Missionary effort began, Bible societies were formed, Moffat went to Africa and William Munson to China, but what were their loaves among so many millions? Yet the loaves were broken and thousands were fed.

William Carey was only an ignorant shoemaker, but like the little lad of Galilee, he had something in his basket that God could use, and **that "greater work to do, that Jesus bequeathed to his followers.** He must go to India. He must found schools, he must teach the people new trades, and a God-given code of morals, he must translate the Bible into twenty-four languages and dialects of India.

And so that **"greater work,'"** that Jesus dreamed of, has come down to us, we have been chosen of him to proclaim the nearness of his advent. He has set us as watchers on the walls of time. We must not forget our mission, the blood of men will cry out against us if we do. They must be warned. And to warn them our paper must live, and to keep it alive we must keep on giving. We must not relax our efforts until the linotype is really ours, and, handed over to God, and not even then: after that comes our part of that "greater work." The Restitution must be filled to the brim with the bread of life and must go into thousands of homes.

I shall not stop writing when these linotype articles are no longer needed, for if Ethel, 11 years old, Alvin Ezell, 8; Madeline Byers, 8; Francis Byers, 6; Evelyn Byers, 5; Dora, 4; and Everett, 2; can cheerfully give their much priced savings to Jesus, **why should we falter?** Glad are we that there are boys close at hand with their baskets, when hungry ones are to be fed, and little girls, too. It stirs us up to keep our baskets full. God bless the boys and girls!

The Restitution Linotype Fund

Nathan Buckman	$5.00
Sister McCave	2.00
Sister Ruth	15.00
Sister Mac	1.00
"Willing Workers" (Kennard, Neb.)	5.00
Samuel Metheny	5.00
L. C. Anthon	2.50
Mary E. Burch	2.00
Sister Chappelle	5.00
E. L. Griffin	2.00
A. Seitz	1.50
Previously acknowledged	1,067.00
Total	$1,113.00

NEBRASKA CONFERENCE REPORT

A goodly number of the brethren in Nebraska met in annual conference at Moorefield, August 26 to September 5. In all there was an enrollment of about 70, which includes those who came for a part of the time only. Brother Adams was our only speaker. Bro. J. H. Anderson's services could have been obtained, but at the last we found circumstances would prevent his reaching us until Tuesday. As he is so far away and expenses very high, we decided we would deny ourselves the pleasure of his being with us, and put the money in the work some other way. It was not long before an opening for such use presented itself. A contribution for a sister was taken up from the brethren, the amount was doubled from the conference fund, and forwarded to her. While we regret not having the benefit of Brother Anderson's sermons we feel our use of some of the money has God's blessing.

Having but one speaker the conference developed itself into a conference more nearly fitting the Bible example of such a meeting than any we have atended. Many of the meetings were a true conferring together of those interested in the cause of truth and personal development. We pray that the lessons learned may bring forth their fruitage of better men and women, who shall be worthy of personal association with the Savior and King when he comes.

In the business meetings organization was discussed at some length, and we feel sure that we understand this subject better than ever before. The following motions were carried regarding this subject:

Motion made by Brother Newell and seconded by Brother Adams, to repeal the constitution and by-laws of the conference.

Remarks as follows:

Brother Newell gave as his reason for the motion, that we have not lived up to the constitution.

Brother Adams gave a talk to the effect that the conferences, as they are organized are unscriptural. He outlined what a true conference is and its purposes as follows:

A conference is not an organization but a conferring together of the membership of the church. The purposes, first, to renew and keep alive fellowship, and second, to arrange the work and plan for its direction during the year. Sister Le Crone suggested that we vote the constitution and bylaws away and make new as we need them from year to year.

Brother Adams declared that making a constitution was going back to Rome. Also that when the meeting came to an end there was no conference in existence. The officers simply carry out the work given them to do.

Vote was taken on Brother Newell's motion, which was carried. Motion made and carried that each local congregation vote their preference for officers to be elected at each annual conference, which are President, Vice-President, Secretary and Treasurer, and the State Secretary cast their vote at conference.

Motion made and carried that each congregation shall choose its own collector.

Motion made and carried that each collector collect a portion of the Evangelist money each month and send it to the state treasurer.

Motion made and carried that each collector collect not less than 10c from each member and send it to the state treasurer for the emergency fund.

Motion made and carried that the treasurer keep an itemized account of monies received and payed out, and make a quarterly report to the President.

Motion made and carried that each collector make a list of subscriptions immediately after conference and send it to the President and at the end of the year make a final report to the conference.

Motion made and carried that we adopt the rule that it shall be the duty of each collector to collect from each man $1.00 and from each woman 50c to be used in paying the expenses of the conference meeting.

The following were chosen to carry on the work of spreading the gospel during the coming year:

M. D. Newell, Blair Nebr., President.
P. E. Brown, Dannebrough, Nebr., Vice-President.
Alla King, Palmer, Nebr., Secretary.
Carrie Free, Blair, Nebr., Treasurer.

Almus Adams was chosen evangelist. Motion made and carried that Brother Adams be paid $1,00 and expenses for the following year's work.

The Berean work was organized by choosing the following officers:

Russell Zeller, Palmer, Nebr., President.
Alla King, Palmer, Nebr., Vice-President.
Lulu Pickering, Freedom, Nebr., Secretary.
Esther Larson, Avery, Nebr., Treasurer.

Brother Adams reported his work for the year as follows.

Sermons, 250.
Baptisms, 44.
Churches set in order, 2.
Funerals conducted, 1.

Salary	$840.00
Expenses	122.18
Total due	$962.18

At the close of the meeting it was found that enough money was on hand to pay off all indebtedness and we begin the new year clear of all debts. Thus closes another year in the Master's service. May the good we have done rebound more and more to his honor and glory, and the mistakes we have made be nullified in their results that the cause of truth be not hindered, and may we cling closer to his word in the future, is our prayer.

ALLA KING.

SPIRITUAL BLESSINGS

What is a worldly blessing? Anything that makes one happy, or prosperous; to praise; to wish good to come to you. What is a "Spiritual blessing?" Divine favor: to consecrate, to glorify, to adore, to magnify. God said that Abram should be a blessing (Gen. 12:2). How was Abram to be a blessing? He should be the means of conveying blessedness.

First, To his posterity, who should be blessed for his sake?

Second, To his friends and servants, who should be blessed by his instruction, and example.

Third, To all the world, by being the one through whom the seed should be a pattern of faith and holiness. When God made his **"Covenant Promise"** to Abram, he changed his name to Abraham, which means, "father of a great multitude," and said to him: "A father of many nations have I made thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee" (Gen. 17:5, 8). Abraham believed God, and he counted it to him for righteousness, and he was called the "Friend of God" (Gen. 15:6; Rom. 4:3; Gal. 3:6; Jam. 2:23).

This blessing of Abraham came from God, and was a "spiritual blessing," for mankind cannot receive such a blessing only through God. Man in this present life is not born of the spirit; therefore he is unable to grant a "spiritual blessing" to anyone. But if he becomes worthy of a resurrection; then he will be born of the spirit, become a spiritual being, and can then give a spiritual blessing for he will have the same power conferred on him that Christ now has.

Does God grant us any "spiritual blessings" in this life? Yes. If we get out from under the law, and are led by the spirit, we will do the works of the spirit; and receive the fruit of the spirit, which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law (Gal. 5:22). If we follow the works of the flesh, we cannot do the works of the spirit; and therefore cannot receive any "spiritual blessing." But if we crucify the flesh with the affections and lusts, and live and walk in the Spirit, we will of the spirit reap life everlasting. This is the "spiritual blessing" that we receive at the resurrection birth (Gal. 5:24, 25, 6:8).

Love is:

First, a natural passion, inclining us to delight in an object.

Second, that which causes us to enjoy an interest in God's favor, and communion with him as our chief good, and happiness; and disposes us to do good to all, especially to such as we esteem to be the brethren in Christ. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Who has this eternal life? Those that believe in the only begotten Son of God. The gift of God is eternal life through Jesus Christ our Lord (John 3:16, 36; Rom. 6:23; 1 John 5:11, 12, 13). This class receives a "spiritual blessing." What of those that do not believe? They will not accept of God's love and are lost forever.

Joy is gladness: to be very happy. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth (Psa. 67:4). This, when it comes to pass, will be an actual "spiritual blessing." But to those that believe, it is now a "joyful blessing." Jesus, for the joy that was set before him endured the cross, despised the shame, and is set down at the right hand of the throne of God (Heb. 12:2).

Peace is quiet. The Lord will bless his people with peace, and he shall speak peace unto the heathen; and his dominion shall be from the river even to the ends of the earth (Psa. 29:11; Zech. 9:10). We have peace with God through Christ. To be spiritually minded is life and peace (Rom. 5:1, 8:6, 14-17). Let the peace of God rule in your hearts (Col. 3:15). Follow peace with all men, and holiness, without which no man shall see the Lord (Heb. 12:14).

Long suffering. The long suffering of the Lord is salvation to us. The long suffering of God waited in the days of Noah while the ark was a preparing (2 Pet. 3:15; Pet. 3:20).

Gentleness. Softness of manners. Thy gentleness hath made me great (Psa. 18:35). The servant of the Lord must not strive; but be gentle unto all men, apt to teach: patient, in meekness instructing those that oppose themselves (2 Tim. 2:24).

Goodness. Virtue, kind acts, pious. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men (Psa. 107:8, 15, 21, 31. The goodness of God leadeth thee to repentance. Behold the goodness, and severity of God; on them which fell, severity: but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off (Rom. 2:4; 11:22).

Faith. Faith is the substance of things hoped for, the evidence of things not seen (Heb. 11:1). Trust is called faith; because it relies upon the truth of a promise. We are justified by faith. The just shall live by faith (Rom. 5:1; Gal. 2:20; 3:11, 24).

Meekness. Mild and gentle of temper; a temper of mind that is not easily provoked, and suffers injuries without desire of revenge, and quietly submits to the will of God. Shall I come unto you with a rod, or in love, and in the spirit of meekness (1 Cor. 4:20)? I, Paul, myself, bessch you by the meekness and gentleness of Christ (2 Cor. 10:1). Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear (1 Pet. 3:15; Gal. 6:1; Eph. 4:2; Col. 3:12; Tim. 6:11).

Temperance. Moderation, in the indulgence of the natural appetites and passions, calm, cool, mild. "Paul, before Felix, reasoned of righteousness, temperance, and judgment to come." Felix trembled (Acts 24:25). Peter in his lesson in addition has temperance the fourth in the list of the fruitful things that make one not barren in the knowledge of our Lord Jesus Christ (2 Pet. 1:6).

All these things, that are the fruit of the Spirit, are essential, to place one in relation to God, in such a way and manner, that he may receive a blessing in doing these things, by a greater knowledge of God's plan of salvation; and it brings such a peace to the mind, that the works of the flesh are very unpleasant to the one striving for righteousness. And what joy it brings to the one that has obeyed! For it purifies the soul through the Spirit, unto unfeigned love of the brethren. See that ye love one another with a pure heart fervently (1 Pet. 1:22). And it brings one in close relation to the "Life-giver" who suffered and became the Author of eternal salvation unto all of them that obey him (Heb. 5:9). "All that obey him" will come forth at the resurrection in an immortal state, having received the greatest "spiritual blessing," that man can receive.

E. W. KNAPP.

INSTRUCTIONS IN THE DEVOTIONAL LIFE

Need of Systematic Devotion

Whatever books may be used in private devotion, the soul must do a great deal of work for itself. My object, in these "Instructions," is to show you how to do this work.

Devotional books are useful in their way. (1) As a help in beginning prayer, when we feel cold and dry. (2) As a test of our own state of heart. For instance: when we read of holy men—not David only—saying: "My sins have taken such hold upon me, that I am not able to look up; yea, they are more in number than the hairs of my head," it may lead us to ask, if we have ever felt sin in this way; and if not, whether there is not something wrong in our religion. Or again, as we read the prayers of holy men who seem, like John, to be "lying on Jesus' bosom," and we know that there is no such joy and peace in our hearts, it may make us think, what deficiency is there in our religion?

But if any books, however good, come to be the whole of your private devotions, you will go wrong. When our Lord had raised Jairus' daughter, "He commanded that something should be given her to eat." And thus he commits the young Communicant to the Church, to be fed and nourished. Your soul needs feeding, if it has been quickened into life. But this cannot be done by mere reading of devotional books. You must learn to read the Bible for yourself; to pray for yourself. In these days, when so many beautiful "Meditations" are published, there is great danger of using them, instead of going through the hard, tough work of prayer and meditation and Bible-reading, for ourselves. None of them, however beautiful, will do instead of our own efforts, however poor those efforts may be. "In all labor. there is profit." Our souls want bracing.

It is better to run the risk of making mistakes, than to depend on classes, lectures, and the devotional books, and never bring your own spirit to bear on your Bible-reading, meditation, etc., which is the habit of the present day. Religious books are cramping, if we depend too much upon them. There is danger of becoming unreal—of saying what this or that holy man felt—not what we ourselves feel. You must fight your own battle. No lectures or books will do instead of individual grappling with difficulties.

Begin by making a plan of devotion for yourself. You may be able to throw it aside, some day; but is is essential at first. Write it down.

You will never fully understand Christian liberty, unless you have learnt something of Christian bondage. You may learn the liberty first, and the bondage afterwards: but you must learn both. "So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2:12. The day is near, when this life's opportunities will be over; when, as we have sown, we shall reap; as we have trained ourselves, we shall appear before God, one by one (Rom. 14:10-12).

The exact plan, in itself, may be of little importance. No plan, however perfect, will take you into the kingdom, if your heart is not given to God. No plan, however bad, will ruin you, if your heart is right with God. But it is infinitely important to keep in mind the grand principle of life: "Seek first the kingdom of God." And this you cannot do, unless—to some extent—you live by rule.

All our life long, we must honor God, by giving him the first place in our arrangements for every day: and in order to do this—at least in the earlier stages of the Christian life, until habits of devotion are thoroughly formed—we need the help of rules in detail.

"Seek first the kingdom of God." This is to be our guiding principle. And this, in its application to daily life, will be: so far as possible, in arranging our occupations and pleasures, (for both may be committed to God), to consider first: **What portion of the day can be, and ought to be, given to God, that we may speak to him, and listen to him?**

We may fail, again and again, in trying to carry out this principle: but we must never give it up. When we have failed, we must honestly confess it, bring it to him at once, ask him to wash away the sin, and then begin the next day in a better,holier, more humble spirit.

In all your plans, then, remember the great principle on which they must be formed and carried out: **"Seek first the kingdom of God."**

Half our troubles come from not doing this. For instance: you go out to stay with friends, or to spend the day, and you leave it all to chance, as to what is to become of your prayers! And so—if you have learnt the value of prayer—you are miserable: you do not find the pleasure you expected, and you think you have lost your hold of God.

Now if you were just to take five minutes overnight, quietly to think: "To-morrow, I shall be called at such an hour. My train (if you are going to travel) will start at such an hour. Could I get five minutes beforehand? Yes.—Could I not get ten minutes? Yes, I think I could.—And then, at night? I shall be tired. But could I not find a few minutes for God on my journey, quietly, without anyone observing it?"

There is so much want of commonsense and planning, in our religion! Five minutes reverently spent in this way, over-night, will save you much disquiet and misery: it will often spare you the pain of wondering if you are among those who are Christians at home, and sinners elsewhere. We must be like the man of business who says: "I must hurry through this and that, to-morrow morning,—I must arrange my whole day—so as to be free at night, for that important meeting."

The same principle can be applied, with obvious modifications, to the cases of those who are obliged to be much in society, and return home late; those who are nursing sick persons, etc.

Let me now try to help you, by giving you a sketch of **plans for daily devotion.**

I have pressed upon you the importance of making a plan for yourself, in the devotional life. But it is difficult, just because it is so important: the world and the flesh, will hinder you; and you may be tempted to give it up in despair.

Take the plan which I suggest to you, if you have none of your own. If it suits you, use it to begin with, like corks for the swimmer. If not, alter it, seeking the help of God in doing it.

Each of you has a certain time—more or less—that you could give to prayer. Say, half an hour, here; a quarter of an hour, there; no two of you alike. How shall you divide it? How use it?

Always leave a margin, to allow for variations, for thoughts drawn out especially on some one point, etc. For instance: if you have half an hour, call it twenty-five minutes, before deciding how to divide it.

Now, what do you want to do, in this time? You want to pray; to read your Bible; to meditate. Each of these is important; each is separate.

Suppose, then, that when you rise in the morning, you at once kneel down, and yield your heart and the day before you, to God. Say to yourself: "God lives! God is giving me another day, in which to serve and love him; another day, for which I must give account!" And then—with a "Glory be to the Father," give yourself up to do, and to bear, and to learn, all that he may ask of you during the day.

If possible, there should always be three times in the day, set apart for God; not including, of course, this short act of prayer on first rising. "Evening, and morning, and at noon, will I pray" (Psa. 45:17)

God knows what time you have. He divides to every man severally, as he will. He gives hours to one of his children: minutes, to another; and he accepts accordingly (2 Cor. 8:12). As children in the presence of a Father, let us arrange the time at our disposal as best we can.

You will have already found out how much time you can give to God—morning, noon, and night. Write it in your note-book. Kneel down, and ask God to accept it.

In the morning, say, you have an hour; or half an hour; or twenty minutes. Divide that time between prayer and meditation, and—if you have the whole hour—Bible-reading.

At mid-day, you have half an hour; or only five minutes. Let this be given to intercession.

In the evening, you have an hour; or half an hour; or a quarter of an hour. Spend it in Bible-reading, prayer, with self-examination; and—if you have the whole hour—reading some devotional book.—G. H. W.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WM. G. ROTHE.
1301 Park Place, Brooklyn, N. Y.

The Restitution

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 68 CLEVELAND, O., OCTOBER 3, 1916. NUMBER 12

BE CAREFUL WHAT YOU SAY

In speaking of a person's faults,
Pray don't forget your own;
Remember those with homes of glass
Should seldom throw a stone.
If we have nothing else to do
Than talk of those who sin,
'Tis better to commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried,
Should we not like his company,
We know the world is wide.
Some may have faults—and who have not,
The old as well as young?
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well
To try my own defects to cure
Ere others' faults to tell;
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all, when we begin
To slander friend or foe,
Think of the harm one word may do
To those we little know;
Remember curses sometimes like
Our chickens, "roost at home;"
Don't speak of others' faults until
We have none of our own.

—Sel. by Sister Jennie McNee.

PLATFORM ECHOES

A Sermon by Robt. G. Huggins, Reported by George B. Alldridge

Subject: The Nature of the Coming Age.

Text: "But as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21)

An unprejudiced reader of the Bible, a mind open and ready to be influenced only by what the Bible really teaches, must be impressed with the remarkable similarity existing between the first three chapters of Genesis and the last three chapters of Revelations. The Bible begins with the narrative of the formation of the earth and its preparation for the occupancy of the first Adam and his family; it closes with a vivid description of the reformation of the earth and its preparation for the occupancy of the second Adam and his family (Gen. 1; 2; Rev. 21; 22). The text declares that God's purpose is to fill the earth with his glory. To impress this fact upon the mind of men, the immutability and certainty of the fulfillment of God's divine plan of the Ages, (Eph. 1:9,10), this promise is made in the form of an oath—"As truly as I live," or "As truly as my life depends upon it." This promise will be consummated, for God swears by his own life to do it. Marvelous as this may seem, to the eye of faith it is tangible and real.

Two things are suggested to us in the text, viz.,The earth now lacks the glory of God; but the new earth when reformed will be filled with it. Our experience and observation teaches us that

The Earth Under Its Present Constitution is Not Adapted for the Abode of Immortal Beings

There are many defects apparent to all, that must necessarily be corrected before a condition will exist that will result in God's will being done on earth as it is done in heaven.

1. Its heavens—to us known as the atmosphere. Everywhere men are preaching that to enjoy good health we must have pure air. Where can we find air that is absolutely pure? All around us the air is impregnated with impurities: gaseous and poisonous odors prevail. Hence we readily see some great change in the heavens must occur before we can have pure air.

2. Pure water. A large portion of the water covering the earth's surface today is brackish, undrinkable and repugnant to our taste. The waters considered fresh hold in solution large amounts of animal, mineral and vegetable matter, which physicians declare are destructive to human life.

3. Its Climate. Now we suffer the extremes of heat and cold, sometimes ever during a few hours: only those possessing a vigorous constitution may become "acclimated," and thus be able to endure for awhile the extremes of climate. How many today can endure the heat of equatorial Africa or the terrible blizzard of an Arctic winter? Very few places today people live in an equable climate.

4. Terra firma itself is misarranged. How unproductive is the earth. Three-fourth of its surface is covered with water; vast ranges of barren mountains lift up their hoary heads, bleak, cold and barren; sterile deserts cover thousands of square miles, which constitute nearly one fourth of the entire earth surface. Again, how many inhabitants are found living in the regions of the Arctic and Anarctic zones within a radius of 300 miles from the poles? Think of the long dreary silent and dark winter night of these latitudes, lasting for six months of the year!

5. That which nearly all living things appreciate the most light is equally faulty. We experience the alternations of day and night, of relative duration. At present, being mortal, man needs rest; light is therefore regularly withdrawn that his response may not be disturbed. "Sweet balmy sleep, nature's sweet restorer."

But how can all these defective things be made perfect? Simply in the way that God has said he wouldwould change them, for

God has promised a New Heaven and New Earth.

Listen to these wonderful scriptures, the words of the Living God. "For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind" (Isa. 65:17). Read carefully 2 Pet. 3:7,10-13; Rev. 21:1; Isa. 66:22; Gen. 1:1. If you read the whole of Peter's epistle, you will see that Peter's language is litered and should be taken as such. Throughout the epistle he is comparing the old earth and its destruction by a flood, to the present earth by fire, followed with a new heaven and new earth,evolved from the old. There were scoffers in Peter's day,as there are today. So Peter goes into detals, revealing the manner in which God will bring into being the new heavens and earth. God has only to suspend one law—that of chemical attraction and the atmosphere would become a seething furnace, enveloping the earth in flames. And please notice Peter says that men's work are to be "burned up," but the earth is to be "melted with fervent heat." Iron and other metals may be changed in their formation by the process of melting; so God will change the earth's present formation through the mighty force of heat, as he formed it in the beginning.

The New Earth in the Next Age will be under a Constitution Adapted for the Abode of the Saints. who will be Immortal Beings.

1. New Heavens, a pure atmosphere. God was able to do this in the beginning (Gen. 1:6-8), before man sinned, and God will do it again after man is brought out from under the penalty of sin, which is death.

2. Its waters are to be healed (Ezek. 47:1-12: Zech. 14:8; Rev. 22:1,2,3). Waters are to issue out from the temple, imparting life and purity in its wake, both during the winter and summer, imparting life to the sea now dead. The trees will become so fruitful that they will bear fruit every month of the year: even their leaves will possess medicinal qualities.

3. The Climate must necessarily become more balmy and equatable to ensure this (Rev. 22:2,3)

4. The earth will then blossom as the rose; productiveness will everywhere prevail (Isa. 65:-17-25; Psa. 67). Read all of Psalm 67, especially note verse 6. "Then shall the earth yield her increase, and God, ever our own God shall bless us."

6. Light abundantantly shall be shed abroad. God himself is light; where God is light prevails. In God there is no darkness at all (1 John 1:5). God dwells in light (1 Tim. 6:16; Psa 104:2). To Israel God was a pillar of fire (Ex 10:22.23; 14:19,-20; 34:29,30). Moses' face shone with light after leaving the presence of God. Jesus on the mount reflected something of the illuminating power of an immortal being (Matt. 17:2). Paul suffered impairment of vision from beholding it—a light above the brightness of the sun (Acts 9:3). To all this will be added increased brilliancy of the sun and moon sevenfold (Isa. 30:26; 60:19,20). And then the climax is reached as we read in Rev. 21:-18,21-26; 22:3-5) the description of the city, the holy Jerusalem, the throne of the Lamb, the place that God's presence will make glorious. Beloved, the glories of the coming kingdom the new heavens and the new earth! It is written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:9,10).

Earth, what a future lies before thee!
Unlike it is the shadowy past.
The greatest throes that ever tore thee,
Even though the briefest and the last.
I can see the shadow of the sunset,
I can see the avenger's form
I see the Armageddon Onset!
But I shall be above the storm.
There comes the moaning and the sighing,
There comes the hot tear's heavy fall;
The thousand agonies of dying,
But I shall be beyond them all!

In conclusion, beloved brethren, as we think on these things, we feel ourselves lifted up: we seem to take hold upon God, and with the poet sing:

O glorious hour, O blessed abode,
When I shall be near and like my God,
And flesh and sin no more control,
The sacred pleasures of my soul.
There is a fount that soon will stream,
There is an age, that soon will beam,
There is a midnight darkness turning into day.
Ye men of faith, ye men of action,
Arise and clear the way!
Ever so come Lord Jesus, come quickly.
Amen.

LOVE

Flora A. Wood

Reading in "Last Days", brother Thomas Wilson's earnest words to the household of God, I thought how long a time it has been since I have written for the dear old Restitution. Brother Wilson says: "Do not be discouraged because you cannot fill a preacher's place, or an editor's chair. Jesus has given to each one his work. All are included, and have a work of some kind to do."

I think some of us feel sometimes that there is nothing we can do for the Master. We certainly cannot go out and preach the Gospel. What then can each and everyone of his servants do for him? I will tell you, dearly beloved in Christ. We can each one of us love—and the Spirit says: "Love is the fulfilling of (all) the law of God." Jesus says the only way that all men may know we are his disciples, is by loving one another. How does this show that we belong to Christ? Why simply this: No one ever loved another that he did not find something to do for the one beloved. How did God manifest his love for us? Even before the world was he made a way of salvation for us: he foreordained our Lord, and with him freely gave us all things.

Does not a mother manifest her love by constant care for her little one? Thus if we love oneanother, we will manifest our love in our case one for another. We will speak loving helpful words; we will talk one to another of our absent Lord, of his love, his infinite tenderness, the life he is holding for us, the glory to be revealed when he calls for us—and the bliss unspeakable to be forever with the Lord. We will visit the widow and the fatherelss, we will weep with those who weep, and rejoice with those who rejoice. If a brother or a sister is in need, we will share our substance with them, because we are all members of one family This is just as surely working for our Lord as if "we occupied a preacher's place or an editor's chair." The very humblest of the Master's servants can do this work for him. Without this work all other things are as nothing in his sight. Paul says if he understood all mysteries, and had not love, that all his knowledge would be as nothing. Love always brings action. If we say, "I love my brother," and then do nothing to manifest that love, our words are only an empty sound; like sounding brass or a tinkling symbal. Love suffers long and is kind; love is not puffed up; love enviath not; love thinketh no evil. If we work the works of the Master we will love not in word only, but in deed and in truth. To receive eternal life one must know, believe and obey the Gospel—coming into Christ by baptism in water. But will this alone give us a place at Christ's right hand? Read Matthew 25:35,36. It is our works of love which bring us to reign with the Lord. He that lacketh these things is blind, and cannot see afar off to the end of probation, when he is called to stand before Christ and receive the reward for the things done in the body. I know God has a people on earth who are doing these works of love. May he hasten the day when our Lord shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," (because) inasmuch as ye have done these things unto the least of my brethren, ye have done them unto me. Let us not be discouraged because we cannot do some great thing—but meekly and humbly follow our Lord's example by doing good to all men, as we have opportunity, but especially to the household of faith. If we do this we are doing the work Jesus gave us to do.

I wish to quote from a sermon I read today on this subject. The speaker said: "The world is good only because Christ and Christian love. The incarnation is an incursion of love into our humanity. Paul calls it the love of God which is in Christ Jesus our Lord. We are more than conquerors through that love of Christ which cherishes us. Christ's love is indeed the forgiving love of the cross, but it is as well the love that works by faith till we all attain unto the measure of the stature of the fulness of Christ. Everywhere love is the one creative force. The two worst things in the world are: first, to be unloving; and second, to be unloved. The unloved man is as useless as the unloving man is worthless. No man can really live except in an atmosphere of love. And I am thinking, not only of an affectionate love, but also of an appreciating love. The failures of life are the defulcation of love. We are more than conquerer when we know that God and Christ and good men care. Only love can lighten labor. Christ's standard is not preachers and churches that draw, but preachers and churches that draw men together in love."

To give up prayer because we are often distracted at it is to allow the devil to gain his cause—St. Alphonsus.

He who does that which is displeasing to himself has discovered the secret of pleasing God.—St. Anselm.

OHIO ANNUAL MEETING REPORT.

"Blessed be the God and Father of our Lord Jesus, who hath blessed us with all spiritual blessings in heavenly places in Christ." So wrote Paul centuries ago, and so say we who were permitted to meet together at this annual gathering at Cleveland, September 6 to 10, 1916. One of the visiting brethren, who did our hearts good with his exhortations, said that the positiveness of the sermons and talks, was something to be carried away, and made note of, especially in this age of vanity; and, as one explained, in a time when the ministers used so much sugar coating over the tiny grain of truth that it was lost to those who swallowed it.

On Wednesday evening our Bro. Huggins started the ball of exceptional sermons rolling which we received from him and our Bro. Anderson, of the southern part of the state. He offered to us the plausibility of common sense in the preaching of the truth as well as every day secular and business life. One of his many instances: The Bible says to be immersed in baptism is to signify death and burial and a planting (Rom. 6:4,5). Our modern preacher comes along and calls sprinkling a few drops on a person a baptism, or immersion. Let that same man go out to the cemetery and sprinkle a few particles of earth on a body to be buried by him, and in a few days the health department would be at his doorstep.

The Bible school conducted by Bro. Tomlinson on the immutability of God's purpose concerning the earth and man, the abiding quality of the earth, those who should inherit it, and the desert blooming like the garden of the Lord, made those who participated in the lesson realize what Isaiah meant when he said: "Joy and gladness shall be found therein, thanksgiving and the voice of melody."

Bro. Cooke took us to the realm of nature and the lessons learned there were profitable. God is picking characters, not some individuals, as one said: "My wife and I, son John and his wife, us four and no more." Once there was a lady who while sitting in church always said: "Only to lie at the feet of Jesus." Our forceful brother said that his idea would be that Christ would tell her to get up and go to work. It is workers that are wanted.

Bro. Anderson's sermons on God's witnesses (the twelve apostles and the revelations) were monuments of glorious gospel truths. Perhaps many shall recall the good things given to us and be blessed in the recalling. How it went to our hearts when we were asked what we did with our Bibles. Perhaps in most homes where a Bible is found it lays upon the shelf, and the good wife comes along and dusts it once in awhile; and yet in it only is found that which can not be found in any other book, the words of eternal life. Strong is he who, when asked what his private opinion was, exclaimed that in the pulpit or the fireside his private opinion was his public one. How vain now is flesh and how frail the institutions of man! "When they say peace and safety, then sudden destruction shall come upon them." "And I believe it, I believe it," says Bro. Anderson. Did not one go about the country preaching on the "Mistakes of Moses?" What did he do at the final hour of his life? He died, proving what Moses had said, "Dust thou art and unto dust shalt thou return."

The last day, Sunday, was surely blessed. Our Bro. Haggins gave a kindly and loving exhortation on that passage, "Fear not, little flock." The gentle and solicitious care for the future of a just God warmed our hearers. As we partook of the emblems, which are to us the representatives of the body and blood of Christ, our minds looked forward to that supper with the beloved in the Kingdom, and there at the head in the chair of honor sets our longed for Lord.

In the evening Bro. Anderson presented new beauties to us in his sermon on the types and antitypes of the wanderings of the children of Israel. Just as the manna, the bread of everlasting life, was put in the ark, so those who would gain the glories of the future age must come to Christ, the ark of our Salvation. May God bless their efforts and let "all, as we have opportunity, do good unto all men, especially unto them who are the household of faith."

It will be of interest to know who our visitors were that helped make the meetings a pleasure: Sisters Daisy Guest, of New York; Maude Darrah, of Mt. Vernon, O.; Ella Knowles and McCave, of Salem; Eidemiller and Pearson, of Troy; McMillian and daughter Florence of Buffalo; Bro. and Sister Thompson, of Buffalo; Buckman, of Salem and son Carey; Coy of Salem; Hodson, of Indiana; Anderson, of Troy; Brethren Robertson and Cooke, of Buffalo; Young Bro. Miller, of Maryland; Alfred, Newman, Mary and Bro. Smith of Monroeville; and Mrs. Hilda Trover Moore, of Struthers, O.

Sister Frances Russell.

THE RESTITUTION SUNDAY SCHOOL LESSON LEAF.

Lesson X

Subject, The Resurrection of the Dead

Memory Text

"Marvel not at this: for the hour cometh, in the which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they have done ill, unto the resurrection of judgment" (R. V. John 5:28.29).

1. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19).

2. "If a man die shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands" (Job 14:14,15).

3. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

4. "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of the living: for all live unto him" (Luke 20:37,38).

5. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes" (Hosea 13:14).

6. "But now is Christ risen from the dead, and become the first fruits of them that slept" (1 Cor. 15:20).

7. "And I saw the dead, small and great stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works.

8. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works" (Re 20:12,13).

Practical Thoughts

Our lesson for today is one of thrilling interest. Will we live again? The denial of the literal resurrection of dead men is so wide spread, that we pause to inquire, Is the doctrine taught in the Bible? Has any one in the past after having once been dead, really, literally, physically, been made to live again? And will those who are now dead, dead perhaps for centuries, live again as truly, as literally as they did before? Will the same person who died, have a resurrection? Or will a new creation be the resurrection? Very grave points, and vital too, hinge upon this question. Jesus says, "I am he that liveth and was dead," and Paul says, "If we believe that Jesus died and rose again," we shall be remembered when the voice of the Archangel awakens the dead (1 Thess. 4:14). And he concludes in another place that "If the dead rise not then is not Christ raised." Let us study the subject carefully and with a desire to learn the truth. If there are seeming difficulties, rest assured it is because of our limited knowledge, and not an error of inspiration.

Notes on the Lesson

The Resurrection of Life. None come forth to this resurrection but those having done good. There are two classes in the resurrection here spoken of.

1. **Thy Dead men shall live.** Here men are represented as being dead, and promised a resurrection.

2. **Thou shalt call.**—Job perhaps refers to the "voice of the archangel and the trump of God," or as in our memory text, the voice of the Son of Man calling to the dead as at Nain or at Bethany, "Come forth." It is a little remarkable that in the case of Lazarus, Jesus spoke in a loud voice, but the dead man heard the call. Job will hear when the Master calls, and will answer by coming to life again.

3. **Everlasting Life.** Age-lasting life. The life Jesus gives to his people.

4. **The dead are raised.**—Although the past tense is here used, Jesus evidently was arguing a future resurrection. The Diaglott renders thus. "But that the dead rise," etc. That this is correct is evident from Paul who many years after declared that Hymenaeus and Philetus erred concerning the truth, and overthrew the faith by preaching that the resurrection was already past (2 Tim. 2:17,18).

All live unto him.—All live in the purpose of God. Death will never defeat God's purposes. The fathers here specially spoken of are so interested in the plan of human redemption, that to leave them in death without a resurrection would be to forfeit God's oath and promise.

5. **Ransom, Redeem.** Ransom is in all probability a variation of redeem. Redeem is a term of general application, ransom is employed only on particular occasions; we redeem persons and things, but we ransom persons only. We may redeem by labor or by money, we ransom properly with money only. We may redeem a watch, our character, our honor or our life; we ransom a captive and ransom restores bodily liberty. In this latter sense the dead are ransomed from the grave where they are held captive, but when they are ransomed they will be free. They are both ransomed and redeemed and the place (the grave) of their captivity destroyed.

6. **First fruits.**—"The growing of grain from the earth where it was buried, is an exact image of the resurrection of the dead; for, as the one is sown, so is the other and neither is quickened except it first die and be buried. Then the whole harvest, from its relation to the first fruits, explains and ensures the order of our resurrection. For, is the sheaf of the first fruits reaped? Then is the whole harvest ready. Is Christ risen from the dead? Then shall all rise in like manner."

Suggestive Topics and Questions

1. **What is, Resurrection?**—What does the word "resurrection" mean as used in the Bible? Does the word "resurrection" mean the same as that statement concerning Lazaras, in John 12:1?

2. **Examples of Resurrection.** Can you give an example of resurrection from the Old Testament (2 Kings 4:32-37)? Give other examples from the Old Testament. How many cases of resurrection are recorded in the New Testament (Mark 5:35-43; Luke 7:11-16; Acts 9:36-41; John 11:14,43,44; Matt. 27:51-53; Matt. 28:2-7)? Are there any other besides these given? Were these persons really dead? Did they really live again?

3. **Special Resurrection Promised.**—Are there two resurrections spoken of (John 5:28,29; Acts 24:15)? When will the "Better Resurrection" take place (1 Cor. 15:51,52, also vs. 23)? Who will be raised in this resurrection (Luke 20:35.36)?

4. **Conditions of Resurrection.**—What will be the conditions of those who come up in the first resurrection? Do you desire the better resurrection? How are we to live to secure a part in the first resurrection?

5. **Will all the dead live again?**—Are we taught in the Bible that all who have died will live again? Examine carefully John 5:28,29; Luke 20:37,38; Rev. 20:12,13; 1 Cor. 15:22, and tell us your conclusion. Are our minds open to receive truth that seems to conflict with our opinions? Ask your teacher any question upon this subject that may give you light.

Note to Teachers.—It is expected of you that you will ask additional questions, whenever necessary to bring out the subject more fully; also to simplify the lesson by easy questions and illustrations for the smaller children. All that your editor can do is to select the subject, give an outline and a few general questions leaving it to the teacher to fill out the lesson.

6. **General Questions.**—What is meant by the word "marvel" in our memory text? What does Isaiah mean by asking the dead to awake and sing? Where did Job expect to wait? (2d paragraph). Why are the dead spoken of as asleep? Who was the God of Abraham, Isaac and Jacob that appeared in the bush to Moses (Acts 7:35)? What is meant in paragraph 7 by the dead "small and great?" Does the 8th paragraph include all the dead?

REVIVED INTEREST IN THE SECOND ADVENT

Whilst there is no indication that the Great War is forcing upon the people generally the necessity for a national turning unto God, there is abundant evidence that within the church it is having the effect of compelling attention to the word of prophecy. Much is being said and written on the subject with which we have but little sympathy, but we are unfeignedly glad that a move in this direction has been made.

Since the struggle began the doctrine of the Second Advent of Christ has come into greater prominence, and we note that preachers and writers are devoting attention to it. We venture to say that never before in the history of preaching has so much been said upon the subject. For this we are profoundly thankful. Good must come of a sincere desire to know and to teach what the Word has said on this matter. It is [illegible] indication that a heavy blow has been struck at the hitherto popular belief in man's ability to convert the world and to inaugurate the Millennium by progress in civilisation and ethics.

At the same time, we think it necessary to say that it seems too sadly evident that the doctrine is being expounded as merely a doctrine. Seldom is there any indication that its real importance is seen. To preach it without showing its place in the great purpose of God is to ignore the facts that make it necessary. It should be seen and preached in that relation to the plan of God which the Word assigns to it. It is necessary, and it is potent, because God intends to establish his kingdom on the earth. Were it not so, there would be no necessity for a Second Return of Christ. His saints could be caught away to him without his Personal Return, and the wicked could be destroyed without it.

He must return because of the foredeclared purpose and its provisions, as outlined in the oath-bound covenants. Apart from these, what sufficiently valid reason for his return can be found? Certainly, believe in his Second Coming, and preach it faithfully, but make the endeavour to know why that is necessary, and the doctrine will then become a matter of vital importance and not a thing in which interest may hold for a little while, to be replaced by some other topic for the times. —Geo. Alldridge, in Bible Standard.

WASTED TALENT

One-third of the fools in the country think they can beat a lawyer expounding the laws. One-half think they can beat the doctor healing the sick. Two-thirds of them think they can put the minister in the hole expounding the gospel, and all of them think they can beat the editor running a paper.—Salina (Kan.) Union.

Idleness is hell's fishhook for catching souls.—St. Ignatius.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

We have enjoyed a protracted visit from Brother Miller, of Hagerstown, Md.

For a year at least we lose the presence and fellowship of Sister A. Roberta Lang, who goes to New York City to study art. Sister Roberta's absence will be felt and regretted by all, as she was President of the Young People's Society, and her pew was never vacant without adaquate cause. She contemplates meeting with the brethren in Brooklyn, to whom we heartily commend her, as active in the truth, and beloved of the Lord.

In the Restitution dated September 19, page 4, in "Linograph Fund," "A Brother and Sister" were credited for $2.00, whereas they should have been credited for $200.00.

With this issue we have made several points of decided improvement. We call special attention to "A Bright Page for Young People" on page 11, where the reader will find "Tidbits of Pleasant and Useful Information Gathered from Everywhere." And this added page of reading matter will hereafter be a permanent feature in The Restitution. A whole page weekly of clear gain in reading matter, is an item of considerable consequence during a year. If the Lord wills, we hope soon to make another and greater enlargement.

COMMUNICATIONS

Dear Brothers. Enclosed find check for $50.00 to pay on "Linograph Fund." Hope you will soon have the amount necessary.

Yours,
Lewis and Adaline Weaver.

From Mrs. C. Seely

Dear Brother Huggins: Enclosed you will find $5.00 postoffice order, which you may apply on the Linograph Fund. I wish it were more. I hope I may be able to send some more later. The paper grows better all the time. It is such a comfort to me in my loneliness—I would not know how to do without it. May God bless you in your good work, is my prayer.

Your Sister in the faith.

Dear Brother Huggins: Notice enclosed for publication in "The Restitution," with the hope that some brother or sister living near, but outside of our acquaintance, or with whom we have been unable to communicate, may read the invitation and respond. We have no set speakers. Any brother with love in his heart and a feeling that he is able to benefit or instruct his hearers, is welcome to exhort, providing he is willing to speak to the subject. We endeavor to feed heart, mind and body, and as a rule, succeed.

We wish you and your enterprise success, and with full christian love, we are,

Alexander D. Donaldson.

Union Meeting

Hart's Hall, 1930 Gates Avenue, Brooklyn
Sunday, October 15, 1916
10:30 a. m., Lord's Supper. 12 m., Hot Luncheon. 1:30 p. m., Exhortations.
Subject—"Victory" 1 Corinthians 15:57
All Welcome. Come Early. Bring a Friend.
Malachi 4:16 to 18. Hebrews 3:12 to 14

From Sister Flora A. Wood

Dear Brother Huggins: Will you permit me to say to the brethren through the paper, that I have answered every letter I have received from them, with these exceptions: two dear sisters gave no name or address—simply saying from "A Sister." One dear brother said, "you need not answer"—so I could not write to them personally. But my dear sisters and brothers, my heart is full of gratitude and love for the care for me you manifested, and I pray daily that God will reward you and keep you blameless unto that glorious day when we shall meet with all the Israel of God to be forever with the Lord. Oh day of joy, of perfect bliss! God hasten it is my prayer.

Brethren, pray for me that I may overcome from day to day. My heart goes out to you, dear brethren, in Christ. I wish you could visit me. God comforted Paul by sending a disciple to him. I pray he may open the way for some one to visit Chico. I do so long for some of my Lord's brethren to visit and comfort me with the comfort wherewith God has comforted them. The dear old paper and the loving letters of my brethren do comfort me—but I am far from home, and I long for the house of many mansions.

Your Sister in our Blessed Lord.

THE LINOGRAPH AND GIVING BECAUSE OF LOSSES.

BY S ROXANA WINCE

Is this a new point to you, dear ones? It is to me. I had resolved to give just as aforetime, despite the failure of the corn crop for three consecutive years and grievous losses, through thieves; but the idea of making a thankoffering to God because of what was left, had not occurred to me until I saw this item in the life of George Muller.

A well known business house had become suddenly insolved. They knew not which way to turn for help. Mr. Muller stepped in "If I were you gentlemen," he said, "I should express my gratitude to the Lord by a thank offering to him, that the calamity has not swept away the whole of your property."

His advice was taken. They gave $500 to the Lord and saw that $500 repaid far more than a thousand fold in after years.

Then another item fell under my eager eyes: A Christian worker came to a wealthy man asking for help. The man wrote out a check for a generous amount, and handed it over. Just at this moment a messenger boy came in with a letter. The wealthy man read it, sat wrapped in thought for a few moments and then, turning to the Christian worker said, "Give me back that check!"

Astonished, he obeyed, saw it torn into fragments and a new one written, calling for twice the amount of the first one.

"You must have had good news," said the worker.

"I have just learned through this letter of the loss of a ship in the far east on board of which was a large lot of goods for which I had paid. It made me think how frail is our hold upon wealth, and how needful it is that we hasten to give while we have the means in our hands."

A poor woman gave $300 recently to some good cause, and when asked "If that was not too much?" replied: "Jesus, gave every drop of his blood for me, how can I give too much?"

Take these practical little sermons from real life home to your hearts, dear ones. Give God thank offerings because, though losses have come, you have something left.

Lay up your treasures where thieves cannot break through and steal. I exult because my treasures are in a bank that even the devil, cunning as he is, cannot break into. And let us hasten in our giving, lest what we have, "take wings and fly away."

"God is best when soonest wrought" because the sooner we give, the more speedily will our money be set to work for the Lord, and due preparation be made for his coming. Better that the Lord have our money than that thieves have it to spend for whiskey. Jesus gave all that he had for us: wealth, pleasure, ease, fame, reputation, "every drop of his blood"; love and gratitude impel us to give ours all in return.

The Restitution Linograph Fund

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Previously acknowledged	1,113.00
Total	$1,238.00

INDIANA BEREAN BUSINESS MEETING

The Indiana Berean's business meeting was held at Hillisburg, Indiana, August 26, 1916. The meeting was called to order by the president, Mrs. Emma Railsback, cand opened by song and prayer. The secretary's report of the previous meeting was read and approved. The treasurer's report was then read as follows:

1915—Cash on hand, Aug. 7, 1915	$12.46
Sept.—Aug. dues from Argos rural Bereans	2.26
Sept. 12 Rec'd from North Salem for outlines	1.25
Nov. 6 Dues from South Bend seciety	3.60
Nov.—Dues of Argos rural Bereans	.90
Dec.—Cash on hand	20.45
Dec. 7 Drew out of state treas. to send a paper to five worthy poor	5.00
Balance	$15.45
Dec. 29 Rec'd of Emma Railsback for outlines....	3.90
Jan. 1916 Dues Argos Rural Bereans	.85
Jan. 26 Cash on hand	$20.20
Feb. Re'd of Bro. and Sr. Geo. Rahn	.30
Mar. 25—Dues Olive Branch Society	.65
Mar. 25—Dues Argos Rural society	1.10
Apr. 21 Rec'd from Emma Railsback for outlines..	1.70
Apr. 21 Rec'd from Lawrence Howell	2.00
Apr. 21 Paid Edna Hill for tracts	3.00
Apr. 21—Balance	$28.20
July 20—Rec'd from Emm aRailsback for outlines..	1.30
July 20 South Bend Society dues	2.80
Interest on money	.29
July 24—Cash on hand	$32.59
Aug. 1 Paid S. J. Lindsay for printing outlines....	14.00
Aug. 22—Balance on hand	$18.59

The reports of the societies were then given. Argos Rural society reported meetings every two weeks when nothing prevented till May 20, when they were discontinued for an indefinite time. Leora Roose, secretary.

Bro. VanVactor reported twelve meetings of the Argos society till January, at which time the meetings were changed to Sunday, and he was unable to make any further report.

North Salem reported twelve meetings held until November. Meetings were then discontinued until July. They were then reorganized under the leadership of Bro. Earl Logan. Bro. VanVactor teaches the class on the Sunday evening of his regular appointment the second Sunday of each month. The average attendance is about fifteen.

The South Bend society reported 40 meetings since Septemeber 1 1915, with an average attendance of 12. The lowest attendance was 5 and the highest 21.

Dues collected since September 1 amounted to $10.65, of which $7.50 were forwarded to the state treasurer April 3, 1916; and July 19. $2.25 National dues were forwarded June 10, 1916, leaving a balance on hand of $ .35. The meetings are held at the home of the members and are taught by different ones appointed by the president.—Florence Reed, secretary.

The matter of fixing a price on the new outlines was then taken up, and set at ten cents by a vote of the members present.

The election of officers was then taken and resulted as follows: President, Emma Railsback; Vice president, Lulu Stilson; Recording secretary, Florence Reed; Corresponding secretary, Mabel Strawn; Treasurer, Leora Roose. Adjournment.

Lulu Stilson Secretary, Pro tem.

FUTURE PUNISHMENT A PENAL INFLICTION.

"Is God Unrighteous Who Taketh Vengeance?"

(Rom. iii:5).

It is a popular belief that punishment after death and resurrection will not be a direct infliction of God, but simply the natural fruit of sin (the inevitable consequence of a man's folly), which will produce misery of conscience and a state of separation from God which is called "spiritual death." Thus to the ungodly the life to come is merely a continuance of this life, a natural outgrowth of the present, undisturbed by any act or manifestation of God. Sin will not have any other or greater punishment than its own consequence, which is not arbitrary, but simply the fruit of the seed we sow.

Sin, it is said, is a trangression of law; and broken law avenges itself on the transgressor. Witness the drunkard, who brings on himself delirium tremens. Or consider the diseases brought on by other vices. The man who transgresses physical laws suffers as the result in his own body. Beyond doubt in this world, pain, loss and destruction work a natural retribution on the sinner. But this truth does do away with the fact that in every earthly government there is a judicial system of pains and penalties for the due punishment of offenders. Justice is not content with a mere working of the natural laws. It insists upon the infliction of a positive punishment. Who would say,"Let thieves and murderers alone;they will make themselves sufficiently uncomfortable by their own doings!" No one would advocate such "letting alone" of the wicked, but rather insist that the offender must be brought before the tribunal of intelligent personal judges, whose voice will denounce his crime as well as doom him to punishment. And have we not reason to suppose that God has reserved to His own hands the dealing out of adequate punishment to all unrepentant sinners, who will find themselves after resurrection face to face, not only with broken laws, but with an offended Lawgiver, a personal, moral Governor and Judge, who will denounce and rebuke their sin as well as assign to it its due and condign punishment?

Kings and judges and judicial procedure are not mere clumsy human inventions for keeping society straight; nor are they earthly realities to which God is merely likened in figure; but they are rather earthly images of what God does and is. Himself the great Reality, he lends them their dignity and sacredness, as miniature representations of him and his dealings.

The Old Testament is confessedly vague with regard to the future state. But it asserts the great principle. "Vengeance is Mine, I will repay, saith the Lord" (Deut. xxxii. 35), and it ever represents God as the great Agent and Power in the punishment of the ungodly, even though the threat of the consuming and destroying the wicked may frequently relate to events which are to take place on this earth, though some of them undoubtedly have an outlook beyond. For instance, Israel's captivity in Babylon was the punishment for Israel's idolatry. The fire from heaven fell upon Sodom for its sins. Such passages as these tell their own tale: "All the wicked will he destroy" (Ps. cxlv: 10); "The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (Is. xxvi. 21).

The New Testament revelations of a future state are more explicit. It has several strong passages speaking of the great subsequent Judgment, its awful personal Judge, the sentence he pronounces and its execution. "I saw the dead, small and great, stand before God" (Rev. xx. 11); "Punished with everlasting destruction from (proceeding form) the presence of the Lord" (2 Thes. i. 7-9): "Christ Jesus, who shall judge the quick and the dead" (2 Tim. iv. 1). And it is remarkable that in the solemn descriptions of the Judgment scene the doom of the condemned is to be cast into fire —Old and New Testament alike fire is represented as receiving or seizing upon the objects of God's wrath. "Fear him who **after he hath killed** hath power to cast into Gehenna (fire)" (Luke xii. 5; Matt. xviii. 8,9); "The day cometh that shall burn them up" (Mal. iv. 1).

All this does not look as if the wicked will be left alone by God merely to be the victims of a remorseful conscience, and that sin is to punish itself. Those who advocate this view speak as if there is to be no resurrection, no judgment, no sentence, no execution, only a dark, miserable condition of spirit, into which state a man passes at the time of death.

But thereu is a serious consideration. If there is no judicial punishment threatened to sinners there was no need of a Saviour to save us from such punishment; there cannot be any remission of such penalty by the sacrifice of Christ, and therefore the death of Jesus was uncalled for and unnecessary. What, then, was the occasion or value of "his agony, and bloody sweat, and death on Calvary?" We answer, that by submitting himself to the earthly forms of suffering and death, so far as they could be incurred without personal sin, our Lord has solemnly bowed to these penalties on behalf of mankind, and God has honoured his surrender by granting an arrest of all further execution of them in the case of all who are connected by faith with him. So now for his people, as for himself earthly pain and sorrow but fit them for glory and earthly physical death is the end of pain and sorrow, to be followed by a glorious resurrection to immortality and eternal life.

After the resurrection and solemn judgment and sentence of the ungodly comes the ultimate execution of the complete death penalty—which will overtake all those who have not obtained salvation—in a fiery destruction of both soul and body (Matt. x. 28) in the lake of fire called the

second death (Rev. xx. 14). In the process of this destruction there will probably be great pain to both soul and body; but when both are completely dead neither can feel any more. Though, however, it follows that, when both soul and body are destroyed, all pain ceases, yet this final death punishment may well be called eternal, for, being succeeded by no resurrection or restoration, it is an eternal privation of that life and bliss which is to be eternally enjoyed by the people of Christ.

While recognising to the full that sin bears some natural but irregular fruits, which have to be eaten by the sinner himself or by those whom he injures, yet we believe that Scripture clearly reveals that committed sin has incurred under the law of God a judicial penalty, which is more than its natural fruit, which penalty will most certainly be executed on the sinner by God's authority after resurrection and judgment. It is the atoning sacrifice of Christ which alone can procure remission for all who in this life repent of their sins and are forgiven.—Bible Standard.

OBITUARIES

Isaac Newton Masterman was born at Rodgersville, Steuben county, New York, August 25, 1833, and departed this life September 16, 1916, aged 83 years, and 21 days. He was the youngest of five children, and the last to be taken.

He united in marriage July 5, 1855, with Zerada Woodward who with eight children, survive him. Mrs. William Bunch, their oldest daughter, preceded her father in death April 18, 1913. The children who survive are: George, of Ashtabula, Ohio, Mrs. Frank Reed, Bert, Miss Marmara, Mart, Hoyt and Marshall, of Walkerton Ind., and Mrs. H. C. Breece, of Garrett, Indiana.

He was a member of no local church but was a very firm believer in the teachings of the Bible. He was baptized in New York state, about fifty years ago, and has been a constant student of the Bible as the source of his spiritual sustenance and growth. He was a kind and loving father, a good neighbor, and a man who never forgot the man who did him a kind deed in time of need. He will be missed not only by the family and close friends, but by the community in general. He had lived forty years in the same neighborhood; every one knew "Father Masterman."

Funeral services were held from the late residence at 2:30 p.m. September 18, 1916. His children, except George, and many other relatives besides friends and neighbors, were present to bear testimony of the love and regard they had for the departed brother. Burial was made in the Walkerton cemetery, where we laid him to rest to await the call of the Master in the morning of the resurrection.

D. E. VanVactor.

John Perry Burget, son of Wm. M. and Hester J. Burget, was born in the neighborhood of Kempton, Indiana, October 16, 1884, and died at the home of his parents in Kempton, September 23 1916, aged 31 years, 11 moonths, and 7 days.

All his life was lived in this vicinity. He was brought up in a good home by good parents and educated in the local schools. He followed the profession of teaching for eight years with success and honor. For the last three years he has been superintendent of The Citizens Telephone company, of Kempton. His efficiency in this position won the full confidence of the Board of Directors, while his just and kind treatment of the men under his control secured their love and respect. Because of his sterling worth the company had committed great responsibilities to his care, and were not disappointed.

His father and mother were members of the Church of God, and he also held to the truths of the Bible as thus taught. He was a member of the fraternal orders of his home town, and was held in high esteem among these brethren.

He was confined to his bed but two short weeks with typhoid fever, and was cut off in the prime of his manhood when his noble ambition for usefulness in life was being realized in real achievement. A tower of strength to his parents, a companion of his brothers and sisters a favorite with the young people of his acquaintane, faithful in his fraternal relations, honorable and efficient in business, a friend to religion, the whole community is shocked by his sudden death.

Funeral services were held from the M. E. church at Kempton, Tuesday, September 26, 1916, at 10 o'clock a.m., conducted by the writer, and assisted by the local M. E. minister. Many beautiful floral offerings expressed the love and esteem in which he was held. The Masonic and I. O. O. F. lodges attended in a body with a very large assemblage of relatives, friends and neighbors many not being able to get into the house. We spoke words of comfort from Heb. 2:6. Burial was made in the country in the vicinity of the father's old homestead. At the grave the Masonic order gave their committal service, and we laid the beloved to rest to await the voice of Jesus and his resurrection power.

D. E. VanVactor.

BAPTISMAL SERVICE

Sister Mary A. Thomas was baptized Sunday morning, Sept. 24, 1916, at the Plymouth church baptistry, and received into the church at the close of the morning service. She is the foster daughter of Sr. Rebecca Myers, of Plymouth, and has been taught the Gospel for years, and now comes to yield obedience to its call.

We are glad to welcome Sr. Thomas into the church and bid her God-speed in the race that is set before her. Thus one by one the Body and Bride of Christ is being taken out from the world in preparation for that great day of the Marriage of the Lamb. May each and everyone espoused weave the fabric of life of fine linen, the righteousness ot saints, and be ready.

D. E. VanVactor.

ANNOUNCEMENT

The Fifteenth Annual Fall Meeting of the Church of God near Moriah, Illinois, will be held here October 7th to 15th inclusive.

Bros. S. J. Lindsay and L. E. Conner will be with us, and we expect a good meeting and Bible school. All who are interested are invited to attend. Entertainment free of charge. Those coming please notify Lewis Weaver, R. F. D. 3, Casey, Illinois.

Amy V. Weaver, Secy.

THE COST OF HIGH LIVING

Eighty-eight million gallons of whiskey were drank in the United States last year. Who drank it all?

Fifteen billion cigarettes were manufactured in the United States last year. Who smoked them all?

Thirty-two million pounds of snuff were manufactured in the United States last year. Who did all the sneezing?

Two hundred and twenty million pounds of smoking tobacco were made in the United States last year. Who had all the pipe dreams?

Eight and a half billion of cigars were made in the United States last year. Who made all the smoke?

Half a billion packages of chewing gum were manufactured last year in the United States. Who worked their jaws?

Twenty thousand moving picture theatres paid $25,000,000 for films last year and 11,000,000 persons saw the moving pictures. Where did they get all the dimes and nickels?

Ten billion copies of newspapers were printed in this country last year. Who took time to read them?

One hundred and seventy thousand clergymen preached in 220,000 churches last year, and the congregations of all denominations numbered 40,000,000. Who went to church?

It is interesting to know what is going on in this country—the things that people are doing and who are doing them—and why.—Exchange.

THE SKEPTIC ANSWERED

"I don't belive in a personal God," remarked a skeptic to Rev. R. F. Jones, a Welsh Presbyterian minister, in a railroad train between Toledo and Cleveland some time ago, as related by a writer in "The Presbyterian."

"Why not?" asked the minister.

"Because I can't see him. His existence is not demonstrable, capable of proof like facts of science."

The minister asked, "Don't you believe that you are alive, and that I am alive?"

"Yes," he answered.

"Why do you believe it?"

"Because I can see you move."

"Well," said the minister, "the locomotive that is drawing this train also moves—is it alive?"

"No," he answered, "but the engineer who runs it is alive."

"Please tell me," said the minister, "whether the engineer is a part of the machinery of a living person?"

"He is a living person," replied the skeptic.

"Now, sir," retorted the minister, "consistency is a jewel—please tell me why you attribute the movement of the locomotive to a living person, but deny that God, who sets the universe in motion, is a living person?"

Unable to answer, he branched off into another objection against Christianity.

"What I hate," said he, "in orthodoxy is this eternal talk about creed, creed, creed, everywhere and at all times."

"What do you mean by a man's creed?" asked his opponent.

"I understand by a creed that which a man believes."

"Well, sir," rejoined the minister, "you have just as much creed as I have. I believe there is a personal God; you believe the opposite doctrine. I believe in the incarnation of the Son of God for our redemption; you believe the opposite. I believe in the ruined estate of man; you believe the opposite. What difference is there in the bulk of our creed, only that I believe one side of the question and you believe the other? Now, sir, when we come to that point you have just as much creed on your side as I have on mine; but you want the right to advocate your sentiments, but wish to deny me the same right."

"But," said the skeptic, resuming the attack, "Christianity is not capable of scientific demonstration. When we take the sciences all truths are capable of demonstration by experiments which prove them. You can put them to the test. I take peculiar pleasure in the study of chemistry. Its propositions are plain and capable of proof by facts and experiments which appeal to the senses."

"You have studied chemistry, have you?" inquired the minister.

"Yes, sir," he answered.

"Well," resumed the minister, "if you are a student of chemistry you are acquainted with the fact that charcoal, coal and the diamond are the same by their molecules—namely, carbon. Now can you take a molecule out of the charcoal and put it into the diamond and get a perfect thing of it?"

He acknowledged he could not.

"Where, then," said the minister, "is your demonstration in chemistry? But so far as Christianity is concerned your objection is not valid, for it is capable of spiritual demonstration. You can try it and find it all that God has presented it to be. God says to all, 'Oh, taste and see.' Try it and experience will attest its truth. Millions have put it to the test of their experience, and have found it 'the power of God unto salvation to every one that believeth'" (Rom. 1:16).—Sel.

WANTED

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Do not anticipate trouble or worry about what may never happen. Keep in the sunlight.—Benjamin Franklin.

When the Blessed One was suffering in the garden, and his grief was almost too heavy, he said: "If it be possible, let this cup pass away from me; not my will, but thine." So with us, it is his will, not ours, but we must become willing.

He that climbs the tall tree has the right to the fruit.—Sir Walter Scott.

A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information Gathered From Everywhere.

The flowers that breathe the sweetest perfume into our hearts may have been fertilized by decaying matter that only yesterday was a disagreeable stench to our nostrils.

A SWARM OF B'S

They Give Honey, But Never Sting.

Be an assured Christian (2 Tim. 1:12).
Be a consistent Christian (1 Tim. 4:12).
Be a forgiving Christian (Eph. 4:32).
Be an intelligent Christian (Prov. 4:7-9).
Be a merciful Christian (Matt. 5:7).
Be a prayerful Christian (Matt. 6:6).
Be a victorious Christian (Rom. 8:37-39).
Be a working Christian (2 Tim. 2:15).

—Selected.

Says Dr. Adam Clarke, in his commentary: "The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now. How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it. So apostles preached, and so primitive Christians believed: so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect."

Brush aside all picayune troubles and forget them. Be sweet, happy and cheerful. When petty irritations pop out at you on the road of life, do not let them climb onto you, and ride on your back. Shake them off. Christ has suffered all the ills of life through which you are passing, and he has sent back to you breezy words of cheer from the throne of victory: "Be of good cheer; I have overcome the world" (Jno. xvi. 33).

HAS YOUR AUTOMOBILE JOINED THE CHURCH

The automobile that fails to join the church will almost inevitably lead its owner astray from the church! The automobile that joins the church becomes the instrument by which three great achievements may be wrought:

1. It will always convey its Christian owner to the place of worship, and will prove itself the best vehicle of the ages for getting the entire household there thus helping to realize the truth that the family is the unit of the Church of Christ.
2. It will become the long-prayed-for opportunity by which the aged, the halt, the lame, the blind, and all the shut-ins of the community can enjoy, occasionally at least, the privileges of the sanctuary.
3. It can be made a symbol and a vehicle of the church's spiritual hospitality, by conveying to the sanctuary those who are strangers in the community.—Methodist Recorder.

Never be cast down by trifles, then you will never be overcome by the large things which beset you.

"THE OLD MAN"

Boy, when you speak of your father don't call him "the old man." Of course you are older now than when you were taught to call him father. You are much smarter than you were then, your clothes fit you better, your hat has a modern shape and your hair is combed differently. In short, "flyer" than you were then. Your father has a last year's coat a two-year-old hat and a vest of still older pattern. He can't write such an elegant note as you can and all that, but don't call him "the old man." Call him father. For years he has been rustling around to get things together, he has been held to the thorny path of uphill industry, and the brightest half of life has gone from him forever. But he loves you, though he goes along without saying much about it, therefore be not so ungrateful.—Ex.

THE CHURCH'S CALL

1 Tim. iv. 6-16

1. Many causes appeal today for recruits. Politics, social reform, science, trade, arts—these and others like them compete with one another in the market of manhood. They seek the enthusiasm, the time the brains of the rising generation. They aim at enlisting life in their great interests. And among all these voices another is heard. It is not so loud perhaps, but as insistent and appealing It is the voice of the church.

(i.) The cultivation of a healthy physique through cleanliness, exercise, moderation in eating and drinking, and abstinence from every injurious pleasure. It is unnecessary, however, to say very much on this head, or the culture of physical fitness is nowadays so generally advocated that there actually arises the danger of devoting too much time and energy to athletics and the like. We should avoid making a fetish of games and sports.

(ii.) The cultivation of the mind. One thing wanted today is a more complete consecration of thought to the church. We should not be afraid of asking questions, of provoking discussion, and even of encountering criticism. We claim for Christ that he can solve all the deepest problems mankind has to face. That claim is a challenge to the world, and if we make the claim we must be able to maintain it. It is not enough to say that the Bible is the true guide of the soul and that Christ is the one great spiritual authority. We must be able to back assertion with argument, and so give a reason for the faith that is in us. We should gain the reputation of being pious and prayerful, alert, alive, and intellectually keen. One thing to help in this direction would be the formation of study circles at which some first-rate book on Christian evidences would be studied and discussed.—N. H. M.

A word of kindness is seldom spoken in vain. It is a seed dropped by the wayside from which may spring a flower.

You can get religious people to cooperate with in works of charity, temperance, and morality until they find that you believe that eternal life is hid with Christ in God, then you are let alone.—W. M. Ives.

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VOLUME 68 CLEVELAND, O. OCTOBER 10, 1916 NUMBER 43

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson I.

INTRODUCTION: THE IMPORTANCE OF BIBLE STUDY.

I. "Troubled" at His Ignorance, Daniel "Set His Heart" to Study God's Word, and He Became Enlightened and "Beloved of God."

"Daniel the prophet," as Christ calls him (Matt. 24:15), was both "grieved" and "troubled" because he did not understand the visions which God gave to him (Dan. 7:15). Nevertheless he "kept the matter in his heart" (Dan. 7:28) as tenderly and affectionately as a mother keeps in her heart and ponders in her mind the incidents of her first born (Luke 2:19). However, when he "sought for the meaning," and like Peter, "thought on the vision" (Acts 10:19), then God said to Gabriel, "make this man understand the vision" (Dan. 8:15,16). Jehovah then issued a commandment and dispatched Gabriel to make him "understand the matter" (Dan. 9:23); and from the twentieth and twentyfirst verses it appears that God issued this angelic mandate "whiles he was yet speaking." At the time this "commandment" was published among the angelic hosts, Daniel was in ignorance and perplexity as to the meaning of God's word, yet God gave to him these words of encouragement and consolation: "Fear not, Daniel; **for from the first day that thou didst set thy heart to understand** . . . . thy words were heard, and I am come for thy words" (Dan. 10:12). Like John on the isle of Patmos, who "wept much" at his ignorance of the book of God (Rev. 5:4), Daniel was "grieved" and troubled" at his ignorance of his own visions. But when he "sought for the meaning" and "enquired diligently" into the significance of his prophecies, which the spirit of Christ through him revealed (Pet.1:10,11), he became "greatly beloved of God" (Dan. 9:23), and was divinely and providentially shown "that which is noted in the Scriptures of truth" (Dan 10:21). He was thus made "wise unto salvation" by faith in the Holy Scriptures (2 Tim. 3:15), as he declares himself in Dan. 9:2: **"I Daniel understood by books** the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem."

II. The Wicked are Ignorant of the Bible Because They Love Darkness; the Righteous Understand It Because They Love the Light.

To understand the Bible we must have a right state of mind and heart. There are conditions of knowledge which we must obey before we can be illuminated by the truth. An admirable exemplification of this remark is found in Dan. 12:10: "None of the wicked shall understand, but the wise (righteous) shall understand." "None of the wicked shall understand." Why? "There is a reason." "They will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables" (2 Tim. 4:3,4). "They love darkness rather than light. They hate the light, neither cometh to light" (John 3:19,20.). To "love darkness" is to set the affection upon it; to "hate the light" is to detest it. Therefore refusal to come to the light has a moral rather than an intellectual cause. On the other hand, "the wise shall understand," because they "love the truth" (2 Thess. 2:10), and are willing to buy it (Prov. 23:23), cost what it will (Matt. 13:44). "He that doeth truth, cometh to the light, that his deeds may be manifest, that they are wrought in God" (John 3:21).

III. How God Communicates Understanding, Knowledge, Wisdom and Truth to Man.

The following quotation sets forth briefly but clearly and scripturally how God communicates wisdom and knowledge to man, and indicates the only way an understanding of the Bible can come to us. Ponder it diligently and prayerfully:

> "The Scriptural way of getting understanding is sane and rational. "Thou through thy commandments has made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients because I keep thy precepts" (Psa. 119:98-100). The Psalmist got his understanding and wisdom from God's Word, from his "commandments" and "testimonies." God gives wisdom truly, but "thou **through thy commandments** hast made me wiser than mine enemies." "Through thy precepts I get understanding" (vs. 104). In exactly the same way Daniel was made wise. He set his heart to get understanding (Dan. 10:12), and he obtained it through information supplied by books (Dan. 9:2). Since understanding is attained by using means to get it, the New Testament exhorts believers to attain it (1 Cor. 14:20; Eph. 5:17). Christ imparted understanding to people by giving them instruction (Matt. 15:10), and complained when his disciples did not understand what he said (Matt. 15:16,17). Now it is true that God gives understanding as well as faith; but it is by supplying the means to enlighten the mind, namely, his Word. And men get what he supplies by giving their minds to attain it, like Daniel; by meditating upon it, like David. We attain to the understanding of any question by giving our minds to it,

by studying it, by meditating upon it; and if it refers to the performance of duty, by having a disposition to practice it. The testimony of God—his Word—"enlightens the eyes" and makes "wise"—imparts understanding and wisdom (Psa. 19:7,8)." ("The Bible: Its Principles and Texts," pages 28,29).

IV. Why Many "Good People" Seek the Truth in Vain

God gave Daniel knowledge and wisdom (Dan. 1:17; Jas. 1:5), but he went to school three years to procure these blessings of God (Dan. 1:4,5). "I have not spoken in secret, in a dark place of the earth : I said not unto the seed of Jacob, Seek ye me in vain" (Isa. 45:19). In view of these words from Jehovah, it perplexes many, after they have learned the truth themselves, why so many 'good people" are ignorant of it. They reason that since God has not "spoken in secret," and no one asks without receiving, knocks without response, and seeks without finding (Matt. 7:7,8), therefore that "good religious people" are in total darkness as regards gospel truth, is to them inexplicable. But that many would seek God's word and not find it, is clearly foretold in the Scriptures: " . . . . . I will send a famine in the land, not a famine of bread, nor a thirst for water, **but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it"** (Amos 8:11,12). And the Savior solemnly declares: "Many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24). Strenuous seekers, but not finders! And why are they not able to find God's truth? Why is it hidden from them (Matt.11:25), and hidden so effectually, that with all their wandering and running to and fro and seeking, they cannot find it? Why with all their "goodness" are they left in outer darkness? A divine explanation is given why they do not learn the gospel. God has written great things in his law, but as they are ignorant of the scriptures (Mark 12:24). these "great things" are "strange things" to them (Hos. 8:12; Acts 17:20). They say "Lord, Lord,"but do not the things which he says ; they preach in his name, cast out devils, and boast of being divine healers; they send missionaries to China, abound in works of philanthropy, are devoted to humanitarianism; they do "many wonderful works;" but they do not the will of the Father in heaven: for they are so busy doing "wonderful works;" they have no time to read and find out what the "will" of the Father is (Matt. 7:21-29). "He hath showed thee, O man, what is good, and what the Lord doth require of thee" (Micah 6:8). Having "showed us his requirements, it is folly to devote ourselves to works of supererogation and to labor at "mighty works" which he has not required (Isa. 1: 12). He has put a yoke upon us. admitted: but"his yoke is easy, andhis burden is light" (Matt.11:28-30): he has imposed commandments upon us, granted; but "his commandments are not grievous" (1 John 5:3). He has required neither thousands of rams, nor ten thousands of rivers of oil, "great thing" (2 Kings 5:13; Jer. 45:5);but he has nor the first born (Micah 6:7), nor any other authoritatively commanded and solemnly avowed that we cannot be brothers and sisters of Christ unless we do the will of the Father in heaven (Matt.12:50). O reader, cease from thine own works (Heb. 4:10); abandon all "dead works" (Heb. 6:1), and enter into the service of the living God (Heb. 9:14). To be found among the blessed at last, and have a right into the city depends, not upon "mighty works" of your own fabrication and invention, but upon keeping "his commandments" (Rev. 22:14). God has caused his will to be "written in the volume of the book" (Heb. 10:7), but instead of reading and seeking out "the book of the Lord" (Isa. 34:16), people spend their leisure time in pouring over political newspapers and secular magazines. Good as these people may be morally, they know not the voice of Christ (John 10:4), nor the voices of the prophets (Acts 13:27). They strive in a thousand ways to serve the Lord, but they do not strive lawfully, and therefore God cannot crown them (2 Tim. 2:5). These unlawful strivers are the ones we mistake for "good men." Remember that Christ, the sinless Son of God, refused to be saluted as "good master." on the ground that God alone is "good" (Matt. 19:15,17). Christ's repudiation of the title "good" should make us ashamed to use it in reference to men of which it is said: "There is none righteous, no not one: . . . . there is none that doeth good, no, not one" (Rom. 3:10, 12). Christ emphatically affirms that harlots go into the kingdom of God before these "good people," publicans before pharisees (Matt. 21:28-31; Luke 18:10,14). Readar, these are serious declarations of truth from the lips of the Son of Man; consider then well.

V. "Bible Lessons on First Principles" Present a Rare Opportunity for Students to Learn the Fundamental Teachings of the Bible, Upon an Understanding and Belief of which the Validity of Baptism Depends.

The writer has been actively engaged in the ministry of the gospel for twenty-four years. During that time he has taught multiplied hundreds "the first principles of the oracles of God" (Heb.5:12). These "principles of the doctrine of Christ" (Heb. 6:1) are called "the things concerning the kingdom of God, and the name of Jesus Christ" in Acts 8:12; and the statement is clearly and forcefully made that these "things" were "believed" before baptism. In obedience to this plainly stated principle, the writer has, from the beginning. invariably taught these "principles" and "things" to all whom he has baptised, previous to their baptism. "He that believeth (the gospel) and is baptised, shall be saved" (Mark 16: 15,16). Belief of the gospel, then, must precede baptism; and hearing the word of God must precede faith (Rom. 10:17). There can be no washing of water by the word where the word is absent (Eph. 5:26); there can be no "obedience of faith" where there is no faith (Rom. 16:26); there cannot be a buriel in baptism, "wherein also ye are risen with him through faith", if there be no faith (Col. 2:12). Immersion cannot be valid baptism in unbelief. The importance of this subject has moved the writer to propose the publication, if the Lord will, of a series of "Bible Lessons on First Principles," to which this is an "Introduction," giving the lessons which he has always taught his pupils previous to their baptism, and which have been remarkably blessed of God in abundant fruitage. He now proposes to publish these lessons for his own use in instructing and preparing candidates for baptism; he also indulges the hope that they will be useful to many others in conducting Bible classes and studies; and he ardently prays that they may be helpful to both ministers and teachers everywhere in preparing catechumen for the sacred ordinance of baptism.

VI. To Become an Imitator of the Prophets, Angels, the Son of God, and All the Children of God, You Must Become a Bible Student. The Author's Personal Tutorage, Unincumbered with Financial and Ecclesiastical Obligations, May be Obtained by "Pressing the Button."

If the reader of this "Introduction" has a contrite spirit and trembles at God's word (Isa. 66:2): if he desires to exercise himself in godliness by giving attention to reading, exhortation and doctrine, and thus save himself (1 Tim. 4:13-16); if he now sees that he must grow in knowledge if he grows in grace (2 Pet. 3:18), and that he must be taught of God before he can come to Christ (John 6:44,45), then we entreat him to take up the study of this lesson and all the subsequent lessons of this series entitled "Bible Lessons on First Principles." The old prophets "enquired and searched diligently" the sacred pages of prophecy; even the angels "desired to look into" them (1 Pet. 1:10,11), while the Son of God was a student of the Scriptures (Luke 4:16). "All thy children shall be taught of the Lord" (Isa. 54:13). Reader, wilt thou be one of God's "children"? Then you must be taught (Acts 8:30,31). Wilt thou be an imitator of the prophets, angels, the Son of God, and all the children of God? Then "search the Scriptures" (John 5:39) "daily" (Acts 17:11). "Study" and "consider" what God has said and this promise is yours: **"The Lord will give thee understanding in all things"** (2 Tim.2: 15,7). We give these lessons in private Bible classes daily and nightly to interested ones who live in Cleveland and its environs, unincumbered with financial and ecclesiastical obligations. If the reader desires to take them under our private and personal tutorage, if he will "press the button" by phone, letter or visit, we are his servant.

STAINS

Every thrifty housekeeper regards stains as among her most troublesome experiences. Clothing, table-linen carpets, wallpaper, and many other things gathered together under the household roof are liable, by contact with certain substances, to become disfigured with stains which cannot be wholly removed, and which will only fade gradually with the age and decay of the article in question. Could a fabric be invented with some element in it which made it stain proof, how eagerly would it be sought for, and how high a price would it command! Somewhat in the same way the moral nature, appearing in early childhood to be pure and innocent, contracts stains, one after another, more or less vivid which destroy the freshness and bloom that seemed so great a charm. A spot of untruthfulness here, of cruelty there, of scorn where there was once reverence, of hard selfishness where there was once gentle affection, of knowledge of things evil and a degree of complacency in them that were once impossible—over all these stains anxious parents have sighed and wept as their children emerged from the nursery to the schoolroom, and from the schoolroom to the world, and wished that they could have kept them from the impurity that has touched and soiled them.

You can not do your duty to the poor by a society. Your life must touch their life.—Phillips Brooks.

IS CHRIST LIVING TODAY? CAN YOU PROVE IT?

"Prove all things; hold fast that which is good"

No 5

These are indeed "wonderful days". Knowledge is increasing in the earth, and inventive genius is making such rapid progress that it is almost questioned if any achievement is impossible to mankind. Yet amid all this, which stands out as a monument to the patience, perseverance and mental activity of the great minds who brought these things into being, we are continually meeting with a class of people who take little trouble to investigate the foundation of the various phenomena which surrounds them. To them the occult and mysterious appeal much more strongly than the real and substantial, and more often than not they are greatly shocked if some person more energetic than themselves endeavours to make searching enquiry There will be no denying the statement, when we make bold to affirm that this class is by far the most numerous, probably because no great strain of ence among men and women of today, is notice- no great strain of activity is required through this difference among men and women of today, is noticeable in all that appeals to their mental make up, it is indisputably more apparent when viewed in relation to religion. So habituated have men and women become in this matter,of quickly accepting the statements of others, and so confused have their minds become as a consequence, that it is rarely a person is to be met with who takes delight in being able to give a sound reason of the hope and belief that spring up within him. As pointed out in previous articles, the fundamental difference between christianity and every other system of religion known to man, is that Jesus Christ is a **living** Savior, all others, such as **dead:** and that **resurrection** from the power of the Virgin Mary, Mohammed, Confucius, etc., are **dead:** and that **resurrection** from the power of the grave to "life everlasting" in which they "cannot die anymore", is promised to the faithful believers and followers of Christ.

But, the very reasonable question may be asked : "Can you give any substantial **proof** that Jesus Christ is **living** now? We are willing to admit his resurrection to be a tacitly acknowledged **fact** in history, as also the resurrection of others; and we are also willing to admit that the story of his holy life, and of his death and resurrection, has been and still is the means of turning many to righteosness; but, can we give genuine and certain proof of his being in actutl living existtence today?" How many of the proffessing followers of Christ could answer that question? The witness in your own heart and life may be sufficient proof to you, and rightly so; but it is not of necessity proof to another. Have you ever noticed how even God himself does not leave his own word without witness? Have you noticed how invariably (in his dealings with mankind) gives evidence of a substantial nature where, such is reasonably demanded? Surely then it behoves us to do the same when desired. If Jesus Christ is truly living today such fact can be proved, and the faith and testimony of his followers cannot but be strengthened thereby.

This then is the object of this little paper, viz: To prove Jesus Christ is actually alive. How thrilling the task! It rivals the keenest romance ever written. Its effects are important and far reaching to individuals and to the world. Think of it!! How many ways will it affect you and yours to know this fact of a certainty? My purpose is to adopt a line of evidence, which though perhaps unique, cannot I believe be gain said. even by the most rigid sceptic, and the most dogged searcher after facts.

History, human history, may be said to be the unbiased and truthful record of events regarding mankind. As such the evidence of history is considered a final arbiter of disputed points. History, as is well known to all students, is nominally divided into "secular" and "sacred," but as sacred history is the record of a nation that has existed on the earth some several thousand years, and for at least the last 3,000 years has been linked in one way or another, with almost every nation of note, events affecting either are much interlocked. Sacred history, it is true, has for its object the recording of events and circumstances relating to the "chosen people," and only touches the secular where they commingle, in as brief a manner as possible. It was at one time considered a mark of learning to disparage the sacred writings, but today they are considered a valuable corroborative and the accuracy of the statements beyond question.

The fact that the Hebrew scriptures repeatedly promise the people of Israel a "Messiah" to whom eventually the "Kingdom of Israel" should be given in perpetuity, and through whom ultimately, peace and righteousness should encircle the earth, is one of the outstanding features of its pages. That the Messiah should suffer, and bear the sins of his people and of the world, is also attested.

Jesus Christ claimed to be the fulfillment of these promises, and nearly 2,000 years have not sufficed to disprove his claim. As a farther result of the fulfillment of prophecy, Israel has been scattered to the end of the earth, and for many hudreds of years have been marvellously preserved as a distinct people, without a king, and without a kingdom, hated by all peoples. This condition is according to scripture, to continue "until he come whose right it is, and **I will give it to him**" (Ez. xxi:25-27). According to God's promise to David, the Messiah was to be of the lineage of David and to sit on his throne. Briefly then, notice how at the birth of Jesus it was announced that "God should **give unto him the throne of his father David**," and that he should "reign over the house of Jacob forever, and of his kingdom there should be no end."

That Jesus was born of the house and lineage of David is amply attested—that he claimed to be king of the Jews, and that such was the official charge against him, is a matter of historic fact. His resurrection from the grave, was the united verdict of many witnesses, and is the tacit testimony of history and the world.

Now briefly let us sum up our points:

First—The Jews were to be scattered and the Kingdom to be overturned "until he come whose right it is." Notice the word "until."

Second—Had the period of dispersion been brief miraculous power would have been denied. Covering, as it does, thousands of years, and the nation still preserved, clearly proves design and purpose at the hand of an overruling God.

Third—The Messiah was prophesied of by direct prophecy and by type in two main aspects: First, as a sin bearer (see Isa. 53); and second, as ultimately to sit on the throne of David (Isa. 1:26; 2 Sam. vii:12-16; Luke 1:31-33).

Fourth—The facts of his death, burial and resurrection are all in accordance with prophecy.

Fifth—The many promises by God in sacred history of the return of the Jews to the land promised to them and to their fathers, when they shall be one people, and have one king reign over them (Ez. 37:21; Isa. 23:5, 6; Amos 9:14:15).

Sixth—The undisputed fact that these promises are now literally working out in actual history at the present time. The return of the Jews to their own land, after an absence of 2000 years, is no sinecure; for it is acknowledged to be one of the platforms in settlement of the present terrible war.

Seventh—We have the land preserved for the people, and the people preserved for the land, which surely is no haphazard coincidence. In this connection it is well to notice how even the prophecy of Joel as to the wealth of the land, and the promise of the return of the early and latter rain, is literally in course of fulfillment this day; for rain is steadily on the increase each succeeding year. All these things being so, what sane man can fail to see the definite working out of a supreme plan by a supreme being, and that the **only logical conclusion** to which we can come is that God has the king ready; also according to promise, **that king is the Lord Jesus Christ whom he raised from the dead for that purpose (Acts 2), and who by prophecy and by type, and by historical fact is so linked to the wonderful purposes of God which have been and are unfolding step by step, as to be inseparable from the whole.** Surely in the light of such evidence of events now occuring, ample proof is contained that **Jesus Christ lives**, for he is **necessary** for their complete fulfilment. And how will it affect this earth of ours which has for thousands of years been steeped in misery? We cannot begin to tell, for Paul says: "Where sin abounded, grace shall much more abound." Isaiah says, "The earth shall be full of the knowledge of the Lord." Peter says, "We look for a new heavens and earth, wherein dwelleth righteousness." Truly "He shall appear a second time apart from sin unto salvation"—and what a salvation it will be!

"Behold a king shall reign in righteousness." "Of the increase of his government and peace, there shall be no end." "Instead of the thorn shall come up the fir tree . . and the earth shall yield her increase: and every man shall dwell securely."

How we long to make you realize something of the wonderful things God Almighty has in store! How wonderfully they are suited to the evident needs of mankind and how beautifully they harmonize with and satisfy the natural desires of his God-given nature! All the problems which have for so long baffled humanity will then find solution forever.

Yours in living hope,

R. H. Judd.

THE RESTITUTION SUNDAY SCHOOL LEAF

LESSON XI.

Memory Text.

"He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah. 6:8).

1, "And brought them out and said, Sirs, what must I do to be saved?

2. "And they said ,Believe on the Lord Jesus Christ and thou shalt be saved and thy house.

3 "And they spake unto him the word of the Lord, and to all that were in his house.

4 "And he took them the same hour of the night, and washed their stripes; and was baptised, he and all his, straightway" (Acts 16:30-33).

5. "And he said unto them, Go ye into all the world and preach the gospel to every creature.

5. "He that believeth and is baptised shall be saved, but he that believeth not shall be damned" (Mark 16:15,16).

7. "But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ they were baptised both men and women "(Acts 8:12).

8. "I kept back nothing that was profitable unto you, but have showed you and taught you publicly, and from house to house.

9. "Testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ"(Acts 20:20,21).

10. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.

11. "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ "(Tim. 3:14,15).

Practical Thoughts

This is the most important subject in the Bible and should be studied with care. Faith and works cannot be separated in relation to salvation What must I believe and what must I do?

Abraham's faith was counted for righteousness,and it is said of him that he believed God. God has made very precious promises in the gospel and he requires that we accept them and do what he has commanded. There are three things promised in the gospel:

1. An inheritance in the earth:
2. A position in the kingdom of God as kings and priests;
3. Incorruptibility and immortality; and all these blessings are conditional, that is to say, dependent on faith in the gospel and obedience to the same. With these points before us it will not be difficult to see that God requires implicit faith and ready obedience. The gospel of Christ, the gospel of the kingdom, the word of faith, the word of the kingdom, the word of the Lord, are all of them phrases which relate to the glad tidings of salvation through Christ, and are generally included in the term"the gospel," and this is God's power of saving men. Let us believe and obey.

Notes on the Lesson

Brought them out. Paul and Silas had been cast into prison and the jailor asks of them the important question, "what must I do to be saved?"

2. Believe on the Lord Jesus Christ.

How much is there in this statement! It includes more than simply believing that there exists such a person: it includes the doctrines he taught, the promises he made, and his ability to make them good.

3. Word of the Lord. Signifies the same as "the gospel" (Acts 10:36,37; Mark 1:14; 1 Pet.1:25).

5. World. Gr. Kosmos.

Every Creature. The whole creation, or more literally, to all the creation.

6. Baptised. Dipped, immersed, or plunged into water.

7. Both Men and Women. There is no prohibition on account of sex. The women as well as the men were baptised. Paul writes we are all one in Christ Jesus.

9. Repentance toward God. Repentance is necessary. Jesus says: "EXCEPT ye repent ye shall all likewise perish." "Peter said, "REPENT and be baptised."

10. Continue thou in the things which thou hast learned. Jesus says. "Be thou faithful unto death and I will give thee a crown of life." To believe is necessary, to repent is necessary, to be baptised is necessary, yet these are not enougn: we are to continue faithful unto the end. A holy life is indispensible to happiness even in this life, and it certainly is for the life to come.

11 Holy Scriptures. The Old Testament Scriptures were no doubt here referred to, as the New Scriptures were not yet written, or at least collected together.

Through faith. Observe salvation comes through faith in Jesus Christ and a knowledge of the Holy Scriptures.

The gospel has but a forced alliance with war. Its doctrines of human brotherhood would ring strangely between the opposed ranks. The bellowing speech of cannon and the baptism of blood mock its liturgies and sacraments. —Chapin

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These words of President Wilson we commend to all thoughtful readers: "The example of America must be a special example, and must be an example not merely of peace because it will not fight, but because peace is a healing and elevating influence of the world, and strife is not."

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

Tuesday evening, Oct. 23rd, the editor will begin a series of meetings in the Church of God, Brumfield, Ky., "if the Lord will" (Jas. 4:15).

BIBLE LESSONS ON FIRST PRINCIPLES

In this number appears the first lesson of a series entitled "Bible Lessons on First Principles." We have long felt the need of Bible lessons which would explain forcefully, elaborately and plainly the vital elements of the gospel of the kingdom of God. Among the many reasons which have prompted us to begin this series of lessons, are the following:

1. Sinners are ignorant of the truth, and therefore have no interest in it. They cannot have an interest in something which they do not understand. The lessons are written to awaken their interest.

2. Even after their interest is aroused, they cannot understand the Scriptures without the guidance of a teacher (Acts 8:30,31). We need the lessons to teach sinners the truth, even after they are seeking to learn it themselves.

3. Many brethren live in isolation. They are deprived of the blessings and benefits of meeting with those of like faith. They never hear a sermon in which the kingdom of God is expounded and explained. Often they have children, and without Sunday school advantages, they never learn the truth as they should learn it. The lessons proposed are intended to help such parents communicate the truth to their children.

4. Many reports of brethren and sisters being re-baptized come to us. They are baptized prematurely; afterwards they learn the gospel, and then they have no peace of conscience until they are baptized in an intelligent faith. The proposed lessons are written to destroy this evil practice of re-baptism, which is too common among us.

5. Then our own brethren need such lessons for private study. Even where there are churches, they are needed for evangelistic work among unbelievers, and for Bible classes and Bereans lessons. We get rusty on the truth very quickly unless we frequently review it. For price of the lessons, see page twelve of The Restitution.

COMMUNICATIONS

From C. H. Dresser

Dear Restitution: Please find enclosed postoffice order for the long past dues for the grand old paper, The Restitution. This delay was caused by sickness of myself and wife, mostly of my wife. I never expected her to be well again. Our doctor and nurse bills have been very heavy, but I don't see how I could live without the paper: it is such good company to me. Such loving and inspiring letters.

From Flora A. Wood

Dear Brother Huggins:

I am writing another letter, but I don't think I will write again on this subject.

Two dear brethren sent me five dollars apiece. One of them said: "Sister Wood, I intended to send this to the Linograph Fund, but have already sent five, so will send this to you." Another brother says: "I intended to send ten dollars to the Linograph Fund, but will divide with you. I send you a bank check for $4.90, and ten cents in silver to make it five dollars."

Now I feel, inasmuch as my needs are more than supplied, that I ought to send this on to the Linograph Fund, and I am writing this to say to those two brethren whom I greatly love in the Lord, Do not think I do not appreciate your loving kindness to me, for I do. But I feel that this money belongs to the Lord, and it gives me more joy to send it to him than to buy even necessities of life with it. It is a source of grief with me that I can never have a part in the great and glorious privilege of lending to the Lord, or rather returning unto him that which he has loaned to me. Jesus calls it rendering unto God "the things that are God's." I sent a letter to The Restitution just as soon as my debts were paid, but I have received many letters since; and brethren, I want to take some of that money and pay for The Restitution, which you have so generously sent me all these years. You will not feel hurt or grieved, will you? I do not feel right to keep so much for my personal use. I want to say to you all that you have made it possible for me to face the coming winter without anxiety--something I have not been able to do for years.

Brother Huggins, enclosed find postoffice order. Please put in the Linograph Fund as coming from two brethren, names unknown.

I received 105 letters from the brethren.

Your Sister desiring an entrance into the Everlasting Kingdom of God,

From Brother Martin Pavella

My Dear Brother In the Faith:

If you think the following answers to the questions of Bro. H. B. Hathaway are correct, and if you have no better ones at hand, make use of them.

Matt. 10:23: "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come." This passage does not contain a promise of the coming of the Son of Man, except in an indirect way, for it does not say that Jesus will come before their going over all the cities of Israel, but it says that the disciples would not be able to go over the cities of Israel, even if they would live till his coming, because of the persecutions they would be subjected to by the Jews.

John 9:2: "And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind?" Brother Hathaway would have done better by asking his friend to explain this question: "How could that man sin before he was born?" Because neither I, nor anybody else, who considers the bible to be the truth, can explain it for the reason; that Jesus says that he did not sin. Is it not foolish to ask; "How did he sin?" when Jesus says he **did not sin?** The 3rd verse says: "Wesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be manifest in him."

Suppose Jesus would not have answered the disciples' question, what then? Exod. 20:5 gives the answer thus; "I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation." Jesus said that there is not always a sin behind such a visiting.

Regarding the possibility of that man's sinning before he was born, there is but one biblical answer to it: **he could not.** Sin is the transgression of God' law. There is no commandment in the bible for babes before they are born, consequently they can not transgress, cannot sin. Perhaps Brother Hathaway's friend had the soul of that man in his mind? Well, there is not a word about his soul; it's all about him, the man himself.

The soul **was not blind;** the man was blind,

If the soul could have done the sinning, then the soul must have been made blind, not the innocent body. Can you imagine a blind soul? If you can, then why can you not imagine a dead soul ,too?

With greetings and best regards to you, to your esteemed family and the church,

I am yours with love.

THE WEEK OF AGES

Allen D. Strickler

The great week of ages is composed of seven long, and to man, incomprehensible periods of time. In the very beginning of Divine Revelation to man, commencing with the first chapter of Genesis, an account is given of each of these ages or periods of time. In connection with each of these day periods, the statement is made as per Revised Version, "there was evening and there was morning." These great ages in the first beginning started in darkness--"And the earth was waste and void; and darkness was upon the face of the waters."—darkness first, then afterward, light or morning: and so we find the order as stated, viz., "There was evening and there was morning, one day." "a second day," "a third day," "a fourth day," "a fifth day," "the sixth day;" each day having its evening and morning; each great period of time, or day, starting with comparative darkness, and ending in comparative brightness. There is a gradual progression or development to a higher state or condition from the first day until the seventh day is reached, which does not begin with an evening, and end with a morning; but it starts with the morning that ends the sixth day. This seventh day period starts with the perfection of light; its sun never sets, and shall not go down. The number seven in the Bible is used to signify perfection; and so when the work of God during the past six great days of his creative work shall have been completed and finished; when he looks upon it and sees that it is "very good," then, and not until then, will he rest from his labor. "God's eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:14), will then have been accomplished: that is, he will have gathered together in one all things in Christ, both which are in the heavens, and which are on the earth" (Eph. 1:10) —the new millennium heavens, and the new millennium earth, which the prophet Isaiah speaks of in the 65th chapter of the book of his prophecy, will at the end of the thousand years reign of Christ on earth, will both, be found in Christ and under him; and his reign has this purpose in view, so that as Paul says: "God may be all in all"; or as John the Revelator states it: "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Here now, is the end of the six days of the great creative week of ages, when God finds himself "all, and in all."

At the end of the sixth day of the week of ages, it is recorded that God saw everything that he had made, and, "behold, it was very good." In the sixth day, when God said, "Let us make man in our image, after our likeness," he had previously made the "cattle, and creeping things, and beast of the earth after his kind." This animal creation, as geology shows, occurred an immense period of time before the creation of man; so the sixth creative day, is a day of long duration, and even now being not yet ended; but when it does end, and God looks upon man, he will find him "very good," and that he had accomplished his purpose to create man in his image and likeness. This creation of man in the image of God, was "his eternal purpose," which he purposed in himself (Eph. 3:11; 1:9).

This "very good" man that God is making and unto whom he said, "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," will be the coming man of the ages. Paul referring to this man says: "Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). Man in the image of God is yet in the making; and he will have to measure up to the fulness of Christ. The miniature account of the creation in the first chapter of Genesis, teaches us that his purpose to create man in his image will be accomplished. The prophet of the Lord said: "God is not a man, that he should lie; neither the son of man, that he should repent: hath he not said, and shall he not do it? or hath he spoken, and shall not he make it good" (Num. 23:19)? "But as truly as I live, all the earth shall be filled with my glory." It is stated in Ex. 33:18, that Moses said, 'I pray thee, show me thy glory. And he said, I will make all my goodness pass before thee; and proclaim the name of the Lord before thee." In the 34th chapter we see how this was done. Verse 6: "And Jehovah passed by before him, and proclaimed Jehovah. The Jehovah Elohim, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin and that will by no means clear the guilty." In this proclamation of the name of Jehovah, we have the proclamation of his glory, which we see is composed of seven principles, which are attributes of the moral character of Jehovah. He is merciful, gracious, longsuffering, goodness, truth, forgiving, justice. Jehovah stands for these attributes; and the name which he has chosen to be known by signifies "I will be who I will be." This we understand to signify that these seven divine attributes will be the moral attributes of the man made in the image of God. These attributes make up God's glory, and so when these become the attributes of the everlasting inhabitants of the earth, then, as the Lord declared to Moses, the whole earth will be filled with his glory.

The prophet Habakkuk says: "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Isaiah says, "Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified" (ch. 60:21). God will be satisfied with nothing short of these seven moral attributes in those who will inherit the land and earth forever. "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

In the above quotation from Isa. 60:21 we learn that the righteous are the work of God's hands that he may be glorified. In Rev. 4:11, we also learn that God created all things; that they exist and were created for his pleasure. The making of man in the image of God will be the crowning glory of all his work, and when the work shall be completed, it will afford the creator the greatest of satisfaction and pleasure. His work, the work of his hands, it is not yet completed, neither will it be at the second advent of Christ; no, not until "the end" comes when Christ delivers up the kingdom to God the Father, who then "will be all in all." "In the dispensation of the fulness of times" (Eph. 1:10), the greatest part of the work of God in making man into his image will be accomplished. It will be in "the fulness of times." Away back in the incomprehensible past these times commenced with the beginning of the creation of this earth, so that when the proper time should have arrived for the making of "man in the image and likeness" of God, the living image would have a place to live. "And God said, Let us make man in our image after our likeness." Behold how great and difficult the work! "For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it in hope" (Rom. 8:20).

It was absolutely necessary that in the making of man in the image of God, he should know good and evil. Without the knowledge of good and evil, and the ability to choose the one or the other, no character either good or bad, is possible. Man starting without a moral character when placed under temptation, would yield to the appeals of his five senses and the natural impulses of the nature with which he was created. His plung into sin and evil was therefore a forgone and unavoidable happening. In view of what would happen to such a creature as man, God made him of the dust of the ground, so that he could die should he sin. Man, an unsophisticated novice in his start some six thousand years ago, drank of a poisoned cup, when he yielded to his own natural impulses unregulated and uncontroled by the commands of God who created a creature with such impulses. To drink of this cup was to become possessed of an experience with sorrow, pain and anguish, that is necessary as a safe guard for every man who comes to be made in the image of God. An automobile on the city street, without a control and regulating hand, runs wild, and not only destroys the neighbor car, but wrecks itself. The laws of God that govern the natural and moral universe, are such that they cannot be violated or transgressed without suffering the penalty attached to such laws. Man is so constituted that without suffering pain because of breaking God's laws, he cannot learn to obey those laws: and without obeying those laws, he cannot be made in the image of God. Furthermore, just so long as man remains uncreated in the image of God, it is not safe to trust him with a "spiritual body," without which there is no eternal life. The apostle says, "If there is a natural body, there is also a spiritual body," "Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual" (Cor. 15:44,46).

The potentiality of man with a spiritual body is beyond our finite comprehension; and because of what is possible with such a body, God never has nor never will allow an undeveloped mental and moral man, one not made in his image, to have a spiritual body. There is only one other kind of body spoken of in the Bible, which is a mortal or natural body. The mortal body is spoken of as "flesh and blood," and mostly, as simply "flesh." What becomes of "flesh" we are not left in doubt. Peter says, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withered, and the flower falleth" (1 Pet. 1:24; Isa. 40:6-8). Paul, speaking about himself

as an unenlightened natural man says: "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." He also said, "By the law is the knowledge of sin." The unenlightened natural man in the law of God, is comparable to a man undertaking to run a locomotive on a railroad, who knows nothing about its control, not knowing how, or when, to turn on or off the steam.

The first thing that Paul did when he preached to the Gentiles by the command of Christ, was to enlighten them concerning God and his laws. "To open their eyes, and to turn them from darkness to light" (Acts 26:18). Yes, "in the dispensation of fulness of times," this great moral work with man will be finished. In the fulness of all the "times" which will be reached in the millennium, the work will end. Consider these "times" as they stand related to "the Week of Ages" as outlined in the first chapter of Genesis, as also in "the times and seasons" belonging to the chronology of prophecy. Consider how great that God must be, who could work and wait, through all the vast geologic times or periods of the six days of the week of ages. Each period of time, saw completed the work which God purposed should be done during that time, so that when the earth had reached that condition that was necessary in order to sustain human life, human life could appear, and did appear by direct creative power being exercised by the God, who before "the earth was," when there were no depths," when there were no fountains abounding with water, before the hills," purposed in himself that he would create an earth or planet for the everlasting home of the coming man, whom he purposed in the beginning, should be created or made in his own image.

The apostle Paul in Heb. 2:6-8, gives us a view of the coming man of the ages, in the making and also when he is a finished production of the hand of Almighty God. "But one in a certain place testified, saying What is man, that thou art mindful of him? Thou hast made him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the work of thy hands: thou hast put all things in subjection under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him. **But now we see not yet all things put under him.**"

(Continued.)

THE LITTLE LAD OF GALILEE

A Story Primarily for the Children

BY S. ROXANA WINCE

It was a long time ago in the month of Nisan or March that a little lad took the road leading around the northern shores of "the beautiful sea of Galilee" to the plain of Batiha, some distance from Bethsaida-Julias, and all covered at this season of the year with green grass and fragrant flowers.

I want to tell the children about this little lad, and how he gave all the little store of food in his basket to Jesus, just as you have given your money for the Linograph.

He must have seen Jesus before this time, heard him talk, and learned to love him, for he was not going to Batiha to see the flowers but to see the dear man who loved and blessed little boys like him.

The disciples of Jesus had all been away quite a long time, going from house to house, two by two, to tell the story of the new kingdom of love and peace that was by and by to fill the whole earth with Jesus as its king. And Jesus himself had been out telling the same sweet story in all the towns of the region lying just west of the sea. Now, they had come back, to meet at Batiha and talk things over and rest.

But it was near the time of the Passaver and all the towns were full of people on their way to Jerusaleum to keep the feast. Some of them saw Jesus get into a boat at Capernaum and watched to see where he was going, then they set out in great haste, taking their sick friends along. The folks in the towns on the way heard the shouts of joy that went up from the lips of these over the coming back of Jesus, and they two joined the hurrying crowd.

The little boy was in that throng. He went not only because he loved Jesus and wanted to hear him tell about the sower, the mustard tree and the prodigal son, but also because he wanted to see Jesus touch the men burning up with the fever, and see the fever leave them in a moment of time. See the limbs of poor cripples made as straight and as strong as his own; the ugly sores of the leper all go away, and blind eyes made to see that had never seen before. And his wish was gratified, for tired as Jesus was, not a sick person in all that vast throng was left unhealed. It was marvelous to the child. No one else that he knew could do such things, not even the greatest doctors among his people.

But now it was time for the sermon to begin, and gathering the people around him Jesus talked to them of the Kingdom of God, and taught them so many things, that they forgot all about how tired and hungry they were, and how fast the day was going.

Even the little boy had forgotten that there was food in his basket, though he had not tasted a morsel since he had kissed his mother good bye in the morning. Yet, still he stayed on, and so did the multitude; stayed on, because some of these Benjamites, like the Benjamite disciples of Jesus, had learned to love that precious Saviour, and the truths he taught, and were destined to carry the glad tidings of the kingdom to other parts of the world.

But not a loaf of bread, not a single fish could be bought out on that uncultivated plain. So the disciples said to Jesus: "Send them away, that they may go into the country round about and into the villages, and buy themselves bread." But Jesus said: "No, they can't go until they have something to eat; they would faint on the road." Philip replied that two hundred pennyworth of bread would not be sufficient for them—a sum equal to thirty dollars; it would take everything they had, and beside, where was the food to come from?

But Andrew said, "There is a lad here! He has five barley loaves and two small fishes, but what are they among so many?"

"Make the people sit down," said Jesus, "and you will see." The little boy came with the basket. He was giving up his supper so Jesus could have something to eat. He was glad to do it. He could wait until he got home. How surprised he must have been, when Jesus, after giving thanks, began breaking and distributing the loaves to his disciples, and they to them that were set down, five thousand of them, beside women and children. And the fishes in the same way; and still there was bread and fish in his hands, until the last person had had his fill, he himself among the rest! It was far more marvelous than the stories his mother had told him about the prophets.

And see, how much the men are gathering up! There was only his little basket full in the first place, and now there are twelve. He has had his supper, just the same as he would, if he had not given it away. And the dear man who loves the children, has had his supper too, and so have all that vast throng. And there is a basket full left for each one of the twelve disciples. What can it all mean? We wonder if he solved the puzzle? Can my little friends who are giving their dimes and dollars to get the Linograph?

It is like this: the bread we eat every day keeps us alive now, but it cannot always do this. A time will come when we must die. But there is another kind of bread. Jesus says of himself: "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." **To give his flesh was to give his life.** Jesus did this when he died on the cross. To believe on him, to believe that we can be saved because he died, is like eating bread, because it is in this way and in no other, that we can get the life that will have no end. You must have "the bread that came down from heaven" for your very own, if you want to live on and on beyond the grave in the glorious kingdom of God, and you can have him as this bread, only by taking him as your Savior in the holy ordinance of baptism, and by giving your lives to his service.

But what did it mean, the feeding of so many with such a little gift? Just how much can be done with our little mites when we put them into the hands of Jesus! He can make our small dimes and seemingly insignificant dollars, feed hungry thousands with the words of life, and leave us with just as much and more of blessing in the way of bread, than we had, before.

You will see how this can be dear children, when we get that Linograph, and our paper brings many a man and woman to Jesus.

The Restitution Linograph Fund

Brother and Sister Townsend	$ 5.00
Brother Finlayson	1.00
Sister Weed	5.00
Two Brethren	10.00
Previously acknowledged	1,238.00
Total	$1,259.00

India is smaller than the United States, but contains more people than both American continents.—Pictures Far and Near.

SEEKING THE TRUTH

John: Tom, I notice that the majority of preachers are ready to reject every passage of Scripture that does not agree with their creed: but since we took up the study of God's word, I have noticed that you seem to have the uttermost confidence in the word of God.

Tom: Yes, John; I am sorry to say that the ministers who should teach the word are its worse enemies. They are in fact wolves in sheep's clothing, and for that reason they are dangerous, because the poor sheep may be led astray, and find when its too late that these hirelings only cared for the wool and mutton.

Jesus forsaw this condition, and in Luke 18:8 asked this question: "When the Son of Man cometh, shall he find faith on the earth?" Paul also warns us of the departure from the faith once delivered to the Saints. In 2 Tim. 4:3,4, after charging Timothy to preach the word, he says: "For the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." However, we must not follow them: for in Isa. 8:20 we are commanded to go to the law and to the testimony, and are told that those who do not speak according to the word, have no light in them.

John: I see that this departure is another proof of the inspiration of God's word, for it is fulfilling the word.

Tom: In order that you may understand how Christ, who is our model, viewed the word, I propose to set before you what he has said on this subject. In John 14:1 you will see that he commands us to believe on him. When you see what he has said on this subject you will wonder how any who profess to follow him can for one moment doubt the word of God. **He never expressed a doubt of one single passage of scripture, and never said a verse was mistranslated.** So you will see that those who so represent things do not follow the example of the Great Teacher, the one who spoke with authority (Matt. 7:29).

John: Tom, I believe it would be a good idea to gather up what the Master has said on this subject, and send it in to your Brother Huggins and have it printed in The Restitution: for I have no doubt but that it will help to build up your brethren in the most holy faith, and will give them more strength to stand for the truth.

Tom: Very well, John; we will begin with Matt. 5:17,18: "Think not that I am come to destroy the law, (first 5 books of Bible), or the phophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot, (smallest letter in Heb. alphabet) or one tittle (a small particle) shall in no wise pass from the law till all be fulfilled." "The Scripture can not be broken" (Jno. 10:35). "The Scriptures must be fulfilled" (Mark 14:49). "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? **But how then shall the Scriptures be fulfilled, that thus it must be"** (Matt. 26:53,54)? "But all this was done, that the Scriptures of the prophets might be fulfilled" (Matt. 26:56). "And he said unto them, These are the words which I

spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me" (Luke 24:44). For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believed not his writings, how shall ye believe my words" (Jno. 5:46,47). His command is: "Search the Scriptures . . for they are they that testify of me" (Jno. 5:39). J. H. Anderson.

2nd COR. 3:5

When we have been enabled to overcome temptations or subdue some selfish inclination, to do something to the honor and glory of God we have overcome self. Have we given honor to whom it is due? Can we truthfully say that there was no feeling of self complacency; no self righteous commendation? We should render thanks to God for the greatness of his sufficiency which was present when we needed it. When we have been fairly successful in over coming and have been more than usually calm in mind, we may be prone to feel a little too much satisfied with ourselves, and forget that it has all been God's doings, and not our own. We cannot do anything without his help, not even think a good thought, much less raise good thoughts or affection in others. Our sufficiency is all of God, and his grace is sufficient to furnish us with every good thought and deed.

I can do all things through Christ which strengthenth me. Do we realize the sustaining strength of our Savior, and seek by prayer to comprehend more practically our own utter helplessness? We must seek to set forth the Savior's strength, not our own; and use that strength in his service. When we arise in the morning, let our first thought be, What can we do for our Savior today? Then watch for opportunities. If we claim the strength of Christ in our hearts it will give us courage in every conflict. Could we not make our burdens light whatever they may be by framing our hearts to the burdens and making God's will our law.

He will not fail or forsake us. We often provoke God to forsake us by our departure from him, yet we expect that he will not fail us. Would we deal thus with our earthly friends? Then how can we be so ungrateful to him who has done more for us than all the world beside? We may not always realize our Father's presence, but we should remember the fault is in ourselves. So let it be our constant prayer that we may be enabled more to draw still deeper from his unfailing fullness.

Jesus Christ is the same yesterday today and forever. Do we practically believe in the unchangeableness of our Redeemer, although our heart should be changed, its moods and feelings ever fluctuating: sometimes cold, and then hard? Yet our Savior never changes. His love is ever the same. Let us try to look away from our uncertain selves to Jesus, the Rock, and be willing to look upon him as our way, since by his holy teachings and example he shows us our duty. Let us accept Jesus as the truth, that which is opposed to falsehood and error, as his doctrine is true, and we need seek for no other that the truth as it is in Jesus, and we may feel that God looks upon us with favor. As the sins of the past have been blotted out, are forgotten by him, cast behind him, when looking back on past years can we recall much labor of ours in the Lord's service? Have we tried very earnestly to do many things to his honor or glory? If we have, and see no fruit to cheer the heart, is it not comforting to know that the word spoken in fear and trembling cannot fall to the ground, but works its destined mission? "My word shall not return unto me void." So if the difficulties we must meet with; instead of discouraging should stimulate us to greater diligence, to closer self-examination, more fervent prayer and constant perusal of God's word, then God will repard us, as he says in Mark, "she hos done what she could."
could."

May we so order our lives that the Savior's words may apply to us. Let it be our earnest desire to do what we can, no matter how small a thing it may be, and seek after that real goodness, which is the one thing needful, which alone can profit for this life, and that which is to come.

Sister Meermaus.

ANIMALS UNDER SHELL FIRE

The proverbial sphinx-like imperturbability of cats is once again demonstrated by the fact that pussy is the only quadruped known to face shells without a natural feeling of trepidation, says an English exchange. Even after two years of devastating bombardment, Ypres, the dead city of the Flanders plain, still boasts a number of cats which prowl and flourish in this wilderness of calcined debris. Horses are more human, inasmuch as they are afraid of shells, but endeavor to show a bold front. Dogs are the greatest cowards, and the sound of a "Jack Johnson" sets them running as fast as their legs can carry them from the danger zone. Perhaps, however, the most unaffected of all natural life within sound of the guns are larks and sparrows. These birds treat a hurricane fire with aloofness and contempt, singing and chirping through all the din as if the uproar were but an uninvited accompaniment to their song.

A theological student was sent one Sunday to supply a vacant pulpit in a Connecticut valley town. A few days after he received a copy of the weekly paper of that place with the following item marked: "Rev. ——— ———, of the senior class at Yale Seminary, supplied the pulpit of the Congregational Church last Sunday, and the church will now be closed three weeks for repairs."—Cleveland Leader.

The fears of the pacifists:
Not Wars, but wrongs.
Not Injury, but injustice.
Not Blood, but barbarism.
Not Death, but hatreds.
—Advocate of Peace

"Your husband has been ill," said the caller.

"Yes," replied the little worried-looking woman, "he has been feeling very badly. I do my best to please him, but nothing seems to satisfy him."

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 68 CLEVELAND, O. OCTOBER 24, 1916 NUMBER 44

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson II

THE WORD OF GOD IN THREEFOLD ASPECT

I. As Revelation

The Scriptures have been revealed and inspired by God, and are "in truth the word of God" (2 Tim. 3;15-17: 4:1-4; 2 Pet. 1:19,20; 1 Pet. 1:10,11; John 11:51; Numb. 16: 28; Gen 41:16; Dan, 2;30,28; 1 Thess. 1:13).

II. As Authority

Revealed and inspired by God, the Scriptures are the only infallible standard of right. Their unique and exclusive authority destroys all inimical and false standards of authority which are prevalent in the world, among which may be mentioned specifically:

(a) Our hearts (Numb. 15:37-40; Deut. 29:19: 20:19: Prov. 28:25,26; Jer. 9:13,14;11:7,8; 23:16,26).

(b) Our thoughts (Acts 26:8-12; John 16:2: Isa. 55: 7,8; 2 Cor. 10:4,5).

(c) Our conscience (Acts 23:1,2; 1 Tim. 1:13; 2 Tim. 1:3).

(d) Our ways (Judges 2:19; Isa. 53:6; Hos. 10:13: Isa 55:6,7,8).

(e) Our wills (Gal. 5:16-21; John 5:30; 6:38; Rom. 15:3; Luke 22:40-42; Heb. 10:7).

III. As the criterion by which God's Blessings and Curses are (to be) Disbursed Among Men

1. Blessings, if we obey his word (Psa. 32:8,9; 73:24; Deut. 30:11-20).

2. Curses, if we disobey it (Acts 20:27; Isa. 30:8-10; Psa. 81:12; Luke 7:30; Prov. 1:24,25; 2 Chron. 36:15,16; Psa. 107:10,11; Prov. 13:13; Isa. 5:24; Zech . 7:11,12; Matt. 15 chapter).

Synthetic Remarks on the Lesson

I. The Bible as Revelation. The word "inspiration" means "a supernatural divine influence on the prophets, apostles, or sacred writers, by which they were qualified to communicate moral or religious truth with authority; a miraculous influence which qualifies men to receive and communicate divine truth" (Webster). It appears from this definition that inspiration is an "influence" exerted by one person upon another. The inspirer wields such an "influence" upon the inspired that he is dominated and "moved" to write the will and words of the inspirer (2 Pet. 1:19,20). It is self evident, ergo, that inspiration requires at least two persons; one to act, and another to be acted upon. The first is the author of the statements spoken or written; the second is merely an amanuensis. The inspirer breathes "with authority" through the organs of the inspired, transmitting to him all his own authority (Matt. 10:1,5,14,15, 40). Since the inspired writers and speakers wrote and spoke in the name of God and represented him officially, they are called in the margin of Hos. 9:7, and accordantly with the Hebrew text, "men of the spirit," because they were "overshadowed" with the Holy Spirit (Luke 1:35), and "endued (Greek,endus) with power from on high," or "clothed with power," as the Revised Version correctly translates the passage (Luke 24:49). Thus "overshadowed" and "clothed" with "miraculuous influence" the sacred penman spoke and wrote with the "authority" of God. Their own minds and wills were subordinated, and God's asserted (2 Pet. 1:19,20). "They spake not of themselves" (John 11:51). They were neither wiser (Dan. 2:30; 1 Cor. 1:25-29), nor holier, than other men (Acts 3.12). But by "the inspiration of the Almighty" (Job 32:8) "the God of heaven" (Dan. 2:28) has revealed his words, mind and wisdom, untainted with the "will of the flesh, and the will of man" (John 1:13; Gen. 41:16). The delectable "waters of life" have been poured out in "earthen vessels" (2 Cor. 4:7). Weak erratic men through whom God spoke (Heb. 1:1) are called "earthen" because they are "of the earth, earthy" (1 Cor. 15:17); and "vessels" because they are not the authors and founders of the gospel, but simply instruments, vessels which contain the heavenly treasure, or holy deposit of God. And the philosophy of God working thus through mortal men is to make it evident to all discriminating minds that "the excellency of the power may be seen to be of God, and not of us" (2 Cor. 4:7). Therefore the Scriptures are "in truth the word of God" (1 Thess. 1:13), "not in word only, but also in power, and the Holy Spirit" (1 Thess. 1:5; Rom. 1:16). "All Scripture is given by inspiration ofGod" (2 Tim. 3:16) in such an absolute sense that the divine writers could not reverse the statements God "moved" them to make, try as they would. When the spirit of God came upon Balaam (Numb. 24:2), although the prophet was a wicked man (2 Pet. 2.15), yet he was put under the restraining "influence" of God completely: "Only the word that I shall speak unto thee, that thou shalt speak:" "I have received a commandment to bless: and he hath blessed; and I cannot reverse it" (Numb. 22:35; 23:20). In no instance did the "inspiration of God" permit the minds of the Bible writers to assert themselves (Numb. 16:28; 2Cor. 10:4,5). The Bible reveals only God's mind, God's will, God's wisdom, and God's words.

II. The Bible as Authority. Exclusive "authority" is a logical thought resulting from inspiration. In fact the communication of moral and religious truth "with authority" is a fundamental idea attached to the word "inspiration," as Websters affirms. When the world then rejects the Scriptures as God's word, they reject the "authority" of God, and the only divine standard of right in the world (Luke 16:29). In its place, however, they substitute the traditions of men (Matt. 15:6), and many other false standards of righteousness. We can only mention the following false standards, to which the world is only too loyal:

(a) **Their hearts.** From the rostrum it is now customary for ministers to "speak a vision out of their own heart, and not out of the mouth of the Lord" (Jer. 23:16,21). Such preaching violates the divine charge, "Preach the word" (2 Tim.4:2). Preaching their own "visions" leads the people to "walk after the imagination of their own heart" (Jer. 9:13,14). Both ministers and people are under the curse appointed for those who trust in man (Jer. 17:5). Mislead, culpable people! "He that trusteth in his heart is a fool" (Prov. 28:26). "The heart is deceitful above all things, and desperately wicked" (Jer 17:9). If the heart is so deceitful and wicked as this, is it safe to repose confidence in it? Will you give over yourself to the guidance of such a miserable master? Instead of trusting in our hearts, we should know that they are great deeps of iniquity, out of which emerge all the blighting, ruinous and voluptuous sins of men (Matt. 15:18-20).

(b) **Their thoughts.** We are forbidden to trust in princes and the sons of men (Psa. 146:3). "We should not trust in ourselves, but in God which raiseth the dead" (2 Cor. 1:9). And our trust in God must be complete: "Trust in the Lord with all thine heart, and lean not upon thine own understanding" (Prov. 3:5). The carnal mind must be crucified (Rom. 8:6,7). What we think, and "verily think," may be wrong (Acts 26:8-12). Thoughts have been so perverted that "whosoever killeth you, will think that he doeth God service" (John 16:2). Our thoughts, if we trust them, may lead us to commit murder, and then approve it! Our "thoughts" are among the things which God calls upon us to "forsake" (Isa. 55:7,8). Every thought must be brought into subjection to Christ (2 Cor. 10:5).

(c) **Their conscience.** Many have deified conscience into an "infallible guide," and have supplanted the authority of God's word with the authority of their conscience. See what the conscience of Paul led him to do. A self-confessed blasphemer, persecutor, and murderer (1 Tim. 1:13), yet he maintains that he always did what he "verily thought he ought to do" (Acts 26:9). Doing what he "thought" was right, but which in fact was wrong, he pursued his sinful course with a "pure conscience" (2Tim. 1:3). He declared openly in the face of the Jewish council, even after his conversion: "I have lived in all good conscience before God unto this day" (Acts 23:1). If a "pure conscience" and a "good conscience" led Paul into blasphemy,persecution and murder, will your conscience lead you any better? Will you depend upon conscience to guide you aright, when this so-called "inward spark of divinity" led Paul astray? No reflecting person can believe in the infallible guidance of conscience when he considers the infinitely differing and conflicting decisions which conscience, as judge, renders in precisely the same cases. Nor is conscience a "creature of education." Education can improve faculties, but it can create none. There must be something to educate before education can commence its work. Conscience is a faculty among the original endowments implanted in man by the Creator; not to supplant God in the heart and destroy, by infallible leadership, the utility and supremacy of God's word in the mind. No; conscience rejoices in its dependency, and it looks up with reverential humility for the word of God to prompt all its impulses and decisions. None of our other faculties are so prompt as conscience, when it is in a healthy state, to respond to divine appeals, and say, "Speak, Lord, for thy servant heareth" (1 Sam.3:9). Conscience is an eye; but the eye needs light; conscience is an ear; but the ear needs sound. The best eye discerns nothing in darkness; the best ear hears nothing in silence. Conscience without a light is like Samson without eyes. Instead of leading and guiding infallibly it needs to be led and guided. It must have light. Like all other faculties of our nature, it needs illumination. Locke gave the correct definition of conscience when he said, "It is the power of judging of the rectitude or the pravity of our own actions." Even so. Rectitude has respect to right rule, and pravity implies a departure from one. Obviously then conscience needs a rule to work by, a standard of judgment upon which to base decisions. If she "accuses" or "excuses" (Rom. 2:15), her accusations and exonerations must rest upon fact and law. If she "witnesses" (Rom. 2:15; 2 Cor. 1:9), her testimony relates to conformity to a right rule,or to dereliction and disobedience. The conclusion is plain and unavoidable: There must be a rule or standard for every act of conscience, and that infallible standard to which conscience is subservient, is the word of God.

As showing how fluctuating and faulty conscience is as a standard of right, and how unreliable it is in itself as a guide, we observe that there is

1. **A sleepy conscience.** It suffers men to go on their sinful ways without shame or remorse. So callous is this faculty within them that it is Scripturally represented as "seared with a hot iron" (1 Tim. 4:2). "Were they ashamed when they committed abomination? nay, they were not at all ashamed, neither could they blush" (Jer.6:15). Were they not "past feeling" (Eph. 4:19) they could not go on so cheerfully as they do in open sin and impiety. Then with many there is

2. **A partial conscience.** They discern what is wrong in others, but not in themselves: or they notice some evils, but not others. Herod would not violate his oath, but he would murder a prophet (Matt. 14:9). And the pharisees would not put into the treasury the money that was the price of blood; but they would persist in persecuting Jesus to death (Matt. 27:3-6,20). Such a conscience many people have today: it would be clamorous if they were to commit some flagrant enormity; while it bears no testimony at all against secret lusts, or against any evils which are current and popular in an ungodly world. With others there is

3. **An erroneous conscience.** Paul "thought he ought to do many things contrary to the name of Jesus" (Acts 26:9), and he would have stood condemned in his own mind if he had not labored incessantly to extirpate the Christian name. And our Lord has told us that many would "think they did God service in killing" his faithful followers (John 16:2). Doubtless there are many who, both in civil and religious actions, are instigated by good principles, while yet a clearer view of their duty would represent those actions in a different light. And there is also with many

4. **A scrupulous conscience.** They both do and forbear many things from a sense of duty, when the things themselves are indifferent in the sight of God. Thus it was with those who were afraid to eat meats that had been prescribed by the Mosaic law (Rom. 14:2,3,5,6). Superstitution may be less common in our day: yet wherever the mind is tinctured with it, there will arise many occasions of condemnation or acquittal in a man's own mind, when the sentence passed is entirely founded in an ignorance of Christian liberty and duty. Conscience then may, and often does, condemn when it ought to acquit, and acquits when it ought to condemn. The Scriptures alone are the infallible standard of right. To this touchstone all the decisions of conscience must be brought for confirmation and final adjudication.

(d) **Their ways.** In describing a fearful declension in Israel during the reign of the Judges the following language is used: "They ceased not from their own doings, nor from their stubborn way" (Judges 2:19). We all like our "own sweet way," but it is generally the wrong way. Having our own way is the tap root of all our sin. "All we like sheep have gone astray, we **have turned every one his own way**" (Isa. 53:6). Then since our "own way" has led us astray, it has mislead us, and therefore is discredited as a leader. "We have plowed wickedness, we have reaped iniquity; we have eaten lies." And why such a fearful harvest? The divine answer is, **"Because thou didst trust in thy own way, in the multitude of thy mighty men"** (Hos. 10:13). Our "own way," the "multitudes" and the "mighty men"—these have all mislead us! These are "other lords" which we must disown, and say to Jehovah, "By thee only do we swear by thy name" (Isa. 26:13). And in taking our oath of allegiance to him he has reasonably and logically stipulated our pardon and reconcilation upon the following conditions: **"Let the wicked man forsake his way,** and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:6,7).

(e) **Their wills.** "We cannot do the things which we would," and do right (Gal. 5:17). Even Christ did not "please himself" (Rom. 15:3). "I seek not my own will," he said, "but the will of the Father which sent me" (John 5:30). "Not to do mine own will, but the will of him that sent me," was the motto of his life (John 6:38). His will revolted at Calvary, but his Father's will nailed him to the cross: and conflict of will in this case was settled in the beautiful words: "Not as I will, but as thou wilt;" "Not my will, but thine be done" (Mark 14:36; Luke 22:40-42). And God's will, about which Christ was so greatly concerned, and which he obeyed at the sacrifice of his own, he found, not in his own heart, thoughts, conscience, way, or will, but in "the volume of the book'' (Heb. 10:7). To that volume, dear reader, betake thyself in imitation of Christ, and thou shalt find there, like him, "the good, and acceptable, and perfect, will of God" (Rom. 12:2).

III. The Bible the Criterion by which the Blessings and Curses of God are Disbursed Among Men. All the blessings of salvation are conditioned upon an understanding and belief of God's word. To be "a man of God" and "approved of God" are both impossible attainments without the study and knowledge of the Scriptures (2 Tim. 3:17; 2:15). On the other hand, to reject Christ and his words is fatal, for the rejected Christ is to be judge, and the rejected words are to be the standard upon which his decision will be based in the day of judgment (John 12:48). That the rejection of the Scriptures involves a forfeiture of salvation and exposes to irrevocable penal retribution, the following testimonies solemnly and eloquently declare:

> "They mocked the messengers of God, **and despised his words** . . . . until the wrath of the Lord arose against his people, till there was no remedy" (Heb. healing) (2 Chron. 36:16).
>
> "Such sit in darkness . . . . bound in affliction and iron: because they rebelled against the words of God" (Psa. 107:10,11).
>
> **"Whoso despiseth the word shall be destroyed"** (Prov. 13:13).
>
> "As the fire devoureth the stubble . . . . so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, **and despised the word of the Holy One of Israel"** (Isa. 5:24).
>
> "They refused to hearken and stopped their ears: . . . **therefore came great wrath from the Lord of hosts"** (Zech. 7:12,13; Prov. 1:24,25).

WELL-TRAINED

A Scottish farmer of a miserly disposition bought a horse at a fair. On the way home he thought a drink of water would refresh it, so he got a pail of water; but the animal would not take it. When he got home, he offered it a feed of corn; but, to his surprise, it would not touch that either.

"Weel," he muttered to himself, "if only I was sure ye were a guid worker, ye're the verra horse for me."—Tid-Bits.

Gratitude for escape from ills and evils which so far have not come nigh our dwelling, is quite as becoming as gratitude for blessings enjoyed. Many of us could well sing the Doxology daily in thankful recognition of the fact that we have escaped even the ill we have justly merited.

OUR HARVEST HOME OFFERING

Let us pay for Linograph by Harvest Home Offering the First week in November

"But when they in their trouble did turn unto the Lord God of Israel and sought him, he was found of them."

What a happy Harvest Home we are to have this year! Never have we had quite such an one before. The Crisis, that we have been called to meet as to our paper, has been just what we needed: It has brought us to our knees; it has turned our eyes toGod; it has filled our lips with pleading prayers, given backbone to our wills, strength to our arms, unconquerable faith and hope to our hearts. It has brought us near O so near to God. Our former acquaintance with him seems poor and distant compared with this, and so different, that I cry out "O Father, I never knew you be fore! never knew you as I know you now."

"Walking with thee
in closest, dearest company."

The Crisis to our paper has done even more, yes, even more than this for us:"it has called out our affections and cemented us in love. We not only know God better, but we know each other better; and to know is to love.

Truly "when we in our trouble did turn unto the Lord God of Israel and seek him, he was found of us." Men mocked. They said: "Your paper is dying, because the blessing of God does not rest upon it. Scarce a ripple would be made if such a little insignificant thing should die. Other good papers, are being sent by the ton into all parts of the world: yours is scarcely known outside of your own little circle of believers."

But The Restitution is not dying. For as if to make answer to those who mock us,its old debts were all paid months ago! and that, too without calling upon any earthly being to help. Who ordered this? Did not the dear heavenly Father? Did he not tell us"to seek first the kingdom, and all the rest should be added?" We set out to get the Linotype that we might, in our humble way, do more and better work for him, and so "hasten the coming of the kingdom." We thought by getting the Linotype we could stop the accumulating of any further bebt, wipe out the old score, and and save our paper, but God has done all this for us, as a manifest token of his favor. David said "My soul shall make her boast in the Lord:" "We will boast in the Lord all the day long."

And shall we not, dear brethren and sisters, do the same? He hath done great things for us; things that seem almost like miracles. Let us return and give him the glory. Let us set apart the first week in November, to make our final offering to him on the Linotype that we may present it to him unencumbered by debt.

If you have had losses, give him an offering, thanking him that all has not been swept away, If unseasonable rains, and long periods of drouth have caused a total failure of some crops, thank him for a bountiful harvest from other fruits and grain. Thank him that you have food, that you have clothing, that you have shelter, that you have friends, that the dear Restitution lives to carry his light, his truth, into other homes, and above all, thank him that you have that precious truth for your own, and that he himself is the Lord your God.

We are very near the goal now. We only have a little over $700,00, to raise. We can do that easily if we continue to put our trust in God.

We trust him when we give. There may be no potatoes in our cellar; the chicken-roosts may have been made bare by thieves, but if we still bring our offerings, that his cause may not suffer, he will provide for us, though we give the last dollar in our possession.

Try it - prove him! Walk out by faith, and share in the blessings that will follow our happy Harvest - Home - Giving, in the present time, and in the greater joy of the great Harvest - Home.

"Toil on till the Lord of the harvest come,
Then share ye his joy in the harvest home."

The Restitution Linograph Fund

R. H. Judd	$ 1.00
Emma Fugate	5.00
A Bro. and Sis. in Texas	20.00
Hanna M. Barber	5.00
Bro. and Sis. John Allen Townsend.	5.00
Sister Avery	20.00
Margaret F. Guild	1.50
S. J. Whitten	5.00
Geo. W. Smith	100.00
Previously acknowledged	1.259.00
Total	$1,421.50

TWO EXTREMES REFUTED

No. 2

Jesus says: "The sons of this age marry and are given in marriage: but those worthy that age to obtain, and the resurrection which is from among the dead, neither marry, nor are given in marriage; neither in fact can they die any more; for they are equal to messengers, and are sons of God, being sons of the resurrection" (Luke 20:34-36). This text shows that people of this age who live in the age to come, are worthy of the first resurrection, which is a resurrection from among the dead, and hence is positive proof that dead sinners will not live in the future age.

"And I saw the souls of them that had been beheaded because of the witness of Jesus, and because of the word of God; and whoever worshipped not the wild beast, nor his image, and received not the mark in the forehead and on their hand; and they lived and reigned with Christ for a thousand years (Rev. 20:4). This text shows that those of the resurrection who reach the age to come are worthy to reign with the Christ; and we are further told that they are blessed and holy, so then it is the blessed and holy dead of this age who will live in the age to come, and those on whom the second death will have no power.

Jesus tells the Jews: "There shall be wailing and gnashing of the teeth,whensoever ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrust out side" (Luke 13:28). Those Jews then will not have a future trial, but will be resurrected and see what the Saviour says they shall see.

Jesus answered, verily, verily, I say unto thee Except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (John. 3:5). This is a law for this dispensation; and as only the righteous are ever to become spirit-ual or spirit beings, all others are debarred from the kingdom. If we would enter the kingdom, our righteousness must exceed the righteousness of will of God (Matt. 5:20;7:21). But this age will the scribes and the pharisees, and we must do the end, and the millennial will be ushered in, and then we will have a new law; for we are told: "And it shall come to pass in the last days, that the mountain (kingdom) of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall say, Come ye let us go up to the mountain of the Lord, to hte house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law (that is, the new law for the new age), and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation neither shall they learn war any more" (Isa. 2:2-4). Micah adds to the prophecy: "But they shall sit every man under his own vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord hath spoken it" (Mic 4:1-4). These quotations show that after the kingdom is established, God judges among the nations, and some of them, or some of the subjects of them become submissive, and beat their swords into plowshares, and spears into pruning hooks; and Jesus tells us: "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt.13:41-42). Daniel says: "And in the days of these kings (the ten kingdoms), shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people,but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44). God's kingdom consumes, eats up, the other kingdoms, and also breaks them to pieces; just as the Roman kingdom is said to break and devour the kingdom of Greece (Dan. 7:7). Now when Rome broke Greece and devoured her, did she destroy every individual of that kingdom? No: as history will attest, those Rome devoured were swallowed up by Rome, and became a part of her: so it will be with those consumed by the kingdom of God. Elder John A. Cargile, the greatest preacher of the Advent Christian Church, quotes Zech. 14:9, "The Lord shall be king over all the earth: in that day there shall be one Lord ,and his name one" (verses 10, 11), tells of changes that will occur in the land of Palestine at that time, and that men shall dwell there, and Jerusalem will be safely inhabited. Verses 12, 13, 14, 15, show how punishment will be meted to those who fight against Jerusalem, and verse 16 says: "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the king, the Lord of hosts ,and to keep the feast of the tabernacles." Verse 17: "And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain." How beautifully this chimes with Isaiah's prophecy which we have seen declares all nations shall flow into it . James says: "Simeon hath declared how God at the first did visit the gentiles, to take out a people for his name. And to this agree the words of the prophets; as it is written, After this will I return, and build again the tabernacle of David, which is fallen down; and I will build the ruins thereof, and I will set it up :that the residue of men might seek after the Lord, and all the gentiles, upon whom my name is called." This also is in sweet accord with what we have quoted. But listen again to Isaiah 16:5 : "And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and executing judgment, and hastening righteousness." Zech. 6:13: "Behold the man whose name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the council of peace shall be between them both." Here is the priest like Melchisedec, king of peace, and priest of the most high God. Jesus could never be a priest like Melchisedec unless he is king and priest at one and the same time; for that was exactly what Melchisedec was. And now we have seen clearly that he is to be such. How beautifully the Bible harmonizes.

J. J. Heckman.

A MYSTERIOUS POSTAL CARD.

Assuming that the Turkish censors are not Bible students, a clever American nurse in Turkey sent to the American Board a postal card which read:

We shall very soon have to test the first part of the twentieth verse of the fifth chapter of Job and still sooner, even now, of the last of Psalm 91: 3. What a blessing to have a God who is true and able! Lots of love to you all. Dr. Hamlin's famous mixture in demand here."

From the passages, "In famine he shall redeem thee from death," "He shall deliver thee from the noisome pestilence," and from the fact that the mixture referred to is used in cholera cases, the Board infers that famine and cholera is raging in the part of Turkey from which the message comes.—**Sel.**

Carrying fowls with their heads downward and their feet tied together is very cruel, and, in most states, an offense against the law.

THE RESTITUTION

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It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

Be careful of your thoughts, for they are likely to break into words at any time .

We thank Sister Amanda Hazzard for fifty cents for the Helping Fund.

Owing to advanced cost in printing and printing material, The Restitution is now published only four times a month. As October has five Tuesdays the issue of the 17th was omitted.

Brother J. H. Anderson writes, dating Oct. 9th: "We have just closed a good meeting at Lawrenceville. Mrs. S. M. Ramsey and Mrs. E. R. Lutz were baptised. You will get a report of the meting later."

The Bible is the book of God. It is a divine revelation; the Creator speaks through it to his creatures; and its truthfulness can be demonstrated. As intelligent men we have a right to know what we believe, and why we believe it. The sooner all shams and pretences are exchanged for substantial truth and settled conviction, the better. There are plenty of men who say: "Even if the Bible is not true, it is best to let the imposition pass, because it exercises a wholesome moral influence upon a lot of rascals who are kept from actual mischief through fear of punishment." But we say pious frauds will not sow the seeds of righteousness. The writers of the Bible were not a pack of credulous fools easily imposed upon and easily deceived. No fool ever wrote Moses' law, or Job's discourses, or David's psalms, or Soloman's proverbs, or Isaiah's poetry, or Ezekiel's prophecies, or Daniel's visions, or Paul's epistles, or John's Apocalypse. If skeptics think fools can write such books as these, let them try the experiment.

Fulfillment of prophecy is proof of divine revelation. Prophecy fulfilled is truth verified. Only the power that created the universe can read its future history. If we could find but one prophecy which was given in the distant past, and definitely fulfilled in after ages ,it would stamp the Bible with God's own hand and seal. And we are able to point out, not one prediction alone, but hundreds, the fulfillment of which could only be known to the infinite mind. Fulfilled prophecy stamps the Bible with divine authority, gives us a proof of its divinity which cannot be counterfeited, a kind of proof which no intelligent man can question.

HARVEST HOME OFFERING

We call special attention to an article by Sister Wince in this issue under the above caption. The Restitution Linograph Fund now stands at $1,421,50. This is short of two thousand dollars necessary, $579,50. When we asked for two thousand dollars a few months ago, the sum sounded so large and our constituency looked so few and poor, the request seemed like a fantastic impossibility. Even the optimism of Sister Wince staggered under the weight of such a gigantic proposition. But God is with those who are with him; and Sister Wince's uncertain probability has been converted into a gladsome reality. It may be profitable to ask, How did this sweet surprise come to pass? Well, here hangs an interesting story. Brethren had lapsed into ease and repose. They were not suffering for the truth; their profession of the faith was not costing them enough. When we were a small boy a friend gave us an old "Spanish quarter;" it had done much service, the face was worn smooth-scarcely a trace of the stamp was discernable. Inquisitive, like all boys, we asked father the date and superscription. He told us to put it for a short while on a hot shovel. We obeyed, and to our great surprise and delight the heat brought out distinctly to view the date, the pillars, the image and superscription.

Now our brotherhood had become too much like this old Spanish coin: they had settled down to ease and inactivity. The Restitution grew too aggressive in the advocacy of the truth to suit the ease of some sentimental brethren among us; opposition was started, and the life of The Restitution hung in the balance, with a sword drawn over its head. God threw us into the furnace of affliction. He threw us in to bring out the true soul-image of our characters, be it that of Christ or Belial. "Whose is this image and superscription?" Affliction answers the inquiry. "One like unto the Son of Man" has been in the flames, and his image has burnt into many hearts and minds. Many devout lovers of The Restitution betook themselves to prayer; Sister Wince grasped her pen, and it seemed to be driven by an almost divine influence; both the rich and the poor among the brotherhood felt an uncontrollable impulse of generosity-result: Today we only need $579,50 more in order to present the Linograph an unincumbered offering to the Lord!

Now what shall we do about this troublesome $579,50? Sister Wince seems equal to any emergency; she has solved this problem before the rest of us had time to think or bother about it. This is her solution of the problem, and it is so easy and practical we feel sure of its utility: Let us all make the first week in November a Harvest Home Offering. From past wonderful doings of God,we are lead to expect great things of him in the future. If all give according to their means, the rich liberally and the poor freely, cannot we raise $579,50 during the first week in November? Of course we can, the Lord helping! Already a contribution has reached us for Harvest Home Offering. We feel from past tokens of God's goodness and help that we shall receive $579,50 during the first week in November; and how much more we dare not risk ourselves to say! **"Give, and it shall be given to you;good measure, pressed down, and shaken together, and running over" (Luke 6:38)!**

"Them That Gives, Gits"

There's a quaint and homely saying
That is trite though ill expressed
And you'll find upon the weighing,
That it measures all the rest-
"Them that gives gits."

Is it wealth you're seeking after?
Do not tightly close your palms,
But with love and happy laughter
Give your brother needing alms-
"Them that gives gits."

Is it fame for which you're longing?
Follow still the Godlike plan,
Help the need forever thronging
Round your struggling fellow man-
"Them that gives gits."

Is it knowledge you would fetter?
'Tis within your earnest reach,
But you'll' get it quicker, better,
If another you will teach-
"Them that gives, gits."

Is it love, earth's dearest treasure,
You would gather for your store?
Give of love, nor stint the measure,
'Twill return to you the more-
"Them that gives gits".

- Inslee.

Miss Green—"Of course, you can't believe everything you hear."

Miss Gadleigh—"Oh, no; but you can repeat it."

COMMUNICATIONS

Dear Brother Huggins: Enclosed is a post office money order for $5,00 for the Linograph Fund. I think we should do what we can while we have the opportunity for I think the kingdoms of this world will soon become the kingdom of our Lord and of his Christ. This leaves us well, and trust it finds you the same.

Yours in the one hope,
Brother and Sister Townsend.

Dear Brethren:

I see the Linotype Fund is not progressing very fast. I would suggest that every one who has given to this fund, give $5,00 more if possible, and all who have not given, do the same. Let us see what a long list of $5,00 donations we will have in next week's paper. I would like to see it raised to the $2,000 mark. Let us be quick about this and see how soon we can get the linotype machine.

I would like to see a balance due each week on this and perhaps our new subscribers who do not know what this machine is to cost, may help us out.

Yours in Christ,
Hanna M Barber.

From Brother U. J. Bowman

Dear Restitution: You will please find enclosed $2,00 for my subscription. I think the paper is good. It gives us a great deal of truth. In these times we need all the truth we can get. May God bless you, Brother Huggins, in this great work.

Yours.

From Sister Alice J. Adams

Dear Restitution:

I am thankful for the labor and sacrifices that make the paper the teacher it is, and its continuance possible. I want a part in it, and am glad to do even a little to help toward the linotype machine needed. I feel sure the reward of the faithful is not far off, and I hope bright crowns are in store for the dear workers, whether I be counted fit for a place among them or not. He is faithful who has promised, and none need fear to trust him.

In love to all.

From the Song Book Committee

To the Brethren settled abroad:

After announcing that the song books were ready, there was a delay in getting them to the binder, so we could not fill orders as fast as we should ,but now there will be no more delay. The books are ready, and will be sent out as fast as orders are received. We have tried to keep all orders correct, but in the delays some one might be overlooked, if so please notify me, and it will receive prompt attention. We think every one will be proud of the book, especially do we believe you will like the cloth bound book; they are bound in two colors, blue and red. The name is in gold. If any wish we can put your name on your book in gold for 20cts extra. They are going fast, so get in your orders early.

From Sister W. E. Knight

Brother Huggins:

Would you please send me one book of "Manual of Praise," the new song book when they are ready. Sister McClelland wrote to me that she had sent 50cts for me, that if I did not receive one to let you know I see the price of the cloth binding is 50cts. I would prefer one of them. I feel sure they are free from doctrinal error if Brother Adams had any thing to do with them, as he is in the narrow way and firm in the faith. I am one of four that Brother Adams baptised a few years ago in Sunnyside Wash. I will never forget that day, and will always thank our heavenly Father, that through the efforts of Sister McClelland, that I was brought to see the truth of the Gospel of the Kingdom, and was honored to help with the saints with Christ our chief corner stone to rule in the coming age. O what a glorious time that will be! I love to meditate on his promises. His precious word is full of them. May we all be faithful until he may come and speak peace to this troubled world.

From Sister Grace Lawrence

Dear Restitution:

It is with the greatest pleasure that we introduce to the household of faith, the following brethren and sisters: Clement Miller, wife and daughter, Alice; John Alexander, wife and daughter, Lether; our young brother Floyd Hummel; and our own two sons, Feryl and Leland.

Brother W. L. Crowe, of Chanute, Kan., held a two weeks meeting here at our school house, and the nine above named were obedient in baptism, and others are showing an interest in this new, strange doctrine, but so dear to the hearts of those who understand the covenants of promise. Brother Crowe is certainly a fearless defender of the truth, and understands how to "rightly divide the word of truth.

Dear Brothers and Sisters, we cannot tell you how happy it makes us feel to know that we are no longer isolated from all of like precios faith. There are now thirteen of us here, and hope and pray that with God's help we may each one let our light shine and that others may be led to seek out the grand truths of the soon coming King, who will rule this earth in righteousness.

We meet tomorrow evening for Bible study with Brother Miller as leader, and ask the prayers of the brethren and God's blessing, that we may be guided into further knowledge of truth, and that others may be lead to search the scriptures daily, whether these things be so.

Your sister in the Abrahamic Faith,

REPORT OF THE MEETINGS AT LAWRENCEVILLE, OHIO

"Praise God from whom all blessings flow," is the way I feel in starting this report. We have been praying that God would bless our efforts in these meetings, and he has answered our prayers and blessed us, seemingly a hundred fold. Bro. Anderson "preached the word." He reproved, rebuked, and exhorted with all longsuffering and doctrine, he showed all within the hearing of his voice how to study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. His subjects for the week were: The Word, The Gospel, The Kingdom, The Gift of God, The Two Ways, The Journey of Israel, The rich Man and Lazarus (by request), What Must I do to be Saved? Faithful Over a Few Things and The Boy Hero, or Joseph a Figure of Christ. He not only gave us a feast of rich wholesome spiritual good for our ownselves, but he also taught the outsiders the Bible in all its beauty and simplicity.

The attendance increased from night to night, giving the best of attention, all acknowledging Brother Anderson a wonderful expounder of the truth of the Bible. Questions were asked and answered, not in man's way, but from the divine Book, which is able to make all wise unto salvation.

The regular Sister's meeting was held at Sister Grace Myers in Springfield Thursday afternoon, and Brother Anderson was present to help teach us the moral and spiritual state of the world at the coming of Christ; and he taught us wonderful truths as to this war and the last one in such a way we have been made to see prophecy and revelation as we never did before. God's plan is surely working along quietly for us and in the hour they know not, our Lord will come.

Friday night two asked Brother Anderson to baptise them, as they had been studying and reading for the past two years, and attending all the meetings this week. So early Sunday morning we added to the family of God two worthy members; Mrs. Simon M. Ramsey, and Mrs. E. R. Lutz; the former Sister Argabright's sister in the flesh, and the latter her sister-in-law. We pray their husbands may follow their example, and place themselves in the hands of the all saving name of Jesus. After hearing a masterful sermon on "Faithful over a Few Things," our walk and duty as members, we all passed around and gave the right hand of fellowship; and then Brother Anderson as a farewell to the little flock here, presided at the Lord's table. This day was devoted to an all day's meeting, having with us the members of the Brush Creek Church and Sister Hudson of Cleveland. At noon we gathered around the tables bearing the temporal food so necessary to our bodies, just as it is necessary for us to be around the spiritual table of the Lord each Sunday. If we failed to eat natural food during the week, would not we become almost starved? We should feel the same concerning the spiritual food and be anxious for the hour to come when we are invited to partake of the broken body and shed blood of our dear Lord and Savior.

The Lord blessed us in giving us perfect weather, so that our aged brethren and friends could attend all the meetings. Sunday was an exceptional day, and the country beautiful, so under a grand old maple tree we talked together and could not help but feel 'how good and how pleasant it is for brethren to dwell together in unity."

The afternoon was given over to a social meeting, where all had an opportunity to exhort one another and to express to Brother Anderson our heart-felt thanks for all he has done for us during the past four years, and to wish him God speed in his new field in Virginia.

The closing meeting Sunday night was encouraging to the little flock. The church was crowded, some sitting on the platform; and after singing "God Be With You till We Meet Again," we all said our farewells to Brother and Sister Anderson with aching hearts, prone to give them up, feeling it is not our will, but God's.

I would like to say in behalf of our new "babes in Christ" that some of our sisters write them letters welcoming them into the fold, and let them see and feel no matter where we are, we are all one in Christ. And some one write a personal letter to all new comers and send it to The Restitution. Sisters Ramsey and Lutz addresses are the same, R. F. D. 7, Springfield Ohio. Both have given their names to Brother Anderson for The Restitution. We expect to have with us during the fall and winter Brother Mason, and we pray he will be able to continue to sow the good seed and that others may see our good works and glorify our Father which art in heaven.

Jessie M. B. Kauffman.

REJOICE WITH US

The fifth of this month, the church at South Bend, Ind., was made glad by Nelson Morton and wife of Laport, Ind., coming over here, requesting the writer to baptize them, which he cheerfully did,after finding them sound in the faith. They had joined the disciple church many years ago, but after reading The Restitution for quite a while, and searching the Scriptures they became dissatisfied with their baptism, fearing that it was no better than their faith. For the disciple church (as a church) teach that man has an immortal soul that goes to heaven or hell at death, Just how any of our faith can unite with a church that holds such views, is more than I can understand. If they unite with a church they surely endorse the errors and teachings of tha church. The Lord's admonition is "Come out from among them, and be ye separate, and I will receive you." May we all so live that when Jesus comes to gather out his faithful ones, that we may be accounted worthy to share with him in his reign and glory.

Your Brother in the faith.

R. C. Railsback.

EVANGELIST REPORT FOR SEPTEMBER

Sermons

Plainview, 10th	1
Kennard,17th	2
Blair, 17th	1
Avery, 21th	1
Avery, 28th	1
Total	7

Expense

Edison to Omaha	$4.74
Omaha to Kennard and return	1.18
Total	$5.92

Money Received

James Gamble		$10.00
Calvin Hammond		10.00
Kennard		1.30
H. L. Lasher		5.00
Salary	$83.00	
Expense	5.92	
Total	$88.92	
To credit on order		$26.30

Remarks

After conference closed Wife and I went to Holbrook our old home, and spent a week with old neighbours and friends. En route from Moorefield to Holbrook we stopped over night with Mr. and Mrs. Hinton , where we received a cordial welcome. Mr. Hinton is a strong believer in the truth, but has not yet obeyed, but we hope to see the day when he will. The following morning he conveyed us to Brother and Sister Calvin Hammond's, where we took dinner. In the afternoon they took us to Holbrook. On the way we stopped for an hour's visit with Brother and Sister Gamble. Sister Gamble has very poor health, and is longing for the return of the Master. How much suffering and strife and bloodshed will be eliminated when the Lord comes! Are we praying daily "thy kingdom come?"

On Sunday the 10th some from Hoblrook and Edison went out to the new congregation north of town, took their dinners, and spent the day together. We spoke both forenoon and afternoon. It was certainly a feast to see those old familiar faces. But a sense of sadness comes over us when we miss some of the old faces that once were so familiar in days gone by. We will see them no more till that great meeting in the air. I am afraid we do not fully realize what that meeting means to us.Again, perhaps we cannot fully realize it in this life. But will we be at that meeting? is the all prevailing question.

The Sunday following our return from conference we went to Kennard. Some of the brethren from Blair and Arlington came, and we had our old time turn out. At the close of the forenoon meeting we went home with Brother and Sister Krogh for dinner, and in the afternoon met with the Blair church and spoke for them. Some of the Kennard people returned the complement, and drove over to the afternoon meeting. We then motored to Arlington with Sister Emma Newell and took supper, after which we drove back to Kennard for the evening, and again found a number of the Blair brethren present, and a well filled house. Sister Jenkins and husband took charge of the singing, and the church was made to ring and reverberate with the songs from the new song books, Thus closed a busy day enjoyed by all, and we trust profitable as well.

We are now preparing to enter upon our fall campaign. After two or three very urgent meetings have been disposed of we have calls from Oklahoma, Missouri, Kansas, and California. So we have to urge the brethren to be patient. We will reach all just as fast as possible,but every one must put his shoulder to the wheel and help push the good work along for the coming year. Tomorrow, Oct. 8th, the brethren from Omaha, Avery, Arlington and Blair meet with the church at Kennard; and in next month's report we will tell you all about it.

Almus Adams

"I CREATE EVIL"

Isaiah xlv: 7

This startling statement from the mouth of God was a difficulty to me. It was a statement I would have liked to cover up, to hide it from the gainsayers, lest they should seize upon it, and slander the name of Cod. For at first sight it gives the impression that God created this world, with its teeming population, and sent sin amongst them, with its terrible harvest of cruelty and suffering, and all that he might callously watch and enjoy the great drama of humanity.

But I learn that the word translated "evil" is by no means the word for "sin." It means "calamity, grief or affliction," and in this passage it is used in direct contrast to the previous phrase, "I make peace." The whole verse is one of contrasts—"I form the light, and create darkness; I make peace, and bring about disturbance." The disturbance which God brings about is always in consequence of sin.

What then was the origin of evil? No doubt philosophers have dwelt much on this problem; but in my few years I have not, so far as I remember, come across any attempt to grapple with the question. I cannot believe that God deliberately created sin; but in the freewill which he gave to his servants, that they might intelligently worship and serve him, lay the possibility of disobedience. In one place we may have a charge of gunpowder, for the useful purpose of blasting; in another place is a match. One conceives the idea of bringing these together, and instead of rejecting the evil thought, cherishes the idea, and brings it about. The destructive explosion which ensues cannot be charged to the maker of the gunpowder or of the match, but to him whose perversity brought evil from them.—Wm. Campbell, Jr., in "Words of Life."

SOME QUESTIONS FOR BEREANS TO ANSWER

1. Are you always at work?
"Be ye steadfast, unmovable, always abounding in the work of the Lord."—(1 Cor. xv 58, R. V.)
2. Are you a zealous worker?
"And let us not be weary in well doing: for in due season we shall reap if we faint not."—(Gal. vi: 9, R. V.)
3. Are you ready to endure hardship?
"If we endure we shall also reign with him."—(2 Tim. ii: 12. R. V.)
4. Are you working for God's approval?
"Give diligence to present thyself approved unto God, a workman that needeth not be ashamed."—(2 Tim. 15:, R. V.)
5. Are you a zealous worker?
"Who gave himself for us that he might release us from all iniquity and purify unto himself a people for his own possession, zealous of good works."—(Titus ii: 14, R. V.)
6. Are you ready to do anything your hands find to do?
"Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and good hope through grace, comfort your hearts and stablish them in every good work and word."—(2 Thess. ii: 16, 17, R. V.
7. Is your work done heartily and cheerfully?
"Whatsoever ye do, work heartily as unto the Lord, and not unto men."—Col. iii: 23, R. V.)
8. Will you let God work in you?
"For it is God which worketh in you both to will and to do for his good pleasure."—Phil. ii: 12, R. V.)
9. Will you have any stars in your crown?
"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."—(Dan. xii: 3.)
10. Are you sure you have ever been the means of saving one sinner?
"Likewise I say unto you there is joy in the presence of the angels of God over one sinner that repenteth."—(Luke xv: 10.)—Sel.

THE HORSE WOUNDED IN BATTLE.

O friend of man! O noble creature,
Patient and brave and mild by nature,
Mild by nature, and mute as mild,
Who brings thee to these passes wild
Thee, gentle Horse, thou shape of beauty?
Could he not do his dreadful duty
(If duty it be, which seems mad folly),
Nor link thee to his melancholy?

"Is his condition critical?"

"It's worse than critical," she answered, with a sigh ,"it's abusive."

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

A. J. Bowman	$ .50
John Parker	1.50

A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information Gathered from Everywhere

If we make the Lord Jesus our pattern we shall instantly see our own imperfections.

Will nations never devise a more rational umpire of difference than force?—Jefferson.

The United States has but one language. India has one hundred and eighty five languages and as many dialects.—Pictureh Far and Near.

Every year for nearly half a century, the American Tract Society has given a copy of the Bible to each member of the graduating class of West Point Military Academy.

A little hot temper blazing up in us in the morning, can burn the joy out of the whole day for some one else.

If I reject Christ I "second the motion" of the rabble who said, "Crucify him."

"There have been men like those Jews in every age and every land who have delighted in stirring up others. There is no community free from such tormenters."

MAIL IN AIR

A Berlin corporation will establish an aerial post office service between Berlin and Constantinople "after the war," says the Examiner (Sept. 23). If the mail service proves succesful then passengers service will follow.

ALWAYS CLEAN

"Licht und Leben" speaks of a young bride met recently on a railway train, who was traveling to join her future husband. At a certain stage of the journey she disappeared, but soon came back to her seat, washed and brushed. One of her fellow travelers noticing this, remarked: "You are, it seems, near the end of your journey and will soon meet your husband." "Oh,no," she answered, "but the best way to be fresh and clean at the journey's end is to keep one's self fresh and clean the whole way."—Sel.

NEW ENGLAND TRAINING

"Now," said a Boston schoolteacher to his class in English, "can anyone give me a word ending in 'ous' meaning full of, as 'dangerous,' full of danger, and 'hazardous,' full of hazard?"

For a moment there was a dead silence. Then a small boy raised his hand.

"Well," queried the tercher, what is your word?"

Then came the reply, " 'Pious, full of pie!"—Harper's Magazine.

TOO LATE.

She kissed the old man: she showered upon him kisses and tears. She told all the people how good he was. I thought if she only had given half a dozen of those kisses a year for the last ten years, how the tender-hearted old gentleman would have smiled through his tears. But now he took it all very coolly. He was dead. He was old and poor, she was young and rich. She had ten rooms, but no room for father. Yet he made room for her when he had only two. The old man was not educated. She was—at his expense. He had fed and clothed her for twenty years at home and at college, until she had risen into more refined and cultured society, and married among new friends. The old people's address and dialect were too coarse. She kissed him and buried him in a beautiful coffin. Dear father is to have a beautiful monument. A warm kiss while living is better than cold marble when dead.—Young Woman.

MY BIBLE AND I

We've traveled together,
My Bible and I,
Through all kinds of weather,
With smile or with sigh!
In sorrow or sunshine,
In tempest or calm,
Its friendship unchanging,
My lamp and my song!

We've traveled together,
My Bible and I,
When life had grown weary
And death e'en was nigh:
But all through the darkness
Of mist or of wrong,
I found it a solace,
A prayer and a song!

So now who shall part us,
My Bible and I?
Shall isms or schisms,
Or "new lights," who try?
Shall shadow for substance,
Or stone for good bread,
Supplant its sound wisdom,
Give folly instead?

Ah, no! my dear Bible
Exponent of light!
Thou sword of the Spirit
Put error to flight:
And still through life's journey
Until my last sigh,
We'll travel together,
My Bible and I.

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 68 CLEVELAND, O. OCTOBER 31, 1916 NUMBER 45

SPIRITUAL BLESSING

Can we have a "spiritual blessing,"
When the heart is bowed with woe?
Yes, dear sinner, to the Savior,
Is the place where you should go.

He has promised life eternal,
To the one that comes to him;
And, he'll take you to his kingdom,
Free from all this age of sin.

In the resurrection morning,
We will meet our Savior dear;
And will enter in his kingdom,
Where we'll never have no fear.

There we'll worship with our Savior,
And no one will say us nay:
Oh! that glorious "spiritual blessing,"
Will be ours on that glad day.

Then we'll strive to live for Jesus,
Strive to walk the narrow way;
It will lead us to the kingdom,
Which will come on earth to stay.

E. W. Knapp.

"BE YE SEPARATE"

George B. Alldridge

"Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean: and I will receive you" (2 Cor. 6:17).

Among religious bodies professing to obey the mandates of Christ, none in their fellowship and associations should be more exclusive than the brethren constituting the Church of God. We are often accused of being narrow in our views, and bigoted respecting the views of others, to the former we plead guilty, the latter is only imaginative.

Paul in writing to the church at Corinth and the brethren of Galatia, warns them that" A little leaven leaveneth the whole lump;" "That they must purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."

Paul with sorrow of heart and anguish of mind observed the leaven of sin, on behalf of false brethren gradually permeating the whole lump. Indulgence in sin, so subtle, so gross, so deceitful, introducing of false doctrines, that if possible even the very elect may be deceived, alarmed Paul for the spiritual life and existence of the church, hence this warning.

This morning at the breaking of the bread, I thought of the type. The Jews had only the type and shadow of good things to come in their feast appointed by God. Each year as they kept this feast, they would search with candles in every corner of their houses that they might cast out all leaven, before they made even the unleavened bread for the passover. Now we have the real bread, unleavened, Christ himself the true passover, slain for us.

That bread to me in the unbroken loaf represented him and his church, pure and undefiled. No wonder Paul admonishes us, "Let a man examine himself, and so let him eat of that bread and drink of that cup." Why Paul? Because he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Egypt surely represents the dark benighted world of sin and wickedness. Israel could only be saved from slavery by being rescued out of Egypt. God told them through Moses that they were an holy people unto the Lord their God, and that God had chosen them to be a peculiar people unto himself, above all the nations that were upon the earth (Deut. 14:2). What were the conditions? Simply these: To obey him and keep themselves entirely isolated from the surrounding nations. They by their lives rejected God, and he cast them off. They became the old lump, and were set aside, because they were corrupt through the leaven of sin.

Paul now reasons that God still intends to fulfill his original plan, to have an holy people, a peculiar people unto himself, separate from all the nations now existing upon the face of this earth. This nation Paul calls "The new lump" unleavened, free from sin. How so? Christ our head being without sin, transmits to us his body, his spirit, his mind, his disposition, in proportion as we obey his commands and mould our lives in accordance with his precepts. Beloved, Sin separates us from God: Separating ourselves from sin, enables us to get back again into fellowship with God.

Abraham must first separate himself from those things dear to the hearts of us all, before God would enter into a covenant with him (Gen. 12:1,2). Moses, before he could be used by God as Israel's deliverer, must first separate himself from all that men call honor, riches and glory (Heb. 11:24). Jesus, throughout his whole life, though in the world, was never of it, and prayed that his Father would bestow this spirit upon his followers (John 17:9-26). God's saints from righteous Abel, down to the humblest one among us today, have manifested this spirit. a separateness from all systems, all that is sinful and worldly every thing that tends to keep us from God.

Beloved, do we realize what it means to let down just the fraction of an inch, the door of exclusion from our assembly that God has so solemnly enjoined us to maintain? We say sometimes: "We only slightly differ in our views; their doctrines are much like our own; their innocent pleasures and pastimes are trivial;We should be more broad minded," etc. Nay beloved, leaven is a treacherous thing, and when it begins to get warm its corrupting influence affects the whole lump—The Church.

The United States Government spends millions of dollars every year, fighting the destroying influences of three insect pests. Nearly fifty years ago James Tick, of California, imported some trees from China. Had any one because of the rough exterior of these trees rejected them, that man today would be heralded as one of our most honored citizens. That peculiar roughness was the San Jose Scale. Ten years after its arrival the people of San Jose began to wonder what was killing their trees; A scientist put his finger upon the spot, today we know it as the San Jose Scale.

Leopold Trouvelet, a Harvard professor, thought that in crossing the ordinary silkworm and a moth he imported from France, he might produce a hardier breed, "But the best laid plans of men and mice often go aglee." The professor hatched out his silkworms and moths on a bush in his yard at Medford, Mass., but one summer day a stiff breeze blew the netting off the bush and the worms escaped. Professor Trouvelet sought to catch all the caterpillars he could, warning everybody to destroy all they could find. A few escaped. This happened forty-seven years ago. Today the state of Massachusetts has spent over eight million dollars fighting the gypsy moth, but with little success. New Hampshire, Maine, Connecticut, and Rhode Island are suffering its ravages.

Beloved, these are simple illustrations but sin, like these pests soon spreads and effects all where it can get a start or hold in our mind. Peter says that we are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that we should shew forth the praises of him who hath called you out of darkness into his marvellous light, and then to impress upon our minds just how this may be done he says: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. Having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation!"

Just now, if we are not on our guard, we will be drawn into the political vortex. Only citizens of this country are entitled to vote at the coming presidential election. Brethren, be careful; the recording angel is voting the side we profess allegiance to. Jesus was offered the kingdoms of this world. They were his, but the Father had a work for him to do. That mission must at all hazards be first fulfilled. We have the right as citizens to vote, but beloved, God has a mission for us first to do. We are to make our calling and election sure. This election is of God (1 Thess 1:4). The citizenship that God recognizes and rewards is in heaven, "From whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20,21). Aliens cannot vote: the government will punish them if they do. Peter says we are pilgrims and strangers. Before you vote beloved, take your Bible and memorize the chapter, and verse where it says that you should take part in politics, or help elect those seeking office: then you can confidently tell Jesus why you supported and voted for another king when he sets up his kingdom that you are seeking a place in. I find that I must pray for rulers (1 Tim. 2:1-3); that I must obey them (Rom. 13:1-7, Titus 3:1); that God's word tells me to honor them (1 Pet. 2:17; Jude 8); that if I am asked to pay taxes I should do so (Matt. 17:24-27; Rom. 13:6); That if it is possible as much as is within me, to live peaceably with all men (Rom. 12:18); that I am an ambassador, and that necessarily means my appearance in a foreign court (2 Cor. 5:19-21; Eph. 6:19,20). God's word then forbids me to take up the sword against my fellow man. So beloved, to be consistent to my God and to myself, if I cannot and do not desire to fight with carnal weapons, neither will I vote (2 Cor. 10:3-5).

TWO EXTREMES REFUTED

No. 3

Ezekiel speaking in chapter 36 of the return of the Jews, speaks also of the nations that are left: "Then the heathen (nations, R. V.) that are left round about you shall know that I the Lord build the ruined places, and plant that was desolate: I the Lord have spoken it."

Isaiah 24th chapter: "Behold the Lord maketh the earth empty, and maketh it waste, and scattereth abroad the inhabitants thereof." Verse six says: "Therefore hath the curse devoured it, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Again, at verse 19: "The earth is utterly broken down, the earth is clean disolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth that are upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited (punished, R. V. marg.) Then we hear the prophet exclaim in words of ecstacy, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously."

This chapter most certainly points to the end of the gospel age, and the beginning of the millennium, and shows that there are some men "left" for subjects of the kingdom. David says: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of

God be in their mouth, and a two edged sword in their hand: to execute vengeance upon the heathen (nations, R. V.), and punishments upon the people: to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all the saints. Praise ye the Lord" (Psa. 149:5-9). Here we are told that the saints bind the kings and nobles after they are in glory, and that accords with the fact that wicked ones are gathered out of the kingdom after its establishment, or at least out of territory that is to be annexed to the kingdom; and that is why Isaiah follows so closely after he tells of the gathering of the kings, with his beautiful words about the Lord's reign in Jerusalem.

But listen again: "Behold a king shall reign in righteousness, and princes shall rule in judgment" (Isa. 32:1). "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne (Rev. 3:21). "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings: and priests: and we shall reign on the earth" (Rev. 5:9,10). "And I appoint unto you a kingdom, as my Father hath appointed unto me; that you may eat at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29,30). "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). "Do ye not know that the saints shall judge the world" (1 Cor.6:2)? "They lived and reigned with Christ a thousand years" (Rev. 20:4). All these passages, with Jesus' parable of the nobleman, and many others, teach that the saints will reign as joint rulers with Jesus, and will have power over nations, and cities as kings and priests; but if a remnant of people were not left for them to reign over, they could not officiate either as kings or priests. The power which they are to have over the nations is power over those who are to anually go to Jerusalem to worship the king, the Lord of hosts.

David, the sweet singer of Israel says: "In his days shall the righteous flourish: and abundance of peace so long as the moon endureth. He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the Isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: and all naions shall serve him" (Psa. 72:7-11). The great prophet Daniel also falls in line,saying: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13-14). This gave the prophet Zechariah a reason for saying: "This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles;" they shall have no rain. If we are to believe God we must believe that the rulership of Jesus and his saints is to be over restored Israel, with the rebellious ones purged out (Ezek. 20:38), and those left of all nations after the offenders are purged from the kingdom (Matt.13:41,42; Zech. 14:16). Here is the golden mean which harmonizes all Scripture evidence, and does violence to none. We invite the extremes to step down from their mountains tops of extremity, and meet us a[illegible]ach other in this golden plain of Bible fact[illegible]l then we can march out together, clear as th[illegible], fair as the moon, and as an army with banners, conquering in the name of the great Jehovah, and of his Son, Jesus Christ.

J. J. Heckman.

[illegible] WEEK OF AGES

A. D. Strickler

Man starts in being made lower than the angels, and he ends, by having all things put in subjection under him. Christ said, "But they that are accounted worthy to obtain that world, and the resurrection from the dead....are equal unto the angels." **"But now we see not yet all things** in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." John says: "In the beginning was great is the mystery of godliness." God likeness, and the image of God, are equivalent to each other, and by what Paul further says in this sixteenth verse we can see the facts in regard to Christ. "God was manifest in the flesh, justified were procaimed to Moses. His name Jehovah or Yahwah, means, as we have previously seen in this paper, "I will be, who I will be." This according to Ex. 3: was to be his memorial name for all generations. It was a prophecy of the coming man of the ages. Now as man in the making, is a free-will moral creature, it was not only necessary that he should be placed under a righteous law; but that he should also have a personal living embodiment and representation of God's law, as an example or pattern by which to make himself in the image or likeness of God. This example and pattern was none other than Jesus Christ.

Paul in 1 Tim. 3:16, says: "Without controversy **put under him."** What we do see, however is a wonderful creation, even if it is only yet in the making. "What is man, that thou art mindful of him." Man is a creature that thinks, and feels and wills; and has the consciousness of individual personality. His capacity is such that he can respond to the highest spiritual appeal of God; his capabilities are manifold; but it is only in connection with his moral and spiritual potentiality that we wish to consider him.

God is a righteous being or personality, and his name Jehovah, stands for his attributes, which the word, and the word was with God, and the word was God." And he further says, "And the word became flesh, and dwelt among us." Paul and John are both in agreement as to Jesus of Nazareth being the word made flesh, and from their teaching we are justified in believing that Jesus Christ was a living manifestation of the glory of God, that is, a living exemplification of the seven attributes of God that were proclaimed to Moses as the name of Jehovah. Paul to the Colossians (Ch. 1:15), declared that Christ was "the image of the invisible God, the first born of every creature." (every creature of the world to come, the first one of the coming man of the ages).

In Acts 15:14, James quotes Simeon by saying: "Simeon hath declared how God [illegible] first did visit the Gentiles, to take out o[illegible] a people for his name." Such a people are [illegible]n out from the Gentiles by being baptized into God's name, that is, into his attributes. The formula is found in Matt. 28:19; "The Father, and the Son, and the holy spirit." This brought to our understanding, means, The Father in the Son, by the holy spirit, It is a new name for those who [illegible] named upon them, a name that stands fo[illegible]mprehends and incompasses those attributes [illegible]od's character that we have been considering. These who are "for his name." are each one of them, the word of God become flesh, the image of God: but this is only true providing the seven attributes of God become the character after such trial as the apostle Peter speaks of in 1 Pet. 1;7; "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

Jesus Christ as the example, and pattern of God for the people, "for God's name," appeared in the dawn of the human race, in the purpose and promises of God, and in that way he became the ideal of their spiritual ambition; although not having had a concrete personal existence prior to his birth of the virgin Mary.

This work of God during the week of ages, is the greatest the grandest and the most noble that the mind of man can possibly imagine. The result, so far achieved in reference to the physical earth, as the knowledge of it becomes unfolded to the understanding, is marvellous. Is there any wonder that the Psalmist David was impelled to exclaim; "I will praise thee, O Lord, with my whole heart; I will show forth all thy marvellous works?" Having a bearing upon these considerations, is what Paul says about the ancient worthies, as to why they are dead, and have not yet had fulfilled to them, the promises which God made (Heb. 11:39,40): "And these all, having obtained a good report through faith, received not the promise: God having provided (or foreseen) some better thing for us, that they without us should not be made perfect." When we consider the geography of the earth, we can see how fittingly it has been adapted to "the coming man of the ages" while he is yet in the making; and how perfect it is for him when he arrives. Cosmopolitan must we be in order to appreciate what God has done in making this earth to be inhabited; and giving it to man when made in his image and likeness, as the scriptures teach. In our own beautiful land, as we pass from town to town, from county to county; and from state to state, beholding its fields, plains, valleys and plateaus; its vast mountain chains filled with fabulous mineral wealth, the surface of which has as yet, been but scratched; when we see its numerous rivers with their mighty waterfalls, its great inland sea, made up of a chain of fresh water lakes unsurpassed anywhere upon the earth, we may feel that this is enough, and also good enough for us. But this is not all that God has provided for the people "for his name."

There are other lands, both north and south, east and west, equally as beautiful, good and productive. All, not a part of the earth has, God promised that "the coming man of the ages," shall have dominion over, and where he will be at home. "As truly as I live, all the earth shall be filled with the glory of the Lord"(Num. 14:21). The inspired penman has said, "The earth abideth forever" (Eccl. 1:4); and the Lord said to Noah: "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22). No, not a part, but all. The apostle says "For all things are yours"—"all are yours." Said Jesus, "Blessed are the meek: for they shall inherit the earth" (Matt. 5 5); and Paul said: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritnce." Again, "They which are called might receive the promise of the eternal inheritance" (Heb. 9:15). "Cast not away therefore your confidence, which hath great recompence of reward" (Ch. 10:35). "For if the inheritance be of the law, it no more of promise: but God gave it to Abraham by promise" (Gal. 3:18). "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith" (Rom.4:13).

Now, as we think of the inheritance of "the coming of the ages," our faith is strengthened by what Paul says in 2 Cor. 4:17,18: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal: but the things which are not seen are eternal." "We see not yet, all things put under his feet:" but when they are, it will be forever. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Paul, as part of the coming man of the sixth day of the week of ages, when he was about to die, knew that he had been made in the image and likeness of God, that the work so far as he personally was concerned, had been completed. Here are his words: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." He was assured, he was confident that he would receive the reward belonging to righteousness, which is eternal life; and that he would get it "at that day," the day of Christ's appearing and kingdom, as the apostle states in the first verse of the fourth chapter of second Timothy. Paul was so confident about the things seen only with the eye of faith, that he was constrained to say: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38,39). It is needless for us to say, let this mind be in you, which was also in the Apostle Paul.

Christ said to the Jews, that Abraham their father rejoiced to see his day; and he saw it, and was glad (John 8:56). David, "the sweet psalmist of Israel," also had a vision; and this is what he said: "He shall be as the light of the morning, when the sun riseth, a morning without clouds; when the tender grass springeth out of the earth, through clear shining after rain" (2 Saml. 23:4).

What a prospect for the man made in the image of God, and after his likeness! Paul writing about Abraham in Heb. 11:19, says, "For he looked for the city which hath the foundations, whose builder and maker is God. We are shown a symbolism of this city by John in the twenty-first chapter of his book, in the form of a cube; the cube is a perfect geometric figure, and in this chapter it stands for perfection. In the tenth verse it is said to be the Holy Jerusalem, and this in turn, in verse nine, is the bride, the Lamb's wife. In Rev. 1:13-15, we have these symbolisms presented in the form of a man, and by John's description of this man we learn that he is a man of multitude or a multitudinous man. We learn in other places in the Scriptures, that this symbolic man, is Christ and his church, whom together, make up "the first fruits" before the harvest of the human family.

This man of multitude, is a perfect model of the coming man of the sixth day of the week of ages, and will be incorporated as the head. What Abraham looked for as a city, was the corporate head of the completed man made in the image of God, who, at the end of the millennium, will stand erect upon this earth, a victor over the devil and his works, among which is death, the last enemy which shall be destroyed (1 Cor. 15 26).

"The city which hath the foundations, whose builder and maker is God" (Heb. 11:10), is founded upon the Seven pillars of wisdom—"Wisdom hath builded her house, She hath hewn out her seven pillars" (Prov. 9), which, as we have previously shown, are the seven attributes that make up the righteousness of God. A corporation built upon such a foundation as wisdom's seven pillars, will stand forever and ever.

"Whose builder and maker is God." "And God said, Let us make man in our image, after our likeness." "Every house is builded by someone, but he that built all things is God." From the scriptures, we have before us God as the builder or maker; and when we consider what he is making when completed, we shall find it to be the most precious, the most desirable and the most costly of all the works of the Creator.

"IN FLAMING FIRE"

Some people seem to think the Lord will come to the world in an ordinary manner, and at his immediate coming nothing unusual will happen. This opinion is not sustained by the scriptures. We read in Zecharia 14:4; And his feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Thus we see that an extraordinary event will happen at the advent of the Lord to the world.

Jesus will undoubtedly appear in all the effulgence of his glory, and until he draws himself in, no flesh will be able to stand in his presence, When Saul, afterwards called Paul, saw the light from heaven which suddenly shined about him, he fell to the earth and became blind. (Acts 9:3,4) When John on the Isle of Patmos saw him, he fell at his feet as dead (Rev. 1:17).

To the world he is said to come as a thief, but his coming is thief-like, in that he comes when not expected. He will reveal himself at the proper time and make his presence known in a very decided manner.

"Behold he cometh with clouds; and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him" (Rev. 1-7). For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." (Matt. 24:27).

He is coming to punish and destroy. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8). "Our God shall come and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him" (Psa. 50:3).

Thus it is said: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power" (2 Thess. 1:7,8,9,).

J. C. Thompson.

It was the Pharisee, whose standard of all was not as other men. But the poor publican, with his God-touched conscience, and his vision of the splendor and purity of heaven, could only cry, "God be merciful to me the sinner." With such heights to scale, and with such depths to loathe, it was impossible to despise the sorriest brother.—G. H. Morrison.

He that does not think at all upon what he is to do, will never do anything well; and he who does nothing but think, had as good do nothing at all.

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EDITORIAL

CREED IN EXCESS

"I believe, therefore have I spoken" (Psa.116:10). Everywhere faith and speech should be inseparable. The man who speaks what he does not believe is a hypocrite; the man who does not speak what he believes is a coward. The power of faith finds expression for itself. Hence the one hundred sixteenth psalm becomes a creed, and from this fact springs the vitality of creeds. When we intelligently and heartily believe "the truth" a burden is laid upon us: we believe, "and therefore speak." We "cannot but speak" the truth we believe (Acts 4:20)). Therefore The Restitution stands firm as a rock for the "form of sound words" (2 Tim. 1:13), for the gospel as a definite message, or for a creed, if you desire to use that word.

But all the good things may be abused. The gospel has been abused, every good thing under the sun has been prostituted, creed along with all other excellent things. Chief among those guilty of this crime may be mentioned the Christadelphians. The following lines vividly and accurately describe the exsess into which they have gone concerning creed:

Believe as I believe, no more, no less;
  That I am right, and no one else, confess;
Feel as I feel, think only as I think;
  Eat what I eat, and drink but what I drink;
Look as I look, do always as I do,
  And then, and only then, I'll fellowship with you.

That I am right, and always right, I know,
  Because my own convictions tell me so;
And to be right is simply this to be
  Entirely and in all respects like me;
To deviate a hair's breadth, or begin
  To question, doubt, or hesitate, is sin.

I reverence the Bible if it be
  Translated first and explained to me;
By churchly laws and customs I abide,
  If they with my opinions co-incide;
All creeds and doctrines I admit divine,
  Except those which disagree with mine.

'Twere better that the sick should die than live
  Unless they take the medicine I give;
'Twere better sinners perish than refuse
  To be conformed to my peculiar views;
'Twere better that the world stand still than move
  In any other way than that which I approve.

—"Stolen" from the fly leaf of Sister A. D. Strickler's Bible.

Friendly Exchange of Thoughts on Peter's Burning Day.

To the Editor of The Restitution.

Dear Brother:

Your sermons are always thoughtful and helpful, and I enjoy reading them very much. Your sermon in The Restitution of Oct 3rd,1916, on "The Coming age" was read by me with keenest interest; and most of it I fully agree with. There is one statement in it that presents to my mind many difficulties. It is possible that I do not fully understand you; and that you do not mean what you seem to say.

I refer to 2 Peter 3:7,10,13. Your comment on this is that Peter's language is literal, and should be taken as such. A little further on you speak of the atmosphere bursting into flames, the earth melting, and its formation being changed.

I would not trouble you with my private opinions were it not a subject that many others may be interested in, and would like a little further light on this rather difficult Scripture.

A Statement of Objections and Difficulties

I will now state a few of the difficulties in my mind that make me hesitate to accept Peter's statements as refering to the literal atmosphere (heavens) and the literal earth (terra firma).

First Difficulty

My first difficulty is to locate the **time** when this is to take place. It cannot be at the beginning of the millennium age; for, unless my present ideas are entirely wrong, there will be mortal nations over which Christ and his saints will reign during that age. The existence of these nations shuts out the possibility of a molten globe surrounded by clouds of intensely super-heated gasses—even if we admit the possibility of immortal saints living under such conditions.

If not at the beginning of the millennium, can we locate it at the end of that age? The world has enjoyed the grand and glowing priviledge of government by Christ and his saints; Jerusalem has been made a joy in the earth; Abraham now posseses the land he was promised; Dadid now sees his son sitting upon his throne; Israel has been gathered to their own land; war has been made to cease to the ends of the earth. Suddenly, on this peaceful scene, the day of doom decends: the atmosphere bursts into flames; the very rocks melt; all vegetable, animal and mortal human life ceases; the earth one burning molten mass rolls on in its way as it may have done in the far back ages of the past, surrounded in a mass of vapour which no sunlight can penetrate: Where Abraham and his seed (the saints) will find refuge, I cannot say! No use: I cannot make it fit on either end of the coming age. I cannot locate the time.

Second Difficulty

My second difficulty is to make this view fit into the promises that God has made. Peter is talking about the flood, and is drawing a warning to the saints from the fate of those that obeyed not God, while he encourages them by what God has promised. Let us go back to that time and see just what God did promise, and see if it leaves room for a literal understanding of Peter's words.

Get your Bible and find Genesis 8:21. The flood is past, the waters dried up, the trees and grass again beautify the earth, Noah and his family bow in humble thanksgiving to God, around the altar where the sacrifice is burning. "And the Lord smelled the sweet savor, and the Lord said in his heart, I will not again curse the ground for man's sake, neither will I again smite any more every living thing as I have done. While the earth remaineth seed time and harvest, cold and heat, summer and winter, day and night shall not cease."

This is one of God's promises to which Peter refers, and it entirely shuts out the possibility of a literal understanding of his words as refering to the air and the earth during a period covered by the phrase "While the earth remaineth." If we are to look forward to a time of molten rocks and flaming atmosphere, we must locate it at some time when the earth has ceased to "remain."

Now let us turn to Jeremiah 33:20; "Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne. Here we have two covenants set side by side: if one can be broken, then the other can be broken also, if one stands, then the other certainly stands also. Now this points us right back to Noah and God's covenant of day and night, cold and heat, summer and winter, including the promise that God would not any more smite every living thing as he had done.

Three Questions

First question— Can God's covenant with David be broken?

Second question—Can God's covenant with Noah be broken?

Third question—Can God's covenant of day and night, cold and heat, seed time and harvest, summer and winter, be kept in a world of molten rocks and flaming atmosphere?

In conclusion, I have stated my difficulties; can some of the brethren tell us how we must understand Peter? I believe that the subject would make interesting reading matter for The Restitution.

Submitted by a brother who loves to learn the whole truth.

John Parker.

Editor's Reply

Brother Parker seldom writes for The Restitution, but when he does write he always has something good to say. Our regret is that he writes so infrequent. His criticisms of our sermon on "The Nature of the Coming Age" causes us to say that our sermons are always given from skeleton notes, and then Brother Alldridge condenses the sermon in his report to the bare gist—he does not give all we say perhaps on any single point. This way of reporting our sermons, while it may in a few instances lead the reader into misunderstanding, as in the present case, on the whole is better than a verbatum report, as space is economized in The Rsstitution and yet the seed thoughts of the discourse are preserved and given publicity. We give herewith the notes of the sermon Brother Parker objects to, in the hope that its study will be interesting and profitable to the general reader.

The Nature of the Coming Age

Text: "But as truly as I live, all the earth shall be filled with the glory of the Lord" Numb.14:21)

Introduction.

1. Bible begins with the formation of earth and its preparation for the occupancy of the first Adam and his family; and closes with the reformation of the earth and its preparation for the occupancy of the second Adam and his family (Gen. 1;2; Rev 21;22).

1 The earth under its present constitution not adapted for the abode of immortal beings.

1. **Its heavens—atmosphere.** Impure air.
2. **Its waters.** Salt water undrinkable; fresh water holds in solution large amount of animal, mineral and vegetable matter, destructive to human life.
3. **Its climate.** Extremes of heat and cold. Vigorous constitution may become "acclimated," and endure for a while the extremes of climate; but who can survive in health artic winters? South African summers?
4. **Terra firma misarranged.** Unproductive-

ness. Three-fourths of earth's surface covered with water. Vast ranges of barren mountains, and sterile deserts cover the other fourth. Non-inhabitable for three hundred miles north and south of the poles! Six months of frozen arctic night!

5. Light equally faulty. Alternations of day and night, of relative duration. Man needs rest, and light is regularly withdrawn that his repose may not be disturbed.

2. God has Promised a New Heaven and a New Earth (Isa. 65:17; 2 Pet. 3:7,10-13; Rev. 21:1; Isa. 66:22; Gen. 1:1).

1. Peter's language is literal (whole epistle).
2. His reply to the scoffers (in detail).
3. God has only to suspend one law—that of chemical attraction—and the air would ignite and envelope the earth in flames forty miles deep (high). Men's works "burned up," but earth is only "melted."

3. The Earth in the Next Age will be under a Constitution Adapted for the Abode of the Saints.

1. New heavens—atmosphere (Gen. 1:6-8).
2. Its waters healed (Ezek. 47:1-12; Zech. 14:8; Rev. 22:1,2,3,).
3. Its climate ideal (Rev. 22:2,3).
4. Its productiveness unbounded (Isa. 65:17-25; Psa. 67).
5. Its light will be perfected (1 John 1:5; 1 Tim. 6:16; Exo. 10:22.23; 14:19,20; 34:29,30; Matt. 17.2; Acts 9:3; Isa. 30:26; 60:19,20; Rev. 21:18,21-26; 22:3-5).

If the reader will compare the sermon in the issue of Oct. 3rd with these notes, he will see what an expert Brother Alldridge is in reporting our sermons; and if he will study the notes for himself, he will notice that all the thoughts revolve around three propositions:

1. That the earth as now constituted is defective in its atmosphere, water, climate, terra firma and light.

2. That God has promised a new heaven and earth to supplant the ones that are now, owing to fundamental defectiveness, unfit for man's permanent abode. And

3. That the heaven and earth which are to displace thses faulty ones, will have all the defects of the former eliminated. They will have pure air, water, climate, terra firma, and light. And to guard the point of world burning, popularly so-called, we say in our notes that while "men's works are 'burned up,' the earth is only 'melted'."

Now since the defects of the old heaven and earth are pungently real, and as we all believe that the perfections in the "world to come" are gloriously literal, were we wrong in thinking and saying that the means used in the transmutation from the imperfect to the perfect, are literal also? Christ comes as the "name of the Lord from afar" (Isa. 30:27,28), because he comes in his Father's name (John 5:43). And in what character is he to be revealed according to the prophecy? "His lips are full of indignation, and his tongue as a devouring fire!" "In flaming fire," says Paul (2 Thess. 1:8). His day is compared to a burning furnace in Mal. 4:1,2. Another prophet speaks of his fury as sweeping through the earth like a whirlwind a continuing whirlwind; "it shall fall with pain upon the head of the wicked" (Jer 30:23,24). He swallows them up in his wrath; "and the fire shall devour them" (Psa.21:9). "Upon the wicked he shall rain fire, and brimstone, and an horrible tempest; this shall be the portion of their cup" (Psa. 11:6). "I will send a fire on Magog," declares the Almighty (Ezek. 39:6). And in stating final results the affirmation is: "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth" (Jer. 25:33). Christ comes the second time, not as "the Man of sorrows and acquainted with grief," but as "the Lion of the tribe of Judah," taking vengeance on the present unbelievng generation. His outpoured vengeance results in the destruction of the majority and the disipline of the minority. Multitudes will perish by war and pestilence; multitudes upon multitudes will fail victims of the "flaming fire" flashing out from his presence and descending after the manner and "example" of Sodom and Gomorrah, and the flames that consumed the military companies that went to bring Elijah from the top of the mount. Surely these scattered passages afford ample room for Peter's fire at the coming of Christ. And if the reader finds trouble in making all ends meet at the immediate coming of Jesus, let him go over a thousand years later, when "fire comes down from God out of heaven and devours" the sinners of the last confederacy, and he will surely agree with our representations of the matter that the judgment of God in the coming day is literal, destructive and awe-inspiring. What do you think, brethren?

OUR LINOTYPE AND MISSIONS

By S. Roxana Wince

Four commands given by Jesus to his disciples after he rose from the dead, three of them to Peter. What were they? First, comes the question to Peter, "Lovest thou me more than these?" "Feed my lambs!" "Feed my sheep!" "Follow me!"

Did he mean that none but Peter was to do these things? that none but Peter was to so care for the young converts and for the older members of the church that they would "stand fast in the truth?" Were no others of the disciples to "follow Jesus" in breaking the bread of life to the little flock? in continually "tending" and watching over them, lest grievous wolves break into the fold to scatter and devour? This certainly cannot be, judging from what happened afterward. Peter in this touching episode, was tenderly rebuked for having thrice denied the Master, and was then, for his comfort, given the leadership in the matter of tending to the wants of the rest.

So the first speech made to the one hundred and twenty disciples, gathered in that upper room at Jerusalem was made by Peter, and it was at his suggestion that Mathias was chosen to take the place of Judas. It was Peter who first publicly preached Christ, the resurrection of the dead—that men do not go to heaven when they die, that Jesus, being David's son according to the flesh, will sit on David's throne, and that to be saved every one must repent and be baptised in the name of Jesus for the remission of sins.

Peter made three thousand converts by that sermon, but in preaching it he was obeying another command of Jesus, to "Go into all the world and preach the gospel to every creature." All the disciples were to do this, for Mathias was ordained to be a witness with the eleven, of the resurrection of Jesus.

To Peter and John was it given to perform the first miracle after Jesus went to heaven, and to make about five thousand converts by the sermon that followed. But remember, John was with Peter; he too had something to say when they were commanded "not to speak at all, nor teach in the name of Jesus." And the whole company in that upper room joined with them in prayer, and after prayer, "spake the word of God with boldness."

Stephen loved Jesus, just as much as did Peter, and, "full of faith and power, did great wonders, and miracles among the people," following Jesus, even unto death.

Philip went down to Samaria and preached Christ, and caused great joy in that city.

Then Paul was called, and Barnabus became his helper. And soon after, Cornelius, a Roman, was baptized, having heard from Peter "words whereby he and all his house could be saved."

Judas, surnamed Barnabus, and Silas, helped Paul to tend the lambs and sheep, and so did Apollos, Aquila, Priscilla and Timothy, and ever so many more.

And the Thessalonian brethren "sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place their faith to God-ward was spread abroad." So that there was no need for Paul and Silvanus and Timothy to speak anything. They had received the word in much affliction and yet, with such joy in the holy spirit that, following Paul and the Lord, they became ensamples to all Macedonia and Achaia. They had "turned from idols to serve the living and true God and to wait for his son from heaven;" and they were serving him with all the might that was in them. They had love, as well as faith, they loved the brethren in all Macedonia and "abounded in love toward all men," because, they loved Jesus even "more than these." They had the thing that is greater than faith or hope, the love that never faileth.

Do we love Jesus more than we love the brethren? I am sure we do, we mourn over the fallen Smyrnas and Thyatiras of these days, where the lambs and sheep were left untended, and strayed into other folds, and are determined to raise up other churches in their room, to carry the gospel into other fields, to win other subscribers for The Restitution, to preach the truth in every house that we enter.

We are getting the Linotype that we may do all these things. We are asking great thing of the Lord. He has done much for us, but we want him to do more. We lean upon him, we trust in him. We will not stop to grieve over the lost battlefields, over warriors that have gone down in defeat, over armies that have been divided. Our mission is to press on, we still have loyal soldiers who

> "Are toiling up new Calvarys
> Ever with the cross that turns not back."

I have found these through my Linotype work, God bless them, each and all.

They want, they want "the gospel of the kingdom," to go into all the world as a witness before Jesus comes. They want to be in mission work. They are not satisfied to sit down with folded hands, thinking it enough if they, their wives, and their Johns be saved.

They know God loves the world and would fain have it repent, and so, they love it and strive in every possible way to bring men to Christ, "denying themselves of all ungodliness and worldly lusts," that our paper may live, and may tell the "old, old story" everywhere

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The Restitution Linograph Fund

If all the cisterns should hold on to what they get, and not give out water to sprinkle the lawn, to wash the clothes, to water the flowers and shrubs, by and by the clouds would have no more to give. Heaven stops giving to us when we begin to hold her gifts for ourselves.

Frances H. Russell.

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NATIONAL BEREAN COLUMN

Edited by Leota R. Hanson

Articles Read at the Illinois Conference

Dear Bereans: With Christian love I greet you. I have no report of my Berean work, as I am the only Berean here. However, one sister in the faith and myself have keep up our weekly Bible study.

We enjoy our Bible study, and so often we say, "If we were only in a class of Bereans," for we truly see the great need and the spiritual strength we gain by studying the scriptures.

Let us as true Bereans pledge ourselves the coming year to do more for the work, so that we may be worthy to be called noble Bereans. And dear young Bereans who have the grand privilege of meeting in Conference, Bless and love those who labor to make the work a success. Remember the old soldiers are falling, and the ranks must be kept filled, and Berean study is the stepping stone for higher places.

My prayer is that all work may be well rewarded with blessings from our heavenly Father who knoweth our heart's desires. Remember us, the isolated: how we long to meet you in person.

Your Sister Berean,
Mittie Chandler.

Dear Bereans: It is strengthening to meet with many of like precious faith. But as we are not permitted to be with you today, it is encouraging to think that no matter how far apart we are, we may honor and serve the same Lord today and all the other days of our lives.

We know this life is even a vapor that appeareth for a little time and then vanisheth away. As we are pilgrims in this life, traveling on to another life, let us be diligent to do justly, love mercy and walk humbly with God, that we may be ready when Christ who is our life shall appear; for we know there is a life beyond the grave an everlasting life, full of glory and unspeakable joy, for all those who walk in the ways of the Lord.

Your Berean sister,
Jennie Townsend.

Dear Bereans: I have been asked to tell of my Berean work the past year. I cannot say that I have any proof that I have accomplished much the past year, but I have been trying to do what I could. I lend our literature regularly to some who read it; and when I see a request for good reading, I send our papers and tracts. Every week I send to one or more. I send to all parts of the U. S. hoping thereby to reach some.

Winter evenings I read and study the Bible a great deal, during the warm months I cannot study as much, but don't neglect it altogether, as I get hungry for such mental food, and I believe all who love the Bible do. I think we are required to sow beside all waters at all times, and we have the promise that it shall accomplish that whereunto it is sent, that we shall find it again in this life or in the other. There is no song I like better than the one beginning, 'Cast thy bread upon the waters."

Yours sister in Jesus
Lillie H. Willis.

Giving

As a society, the Bereans have become very strong in membership. Many new members are added to the list each year.

The officers of this society spend much time preparing a Berean Bible Study. This Bible study is to bring its members in touch with the true words of God. As the leaders of this society often lack funds to accomplish what they could, it is our duty to give them these funds. It is also our duty as Bereans and true followers of Christ to supply those teaching the Master's words with what we have.

If we do not form some system of saving for this we are often unable to do what we should. There are many passages in the Scriptures where they saved portions of their earnings for Master's work. In 1 Cor.16:2 we find a way concerning a collection for the saints: "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."

Would not that be a good way for us to do in this day and age. If we did more of us would be able to help more readily. In 2 Cor. 8:12-15; "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased and ye burdened. But be an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality. As it is written, he that hath gathered much had nothing over, and he that had gathered little had no lack."

In these verses we find if we give willingly and according to how God has prospered us, he asks no more. Therefore if we have prospered well let us save a goodly amount for our helping fund. A small amount given accordingly will help also, for there may be many of these, and when added together will mean much. In this way we will always be ready to help spread the good news. Is it not our duty to keep those with the knowledge at work? They have the knowledge; should we not supply the necessary funds?

In Lev. 27:30 we find: "And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: "And concern-to the Lord." In the 32nd verse: "And concerning the tithes of the herd of the flock. even of whatsoever passeth under the red, the tenth shall be holy unto the Lord." Here we find that one tenth was the Lodr's. Do you not think this about the proper amount? I am positive more and better work could be carried on by means of this saving system on our part.

In Luke 6:38; "Give, and it shall be given unto you. good measure, pressed down and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again." Thus if we give nothing, we can expect nothing. But by giving what we can, we will receive much.

In Mal. 3:8: "Will a man rob God? Yet ye have robbed me. But ye say,Wherein have we robbed thee? In tithes and offerings." Is not this the truth that we should keep before us, so that it cannot be said that we rob the Master of what belongs to him? There are many other passages of the Scriptures telling us of the importance of our duty in keeping the Lord's words before his people, but these ought to be enough to convince us of our duty.

To show you that as true followers of the truth we do not belong to ourselves but to God, I take 1 Cor. 6:19-20: "What? know ye not that your body is the temple of the holy spirit which is in you, which you have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." By belonging to God, what we have must also belong to him. Therefore as Bereans and followers of the truth let it not be said of us that we are robbing God. He offers so much and asks co little of those he has bought with a price. Not with dollars and cents, as most of us figure a price, but with the blood of his only Son, the One that some day will be a just Judge in this world. One we hope to see and will see if we do our part. This should not be hard for us to do.

W. A. Hanson.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Charles Anderson	$2.75

A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information Gathered from Everywhere

The thief gets into prison; the miser's heart gets hard.

Napoleon said when he resolved to take an army into Italy, "There shall be no Alps." And his tenacious faith kept his promise.

Regret is but the light of fuller wisdom from our past, illuminating our future. It means that we are wiser today than we were yesterday.

Give a little out of your own reservoir and very likely it will reach down and bring up bucketsful from other peoples' cisterns. People need priming.

A library is not a luxury, but one of the necessaries of life. The books which help you most are those which make you think the most.

You may stand before a huge oak door and may shout and kick and pound and batter away, and yet the door will remain shut. But what wonderful power a little key has!

Sister Francis Russell.

Canada has voted "Dry," and passed a law that if any one is found drunk that person will be locked up till he or she tell where they procured the booze.

Time was up

"I can na' get over it," a Scottish farmer remarked to his wife. "I put a two shilling piece in the plate this morning instead of my usual penny "

The beadle had noticed the mistake, and in silence he allowed the farmer to miss the plate for twenty-three consecutive Sundays.

On the twenty fourth Sunday the farmer again ignored the plate, but the old beadle stretched the ladle in front of him, and in a loud tragic whisper, hoarsely "Your time's up now Sandy."

Is your time up?

Selected by—Brother Lang.

SENTENCE SERMONS

He who scorn to make little things matters of conscience, will soon be conscienceless in regard to greater things.

Faith takse up the cross, love binds it to the soul, patience bears it to the end.

Our prayers and God's mercies are like two buckets in a well; while one ascends the other descends.

Cut of suffering comes the serious mind, out of salvation the grateful heart, out of endurance fortitude, out of deliverence faith.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations; these are the silken and golden threads which when woven together, gleam out brightly, and produce the most fitting garment of human life.

Just to keep sweet and repress uncharitable opinions is to go far toward commanding the love-gospel of Christ.

If we could but conquer our inmost enemies, we could stand thousands of our outward ones.

That friendship is only indeed genuine when two friends, without speaking a word to each other, can nevertheless find happiness in being together.

An ounce of essence is worth a gallon of fluid. A wise saw may be more valuable than a whole book, and the plain truth is better than an argument.

G. B. Alldridge.

When the blessed one was suffering in the garden, and his grief was almost too heavy, he said: "If it be possible, let this cup pass away from me; not my will, but thine." So with us, it is his will, not ours, but we must become willing.

There are three things which wealth so eagerly sought and bountifully obtained can never do for us here. First, increase the number of our days upon earth; second, secure happiness while we remain; third, make us really rich in the world to come. Upon the other hand, riches may cut short our time here, increase our cares, and drag us to an untimely grave of eternal loss.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 68 CLEVELAND, O. NOVEMBER 7, 1916 NUMBER 46

TELL HOW

Apostles of the risen Christ, go forth;
Let love compel.
Go, and in risen power proclaim his worth,
O'er every region of the dead, cold earth,
His glory tell!

Tell how he lived, and toiled, and wept below
Tell all his love;
Tell the dread wonders of his awful woe;
Tell how he fought our fight, and smote our foe,
Then rose above!

Tell how in weakness he was crucified,
But rose in power;
Went up on high, accepted, glorified:
News of his victory spread far and wide,
From hour to hour.

Tell how he sits at the right hand of God
In glory bright,
Making the heaven of heavens his glad abode;
Tell how he cometh with the iron rod
His foes to smite.

Tell how his kingdom shall thro' ages stand,
And never cease;
Spreading like sunshine over every land,
All nations bowing to his high command,
Great Prince of Peace!
—Horatius Bonar

Selected by S. Roxana Wince.

PLATFORM ECHOES

A Sunday morning address by the Editor of "The Restitution," Reported by

Geo. B. Alldridge

The Nature of Love to God and Christ Enforced

"He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep" (John 21:17).

The Scriptures reveal to the thoughtful student that in the world, and we may say, even in the church, there are two classes: the one class who love God; the other who do not love him and often hate him.

Two minds influence the lives of all men either the carnal mind or mind of the flesh, or the new mind, the mind of the spirit. Paul in Rom. 8:7 distinctly tells us that the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. The mind having once been enlightened by the good word of God, may again revert back to its original condition, as Paul also argues in Rom. 1:28-32. This is a terrible condition of mind, but is possible if we forget God. At one time we were alienated from God, and enemies in our mind by wicked works, but now hath he reconciled us to himself (Col. 1:21). In our Lord's day he pointed out to the Jews, why they so bitterly opposed him. It was because they had not the love of God in their hearts (John5·42).

Jesus proposed to put Peter's love to the test. For the case of Peter required a more marked notice than that of the other apostles: in order that both he and others might derive the greater benefit from his fall and recovery. Our Lord therefore on this occasion, addressed him by his original name, as if he had forfeited that of Peter through his instability, saying, "Lovest thou me more than these?" This clause might be interpreted of his employment and gains as a fisherman, and be considered as a demand, whether he loved Jesus above all his secular interests; but Peter's answer to my mind also determines this interpretation: He had, before his fall, in effect said that he loved his Lord more than any of the other disciples did; for he had boasted, that "though all men were offended, yet would not he." Jesus now asked him whether he would stand to this, and aver that he loved him more than the disciples then present did. To this he answered modestly by saying, "Thou knowest that I love thee," without professing to love him more than others. Our Lord's reply to this was, "Feed my lambs." This intimated to Peter, that his late experience of his own weakness ought to render him peculiarly condescending, compassionate, tender, and attentive to the meanest and feeblest believers; and to such as were harassed with temptations, or overtaken with a fault, or who manifested many and great infirmities; as the shepherd takes the greatest care of the most weak and sickly lambs of his flock.

Soon after our Lord repeated his question: but as Peter had dropped the latter part of it, he urged that no further; which proves that it is not true love of Christ, which is not decidedly superior to our love of earthly things, when Peter had again appealed to him, that he knew he really did love him, Jesus ordered him to show that love, by "Feeding his sheep;" by diligently laboring to promote the edification of every description of believers as well as to spread the knowledge of the truth world wide.

But as Peter had thrice denied Jesus; so he was pleased to repeat the same question "a third time;" this grieved Peter, as it reminded him, that he had given sufficient cause for being thus repeatedly questioned, concerning the sincerity of his love for his Lord. Conscious, however, of his integrity, he more solemnly appealed to Christ, as knowing all things, even the secrets of his heart, that he knew he loved him with cordial affection, notwithstanding the grievous inconsistency of his late behavior. Our Lord then tacitly allowed the truth of this profession, and renewed his charge to him, "feed my sheep."

We learn this lesson from Peter's experience, that every confession of faith made must endure testing. It is God's law and none can escape it. every time we make a confession of love to Christ, we admit in our life at some time a state of alienation from him existed. John declares, "That which is born of the flesh is flesh: and that which is born of the spirit is spirit" (John 3:6). Hence then as Paul reasons, to be carnally minded or in the flesh, we cannot please God (Rom. 8:6-8).

But God manifested his love towards us even while we were enemies and alienated from him (Rom. 5:10). But God, who is rich in mercy, for his great love wherewith he loved us, even when we had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others (Eph. 2:2-7). But now this wonderful love of God taking hold upon our hearts transform us. Our present experience verifies Paul's declaration in 2 Cor. 5:17,18: "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

If then we are a new creature, possessing a new mind, the mind of the spirit, what signs of of love, what are the evidences of love in our lives, that we sincerely love God?

If we love Christ sincerely, then we should frequently and affectionately think of him. The person we love most often occupying the thoughts of our mind. Love of Christ was so real to Paul. that to those that did not love him he said let them be accursed (1 Cor. 16:22). David's experience was a blessed wholesome one: "How precious also are thy thoughts unto me. O God; how great is the sum of them; If I should count them, they are more in number than the sand; when I awake, I am still with thee" (Psa. 139:17,18). David was always thinking about the Lord's goodness and lovingkindness, even upon his bed during the long hours of the night (Psa. 63:3-6). So he could say in the morning as the light of day streamed in upon him. "My meditation of him is sweet" (Psa. 104: 24).

A blessing always comes to the mind that dwells upon God: it brings peace, quietness, confidence and a knowledge of things to come (Isa. 26:3,8,9). But how different the minds of his enemies; They do not like to retain God in their minds; that care not to think of him (Rom. 1:28). If we forget God, then with the nations who also forget him, God will turn into oblivion (Psa. 9·17; Psa. 50 22). Pride kept God out of our minds, (Psa. 10:4). The fear or love of God is the beginning of wisdom. Hence with Job we see why wicked men follow their own thoughts and ways contrary to the mind and purposes of God (Job21: 13-15).

If we love God our delight will be to commune with him. If we draw nigh to God, of course God will draw nigh or commune with us (James 4:8). If our hearts are inspired with hope begotten through the Gospel, then God to us becomes very near (Heb. 7:19). Our trust being in God, to draw near to him must and will do us good (Psa. 73:28). Drawing near to God gives us assurance, stability and sympathy towards and for each other (Heb. 10:22-24). When we commune with God, God is honored and will plead and defend our cause (Lam. 3:56-59). Communion with God, brings fellowship with God and his dear Son (1 John1:3; John (14:21-24). Communion with God, brings love of God into our life. A heart filled with love for God,will surely obey him and keep his commandments.

If we love God then the ordinances of the gospel will be found places for interviews between God and his people. When David through adverse circumstances was unable to assemble with God's people in the Temple, he cried out: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Read Psalm 42 and Psalm 84. "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." David desired one thing of the Lord. He says in Psa. 27:4; "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." If we stay at home and neglect going to church, then this is a strong evidence we do not love God, for we are strictly enjoined "to consider one another, to provoke unto love and good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching." (Heb. 10:24,25).

Those whom we love the best we seek to please. If we love the Lord with all our heart, with all our mind, with al our strength and with al our soul, then at all times, in all places we will endeavour to please and obey him. Almost the last wish and instructions Jesus gave to his disciples was. "If ye love me keep my commandments" (John 14:15,23,24). His beloved disciple who leaned his head upon his bosom, says his commandments are not grievous ((John 5:3). Paul who suffered the loss of all things for the excellency of the knowledge of Christ his Lord, kept his body cause of his Lord and brethren (Rom. 12:1,2). Beloved, that service was always rendered with an eye single to the glory of God (Eph.6:6). This service of love for God will eventually, as it did our Master, make us perfect in every good work (Heb. 13:21).

Finally, my beloved brethren, if we love God, then we cannot help but love his beloved Son Jesus, and all his brethren. (1 John 5:1; 4:21; 1 Pet. 1:22). It is a glorious fact and experience to know that if we love God and our brethren, then we know that we have passed from death unto life, because we are the brethren (1 John 3:14,15).

Lord in the morning thou shalt hear
My voice ascending high;
To thee will I direct my prayer
To thee lift up mine eye.

Up to the hills where Christ is gone
To plead for all his saints,
Presenting at his Father's throne,
Our songs and our complaints.

Thou art a God before whose sight
The wicked shall not stand;
Sinners shall ne'er be thy delight,
Nor dwell at thy right hand.

But to thy house will I resort.
To taste thy mercies there;
I will frequent thy holy court,
And worship in thy fear.

Oh, may thy spirit guide my feet
In ways of righteousness;
Make every path of duty straight
And plain before my face.

Finally, dear brethren, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy spirit, be with you all. Amen (2 Cor. 13:11,14).

THE WEEK OF AGES

A. D. Strickler

The making of a natural free-will, intellectual and moral creature, in the image of God, is a work which only God can do, as it takes infinite wisdom and management to direct the work, It is entirely optional with such a creature, as to whether the natural shall be transformed and made new into a spiritual creation.

The apostle says, "That is not first which is spiritual, but that which is natural." The inclination and drift of the natural, is to follow in the line of the least resistance, to obey the insistent demands of the nature to be gratified; which is summarized by the apostle John as "The lust of the flesh, and the lust of the eyes, and the pride of life." Man is the child of wrath because he consents to do those things which have their seat in the heart, Christ said: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man" (John 15·19,20). The work to be done is, to take this morally unclean and defiled creature, who has had an experimental knowledge with evil, and make him into the image of God; to make him a child of favor in place of one of wrath and disfavor. That God is equal to accomplish what he purposed in himself need not be questioned only by those who do not know the Scriptures. "Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God." The Lord said by the prophet Isaiah: So shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa.55:11). Christ said, "My Father worketh hitherto, and I work" (John 5:17).

God has been working up through the six days of the week of ages, and down through the times which stand related to his work in creating man in his image. The end of these times is fast approaching! God said, "I have laid help upon one that is mighty; I have exalted one chosen out of the people" (Psa. 89:19). "And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people" (Isa. 51:16). "If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: for the Lord will execute his work upon the earth, finishing it and cutting it short" (Rom. 9:27,28). The work of making the perfect man will be finished in the millennium and cut short, not being allowed to exceed that time; flesh, after that time is expired, will have no more opportunity to become a son of God. The prophet says, "**It is the remnant that shall be saved,**" The children of Israel and the Gentiles too, may be numbered as the sand upon the sea shore, yet it will be only a very few in comparison to the whole number who will be saved and go to make up "man made in the image of God." From Adam to Noah, God's work in making his own image, was but little advanced, a few examples such as Abel, Enoch and Noah being given: but the mass as stated "was corrupt, for all flesh had corrupted his way upon earth" (Gen. 6:12). The time covered during this period was 1656 years, The next period was only 367 years, during which time the whole world had become Idolatrous, when with the call of Abraham, a new start was made. What success was made in taking out a people for the **name of God**, during the period of 430 years from the call of Abraham to the exodus from Egypt, we know not, but we should conclude that it was not much: for it was because of transgression, that the law of Moses was given at Sinai being added to the promises which God had made to the fathers of Israel.

The next period, covering all the time that the law of Moses as a code, was binding upon the people, about equals that from Adam to the destruction of the antideluvian world, viz., 1659. This period saw much progress in the work of God; but so far as the masses of Israel and the Gentiles were concerned, the giving of the law, did not cleanse the conscience and create within it the image of God. The history of Israel as recorded in the Bible, shows how God by the ministry of the prophets, was not successful in keeping that people from sin, the apostle Paul gives the reason in Rom. 8:3, when he says: "For what the law could not do in that it was weak through the flesh." The will power of the unregenerated man, is too weak to resist the natural demands or impulses of his nature and obey the higher law of God, the law of faith, which when obeyed, will "yield the peaceable fruits of righteousness," and result in eternal life. A **moral law**, such as that engraven on stones at Mount Sinai, separated from God's law of faith, cannot give anybody eternal life. Something more than mere morality is necessary to make man in the image and likeness of God. "Without faith it is impossible to please God"

(Heb. 11:6), "And this is the victory that overcometh the world, even our faith" (1 John 5:4). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is, and every man that hath this hope in him, purifieth himself, even as he is pure" (1 John 3:2,3).

What is the instrument that he is using to do the work with, which he commenced six thousand years ago to do? Paul said that he was not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth (Rom. 1:16), and Peter said: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter1:4). The gospel and the promises of God are one; and he has no other instrument wherewith to save man. The prophet says that God's word shall not return unto him void, but it shall accomplish that which he please, and it shall prosper in the thing whereunto he sent it (Isa. 55:11). The apostle says in Phil. 2:12, 13; "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure." To the Ephesians the apostle said: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Plainly then, we come to understand that God's transforming and creating power is his word, the Scriptures of truth. The Scriptures in all its parts, are necessary to produce that perfection of character which belongs to the man made in the image of God. Paul said to Timothy that from a babe he had known the sacred writings, "which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness" (2 Tim. 3:15,16). Unlike human writings, there is a power and authority in them that arrests attention and secures obedience where conviction as to their truth exists. The sacred writings are as though they were now being spoken by God in our hearing and because it is God who is speaking, the godly man trembleth. The prophet says, "But to that man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word" (Isa. 66:2).

The Bible is so divinely constructed, that its effect upon the person having faith, that is an understanding faith, in it, will feel searched through and through. Here is the way that Paul in Heb. 4:12, states what it does: "For the word of God is living, and active, and sharper than any two edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Every thought and act of human nature, is laid open and made visible. by historic example in living persons, and written explanation of the inspired penman. The way in which God worketh in a man "to will and to do of his good pleasure," is by his word finding a lodgment in the enlightened understanding and being affectionately believed. David says, "Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy words giveth light: it giveth understanding unto the simple" (Psa. 119:129,130). "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple" (Psa. 19:7).

Again, we learn in Psa. 119:142, that God's law is the truth. When the moral attributes of God as proclaimed in Exodus 34. become the attributes of man, then will he be in his image. "Abundant in goodness and truth," was part of God's attributes, and so, if his law is the truth, and it becomes a part of man's mentality, then, to that extent is man in the image of God, God's attributes and his mind are one: in the Bible we find the mind of God unfolded, not in only one part, but in all, from Genesis to Revelation. Now when "the manifold wisdom of God" in the Scriptures become so deeply written into the tables that are hearts of flesh (2 Cor. 3:3), that habits of righteousness and right faith become established, the result will be an approved character, a destiny. "The hidden man of the heart (1 Pet. 3:4) is a creation of God by the instrumentality of his word, which is his law and which is the truth. Anything that is false, any false doctrine or teaching, will produce only a counterfeit and not a genuine **"man of the heart."** The Psalmist says, "The law of the Lord is perfect," God would not use an imperfect instrument in the making of his own likeness, working as he does by moral suasion and entreaty with a free-will creature. Here we will repeat a former quotation from Paul, viz., "The holy Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect thoroughly furnished unto all good works."

It will now be interesting and profitable to consider how God uses his word to fashion a creature of his (who by suggestion, has established habits of unrighteousness), into his own image. The start is made with an unenlightened man in the condition described by Paul in Eph. 4:18; "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Here is a condition that debars any and or of God's moral creatures so long as it exists, from being made in his image and thereby receiving the gift of eternal life. Evidently then, the first thing to do is to enlighten "the darkened understanding," which was the first thing that Paul did when he was sent to preach to the Gentiles. How he enlightened them we learn in Rom. 10:13-17; "For whosoever shall call upon the Lord shall be saved. How then shall thy call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Paul closes his statement by saying, "So then faith cometh by hearing, and hearing by the word of God." When the word of God is heard, understood and believed, then follows a desire for the things which the word of God promises; this desire in the Bible is called "hope," and is spoken of as the "one hope of your calling." The things contained in the promises of God are so extensive, powerful and righteous,

that he has based the attainment of them upon certain conditions, which are as a whole comprised in being made **"A new creature,"** "For neither is circumcision anything or uncircumcision, but a new creature" (Gal. 6:15). "And have put on the new man, which is being renewed unto knowledge after the image of him that created him" (Col.3: 10). When "the old man with his deeds," has served the object and time for which God has permitted him to exist, he will cease to exist any longer; he shall be destroyed; he shall perish.

Holiness is one of the conditions that is absolutely necessary, as enjoined in the Bible: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy" (Lev. 19:2). "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

With this condition of holiness before the one having understanding, faith and hope in the promises of God, confession of sins and repentance take place as the first step toward attaining to the holiness of God. In order to establish the proper humility and child-like disposition, which is an essential characteristic of the new creature, created in the image of God; a public and outward demonstration and manifestation of the inward faith, and also of guilt and repentance, must be made. God has instituted baptism as the means by which this can be done, it is a command of God to be obeyed; ano is a part of that righteousness of God. without which there is no salvation. Paul says in Romans 16:25,26, that his gospel was made known to all nations for **"the obedience of faith."** by the command of the everlasting God. Christ said to his apostles, "Go ye into all the world, and preach the gospel to the whole creation, He that believeth and is baptised shall be saved; but he that believeth not shall be damned" (Mark 16: 15,16).

BREATH OF LIFE

The breath of life is viewed by the immortal soulists in general as being the immortal soul. This view we utterly reject for the following reasons:

"N'Shahmah" the word rendered "breath of life," occurs twentyfour times in the old testament. Eighteen times it is translated "breath" or "breathing" it is rendered "breath" in Gen. 2:7; 7:22; Isa. 2:22; Psa. 150:6; 1 Kings 17:17; "blast" in Sam. 22:16; Job 4:9; "soul" in Isa. 57:16; and "inspiration" in Job 32:8. Try to read "immortal soul" as a rendering for "N'Shahmah" in each of the foregoing texts, and note the results.

"N'Shahmah" is defined as follows by the lexicons: "N'Shahmah means breath; life; breath of God; That life, of which he is the author; the wind" **Lee's Hebrew Lexicon.**

N'Shahmah, from the verb nesham, to breathe, occurs twentyfour times in the old testament, and is invariably rendered **pneuma** in the Greek, from the verb pneo, to blow, breathe, rendered wind, air, the breath of life. living being, spirit, i.e. feeling" (Liddell and Scott).

"Neshamah or nesme signifies the chameleon or kind of lizzard which has its mouth always open, gaping for the air of which it was once supposed to live" **(Taylor's Hebrew Concordance).**

If these eminent lexicographers are to be accepted, one must admit they no where define "N'Shahmah" as being the deathless soul.

That the "breath of life" is not an immortal soul may be seen from the following reasons also:

1. The residence of the "breath of life" is the "nostrils"---a queer place for an immortal ghost!

2. This "breath" is in the "nostrils" of not only Adam, but also in the "nostrils" of all the brutes (Gen. 2:7;7:22; Isa. 2:22)!

3. Adam and all animals pre-existed, if the "breath" before its entrance into them was alive and conscious!

4. The "breath after its entrance into Adam and the brutes, established life and consciousness in them, but not in itself.

5. On the withdrawal of the "breath" at death, life and consciousness cease in man and beast.

6. This "breath of life" in the nostrils of man and the beasts means not a variety of things but one thing --**"The** breath of life." **"The** city of Rome" means one city; **"The** army of Washington; one army; so "the breath of life" means only "one breath" dwelling in all flesh(Eccl. 3:19).

7. As the "breath" established, not life and consciousness in itself, upon entering Adam and the brutes, when it leaves them at death, it departs as a lifeless unconscious thing.

8. As the "breath comes from the winds" in the resurrection to make man alive(Ezek. 37), can there be conscious living breaths of life in the winds? Is the air the heaven of departed breaths of life?

9. Rev. 11. was this "breath of life" that "came from God" and made these prophets alive and conscious, alive and conscious before it entered them? If so, then was not the "breath of life" a living personality before it entered Adam?

10. Are there two kinds of breath in the nostrils--"the breath of life" and the "breath"? If so, why does not the Bible even speak of the breaths of a man?"

11. If the "breath of life" is the immortal mind, and it is "in the nostrils," it follows that the seat of the mind is in the nostrils, and not in the cranium!!

12. All will admit the "breath of life," when it leaves the "nostrils of brutes, is unconscious Then we must also admit it is unconscious when it leaves the nostrils of man, seeing it is the "one kind" in both.(Eccl. 3:19,**Leeser Ver.**).

13. If the "breath of life" is an immortal soul, then as it dwells in animals too, it is most positive proof that animals have immortal souls dwelling "in their nostrils!"

14. If the withdrawal of the "breath of life" plunges the brute into an unconscious state, its withdrawal from man would plunge him, too, into unconsciousness. If not, why not?

To conclude; It is plainly evident from the foregoing arguments that the "breath of life" that dwells "in the nostrils" of man and beasts is not an immortal spirit, but the lifeless and unconscious element of life. John Fiske Jr

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EDITORIAL

"The laborer is worthy of his hire." To pay more than he is worth is charity, and to pay less is robbery. The Bible teaches economic justice.

Many brethren know A. H. Zilmer, an ex-minister among us, who left us a few years ago, was re-baptized, and identified himself with a body of people whom he thought were Christadelphians. He is just now waking up to the fact that he was deceived, and that instead of being a Christadelphian, he is merely "Dear Mr. Zilmer" to them. They not only refuse to fellowship him, but they decline to give him the right to join them even in a petition for military exemption. The Christadelphians are perfectly willing to exclude "Mr. Zilmer" from their camp, expose him to flying bullets, and see him shot down, without crooking their little finger in an effort to rescue him. But we let him tell his own story in his own words:

"Several months ago we informed the brethren that we had written to some of our brethren in association with Birmingham with a view to securing their co-operation, or co-operating with them, in the matter of sending a petition to the Government asking for exemption from military service. We have received word from Brethren E. J. Mitchell, of Boston, Mass. and W. W. Wells of Orange, N. J., to the effect that owing to differences on 'some of the first principles of the truth' their respective ecclesias did not wish to co-operate with us in the matter. For this we are heartily sorry. The note in 'Bible Truth' urged 'all the ecclesias in the United States' to unite in this petition, and that it be signed 'by all Christadelph ians in the United States.' We thought this was broad enough to include 'all Christadelphians in the United States,' but the answers we received, together with the fact that in one of these we were addressed as 'Dear Mr. Zilmer,' would indicate that, notwithstanding we believe all things that are written in the law of Moses and the prophets, and steadfastly adhere to the teaching of Jesus and the apostles, we are not recognized as Christadelphians. If those brethren will point out to us what we are lacking to constitute us true Christadelphians we shall feel grateful for such service. This is not written in the spirit of polemics, but simply to direct attention to conditions as they actually exist, and if possible to obtain information upon the matter referred to. We are no friend of controversy, and have persistently kept away from it, and assure our readers that we shall in future as in the past do our utmost to avoid it. But we are anxious to know, if we do not, what is required to constitute anyone a brother in Christ." (October Advocate, pp.114, 115).

"Mr. Zilmer," it seems, is in poor standing with the Christadelphians, in fact, he has no standing at all, for they do not even recognize him as a brother. He must be "heartily sorry" to make this discovery. But even in the schismatic sect to which he belongs he is accused of being a covenant-breaker. One of his own brethren, writing in usual and truly Christadelphian style, thus flays "Mr. Zilmer:"

"My Very Dear Brother:

Yours of the 9th just received and replying will say that I think you have left out of your communication to the brotherhood to be published or sent through 'The Advocate' the first of next month, a very important matter which the brethren ought to know to be able to judge in this matter wisely and righteously (2 Chron. 19.6,7; Deut. 1: 16,17). I refer to the fact, first, because it has been reported that The Advocate Committee interfered with the Editor's work it was voted by a majority of the committee to give the Editor a 'free hand' and the right of censor, so that the Editor and not the Committee is responsible for all that has appeared and been taught in 'The Advocate' up to the present time. Second, It is a fact that the Editor made the promise that he would edit 'The Advocate' on the same lines and promote the true teaching of its late Editor, Brother Thomas Williams—and it is a fact that he has not fulfilled his promise. Therefore I refuse to allow that the Committee is responsible for the present deplorable condition into which it has fallen. The only mistake made by the Committee was in giving the Editor a free hand and the right of censor, when they should have maintained as their sacred right and duty to see that 'The Advocate ' was an instrument for the promotion of 'the one faith' (as taught by Brother T. Williams and Dr Thomas and the Sacred Scriptures) and come out with the whole truth. 'Let God be true

if it makes every man a liar.'—I.N.J." —(October Advocate,p.301).

COMMUNICATIONS

Dear Brother Huggins:

In the blessed truth I am writing you a short letter again in behalf of the Linotype Fund.

I am sending you $3.50 of which $3.00 is for myself,Mrs. M. A. Anderson; and 25cts.,for Master Lester Anderson, age 8 years old; and 25cts. for Miss Velma Anderson, aged 5 years. These two little children are my grandchildren and they come to me each week to hear me read Sister Roxana Wince's pieces to them; so they wanted to help some, as other little boys and girls have done.

Yours in Christ
Mrs. M. A. Anderson.

Dear ones of the household of faith:

I would like to ask through our dear old Restitution, if any one knows of any benefit being derived from using Dr. Thatcher's Magnetic Shields. I am affected with progressive paralysis. Please write me a personal letter about this treatment, if you know anything about it.

E. W. Mead,
Clarksville, Iowa.

Sister S. Roxana Wince:

The undersigned has been a regular subscriber and reader of our church paper now called The Restitution. The writer was taking the paper at the time of the great fire at Chicago, and now has one copy of the first paper printed after the great fire. Wife and I are getting old and well stricken in years. We have no church close enough to attend the meetings, and The Restitution is a welcome visitor at our home. Please find enclosed post office money order for $5.00 for the Linograph Fund.

E. and H. L. Cox.

Dear Sister Wince:

Inclosed please find draft for $10.00 towards helping the Linograph Fund, from the following:

My son, Sydney Lovelace,$5.00 .
Mrs.Lanie Lovelace,$5.00

I pray the dollars may be multiplied until enough is raised to make full payment for the Linograph without going in debt a "single penny," and I have faith that this will be done. Trusting that we may all meet soon in the life to come, if not in this dispensation, I am waiting and watching the great drama of the world, and reading with interest the articles in The Restitution. Yours are of double interest to me:

First on account of their lucid convincing truths, and,

Second—Because Indiana is my native state, I was born at Kingsbury, LaPorte Co. 68 years ago. My father was Daniel Shaw. He was a noble man and died in the faith; also my dear old mother. Oh, if I had such an understanding of the truth as they! But he will not fail or forsake us, if we keep on.With love and best wishes and prayers, I remain,

Your Sister in the one hope,
Lanie Lovelace.

A BEAUTIFUL BAPTISMAL SERVICE IN INDIANA

To be brave and strong and true; to take a stand for certain ideals when you know it is not popular; to have courage, when the circle of friends with whom you meet, does not, cannot and will not, see as you do; to be yourself; planted, like a tree, by the rivers of water; to measure up to the law of the Lord, and be his delight.

Strange subject this but these thoughts have crowded out every other plan, and seem the only way I can find to express it.

By request I want to tell the readers of The Restitution of the beautiful baptismal service of Brother and Sister W. E. Byers. On the 17th of last September, a few friends and believers, gathered at the home of her sister, Mr. and Mrs. Leffel, in North Manchester, Ind. and after short services in the home by Brother J. F. Wagoner, went to the banks of Eel River nearby, and Brother and Sister Byers were buried in baptism. Will we ever see another picture like this one? Two young people,full of hope and courage, ready to face the world and what it might say; dear Bro- Wagoner tottering with his eighty three years, performing the service. But God gave the strength Brother Wagoner prayed for, and oh the beauty and simplicity of it all! The perfect day, the sheltered and quiet place, protected from the public gaze of those who would not approve; the beautiful setting sun, the peace and joy, made you think of God's perfect day. The story was not new to Brother and Sister Byers, for when quite young, I understand Brother B W. Woodward baptised them, or at least Brother Byers, I am not certain about Sister Byers, being immersed then, although she too had been immersed.

In the years that followed they were married, and now have a lovely family of five children. They moved from the home of their childhood to the place where they now live, near North Mancsehter, Ind. Strangers in a strange land, here it was they had to meet the paths that led in other directions. They did not know of any one near who believed as they did, and to meet the world with a faith and hope of the gospel, they had to study. From searching the Scriptures they concluded they should be immersed; then they would feel stronger and more like real soldiers.

Not long ago,a sister in writing for the paper wished people would give their address, for we might be near some one of our faith and not know it; in this case,through their correspondence with dear Sister Wince, we found about fifteen within a radius of a few miles who believed the truth;

and it was these few who gathered on the banks of the river to witness this baptismal service. The seed had been sown by the rivers of water, planted like a tree; and it brought forth fruit in due season. May they stand strong in defense of the faith like a tree, towering high when the winds blow and clouds gather. Just to do what God wants us to do, and to be what he wants us to be. May his richest blessing be with and overshadow our dear Brother Wagoner and these two dear ones, and keep them. And when eighty-three mile stones of our lives are rounded out, may our high ideals and noble influence be handed down to others, as Brother Wagoner's have come to us, and may we all keep clean in the fear of the Lord.

Sincerely and in love,

Ettie Fry

WITH GOOD WILL DOING SERVICE

By S. Roxana Wince

How many people seem to think that, having believed and obeyed the gospel, there is nothing more to be done, save to go to church and prayer meeting, help sing beautiful hymns, speak and pray with the rest, get all the good and the pleasure possible out of the sermons if they happen to strike the fancy. and if not go home criticising and irritated. True these things are a part of the service we owe to God, all save the criticising of God's messengers, and the thought of receiving much as our due and giving little in return. Service means work, when a young person is hired by some family to do house work, field or shop work, we say he, or she, has gone out to service, and not once does such young person think of sitting down with folded hands, and doing nothing when the place is reached, with the hope of being paid for work undone.

We laugh at the very idea, we know the hired servant must fulfill his part of the contract or he will lose both place and wages. The washing, the ironing,, the scrubbing, the baking must be done, the meals be prepared in time, rooms be swept and furniture dusted. The plowing, the sowing the harvesting must be faithfully performed, shoes be mended, harness made.

The field ,where God's work is be done, is the world.That is the vineyard that he wants tended and into which he sends his laborers. The church is his working force, they are to give themselves, their money, the utmost powers of their being, to lift up, clean up, wash, iron, plow, and sow the world.

The services of the house of God are theirs, that they may be fitted for field work, both at home and in foreign lands.

We think it out of the question for us to attempt mission work, but is it?

Did he who said "Go into all the world and preach the gospel to every creature" require an impossible thing? Most assuredly not. he wants us to ask great things, to get great things, to do great things.

We thought it a wonderful thing when we dared to ask for the Linotype, yet according to our faith, so has it been. It will be ours in time, not a penny will we be in debt. How our hearts overflow with love and gratitude and praise to him from whom comes every good and perfect gift;

It pays "with good will to do service," we have taken much meal from the barrel and oil from the cruse, and yet the store does not fail, nor are sticks lacking for fire.

Why should we who have become the bond-servants of Christ, sit down and do nothing? No man would like to hire that kind of a hand when the fields were white for the harvest.

We can all be preachers if we will, we can read the promises made to Abraham and to his seed to even the casual caller, and can show that those promises will not fail, because God cannot lie, I do, I prove that there will be a resurrection of the dead, to everlasting life, and everlasting inheritance of the earth, by reading these promises. This I tell my friends is "the gospel."

We "do service with good will" when we do this, we "do service with good will" when we tell people what to do to be saved; when we teach the little ones in Sunday school, when we watch our words, when we take good heed to our conduct.

"Christian! walk carefully!" Let no one be able to say truthfully, "I do not think much of these people."

Have a good report with these that are without, you cannot "with good wil do service" unless you have, your tracts your papers your preaching, will avail nothing unless you have this good report. The "good will" towards others, must begin with the mastery of yourself, if you truly love them, you will set them a proper pattern to copy after. How can they believe in the transforming power of the gospel, when they see no vital change in you who profess it?

If you cannot overcome by the blood and faith of Jesus, how can they?

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THE RESTITUTION SUNDAY SCHOOL LESSON LEAF

Lesson XI

Subject--What must I do to be saved?

Memory Text

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8).

1. "And brought them out and said, Sirs, what must I do to be saved?"

2. "And they said, Believe on the Lord Jesus Christ and thou shalt be saved and thy house.

3. "And they spake unto him the word of the Lord, and to all that were in his house."

4. "And he took them the same hour of the night, and washed their stripes; and was baptised, he and all his, straightway" (Acts 16:30-33).

5. "And he said unto them. Go ye into all the world and preach the gospel to every creature."

6. "He that believeth and is baptised shall be saved, but he that believeth not shall be damned" (Mark 16:15,16).

7. "But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ they were baptised both men and women"(Acts 8:12).

8. "I kept back nothing that was profitable unto you, but have showed you and have taught you publicly, and from house to house.

9. "Testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:20,21).

10. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.

11. "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ" (2 Tim. 3:14,15).

Practical Thoughts

This is the most important subject in the Bible and should be stndied with care. Faith and works cannot be separated in relation to salvation. What must I believe and what must I do? Abraham's faith was counted for righteousness, and it is said of him that he believed God. God has made very precious promises in the gospel and he requires that we accept them or believe them and do what he has commanded. There are three things promised in the gospel.

1. An inheritance in the earth;
2. A position in the kingdom of God as kings and priests;
3. Incorruptibility and immortality; and all these blessings are conditional, that is to say, dependent on faith in the gospel and obedience to the same. With these points before us it will not be difficult to see that God requires implicit faith and ready obedience. The gospel of Christ, the gospel of the kingdom, the word of faith, the word of the kingdom, the word of the Lord, are all of them phrases which relate to the glad tidings of salvation through Christ and are generally included in the term "the gospel," and this is God's power of saving men. Let us believe and obey.

Notes on the Lesson

1. Brought them out.—Paul and Silas had been cast into prison and the jailor asks of them the important question, "What must I do to be saved?"

2. Believe on the Lord Jesus Christ. —How much there is in this statement! It includes more than simply believing that there exists such a person; it includes the doctrines he taught, the promises he made and his ability to make them good.

3. Word of the Lord.—Signifies the same as "the gospel" (Acts 10:36,37; Mark 1:14; 1 Pet. 1: 25).

4. World.—Gr. Kosmos.

Every creature.—The whole creation, or more literally, to all creation.

5. Baptized.—Dipped, immersed, or plunged into water.

6. Both Men and Women.—There is no prohibition on account of sex. The women as well as the men were baptized. Paul writes we are all one in Christ Jesus.

7. Repentance toward God.—Repentance is necessary. Jesus says; "Except ye repent ye shall all likewise perish." Peter said, "Repent and be baptized."

8. Continue thou in the things which thou hast learned.— Jesus says, "Be thou faithful unto death and I will give thee a crown of life," To believe is necessary, to repent is necessary, to be baptized is necessary, yet these are not enough: we are to continue faithful unto the end. A holy life is indispensible to happiness even in this life, and it certainly is for the life to come.

9. Holy Scriptures.—The Old Testament Scriptures were no doubt here referred to, as the New Scriptures were not yet written, or at least collected together.

10. Through faith.—Observe salvation comes through faith in Jesus Christ and a knowledge of the Holy Scriptures.

Suggestive Topics and Questions

1. Faith in the Gospel.—What is the jailor told to do in the second paragraph? Does a belief in the gospel include a belief in the Lord Jesus Christ? Does faith include more than simply to believe? What is the difference betwten faith and trust? Can anyone be saved withont faith in the gospel?

2. Repentance.—What is meant by repentance? Is "sorrow for sin" repentance (2Cor. 7:9-10)? Which is first, faith or repentance? What did Paul preach or testify to Jew and Greek? Can we be saved without repentance?

3. Baptism.—What is meant by baptism? Show where in our lesson we are taught that we should be baptized. Was the jailor baptized in the house? When did Phillip baptize the converts at Samaria, before or after believing the gospel? Why did Paul re-baptize twelve men at Ephesus (Acts 19: 4,5)? Can we be saved without submitting to the ordinance of baptism?

4. Do Justly.—Do faith, repentance and baptism save us witnout conforming to the right? Read Rom. 12:1,2, and tell us what is meant by being "Transformed."

5. Love Mercy.—Where are we taught in the Bible that God is merciful? To whom is he merciful (Psa. 145:9)? Tell us what Jesus said of the merciful in his sermon on the Mount. Where is a command to be merciful (Luke 6:36)?

6. Walk Humbly. What is it to walk humbly?

What does our memory text say?

7. Be Faithful unto Death.—How long must we serve God? What does the Bible say of those who fall away from the faith (Heb.6:4-6; Luke 9:62)? What does it say of those who are faithful (Matt. 24:13; Rev. 2.10 Jas.1,12)? What things has God promised all who believe and obey? Do we believe, and hav we obeyed?

OUR REWARD

What is reward? That which is given in return for good or evil. "Verily there is a reward for the righteous" (Psa. 58:11).

What is their reward? "He that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward."

Who is a righteous man?

He that doeth right, and knows that he is doing right: Not one who thinks he is doing right. Paul when he was persecuting the church, thought he was doing right, but he was not righteous; Why? Because he was not right in the sight of God. But being called of God (Acts 9:10), he became obedient, and turned to God and did his will, which was right, and so became righteous. So any one who receiveth Paul, or his writings, or his works, receiveth a righteous man. And if we receive Paul in the name of Christ (another righteous man), we shall receive a righteous man's reward, which is life eternal (Matt.25:46), in God's glorious kingdom. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:41,42; Mark 9:41). "For the Son of Man shall come in the glory of his Father, with his angels; And then he shall reward every man according to his works." Every man's work shall be made manifest: if any man's work abide, he shall receive a reward (Matt.16:27; 1 Cor. 3:13,14).

After Abram refused to take anything from the king of Sodom (Gen. 14:17), the word of the Lord came to Abram in a vision saying, "Fear not Abram: I am thy shield, and thy exceeding great reward" (Gen. 15 1). To him that soweth righteousness shall be a sure reward (Prov. 11:18). Abram did a righteous act, in refusing to take anything from Sodom. For the men of Sodom were wicked and sinners before the Lord (Gen. 13:13). So if the Lord was Abram's great reward, by Abram's righteousness, then we (if we become the seed of Abraham), can have the same reward that Abraham has, and get the reward at the same time Abraham does. At that time there is but one reward given, and all that are entitled to the reward, receive it at the resurrection, and at no other time.

Our Lord has given some commands which we must obey if are to receive the great reward. Love your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest (Luke 6;35). Whatsoever ye do, do it heartily as to the Lord, and not unto men, for in so doing ye serve the Lord Christ; And shall receive the reward of inheritance (Col. 3:24). This is the land promised to Abraham and his seed, and any one that becomes the seed by adoption, receives the same reward, that the actual seed does.

"And behold I come quickly: and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). If we by patient continuance in well doing, seek for glory, and honor, and immortality, we will be rewarded with eternal life. This is the "great reward," and is worthy of all the labor we can possibly do in this life for the cause of the truth and righteousness.

There shall be no reward to the evil man: the candle of the wicked shall be put out (Prov. 24:20). He shall reward evil unto mine enemies: cut them off in thy truth (Psa. 54:5). The reward to the wicked is complete destruction; the righteous eternal life.

E. W. Knapp.

Resurrection and Mocking

We read in the Acts of the Apostles (17:32) that "when they (unbelievers) heard (from Paul) of the resurrection of the dead, some mocked." such men as Dr. Lyman Abbot and his sympathizers tell us that "the resurrection of the dead" here is a resurrection on the basis of spirit elimination; in other words, it is simply dying, and in that event the spirit is freed from the body. Now we will admit simply for argument's sake that Paul referred to the event of **death.** Then we ask: Why did some of his listeners **mock?** Do men mock today when we tell them that men women and children die? Did they ever mock when a man talked that? And can such a thing as death be termed the resurrection of the dead?

If Paul had referred to death, he might better have said to King Agrippa: Why should it be thought a thing incredible with you that God should cause a man to die, thus causing separation of spirit and body?" The facts are, Paul taught a revival of the dead and not a survival of the living; and that is why they "mocked." And that brood of mockers have not altogether disappeared, for as fast as one generation dies, another comes on; and they are with us today. But, mockers or not, God is going to raise the dead, and it will be no bed-room, death chamber affair, but large and immense enough to startle all the world. And then these blatant mockers will do something more than mock.—Messiah's Advocate.

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SECOND COMING OF CHRIST

James M. Gray

Text—"Waiting for the coming of our Lord Jesus Christ" (1 Cor. 1:7).

There is unusual interest at this time in the second coming of Christ, and many are the enquiries as to what it means and when it may take place.

The importance of the subject from the divine point of view is seen in that it is alluded to over 300 times in the New Testament. Indeed perhaps there is no doctrine of Christianity dwelt upon to such an extent as this, unless it be the fundamental one of our redemption through the cross.

What does it mean?

The second coming of Christ means a personal, in the sense of a visitor, reappearing of our Lord on this earth. Such seems to be the teaching of his own words when, in the presence of the high priest he said: "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." This is recorded in the 26th of Matthew at the 64th verse. The angels taught the same truth to the disciples on the Mount of Olives when they said. "Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This is recorded in Acts 1:11. And finally, in the last book of the Bible, we find John exclaiming, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, amen."

When Will it Take Place?

This doctrine has been brought into disrepute because many have assumed to fix dates for the coming of our Lord, notwithstanding that the Bible warns against it. Jesus himself said to his disciples: "Watch, therefore, for ye know not what hour your Lord doth come." There are some who think that a millennium of peace and prosperity will be experienced on the earth before the Lord comes.

There is also one other fact that seems to preclude the expectation of a millennium before Jesus comes; that is, what the New Testament teaches as to the moral and spiritual conditions in the world at the end of this age. We are all familiar with the teaching of Paul in his second epistle to Timothy at the third chapter, where he says that "in the last days perilous times shall come." He then goes on to define what he means by that, adding that "men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, slanderers, without self control, fierce, no lovers of good, traitors, high-strung, high-minded, lovers of pleasure rather than lovers of God; having a form of godliness but denying the power thereof."

All this does not look like a millennium, and yet how much it looks like the times in which we are now living! Can it be therefore that the coming of the Lord may be nearer than most of us expect?

Results of His Coming.

In the light of the second coming there are three classes of men to be considered, which are defined in First Corinthians at the 10th chapter as the Jew, the Gentile, and the church of God. To begin with the last-named, the coming of Christ will mean the translation of the church to meet him in the air, according to First Thessalonians 4:13-18. It would seem to be after this translation that Christ comes with his saints and his holy angels to the earth, as indicated in the Scriptures previously referred to. This coming is for judgment on the Gentile nations which "know not God and obey not the gospel of our Lord Jesus Christ."

Bringing the Truth Home.

This hope of the second coming of Christ is the great motive for holy living. Where it really takes hold of the hearts of Christian believers it restrains them from known sin as nothing else does.

It is also the great comfort in disappointment and trial, for our Lord said that when he came again in the glory of his Father he would bring his reward with him. Hence what a stimulus to holy endeavour in the face of difficulties and discouragements, for—

No word he hath spoken
Was ever yet broken.

Finally, how the thought of his coming should move men to repentance and faith in his name! O, those solemn words which Paul spake to the unbelievers and mockers in Athens: "God now commandeth all men everywhere to repent; because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead."—Sel. by Brother Finlayson.

The military hero says: Let me kill one fourth of your army, wound another fourth, and reduce the other half to hunger, penury and nakedness, and I shall be called great! But the Christian philanthrophist says: Let me bind up the wounded, feed the hungry, clothe the naked, and give words of consolation to all, and I shall be regarded good. How glad are we because of the command of the blessed Master: "Put up again thy sword into its place, for all who take the sword shall perish by the sword." But hear that military chieftain as he returns from a successful battle, where the earth is drenched with blood, and the thousands are crying and dying, hear the man in his glittering steel: "I did it" —Firm Foundation.

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The Restitution

5-17

A PAPER REPRESENTING THE CHURCH OF GOD. AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 68 CLEVELAND, O. NOVEMBER 14, 1916 NUMBER 47

DISCIPLINE

The purple clusters ,full of beauty,
That in the golden sunshine wait,
Where vineyards lie in autumn's glory,
On hills that stand at sunset's gate,
Must all be crushed and rudely broken,
And prisoned where no sunbeams shine,
In midnight vaults of dungeons gloomy,
Before they gleam in song-praised wine.

The sun-kissed harvests, white and ripened,
In burning trance of summer noon,
Touched by the flitting wings of shadows,
Beneath the silver, crescent moon,
Must harshly wake to keen-thrust sickle,
And bear the threshing's bruising pain,
Before the patient sower gathers,
Purged from its chaff, the winnowed grain.

The precious ore securely hidden
In fastnesses of earth and rock,
Must have its prison burst asunder,
With force of sturdy blow and shock,
To meet the fiercely burning furnace,
And feel its wild, exultant ire,
Before it shows the watcher's image,
In the refiners glowing fire.

No life yields much of love's sweet vintage,
Till torn and bruised and sorrow bound,
Or bears the rich fruit of the spirit,
Until it shows the Pruner's Wound.
And no soul gives the Master's image
Reflected in its outlines sweet;
That has not felt God's moulding fingers,
And finish-touch in pain's white heat.

—By Duff Porter.

Selected by Alice B. Curtis.

THE WEEK OF AGES

Allen D. Strickler

The ritual of baptism submitted to without understanding its significance is valueless for salvation; and therefore Paul in Romans the sixth chapter defines what it stands for; "Know ye not, that so many of as were baptized into Jesus Christ, were baptised into his death?" What this means is shown in verse eight viz., "But if we died with Christ, we believe that we shall also live with him." Paul says in Gal. 2:20, "I have been crucified with Christ;" and in 2 Cor. 5:14, he says, "One died for all, therefore all died."

From these Scriptures we learn that to be baptized into the death of Christ, which was not a natural, but a violent death on the cross, is to understand that we share that death with him, that it is as though we ourselves had died the same violent death which he died. Why did Christ die the kind of death that he did die; and why do we have to die in the symbol of baptism, the name kind of death? Paul answers this in Rom. 6;10; "For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God."

Christ died a sacrificial victim unto sin; to die unto sin, is to die unto the demands of sin; the apostle tells us what sin demands, this he does in the twenty-third verse, viz., "The wages of sin is death."

If, in the making of man in the image and likeness of God, a concrete living personality of righteousness was necessary for an example and pattern, it was also necessary to have a living personality to demonstrate the justice of God in submitting to death as "the wages of sin." The death that the Christ victim submitted to, was not because of any wages, or penalty due to him because of sin, for had it been, his resurrection from among the dead would have been impossible. This is clearly shown by the record of his prayers recorded in Heb. 5:7: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard, in that he feared," His death therefore, although real, was tragical, symbolical and representative; representing the death due to sinners as their just deserts, and not of any punishment due to himself.

Paul says, "For when we were yet without strength, in due time Christ died for the ungod y;" "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "Christ died for our sins according to the scriptures." It was not in place of us as a substitute, punishing the guiltless and letting the guilty go free; no, but a showing forth by real demonstration, the justice of God and a declaration of God's righteousness. "For the showing, I say of his righteousness at this present season: that he himself might be just, and the justifier of him that hath faith in Jesus" (Rom. 3:26).

The sharing in the death of Christ by the symbol of baptism, is a confession on the part of the candidate that death as the wages for sin was justly due. Punishment because of sin is the emphasis of God's righteousness as well as the satisfaction of justice. God's justice must become thoroughly ingrained in the "new creation;" hence the Bible teaches that "The fear of the Lord is clean, and enduring for ever: the judgments of the Lord are true and righteous altogether" (Psa. 19:9); also that "the fear of the Lord is the beginning of knowledge" (Prov. 1:7).

We can now sum up the object to be served by the tragedy of the cross, and its symbol baptism: The object is to produce that state of mind that will confess guilt because of sins, and cause repentance, that there may be remission of sins on the part of God. It is just as Christ stated it in Luke 24:47: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." To be saved from sin (this was the mission of Christ: "And thou shalt call his name Jesus: for he shall save his people from their sins"), is not only to be saved from the penalty, but from the possibility of being tempted, that is, from sinning. Both penalty and the inclination to sin. are involved.

God has predicated salvation from the penalty due to sin, upon first, salvation from the desire to sin. The salvation from the desire to sin is a process, and must be worked out in the heart and conscience. Paul says: "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:12.13). We have already seen that it is by God's word being in the understanding and affections that God works with. He works by his word creating faith, hope and love; and by these he makes man in his own image, James says: "The wisdom that is from above is first pure, then peaceable, gentle;" and comprises the fruit of the spirit which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. The wisdom of God manifested in these moral principles must become permanently fixed in the character, so that when the coming man of the sixth day of the week of ages, comes to be a finished creation or workmanship, it can properly be said that he came from heaven; even as the Revelator was shown the bride, the Lamb's wife, as the New Jerusalem descending out of heaven from God (Rev. 21:9,10).

To supplant the works of the flesh or the carnal mind, by "the fruit of the spirit" or "mind of Christ," is a work of the most difficult character; and requires "faith, hope and love" of the highest degree, and hence it is, that so few in comparison to the great mass of humanity, will be chosen as constituents of the **"perfect man."** "For narrow is the gate, and straightened the way, that leadeth unto life, and few are they that find it" (Matt. 7:14). "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). Paul in 1 Cor. 6:9,10, enumerates certain evil practices, and says that those who practice such things shall not inherit the kingdom of God. The prohibitions of God are found throughout the epistolary writings of the New Testament, and they cannot be trifled with. No such a character as Esau, "who for one morsel of meat sold his birthright," will go to make up the character of the New Creation. God will not allow the breaking of his commandments, even to obtain temporal things, be they great or small. The mark of honor has been set in the character of Christ Jesus; and so Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil.3:14).

There is not a single impulse of man's nature but that can be suppressed and controlled. Will power, strengthened by faith in the word of God, will do the work. James says, "Resist the devil, and he will flee from you" (James 4:7). Peter says," Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (1 Pet. 5:9).

What man has done, man can do; and so we have examples given in the scriptures to guide and encourage. James says: "Take brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord" (Ch. 5:10). Christ comforted his disciples by saying, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John16: 33), "And for their sakes I sanctity myself, that they also might be sanctified through the truth" (John 17:19). These Scriptures prove that Christ by his faith in "the truth," formed a character which he, before he "was in all points tempted like as we are," did not have. In Rev. 3:21, Christ says, "As I also overcame." The New Testament history of Christ shows that he had a character to form and perfect; and that he is presented to his disciples as an example for the development of their own character. "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps" (1 Pet. 2:21). Neither the Father nor the Son, hold out encouragements and possibilities that cannot be accomplished by those who have been called to God's kingdom and glory. Overcome the world must be an achievement by the man who has the high ambition to be made in the image of God, after his likeness. But it cannot be done without the help of the gospel which is God's power, or the power that God uses to transform the mind into the divine image (Rom. 12:2). "Jesus Christ who abolished death, and brought life and immortality to light through the gospel (2 Tim. 1:10). Immortality in relation to man, is always predicated upon righteousness. It is the righteousness of God, and not the righteousness of man as he himself estimates it. Paul says in Rom. 10:3: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

One of the essentials necessary in the one created in the image of God, is the attribute of truth, "plenteous in mercy and truth." "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (1 John 1:5-7). Peter says that God's people are to show forth the praises of him who hath called them out of darkness into his marvellous light (1 Pet. 2:9). In many places in the Scriptures the necessity is shown for a knowledge of the truth; and also what results from not knowing and obeying it. Paul says that he did not shun

to declare the whole counsel of God; and his commendation to the brethren was to God and the word of his grace (Acts 20:28-32). At the close of his life he said, that the time would come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth and shall be turned unto fables (2 Tim. 4:3,4). In writing to the Thessalonians the apostle said that Christ would not come **"except there come a falling away first."** He also says that certain ones should perish: because they received not the love of the truth, that they might be saved: and that all might be damned who believe not the truth (2 Thess. 2:3,10,11, 12). The design of God's word is to enlighten man in reference to his eternal purpose and requirements from man; hence he said to the Jews, "Ye search the Scriutures, for in them ye think ye have eternal life." The difference between truth and error, between an enlightened and darkened understanding, must be apparent to all, Christ expressed his appreciation of it when he prayed to God by saying, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25).

An examination of the following passages of Scripture will show that a knowledge of the truth is essential for salvation, and that without it man must perish, because the truth is God, and where the truth does not exist there can be no image of God made: Isa. 53:11; John 17:3; 2 Pet. 1:3; Isa. 8:20; 1 Pet. 4:11; 3:15; Eph. 1:18; Eph. 4:18; Col. 1: 9,10; Col. 2:2; Isa. 5:13; Hosea 4:6; Amos 8:11,12; Luke 11:52.

We will now give a few illustrations of the destructive effects of error in reference to God's purpose and the means he uses in the making of man in his own image.

The Trinity

Up to A. D. 150 this doctrine was unknown by the Christian Church; and not until A. D. 200, was the word "Trinitas" first used.

If Christ Jesus was one third of a triune pre-existing God, then God could not have created him in his image: and therefore Jesus Christ cannot be the head of the coming man of the sixth day of the week of ages, who will be the man that God said, "Let us make in our own image and likeness."

A belief in the doctrine of a triune God. destroys God's eternal purpose which he purposed in himself, and when destroyed, makes it impossible to believe that God is a rewarder of those who diligently seek him, because the reward is, that those who believe in him shall be constituents of the man made in his image, with domonion over the earth.

The Immortality of the Soul

A belief in the natural immortality of the soul, also destroys faith in the purpose of God; because eternal life as the gift of God, is predicated upon first, the creation of the image of God in man as a moral and intellectual creation. One by one, the fundamental doctrines of Christendom can be shown to be the fables that the apostle said the people should be turned to; and that the prophet refers to as "The face of covering cast over all people, and the evil that is spread over all nations." Also as "The darkness that shall cover the earth, and gross darkness the people, at the time when the Lord, as the Redeemer shall come to Zion as her light and dispel the spiritual darkness that covers all people as a pall.

TWO EXTREMES REFUTED

No. 4

Peter, after speaking of the burning day, says: "Nevertheless we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). The promise Peter had in mind no doubt was Isaiah sixty-five seventeen, and onward, which reads: "For behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever, in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not fulfilled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

This text shows very clearly that mortals shall exist after Peter's burning day: for if all were immartal saints there would be no children to die, nor sinners to curse; but both are here spoken of. But let us read further: "And they shall build houses, and inhabit them: and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them.

These verses show that the people of that age will live to be very old, and that children will not be born full of trouble, as they are in this age; but yet there will be births, which would not occur in an age where immortal saints only dwell for the resurrected, and immortalized saints, neither marry, nor are given in marriage" (Luke 20: 35). The prophet continues: "And it shall come to pass, that before they call I will aaswer, and white they are yet speaking I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." This is the first dominion restored to humanity, and it is grand to anticipate. In chapter eleven the same prophet sings. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." 'And I will make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left," etc. Verse 12: "And he shall set up an ensign for the notions, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Here we find both the suckling and weaned child, the Gentiles, Israel and Judah; with the animal world in subjection to humanity; and the earth full of the glory of the great Jehovah. Is this not in the kingdom of age? Surely it must be unless the Adventists have been wrong in teaching the conversion of the wild animals to domestic habits in the kingdom. (See "True Theology" by Cargile, page 58.) But should it be proven that we get those great and precious promises in this age, it would be folly to pray, "Thy kingdom come:" for this would be good enough for any one. But the earth will not be filled with the knowledge of God till the kingdom has come, and the glory of God revealed; hence this is a prophecy of the kingdom. How then can any Bible reader deny that there will be mortals in the kingdom?

The angel told Mary: "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33). Jesus is seventeen times called the "king of the Jews" in the New Testament; five times "king of Israel," and once "governor of Israel." Why all these kingly terms if he is never to reign over them? **Why call him what he is never to be?** We leave this question for Adventists to answer. Their idea is that he will never gather Israel and Judah, and hence they will never be a kingdom again; and if never a kingdom they will never need a king. But God says: "If ye can break my covenant of the day, and my covenant of the night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me" (Jer. 33: 20-22). Our Advent friends may say, "O, I believe David will always have his son Jesus to reign upon his throne, so you need not challenge us here; we agree with you." Then you should agree here: "Moreover the word of the Lord came to Jeremiah saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? They have despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them" (Jer. 33:23-26). And here also: "Thus saith the Lord ,which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel shall cease from being a nation before me for ever. Thus saith the Lord, If heaven above can be measured, and the foundation of the earth searched out beneath, I will also cast off the seed of Israel for all that they have done, saith the Lord" (Jer. 31:35-37).

If these texts do not teach a perpetual national existence for the seed of Israel, they teach the blotting out of the sun, moon, and stars; and that the heavens above space can be measured, and the foundation of the earth searched out. Shall we teach that one day the sun will refuse to shine for ever, the moon and stars no more give light, unbounded space measured? If not, then we shall not teach the cessation of Israel as a nation. If these texts do not teach a future perpetual national existence for Israel, then human language is inadequate to express such teaching. The prophet continues: "behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days Judah shall be saved, and Jerusalem dwell safely: and this is the name wherewith she shall be called, **The Lord our Righteousness**" (Jer.33: 14-16). The word "execute" means to enforce, and that shows that God will enforce judgment and righteousnes in the land by the Branch here promised. We are told by Jude that Jesus comes at his second advent to "execute judgment" (ver. 15). And that shows that the Branch is Jesus, and the occurrence post-adventual; and that forces us to the conclusion that the "good things" promised Israel and Judah are in the age to come. The return from captivity is one of the good things promised, therefore it is post-adventual.

J. J. Heckman.

OCTOBER REPORT

Sermons

Avery, 6th	1
Kennard, 8th	1
Avery, 12th	1
Palmer, 15-16th	3
Freedom, 18th	1
Blair, 20th	1
Kennard, 21st 22nd	3
Avery, 24-26th	2
Total	13
Baptisms	2

Experse

Omaha to Kennard	$ .54
Omaha to Palmer	3.02
Dinner	.30
Palmer to Bartley	3.58
Dinner	.25
Bartley to Omaha	5.38
Supper	.35
Omaha to Kennard and return	1.18
Total	$14.60
Salary	83.00
Amt. of order	$97.60

Applied on order $51.78

Money Received

Kennard	$ 1.20
Thos. Myers	10.00
Palmer	6.50
Wm. Stevens	18.38
Wm. Gould	7.25
C. Fletcher	7.25
Kennard	1.20
Total	51.78

Remarks

During October we have held only a few meetings in a place, but they have been well attended, and there has been a good healthy interest everywhere.

On the 8th the brethren of Blair, Arlington, Omaha, Benson and Avery met with the church at Kennard for the day, took their lunch and enjoyed the day in a splendid manner. One of the big features was the singing of a large class of little girls and boys. Their singing would be a feature in any place. After Sunday School Brother John Hammond, of Avery gave us a good talk on the sower that was appreciated by all. Brother Hammond is developing toward the ministry very fast. A feast was then spread fit for a king. After the viands had been disposed of we again assembled and the writer gave a talk on the subject of "Thy Kingdom Come."

The church was well filled all day, and nearly all were of the faith. All went away feeling the influence of the hearty welcome given them by the brethren of Kennard. The attendance was so large it reminded one of conference time.

At the afternoon meeting two young men took a stand for the truth: Robert Johns, son of Brother Art. Johns; and Ben Mead, son of Sister Nell Mead. We trust these boys will continue faithful to the cause they have espoused. Some others are about ready; we trust they will not put it off too long. The night is fast approaching when no man can work.

After the above meetings closed a couple of car loads accompanied Brother and Sister Sorresen across to Washington where it was more convenient to take the train for Omaha. While waiting for the train they met at Brother Arthur White's, where Brother Sorresen gave them a talk, and according to all reports, it was worthy a veteran. Brother Sorresen should have more such opportunities, for he has a splendid talent for teaching the truth. Let every one take courage and move along in the work, that God may be glorified. It is not the will of God that any part of the work should lag, so let us press on with vigor.

Almus Adams, Evangelist.

MARRIAGES

William A. Porter and Minnie B. Rouch, both of Bourbon, Indiana, were married at noon, October 26, 1916, at the residence of the writer in Argos. The happy couple took the Nickle Plate train for Chicago for a brief trip and will be at home to their friends north from Bourbon in the near future. Sister Porter is a member of the Morning Star Church of God, recently admitted to the Indiana Conference, where she has been a faithful worker. The groom owns a farm, but at present is engaged as a salesman.

May the heavenly Father guide and protect these worthy fellow sojourners along the journey of life. May peace and plenty and the priceless boon of many friends be theirs.

D. E. VanVactor.

William G. Heiser and Laura K. Overmyer were married in the presence of the immediate relatives, at the home of the bride's mother, Saturday evening at 8:00 O'clock, November 4, 1916.

The groom, son of J. D. Heiser, is a clean, industrious young man, full of hope and ambition, a farmer by profession and possessed of those sterling qualities of manhood that insure success in life. The bride is an intelligent, accomplished young lady full of hopeful consideration of the duties she is assuming as a helpmeet in the newly established household. She is a member of the Burr Oak Church of God, where her mother is a faithful worker and where her father, the late Albert Overmyer, was a trustee.

Mr. and Mrs. Heiser will be at home to their friends on the farm four miles south west from Burr Oak.

May the blessings of peace, goodwill, and the care of the heavenly Father go with these worthy young people through life.

D. E. VanVactor.

THE RESTITUTION

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IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., 10623 Lee Avenue, Cleveland, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

We have had a call from Dr. Mason, who was formerly a member of our church. He spoke twice while here to the edification of the brethren and sisters. He was on his way to Springfield, O., where he plans to preach the truth this fall and winter.

Copy is none too plentiful. Some of our good writers have been silent for quite a while, but word comes this week from Brother S. H. Thomas and Brother Almus Adams that they have been so busy with other tasks they have not found time to write. Both these brethren now promise to resume labor with their pens soon. Brother Gelletley and others too numerous to mention, we miss your help and assistance.

Several have enquired if the series of "Bible Lessons on First Principles" are to be continued consecutively. No; lessons one and two are now published, but none of the others are even written. These lessons require both time to write and money to publish, and the series will appear irregularly and tardily.

The Restitution of October 31st has a unmber of glaring typographical errors, and several lines are inverted. Brother Strickler's article suffered the worst. Having returned from Kentuegy, we shall now be on the job again.

A letter in this unmber from Sister Reinarz, of Texas, recalls once more the unpleasant subject of re-immersion. The baptism of people who have an imperfect knowledge of the truth should not be practiced. This evil is one among many which moved us to do something in getting the gospel teachings before the people in the definite form of "Bible Lessons on First Principles." Give them as wide a circulation among your friends and acquaintances as possible, brethren and sisters.

EDITOR'S TOUR IN KENTUCKY

Monday, October 23rd, after having enjoyed breakfast with Wife and "Baby Huggins," we took passage on a big four train for Cincinnatti, Ohio. Here we had to "kill time" for two hours, so we had lunch and visited some of the important points in the city. When our time expired we took passage on the Queen Crescent Route for the south, and arrived at Danville, Ky. in due time, where Brother Geo. Carpenter met us with an automobile. His home is in Perryville, a hamlet some ten miles away, but like Jehu, Brother Carpenter drives furiously, so it was just a matter of a few minutes till we were at his home, enjoying supper with Brother and Sister Carpenter, and their two interesting sons. After dinner or "supper," as it is called in the south, we made an attempt to convince Brother and Sister Carpenter that we had one hour more light in a day in Cleveland than they had in Perryville. We found they were rather skeptical, and soon gave up the endeavour, and retired for a good night's rest.

Next morning Brother Carpenter carried us about five miles farther into the country. The church building is near the home of Brother Frank Skeels. Brother Skeels' three sisters live with him. Here is a "household" in the faith, and here we spent most of our time during the series of meetings. We spent odd times with Brother and Sister J. F. Carpenter, and Mr. and Sister Bradley, and we also enjoyed occasional calls with some of the neighbors who are interested in the truth, more or less.

The weather throughout the meeting was superfine-a wonderfully long time for Kentucky weather to behave itself. From October 24th until November 6th, we gave sixteen sermons, preached one funeral discourse, conducted one baptismal service, and presided once at the Lord's supper. The meetings from first to last were well attended; and towards the close of the meetings the house was not big enough to hold the attendants. The church itself is small, numbering only eleven brethren and twelve sisters. But few in number though they are, the believers in this place are "sound in the faith" and are not easily "moved away from the hope of the gospel." They **are not afraid to "contend earnestly for the faith," and they are faithful in the discharge of this duty, let consequences be what they may. We do not know of a more faithful and devoted little flock anywhere. They have been instrumental in causing many of their friends and neighbors to hear the message of life; and now we earnestly pray that God will in due time give them an increase of their fold.**

COMMUNICATIONS

Dear Brother Huggins:
Enclosed is a post office money order for twenty-five dollars for the Linegraph Fund.
Your sister in Christ;
Jane Evans.

Dear Brother Huggins:
I am enclosing $5.00 for the Linograph Fund, with a prayer that the required amount will soon be made up. Our heavenly Father has been merciful to each one of us, and may he bless our efforts to further the truth.
Yours in the one hope,
An Appreciative Sister.

The Restitution:
I send two dollars for the Linograph Fund. Would like to write some, but I am sick. I have been sick almost three years. God bless and keep all the dear ones of our faith. Please remember me in your prayers. I am waiting for the return of our Lord.
Mrs. J. R. Pettit.

Dear Brother Huggins:
Enclosed is a post office money order for one dollar and twenty-five cents for the Linograph Fund. I would love to have sent more, but cannot. I do not want to be left out of this work for our Lord, if it is only a mite.
An old sister waiting for our Lord and Savior,
Mrs. S. V. Lawrence.

Dear Restitution:
Believing that The Restitution paper can be greatly assisted in circulating the gospel by the use of a linotype machine, I send you a draft for ten dollars to be applied on the purchase of the same.
Yours in the faith,
W. E. Beishaw.

My Dear Sister Wince:
Every week I read the article yor write pleading for the Lord's Linograph to print his blessed word. Dear Sister, you keep busy doing work for **him. I see constantly that way brings peace to us on earth and a joyful hope until it will surely be realized. Brother E. W. Decker wishes to add to the fund $12.00, and I will send $1.00. Wish it could be more. God will bless you and all that work for him, for all that do so will gain eternal life when he comes.**
Your sister in Christ,
Emma Swain.

From Mrs. A. J. Reinarz

Editor Restitution:
I have felt impressed to write for some time, but I have hesitated, thinking perhaps your time was too much taken up; but I can't refrain any longer, for I so much desire fraternity with the household of faith.

The Restitution was put in my hands by a friend nearly a year ago. I at once subscribed for it, and have been feasting on the good things contained therein ever since. I have had some understanding of the truth for a number of years, but this little paper has helped me wonderfully to grow in grace and knowledge of the Lord. I never knew before I saw this paper that there was such a body of people in the world. I am and have been for a number of years in the race course for eternal life. I was immersed some two years past, but as I have a better understanding of the gospel now, I am willing to go into baptism again, with my husband, who has never been immersed. We are alone in this part of the country. Have never heard a lecture, nor been associated with any of like precious faith.

I would like to correspond with someone, as there are some things not clear to me, and we would be greatly rejoiced to have an evangelist in this part of the country. Would like to say further that we wish to pay tithes. Will you please tell us how much is required of us, and to whom shall we pay it? Do we owe the Lord one tenth of our possessions, or one tenth of our income, and how would it be when you are in debt? I would greatly appreciate any help you can give. I want to be one of the Lord's family, and sit at the Lord's table. May the Lord graciously reward you.
Yours in search of the truth.

This Sister's address is Box 101, Kerrville, Texas. Will brethren in Texas please see that her wants are supplied.—Editor.

From Sister W. H. Eidmiller

Dear Brother Huggins:
You will find enclosed a post office money order for ten dollars for the Linograph Fund. Dear ones, I feel every one of us ought to want our names inlisted in helping purchase such a valuable machine. It helps spread the good news, of our soon coming Lord. Surely The Restitution is doing its part in spreading the gospel: It brings good news to us each week, which helps us to read and learn more perfectly the will of our blessed Lord. For a small sum, we can also make others

happy by sending The Restitution to them for a present; yes, a very valuable present; and while doing this we are laying treasure up in heaven, where moth and rust do not corrupt, and where thieves do not break in and steal.

Dear ones, do not get discouraged; if you do not see good results immediately, and it always has taken time and persuasion to teach people that our blessed Lord is coming to this earth to set up a kingdom, and to destroy all other kingdoms, and to wipe all wickedness off the face of the earth, and rule this earth in righteousness. Then the desert shall blossom as the rose, and the whole earth will be filled with the glory of the Lord. It is useless to try to describe it, for the Lord has said: "Eye hath not seen, ear hath not heard, neither hath it entered into the hearts of men, the things that are laid up for the faithful."

So we can see the future is all bright—no dark clouds overshadow that bright day: all the trouble is present. Will we withstand the trials and light afflictions of this short life, which Paul called not worthy to be compared with the glory that is to be revealed to the faithful.

Now dear ones, let us just keep right at this Linograph Fund till we get it all made up. All we have is the Lord's. We only have the use of it while in this life; why then should we be slow in helping to keep this good work going? This is a work that we all can help in. I have often heard it said, "Oh I wish I could get up and talk in church." Well dear ones, here is a place we can talk: write for our paper, and you can talk and not be embarrassed either, and forget what you wanted to say, as in church. It is a fine place for us to say a few words to each other, and to encourage those noble, never failing writers with words of thanks for their good work. They need words of encouragement and deserve it. You see there is work for all of us. We all have some talent, and we must put our talent to good use. For if there is no work there will be no reward. It seems if ever there was a time when every workman was needed and every talent, large or small, was indispensible, it is in these last days. We know not the hour of the hour of the return of our Lord. But we are put on our guard by the signs of the times. Christ's return is not far off. May we all so live and serve our blessed Lord that we may be found worthy of an entrance into his kingdom, is our prayer.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposte our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Mrs.J. Skinner .... $ .50

THE RESTITUTION SUNDAY SCHOOL LESSON LEAF

Lesson XII

Subject, The Saints' Inheritance

Memory Text

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21:7).

1. "The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot" (Psa. 16:5).

2. "For evildoers shall be cut off; but those who wait upon the Lord they shall inherit the earth.

3. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

4. "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

5. "The righteous shall inherit the land and dwell therein forever" (Psa. 37:9,11,22,29).

6. Wait on the Lord and keep his way, and he shalt exalt thee to inherit the land; when the wicked are cut off thou shalt see it" (Psa. 37:34).

7. "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5).

8. "And whatsoever ye do, do it heartily as to the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ" (Col. 3:23,24).

9. "That we should be to the praise of his glory who first trusted in Christ.

10. "In whom ye also trusted, after that ye heard the word of truth the gospel of your salvation; in whom also after that ye believed ye were sealed with the Holy Spirit of promise.

11. "Which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory" (Eph. 1:12-14).

12. "Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34)

13. "And every one that hath forsaken houses or brethren or sisters or father or mother or wife or children or lands for my name's sake shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:29).

14. "And for this cause he is the Mediator of the New Testament that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance" (Heb. 9:15).

15. "To an inheritance incorruptible and undefiled, and that fadeth not away reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time" (1 Pet. 1:4).

Practical Truths

The lesson today is one of interest and importance. What and where is the reward or rewards promised to those who love and obey God? As the future home of the redeemed is upon the earth and as they and they alone are the heirs of promise, they will inherit or possess the whole world. But earth without anything else as an inheritance would not be desirable. But God has promised to be with us. His spirit is to remain with us, and he has even now given us the earnest of his spirit. The kingdom, too with all its positions and blessings, is also offered: and as if this were not enough he showers upon us the promised blessings of immortality and incorruptibility.

Notes on the Lesson

Inherit all things.—In the fullness of his love Jesus has offered us an inheritance in everything he himself has received.

1. Inheritance.—A permanent or valuable possession or blessing. A possession received by gift or without purchase (Webster).

2. Shall be cut off.—A term denoting destruction, separation, punishment by death.

3. Earth.—The habitable world on which we live.

4. Abundance of Peace.—One of the characteristic features of the kingdom and reign of Jesus upon earth is to be peace and good will to men. War, domestic strife and civil discord will be at an end. David says there will be abundance of peace as long as the moon shall endure.

6. Keep His Way.—All God's commandments are for our good. Our highest interests are considered and the commands are only given as advice for our good. Keeping the ways of the Lord, will exalt us to the inheritance and we are assured that we shall see it fulfilled when the wicked are cut off.

7. Meek.—Our Savour points out the character here, who will be entitled to the inheritance. Let us remember the promise is to the meek.

8. Do it heartily.—Any service is vain if the heart is not in it. The great command reads, "with all thy heart."

9. Trusted in Christ.—If there is one thing we lack more than another it is that trust in God, and our Savior Jesus, which characterized the Apostles. And may we not fear this is often the reason we do not have an answer to many of our prayers?

10. Sealed.—The figure is a beautiful one. The bargain was completed and an **earnest** or part of the inheritance given as an evidence that God was in earnest, and intended to fulfill his part of the contract or promise. Notice the steps: (1) Ye heard the word of truth or the gospel; (2) Trusted or believed in Christ; (3) They receive the earnest—the Holy Spirit; (4) And now they expect the "redemption of the purchased possession."

11. Promise of Eternal Inheritance.—Yes, the promise is that the inheritance shall be eternal. The kingdom is eternal. Flesh and blood, nations or people, in their mortal natures, would die out of the inheritance; hence Paul says,"Flesh and blood cannot inherit the kingdom of God." So God has provided that the saints shall have a nature as endless in duration as the kingdom; so the life is eternal and is given at his coming and kingdom (1 Cor. 15:52-55; 2 Tim. 4:1).

15. Reserved in Heaven.—Although the promise of eternal life or our incorruptible inheritance is reserved in heaven, we are not to go there after it, but it is to be brought to us at the revelation of Jesus Christ, or be revealed at the last time. See also Col.3:3,4.

Suggestive Topics and Questions

1. The Lord as an Inheritance.—What does David claim as the chief portion of his inheritance? Would an inheritance be valuable to us without God? Where is the promise that God will be with us and be our God (Rev. 21:3)?

2. The Earth as our Inheritance.—In the 2nd paragraph what class of men shall be cut off? Who shall inherit the earth? Do you think that this refers to the literal earth upon which we now live? Read paragraphs from 2 to 7 and tell us whether these promises refer to the present or future? What is meant by "to inherit?" Who is the heir of all things (Heb. 1:2)? What are the conditions of being joint heirs with Christ (Rom. 8:17)? What is the difference between coming into possession of property by heirship and by purchase? Can we buy an everlasting inheritance in the earth with money? How then can we obtain it?

3. The Spirit as an Inheritance. What do you understand by the word "earnest" as used in our lesson? (A token of what is to come.—Webster.) Did the disciples have the spirit? Will it ever be possessed by God's people? Where do you place Joel 2:28? Was it fulfilled on Pentacost? If this was an "earnest of our inheritance," will not a time come when the whole will be fulfilled? Can we have the spirit now?

4. The kingdom as an inheritance.—Is the kingdom of God a matter of promise (Luke12:31,32; Dan. 7:27)? When is the kingdom given as an inheritance to God's people (Matt. 25:31-33)?

5. Everlasting Life as an Inheritance.—What is everlasting life? Through whom may we obtain everlasting life? Who is the fountain of all life (Psa.36:9)? To whom has God given to have life in his person (John5:26)? To whom will Jesus impart eternal life (John 17:2,3)? Where does it say in the Bible that we are to seek for immortality? Is eternal life a part of our inheritance? Will Jesus bring it to us when he comes? How do you understand paragraph 15?

6. Nature and Duration of our Inheritance.—Will our inheritance pass away? Will the earth be destroyed? Will heaven be destroyed? What does John say about "a new heaven and new earth" (Rev. 21:1)? How long will the righteous inherit the land? (Paragraph 5.)

7. Conditions of Inheritance. Name all the conditions stated in the lesson of heirship.

Remember: 1, We must have faith in God. 2, We must believe in the gospel of Christ. 3, We must repent of sin. 4. We must be obedient. 5, We must walk worthy. 6, We must love God and man, and be children of God if we would have an inheritance among the sanctified

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Our doubts are traitors and make us lose
The good we oft might win, by fearing to attempt.—Shakespeare

OBITUARIES

Delbert S. King was born at Palmer, Neb. June 19, 1888 and died October 13, 1916, aged 28 years, 3 months, and 14 days. Delbert was a brother of Sister Alta King, so well known by her writings and other active work in connection with the gospel. Delbert was killed in a runaway. He leaves a mother, Sister Mary King, one brother and three sisters, to mourn his untimely taking away, as well as a host of friends. The church capacity was over taxed at his funeral as some had to remain on the outside while we discoursed from Isa. 49:4. We trust the time is not far away when these sad scenes will be no more. May the Lord comfort those left to mourn.

Almus Adams.

Angie Denney was born in Marion Co. Ind., June 6, 1859, and died October 16, 1916, aged 57 years, 4 months and 10 days. The deceased was married Nov. 4, 1882, to William Stevens. To this union was born five children: Robert, of Omaha. Glen and Dewy, at home, and Laurie, of Sheridan, N. Y. Laurie is a trained nurse and took care of her mother through her illness, which lasted through the most of the summer. She certainly did a daughter's part. She came to Frontier Co., Neb. in 1886 and lived on the same farm till her death.

Sister Stevens was baptized by Brother Hatch in 1880, and lived faithful to the truth all her life. She was well acquainted with Auntie Wince, and kept up a correspondence with her for many years. Sister Stevens was remarkably well posted in the Scripures, and delighted above all else to talk of her hope. I have heard her make some of the most timely and eloquent talks at Conference gatherings and social gatherings it ever was my lot to hear. I think the Editor will remember one of these. She truly sleeps in Jesus, and her sleep will not be long. Her example will live on, and we trust will be instrumental in yet bringing some to the foot of the cross. The writer spoke words of comfort to a church full of sorrowing friends and relatives from Isa. 49:13. Sleep in peace, dear sister, till the trumpet sounds, when we hope to meet thee again.

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For the Linograph Fund

S. Roxana Wince and Omar Clover. Thankful for all God's Blessings, and in Memory of the Devoted Pioneers of the Advent Faith in Northern Indiana	$ 5.00
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Previously acknowledged	1484.50
Total	$1642.75

FOOLISHNESS OF PREACHING

Preaching the cross is foolishness to them that perish, but unto us which are saved, it is the power of God (1 Cor. 1:18). Let us look at the class that perish, and see how foolish it is to preach anything to them. They cannot expect eternal life through Christ; for they claim to have it already. Where do they get eternal life? If they have it, they get it through Adam, for it is through Adam they get life; and if they never die, this lift is eternal. No use of preaching Christ crucified; the gospel; the word; the kingdom of God; faith; baptism; resurrection, etc., for their life does not depend upon a belief of these things. So preaching to that class is vain, and of no use to them. Christ never rose from the dead, for he never died; therefore no need of a resurrection for any one; for the object of the resurrection is to give life to the dead, and if man lives forever, there can be no resurrection for him; So our preaching is foolishness, and our faith also (1 Cor. 15:12-16).

But we believe we are saved through Christ, and not Adam. We must believe the gospel, have faith in it to such an extent that we obey the command of the Life-Giver, and are baptized unto the death of the Savior (Rom. 6:3). We also believe that Christ actually died, and if God had not made a plan of giving another life, by a resurrection, he would still be dead. But thanks be to God for the law of resurrection: without it we are all lost.

Now to the class that believe and obey the gospel: Preaching is not foolishness, but the power of God. For it shows the power God has: he can take life, and he can give life. And we hope and pray that we may ever look upon the gospel as the power of God. Eternal life is the gift of God through Christ, and the life we now live comes through Adam. And we are very thankful that it is not eternal, for it is a flesh and blood life, and cannot inherit the kingdom of God. May we all drop the foolish preaching, and preach the truth as it is in Christ Jesus.—E. W. Knapp.

A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information Gathered from Everywhere

KEEP THY HEART

By Auntie Wince

"Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23).

Guard carefully thy heart, dear child,
From every thought of sin;
For wicked actions always come,
From wicked thoughts within.

Guard carefully thy heart, dear child,
In awe of holy word;
Let it be lamp and light to thee;
Its precepts ever heard.

If heart is kept, the life is kept,
And we may know the end,
For all life's issues, good or ill,
On this one can depend.

The idle convert is in graver danger than the unconverted idler.—Horne.

Do not grasp at the stars, but do life's common work as it comes, certain that daily duties and daily bread are the sweetest things of life.

No man is born into the world whose work is not born with him; there is always work, and tools to work withal, for those who will, and blessed are the horny hands of toil. —Lowell.

If I could get to the highest place in Athens I would lift up my voice and say: "What mean ye, fellow citizens, that ye turn every stone to scrape wealth together, and take so little care of your children, to whom ye must one day relinquish all?"—Socrates.

The most perfect and best characters, in my estimation, is he who is ready to pardon the moral errors of mankind as if he were every day guilty of some himself, and at the same time, as cautious of committing a fault as if he never forgave one. —Pliny.

It seems to be a hard thing for some Christians to confess their wrongs. In case of difficulty with a brother, or with the church, some say: "I am no worse than some others in the church; why not call upon them to confess their sins?" But what has that to do with our case? If all others in the church were to confess their errors, how can that help my case? God's law is: "Confess your faults one to another, and pray ye one for another that ye may be healed." And certainly this is the road to forgiveness. Why not out with it, and obtain relief and pardon? It ought to be a pleasure to us to confess and forsake our sins.

A Practical Christian

To be a practical Christian, one must be active —willing to work.

A wealthy Vermont man who became very active in church work was asked what led him to devote himself so industriously to the work of the church. His reply was very significant. He said, "There are so many ready to eat the grapes that I thought I ought to help to hoe the vines." There is food for reflection in that answer, and he who takes it to heart will hunt his hoe and use it, The church is a vineyard, and the field is ours to cultivate and render fruitful. If the vintage is to be adequate, each member must be interested and active, sowing, cultivating and harvesting. There is work for each and all. Too many are ready to eat the grapes, but too few are using their hoes.—"Peniel Herald."

"HE PRESERVETH THE WAY OF HIS SAINTS"

He keepeth the path of judgment, and preserveth the way of his saints (Prov. 2:8).

He will keep the feet of his saints, and the wicked shall be silent in darkness, for by strength shall no man prevail (1 Sam. 2:9).

For it is written, He shall give his angels charge over thee to keep thee (Luke 4:10).

Praising God and having favor with all the people. And the Lord added daily to the church such as should be saved (Acts 2:47).

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified, and whom he justified, them he also glorified.

For the Lord loveth judgment, and forsaketh not his saints, they are preserved for ever; but the seed of the wicked shall be cut off (Psa.37:28).

To preserve anything is to make in such a manner that the substance will keep and not spoil. So it is that God preserves his saints, or keeps them, causing them to stand firm unto the end, and not to be hewn down or tossed to and fro by every wind of doctrine that blows. Thus kept the wickedness of this world cannot injure or spoil us.

Sister Edna Pearson.

What are you going to do with the evil habits? Fight them one by one, this is one way. What did you do last winter when the panes of the window were covered with frost and you could not see out of them? Did you scratch them off with a knife? that would take too long. Heat up the room and the frost goes off the pane. Warm up the soul with the love of Christ and the bad habits will run off. That is what Chalmers calls the "expulsive power of a new affection."

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ROBT. G. HUGGINS **10623 LEE AVENUE** **CLEVELAND, OHIO**

The Restitution

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 68 CLEVELAND, O, NOVEMBER 21, 1916 NUMBER 48

THE SAINTS SHALL JUDGE THE WORLD

The word "world" spoken of in this article is translated from the Greek word **kosmos**, and means the future ruling by the kingdom that is promised to **"the people of the saints of the most High"** (Dan. 7:27). This kingdom is to be **"under the whole heaven,"** and not in it or elsewhere. This kingdom will break in pieces and consume all these kingdoms. The Apostle John in Rev 11:15 saw when all the kingdoms or governments of this world will come under the rulership of the kingdom. It is the mustard seed kingdom that will be planted in the new earth and fill the whole world. It is the leaven that the woman hid in the meal that leavened the whole. It is the stone that the old king saw that was cut out without hands (it will not be of human origin), which smote the image and ground it to powder The ruler in this divine government will be Jesus the Anointed, and those saints which have been raised from among the dead and the living ones who have been changed.

Many in these days reject this divine plan of the ages. That this is true is evidenced from the statement of the Apostle Peter in Acts 3:20,21, where he states that Christ will remain in heaven until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Paul in the letter to the Ephesian church speaks of "the ages to come" in which God will show the exceeding riches of his grace in his kindness toward us through Christ Jesus (Eph. 2:7). There are many other scriptures presenting the same blessed truths.

The question. How will their ruling be brought about? has been presented to our mind. The object of the writer is to give a few of the details in the work that will bring universal peace to the inhabitants of the earth, or to fill the earth with the glory of the Lord. One of the prophets has said that when God's judgments are in the earth, men will learn righteousness. This teaches that Jehovah is ruling and that his law is being sent out from Mount Zion, and the word of the Lord from Jerusalem. He shall judge among the nations, and shall rebuke many people. The effect of the law and the word of the Lord will cause them to beat their swords into plowshares, and their spears into pruning hooks. Men will cease to manufacture munitions of war, as it will be contrary to law. Men who attempt it will meet with swift **judgment.** The courts of justice in that age will be presided over by the saints. Perjured plaintiffs and witnesses who come into court will be sentenced by the judge, and meet with as swift justice as did Ananias and Sapphira. There will be no systems of courts in that age. There will be no appeals, as the judge will not judge after the seeing of his eyes, nor the hearing of his ears, but being of the resurrected or changed saints will be able to render a righteous judgment. The judge in Adam and Eve's case needed no witness to prove their guilt; neither did he who judged Cain need anyone to accuse. He knew what had taken place, and then and there passed a righteous judgment. Cain felt the weight of it as he cried out, "Mine iniquity is greater than may be forgiven me" (see marginal rendering). When wicked men begin to see that justice is being rendered they will either learn righteousness or meet with swift justice. When the murderer learns that he can not conceal his guilt but will be sure to be detected and brought into court and punished, crime will cease. However, men must learn that Jehovah's judgments are in the earth. This will necessitate the distribution of the saints through the earth. The rulers of the different countries must be visited by one of the representatives of the **new government,** and informed that Jesus is ruling in Jerusalem and demands that they yield to his laws. The saints in the coming age will be Jehovah's ministers, as were the apostles his witnesses to the uttermost parts of the earth. There is no force compelling men and women to accept the gospel and obey it. The promise is eternal life and a place in the kingdom of God.

Let us imagine a few things, that will take place under the future ruling. Our people will choose their rulers until the distribution of the saints. Our congress will be in session. Our president will occupy the White House with the thought that he will serve his full term as chief executive officer of the nation. A saint appears and states that he and his cabinet must yield to the law from Mount Zion, and the word of the Lord in Jerusalem. Congress is visited by a saint and informed that their laws are unjust, and that they must adjourn and submit to the one supreme ruler, who is Jesus the Christ. No doubt their astonishment will be equal to the king of Babylon when he saw the hand writing on the wall of his banquet hall. "Thou hast been weighed in the balance and found wanting." In that night was the king slain. Swift jutice follows the decrees of Jehovah.

Opposition to the saint's demands will follow. The exercise of power will teach some that he is not human. The president may order his body guard to arrest the stranger as a dangerous person. The chairman of the House and the President of the Senate may order his arrest and expulsion. Swift justice will follow this opposition. The Supreme Court is informed that they will no longer be permitted to interpret the laws as they are of divine origin. It will require more than one judgment to convince the rulers that a new order of things is on hand. The militia may be called out and military rule declared. Every opposition will bring a just punishment. The one man power will be felt and an order be published that the new government will possess and direct all functions of the government. This will bring the opposition from corrupt corporations Wall Street will no longer continue their unjust practices of enriching the rich and oppressing the poor.

The promise is, "He shall judge the people with righteousness, and the poor with judgment. He shall judge the poor of the people; he shall save the children of the needy, and break in pieces the oppressor" (Psa.72:2-4). The new government will be administered by the saints and for the people. Governments that have existed from the beginning have been of human origin, and have failed to bring righteousness to the people. Under the new order the earth will be beautified and made a fit place for the saints inheritance, and the abode of those who learn righteousness through the judgments of Jehovah. The incorrigible will be punished with death. Under the Mosaic law the punishment followed conviction. He that despised Moses' law died without mercy under two or three witnesses (Heb. 10:28). So it will be in the new age. When the wealthy learn that their gold is of no value, as it will not purchase them one extra privilege more than the poorest subject in the new order of things, he will learn righteousness or reap the wages of sin, which will be death.

It will require time to accomplish all that Jehovah has purposed through Jesus the Christ. His purposes must be understood by his saints in order that they may execute them. Armies and navies will be of no value then. If every army in the earth were brought together, they could not defeat one saint. One will be able to put ten thousand to flight. Each state under our form of government must be brought into submission to the new constitution of things. The new order will require a cleansing of our social arrangements. There will be no political parties therefore we will not be vexed by political campaigns. The tenure of office will be eternal. He shall reign for ever and ever, every knee shall bow and every heart shall confess that he is Lord over all. In that day there will be no religious differences to separate households. During the age to come men will seek after the Lord. The spirit of the times will be "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us of his ways and we will walk in his paths." May the Lord come soon and relieve the distress of the inhabitants of this sin cursed earth, is our prayer.

D C. Robinson.

According to recent census estimates there are 11,000 more men than women in Kansas. So at last we seem to have a definite answer as to what is the matter with Kansas. Providence Journal.

Women who prefer dogs to children are a greater help to their race than they realize. Salina Journal.

TWO EXTREMES REFUTED

No. 5

Amos tells us: "The days will come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and the hills shall melt" (9:13). This shows that one crop will be reaped while the other is planted, or while the plowing and seed sowing is going on. "The harvest is the end of the age: and the reapers are the angels" (Matt. 13:39). Then while the angels are reaping out the offenders from the kingdom, the plowing and seed sowing is being done for the next age. But the prophet continues: "And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (verse 14-15).

Ezekiel most beautifully corroborates this, in his prophecy concerning the sheep of the house of Israel: "And I will set up one shepherd over them, and he shall feed them, my servant David; he shall feed them, and he shall be a shepherd to them. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it" (Ezek. 34:23-24). Here we have it clearly stated that after Israel's return to be no more pulled up, David is to be a prince and shepherd among them. When shall this be? "Behold a king shall rule in righteousness, and princes rule in judgment" (Isa. 32:1). When will a king reign in righteousness if not in the kingdom of God? "Do ye not know that the saints shall rule the world" (1 Cor. 6:2)? "If we suffer we shall also reign with him" (2 Tim. 2:12). "He that overcometh will I grant to sit with me in my throne" (Rev. 3:21). "And we (the saints) shall reign on the earth" (Rev. 5:10).

All these great and precious promises show that when Jesus reigns the saints reign with him, and as David is one of them, he will be a prince with them in the kingdom of God; and as he is to be a prince over restored Israel, the proof is conclusive that they will also be in that kingdom. But let us continue to read Ezekiel: "And I will make with them a covenant of peace (the covenant mentioned in Jer. 31:31), and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord (they shall all know him from the least to the greatest, Jer. 31:32), when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves with them. And they shall no more be a prey to the heathen (which has been the case throughout this age), neither shall the beast of the land devour them (because, as we have seen, they become docile and harmless), and they shall dwell safely, and none shall make them afraid. And I will raise up to them a plant of renown, and they shall be no more consumed (as they have in this age) with hunger in the land, neither bear shame of the heathen any more" (vers. 25-29).

The plant of renown here mentioned is the Christ at his second advent, and afterward that the prophecy is to be fulfilled, for David will not be resurrected till then, and he is to be there, as the prophet clearly declares. Who then can doubt that mortal Israel restored will be in the kingdom?

Isaiah also says of this time: "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination of the mouse, shall be consumed together, saith the Lord. For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow to Tubal and Javin, to the isles afar off, that have not learned my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I also will take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your (Israel's) seed and your (Israel's) name remain. And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (Isa. 66:15-24).

Here after the Lord comes to judgment and slays many, is left Israelites to be carried home to Jerusalem, and Gentiles to hear of the fame of the Lord. Shall we say it is not true? Shall we contend that every one but the saints will be destroyed at the advent? It would be folly to set aside these plain scriptures. The Lord hath spokeen, and so shall it be. One thing we must be careful to note, namely, that the people left are never said to be resurrected people, but those left of the nations gathered at Jerusalem, and others who are hale and hearty at home. Then the ignorant dead are left out of the probation of the future age, and the resurrected wicked have, as we have seen, no hope, for they are raised to condemnation, shame and everlasting contempt, and the second death. The Jew who lives at that time will be the Jew of the restoration, if he does not rebel, and the Gentile who will be willing to accept the kingship of Jesus, will be among the left of the nations.

J. J. Heckman.

"OF WHOM THE WORLD WAS NOT WORTHY"

Paul in the eleventh chapter of Hebrews, brings to our view, and holds up for our example many, who by the faith that was in them, fought valiently the battles of God and gained the victory over the opposer. He speaks of Abraham, the friend of God and the father of the faithful; then of Isaac, Jacob and a host of others, of these he says the world was not worthy.

I think sometimes we are prone to stop here, or at least with the early and middle ages of the Christian era as furnishing us these sons of God of whom the world is not worthy.

Before going farther on this subject, listen to the words of Jesus: "If they have persecuted me, they will also persecute you" (John 15:20). "The world hath hated them, because they are not of the world, even as I am not of the world." Some may say that in these scriptures our Lord is speaking only to and of his chosen apostles. Then listen to these words of inspiration: "All who will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).

The saints of God are appointed to affliction (1 Thess. 3:3). It is through much tribulation that they gain an entrance into the kingdom of God (Acts 14:22). Listen again to the direct words of Jesus: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt.15-24). Here we have the words, "any man." They take in all who will follow Jesus in any time in the Christian era. And if any follow Jesus he must tread the same path Jesus trod. He must follow in his footsteps. What did the Lord daily meet in that pathway? The hate of the world and persecution. Again, if we follow the Savior we will take up the same cross he bore; and this will surely bring to every one who so walks that which came to the Master—our names will be cast out as his was.

"Of whom the world was not worthy." Was this peculiar only of the patriarchs and apostles of old? No; every true member of Christ's body is one of whom the world is not worthy. Every true child of God has given heed to the command, "Love not the world, neither the things that are in the world" 1 John 2:15). He has come out from the world; he is not of the world, and the world hates him as it did Jesus because he is not of it.

Did all persecution cease with the death of the apostles and the martyrs of that monstrous system of iniquity that practiced and prospered, and was drunken with the blood of the saints for nearly 1260 years? No, because the Spirit says "All who will live godly in Christ Jesus shall suffer persecution." This is a plain statement. If we believe it we are forced to the conclusion that if those who profess to be the children of God are not persecuted it is because they are not living godly in Christ Jesus. We do not need to go far to prove the truth of this conclusion.

Look at the nominal churchs: does the world hate them? No, because the great majority of the sects calling themselves the church of God are so closely hand and glove with the world that very little difference is discernable between them. I remember a little piece of Fanny Fenn I read years ago. She said (it was Easter time) we saw piety as she alighted at the church door. Then she went on to describe her Easter costume, and it was as near like that of the woman of the world as two peas are alike. The spirit says to the daughters of God: Adorn yourselves in modest apparel not in costly array." The Spirit says to the pastor of God's flock, "Preach the word." What are pastors of the sects preaching? Fables and doctrines of men. The Spirit says, "She that liveth in pleasure is dead." How is it with the present day churches? Why there is not pleasure enough outside, so many times extra rooms are added to the church building where the pleasures of the world may be indulged in. The world sees very little difference between them and itself -and the world loves them. Are we too harsh in our judgment? No, because Jesus says the world will love its own. "Come out from among them and be ye separate, saith the Lord."

If this is true of organizations is it not equally true of individuals? Here is one professing to be a follower of the meek and lowly Jesus dressing in the immodest dress of the worldling, joining in all the pleasures of the world- plenty of money for all these things, **but never a dollar for the cause of God!** Is it any wonder the world pats such a one on the back in good fellowship? Such a one is not persecuted because he is of the world, no matter if his name is on a church book.

Thank God his **called out ones** are not of the world, they are separate from sinners. And of such the world is not worthy. Just as surely as one walks worthy of his high calling, is instant in season and out of season to speak the truth to his neighbor ever so meekly, if he reprove evil ever so gently, be very sure he will be cast out by the ungodly. Peculiar, singular, God's people are a peculiar people. if so, they cannot be of the mass. I know a man who dedicated his life to God, when young he began preaching the word of truth. He had very little to live upon, but he continued to work for the Lord until he was an old man. He did not speculate in the things of this world and become rich. He laid up his treasure above. He did not seek the friendship of the world, but was a friend of God. This man could not be loved of the world for he was contrary to it. The world is not worthy of such a man. All who will live godly in Christ Jesus shall (not may), but **shall** suffer persecution.

There is something peculiar about persecution of the godly in Christ Jesus. It always arises inside the church. The first martyr for the truth was killed by his own brother. Jesus was murdered by the professing church. The same church persecuted Stephen to death. It persecuted Paul, Peter, John and a host of others of whom the world was not worthy. Who persecuted unto death thousands of God's children? Was it not the church claiming to be infallible? How is it today? God's word changes not. Today all who will live godly in Christ Jesus shall suffer persecution.

If a man of God sets his face steadily towards truth; if he will not compromise with sin; when called to come down and "talk" it over if he says, "I am doing a great work, why should I stop it and come down to you?"--be very sure he will be traduced, slandered, persecuted by those who say they are of the synagogue of the Jews, but are not. Beware when all men shall speak well of you, for so did they of the false prophets. Rejoice when they shall say all manner of evil against you falsely, for his name's sake. If we suffer with him we shall also reign with him. The servant is not above his master. Then let every child of God take up his cross and follow Jesus. Let him not be weary in well doing. Let him make no compromise with evil. Let him not give place to error for one hour. If an angel from heaven teach any other doctrine than the plain word of God teaches, receive him not into your house, neither bid him godspeed. Be not partakers of other men's sins. Reprove, exhort, rebuke with all authority from the word of God. But be sure you will suffer persecution.

There is one that will shortly appear for your joy. Then shall every man's work be made manifest to angels and men. Then will it be shown that of such men the world is not worthy. That the coming of this One is near at hand we will endeavour to show in our next article, not by our own wisdom but by the sure word of God.

Flora A. Wood.

THE LAST GREAT DAY

By S. Roxana Wince

It is coming, surely, swiftly, just as the Mount Pelee disaster came. Those wild, wicked revellers were warned and had time to escape, but they did not believe, they would not flee, and like the Sodomites, were engulphed in a sea of fire and perished.

Even as I write the last day scenes are enacting. God's controversy with the nations is going on. He is settling the Eastern question by the arbitrament of the sword, and never will peace come till that question is settled. Fiercer and still more fierce will the battle rage till the land that he declares is his, and not to be sold forever, is put into the hands of the twelve tribed children of Abraham in everlasting fee as per Ezekiel xlviii chapter, and the name of the city shall be "The Lord is there." Millions of men are in the controversy now, but Russia declares she will have 10,000,000 in the field, when the war comes that is to follow swiftly on the heels of the present war. And yet men will not believe, will not flee to God for refuge. Fondly dreaming that peace and safety will come, they go on their way, heedless of warning cries, intent only on present pleasures and present good.

Yet my dear young friends who are yet out of Christ, such a course is like dancing when the house is on fire. Stop a moment and think: On whose side will you want to be when the Savior appears in the clouds? What things will then appear worth while? What then could you, would you, want your life to be? Remember you can make no changes when that great day comes, you can undo nothing, add nothing to your life. The opportunity was yours to believe, to obey and to serve, but it is gone, and will not come back. For you "the summer is past, the harvest is ended." You have had your "day of grace," you can have no second chance: "Be not deceived, God is not mocked, for what a man soweth that also shall he reap." If you choose to sow to corruption, it is corruption that you will reap; if to life everlasting, you will reap life everlasting.

What seems of supreme value to you now, will be worthless then. The pleasures of the dance, of the theatre, the joy of social position, of great wealth, of costly jewels, of beautiful clothes, of grand houses, fascinating books, musical and secular education, will wither into nothing when you look into the face of Christ.

I want you to be saved, I have set my heart upon your salvation this very year. I am living, writing, praying, giving, denying myself, in the hope that you will be brought to God. It is so unwise to live a life of sin; so unwise to say 'you do not believe the Bible, do not believe in God." **The time will come when you will believe, if not now.** I pray you to reconsider the matter while you have time. "How can you escape if you neglect so great salvation?"

REFLECTIONS ON SUNDRY TEXTS

Comments and Criticisms Solicited

I have read what the brothers wrote in answer to my request for an explanation of Matt. 10:23, which reads: "But when they persecute you in this city, flee ye into another, for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come."

I would like to suggest a few thoughts as to what seems reasonable to me the Savoir had reference to when he said that to the apostles. We know he did not refer to the time recorded in Matt. 25:31, which reads: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," for that has not taken place yet. He evidently had reference to some appearing or coming that would be in the near future. In Col. 1: 15-18, speaking of Christ, it reads: "Who is the image of the invisible God, the first born of every creature." 18 verse: "And he is the head of the body the church, who is the beginning, the first born from the dead, that in all things he might have the pre-eminence." I think he had reference to his appearing to them after his resurrection, and not following them up and coming to them, as he had often done before.

There is a coming spoken of in Matt. 16:28 that is similar to the one referred to above. It reads: "Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom." We know his kingdom has not really come yet, but was shown to Peter, James and John in a figure. We are still praying for it to come, and the sooner it comes the better. It will do away with the injustice this old world is subject to at present, with all the graft, sin, and misery; the poor getting poorer, and the rich getting richer, with wars and starvation; while the earth furnishes enough to supply the needs of all, if the conditions were right.

In conclusion, I wish to thank the brothers for what they wrote, and solicit comment or criticism on this, if they see fit to make any.

With love and best wishes, desiring all the truth I can get.

I am your brother,

H. B. Hathaway.

MORTALS IN THE NEW EARTH

Peter, after speaking of the burning day, says: "Nevertheless we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). The promise Peter had in mind no doubt was Isaiah sixty-five seventeen, and onward, which reads: "For behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever, in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice or crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

This text shows very clearly that mortals still exist after Peter's burning day: for if all were immortal saints there would be no children to die, nor sinners to curse; but both are here spoken of. But let us read further: "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessd of the Lord, and their offspring with them.

These verses show that the people of that age will live to be very old, and that children will not be born full of trouble, as they are in this age; but yet there will be births,which would not occur in an age where immortal saints only dwell; for the resurrected, and immortalized saints, "neither marry, nor are given in marriage" (Luke 20:35).

J. J. Heckman.

A woman sometimes wants equal rights in the matter of balloting, but she expects a shade the best of it in other matters.--Atchison Globe.

Poet--And did you happen to know, sir, that several poets have been killed in the trenches?

Editor--No; but I'm not surprised! I knew editors were enlisting!--Washington Star.

She learned the gospel of the kingdom with a ready and willing mind, and in December 1893, she was baptized into Abraham's faith by Brother J. F. Wagoner. She fell asleep in Jesus in the faith of the gospel, reposing confidence in God's promises of Jesus soon coming, the resurrection of the dead, everlasting life, and the establishment of the kingdom of God under the whole heavens. Sister Sutherland was a good, kind Chrietian woman, always had a warm welcome for all whom she would meet. She was true to her church and as a general rule, was in attendance at Sunday School when her health would permit. But now her place is vacant in the home, and in the church, where she will be greatly missed. She had memorized and was fond of the 23rd Psalm, which was read at the funeral, and a number of other scriptures, showing that the things which are seen are temporal, but the things that are not seen, are eternal Phil. 3: 20-21 was quoted showing that when Jesus comes our vile body shali be fashioned like unto his glorious body.

Brother Robt. G. Huggins, of Cleveland, Ohio, conducted the funeral services which were held at the Carpenter Cemetary, where she was tenderly laid away to rest to await the glorious resurrection morn, when she shall come forth from the tomb to wear the crown of life with all the faithful ones.

Quincy L. Carpenter.

THE LITTLE GIVERS

By Auntie Wince

The dear little lambs: God bless them! Auntie Wince is happy to see their names in the list of givers for the Lord's Linograph. She thinks of the little lad of Galilee and his basket, every time our boys and girls come forward with their dimes and quarters. For if his barley loaves and fishes were so greatly blessed by the pitiful Savior, will not your gifts be? I do not want you to forget the story,Lester and Velma; nor do I want any of my little friends to forget it. You must keep think ing about it so you will remember it, and what Jesus meant to teach us by telling it. That is what one of my teachers told me was the way to do if I want to have perfect lessons.

The money you give for the linograph, is like the little Galilean lad's barley loaves and fishes when put into the hands of the Lord. You could not make it buy very much, a towel, a book, or a toy, perhaps, unless you were old enough to make your dimes and quarters grow more dimes and quarters by planting seeds and raising fat heads of lettuce, and snowy radishes to sell. But you cannot do that in icy winter weather, even if you were old enough. So you will have to say "Dear heavenly Father, I want to do something for you. I want to work with you to make the world a better world. I want to help tell people that you are going to send Jesus back to this world, to be its king and to make everybody glad and happy. Won't you take the paper that the linograph prints with my money, and give them to men and women who have never been told what they must do to be saved, so they will read your book and mind it? Then they will tell other people about the gospel of Jesus, and these people will tell still others, and by and by there will be ever so many who will be minding you. Hear me, dear heavenly Father, and answer my prayer, for Jesus' sake."

And he will, my dear little ones, just listen: A littel child once bought a tract that cost only two cents, and sent it to India on a big ship. The men who took it gave it to a man who had never before heard about Jesus and his kingdom. He read it and wanted to know more, and when he had learned the sweet story of how God forgives sinners, he was baptized, and then he and the little tract kept working, till a large company were brought to believe in and mind our precious Savior. He can do the same thing with what you give him. But don't forget to ask him, he wants us to ask for what we want. Do not be afraid, he will hear you. He has telephones that you cannot see, stretched all the way up to where he lives, and you can talk to him over there. They are telephones without any wires, much like those that men use when they send messages to ships far out on the sea.

Just think how long the gospel of Jesus has lived on earth, and how many men and women and little children have believed it, just because those who loved it have given their money to have it told! You know about Jesus, because somebody gave something to have the Bible printed and given to you. Jesus is happy to have you give. He needs your gifts and the gifts of young people older than you, just as much as he needs the offerings of the fathers and mothers. What you give fills out the measure, and more because it encourages the grown up people to give still larger gifts because of you.

Harvest Home Offering

J. F. Lee	$ 2.00
Mrs. H. C Hammond	10.00
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W. A. Cariker	3.50
Mrs. Dock Fry	.50
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Brother Finlayson	2.00
E. B. Fanno	5.00
J. E. Hogarth	5.00
Mrs. C. W. Merwin	1.00
J. H. Anderson	5.00
Mrs. Chas. D. Balliet	1.00
Jas. H. and Annie Trotter	2.00
E. N. Waldo	10.00
Ettie Fry	5.00
A. L. Corbaley	7.00
Mrs. H. M. Thomas	5.00
Previously acknowledged	1642.75
Total	$1741.75

Some think tears are more sacred than smiles. But laughing is as divine as crying, and joy will remain after tears have been swept out of the universe.—Beecher.

PAUL CONSISTENT WITH HIMSELF

Why did Paul "desire to depart, and to be with Christ," by translation, if he could just as well have been with him by dying (Phil. 1:23)? We are aware we have touched a tender spot in the theology of our opponents, by this reference to Paul's desire. They construe Paul's language into a desire to die, that his soul might be with Christ. But such a construction is without a shadow of proof; for first,Paul saith not a word about "his soul," nor any other man's soul or spirit, in the entire epistle. Second, he speaks of death in the next chapter as a calamity, and says, "Epaphroditus was sick, nigh unto death; but God had mercy on him," and restored him to health. Had Paul believed Epaphroditus, had he died would have been "with Christ, which is far better" than being here, how could he say, "God had mercy on him" in keeping him from dying when he was "nigh unto death?" Did Paul think it would be "far better" for himself to die than to live, and just the reverse for Epaphroditus? Strange logic that! Paul's "desire to depart" was manifestly a desire for translation.

It was a "desire" perfectly innocent in itself, but which he knew would not be likely to be granted to him, as the whole connection shows; for in the third chapter he points the Phillipians to his death and resurrection, saying, "Being made comfortable unto his (Christ's) death; if by any means I might attain unto the resurrection of the dead" (verses 10.11). Thus it is manifest that he did not expect to die; and hence, though he desired a translation, he did not expect one; nor did he expect to be with Christ till "the resurrection of the dead;" for he saith in the same chapter: "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." No hint of expecting Christ to "come at death," when the "vile body" goes to corruption.

Thus we see, that though Paul desired a translation—which would be "far better" than either "to live in the flesh" or "to die"—yet he did understand that he would die; and he labored and suffered, "if by any means" he "might attain unto the resurrection of the dead," which he taught would be when Christ shall come from heaven; for, saith he to the Thessalonians: "The Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God and the dead in Christ shall rise,"etc.

Such language is not to be misunderstood, mistaken, nor perverted to accommodate the theology of an immortal soul, that is never named in all the Bible, and concerning which the apostle's language, of "desire to depart and be with Christ," is a simple perversion, and is contradicted by the entire epistle, as well as by all his teaching concerning the resurrection.

Thus we have disposed of this text of our opponents, from which they **infer** the consciousness of the dead, and find it avails them nothing, but when taken with the context, and entire argument of Paul, is strongly confirmatory that the only hope of a future life is by resurrection or translation.

If it still be urged that Paul said, "to die is gain," we reply, to die might be gain to one who had "five times received forty stripes save one," who had been "beaten with rods, stoned, thrice suffered shipwreck, in journeyings often, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, inperils in the sea, in perils among false brethren; in weariness and painfulness, in watchings oft, in cold and nakedness," besides numberless other trials; "to die" might be "gain" to such an one, even though an undisturbed sleep in unconsciousness till the resurrection. A minister in these days, with $5,000 salary, a comfortable home, and called by men Rabbi, or Doctor of Divinity, might not see how it would be gain to die, unless he was going at once to heaven; and it may be doubted if he would think even that gain enough to make him in a strait to die—as any physician might testify who attends him when ill—but Paul's salary was a very different matter; and he might think it gain to die, and rest till the resurrection: though he might desire, by a translation to depart and be with Christ, which would be far better than either to live or die. Such might have been his view of the matter.

To take the common view of Paul's discourse here, is to make him say, in one breath, that he knew not what to choose—to live or to die—and in the next, to declare he was in a great strait to die: i. e., he did very much choose rather to die than to live! Can any rational man suppose that Paul would talk in such a contradictory strain? Between life and death, as a means of gain to Christ and his cause, Paul said, "What I shall choose I know not;" but there was another thing he did greatly desire and choose, if it were consistent for his Master to grant it, viz: by a translation to depart and be with Christ, so that he would neither live here, in this mortal flesh nor die. This Paul did choose; at the same time, he declares that he was aware that he should "abide and continue" as he was, in this present state, for the benefit of the church.

The view we have taken is further confirmed by Paul's language to the Corinthians, where he says: "We which live are always delivered unto death for Jesus' sake, that the life of Jesus might be made manifest in our mortal flesh knowing that he which raised up the Lord Jesus shall raise up us also by Jesus," etc. (2 Cor. 4:11,14). It is the change of mortalty to immortality that Paul everywhere speaks of, and looks for; to take place either by resurrection or translation, and not a soul, disembodied, in bliss anywhere.—Sel.

EVANGELISTIC REPORT

To the Brethren Scattered, Greeting:

We arrived in California Sept. 3rd, and found that a goodly number of the brethren from Phoenix, Ariz. were spendnig their vacation on the coast, so tried to get in touch with them, and succeeded in finding Brother Joe Miller and Brothers Ray and Horace Saylor's folks. We hoped also to see Brother Perry's families, but missed them. We had a very fine visit with those we did meet, and as they were all ready to leave for home we accompanied Brother Miller's folks to San Bernardino, which is at the foot of the mountain pass. From here we took a side trip up into the beautiful Yucalpa valley, where Brother Allender lives and spent the night with him. It is needless to say that we were royally entertained, as any one that has visited them can testify. After a brief visit and a ride through the fine apple orchards of the valley we returned to San Bernardino, where Brother Saylor joined Brother Miller, and started for the desert trip to Phoenix.

After bidding them goodbye we boarded the train for Pomona, where we called on Brother Adamson, and made final arrangements for the purchase of the new tent, and then proceeded to Los Angeles where we ordered a tent 24x36, 7 foot walls. In a few days all was in readiness, and we shipped the tent to Tustin, a small suburb of Santa Ana. On the 18th of Sept. we put up the tent, and began preaching. Our attendance would average about twenty, but we were unable to get a steady attendance. A few of the First Day Advents came regularly, and were a great help to us, and were very hospitable, which we appreciated very much, as we were practically strangers in a strange land.

On Oct. 19th we moved the tent up into Santa Ana, and began preaching. The 19th we had an experience that was the first of the kind in all our tent work. We gave permission to ask questions, and as we were discoursing on the subject of "What is God," we were asked in quoting a scripture if it applied to Jesus when he was with the Father before he was born into the world. In our replying that we did not so understand it, two of our audience went away and reported that we did not believe in the divinity of Christ, and never came back. A few nights afterwards we had a delegation from the Church of Christ, some eight or ten. We were discoursing on the fifth universal kingdom. After the sermon we were asked by a man if we did not believe that the wicked were to be put in hell and tormented for ever. We informed him that we did not understand the scriptures taught such an idea, he then raised his voice to a very high pitch and proceeded to give us a tongue lashing in no uncertain terms remarking, "I thought you were preaching the gospel." We invited him not to jump to a conclusion so quickly but to come and get our line of thought before he condemned us; but he said, "What is the use if you do not believe that the wicked are to be tormented for ever; you are not preaching the gospel." So they all stayed away. We thought of the apostle when he said that God would send a delusion that they should believe a lie; but in the main the attendance was steady, and we had the satisfaction of inducting into Christ last Sunday two good earnest zealous people, and a class of ten or fifteen organized. We met here Brother Cade and family and Sister Stearns, the mother of Sister Cade—all formally from Floyd Ia., where Brother C. C Ramsay was pastor for many years. It was pleasant to call up recollections of the old times and the good meetings held at New Hartford, Ia., before the division came in the body over the views regarding the restoration of Israel as a nation. We preached in all twenty sermons in Santa Ana, and feel that we had a most profitable meeting.

On Sunday October 22, we had an all-day service; brethren from Long Beach, Palms, Los Angeles, Pomona, Brea, Anaheim, came with lunches and joined us in a real family dinner; also our folks from Zelzah came down, and we had a fine visit, preached three times to very good crowds.

We feel encouraged to go on. We have every thing first class to work with, and hope that we may start a permanent work in California. The work is being liberally supported. Below we give a financial report.

Report for September

Total Expenses	$27.62
Total Receipts	23.45
Balance due me	3.27
Sermons	13
Days work	16

Report for October

Total Expenses	$19.23
Total Receipts	84.00
Balance	64.77
Short last month	3.27
Balance O. H.	61.50
Days worked	29
Sermons	25
Baptized	2

O. J. Allard.

PRAYERS FOR THE DEAD

Prayers for the dead will become a part of the ritual of the Protestant Episcopal church in the United States, if the special commission on the revision of the Common Book of Prayer of that communion has its way.—News Clip.

This is going Romeward. Where does the "Protestantism" of the Protestant Episcopal church come in? Why pray for the dead? They "know not anything" (Eccl. 9:5). "There is no work, device, knowledge, nor wisdom in the grave (sheol, the unseen) whither thou goest" (vs. 10). They cannot "work" to improve their condition, and those of them who shall appear at the judgment seat of Christ will be "judged every man according to their works" (Rel. 20:12,13). Their works having been done in this life, their character was formed, and nothing remains but for the judgment to "render to every man (of them) according to their deeds" (Rom. 2:5-7). Those who did good will come forth unto the resurrection of life, and those who did evil, unto the resurrection of damnation (John 5:28,29). They themselves cannot pray, not knowing anything; neither can they "work" to make amends for neglected duty; nor can the prayers of others change either their own condition or the mind of the Judge. They must appear before the righteous Judge in the condition in which they were when their probation ended at death. Not only is the tendency of the Protestant Episcopal church Romeward: it comes from Rome. A "Protestantism" that does not protest counts for nothing.—A. H. Zilmer.

Through with Politics

Frequently when a man gets into politics he finds the came so alluring that he wants to remain in permanently, but this is not the case with Lindley M. Garrison, formerly secretary of war in President Wilson's cabinet. When he visited Baltimore on private legal business some time after his resignation from the cabinet, someone asked him if his trip was of any public interest. He replied: "Not a bit. I am out of politics for eternity."

Well Fixed for necessaries

Jape Penticoff came to seek aid from the city-fathers. "I gotta haff a sack of flour," said Jake. "I'm all out, and my family iss starfin."

"All right, Jake," said the official. "If you need flour and have no money, we'll get you a sack. But see here,Jake, there's a circus coming, and if we get you flour are you sure that you will not sell it and take your family to the circus?'

"Oh, no," said Jake: "I already got tat safed up. Yas, I got money to go to te circus." Youth's Companion.

The Weight of Numbers

Malachi O'Rourke, a familiar character in Chicago, had occasion to appear before a police magistrate to answer a charge of larceny. After hearing the testimony af two witnesses, who said that they saw Malachi take the goods, the judge said:

"Well, Malachi, I think you are guilty."

"An' what makes your honor think that? asked the Celt.

"These two men, who say they saw you take the goods."

"An is that all?" asked Malachi, in surprise. "Why, your honor, I can bring 200 men who will swear they didn't see me take the goods."—Case and Comment.

"If you have anything to say or write, say it or write it in a plain, simple manner. Do not be verbose; do not aim at a florid style; above all things, avoid the grandiloquent. Words were not designed to obscure thought. High-sounding phrases do not indicate the scholar. Monosyllables are abundant; the Anglo Saxon is essentially vigorous."

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Robt. Walker	$ 1.00

A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information

Gathered from Everywhere

A man who had made a huge fortune was speaking a few words to a class at a business college Of course, the main theme of his address was himself.

During the Civil war the only merchandise that was allowed to openly pass between the Union and Confederate lines were Bibles. The Christian Herald reports that more Bibles were printed in 1866 than in any year of the following two decades.

An anonymous letter was recently received by the U. S. treasury department containing a check for $150. The writer, a Civil war veteran, said that when a young man in the Union army the government had overpaid him that amount. Officials of the department say that this is one of the oldest debts ever cancelled by a contribution to the conscience fund.

There is one God, and one mediator between God and men, the man Christ Jesus (1 Tim. 2:5). Christ is the only mediator, and he can only be a mediator for those that come into relation to him through the one gospel. To come into relation with him one must believe the gospel and be baptized into Christ. When one is baptized into Christ he is baptized into the only church that saves through faith. E. W. Knapp.

Voting

God will not cast away a perfect man, neither will he help the evil doers(Job 8:20). Can man be perfect in the sight of God and vote? Does voting for man please God? No. But it does please man, and therein is the greatest argument against voting. "For if I yet please men, I should not be the servant of Christ' (Gal. 1:10). No man can serve two masters (Matt. 6:24). "For one is your master, even Christ; and all ye are brethren."—E. W. Knapp.

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VOLUME 68 CLEVELAND, O. NOVEMBER 28, 1916 NUMBER 49

"LIFE'S SUNSET"

A little more tired at close of day,
A little less anxious to have our way;
A little less ready to scold and blame,
A little more care for a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds and gold,
A little more zest in the days of old;
A broader view and a saner mind,
And a little more love for all mankind;
A little more careful of what we say,
And so we are faring a-down the way.

A little more love for the friends of youth,
A little less zeal for established truth;
A little more charity in our views.
A little less thirst for the daily news;
And so we are folding our tents away,
And passing in silence at close of day.

A little more leisure to sit and dream,
A little more real the things unseen;
A little bit nearer to those ahead,
With visions of those long-loved and dead;
And so we are going where all must go,
To the place the living may never know.

A little more laughter, a little more tears,
And we shall have told our increasing years;
The book is closed, and the prayers are said,
And we are a part of the countless dead.
Thrice happy, then, if some soul can say,
"I live because he has passed my way."—Sel. by
Brother J. E. Hogarth.

SOME MISUNDERSTOOD PASSAGES OF SCRIPTURE EXPLAINED

"Her Soul was in Departing"

The first is found in Gen. 35:18; "And it came to pass as her soul was in departing." What was her soul? The language quoted above was used in describing the death of Rachel, the wife of Jacob. The term "soul" has a variety of meanings in the Scriptures. The first or primary meaning is "a creature that lives by breathing," as in Gen. 2:7, "The man became a living soul," also in Gen. 12:15, "The souls they had gotten in Haran;" Ex. 12:6, "Souls can eat: Lev. 5:1-2, "If a soul sin:" "If a soul touch any unclean thing;" 4th verse, "If a soul swear;" and many other places in the Scriptures where it means the person.

A second ueaning, the life of man. Psa. 33:22, "Redeemeth the soul (or life) of his servants:" Psa. 7:5 David speaks of his enemy persecuting his soul and taking it. It is used for desire, love, inclination. Gen. 23:8, "If it be your mind;" in Hebrew, "If it please or be agreeable to your soul." Prov. 27:7, "The full soul," that is, a person whose desire or appetite is satisfied. Souls are strangled and die. Job 7:15, "My soul chooseth strangling and death." Eze. 18:4-20, "The soul that sinneth it shall die." Rev. 16:3, "Every living soul died in the sea."

The terms "immortal soul," "undying soul," "deathless spirit," or "immortal spirit," are not in the Bible anywhere, only in the minds of people who have been taught that way. It was the breath of life which caused man to live: when the breath leaves him he dies. So in the case of Rachel, "Her soul was in departing," it was the breath of life which was leaving her, not herself leaving the body. The same is true in 1st Kings 17:21,22. In the 17th verse we read: "His sickness was so sore that there was no breath left in him." It was the breath which went out of him, causing him to die, so in the 21st verse, Elijah prays, "Let this child's soul, or breath, come into him again."

The term "spirit" also has many meanings in the Scriptures. Cruden's Concordance gives more than twenty different meanings to it. When applied to man it signifies spiritual zeal (1 Tim.4:12). For judgment, authority and consent (1 Cor. 5:4). It is taken for the Gospel (2 Cor. 3·6-8). The thoughts affections and care as in Col. 2:5, "Though I be absent in flesh, yet I am with you in the spirit," or mind. Psa.51:10, "Renew a right spirit within me." David had sinned, and desired that his mind and thoughts might be right in the sight of God. Sometimes it is taken for teachers, either true or false, as in 1st John 4:1, "Believe not every spirit (or teacher) for many false teachers are gone out into the world." For passion, wrath, or anger. Ecc. 10:4, "If the spirit of the ruler rise up against thee."

The primary meaning of the word, however, is the breath, the respiration, the animal life that is in beasts and man alike. In the Old Testament, the Hebrew word is **Ruach.** In the New Testament the Greek word is **Pneuma,** and in the Latin it is **Anima,** that which animates or makes alive. In Ecc. 3:18-21, in the 19th verse, "yea, they all have **one breath.**" In the 21st verse the same Hebrew word "ruach" is translated "spirit:" "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" He had just said they all had one breath, and that they all went to one place, so he asks the question, "Who knoweth that one goes up, and the other goes down?" The people at that time believed that man had an immortal spirit or soul which did not die, just as many do today. In Ec. 8:3-6 Soloman tells us: "For the living know that they shall die, but the dead know not anything: the memory of them is forgotten: also their love, and their hatred and their envy is now perished." As David says in Psa. 146:3-4, "In that very day his thoughts perish." In Ecc. 12:7, "Then shall the dust return to the earth as it was, and the spirit (breath) return to God who gave it." God gave the breath to man, causing him to live. When the man dies, the man, made of the dust of the ground, returns to dust, and he ceases using the breath which caused him to live, so it returns to God who gave it, and may be used by others In Eze. 37, and many other places in the Old Testament, the term "ruach" is translated "wind." Ninety-five times it is so used. In John 3:8 the Greek word "pneuma" is translated "wind." It is the Greek term meaning the same as ruach in the Hebrew. It is used many times in the New Testament. There is another word in the New Testament which is translated "wind" 28 times; it is "Anemos," and has practically the same meaning as pneuma (Matt.7:27; 8:26). In the Old Testament the Hebrew word "nephesh" is used, while in the New Testament the Greek word is "psuche," meaning the same thing, animal soul, or body, breath and life. In one case it refers to the future life. Matt. 10:28: "Are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell." This passage is explained in Luke 12:4-5. In the Emphatic Diaglott it is translated as follows: "Be not afraid of those who kill the body, but cannot destroy the (future) life; but rather fear him who can utterly destroy both life and body in hell (gehenna)." Gehenna is the place where the wicked are destroyed after the day of judgment, after the thousand years reign of Christ and his saints on the earth (Rev. 20:12-15).

The Spirit Commended to the Father

The second question (Luke 23:46) is,What did he mean by my spirit in the sentence "Father, into thy hands I commend my spirit?" The word translated "spirit" here is "pneuma," and is properly translated "breath" or life, which is the result of breathing. The same word is used in Luke 8:55 "And her spirit came again." In the Emphatic Diaglott it is rendered, "And her breath returned."

The Spirits in Prison

The third question (1 Pet. 3:18-21) is about the spirits in prison. In the 18th verse, in speaking of Jesus it says: "Being put to death in the flesh, but quickened (made alive) by the spirit (of God): by which (the spirit of God) also, he (Christ) went and preached to the spirits (or persons) in prison, which were sometimes disobedient, when once the longsuffering of God **waited**, in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water, the like figure," etc. Christ was made alive by the spirit of God. By this same spirit, Christ went and preached to the spirits in prison. How did he preach to them? He sent the Holy Spirit upon Noah, and he did the preaching, while he was building the ark (Heb. 11:7; 2 Pet. 2:5; Gen. 6th chapter). In Gen. 6:3 we read "And the Lord said, My spirit shall not always strive with man, yet his days shall be an hundred and twenty years." So Peter speaks of them as "spirits in prison," because the Lord had limited their days to 120 years. The term "spirits" is used here the same as in 1st John 4:1: "Beloved, believe not every spirit (or teacher), for many false teachers have gone out into the world." The preaching was done before the flood, and the people were given an opportunity to repent. Christ did not do the preaching to them in prison, but God sent the spirit upon Noah that he might know the flood was coming, unless the people should repent, so he warned them, but they did not repent and were destroyed by the flood of waters. As Noah was saved by the ark so we, now, are saved by baptism. It has no reference to any preaching which was done when Jesus was here the first time. He could not preach while dead, because he was in the grave, the same as Jonah was in the whale's belly (Matt. 12:40). How many could Jonah preach to while in the whale's belly? To nobody, of course; then how many could Jesus preach to if he was three days and three nights in the heart of the earth? Psa. 16:10: "For thou wilt not leave my soul in hell (grave), neither wilt thou suffer thine Holy One to see corruption." Peter quotes this on the day of Pentecost (Acts 2:24-32). Read this carefully and you will see that the soul of Christ was in the grave (hades in the Greek), but not left there—it was raised up on the third day. David was not speaking of himself but of Jesus, for David is both dead and buried and his soul (or person) is still in the grave, and will remain there until he wakes in the likeness of Christ (Psa. 17:15). David has not ascended into heaven (Acts 2:34). There was a reason for Noah preaching to the antedeluvians because they could have repented before the flood came, but what object would there be in Jesus preaching to them, after they had been dead thousands of years, and, as is commonly taught, been suffering the torments of hell-fire all the time: **was there any chanceof of their being converted after death?** No! for in 2nd Peter 2:9, "And to reserve the unjust unto the **day of judgment to be punished.**" Also see 2nd Peter 3:7, Mal. 4:1, Matt. 13:40-50.

"My Tabernacle"

The fourth question pertains to 2nd Peter 1:14: "Knowing that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath showed me." The word translated "tabernacle" here is **skenoma**, and the meaning, as given in Young's Concordance, is "dwelling place." Cruden's Concordance says, "In this place Paul was speaking of his human body." The 15th verse shows he was speaking of his decease, or death. If Peter was about to die then, or put off this tabernacle, what would be the result to himself? Was there an immortal Peter dwelling inside the fleshy one? In this chapter he is teaching us how to obtain an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ, which in 2nd Tim. 4:1,

Paul says is to be **"at his appearing,"** when he will judge the quick (or living) and the dead. In Matt. 25:31 we read the time when Christ shall take his throne is "when he shall come in his glory, and all the holy angels with him." Then Christ's kingdom will be upon the earth; his throne will be the throne of his father David" (Luke 1:32-33). In Luke 19:12-28 we find when he returns he reckons with his servants, and reigns over his enemies, giving his servants positions in the kingdom, some ruling over ten cities, and some over five,

What else does he promise to give his people? In 1st John 2:25, "This is the promise which he hath promised us, even eternal life." Then eternal life is one of the rewards for right living, and is not something we already possess. In Rom. 2:6-7, "Who will render to every man according to his deeds. To them who by patient continuance in well doing, **seek** glory and honor, and immortality, **eternal life.**" This is the **reward** they receive, not something they already **possess.** In 1st John 5:10-12, "And this is the record, that God hath given to us eternal life, and **this life is in his Son.**" Then it is not in us yet, is it? In Col. 3:3-4 we read, "For ye are **dead** and your **life** is hid with Christ in God. "When Christ who is **our life shall appear,** then shall ye also appear with him in glory." Then the righteous will not appear with him in glory until he appears. It seems as though they would if they went to heaven where he is when they died, does it not? Jesus tells his Apostles in John 13:33 that "whither I go ye cannot come," but in John 14:1-3 he tells them "He will return and receive them unto himself, that where I am there ye may be also." Paul speaks of this in 1st Thess. 4:13-18 and there shows it takes place at the resurrection. He says: "If there be no resurrection of the dead, then they which have fallen asleep in Christ **are perished:"** not gone to heaven and left their bodies in the grave.

In the little pamphlet you sent me the author says, "Going to heaven when you die is not the **reward** of the righteous." That is true, if he would just stay with that statement, for God has never promised any such reward to his people. The Savior says (Matt. 5:5), "Blessed are the meek, for they shall inherit the **earth.**" Nothnig is said about their ever going to heaven. I should think it woudl be quite a reward if they could go to heaven and rejoice with the redeemed there while their bodies laid in the grave.

In the chapter we started with, 2nd Peter, 1:4, Peter says, "Whereby are given unto us exceeding great and precious promises, that by these ye **might** be partakers of the **divine nature.**" The divine nature, or immortal nature is promised to us, but we do not possess it yet, although so many are claiming they have it now. How many have immortality now? In 1st Tim. 6:16 we find that God only has immortality, until the appearing of our Lord and Savior, Jesus Christ. "Dwelling in the light which **no man** can approach unto, whom no man hath seen or can see," until that time when the righteous will be made immortal (1 Cor. 15:51-54).

Jas. 4:14 tells us what our present life is: "For what is your life? It is even a **vapor,** that appeareth for a little time, and then **vanisheth** away." Jesus promises to reward the righteous with eternal life. This reward is given when he returns (Rev. 22:12; Matt. 16:27). In Lev. 12:10-14 we are told that the life of all flesh is the blood, and not a never dying soul or spirit. The breath of life or atmosphere which we breathe, keeps the blood in motion, and keeps it pure. We cease to breathe; the blood stops, and we die. If the blood is drawn from the body, when it is all gone, the person is dead, proving that the blood is the life. In 2 Cor. 5:1-4 we find Paul again speaking of "Our earthly house of this tabernacle were dissolved." That is, when the shock of death comes, what is the future hope of the Christian? Is it that we are transported instantly to heaven? "We have a building of God, an house not made with hands, eternal, in the heavens." What is this building of God, an house not made with hands, **eternal**, in the heavens? Is it another body which the saints enter when this body is laid in the grave? If so, then what will he do with the two bodies at the resurrection? Can he dwell in both (Isa. 26:19)? However, the apostle clears up the mystery for us, reading in the next verse: "For in this we groan, earnestly desiring to be **clothed upon** with **our house** which is **from heaven.** If so be that being **clothed,** we shall not be found naked. For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but **clothed upon** that mortality might be swallowed up of life." Then the building of God, an house not made with hands, eternal, in the heavens, for which we are waiting, and with which we earnestly desire to be clothed, is eternal life, which when received, "mortality," or this present dying condition, will be swallowed up of life:" Clearly teaching that we have mortal life now, and when this is dissolved or we lose it, we wait to be clothed upon with eternal life from heaven: which will be when Jesus comes again to not only give eternal life to his people, but also to "Change their vile bodies and fashion them like unto his glorious body (Phil. 3:20-21). Also read Rom. 8:13-23, which teaches clearly that, "If ye live after the flesh ye **shall die:** but if ye through the spirit do mortify the deeds of the body, ye **shall live.**" That is, live eternally, and that "The whole creation (man included), groaneth and travaileth in pain together until now: and not only they, but ourselves also, which have the first fruits of the spirit: even we ourselves groan within ourselves, **waiting** for the adoption, to-wit, the **redemption** of our **body.**" Then is when they will be clothed with this house from heaven, which was Paul's hope (2 Tim. 4:8), and also the hope of all of God's people (1 Thess. 4: 15-18). John 5:28-29; Heb. 2:14-15; Luke 14:14; 1 Cor. 15:23; John 11:23-26, also show that not only will the righteous dead be resurrected, but also those who are alive at that time and believe in him, shall **never** die (1 Cor. 15:51-52). The hope of Isaiah was in the resurrection, Isa. 26:19, "Thy dead men **shall live,**" not that they were alive at that time, for they had to awake to sing.

A. L. Carboley.

The devil is putting the butter on the right side of his bread when he gets a big sinner to count the hypocrites in the church,

REVERENCE

By S. Roxana Wince

It is a strange thing to me that a puny, mortal man should set himself up to judge what is, or is not inspired of the word of the Lord. Such a man cannot have faith, even in the passages that he has acquiesed in as divine. They will have no power over him to govern or change his life, because in setting himself up as a judge in the matter, he has in reality taken a seat higher that God, and has exalted his fallible reason above that of the All-wise, Omnipotent Jehovah. It is impossible to have faith in that , which had man not passed judgment upon it, would be no more divine than a stump speech by a would be president. It cannot be in the man like burning coals of fire, to destroy the dross and make to spring from his lips words that shall send many feet on missions for the Master. All the faith a "Higher Critic" can have, is faith in himself. "As is the sentence so will be the faith: and as is the faith, so will be the life." If any part of the Scriptures are not inspired, how do we know that the other parts are? How can we be certain of anything?

"The arm of God is palsied for you," when you come to the Bible with reverence and unbelief in your hearts. The word will not profit you because you hear it "as the word of man, and not as the word of God, which it is, truly working effectually in them that believe" (1 Thess. 11:13). When reverence for God's word dies out among a people, and its doctrines, its inspiration and its historical facts are attacked and denied, that people suffer to an extent beyond all human computation. They lose in morality.They no longer regard as before the rights of each other. They suffer in temporal affairs; they become physical and mental degenerates. We cannot toss the Bible out of the window, and keep sunlight, purity and joy in the house. God's word is always the word of God, even though he use men to convey it to man. All Scripture from the first word of Genesis to the last word of Revelations, is alike from God. We must accept it "as written and for the purpose written." God has set his word above all his name, and to add to it or take from it, is to have the plagues added to him that are writen in the book, and our part taken away out of the book of life, and out of the holy city, and from the things that are written in this book (Rev. 22:18,19). We cannot cut out and slash at God's book with impunity as we might at the works of Voltaire and Tom Paine. Let Higher Critics beware. They will not be found guiltless when the Lord comes.

It is a dreadful thing to stand up in a pulpit consecrated to the Lord, and there, as the anointed servants of the Lord, impeach the veracity of his word, and undermine the faith of the peaple therein. Such men do what they can never undo: just what the infidel Nietzche has done for Germany, for although they do not "write an eternal indictment of Christianity on every wall" and "denounce it as the great curse, the one corruption: the one great instinct of revenge, for which no means are too treacherous, too small," they are taking a course that will make the world infidel.

The Emperor William I had Nietche's book suppressed and destroyed, "he could not and would not permit it to reach his people, but its satanic seed had been sown in his own Royal Household, there to bring forth an over abundant fruitage when in death he no longer wielded the Scepter of his country." For not many moons after the ascension to the throne of Kaiser William II this diabolical book again was being issued from the press, and thousands of copies—some assert millions—were given free to the masses as a gift from this new and young Emperor, in order that they might understand and imbibe the doctrine inculcated therein.

We have seen the result, Beware! are not such books as Nietzches and the Higher Critics, the foretold "spirits of devils?" It is 2520 years since Nebuchadnezzar had his image of gold erected on the plain of Dura; and in 1915 the Kaiser had erected in the streets of Berlin another monster image not of gold, but of wood, and impersonating his most successful general—Hindenburg—as the image, of likeness of the God of Force. "God was dead," Nietzshe said, and so the Kaiser believes and acts. "No image is to eclipse his glory' or "stand higher than he in the eyes of his people." The story is an object lesson that cannot be ignored.

I am just now reading the much doubted, scoffed at books of Moses in our family worship, but I shall not go into detail as to what are considered as mistakes and flaws by the Higher Critics, or wherein they profess to find discrepancies and errors in later books. I shall say but little about these daring assumptions and reckless assertions. Some man says they accept the ten commandments as given by God, but the rest that Moses wrote they are not so sure of. There are so many pagan ideas mixed with it. "Moses' father-in-law was a pagan," etc.

I have read the Pentateuch at least once every year, from the time I was six or seven years old, and have never found any pagan ideas therein, but everything right the reverse, everything commanding and inculcating, not the worship of idols that have eyes, but see not; ears but hear not; noses, but smell not; mouths, but speak not; hands that handle not; and feet that walk not; but the worship of the living and true God that made heaven and earth. The nation of Israel is set forth in these books as ruled directly by this living and true God. He it is, who is their lawgiver. Not once are we left to infer that Moses was the maker of these laws. Everywhere we are met by the repeated statements: "**And the Lord spake unto Moses** saying:" "All that the Lord hath commanded you by the hand of Moses," etc.

Not a law was given, without our being assured that is was the Lord that was speaking. He spoke through Moses. And even this instrument of his was not to be treated with irreverence, as Aaron and Miriam found when they spake against him, because of the Ethiopian woman he had married, and claimed, that the Lord had spoken by them, just the same as by their brother. Miriam became a leper, for this. Yet her sin was a small one beside that of the Higher Critics, for the Lord most certainly does not speak through them, no more than he spake through the mouths of Korah,

Dathan and Abiram and their company. These men of Levi heeded not that by the word of the Lord through Moses, they had been brought "before the Lord for an offering of the children of Israel, that they might execute the service of the Lord. That they were wholly given to the Lord," seemed "a small thing to them;" they sought the priesthood also. There was no reverence in their hearts for the statutes and commandments of the Lord, and the sons of Reuben and the princes of Israel who joined them were just as guilty, murmuring against Moses because they had not been brought into the land of milk and honey, when they themselves were to blame for not going up at the earnest solicitation of Caleb and Joshua. 15,000 smitten because of this irreverent treatment of the word of the Lord! And as they prayed that they might die in the wilderness, so died they. Because of unbelief they could not enter the land.

HARVEST HOME OFFERING

Mary M. Garton .... $	1.00
Grandson of Azorah Scroggs	.25
Austin Scroggs	1.00
Brother Scroggs	1.00
Azorah M. Scroggs	1.00
Mrs. Albert Burton	1.50
A Bro. and Sis. in Ill.	2.00
Mrs. Lelah Abbot	1.00
Mrs. B. F. Cook	5.00
Alice B. Curtis	1.00
"Ontario Believers"	25.00
L. Orr	5.00
I. G. Jaeger	100.00
Previously acknowledged	1741.75
Total	$1886.50

THANKSGIVING

By S. Roxana Wince

I thank thee first of all dear Father, that
Thou hast given to me an humble share
In thy great work, hast sent thy light and truth
To "guide my steps to Holy Hill," that I,
Might give that "light and truth" to other
Souls, and they, in true repentant faith
Find, through gate of glad obedience
Rest and peace.

I thank thee next, dear Lord,
For power to move thy saints to greater
Deeds, to larger trust, to faith so firm
That Satan, cunning though he be, can
Never move their feet from off the Rock,
I thank thee for their glad response to
Plea for free-will offerings from their
Hands, that work for honor of thy name
Might not be halted, nor heathen say
Mocking our failure, "Where is now thy
God?"

And, O I thank thee for the answered
Prayer, for goodly gift whereby we
Still may send "Glad Tidings" near and far.
We dedicate it now to thee, a
Holy thing, that no unconsecrated hand
May touch, or turn to other use, save
That which serves thy purpose. It is now
Thy Linotype! we say the words with
Reverence, and joyful tears, and songs,
With shoutings, such as rose
from Israel's

Lips in days of old, o'er finished temple.
Bless this thy Linotype O Father!
And let through it, thy light and truth go
Forth to fields afar. Let not thy paper
Die, till he whose coming advent it
Proclaims, shall in the clouds appear But
O our Father! give to us still greater
Harvest, that when Jesus comes, we all
May bring with joy the sheaves our gifts
Have won for him, and lay them at his feet.

LENGTHY SERMONS

Many preachers of talent and of unimpeachable character are today idle on account of their lengthy sermons. Their discourses are methodical and profound but too long. Consequently these brethren are not in demand and they wonder why.

But should they reduce their one hour sermon to forty minutes they would be surprised at the beneficial result. May it not, then, be well to suggest a remedy for this weakness:

1. Eliminate needless preliminaries. Many preachers waste the first ten or fifteen minutes in an unnecessary preamble. Cut this out.

2. Leave out all words and sentences not needed. Verbosity is a serious fault in both speakers and writers.

3. Avoid digressions. Take a subject and stick to it. Don't try to preach on two or three subjects at one time.

4. Don't be precise in every detail. You can safely assume that your audience need only the main points and they can think out the rest. Precision is tedious.

5. As correlated to these things we might add that lengthy and tedious services are a fruitful source of failure in Gospel work. Close the meeting at flood tide. Meetings should begin sharp on time and close approximately on time.—M. C. Burt.

BEREAN CHRISTMAS NOTICE

The Chicago Bereans wish to notify the friends, who have united or who may wish to unite with us in the work, that we will make our annual distribution of Christmas help and cheer. Our work is mostly among old people, aged couples and deserted wives, who are in want. Send money to Mrs. Josephine Barnebee, 5439 Ohio St., Chicago, Ill.

Committee.

THE RESTITUTION

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

The mystery of suffering is more lucid than the fact of well-being.

Sunday, Nov. 20th, we had with us for communion service, Sister Annie Burton, of Salem, O.

Preach always your best—even if to a garret meeting with five old women. If you have five ragged children to teach on Sunday, prepare all week for them.—Alex. Whyte.

With regret we report the removal of Sister Blanche Covert, and her daughter Ruth, to Los Angeles, Calif. We commend these sisters to our Californian brethren; and hope against hope that their absence from us will only be temporary.

Brother J. H. Anderson writes, dating Nov. 20th: "I expect, the Lord willing, to leave for Virginia today. Have just closed a two week's meeting at Brush Creek, the best meeting I have ever held at Brush Creek. Five were baptised. Hope some brother or sister will send you a report. My new address is route 1, Woodstock, Va."

On the evening of Nov. 20th, after a sermon on "The Gospel Message," two dear friends were baptized into the likeness of Christ's death, burial and resurrection, namely: Mrs George Watt, formerly Unitarian, wife of Brother Watt; and Adam Keith, formerly neutral, husband of Sister Keith. We pray they may both run with patience the race for life, which they have now entered, and be crowned in the final day of judgment.

We have heard many prayers that began with an extravagant and exhaustive superfluity of superlatives, which called to mind the usual method of approaching an Eastern potentate; and that concluded with a series of cut and dried—very much dried—formulas which called to mind the precise and ponderous phraseology of a legal document. Be brief; boil them down; "let thy words and very high authority could be quoted against be few." We are not heard for our much speaking, vain and empty repetitions. Prayers are really cant when they are not the normal and natural expressions of the heart.

THE HAPPINESS OF THE UNHAPPY

"Where your treasure is, there will your heart be also" (Matt. 6:21).

1. As thou lovest so thou livest.
2. As thou livest so thou diest.
3. As thou diest so thou continuest.

NO SENSE
SO UNCOMMON AS COMMON SENSE

Old John Brown, of Haddington, used to address his students of the first year to this effect: "Gentlemen, ye need three things to make ye good ministers: Ye need learning, and grace, and common sense. As for the learning, I'll try and set ye in the way of it; as for the grace, ye must always pray for it; but if ye havena brought the common sense with ye, ye may go about your business."—"The Salt Cellars."

WHERE IS CHARLES T. RUSSELL?

The sudden death of Pastor Charles Taze Russell, Editor of "The Watch Tower," has created a profound impression upon his many friends throughout the world. Hundreds of letters and telegrams received, further evidence the love and esteem in which he was held, and express unqualified desire to cooperate in continuing the great cause for which he stood so many years.

Brother Russell left Brooklyn in the evening of October 16, to fill appointments in the West and Southwest, but was obliged to start homeward before his scheduled time, owing to ill health.

It was on a Sante Fe train at Pampa, Tex., that he died. Brother Menta Sturgeon, who accompanied him on the trip as his Secretary, telegraphed the information to the headquarters of the Watch Tower Bible and Tract Society at Brooklyn, adding that "he died a hero."

The body lay in state at Bethel Home Saturday, and at The Temple throughout the day Sunday.

In the afternoon at the hour of 2, funeral service was held for the congregation, and in the evening a service was conducted for the public.

At about midnight the body was taken to Allegheny, Pa., where in the Carnegie Hall, at 2 in the afternoon of Monday, service was held by the Pittsburg congregation, of which he had been resident Pastor for many years.

Interment took place in Rosemont United Cemeteries at Allegheny, in the Bethel Family plot, according to his request.

We rejoice to know that instead of sleeping in death, as the saints of old, he is numbered among those whose "works follow with him." He has met the dear Lord in the air, whom he so loved as to lay down his life faithfully in His service.—Zion's Watch Tower, Nov. 15, 1916.

Editor's Comments

If we had read the above obituary in some orthodox journal, we would have understood it intuitively and easily; an immortal soul would have made intelligible its contradictory and theological nomenclature. But Russell has represented for years that he believed in man's mortality and his unconscious condition in death. With no immortal soul to reckon with, we are left in Egyptian darkness as to what has become of Russell. Is he dead or alive? Is he in the grave or in the air? Is he conscious or unconscious?

On the first reading you are led to think Russell is dead. Such expressions as these deceive you into this idea: "The sudden death of Pastor Russell:" "It was on a Santa Fe train at Pampa, Texas, that he died;" "He died like a hero," etc. So far as words are concerned, the "pastor" is clearly dead.

His body is without doubt dead, as the following expressions prove: "The body lay in state at Bethel House Saturday;" The body was taken to Allegheny, Pa.;" "Interment took place in Rosemont....in the Bethel Family plot," etc. Putting these two sets of expressions together, we reach two conclusions, apparently fair conclusions, since he has denied the immortality of the soul a thousand times:

1. Pastor Russell "died like a hero," and is therefore dead.

2. His body has died, was laid in state, and was later intered in Rosemont United Cemeteries at Allegheny, Pa.

Now if the "pastor" had an immortal soul, it may not have died; if he had an immortal spirit, it may be in heaven, or the air, or somewhere, in the exercise of its conscious faculties. Without **such a soul or spirit there is not the ghost of the pastor left alive in life and consciousness.** Hold your breath now and read this paragraph: "We rejoice to know that instead of sleeping in death" —what? He is not even asleep! "As the saints of old"—this after Russell has preached for years that there were no "saints" back there! Mr. Russellite obituatarian, you have fallen into a mortal sin! **"He has met the Lord in the air!"** The Bible only uses the expression "caught up in the clouds to meet the Lord in the air" once (1 Thess. 4:16-18), and in this connection: "The Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Seriously now, Was this Scripture fulfilled when Russell died at Pampa, Texas, a few days ago? When "he died like a hero," did "the Lord himself descend from heaven?" Did any Russellites hear a "shout," the voice of the archangel, or the trump of God? Did the dead in Christ rise; and were they caught up in the air, and "together with them" "we which are alive?" Instead of the dead meeting the Lord in the air when they die, it is when they "rise;" and instead of the living dying like heroes, they "remain"! gone, get behind us, Russellite Perversions and Entanglements of God's Holy Word!

"He died like a hero;" "He has met the dear Lord in the air," whom he so loved as to lay down his life faithfully in his service." The same "he" all the time, and the same "his." "He died;" then "he" is dead: "he has met the dear Lord in the air" now "he" is alive: "he so loved as to lay down his life." The same "he" that died, loved, and laid down his life—**"HE has met the Lord in the air!"**

PRAYING FOR BILLY SUNDAY

A Methodist After an Adventist

One who evidently reads or sees our paper sends this rather quaint note, with the request that the Editor shall make some reply to it:

"I am a communicant of the M. E. Church, and am surprised to see in the "World's Crisis" a notice of Billy Sunday's campaign in Boston, and a request that Adventists join with the thousands who are to offer prayers for the revivalist and his work. I also notice that the "Crisis" office will keep on sale the Billy Sunday books. If you Adventists believe as you talk and preach about the immortality of the soul, how can you put such things in your paper? Your church calls it the devil's lie. Now how can you ask your people to pray for such work? Billy is helping us Methodists along in the conversion of the world. Please tell us in the 'Crisis' next spring how many new members have been added to your church from Sunday's preaching."

Editor Piper's Reply

If this party is serious in this request, we can but express our surprise that one who knows something of Adventists should hold exactly this view. Whatever differences of belief there may be between Billy Sunday and the views of this denomination, we see nothing incongruous in praying for him and his works. He may not believe in such an intermediate state as we hold to, nor may we preach the same brand of hell that Mr. Sunday offers in his vivid sermons. This, however, is not so very important. Our people have been able to win men and have seen the fruitage of revivals in the presentation of their views. Billy Sunday has certainly had the testimony of a splendid work of grace following his preaching. He has been able to win men, to stir cities, and has had an influence over our entire country. Some Adventists may not be over generous in according either prayer or praise to workers outside the body, but personally, we are in favor of praying for anybody who is doing good work in bringing men to Christ and to a better life, and we believe this reflects the sentiment of the body of which we are a part.

If this friend has good reason to think that Billy Sunday is aiding his own people in the conversion of the world, we would not take away any small part of the satisfaction it may give. We are in serious doubt, however, about any considerable progress in that direction. It will take a good many Billy Sundays, and more denominations than are in the field today to accomplish that stupendous task. We are inclined to think that the King will be here before that dream of universal peace is realized.

Yes, brother, whether we get many converts, few or none, we are willing to pray for Billy and his work. And if his preaching on certain points is more lurid than ours, we can at least rejoice in all the good he can do, and that, after all, is the principle consideration. (The World's Crisis, Nov. 8, 1916, page 3).

Editorial Comments

From the communications published above it appears that the Adventists are identified with those who say "A confederacy"—a wrong which is forbidden in these explicit words by an ancient prophet: "The Lord spake thus unto me with a strong hand, and instructed me that I should not walk in the way of this people saying, A Confederacy" (Isa. 8:11.12 . With a "strong hand' God has "instructed" us to "not walk in the way of this (federated church) people." Despising this divine instruction, and casting God's words behind their backs (Psa. 50:17), we find the Adventists are full-fledged supporters of orthodox fables as embodied in the ministry of Billy Sunday. A purblind Methodist can see they are streaked through and through with inconsistency, and are guilty of endorsing doctrines which they do not believe, and he is not afraid to tell them so. They are selling the works of Billy Sunday, and are praying for the success of his revival in Boston. Billy preaches the immortality of the soul, consciousness of the dead, heaven the home of the saints, eternal torment in hell for the wicked, etc., and is "helping the Methodist along in the conversion of the world"—all "lies" according to the doctrine of Adventists. Are they then selling books which teach "lies?" It looks like it! Are they praying for the success of "lies?" It seems so!

Well, it is refreshing in these times of dissimulation to find a Methodist who is ready to rebuke people for compromise of principle. And what does Editor Piper have to say in self-defense when a Methodist shows him wrinkles in Adventist consistency? Simply this: "Some" Adventists may not be generous enough to pray for Billy, but "personally" he is in favor of praying for him, and he believes "this reflects the sentiments of the body of which he is a part."

"But," objects the Methodist, "he believes and preaches the immortality of the soul, and you call that the serpent's lie."

"We see nothing incongrous in praying for him and his work," responds Editor Piper.

"What! nothing incongrous in praying for the success of a lie?" replies the Methodist.

"You are not over generous," says the Editor.

"But then Billy does not believe the dead are unsonscious, like you," persists the Methodist.

"He may not believe in such an intermediate state as we hold to," admits Editor Piper.

"And he teaches eternal torment," continues the Methodist.

"He may not preach the same brand of hell in his vivid sermons, as we do," confesses the Editor.

"Then, too, Billy is helping the Methodist along in the conversion of the world. What do you think of his mission?" asks the Methodist.

"Well," says the Editor, "'he has been able to win men, stir cities, and he has influence over our entire country.'"

"Since you grant he has made a splendid start," goes on the Methodist, "may I ask if you think it feasible that Billy and the Methodist will convert the world?"

"We are in serious doubt about any considerable progress in that direction....We are inclined to think that the King will be here before that dream of universal peace is realized."

"You think his mission is doomed to failure, and still you are praying for him and his work! You are praying for the success of what you do not believe, are you?" queried the Methodist.

"W-e-l-l, y-e-s, I sup-suppose so," replies the Editor, blushing down to the roots of his hair, "but that is an awkward way of putting it."

"Then you put it rightly and uncouthly," requested the Methodist.

"Mr. Sunday preaches vivid sermons, he wins men, stirs cities, and a 'splendid work of grace follows his preaching.' He does good in bringing men to Christ and to a better life. We rejoice in all the good he does, **and that, after all, is the principle consideration.'"**

"Am I then to understand that success is the 'principle consideration'?" quizzed the Methodist seriously. And then he continued: "In Acts 8:9-11 we have this account of evangelist Simon: 'He bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries.' Now had you lived in Samaria when this 'great' evangelist did, and for whom all 'had regard, from the least to the

greatest,' you would no doubt have been captivated by his 'vivid sermons,' and his phenomenal success you would have called a 'splendid work of grace.' You would have joined the chorus of voices raised by the bewitched, 'This man is the great power of God,' and would have prayed for him and his work. 'Philip went down to Samaria, and preached Christ unto them' (Acts 8:5). He did not go there and federate with the bewitched Samaritans, nor did he hold "union" meetings with the 'Great,' 'Power of God,' Evangelist Simon, D. D. And when he had 'preached Christ' there, he did not send his converts to the bewitched, sorcerized Samaritan church, but the result of his meeting is stated in these words: 'But when they believed Philip preaching ,the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women' (verse 12). And— "

"Oh, you lack generosity," broke in Editor Piper, nervously. "Doing good is the principle thing. Your lecture on doctrine tires me; talk ethics and exhilerate me."

"But witchery is not a good thing," protested the Methodist. "Billy preaches the immortality of the soul, and you call that the serpent's lie. Is preaching a lie doing a good thing? and does a splendid work of grace follow his preaching this lie?"

"And Billy gives very vivid sermons on hell; he wins men, stirs cities, and has an influence over our entire country by teaching eternal torment for the lost."

"We do not preach the same brand of hell as Mr. Sunday preaches," says Editor Piper; "this, however, is not very important."

"And then Billy preaches consciousness of the dead going to heaven, etc., the conversion of the world, and many other things which you repudiate as utterly false," significantly remarked the Methodist, "and I am surprised that you believe one thing, and are praying for another."

"But you forget ," said the Editor, that to do good is the "principle consideration." "Not at all," said the Methodist, "but I am unable to understand how preaching lies can do any good. And allowing that it can, we still have the rebuke of an apostle on the practice: 'And not rather (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? **whose damnation is just'** (Rom. 3:8). You may say 'this is not very important,' but it not only makes lies permissible, but actually commendable, since you pretend to do evil and reap good, and that God cooperates and blesses for good the falsehoods preached by Billy, and you are praying — —"

Just here Editor Piper interrupted with this argument, very convincing to himself, but unfelt by the Methodist and others who think:

"x x x x x x x x x x x
x x x x x x x x x x x
x x x x x x x."

Our minds are endowed with a vast number of gifts of totally different uses—limbs of mind, as it were, which, if we don't exercise, we cripple.—Ruskin.

COMMUNICATIONS

Dear Brother:

I am so glad that you stand up so bravely for the truth. "There can be no washing of water by the word, when the word is absent;" "No obedience of faith when there is no faith." I rejoice so greatly too in what you say about the word of God. Your thoughts on inspiration are clear and convincing; also as to the authority of the Bible. Surely "when the world rejects the Scriptures as God's word, they reject the authority of God, and the only divine standard in the world." That sentence is worth its weight in gold.

And just as important is the thought that "we must not take our own way," but go to "the volume of the book" for guidance as Jesus did, not doing our own will but the will of the Father.

Your Bible lessons are worthy of high commendations and ought to be widely circulated and used. I pray that God's blessing may rest upon them, and upon your own dear busy self, and that many may be brought into "the obedience of faith" thereby.

Auntie Wince.

OLD ANTIOCH CHURCH

Inquiry having come to me from various sources for information as to final disposition made of "Old Antioch," owing to the widespread knowledge of the old church landmark, I will give a brief history of it from the time of abandonment in 1913 until now.

It served well its place for the space of fifty years, and within its sacred walls was heralded forth the truth by nearly all, if not all of the many grand speakers for the church, but like all things else, its glory departed, and it is now only a memory.

Good church buildings had been built and are in use in Plymouth and Argos; Antioch being a country church midway was maintained in use a number of years, more to please some of the patriarchs of the faith than for the real benefits derived therefrom. In 1911 occurred the death of Sister Mary Ann Shirley, who had all her church life maintained her membership here, and in her will was found left for the upkeep and maintenance of this church she best loved, a legacy of $250,00.

Those who still retain their membership in the old Antioch ecclesia assembled themselves there and elected three trustees, two from the Argos ecclesia and one from Plymouth, who received the money, and when the church was abandoned sold the church and grounds for $225,00. The legacy kept on interest for four years at six per cent drew $60,00, making the sum of $535,00 for distribution, was this year divided by giving to Plymouth church $125,00, and Argos retained $410,00.

The party who purchased the property has not decided as yet just what disposition he will make of it, and it stands where it has for so many years undisturbed, apparently beaming down its kindly benign benediction on the passerby. And so brethren may the truth and life and light radiate from our lives that our memory may be held in reverence as is that of the old church for the good done in service to the end.

F. M. McCrory.

A BIBLE STORY FOR THE LITTLE FOLKS

"In the beginning God created the heavens and the earth, and the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light. And God saw the light that it was good: and God divided the light from the darkness, and God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

God did all this the first day, and the second day God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament. And God called the firmament Heaven.

The third day God separated the water from the land. The waters he named Seas and the dry land he named Earth. The same day he said let the earth bring forth grass, herbs and fruits. The fourth day God made the sun, moon and stars. On the fifth day he made the fish and all the living things in the sea, also the fowls that fly in the air. The sixth day God made the cattle, the creeping things and beasts. And last of all, on the sixth day God made man and he has told us how he made him and just what he made him for. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Then man was a lifeless soul before God breathed into his nostrils the breath of life. "And God said, Let us make man in our own image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth and subdue it, and have dominion over every living thing that moveth upon the earth. And God saw everything that he had made, and behold it was very good."

God made everything very good. Is everything very good at this present time? Even you little children would answer, No. Where did God put man? "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God took the man and put him in the garden of Eden to dress it, and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Here there is no explanation, but if we take that day spoken of as a twenty-four hour day, we must understand that it was the sentence of death pronounced on Adam that day; but it may have been a thousand year day. If so we find by reading God's holy word that Adam died before the 1000 years had expired. "But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8). "For a thousand years in thy sight are but as yesterday when it is past" (Psa. 90:4). God made everything very good, man not excepted. He told Adam just how he would be punished for disobedience before he had disobeyed.

"Now the serpent was more subtile that any beast of the field which the Lord God had made. And he said unto the woman, yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the trees of the garden, but of the fruit of the tree in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof then your eyes shall be opened; and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat. And the eyes of them both were opened, and they knew that they were naked and they sewed fig leaves together and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden.

"And the Lord God called unto Adam, and said unto him, Where art thou? Adam said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And God said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou should'st not eat?" (Gen. 3:1-11).

Now children, do you suppose that Adam really believed that he could hide his sin from God? He could not, neither can we. So we should never do, say or think anything that we know would be displeasing to our heavenly Father.

And God said unto the serpent, Because thou hast beguiled the woman and caused her to disobey, thou art cursed above all cattle and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: and it shall bruise thy head and thou shall bruise his heel."

Here the seed of the woman refers to Christ. This is the first promise we find of Christ's coming. Some men teach that there is a personal devil abroad in our land, but cannot tell where he is. God never fails to make plain his statements. In the third chapter of Genesis he speaks of a serpent, and tells us how he travels and what he eats. And in Revelations 20:2, "He (an angel) laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years." Again, in Genesis 3:17 we see that it was through Adam's disobedience that God put the curse on the ground: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken, for dust thou art, and unto dust shalt thou return."

Sister Endsley.

A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information

Gathered from Everywhere

Lead lives of love,—that others who
Behold our lives may kindle too
With love, and cast their lots with you.

C. Rossetti.

"What a Sunrise Will it Be!"

We do not think enough of Christ's second coming. What would be said of the wife who, when her husband was away in another country, could be happy without him. On the contrary, the loving wife longs for her husband's return. "Oh, when will he come back!" is her frequent exclamation. Wife of the Lamb, church of the Savior, where is thy waiting, hoping, longing for the second coming of thy Lord? Is this thy blessed hope, as it was of the primitive church? O Christian, every morsel of that bread thou eatest at the sacramental table, every drop of wine thou drinkest, is the voice of Christ, saying to thee, "I will come again, and reveive you to myself," and should draw forth thy longing desires, "Come, Lord Jesus; even so come quickly!" The night is long, and dark, and stormy, but the morning must come; and, oh, what a sunrise will it be!—John Angel James.

Natural Immortality Absurd

According to the plain statements of the word of God, man's claim to immortality is groundless. God "only hath immortality" (1 Tim. 1:16). Immortality is deathlessness, it is living for ever, and God sent forth our progenitor Adam from the garden of Eden, "lest he put forth his hand, and take also of the tree of life, and eat and live for ever" (Gen. 3:22). Lest the man should for ever—can words be plainer? And "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). Is it not a denial of these words to teach that men have eternal life whether they believe on him or not? The Scriptures insist that the faith which is obedience to what God hath spoken, is essential to the obtaining of eternal life. Poets, priests, and people fondly dream that death is the gate of life! That portal is resurrection. And there can be no resurrection of the dead if there be no dead to be raised. Without resurrection there can be no living again.—Decimus, in Exchange.

Young People's Corner

He who heeds the warnings of the good is wise. Sow an act and you reap a habit; sow a habit and you reap a character; sow a chracter and you reap a destiny.

What a great help an earnest true friend is, encouraging, inspiring, defending, saving us from despair and error and disaster. Alas, life is poor without friendship. Christ is a friend! Whoever takes him as such and returns his confidence will find himself growing nobler every day.

Repentence means that you will put on the beautiful clothes that Christ gives. Just as soon as you are willing to do this you may be a soldier of Christ. He has beautiful white garments of purity. He has warm soft garments of love. He will give you a shield of righteousness, and a sword of prayer, and a cap of safety. Repentence is not only putting off your rags, all your bad habits; it is also putting on the beautiful and splendid uniform of the Christian life, without which we cannot hope to enter his service.

Sister Frances Russell.

Books of the Old Testament

The following if committed carefully to memory by the children, and repeated occasionally, will enable them during all their lives to keep in mind the order of the books of the Old Testament. Very few are able to keep the order without some help of this kind:

The great Jehovah spoke to us
In Genesis and Exodus;
Leviticus and Numbers see
Followed by Deuteronomy.
Joshua and Judges sway the land,
Ruth gleans a sheaf with trembling hand;
Samuel, and numerous Kings appear,
Whose Chronicles we wondering hear;
Ezra and Nehemiah now
Esther the beauteous mourner show;
Job speaks in sighs, David in Psalms,
The Proverbs teach to scatter alms.
Ecclesiastes then comes on,
And the sweet Song of Solomon.
Isaiah, and Jeremiah then
With Lamentations takes his pen.
Ezekiel, Daniel, Hosea's lyres
Swell Joel, Amos, Obadiah's.
Next Jonah, Micah, Nahum, come,
And lofty Habakkuk finds room.
While Zephaniah, Haggai calls.
Rapt Zechariah builds his walls;
And Malachi with garments rent
Concludes the ancient Testament.—Sel. by Brother Titman.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 68 CLEVELAND, O. DECEMBER 5, 1916 NUMBER 50

OUR REWARD

God in heaven, we implore thee,
To forgive our many sins;
Make us fit for thy dear kingdom,
With a life that never ends;
May we ever work for Jesus,
Follow in the path he trod;
We will seek the glorious promise,
Given to the saints of God.

We will strive to live for Jesus,
Do the thing that pleases him;
Strive to overcome the tempter,
Live a life that sure will win;
We must leave all worldly pleasures,
And accept the gospel plan;
And live near our blessed Savior,
To obtain the promised land.

In that land there'll be no sorrow,
Neither sickness, pain, nor death;
And to gain that glorious promise,
We must serve him unto death.
When he comes to earth in glory,
May we hear his joyful call:
"You have served me true and faithful,
I will serve you one and all."

E. W. Knapp.

PETER'S DAY OF FIRE

Is the Fire Literal or Symbolic?

Dear Restitution:

As you come to us in your weekly visits laden with many good things, we feel adverse to offering a criticism to anything found in the contributions by your able correspondents, yet it often occurs that some writer crosses a cherished belief of ours, which causes us to go back and reread. So we have a case in hand in a sermon by our Editor printed in a late number and criticised in a friendly manner by Brother Parker.

The sermon referred to dealt with Peter's fire. Now the question is, Is it a literal or figurative fire? I think we will all agree that it is not essential to an entrance into the kingdom of God to believe it one way or the other. The really essential thing is for us to believe the truth, and to be prepared to withstand the fire of whatever sort. This is proven by Isa. 33:14-15, which says: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" The answer comes "He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, and shaketh his hand from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." These are the ones that are to see the king in his beauty. The only excuse we would have then for offering a friendly criticism would be that one error might beget another and finally result in disbelieving an essential truth.

My thought then is this: The change in the future is not so much in the atmosphere as in us. It is well known to science that diptheria bacteria cannot work upon a sound throat, but if by some means the throat becomes inflamed, they at once begin work. So with consumption and other disease. We by inheritance, contract or by accident, become weakened in body, and are unable to cope with these invading disease germs. The food we eat has a building up power, and keeps us living until something happens to some vital organ. So the weakness then is in ourselves. Just as Paul says of the law, "It was weak through the flesh," or in other words because of the infirmities of man, it was powerless and incapable of imparting life.

To illustrate: a consumptive lives in a certain locality where the air is too heavy, and he is ordered to a locality where the air is lighter. The reason for this change is because of the diseased condition of the lungs. Other people remain in the same locality, eat the same food, and breathe the same air, without any ill effect. So we discover that the air has nothing to do with it as long as the people are healthy.

So we view it in the age to come: our organisms will be made perfect, therefore will not contaminate and will be capable of living in the present or any kind of air. Paul says: "We are changed in a moment, in the twinkling of an eye." And we find this change to be from corruption to incorruption, from mortal to immortal. In this condition it would make no difference about the air, heat or light; it would have no effect upon us.

In view of this, then, let us examine 2 Pet. 3. Peter is reminding us of the words of the Savior and the prophets, that in the last days men were going to scoff at the idea of Christ's return to the earth, and in their argument that all things have continued from the creation. Then in verse 5 he says they were willingly ignorant of the fact that by the word of God the heavens and earth were of old, standing out of the water and in the water. Here he refers to the flood, for in verse six he says: "Whereby the world that then was, being overflowed with water, perished." The heavens and earth in verse five refers to the conditions existing then. The people that were drowned then, were the "earth under the water" and Noah in the ark, "standing out of the water." Another chapter refers to this as a type of baptism.

So the sinner, as he stands in the water, leaves as he goes under the water, the old man, or the earthly man perishes; and as he stands out of the water, he is a new creature in Christ Jesus. Conditions for him have changed. Literally he is the same flesh and blood, but living in a different atmosphere, figuratively speaking. "But the heavens and the earth which are now, are reserved unto fire;" that is, present conditions are awaiting destruction. Here our brother argues, that the water was literal, so the fire must be literal also. But this does not necessarily follow.

The lesson taught, which is a dissolution of present conditions, is the main thing. The political and ecclesiastical heavens which are of earthly origin, are to be dissolved. We read of the kingdom of heaven because it is of heavenly origin. These earthly organizations are going to make a strenuous resistance which will make the future age, during their dissolution, like a lake of fire. For proof of this we find in verse ten: "But the day of the Lord will come as a thief in the night, in which the heavens (political and ecclesiastical) shall pass away with a great noise (contention or resistance), and the elements shall melt with fervent heat." It is the elements of present systems that make them defective, and they are to be purged (burned) out. In verse eleven this thought is made plain: "Seeing then that all these things shall be dissolved." That is the present heavens and earth, or worldly systems. Both church and state are to be dissolved. "Fervent" in verse twelve means ardent, that is, these systems are going to hang on tenaciously, ardently or fervently, and try to save themselves from this dissolution. Jesus said, "I came to send fire on earth, and what if it already be kindled?" The opposition that he set up against the systems of his day, both church and state, started a fire, and the smoke of that fire was plain to be seen. This same fire exists wherever the true word is preached. This same truth will go on into the ages to come until it consumes and dissolves all earthly systems.

We see then that this is not literal fire. It is friction between truth and error. As further proof of this we turn to Hebrews 12th chapter, which we quote at length, beginning at verse 18: "For ye are not come to the mount that might be touched, and that burned with fire, nor into blackness and darkness and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more; (for they could not endure that which was commanded, and if so much as a beast touched the mountain it shall be stoned or thrust through with a dart, and so terrible was the sight that Moses said, I exceedingly fear and quake). But ye are come unto Mount Sion, and unto the city of the living God, and the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first born, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven; whose voice then shook the earth, but now he hath promised saying, Yet once more I shake not the earth only, but also heaven."

The writer here has brought the old and the new systems to view. When God spoke from heaven the earth trembled—man in his earthly state shook and quaked. Now he says he is going to shake things up once more, both heaven and earth. The writer then proceeds to tell us what that signifies in verse 27: "And this word yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved." It seems to me there is no escape from the conclusion that the establishment of God's kingdom shakes up and removes all earthly systems, and to show how ardently they hang on and resist this shaking up, he uses the word "fire;" in other words, it is a heated conflict. God's word goes on and accomplishes that "whereunto it was sent," which results in his kingdom filling the whole earth. Every system that comes in contact with God's word and principle, causes a friction that will finally result in their dissolution. The elements which are faulty are eliminated, true principles injected, and a perfect government ensues.

This is the new heavens and the new earth of Rev. 21:2-3. To prove this he says, "The former things have passed away." This is a quotation from Isa. 65:17,18, which reads: "For behold I create new heavens and a new earth." He further explains what he means by saying, "But be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy." Not a new earth, nor a new heaven, light and air; but a new order of things as to systems. This seems plain to me. So we hope in our study if we can't quite agree on the non-essentials of this subject, we shall agree in the essentials. We submit the foregoing for thought, also in love.

Almus Adams.

SOME MISUNDERSTOOD PASSAGES OF SCRIPTURE EXPLAINED

Visions, Revelations and the Third Heaven

Your fifth question is found in 2nd Cor. 12: 2-4. In the first verse we read, "I will come to visions and revelations of the Lord." The word, "revelations" comes from a Greek word Apokalupsis, which means an uncovering. The word "vision," as used here, comes from the Greek word, optasia, which means sight or appearance; so the words "visions" and "revelations" would mean an uncovering by sight or appearances; so the Lord instructed his people concerning the future by uncovering the conditions which will prevail in the future life, lifting as it were, the covering or veil, so they could clearly see what the future state will be. In the 2nd verse he says: "I knew a man in Christ, above fourteen years ago," that is,

the incident he is telling had happened to a man in Christ some fourteen years before the time when Paul was writing; but he adds in parenthesis, "whether in the body I cannot tell; or whether out of the body I cannot tell, God knoweth." The term used here for body is "soma," and sometimes refers to the human body, and sometimes to the body of Christ ,the church. Adopting either meaning, Paul did not know whether the man of whom he was speaking, whom he had known some fourteen years before, was still in the body or not: whether he was yet alive or had died. "Such an one caught up to the third heaven. And I knew such a man, whether in the body or out of the body, I cannot tell, God knoweth. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful (margin, possible) for a man to utter. Of such an one will I glory."

What is meant by being caught up to the third heaven? Paul does not explain it here, but by turning to 2nd Peter 3:3: "Knowing this first, that there shall come in the last days, scoffers, walking after their own lust, and saying, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth, standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished (the flood). But the heavens and the earth which are now, by the same word, are kept in store, reserved unto fire, against the day of judgment, and perdition of ungodly men." The heavens spoken of here are the atmospheric heavens surrounding the earth. We find two conditions of the heavens and the earth here spoken of: the first, the condition of the heavens and the earth before the flood, but these were changed by the flood of waters; second, the heavens and the earth which are now: but Peter says "They are reserved unto fire against the day of judgment and perdition of ungodly men." At the tenth verse we read: "But the day of the Lord will come as a thief in the nigh; in which the heavens shall **pass away** with a great noise, and the elements shall melt with fervent heat." At the 13th verse, "Nevertheless we, according to his promise (Isa. 65:17), look for **new heavens** and a **new earth**, wherein dwelleth righteousness." This new heavens and new earth will be the third condition, or the third heaven to which the man spoken of by Paul was caught away to. At that time the wicked will have been destroyed by fire, the curse will be destroyed from off the earth, the earth will be pure, and its inhabitants the redeemed of Adam's family, the angels of God, and the "Tabernacle of God will be with man, and he will dwell with them." See Rev. 21:1-8, which describes the future glorious condition of the earh and its people. This is the wonderful vision of revelation given to the man, of whom Paul says "of such an one will I glory." The man was not caught up so far as direction is concerned, but was caught away, carried on to that time when the earth will be the paradise of God So the man of whom Paul speaks, not only was priveledged to see the perfect condition in that future paradise, when man and the earth shall be redeemed from the fall, but also to hear the unspeakable words, which it is not now possible for man to utter. The repentant thief will be there, for when dying on the cross he appeals to the Master, "Lord, remember me when thou comest into thy kingdom." Jesus answers, "Verily I say unto thee today, Thou shalt be with me in paradise." Jesus has not yet come into his kingdom, the earth is not yet the paradise of God, so the promise to the thief has not yet been fulfilled, but will be at the time appointed, "when he comes into his kingdom."

Soul and Spirit Divisible, therefore Different

The sixth question is found in Heb. 4:12, "Dividing asunder of soul and spirit." It is plain that soul and spirit, in this case, cannot be the same thing, or they could not be divided, any more than the joints and marrow, are the same. In the Emphatic Diaglott it reads as follows: "Cutting through even to the separation of **life** and **breath**, and of joints and marrow, and able to judge the thoughts and intentions of the heart." The word translated "soul," or "life" here is "psuche:" while "pneuma" is the Greek word for spirit or breath. In the preceeding verse Paul says, "Let us, therefore, labor to enter into that rest, lest any man fall after the same manner of unbelief." Man received the breath of life, and became a living soul, could exercise all the faculties of a living being: man is now on trial, and, if faithful to the word of God, although he may die and lose life, it will be only temporary, for Jesus says in John 10:10, "I am come that they might have life, and that they might have it more abundantly." And in John 6:40: "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, **may have** everlasting life: and I will raise him up at the last day," while those who are disobedient to the word of God, will not only lose this life, but when they live again, are brought up to judgment at the second resurrection, and they will suffer the second death, or the second separation of breath from body, which will result in loss of life that will be eternal (Luke 12:4-5; Psa. 37:9-11; Matt. 3:10-12; Rom. 6:23; Rev. 21:8; Heb. 9:27; Prov. 11:7).

Body, Soul and Spirit

The seventh question is based on 1st Thess. 5:23: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The Greek word translated "spirit" here is "pneuma," and when applied to man, the primary meaning is breath. In Luke 23:46 Jesus, when dying on the cross exclaims, "Father, into thy hands I commend my spirit" (pneuma) or breath. Why did he commend his breath into the hands of his Father? That it might be restored to him at his resurrection, when he was made alive after the power of an endless life: then the breath was restored to him by the Father, and he lived and was seen, and conversed with his disciples (1 Cor. 15:5-8).

Psuche is the Greek word translated "soul," and is here, as we find in the Emphatic Diaglott, properly translated "life." The return of the breath to the body resulted in the restoration of life to the whole orgenism.

The word "body" (Greek, soma) here has reference to the whole physical organism: but the body is to be changed at the resurrection (Phil. 3:20,21): "Who shall change our vile body, that it may be fashioned like unto his glorious body." In 1st Cor. 15:50 we find that "Flesh and blood cannot inherit the kingdom of God," but in Luke 24:39 we learn that Jesus after his resurrection was flesh and bones: his blood was shed on Calvary, so in the resurrected state the blood, which is now the life of the body, and the most corruptible element in it, will be lacking, and then "This corruptible shall have put on incorruption, and this mortal shall have put on immortality, and death is swallowed up in victory." His people will then be like him (1 John 3:2). "And as the Father hath given to the Son to have life in himself," so it will be with his peeplo (John 5:26-29). As the Lord's people are now, in this life, subject to corruption, to dishonor, to weakness, to sickness and death, so they will be raised from the dead, to incorruption, to glory to power; they will be spiritual beings, possesed of the divine nature, bearing the image of their heavenly Redeemer; immortal, made alive after the power of an endless life; are "born of the spirit," are "the children of God, being the children of the resurrection." "God shall wipe all tears from their eyes: there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (1 Cor.15:42-54; 2 Pet. 1:4; Heb. 7:16; John 3:8; Luke 20:36; Rev. 21:4). Paul was not praying that the Thessalonian brethren should not die, but that their spirit (breath), soul (life), and body might be "preserved blameless unto the coming of our Lord Jesus Christ." That they might use the breath, life, and body which God had given them, in a blameless way, in his service, and though they should die, as the people to whom he was speaking did, yet the "Righteous hath hope in his death" (Prov. 14:32), and "shall be recompensed at the resurrection of the just" (Luke14:14). This he had just explained to them in the preceding chapter (1 Thess. 4:13-18). At death the "breath returned to God who gave it" (Ecc. 12:7). "Death has passed upon all men" (Rom. 5:12), so all die and lose this life. "The dead know not anything" (Ecc. 9:5), so this life ends, and the body returns to the dust of the ground (Gen. 3:19). Paul says: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8). Jesus has promised his people **eternal life**, and to raise them up in the resurrection at the last day. Then "Thy **dead** men **shall live**, together with my dead body shall they arise; **awake** and **sing** ye that dwell in dust. The earth shall cast out the dead." They awake and sing, showing a restoration of breath and life to the body, reconstructed from the dust of the ground. The crown of righteousness and life are now laid up for God's people to be given them at the appearing of the Lord (2 Tim. 4:8; Col. 3:3-4). When this glorious event shall happen, then Paul's prayer will be answered.

"Lord Jesus, Sustain My Spirit"

The eighth question is founded on Acts 7:59: "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."

The Greek word for spirit here is pneuma. In the 60th verse we read, "And when he had said this, he fell asleep." Stephen fell asleep or died. We have shown already that the dead are unconscious between death and the resurrection. Paul says, "If there be no resurrection of the dead, then they who have fallen asleep in Christ are perished" (1 Cor. 15:18). Job in speaking of himself exclaims: "O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me" (Job 14:13)! Then he asks the question, "If a man die, shall he live again?" It is very plain if the man did not die, he could not live **again**; it would be just a continuation of the same life. Job, however, answers the question for us: "All the days of my appointed time will I wait, till my change come: Thou shalt call, and I will answer thee; thou wilt have a deside to the work of thine hand." So the days of the appointed time which Job had to wait were to be spent in the grave, and the appointed time until the Lord would call and Job would answer, would be until "The Lord himself shall descend from heaven with a shout, the voice of the archangel and the trump of God, and the dead in Christ shall rise first." So it will be with Stephen: he will sleep until the Lord comes and calls him from the grave to the glorious change of eternal life. So Stephen's petition would logically be, that the Lord Jesus might reserve for him the breath of life, until that day, when the Lord would call, and the saints of God would rise triumphant from the tomb. Stephen does not request that the Lord would receive **him**, but that the Lord would receive his **spirit**, something possessed by him. The Emphatic Diaglott in a foot note makes the following explanation of this passage: "Sexai (the Greek word rendered "receive") may also be rendered sustain or support. Booth in his Lexicon of primitive Greek words gives this as one of the significations of the word. The prayer of Stephen then would read, "Lord Jesus, sustain my spirit, or assist me to suffer."

You ask me to give my opinion of the paragraphs you marked in the paper you sent in your letter. In the paper referred to he questions the authority of the Old Testament writers on this subject. In the explanations I have given of the preceding questions, you will notice that references have been given from both the Old and New Testament Scriptures. They do not conflict in doctrine, as both were given by divine inspiration, and the Old Testament is equal in authority with the New. 2 Tim. 3:16 Paul says: "All Scripture is given by inspiration of God, and is profitable for **doctrine**, for **reproof**, for **correction**, for **instruction** in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." In Acts 24:14 Paul says, "Believing all **things** which are written in the law and the prophets" Heb. 1:1: "God who at sundry times, and in divers manners spake in times past unto the fathers by the prophets hath in these last days spoken unto us by his Son," so it was the word of God whether spoken by the prophets in the Old Testament, or by his Son and apostles in the New Testament. In Luke 24:27 the Savior quoted from Moses and all the prophets concerning himself. He thought they were good authority, and I believe it better to take his word for it, than the word of the man who wrote the pamphlet. "Let God be true, but every man a liar" (Rom. 3:4).

A. L. Corbaley.

DO NOT WORRY

"Therefore I hated life, for all is vanity and vexation of spirit" (Eccl. 2:17).

Worrying is something which brings irritating care and anxiety. All people are not alike. Some parents, when they see their child associating with those that are going the downward road to destruction, "worry;" and they are so constituted they cannot help it. They have such love for it they cannot bear the thought of their child going to destruction; they cannot sit idly by and not worry; and it is right to worry when the one we love is drifting away.

The wise man said, "Train up a child in the way he should go, and when he is old he will not depart from it. " Such is not always the case: our hearts are called to bleed over the wayward son or daughter. They cause us great anxiety, which is worry. We cannot help it, and we think if the stern laws that God gave the Israelites were enforced today, it would redeem many (Deut. 21:18).

In our daily walk and work, we encounter many things that worry. What kind of a school would the teacher have of he did not strive to teach the pupil to improve his mind, and be good morally; and when he sees his efforts are not heeded, it worries him. When the farmer sows his grain and his living is depending on that crop, it is a source of anxiety to him until it is secured. "Do not worry." Can the average man or woman that have themselves and others to support. sit idly by with folded hands and not worry? No, they cannot! One of the first commands was to work, and to Adam and all of his race has this law sounded in our ears: "In the sweat of thy face shalt thou eat bread, till thou return to the ground." Paul in writing to Timothy says: "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Many of us do worry when we are compelled to work.

But we think our lesson is intended to teach us to live such Christian lives that we need not worry for the future. First, we must obey Christ, repent of our sins, believe in God's plan of salvation, accept Christ as the one through whom God gives eternal life. It is a fact we cannot get eternal life in any other way. We must be baptized into Christ, and become an heir to the promise. Then if we are sincere, and believe the true gospel, the gospel taught by Christ, Paul and others, then our names are recorded in heaven. And if we do nothing to cause our names to be blotted out, and we die in Christ, we may be assured that when he comes to earth he will raise to eternal life all those who are recorded. **If recorded, why worry?**

E. W. Knapp.

A WEDDING

The many friends of our young sister, Miss Mabel Chaplin, of Arkansas City, Kans., and also of our brother John Fisk, Jr., of Sherwood, Oregon, will no doubt be surprised and pleased to learn that on Nov. 14th, at Portland, Ore. they were united in holy wedlock, at which service Mr. Barrick officiated. They left immediately for Sherwood, Oregon, where Mr. Fisk has a neat little home prepared for his bride. Sister Mabel is a daughter of Brother and Sister A. J. Chaplin, of Arkansas City, Kans., and Brother Fisk is the son of Brother John Fisk, also of Arkansas City, Kans.

Brother and Sister Fisk are both bright intelligent young people. Sister Fisk, for a number of years, was book-keeper and stenographer, and very efficient in her line; Brother Fisk, as a teacher in the public schools of Kansas and Oregon, has been very successfull; and best of all, they are both firm believers in the Abrahamic faith and are earnest Christians, and they can walk together in Christian love down life's pathway.

LOVE

What is love? Love is the fulfilling of the law (Rom. 13:10). If any one loves the world and its various vices, does he fulfill the law? Yes: What law? the law of destruction. If any man love the world, the love of the Father is not in him. And the world, and lust of the world passeth away: but he that doeth the will of God abideth forever (1 John 2:15,17).

If any one joins a church that teaches a "false gospel," and believes it with all his heart, and is very enthuseastic in proclaiming it, does he fulfill the law? Yes, the same law, that the devotees of the dance hall, card table, etc., do. "The law of destruction."

God is love (1 John 4:8-16). What is the duty of man to God? Love him and keep his commandments (Eccl. 12:13; Deut. 10:12-22). When man does this, does he fulfill the law? Yes; the law of salvation. Salvation is of God, and if man loves God's plan of salvation, and obeys him he will be saved. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace, shall be with you all. Amen (2 Cor. 13:11).

E. W. Knapp.

If, for national reasons, woman should become untrue to the highest instincts of her nature, which lead her to give the race only children of love, she will sink so deep that neither the right to vote nor any other rights will be able to help her.

THE RESTITUTION

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It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

If the Lord will, the Editor will hold a series of meetings at Roll, Ind., from December 4th to 8th inclusive.

Brother B. F. Smith, of Monroeville, Ohio, with his wife, were pleasant visitors Dec. 3rd.

The end of Biblical teaching is thus expressed in Prov. 22:20,21: "Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" These words, if they are taken as an expression of the purpose of the Scriptures, and the end of their teaching, inculcate the thought that it is our priviledge to attain a certain knowledge of truth; and that we are fitted to give intelligent answers to those who send to enquire of us. Compare Solomon's words in Proverbs with Luke 1:4, where they are substantially quoted; and 1 Pet. 3:15, where the same doctrine is taught. Doubtless Peter had this proverb of Solomon's in mind when he penned the words of 1 Pet. 3:15.

THE DESCENDING ANGEL

An Exposition of Revelations 20:1

Brother Huggins:

Will you please harmonize Rev. 11:18;Dan.12:2; and John 5:29, with Rev. 20. The first three passages explain that the dead, both the righteous and the wicked, are rewarded at the resurrection, while Rev. 20:1 says that none but the saints are resurrected at Christ's coming.

Your Brother and Sister, striving to know the truth more fully,

Mr. and Mrs. W. E. Byers.

Editor's Reply

No one can read Rev. 11:18; Dan. 12:2, and John 5:29, with a mind free from strain of theory and prejudice, and not agree with Brother and Sister Byers that by three witnesses of infallible authority is proven that the dead, "both the righteous and wicked," are rewarded at the same time. The kingdoms of this world become "the kingdom of our Lord, and of his Christ" (Rev. 11:15), at the advent of Jesus; and at the same time is the "time of the dead" (verse 18). The sounding of the seventh trumpet (verse 15) brings the kingdom and the resurrection. There are only seven trumpets; the seventh is therefore "the last trump" (1 Cor. 15:52), which brings in the "time of the dead" for the righteous admittedly. Not for them only, however, for after our text speaks of "the time of the dead," it adds a description of who is meant by them: "Thy servants the prophets, and to the saints, and them that fear thy name, small and great;" and "saints from the least to the greatest," both living and dead, are then rewarded. **The same text with the same authority, cleanness and force, teaches that the corrupters of the earth are "destroyed" at the same time.** Without one doubt the reward of the righteous and the punishment of the wicked are simultaneously bestowed.

But there are "none but the saints resurrected at Christ's coming; the 20th of Revelations says so," asserts the objector. Well, if you read the chapter closely and critically you will find that the apostle gives no inuendo, inference or hintlet that "none but the saints are resurrected at Christ's coming;" these words and the idea expressed by them are not in Rev. 20. In this chapter the seer does not see the resurrection of any one, good or bad. There were no chapter divisions in the original Greek copies of the New Testament; and while they are useful and convenient in our copies, they sometimes exert an influence upon the unsuspecting reader that is detrimental to a clear understanding of the sacred text, rupturing what should be held in closest continuity. Rev. 20 is a marked example of what we mean. Instead of reading the chapter as independant of former chapters, and as abruptly introducing the Lord's coming, the resurrection of the dead etc., the word "and" in the first verse connects the 20th chapter with the foregoing 19th chapter. The angel descending from heaven in Rev. 20:1, alreary has in his hand the "keys of the abyss." **Now a "key" in symbolic prophecy is representative of power to open and shut. This same angel in Rev. 18:1, is said to have "great power; and the earth was lighted with his glory." This angel, representative of Christ and his glorified body, has already been raised from the dead (Rev. 11: 18)), he is already singing redemption's psalm (verse 9); he already has the "key" or "great power" to dethrone and bind with a chain the kings and potentates of the dragon,beast and his image; but as yet he is not reigning on the earth. "We shall (not are reigning) on the earth" (Rev. 5:10); but not till his "great power" subjugates all hostile dominions. With a key or power in their hands they can open or shut and none can hinder (Rev. 3:7).** Christ has already come, and liberated his people from the tomb with this key (Rev. 1:18); and they now, possessed with "great power," will reign on the earth soon as they have open a door in the heavens of the political firmament or apocalyptic "heavens" (Rev.4:1). This opening in the firmament of political power they accomplished by destroying Babylon, the Beast and the False Prophet (Rev. 17:18,19). After this work of changing the kingdoms of this world into the kingdom of our Lord and his Christ (Rev.11:15), the angel of "great power" erects the throne of David in Jerusalem (Jer. 3:17); and from this place of authority he descends "from heaven" (Rev. 20:1).

When potentates leave their capitals on warlike expeditions, they are said to "descend" upon the countries they invade. So with this angel: he descends from the heaven of his government at Jerusalem upon the territories of the Dragon, the Beast and False Prophet with a key of "great power;" destruction is inflicted by his terrible and invincible hosts, and the remnants that escape being made food at "the supper of the great God" (Rev. 19:17), are now locked by the key or bound with the chain of the descending angel. No wicked are in the picture, not because they have not been raised; no righteous are seen by the prophet in the act of being raised from the dead; not because they have not been raised, but for the simple reason that the scenes of this vision are all post-resurrectional. The resurrection of the righteous and the wicked, the destruction of the ungodly, the marriage of the Lamb, have already occurred; therefore none of these historical events appear in the vision of the reign of Christ and his glorified brethren for one thousand years. But more comments next week.

COMMUNICATIONS

Dear Brother Huggins:

Enclosed find post office order for $5.00 as a Thanksgiving offering for the Linotype Fund.

Our Master knows our faith, and our faith must be shown by our works. We are so near the goal that I feel we must reach it by Thanksgiving. When our hearts are full of gratitude, let us offer a prayer for the things that have made us glad, and let love be our aim.

Sincerely, Ettie Fry.

Brother Huggins:

Sister S. Roxana Wince sent me in a letter a few days ago the following lines—of whose authorship I know nothing—but I think they are too good to be cast aside. They are in part as follows:

"I send you two more Harvest Home offerings, praising him from whom all blessings flow.

His hand has sown the skies with stars,
Setting his thoughts in gold,
Crowning this nation's life and ours
With blessings manifold.
His love, his truth, his care
Are higher than our needs,
And deeper than our prayers."

C. A. Goss.

Editor The Restitution:

We always enjoy reading the reports of meetings in other places, especially if they have good news to tell. Our little class here at Burlington, Kan., is again rejoicing over another addition to our number —this time a young man by the name of Carl Gilbert. Brother W. L. Crowe, of Chanute Kan., has been with us again for a week's meeting, with above result, and others are interested. The brethren and sisters feel much strengthened. One cannot listen to Bro. Crowe's deep, spiritual talks without being built up in the most holy faith. His last message to us was "Rejoice in in the Lord, and again I say, Rejoice." And dear brethren, why should we not rejoice? we who are expecting our blessed Lord at any moment. "Take ye heed, watch and pray: for ye know not when the time is." "And what I say unto you, I say unto all, Watch."

Grace Lawrence

LINOGRAPH FUND CORRECTIONS

By one or another of the many ways in which printers are prone to error, our issue of Nov. 7th failed to give credit to Minnie Rogers for a donation of 50 cents. To check with the accounts of the Treasurer, that week should have shown total as $1485.00 instead of $1484.50, as appeared.

The issue of Nov. 14th gave Emeline Stiers credit for $10.00 instead of $1.00, but the footing was correct as it appeared.

Another error in the same issue gave Brother A. E. Shaw credit in this Fund for $21.00 instead of $20.00. This error was caused by misreading his letter. The $1.00 was intended for two hymn books. Total reduction of last week's total, 50 cts.

Though great care has been exercised to keep accurate records of all donations to the Fund, both on the part of the Editor and our Treasurer, Brother Goss, still some little "mix ups" have occurred. We ask the brethren to be patient with us, and bear in mind that we are giving voluntary service and our own time to the work after the usual and ordinary day's work is done.

Again we ask that **all remittances** be made to **The Restitution Publishing Co.**, whether money orders or checks. Attention to this little detail will save both the Editor and Treasurer some annoyance and frequent delays in getting our accounts made up.

HARVEST HOME OFFERING

For the Linograph Fund

Chas. Anderson	$ 1.75
F. R. Stees	1.00
Brother Gibbs	5.00
W. W. Bates	5.00
A Sister	5.00
Harriet E. Boice	2.50
Previously acknowledged	1886.00
Total	$1906.25

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XIII

Subject, Eternal Life

Memory Text

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

1. "And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now lest he put forth his hand and take also of the tree of life, and eat, and live forever; therefore the Lord sent him forth from the garden of Eden" (Gen. 3:22,23; 5:24).

2. "The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality" (2 Tim. 6:15,16).

3. "Who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory, honor and immortality (incorruption R. V.) eternal life" (Rom. 2:6).

4. "In hope of eternal life, which God that cannot lie, promised before the world began" (Tit. 1:2).

5. "Fight the good fight of faith; lay hold on eternal life" (1 Tim. 6:12).

6. "This mortal must put on immortality" (1 Cor. 15:5).

7. "And this is the promise that he hath promised us, even eternal life" (1 John 2:25).

8. "And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11,12).

Practical Truths

Is man by nature immortal, that is, possessed of unending life? If not, is there any means whereby he can obtain power to live forever; how, when and where? These practical questions are answered in this lesson.

We learn that man through sin was driven from the "tree of life," whose fruit gave the power to "live forever;" that God only hath immortality; that it is a gift of God; a subject of promise; to be sought for, hoped for, and put on; that the only immortal Being, the Father, has given this life to the Son, and the Son transmits through the "incorruptible seed" to all who receive him by faith; that without this union with God through Christ, there is no possible way for a mortal to put on immortality; that sin leads to death, and there cannot possibly be such a creature as an immortal sinner.

Notes on the Lesson

Sin.—Unrighteousness; conduct at variance with Divine law; that which is opposed to godliness (God-likeness). Its first manifestation was disobedience of law, and the penalty or wages of necessity followed (Gen. 3). Sin is a moral disease; and as a cancer in the body will inevitably destroy it, so sin, if not cleansed, will bring eternal ruin. An antidote for this moral poison has been provided (John 1:29; 1 John 1:7; Matt. 26:28; Rev. 1:5).

Gift.—As the effect of sin without an antidote is eternal death, eternal life comes to mankind who are all sinners as an absolute, unearned free gift (Rom. 5 and 6 for the Apostle's argument leading to a conclusion in this text).

1. Tree of Life.—A provided means for the continuance of life. Through disobedience man was driven from it lest he might by eating become an immortal sinner. Mark the words "live forever." It is sometimes taught, and without any valid foundation however, that eternal life in its Biblical sense means eternal happiness, and that all mankind has the power of endless existence by nature. The Greek word *zoe* translated life is used in classical literature to denote existence, and it is presumption to give it a different meaning in the Scripture. By banishment from the tree of life our first parents lost the power of living forever, of perpetuating their existence. This right to partake of the fruit of the tree of life is to be restored to overcomers (Rev. 2:7).

2. God only hath immortality.—This term "immortal" is never applied to the natural man. The power of endless existence is a Divine attribute, and if man would obtain it he must go to God in the appointed way.

3. Seek for Eternal Life.—A course of godly conduct apart from sin brings its reward of eternal life, and with it glory and honor. This is the divinely appointed way of seeking. That which we seek for we do not possess.

4. An Object of Hope.—"What a man seeth why doth he hope for?" Hope is based on faith, and faith rests upon the promises of God which cannot fail.

5. To be Seized.—Eternal life is a subject of warfare, the pursuit of which requires all of a soldier's courage, fortitude, and armour (Eph. 6:11-17). How foolish to thus contend for something already possessed!

6. Putting on Immortality.—As a new garment, immortality is to take the place of mortality. incorruption to succeed corruption, at the resurrection day. 2 Cor. 5:1-4, shows how mortality is to be swallowed up of life.

7. Promise of Eternal Life.—Would God promise eternal life to those who already possess it?

8. Eternal Life Conditional.—Jesus is the way, the truth, and the life (John 14:6); the resurrection and the life (John 11:25); brings life more abundantly (John 10:10). As a sinless being he is free from the law of sin and death, and has received from God, the "fountain of life," the same self-existent life (John 5:26). By union with Christ we become partakers of that life (John 6:27, 33, 40. 50, 51, 68; 14:19).

Suggestive Topics and Questions

1. Law of Sin and Death.—What is sin? What effect followed the first sin? Without a remedy what effect will inevitably follow a life of sin? What precaution was taken following the first sin? Will access again be given to the tree of life? Is there an immortal sinner? Is there a way of escape from the law of sin and death (Rom. 8:2)? Is there an antidote for sin? What is it?

2. God the Fountain of Life.—Is man by nature immortal? Is there an immortal Being? Are the terms "eternal life," "immortal," "immortality," "incorruptible," or their equivalents, ever applied in the Scriptures to the natural man? Are these terms ever applied to the soul or spirit of man? Who is the fountain of life (Psa. 36:9)?

3. Christ the Way of Life.—Has God given to any one the power of eternal life? To whom? Will Christ give this life to others? Is there any other possible way of life? (Acts 4:12. for "saved" Syriac reads "live.") Where are we told that Christ is our life (Col. 3:4)?

4. Called, through the Gospel.—Through what great and precious promises may we be partakers of the Divine nature (2 Pet. 1:4)? What is the power of God unto salvation (Rom. 1:16)? Why is it called the gospel of Christ? Can we receive the blessing promised in the gospel while living a life of sin? Do we regard repentance toward God, faith in the Lord Jesus Christ, and baptism in water, as conditions to be complied with on the part of all men in order to obtain eternal life?

REVERENCE

By S. Roxana Wince

Going back now, to the allegation that "we cannot be sure that the other laws beside the ten were given of God, because of the many pagan ideas mixed among them," let us question the doubters as to what those many pagan ideas were? I have turned over the leaves of my Bible in vain to find them. Is it in the offerings and sacrifices that these ideas are found? If so I retort that animal sacrifice was instituted in the garden of Eden, just after the fall. Not else could a sin covering have been given to Adam and Eve, in the coat of skins that the Lord made to clothe them (Gen. 3:21). Not else would Abel have brought the firstlings of his flock and the fat thereof; nor would Cain have been told that "a sin offering couched at the door." There were no pagans, or pagan ideas then. The pagan idea of sacrifice was borrowed from the ritual of Holy Writ, and not that of Holy Writ from Paganism.

Nor was Jethro a pagan, for "he rejoiced for all the goodness which the Lord had done for Israel, whom he had delivered out of the hands of the Egyptians;" and Jethro said: "Blessed be the Lord who hath delivered you," * * * * "Now I know that the Lord is greater than all gods, for in the thing wherein they dealt proudly he is above them."

"And Jethro, Moses' father-in-law took a burnt offering and sacrifices for God; and Aaron came and all the elders of Israel to eat bread with Moses' father-in-law before God." a thing he would not have been permitted to do had not he himself been a priest of the Most High God, or at least, one of his devoted followers.

The discoverers of pagan ideas in the Pentateuch may point to the making of the golden calf, but what is there in that episode to show that Moses had the remotest thought of mixing the pagan ideas of the Egyptians and Babylonians with the theocratic laws and ritual of Israel? He knew that the image of a three year old calf, though it might be looked upon by his people as a symbol of the divine presence, was in reality, no such thing; that it was only the god Apis of the Nile, and that the making of it was in direct violation of their God-given code. God had sanctioned no such symbol of his presence. The calf had nothing to do with bringing them out of the land of Egypt, nor could it lead them on to Canaan. Aaron might call the feast held in its honor, "a feast to the Lord," but Moses looked upon it as a horrid orgy to an idol god; and to show his hatred and contempt for the thing melted it into ingots, ground these to fine dust, mixed this dust with water, and made the people drink it.

That was the way Moses mixed pagan ideas with the Pentateuch! Israel had sinned a great sin in making them gods of gold, and retribution followed swiftly; for there fell of them about 3000 all blotted out of God's book; and this, with the threat of future visitation, and with the refusal to accompany them any farther on the way to the promised land. The angel of his presence might go with them; he would not. So if disobedient irreverence of "the word spoken by angels" "receives just recompense of reward," in every instance, "how shall we escape who neglect so great salvation spoken by the Lord, and confirmed by them that heard him." **And how shall we escape if we treat any part of that word, whether in the Old or New Testaments, as if it were a mere football made for us to play with?**

God has said to Israel: "I am the Lord thy God. Thou shalt have no other gods before me"—in my presence, beside, or except me. "Thou shalt not make any graven image, thou shalt not bow down thyself to them." They were to make no mention of the name of other gods, were not to "seethe a kid in its mother's milk," eat blood, leave blood uncovered from animals slain for food, or sow mingled seed in their fields, because all these things the pagans around them practiced with magical rites, that the gods might give them fruitful seasons. God sought by the hand of Moses to eliminate all pagan ideas from his Book, instead of mixing them therewith. Blood was "the life of the flesh:" it must be treated with reverence. God had said to Israel, "I have given it to you to make an atonement for your souls." What about those men who drink blood as a cure for tuberculosis? God allowed but one case of it, and that was in the way of sacrifice.

No Israelitish child might be dedicated to Moloch, the calf headed god of the Amorites. To do this, was to profane the name of God, by giving his name to a god that was no god. It was the custom of these children of Lot to build a fire within the idol statue, and then, shake their babies. This was called "passing them through the fire," they, superstitiously thinking that the little ones would not then die in infancy. God would not have any such pagan ideas mixed with the religion of his people; so he ordered that the man who gave any of his seed to Moloch, should be stoned to death, he being pushed backward from a precipice on to a large stone, and if not killed, other stones were dashed down till the work was complete.

Pagan ideas indeed! That was the way God dealt with such ideas. Every attempt to practice the idolatrous rites of the heathen was sternly frowned down and rigorously punished. There were abominable customs and appalling vices connected with pagan worship. And so hopelessly had these customs and vices corrupted the inhabitants of the land of Canaan, that there was no remedy, no healing for them, "their cup of iniquity was full." To save the rest of the world extermination must come. Had not God safe-guarded his people by allowing no mixing of pagan ideas with their law and ritual, and by the most stringent statutes against every rebellious offender, there would have been not a single nation left on earth today to stand up for liberty, righteousness and truth. It takes drastic measures to stay gangrene and to stop the flow of incestuous blood.

But despite of all that God did to save his people from being corrupted and destroyed by "pagan ideas," the baneful work of irreverence and disobedience went on. Neither the Ten Tribed House of Israel, now the Two Tribed House of Judah, hearkened to the word of the Lord, and because of their sin, were cast out of their land to suffer "the seven times" punishment threatened in Leviticus 26:18. 2520 years of punishment for adopting pagan gods, ideas and practices, and forsaking the God who had been their refuge and strength, a very present help in trouble! A fearful medicine!

The 2520 years expired for the Ten Tribed House, in 1800 A. D. Judah's "seven times" runs out when Gentile Times are fulfilled. Thank God the end is so near! God is reckoning with the nations now for their irreverent treatment of and blasphemous rejection of his word. They have proscribed it, burnt it, criticised it, cursed it, and "would have none of his counsel;" and now he who sitteth in the heavens "laughs at their calamity," and "mocks at their fear."

I tremble, I fear, I protest against all irreverent criticism of the word of my God. The lesson drawn from Israel's story is a warning to me of what will come in the future from the godless tampering with the Bible by faithless shepherds. There will be just such a state of affairs as Jesus foretold—an absence of faith that will be appalling. O that we who are looking for the Master may hold fast our faith, may keep our feet firmly set on the Rock, looking ever away to the promised reward! Let us watch; let us study; let us keep much on our knees. Hebrews 10:23.

(Concluded)

THE INSPIRATION OF BEING NORMAL

There is a man up the street who works hard every day. He is habitually courteous, he is not nervous, he does not avoid people. I can tell by the way he says good-bye to his family that he is no ogre in the house, but a beloved father whose return is already anticipated. This man does not complain of his job; he is too manly to be envious, too occupied with the day's work to be uncertain of the here and now. He represents the class that we are told is being "exploited." I have never seen the doctor's carriage at his door. He and his family are well. They work; afterwards they enjoy themselves and sleep in a way no prophets, least of all the celibate oracle, ever slept. I was sharply conscious the other day in passing the house that this laborer was a continual source of inspiration to me. I have an affection for him. We should have little to say to each other if we met. The weather, the tax rates, and chances of candidates at election would exhaust us. But what the prophets prophesy in anguish of soul, and elaborate ideally in apocalyptic visions, this man is.

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A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information

Gathered from Everywhere

"Those friends thou hast
And their adoption tried
Grapple them to thy heart,
With hooks of steel."

The crime of the nation against the individual is not that it demands his sacrifices against his will,but that it claims a life of eternal significance for ends that have no eternal value.

The worship of science is a religious mania, and its fruits are like the fruits of a religious mania. The world is familiar with them: torture, persecution, bloodshed, indiscriminate assassination, and the sins of the spirit which are far worse than real murder.

Is the whisker a sign of irrepressible manliness, or is it merely a decoration, an ornament? Is it, to change Shakespeare slightly, an excrescence of strength? An increment of valor? Judicious observation and experience lead me to think this is far from being the case.

If the law were to edict that man and wife should never be together for more than six months in the year, it would be broken every day, and men and women would stand hunger and stripes to come together for twelve months in twelve. If love of home were made a crime, a family life would arise more touching than anything Queen Victoria ever dreamed.

To the charge that the study of literature is not an intellectual discipline, we can answer that the great masterpieces of literature bring us face to face, no less than do the greatest philosophical theories, with the profoundest questions of human destiny. The problems presented alike by philosophy and by tragedy, concerning human fate, human responsibility, challenge the intellect as far as it can go, and further.

We need songs here in America, but our poets seem better able to write everything else. I have a friend who thinks that they are too refined or too good. "How," says he, "can we expect our poets to be passionate if they haven't any passions? How can they sing love lyrics if they are too refined to admit that they have ever been in love? How can they lament with plausibility if they have never done anything to lament over? The Heines,the Villons the Burnses of the world have been great lovers and great sinners; it is they who can touch the popular heart."

Religion a Joy

Religion does not consist in drawing a long face and heaving sighs as we pass on the journey of life, but is brightness and joy, the outcome of a Christian career.—Brother Titman.

"How can I be sure that I love Christ," asked a young girl. "Do something to please him every day," was the wise answer; "and then he will be sure of it, which is better."

WAYS IN WHICH A MINISTER CAN KILL

The Mid-week Meeting

I know these are infallible specifics for killing a prayer meeting, for I have tried them all myself.

1. **By wool-gathering.** Let a minister come into the prayer-meeting without knowing what he is going to say, and the atmosphere is chilled. When the subject of the meeting is one in which he seems to be feeling his way as he proceeds, instead of being one which has been kindled into white heat in his study and baptized with an unction from above, the people will set their weather-gage accordingly. Icicles do not generate heat.

2. **By "occupying the time."** Some ministers do not open a subject; they exhaust it. Their expositions are so studied and complete as to leave nothing for the brethren to say. The lay-brother sees all his thunder stolen as one after another of the points of his pastor's address is unfolded; and each one said so much better than he thinks he can say it, that he is dumb. Nobody but Boswell ever liked to play the role of an echo; but to have anybody play the role of Boswell to you, it would be necessary that you should be as wise, oracular, and pithy as Johnson. Open the subject briefly, suggestively; and at the close of the meeting add whatever you choose to give completeness to the theme.

3. **By unfortunate musical selections.** Eschew the somnolent music of the Mason-Hastings school. Run from the thin and ungrammatical pieces of the "Gospel Hymn" variety, so irritating or nauseous to the musical sense. Shun compositions which are all accidentals and no melody, a bewildering indefiniteness of excruciating harmony. Music in a prayer meeting should promote the devotional spirit.

4. **By scolding the people.** Is the prayer-meeting slimly attended? What matter! the Lord is present. Numbers didn't make Gideon's strength. Don't scold. One can believe the old miracle when he remembers how many prayer-meetings have been slain by the "jaw-bone of an ass"! Radiate heat, scatter sunshine, wreathe in smiles when you are the pastor of the church at Laodicea. Be patient, hopeful, cheerful.

5. **By nagging the people to take part.** If the people haven't come to prayer-meeting with a full head of devotional steam on, he labors in vain who tries to get it up there and then. Instincts of devotion and motives of service are not manufactured. An interesting prayer-meeting depends on antecedent conditions. "Pauses" are only prevented by increasing spiritual culture among the people, by a little forethought and ready tact; they are only the more embarrassing when the subject of remark.

These directions are all ingredients of the infallible recipe for having a poor prayer-meeting. It will work every time.—DeWitt Mallary.

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 68 CLEVELAND, O, DECEMBER 12, 1916 NUMBER 51

THAT WORTHY NAME

Alice B. Curtis

Thy name is like a diadem o'erset with jewels rare,
Most precious to thy people it is found,
'Neath sorrow's crushing burden we breathe that name
in prayer,
And bless thy name when peace and joy abound.

High, high above all other names thy name is like a
star,
The star of hope to Adam's fallen race,
And all who call upon thy name in lands both near
and far
Shall find in that sweet name full saving grace.

Thy name like precious ointment sheds a perfume
o'er the soul,
Though life's trials may be pressing thick and fast:
It sooths the fretted spirit like a grand anthem's roll,
Can uplift the heart from discords of the past.

No other name is given whereby we must be saved;
In thy name the Jew and Gentile both must trust,
If we now walk in Jesus' name who once were sin-
enslaved,
We shall share the resurrection of the just.

And whether few or many if in his name we go,
We need not fear the angry hosts of sin:
In that name we set up banners all undaunted, for
we know,
With our Leader we the victory shall win.

He will call his name upon us, that holy, holy name;
We shall be his people, he will be our God;
He has given us the promise if we share his toil and
shame,
We shall reign with him in Eden's bright abode.

We are watching for his coming, when we'll see him
face to face
And his blessed name we'll evermore hold fast;
We will surely win the crown of life through his
most wondrous grace,
And our praises through eternity shall last.

IMMORTALITY AND THE PROPHETS

S. H. Thomas

Last night in earnest meditation. I in my humble lodgings sat, my Bible on my knee. In vain had been my search, and lifting up my tearful eyes to him who knoweth all things, even the end from the beginning, I raised my thoughts in silent prayer: "Oh God, maker of heaven and earth: thou who can toss the mountains as a ball, or gather the sea in the hollow of thy hand: give me light upon this great question of immortality, and of the mystery that stands behind the portals of the grave. Is death but a friend that sets free a captive soul? or is he the dread enemy of our race, who holds beneath his iron hand, secure in lands of forgetfulness the great, the good, the pure, the noble, and likewise the low and beastly of our kind? Oh that I had lived in the days of the blessed Christ, or the holy prophets of old, that I might enquire of them touching this most vital question."

And as I prayed behold a wondrous thing did happen. The narrow walls of my lowly room faded away, and in their stead a chamber that might grace the New Jerusalem. The magnificence was beyond the power of discription; its ceiling like the heavens, and set with blazing diamonds like the stars. Its walls, and balconies of burnished gold, and studded thick with dazzling gems, and precious stones. And as I marvelled at the change, methought I heard strains of music, sweeter far than ever heard by mortal ear. Nearer and yet nearer came this heavenly harmony, and as I gazed in speechless rapture for the source of this marvelous melody, I saw (and falling prostrate at the sight) a heavenly host advancing through the portals of the temple. Abraham, Isaac, Jacob, and all the early prophets stood before me, and king David also. Yes; and Peter, Paul, and others—all were there, one vast and awesome pageant. And at its head stood Jesus Christ, my Lord and king, his eyes as flaming fire, his countenance kind, and gentle, yet as the sun when he doth shine in his brightness. At this noble and apalling sight, my speech forsook me, and I hid my face in fear, when lo, I heard a voice sweet and low like running waters, or as the voice of spring say:

"Son of man, thy supplication has come up before me. Thy prayer is heard. Behold Jesus, and the prophets are before thee. Cast aside therefore thy fears, rise and question them."

And as I heard these gracious words, behold the strength returned to my palsied limbs, my trembling tongue regained its speech, and standing on my feet, I spake as follows: "Oh Jesus, Lord, and king of all the earth! Be it known to thee and thy noble associates, that much discord, and strife, exists among the children of men, concerning the state of the dead, and the nature of the soul, and I am come to thee for knowledge. Is it a fact, that the soul is immortal by nature, and remains alive and conscious, after the change which we mortals call 'death'? Is it a fact, dear Lord, that death is not death, but endless life in bliss, or misery, as the children of men do teach?"

Son of man, the wages of sin is death, but the gift of God is eternal life; In death there is no remembrance of thee, in the grave, who shall give thee thanks (Psa.6:5); God so loved the world, that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have everlasting life (John 3:16). But be it known unto you, that these rewards and punishments, are not meted out until the resurrection morn. The state of all the dead, between death and that great day being that of forgetfulness. A peaceful, dreamless, sleep: marvel not at this, for the hour is coming, in which all that are in the grave shall hear my voice and come forth. They that have done good, unto the resurrection of life; they that have done evil, unto the resurrection of condemnation (John 5:28)."

"King David, thou sweet singer of Israel, what is thy testimony concerning the dead? Are our loved ones who have gone before, now playing on golden harps before the throne of God?"

"When man dies; his breath goeth forth, he returneth to his earth; in that very day his thoughts perish (Psa. 146:6). In death there is no remembrance of thee (God), in the grave, who shall give thee thanks? (Psa. 6:5). For the living know that they shall die, but the dead know not anything (Eccl. 9:5)."
anything (Eccl. 9:5)."

"Then king David, you do not expect to go immediately at your death, to your reward?"

"Son of man, as for me, 'I shall be satisfied, when I awake in his likeness' (Psa. 17:15).

'Paul thou great apostle of the Gentiles, what is thy testimony concerning the soul? Has man an immortal part, which therefore cannot die, and which even God himself cannot destroy, but by virtue of its undying nature must of necessity continue in conscious existence after the dread calamity we men call death?"

"Mortal man, I call heaven and aerth to witness that Jehovah, God, the only potentate, the king of kings, and Lord of lords, He only hath immortality (1 Tim. 6:15,16)."

"Oh Paul, most reverend sir, dost thou tell us then that death ends all, that the dread sleep is endless slumber?

"Nay, nay, my son, 'For as in Adam all die, so in Christ shall all be made alive' (1 Cor. 15:21). Be it known unto thee ,that the only hope of all mankind rests upon a resurrection of the dead, for 'if there be no resurrection of the dead, then they which sleep in Christ are perished' (1 Cor. 15:18)."

"I crave your pardon, Paul, but if they who sleep in Christ be now in heaven, and playing on golden harps before the throne of God, as men teach, how can'st thou say of them, 'they are perished if there be no resurrection of the dead?' Wherein would they profit by a resurrection of this vile body of sin and death, and a second union therewith, if their lives be already cast in such pleasant places?"

"Son of man, as has been said, so say I, 'the say I, 'The dead do not praise the Lord, neither any that go down into silence' (Psa. 115:17); 'For there is no knowledge, nor wisdom, nor device, in the grave whither thou goest.' The children of men do greatly err in this matter. The state of the dead between death and the resurrection, is a calm a dreamless sleep, and its duration, though it may span long centuries, is to the comprehension of the subject, but the flash of a sunbeam, the twinkling of an eye."

"Solomon, thou son of David, upon whose kingly brow doth wisdom sit enthroned, give us of thy knowledge concerning this matter."

"Son of man, as has been said, so say I, 'the liv-dead know not anything' (Eccl. 9:5). Their work has ceased; no device have they, nor knowledge, nor wisdom. These possessions belong to life; death is forgetfulness, a land of darkness, as darkness itself, without order, and where the light is as darkness."

"Father Job, thou who art famed among men for thy patience and loving kindness, tell me, I pray thee. Do God's people take on a mantle at death? Do they still watch over the destinies of their children and loved ones on earth, while enthroned in the high courts of heaven, as men teach?"

"Son of man, your teachers are blind, and do greatly err, for as king David has said, 'man dieth and returneth to his earth, in that very day his thoughts perish.' 'His sons cometh to honor, and he knoweth it not; they are brought low, but he perceiveth it not of them' (Job 14:21)."

"Isaiah, thou faithful prophet of the most high God, what is thy testimony concerning the state of the dead? Is it a fact they are not dead, but alive in heaven, singing praises before the throne of God?"

"The grave cannot praise thee (God); death cannot celebrate thee; they that go down into the pit, cannot hope for thy truth' (Isa.38:18). Son of man, the prophets of God know nothing of an immortal soul in man, as a present possession, nor of conscious existence for the dead, between death and the resurrection. Let your sages and wise men seek wisdom at the feet of a little child, which mourns the loss of a fond and loving mother and refuses to be comforted, because she is not. Mortal man say not to those who mourn, 'The dead still live.' Seek not with pagan lies and groundless fables to comfort those who weep. But rather point with joyful hope to resurrection's glorious morn, and shout with us the gladsome truth, 'Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for the earth shall cast out the dead' (Isa. 26:19).

Then, he who is my king, raised up his voice and said: 'Fear not; I am the first, and the last: I am he that liveth and was dead, and behold, I am alive for evermore, Amen; and have the keys of hades, and of death' (Rev. 1:17,18). Behold, with these 'keys,' I will come in due time, and open wide the doors of the grave, and let down the bars of hades. I will say to death, 'Give up;' and to the enemy, 'Hold these not back.' And my voice they shall heed, and come forth, my sons and my daughters, out from the land of silence, gloom and forgetfulness; out from under the hand of the enemy shall they come with leaps shouts of joy and gladness. For have not I said? O grave, I will be thy destruction?"

And as he spoke these words of hope, for death cursed man, I closed my eyes in silent praise and adoration; and when again I gazed, behold, the vision grand had passed. Again I sat within my humble cot, my Bible open on my knee: I had been dreaming.

SOME GENERAL FACTS CONCERNING THE GOSPEL OF THE KINGDOM OF GOD

D. C. Robison

In the Corinthian letter Paul states that, we preach Christ the power of God and the wisdom of God (1 Cor. 1:24). This evidently is the answer to the question, "Where shall wisdom be found, and where is the place of understanding" (Job 28:12)? The writer gives an answer also in verse 28: "Behold, the fear of the Lord, that is wisdom; and to depart from evil, is understanding." This is the wisdom that bringeth salvation.

The wisdom referred to by Paul and Job is found in the gospel of the kingdom of God. The apostles were sent out under the commission to preach this gospel to every creature, and to baptize those who believed it. To them is promised salvation. Those who believe not are to be condemned. John states that he that believeth not in him is condemned, because he believeth not in the name of the only begotten Son of God.

With these Scriptures before us we are privileged to state some general facts concerning the gospel of the kingdom of God. Mark states that Jesus went about all Galilee teaching in the synagogues, and preaching the gospel of the kingdom of God. To analyze this text in the spirit of wisdom, is to believe it unto salvation. To do this we must determine the meaning of the word "gospel" as used in the text. In a general way gospel means "good news, glad tidings." In a limited sense it means much more. The word "gospel" is first limited by the phrase **"of the kingdom."** The word "kingdom" is also limited by the phrase **"of God."** The word **"gospel"** is further limited by the phrase **"of the kingdom of God."** If we accept the statement made by Jesus in John 6:63, we receive the text as spirit and life words. It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life. This necessitates that we search the Scriptures to determine their teaching concerning the kingdom herein spoken of.

We might suggest the question, is it to be a literal or spiritual kingdom? The prophet Daniel (2:44), in comparing the kingdom that God will set up, makes it as literal and universal as the four Gentile kingdoms. The statement is that God will (future) set up a kingdom that will stand forever. The four preceeding kingdoms were destroyed and passed to other people. These four kingdoms are to be destroyed. Each of these kingdoms had a king and associate rulers, subjects, territory and laws by which the subjects were governed or ruled. A kingdom can not exist without the above named parts. Isaiah says: "A king shall reign in righteousness, and princes rule in judgment." Jeremiah in speaking of this king says (23:5): "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." Each of these prophets claimed that they were Jehovah's messenger and were guided by the holy spirit. This makes their words **"spirit and life."** The prophet Daniel in describing this kingdom further says (7:27): "The kingdom, the dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions (rulers) shall serve and obey him."

For further proof and the purpose of more fully identifying this king, we call your attention to the testimony of the angel who appeared to Mary and announced that she should become the mother of the long expected one. The announcement was as follows: "Thou shalt bring forth a son, and call his name Jesus. He shall be great, and he shall be called the son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there is or shall be no end." These proofs not only state that a king shall reign on the earth in judgment and justice, but they identify that one as Jesus the Son of God. He wore the crown of thorns and will assuredly wear the crown that is now awaiting him. He now occupies his Father's throne; then he will sit upon his own throne. He will reign for ever. When he comes and establishes his throne the great work of restitution will begin, the result of which will be to remove the curse that rests on the earth because of sin, and fill the earth with the glory of the Lord. A righteous race will then possess the earth, and nothing shall harm on all the earth.

The cry of bigotry and infidelity is raised by the nominal church people when we assert that the above is the only true analysis of the text: "Jesus went through Galilee, teaching in their synagogues, and preaching the gospel of the kingdom of God." He announced himself as the Messiah of the prophets, and the annointed of the New Testament. Their kingdom can not be identified as the church, neither can it be the reign of grace in the heart. The glad tidings of this kingdom are that the kingdom that was overturned in the days of the prince Zedekiah (Ezek. 21:27) will be restored to Israel through the rightful claimant, Jesus the Christ. The twelve apostles will rule over Israel (Matt. 19:28), and David shall be their prince (Ezek. 37).

THE ISOLATED ONES

By Auntie Wince

Sister B. F. Cook, of 3015 F Street, Sacramento, California, has greatly stirred my heart, telling me of those whom the iron hand of circumstances has cut off from all of like precious faith. It is hard for the old soldiers even to live thus as it were alone, but not half so hard as it is for the young people who at the nerve-racking stenographic machine toil all day in an office and store, and, holding themselves aloof at eventide from the party, the play-room and the dance lest they displease

Jesus, soil their garments and lose the crown, make practically but few or no friends of their own age, have no one to talk to about their hopes and aspirations, no one to study the Bible with them, no dear boys and girls to join them in exhortation, in song and in prayer. No wonder they grow despondent and melancholy.

Just think of the situation they are placed in—no preacher to counsel, not a sermon to listen to, no joy of companionship in worship, no Bible class or Sunday School to attend! Put one of Uncle Sam's young recruits in a like position and how long would he stand?

Brothers and sisters, such things are dreadful! The dear lambs of the flock, dying—actually and literally dying—just because we don't care enough for them to feed them with the living bread, orphans as to fathers and mothers and brethren in Christ, and some of them as to own parents.

> "Nobody smiles when they reach
> their lonely room,
> Nobody whispers, I am glad you
> have come,
> Nobody lingers with tenderest
> care,
> To brush back the locks of their
> clustering hair.
>
> No one in accents so loving will
> say,
> 'Darling, you are weary enough
> for today,'
> Though the shoulder is bowed with
> the burden it bears,
> And they are so weary, there's
> nobody cares!"

quite as they ought to care. I have not cared myself as I might, but only because I did not know I have felt for those who stood alone, because I am "in the same boat;" but I had not reached out the helping hand for the simple reason that I did not quite see how the money that was allotted to me could possibly be stretched to cover another field of work.

But something must be done; this pitiful state of things must be changed; the hand of God must be grasped and his aid be enlisted for his children. There are certainly ways and means whereby they can be helped, or maybe help themselves. Self-help is best: it gives most joy. But many are not in a position to help themselves. They do not have books, and papers and quiet hours as I have, nor hosts of friends to talk to them by way of letters. Nor do they have much time to teach others the truth that they may win companionship by that means. What, then, can they do? or we do for them?

First, find if there are any others who, like Paul, have "hope of the promise made of God unto the fathers," either in the great city of Sacramento, or in other cities, towns, villages and country districts where believers live. If so, let those in Sacramento hunt up Brother and Sister Cook and that dear, lonely, little toiler, and meet together as often as possible for Bible study, communion service, and for song and prayer. Let those in other places do the same, inviting others to join them in their studies. If commodious rooms cannot be had, the little rooms at home can be utilized, and in summer time, the park or woods. But let there be no profitless dissensions in these little gatherings. We must be Christ-like, must have the spirit that was in him, or we can do each other no good, nor can we become instruments of salvation to others. Angry discussion has no place in the prayer circle. It is a holy place, for God meets with us there. Let it not be defiled by unholy passion, or angry words. Let the key-notes of such meetings be goodwill, joy and trust and the lessons be "plained down" so even a child can understand

It does not take many to have a meeting with God, "He is in the midst when two or three are gathered together in his name," and I have heard of blessed meetings and of great results where there was but a single soul to meet with God, and that soul but a young girl of thirteen or fourteen years. There were no meetings in her neighborhood. She loved God; she wanted others to love him, so she went to the school house every Sunday and held a meeting all by herself. People who saw her go Sunday after Sunday, began to wonder what it meant, and went to see. Nothing daunted the child kept on with her Bible-reading and prayers. It was just what she had been asking God for more people came, their hearts were touched, they too began seeking after God, blindly perhaps in many things, but the best they knew, for it was in pioneer days. A Sunday school was organized, with that slip of a girl as its superintendent. Then a preacher was sent for: the repentant ones were better instructed and baptized, a church was organized, and a house of worship was erected, and all as the result of the precious meetings held by that little maiden with God.

This is a true story: the events therein narrated happened in the great state of Illinois. Can not other young people seek God's help in the same way? Is he not just as ready to hear and answer now as he was then? He is, if we would only put him to the test.

The truth of the matter is, we are not as anxious to be saved as we should be, nor do we have the burning desire to save others as we ought to have. Look at this poor Hindu woman: She has walked seventy miles with her child in her arms, just to find the missionary who years before had been to her villiage and had read to her mother and sister about Jesus. Four years had passed since he had been there, but not one of them had bowed to an idol since. Now she has found him. she is at the mission-station, she will hear him again. All that evening he talks to her and reads from the Book, but the very next morning she is in his wife's room before she is dressed, "weeping in great distress." "I want salvation for my soul," she says, "only tell me more about Jesus Christ—that is my life."

"But you were told much about him yesterday," said the mission lady, "was not that enough?"

"Oh no! I can never hear enough. He is the savior of sinners, and I want to be saved, I have not heard enough yet: that is why I ask for a teacher for my villiage, I cannot read, but he could read to us." "All day long the woman listened and asked. she went to the Sunday service; she waked up in the middle of the night and begged someone to read 'just a little of the Bible' to her."

"When Monday morning came and she must go home, she lingered. 'All this way I have walked,' she said, and here I have heard much to make me glad; but I must go back to my husband and mother. They are in the dark, and I—what do I know? I cannot tell them much, and I cannot get a teacher. I want him for my mother and my poor husband and for my villiage, she broke down in bitter sorrow, and she and the missionary's wife wept together."

It is a sorrowful tale, and illustrates just to a "T," how deeply we need to feel and care, not only for the needs of "the Isolated Ones," but for the needs of "a world of sinners lost."

But what if no one of like faith can be found to meet with, and comfort the lonely saints? what next shall we do? "Pray the Lord of the harvest that he send laborers into his vineyard:" that is the Lord's command; obey it. But if the far away missionary could send no teacher to the Hindu woman's villiage because the money was lacking, can we answer the cries of our "all alone" brothers and sisters? Of course we can! They themselves lay by in store the means wherewith to pay the preachers who now come. Where are the young men who ought to be out in the field as heralds of our coming king? Where?

But, lacking preachers, what next shall we do?

Get the names of our isolated friends, especially those of the young people, answer their questions, ask questions, show them how to study the Bible, how to live so as to be a power in the world for God, and how to instruct others. Write them helpful letters and little sermons that come from the very heart. Mail them papers and clippings from papers.

Get them to be missionaries by putting up what are called "silent preachers" (wall-hangers with many compartments) filled with truthful tracts. We can all share in this great work. Let us get at it, I have written two letters to Sacramento; who will write the next?

OBITUARY

George Huffer Benge, oldest son of Robert and Elizabeth Benge, was born September 15, 1864, near Hillisburg, Indiana. He grew to manhood under the care of his parents, and was married to Alice Haines, June 18, 1887, and they went to housekeeping in the neighbourhood of the father. To them were born eight children, namely: Bennie, Bessie, Luther, Effie, Dean, Jennie, Stanley, and Dorothy. Bennie died at the age of three with brain fever.

Brother Benge heard the gospel message and was baptized by Brother J. F. Wagoner, in April, 1894, and united with the church of God at Hillisburg where he remained a faithful member until death. His life has been consistent with his profession as a Christian, ordering his conduct in accordance with the teachings of the Master Teacher.

He has been in poor health for the past five years, but nothing was noticed unusual up to the day of his death. He came from his work at the noon time and went into the wood room, but not returning when expected, his daughter, Effie, in looking for him, found him seated on a box, leaning against the wall, dead. He had reached the age 52 years, 2 months, and 11 days, having died at his home in Frankfort, Indiana, Nov. 24, 1916

He leaves his beloved wife and seven children of his household; his father, one brother, William Benge, of Alexandria; three sisters, Mrs. Agusta Heaton of Elwood, Mrs. Martha Parker, of Kokomo, Mrs. Pearl Jenkins, of Michigantown.

In the activities of his life he had made many friends and neighbors that will miss his association and kindly influence. He was a devoted father and greatly attached to his family, and gave the thought, care and labor of his life, wrought out of the best of his ability, for their support and wellbeing.

Funeral services were held from the Hillisburg church, at 10:30 a. m., Sunday, Nov. 26, 1916, conducted by the writer. Brother Benge had recently expressed his anxiety and desire for the coming of Jesus. We therefore spoke words of comfort upon this theme from 1 Thess. 4:14-17, to the sorrowing relatives and an appreciative audience. Burial was made in the Michigantown cemetery where we laid Brother Benge to rest to await the coming of the Lord from heaven.

D. E. VanVactor.

CHRIST'S COMING

What will be the state of the world when the Lord Jesus returns? "As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered the Ark, and the flood came and destroyed them all. Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed" (Luke 17:27-30). Now since God has given such a testimony in his word, we ought seriously to consider the remarkable fact, that the Lord Jesus is to come to this world, when things will be going on as in the days of Noah, and as in the days of Lot. The coming of the Lord Jesus is sufficient to cause fear in every heart that has not yet received forgiveness of sin, and that seriously considers the circumstances and consequences to be such as they are; for though it is very easy now to forget God, and the name of the Lord Jesus, yet in the day when he shall appear, it will be impossible to do so. In that day it will be said by unconverted men, to the rocks and mountains: "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath has come: and who shall be able to stand" (Rev. 6:16,17). —Prophetic Times.

Every other demon attacks you in the front; slander assails you in the back.

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EDITORIAL

"THE FIRST RESURRECTION"

Rev. 20:5.

"This is the first resurrection." On the strength of this statement it is contended by some that the unworthy will not come out of the grave when the "blessed and holy" emerge from the tomb. This idea results from giving the word "resurrection" too limited a meaning. Primarily the word **anastasis**, resurrection, means that the dead are to stand up again in life, but the resurrection of the righteous means infinitely more than the mere act of rising from the dead. While "resurrection" involves the rising out of the tomb, it comprehends more than this. Since the coming forth of the righteous is a coming forth to life (John 5:29), immortality (1 Cor. 15:42-46) and to "thrones" (Rev 20:4) in the kingdom of God, it is clear that resurrection is but introductory to kingdom glory, and therefore in its fullest meaning comprehends the whole post-resurrectional state. Thus, "In the resurrection whose wife shall she be" (Matt. 22:28); that is, in the state, the immortal state, to which the dead will rise. Paul preached Jesus and the resurrection (Acts 27:18). Certainly his message was not confined to the mere act of rising from the grave. To merely emerge from the tomb is not necessarily a good thing. Lazarus and others were brought to life, and they emerged from their tombs; but they did not attain to the resurrection (state preached by Paul and Jesus. They only received a renewal of mortal life. Now when Jesus comes again the amenable to God's law emerge from the tomb; but the act of rising will not be to them a gladsome event; they would prefer to be left for ever in the oblivion of hades; for they pray for rocks and mountains to cover them and hide them from the face of the Lord their Judge. "They that have done good (shall come forth) to the resurrection of life; and they that have done evil to the resurrection of condemnation" John 5:29; that is, one class comes out of the grave to one resurrection-state or condition of things. Everything depends upon the state to which the rising of the dead is the introduction. Paul and Jesus preached the resurrection state of incorruption and immortality. Emerging from the grave but introduces into this state. The act of rising is involved; it is the resurrection primarily, but as employed in Scripture it requires the life, glory, and kingdom of the righteous, the shame, punishment, and death of the wicked, to complete their resurrection-state.

The "first resurrection" spoken of in Rev. 20:5 then is not the first ones to emerge from the grave. There is no mention of the act of coming out of the tomb; for they had already emerged from **hades** when John saw them. What is the first resurrection, John? "I saw thrones, and they sat upon them, and judgment was given to them * * * they lived and reigned with Christ a thousand years. **This is the first resurrection.**" John sees certain persons on "thrones," immortal rulers in "judgment" for a thousand years; and in describing this scene he calls it the first resurrection. Many will participate in this resurrection who will never go into the grave or emerge from it, viz: "those who are alive and remain." Resurrection is a work of such broad significance that it comprehends a state and time to which the persons seen are introduced by rising from the dead, whether they are entombed in graves or living on the earth in mortality.

To this interpretation of Rev. 20:5 only one objection can be raised. It is claimed that "first" implies a second; and therefore the righteous are raised "first" and then after the thousand years the wicked are raised. But this objection only has weight when it is assumed that "first" is used in the sense of time. **Protos**, here translated "first," is elsewhere translated "chief," and means according to Young, "foremost." We repeat then, that John does not say the act of rising is the first resurrection, for no such act is shown, but the resurrection state to which they had already attained. It is the first then, not in order of the dead emerging from the grave; but of rank and blessedness, just as the uppermost rooms at feasts were the first rooms; so, best robe for the prodigal was the first robe; Philippi, the chief city of Macedonia, was the first city; Paul, the chief of sinners, was the first of sinners. Read Matt. 20:27; Mark 7:21; 20:44; Luke19:47; Acts13:50; 25:2; 28: 7-17. **Protos** is translated "chief," as well as "first," which shows the word refers to dignity and rank and not time. See Acts 17:12; 27:4; 25:2; 1 Tim. 1:15; 1 Cor.15:3. In this sense Christ is declared to be the "first" raised from the dead (Rom. 8:29; Rev. 20:9; Col. 1:18; Acts 26:23; 1 Cor. 15:23). "Blessed and holy is he that hath part in the first resurrection" (the chiefest and highest resurrection). Every one who is the subject of this "better resurrection" (Heb. 11:35) will be seated on a throne as judge with Christ during his reign; he will be immortal and have kingly honors; while the unworthy will only emerge from the grave to be ashamed before him at his coming," and be enveloped again in death—the second death from which there is no deliverance.

COMMUNICATIONS

The Restitution:

Please accept this little offering of two dollars for the Linograph Fund.

A Well-Wisher.

Dear Restitution:

My subscription runs out next month. I do not want to miss a number, so am sending post office order for $1.50 for The Restitution for one year, and $1.00 for the Linograph Fund. May the Lord soon come to reward his faithful ones, is my prayer.

Emma Sissle.

Brother Huggins:

Enclosed you will find $10.00 order to be applied on the Linograph Fund, from which we hope much good will come in carrying the good news of the kingdom, soon to be established on the earth, and which will break up all earthly kingdoms with all their present wicked rulers when Jesus comes.

Eliza Rahe Oliver.

Dear Sir:

As this is my first attempt to put my mind on paper, I hope you will not expose my ignorance, if you should look upon it as such. I did not pen it for publication unless in your judgment it is worthy of a place in your paper. Otherwise you have a waste basket, please use it.

I would like to hear from some Bible student on "The house of many mansions."

I have been reading The Restitution for some time, and welcome it as a friend in my home.

Respectfully yours,

Richard Reed.

Dear Brother Huggins:

Herewith I enclose money order for $10.00, my "mite" towards the purshase of the linograph. I had hoped to make it larger, but a decided shrinkage in my income of late makes it imperative to practice a stricter economy, if I would owe no man anything. Regret it is so. Credit the amount on your list to Brother R—.

I am much pleased, and you must be much gratified, to see the Fund getting so near the purchasing point, thanks to the united efforts of the lovers of the dear old paper. Keep up the good work. Give us a paper correct in its get up, faithful to the teachings of the Bible, and all must be well in the outcome.

With my best wishes,
Your brother in the hope of the gospel,

Brother R—.

Dear Restitution:

Please find enclosed $6.50; $5.00 for the Linograph Fund, and $1.50 for the renewal of my subscription to The Restitution.

I am not well versed in the doctrine of the "Church of God," but I feel like I may pick up a few crumbs from this dear good paper.

I wish to state that I have received my two "Manual of Praise" song books, and am very much pleased with them.

Wishing ever for the success of the Church of God, I remain,

Yours sincerely,

"IN MY FATHER'S HOUSE ARE MANY MANSIONS"

In the beginning God made man in his own image, made him of the dust of the ground: therefore we have the natural man made of earth, earthy The second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual."

From Paul's argument there is a natural body, and there is a spiritual body. The natural body is subject to dissolution, and must be put off so as to give place to the spiritual. "For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens." House, figuratively speaking, means body; both natural and spiritual. Since the natural body is subject to pain, sickness, sorrow and death, and the spiritual body is exempt from them, we can feel the force of the statement: "Eye hath not seen, ear hath not heard, neither hath it entered into the mind, what God hath in store for those who love him." Since God gave his only begotten Son that whosoever believeth on him might not perish, but have eternal life, we conceive the idea that eternal life is a gift from God, and will not be bestowed upon a natural, mortal, earthy body, but will be given a spiritual body susceptible to it, fashioned like unto Christ's glorious body. This life (eternal) is hid with Christ in God, God's body, which is spiritual, and is promised to all the saints or children of God. Therefore many bodies spiritual are in the one body spiritual (God's), and will be given to those who are worthy when his dear Son comes from heaven the second time to fulfill that glorious promise of rewarding everyone according as his works shall be.

The orthodox version about the house of many mansions, seems to be a building in heaven, prepared for the church members to which they soar at death, leaving the old house behind. My idea of this text is that it contrasts the natural and spiritual bodies by use of "house" and "mansion." Thus showing the spiritual to far surpass the natural, as the mansion surpasses the house or hut.

Richard Reed.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XIV

Subject, Eternal Life II

Memory Text

"Fight the good fight of faith, and lay hold on eternal life" (1 Tim. 6:12).

1. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John 3:16).see verse 14 and 36.

2. "Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24) see verse 25,26.

3. "In the world (age) to come, life everlasting" (Luke 18:30).

4. "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. * * * He that eateth of this bread shall live forever" (John 6:57,58).

5. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8).

6. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption" (1 Cor. 15:50).

7. "Being born (begotten R. V.) again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Pet. 1:23).

8 Keep yourselves in the love o God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21).

Practical Truths

We learn from the Bible that this eternal life is secured in this life as a germ or seed through the new begettal, and will be manifested in the world to come, when access will be given to the tree of life. The word of God or the gospel of our salvation is the message of pardon and justification from sin through our Lord Jesus the Christ. Eternal life therefore cannot be a constitutional or inherent possession (for we have all sinned and therefore must die), but is to be gained by faith and obedience through Jesus the life-giver. "Ye will not come to me that ye might have life," is the reproof of Jesus to the Jews; and those who stay away from him are devoid of the eternal life which through him is offered to all. Those who live a life of faith in the Son of God have the promise of a resurrection to that life.

Notes on the Lesson

Fight of Faith.—The Christian is a soldier, but the weapons of his warfare are not carnal. His weapons are truth, righteousness, the gospel, faith, salvation and the word of God and prayer; with these he may indeed fight a good fight againt all wickedness.

1. To Perish.—God's love prompted the opening of the war of life. The alternative is to perish. This term "perish" is a very strong expression and the original Greek bears out the same meaning as the English, which is, the complete destruction of the individual. The words, eternal life, just as forcibly cover the meaning of "existence" and in no sense can the original terms convey the meaning of happiness except as that in a condition of the eternal state.

2. A Present Possession.—The child of God who is "begotten again by the incorruptible seed, which liveth and abideth forever," can positively claim the possession of eternal life. The life is in the seed with all its characteristics, and the life transmitted by an incorruptible seed must be a life that abideth forever. This life is transmitted by the word of God or gospel (1 Pet. 1:23-25; James 1:18; John 1:13; John 3:3-7). All who are thus begotten again are adopted into the family of God as his children (Gal. 3:26; 4:6,7). The test of this Sonship is manifestation of the Spirit of Christ, and being led by the Spirit (Rom. 8:9, 14-17; 1 John 3:14,15). This indwelling seed or spirit of life which in this age transforms our natures to bear the divine likeness, will complete its work through the power of God, by ultimately transforming the physical also (Rom. 8:11).

3. Time of Manifestation.—The Divine life secured in this age by the implanted seed will not be manifested bodily until the age to come; at the resurrection day when Christ returns (1 John 3:2; 1 Cor. 15:22,23; 51-55; 1 Thess. 4:16,17; Col. 3:3,4; 1 Pet. 5:4). This will be the springtime of the new or spiritual creation, for which the whole creation is waiting, the time of manifestation of the children of God (Rom. 8:19-23).

4. Bread of Life.—The new creature in Christ Jesus (2 Cor. 5:17), who walks in "newness of life," (Rom. 6:4) must have food for the development of the new life. This food.is Christ, i. e.: his words, his example, his spirit; and for drink, the water of life which flows from the fountain of living waters (Jer. 2:13; Psa. 36:9; John 4:10-14).

5. Seedtime and Harvest.—The flesh and the Spirit are at warfare, the one is of earth and the other of heaven (1 Cor. 15:44-49). A life spent in sowing seeds of fleshly lusts will reap a harvest of death, whereas a life of loving sacrifice and purity ends in life everlasting (Rom. 6:20-23; Gal. 5:19-24; 1 Cor. 6:9; Eph. 5:5; Rev. 22:15).

6. Flesh and Blood.—A term used to denote mortality. In this state we are mortal, and would die out of an eternal kingdom. In order therefore to be in consonance with the nature of the kingdom, its inheritors must be made incorruptible and immortal.

7. Born Again.—Begotten again in the Revised Version which is the proper rendering. In the process of life, begetting precedes the birth; so too, in the eternal life. We are begotten now by the word of truth, and pass through a period of development, then are born or brought into the eternal life at the resurrection, when we are born of the spirit and are spirit beings (John 3:5; Rom. 8:11; Luke 20:36).

Suggestive Topics and Questions

1. Conditional Immortality.—Do the Scriptures teach that man can earn eternal life? Is it a free gift? Are there any requirements before the gift can be received? What reasons have you for believing eternal life is not possessed by unbelievers? Are men taught to seek for eternal life? Why does Jesus enjoin the searching of the Scriptures? (John 5:39). Is it an object of hope? Is it to be striven for? Is it to be put on? Is it a subject of promise?

2. The Incorruptible Seed.—What change must come over the natural man before he can become immortal? Before this spiritual birth is there a begettal or seed planting? What is this seed of eternal life? What is its nature? How is it planted? What relation do those who are begotten of the word bear to Christ? To God? What is the proof or our sonship? Is there change wrought in this present state, by the implanted seed? What will be the final development?

3. The Bread of Life.—What is a person termed who has been united to Christ? (2 Cor. 5:17). What food is necessary for development of this spiritual life? Can life be sustained without food and drink? Can there be healthy life in a child without growth? What is the final object of attainment of a new creature in Christ Jesus? (Eph. 4:13).

4. Seed-time and Harvest.—What will be the harvest of a life spent in fleshly, sensuous pursuits? What will be reaped by one who follows the leadings of God's Spirit? When is the harvest time? (Matt. 13:39, for "world" read "age"). When is the sowing time?

THE ONE TRUE REQUIREMENT: LOVE-DISCIPLESHIP

Geo. Edw. Faber

"I did behold, one came to him and said, Good Master, what good thing shall I do, that I may have eternal life?" (Matt. 19:16-22).

Wisdom personified says: My son, give me thine heart." This is one of God's many calls to the unsaved. No plainer illustration of its import, no simpler setting forth of what it is to become a Christian, can be given than is furnished by the

incident in the gospel of the young man who lacked one thing, and, lacking that thing, lacked all!

Among the multitudes of souls who are far from Christ, there are many, very many, who quite fail to perceive the real barrier between them and salvation. Of these, this young man is a type.

1. Consider some mistaken requirements.

1. A good moral life. It seems amazing, yet it is true, that even to the present hour, though contradicted by a Gospel that has been moving up and down the world for nearly nineteen hundred years, men assume themselves justified in a conventional morality and rectitude. Hence, treating this as the divine requirement, they trust in it as the ground of their acceptance with God. This was the case with the young man; and though his example is more praiseworthy than thousands of his indifferent followers, he learned that the righteousness of his own ideal was but a secondary factor with Christ.

2. "I will try to do a little better first." This expression serves to designate a second class of persons. whose line of descent follows closely parallel to that of the first class, from generation to generation. It is the temporizing reply of a large proportion of such as know or regard themselves as being at least a notch--perhaps a number of them--down in the moral scale. They forget that Christ came not to call the righteous, but sinners. Further, that he came to call them to repentance. Consequently the natural pride of the human heart stands in their way. Frank confession of sin is prevented by a self-conceived requirement of reformation, which spiritual blindness further mistakes for the demands of Christianity or religion.

3. "I will attend church a little while, first." Another sedative, with which not a few defer the one thing needful. Striving to appease conscience and more especially, rid themselves of some admonishing friend, they trifle with that which is of overshadowing importance and demands immediate action. They misapprehend the function of the church. For the regular church services are intended not so much to start a soul on the way of life, as to help it along after the start has been determinately made by the soul itself.

4. Passing through some certain technical experience, understood to constitute "conversion," but commonly referred to as "change of heart." This error belongs to the dark side of revivals. That indefinable and unscriptural notion of conversion, which may be fittingly called by that unfortunate phrase, "getting religion," inverts the natural order of God's law. Not only so, but the error is made by many worldlings to do duty as a convenient pretext for neglecting the offers of grace and obedience to God's call.

Tolstoy, the Russian socialist, has said that "the rich are willing to do anything and everything for the poor, except get off their backs!" Through a similar but universal perversity, the unconverted man is willing, more or less, to do anything and everything toward God that might lie in his power —heathen like --except **to yield him real heart-friendship!**

II. There is and can be but one true requirement made by the Master upon all—the disciple-

ship of love. He says: "Come;" "Give me thine heart." "Follow me." Rid your life of self-love as the dominant force. Fix and centre it upon your Savior and Redeemer. Sell all you have—if it should bar you from God, and God from you. Yield up your selfish life-aims—riches, pleasures, worldly ambitions. For there will come to you a recompense, in which you will find these transformed and crystallized as a part into a far greater whole!

To become a Christian consists, then, not in anything we might do or be doing; still less in any experience we might obtain. Religion's demand is neither doing nor getting but giving—our faith and love. Reason and common sense, as well as God's revealed will, require the sinner to reciprocate God's friendship, love—nothing more, nothing less.

Moreover, if we turn to him in love, we will follow him. And if we follow him, we will serve him. A service that springs from love is the most natural thing in the world. There is a story told by a man who, years ago, was taken in the Mediterranean by one of the corsairs which used to sweep those seas. He was sold as a slave, and endured the rigors of Mohammedan bondage. One day an Englishman came on board the vessel where he was, and talking with his owner, made a bargain for him, paid the price, and bought the slave. The poor captive bitterly reproached his purchaser: "You, a free-born Englishman, buy me for a slave!" But the purchaser said: "I have bought you to set you free." At once the captive's sorrow was turned to joy and his reproach to gratitude; and, falling at the feet of his new master, he said: "I will be your servant forever." Thenceforth nothing was too hard for him to do for a master who had bought him with a price that he might set him free. So Jesus has bought us, and so ought we to serve him.

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"Now, Bobbie, didn't your conscience tell you that you had done wrong?"

"No'm. I knew it already."

Love or Legality.—A certain old merchant told me a very interesting story about his son. He has only one boy, and when he became of age the father called him into his counting-room, and said: "Now, Fritz, you are twenty-one, and I have made up my mind to take you into the firm with me." Fritz seemed very much pleased at this announcement. "Yes," said the father, "I have determined that I will give you outright one third interest in my entire business." At this further announcement Fritz beamed with joy. "But," said the father, "if I am to take you into partnership, we must of course have a regular business arrangement, just the same as if we were not related. I have drawn up a little contract here, in which I have set the limit of the amount that each one will be permitted to draw from the business. You will notice that I have placed your limit at two hundred dollars a month." At this announcement the countenance of young Fritz fell. He thought it over for a few minutes, and then said: "Father, I think I would rather be your son than your partner. You have never denied me anything in my life that I have asked for. If I wanted a hundred or a thousand dollars, you have never refused me. Let things go on just as they are. You shall own it all and I will be your son." The old man chuckled a good deal over the shrewdness of the lad. The Christian's relation to God is like that. Our morality is not a mere legal thing, but we are his sons; and when we give up our hearts to him in loving sonship, giving him our service for love's sweet sake, he will give us a blank check that will more than cover our needs.

SATAN GOT BEHIND HER

Mrs. Kilgore was the pretty young wife of the elderly villiage pastor. One day she went into the city with a friend and among other things bought a new frock. "Another frock, my dear?" said her husband. "Did you need another?"

"Yes," said the wife, hesitatingly, "I do need it, and besides, it was so pretty that the devil tempted me."

"But you should have said, 'Get thee behind me, satan.' Have you forgotten that?"

"Oh, no; but that was what made the trouble, hubby, dear. I said, 'Get thee behind me, satan,' and he did, but he whispered over my shoulder, 'It just fits beautiful in the back!' And I just had to take it then."

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information

Gathered from Everywhere

Once a man mounts the tripod on Drink, The Drama, The Church, or Feminism, his friends begin to leave earlier than usual. The ancient human instinct to leave a prophet alone is wholesome.

Being a parent used to be one of the most simple, natural and inevitable developments in the world. But nowadays, one has no business to be married unless, sleeping and waking, one is conscious of the responsibility.

We are all coming to see that there should be no stifling of Labor by Capital, or of Capital by Labor; and also that there should be no stifling of Labor by Labor, or of Capital by Capital.

I believe that woman loves the arts better than does man. She is better ground for the development of a great artist, for she approaches art with sympathy, while the great bulk of men approach it with fear and dislike, shrinking from the idea that it may destroy their self-complacency.

BIBLE STORY IN NUTSHELL

One of our schoolboys wrote the following terse narrative about Elijah: "There was a man named Elijah. He had some bears and lived in a cave. Some boys tormented him. He said: 'If you keep on throwing stones at me, I'll turn the bears on you and they'll eat you up.' And they did, and he did, and the bears did."

RANSOM

The word "ransom" seems to be a concretion of two words, "ran" past tense of "run," and "sum," the whole amount; thus, "ran sum," paid in full; or if reversed thus, "sum ran," amount paid; but the concrete form of ransom, in fact, really means "the money paid to a bandit, for the release of his captive; just as "postage" means the money paid for carrying the mail; or as the word "price" refers to the money paid for the purchase or redemption of a slave. The word "liquidate" differs from "ransom" in that while "ransom" is blackmail, and is wicked; "liquidate" is legal, and righteous.—Joseph Boote.

GERMANY'S FUTURE

Nowhere will the ideals of democracy gain more ground than on German soil. For a good while already, in spite of all appearance to the contrary, the Germans have been tending toward a political and social state involving more equality (if not freedom, for which, in opposition to the Anglo-Saxons, they care almost as little as the French) than exists in America; all thoughtful observers know that if the practical part of the socialist programme is realized anywhere, this will be in Germany. Now the day when the soul of Germany will shape for herself an appropriate body is close at hand. It is to the Liberals, in particular the Socialists, not to the Junkers, that she owes her amazing strength and power; they, consequently, will shape her further destinies; there is no example in history to prove that those who did the things did not ask for and eventually acquire the corresponding rights.

DOMESTIC LIFE IN AFRICA

I went with my lantern into Ze's little hut; I sat down by the fire, and there was the family too. Mendom was heating some water in a big black kettle. The youngest, Mpioga, still without teeth, was howling in the arms of little brother. Presently to the light of my lantern Mendom brings her three-year-old; she empties her hot water into a wooden bowl; with a sponge of crushed leaves she washes first one little foot and then the other. Mother is relentless until both feet are soaked; then she opens a little leaf packet: there is salve made of the bark of the redwood tree; she adds a little palm oil to this, and very carefully she annoints the little feet. The sobs subside and the chid walks off on his heels. Now the mother pours more water into the bowl, takes the fretful baby out of the hands of little brother, stands the weeny thing in her belt of beads on the clay floor, and swabs her down with water. There is the familiar initial gasp. With her maternal hands she cleanses that little person all gittering with wet, and she says, looking at me and smiling, "God has sent me much trouble." And the father says, apropos of nothing, "All these have been baptized." I sit on my stool by the fire and feel steeped in the most human domesticity. Everywhere in the world at this hour little children are whimpering over their evening ablutions. It is a mistake to think that any child of a good mother escapes.—So much for the illusions of little boys who would like to be a heathen.—Jean Kenyon Mackenzie.

When War-Drums Shall be Still.—A gentleman residing in Hartford, Conn., has in his possession a bass-drum with a very remarkable history. The drum was made in Pittsfield, Mass., in 1836, and has been sounded on many important occassions. It has taken part in the inauguration of Presidents Van Buren, Harrison, Buchanan, Lincoln, Garfield, Cleveland, and Benjamin Harrison. It was used at the reception of Kossuth, the reception to the Prince of Wales, the opening of the Erie Canal, the opening of the suspension bridge at Niagara Falls, and at the serenade to Jenny Lind. It went to the front with the 71st New York Regiment in 1861, and was present at the first battle of Bull Run. There are two bullet-holes through the head of the drum as a mark of the battle. Some day the business of the war-drum shall cease, and that inspiriting musical instrument shall no longer incite men to deeds of blood, but shall inspire their hearts to heroic deeds in behalf of the sublimer victories of peace.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 68 CLEVELAND, O. DECEMBER 19, 1916 NUMBER 52

A CHRISTMAS SENTIMENT

To All Those of Like Precious Faith

To thee, kind friend, with all our love
We wish that blessings three
Would shower down from heights above
And falling, rest on thee.

These blessings three—as you might know—
Are peace and joy and health,
And if a fourth we might bestow
We'd gladly make it wealth.

Brother and Sister Alexander D. Donaldson.

CHRISTMAS HYMN

Calm on the listening ear of night
Come heaven's melodious strains,
Where wild Judea stretches far
Her silver mantled plains!

Celestial choirs from courts above,
Shed sacred glories there;
And angels, with their sparkling lyres,
Make music in the air.

The answering hills of Palestine
Send back the glad reply;
And greet, from all their holy heights,
The dayspring from on high.

On the blue depths of Galilee
There comes a holier calm.
And Sharon waves, in solemn praise,
Her silent groves of palm.

Glory to God! the sounding skies
Loud with their anthems ring;
Peace to the earth, good-will to men.
From heaven's eternal King!

Light on the hills, Jerusalem!
The Savior now is born!
And bright on Bethlehem's joyous plains
Breaks the first Christmas morn.

—E. H. Sears. Selected by Brother Patterson.

HOPE

Webster says: "Hope is the desire of good accompanied by expectation; anticipation; confidence; the object of hope; to expect with confidence or desire; to cherish a desire for good; trust confidently." This definition is quite complete, and should give us a clear understanding of the word, particularly as it is used in the Bible. We find it used in many places, always with "desire and exexpectation." The hope of Israel was in the time of our Savior that the kingdom would be restored to them, under the rule of the promised Messiah. They expected a descendant of David to deliver them from the Roman Government, and establish a kingdom such as David ruled over. They did not understand the Scriptures, as recorded in Luke 1:32,33: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

This Scripture should have made it plain to them that this ruler must be immortal in order to "reign forever." They did not realize that in order for the King to fulfill this promise he must die and rise again from the dead, with the divine nature, endless life; so in putting Jesus to death they fulfilled the prophecies concerning him, and what God had decreed in his word.

Rev. 1:18: "I am he that liveth and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell (the grave) and of death." Jesus then was qualified to fulfill the promise made by God to Mary before he was born, and in due time, when he comes again, he will fulfill all that is foretold concerning him. Isa. 9:7: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." These, and many other passages of Scripture, are very positive; and was the hope of the Apostles; as we can see by Acts 1:6: "When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the mingdom to Israel?" This was their great hope, which had been blighted by his death. But now when he was alive again, they expected that the kingdom would immediately appear; and that they were to be co-rulers in it with him. In verse 7 we have his answer: "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Spirit has come upon you: and ye shall be witnesses unto me in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth." Later, the Apostles understood those things. Paul in 2 Thessalonnians 2:3, says, "Let no man deceive you by any means: for that day shall not come, except there first come a falling away, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

Now in conclusion, is this our hope? Are we looking for this "Kingdom to come?" Have we the hope that Abraham had when God promised to give him and his seed, the land of Caannan for an everlasting possession? If we have that hope, and live true Christian lives, "Looking unto the glorious appearing of our Lord, and Savior Jesus Christ," we may confidently expect to see him, and be like him and be "ever with the Lord."

In the hope of eternal life, J. E. Hogarth.

BROTHERHOOD OF MAN

We hear a great deal of talk nowadays about the brotherhood of man, and how the churches and all religious and secular bodies are working to that end, (and you will also notice how futile their attempts appear to be). We hear people say, "Oh! the world is much better than it used to be; and then again see how advanced we are in knowledge and how much more cultivated and refined we are to what they were only a century ago. Of course we are improving, and the brotherhood of Christ's preaching is spreading fast, and there is no doubt that this feeling of love for our fellow man will soon bring even universal peace; and then the world will go on smoothly."

Beloved, this is the teaching of the world: but let us stop to look into it.

A few years ago the world as a whole was living in peace, but because of hatred and jealousy the greatest war among the nations the world has yet seen is raging in all its bitterness, and the venom of the serpent today is as virulent in them as it was in Cain when he slew his brother Abel. How can the orthodox ministers harmonize this with the brotherhood of man? Among the nations of Europe today hatred is the dominant thought of their lives, not love.

And then again in this country where war is not stirring the hearts of men, is love for our fellow man increasing? Wherever we turn we find dissention between capital and labor: the rich are all trying to get richer, and push their less fortunate brethren aside as if they were dogs; in fact many dogs are treated much better than some human beings. Does this rush for wealth and utter disregard for our fellow man look like the brotherhood of man?

No: instead of the world getting better, it is getting worse, exactly as God has told us it would. Men are too busy today breaking God's laws to know anything about salvation. Jesus tells us in Matt. 6:19-20: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." And now notice the reason he gives for his words, in verse 21: "For where your treasure is, there will your heart be also." In this race for wealth this nation that is so proud of its peace, entirely ignores the word of God; how then, can we expect brotherhood or love from such people?

Paul tells us in Rom. 13:10, "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Then we see that if the pursuit of wealth worketh ill to our brother we cannot love our brother. "For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13). How futile this talk of the brotherhood of man is, and how opposed to the word of God! The perilous times that we read of in 2 Tim. 3:1 are upon us, and nothing man can do or say will alter God's plans; but one thing we are sure of is that universal peace will come at last, but not till the return of our Lord and Savior Jesus Christ. "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth" (Psa. 72:7). So let us "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14), that we may participate in that glorious peace which God has promised to those that love him and keep his commandments.

A. E. Griffiths.

THE RESTITUTION

I well remember the first time I heard the late C. W. Tomkins reading The Restitution to about half a dozen listeners in the old gristmill in Albany, Wis., more than twenty years ago. I soon after became a subscriber, and have taken it ever since.

And I must say I am well pleased with the general tone of the articles that from week to week appear in its colunms. They are mostly well founded on the "impregnable rock of holy Scripture." But in the last issue of Nov. 28, concerning "The Spirits in Prison," there are some statements I cannot understand.

For instance, the writer says: "Christ was made alive by the spirit of God. By this same spirit, Christ went and preached to the spirits in prison." Then he asks the question, "How did he preach to them?" and says, "He sent the holy spirit upon Noah, and he did the preaching, while he was building the ark."

Now the question remains, "Who did the preaching?" Peter says that the same spirit that quickened him, he (Christ) "went and preached to the spirits in prison, who were disobedient," etc. Notice, it is not said when he did the preaching. But one thing is certain, it was not while he was dead. And if he sent the holy spirit to do it, in the days of Noah, he must have been more than thirty years of age when he commenced his public ministry, and by far older than his mother Mary. This view involves his pre-existence as a God having power to command the holy spirit upon Noah. It would be hard to harmonize this view with what is written in Acts 2:33 "Therefore being by the right hand of God exalted and having received of **the Father the promise of the holy** spirit he (Christ) hath shed forth this which ye now see and hear." If Christ pre-existed and had control of the holy spirit in the days of Noah; how shall we account for the fact that he was dependent for it to the Father on the day of Pentecost?

In Isaiah 61:1 There is a prophecy of Christ that reads: "The spirit of the Lord God is upon me: because he hath anointed me to preach good things unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." At Nazareth Christ reads this prophecy and applies it to himself and says, "This day is this Scripture fulfilled in your ears" (Luke 4: 17).

The writer says, "The term 'spirits' is used here the same as in 1st John 4:1: 'Beloved, believe not every spirit (or teacher), for many false teachers are gone out into the world.'" I often see this Scripture quoted, but have never seen it connected with its context, which reads, "Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

Here we have the truth in a nutshell: Christ came in the flesh of our common humanity: he was "the seed of the woman." Antichrist teaches that he came a pre-existing divine spirit, the third person of the fabled trinity. Rome is the antichrist of the Bible; and self exaltation is her most prominent mark (2 Thess. 2:4): "Who opposeth and exalteth himself above all that is called god, or that is worshiped; so that he as god sitteth in the temple of God, showing himself that he is God." On the question of Christ's pre-existence, all we have to do is to inform ourselves as to what Rome teaches on the subject, and you take the opposite view, and you have the truth, and will be in harmony with every writer in the Bible from Moses to John. And furthermore, you will be in your faith supported by the facts of history all through this dispensation.

Geo. Francis.

A THANKSGIVING SERVICE

The church in Salem, Ohio, met in their church building on Thanksgiving Day, as previously arranged, to observe the day as requested by proclamation of President Wilson and Governor Willis. Our service was informal; we had no previously arranged programme. Each brother and sister was requested to have a part in the service as they wished. The services were opened by music and prayer, after the writer, who had the services in hand, offered a few remarks tracing the history of the day briefly, and stating the chief reason why we observe the day. Not because of the custom of observing, but because we as a people are looking anxiously and prayerfully for the coming of the Lord, who will create the true Thanksgiving Day. Our faith enabled us to observe the rising of that morning when the Sun of Righteousness will arise with healing beams. We fancy that we can feel the movements of the atmosphere that proclaim his coming.

We then announced that an opportunity would now be given all present to respond in their way in the morning service. If there was any hesitancy that we would call the names, giving all an opportunity to respond. As usual, all hesitated, when we called upon Brother Townsend, who responded very readily with a well prepared paper. Before reading his paper we designated Brother Buckman to follow. This was the order through the exercise, which lasted an hour. The most of the readings were selected from the Psalms and expressed true thanksgiving. After the response of each member of the church, others were called upon. The following responded: Mr. Heart, a young man who has charge of the gas wells in the vicinity of Brother and Sister Townsend, and makes his home with them. He was followed by Mr. Coy, the father of Brother Coy, who read a portion of the first chapter of John's gospel. Two of our Sunday school responded: Wilber Coy, by reading a portion of Psalm 95; and Walter Coy reciting a verse. Both are sons of Brother and Sister Coy, who are bringing them up in the nurture and admonition of the Lord. We had Brother and Sister Pottorf with us, for which we were thankful. Brother and Sister Morron, of Springfield, Illinois, sent in selections from the Psalms, but they came too late to be read. However, they showed that their hearts are in accord with the church where they previously worshiped.

After services all were invited to assemble in the home of Brother and Sister Buckman, where a bountiful dinner was served of all good things of the land. A special feature of this dinner was that the children were seated at a separate table and served as were the older persons. After dinner the time was spent in friendly conversation and music. Near the close of the day we separated with a good will and good bye. Our prayer is that the next thanksgiving may see the Lord on earth again.

Your brother, D. C. Robison.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XV

Subject. Scattering of Israel and Judah

Memory Text

"And the Lord shall scatter thee among all people from the one end of the earth even unto the other; and there shalt thou serve other gods" (Deut. 28:64).

1. "And the children of Israel did evil in the sight of the Lord and served Baalim;

2. "They forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them and bowed themselves unto them and provoked the Lord to anger.

3. "And they forsook the Lord and served Baal and Ashtaroth" (Judges 2:11-13).

4. "And he gave them into the hand of the heathen, and they that hated them ruled over them.

5. "Many times did he deliver them, but they provoked him with their counsel and were brought low for their iniquity" (Psa. 106:41,43).

6. "And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people and on his dwelling place.

7. "But they mocked the messengers of God and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

8. "Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary and had nocompassion upon young man or maiden, old man or him that stooped for age: he gave them all into his hand.

9. "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire and destroyed all the goodly vessels thereof, and them that escaped from the sword carried he away to Babylon" (2 Chron. 36:15-20).

10. "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest" (Micah 3:12).

11. "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

12. "Behold your house is left unto you desolate" (Matt. 23:37,38).

13. "And they shall fall by the edge of the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

14. "Behold, the eyes of the Lord are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord.

15. "For lo, I will command and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9:8,9).

Practical Truths

The Hebrews properly began as a distinct people at the time that Jacob and his family went down into Egypt. After four hundred years of increase the family of seventy had grown to 600,000 warriors, besides old men, women and children. At Sinai they received the law, and after about forty years, came into Caanan. In the land of promise they prospered into a kingdom with God as their king; but soon desired a king of their own choice and rejected the Lord. Three kings, viz: Saul, David and Solomon ruled over the kingdom of God, united (1 Chron. 29:23; 1 Sam. 10:1), but after Solomon's death the kingdom was divided. Ten tribes were ever after known as the house or kingdom of Israel and two tribes as the house or kingdom of Judah. In the kingdom of Israel, a line of nineteen kings brings us to the overthrow as a kingdom, and to the time when they were carried away beyond Babylon. A line of twenty kings, in the kingdom of Judah brings us to Zedekiah, and the seventy years captivity. Under Ezra and Nehemiah a partial restoration took place of the kingdom of Judah (Ezra 1:5; 2:1-64), the wall and temple were rebuilded, and the sacrifices partially restored. This kingdom of Judah continued until A. D. 70, when under Titus, the Romans destroyed Jerusalem and 1,100,000 perished, and the remainder were sold into slavery, and scattered among all nations. For over eighteen hundred years they have been scattered, yet are a separate people among the nations of the earth. Theirs is indeed a sad history, yet God has not forgotten them, and will yet "restore again the kingdom to Israel" through Jesus their long looked for Messiah.

Notes on the Lesson

Other Gods.—The heathen nations at the time Moses wrote this were wholly given up to serving idols of their own make.

1. Baalim.—The sun god of the Tyrians which Ahab, the king of Israel, served instead of the Lord (Ant. Jews 9:6).

3. Ashtaroth.—Ashtaroth, the name of the goddess of the Zidonians and in some way connected with the worship of the moon: probably the "queen of heaven" of Jer. 7:18; 44:17.

4. He Gave Them.—God permitted their enemies to defeat them in battle and rule over them.

5. Many Times.—God's goodness is seen in the frequency with which he exerted his power for their deliverance, until at last they are brought low for their iniquities, as we witness their condition nationally at the present time.

6. Messengers.—The prophets and others who bore messages and reproofs to them to turn them from their evil way.

7. Mocked.—Treated with contempt—ridiculed the messages—sneered at them.

Misused His Prophets.—To treat ill, to abuse. Such conduct on the part of any people towards God's messengers will always meet with a just recompense.

8. House of their Sanctuary.—The temple.

9. Wall of Jerusalem.—Built of stone and which enclosed the city.

10. Be Plowed as a Field.—Josephus says that "The wall was so thoroughly laid even with the ground by those who dug it up, to the foundation, that there was nothing left to make those who came thither believe it had ever been inhabited."

13. Times of the Gentiles.—The time that the city of Jerusalem remains under their control. During this age or dispensation.

15. Among All Nations.—How literally this prediction has been fulfilled! Will not the prediction of a regathering be as literally fulfilled?

Suggestive Topics and Questions

1. Judah and Israel.—Give a brief history of the kingdom of Israel up to the time of Solomon. What division occurred soon after his death? By what name were the ten tribes known after this event? How many tribes followed Rehoboam? By what name was that division known? How many kings reigned in Israel? How many in Judah? Under whose reign was the kingdom of Israel overthrown and scattered? (Ans. Hosea. 2 Kings 17:6,18,23). To what country were they taken? Under whose reign was the kingdom of Judah scattered? (Ans. Zedekiah. 2 Kings 25). How long were they to be in captivity? When they were restored under whose direction were the city and temple rebuilt? How long did the second temple remain? What Roman general destroyed Jerusalem and temple and scattered the Jews or people of the kingdom of Judah? At what date? (Ans. A. D. 70). Has there ever been a restoration since that time?

2. Disobedience.—Why were the houses of Israel and Judah scattered? Why did God repeatedly send them warnings? (6). What prediction did Jesus make concerning Jerusalem? (13).

3. Scattered Among the Nations.—Where have Israel and Judah been scattered?

4. Remembered Still.—Has God forgotten and cast that nation off forever (Rom. 11)? Where in the Bible are we told that he earnestly remembers them still? (References: Jer. 31:8,35-40; Ezek. 37:13-28).

RESURRECTION AND JUDGMENT

"Marvel not at this: for the hour is coming in which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5:28,29). "Therefore thou art inexcusable O man, whosoever thou art that judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the gudgment of God" (Rom. 2:1,2,3)? "For to this end Christ both died, and rose, and revived that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Rom. 14:9-12).

"For we must all appear before he judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

These Scriptures teach the resurrection and judgment, and are referred to by some speakers frequently, the purpose being to warn believers of the judgment to come. Some good brethren are fearful of the judgment seat because they are continually dwelling on these passages of Scripture, and others of like nature.

They overlook the fact that there is a righteous class, which had its beginning in righteous Abel, and on account of their works they have been manifest. See Hebrews 11th chapter.

This righteous class did not nor do they need to fear the judgment seat, because "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit" (Rom. 8:1).

"Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into judgment (Diaglott), but is passed from death unto life" (John 5:24).

Some brethren think and teach that all in Christ Jesus must give an account at the judgment seat of all their shortcomings. But the Scriptures do not so teach. There is a class who lived righteous, died righteous, are raised righteous, and appear before the judgment seat righteous.

Can we know in this present life who are righteous and who are not? Let the Scripture answer: "Some men's sins are open beforehand, going before to judgment, and some men they follow after. Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid" (1 Tim. 5:24,25). "Ye shall know them by their fruits" (Matt. 7:16). "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7:18).

But John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." To the one who confesses his sins when does the forgiveness take place? **Is it at the judgment seat, or is it at the time of confession?** Let the Scriptures answer: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Psa. 32:1,2). And in the 33rd verse David says: "I will confess my transgressions unto the Lord, **and thou forgavest the iniquity of my sins.**" Thus we see that there is a class who will appear before the judgment seat without spot or blemish, whose transgressions have been covered. It will be perfectly proper for those who lived righteous to awake and sing, when they emerge from their dusty beds. "Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19). "There shall be a resurrection of the dead, both of the just and the unjust" (Acts 24:15); and Jesus will separate the righteous from the unrighteous; the righteous will go into everlasting life, the unrighteous to everlasting cutting off.

J. C. Thompson.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

Smooth out life's wrinkles by being courteous.

Few tongues become tired of saying kind words.

Ring out the thousand wars of old; ring in the thousand years of peace.

If you wish always to have faith in your brethren and sisters, do not put them to very severe tests. They are human.

Were it not for the night we should never see the stars. And were it not for the night of afflction we might not see the star of hope.

Prices and wages are going up still. But there is no increase or decrease in the wages of sin. "The wages of sin is death" (Rom. 6:23). They are fixed, and are paid when due.

Without root-forces we shall die. In speech, in friendship, in religion, there must ever be more than is seen. The mightiest forces work in secret. God himself is invisible.

As long as sin and rightousness are in the world there will be weeping Jeremiahs and grieving Marys. Personally we had rather be a sorrowful saint than a happy sinner.

Sister Anna Lehman writes that Brother Pearson made an unsuccessful attempt to call us to attend a funeral recently. For the benefit of any who might wish to telephone us in an emergency like this, we state that our telephone is the Bell, Garfield 5671J.

Long visits long stories, long essays, long exhortations, long sermons and long prayers seldom profit those who have to do with them. Life is only broken fragments of eternity, golden moments, very precious. Learn to condense, abridge, intensify. We can bear things that are dull, if only they are short. We can endure an ache, however severe, if it is over soon; while even pleasure grows insipid, and pain intolerable, if they are long extended. Be short. Lop off the branches; stick to the main facts in the case. If you write say what you want to say and quit.

A brother in the West writes: "I own a ten acre tract of land in southern Oregon, valued at one thousand dollars, clear of all incumbrance It is prairie, suitable for garden purposes. A small stream runs across it. It is about six miles from the thrifty town of Lakeview. Considerable mining in surrounding country." The brother who owns this garden land would like to sell it, as he never expects to make his home in Oregon. If any reader is interested in further information, address the Editor, who will forward the communication directly to the owner.

In this issue Brother Francis makes a criticism on Brother Corbaley's article in The Restitution of Nov. 28th. In reading the proof of Bro. Corbaley's most excellent article, "Some Misunderstood Passages of Scripture Explained," we noticed the words which Brother Francis has criticised: "By this same spirit Christ went and preached to the spirits in prison. How did he preach to them? He sent the spirit upon Noah," etc. Apparently and grammatically Christ is the antecedent noun for "he." These words make Brother Francis' strictures legitimate; but as a matter of fact we are sure Brother Corbaley intended to say nothing of the kind Just down below the words quoted and criticised, is the following clean cut sentence: "Christ did not do the preaching to them in person, but God sent the spirit upon Noah." We confess after considerable experience that it is very difficult to write and say exactly what we mean. Let writers, then, be careful, and let readers be lenient.

EDITOR'S VISIT AT ROLL, INDIANA

December the 4th we left home on an early morning train for Roll, Indiana, where we were engaged to give a series of sermons on the evenings of the week. Mr. Ely, the husband of Sister Ely, met us at Montpelier with an automobile, and we had a pleasant drive to Roll, a hamlet some six miles distance. After an enjoyable supper with Brother Brotherton, an electric storm set in, and our meeting on Monday evening was rained out.

For the rest of the evenings during the week the weather was too fine to adaquately describe-mild, clear, sunny days, and warm, calm, moonbewitching nights. The Methodist in the little town happened to take a notion to hold a meeting during the week. We say "happened," but the brethren say this "happens" every time they announce a meeting. Be this as it may, we got the crowd, the Methodist omitting meeting the last evening of our meeting, while we had our usual attendance.

The truth in Roll has had many ups and downs, and has passed through some very injurious vicissitudes. We had profitable and enjoyable visits together with Brother Brotherton, also Brother and Sister Vernon, Brother and Sister Hodson, and Sister Smith. There are a few more "names even in Roll, which have not defiled their garments" (Rev. 3:4), but they are very few. We have frequently visited in Roll; we know and love the faithful few there, and feel that we can render them considerable service by suggesting to them ways and means by which to improve their spiritual condition. With prayerful entreaty we beseech them to meditate upon the following remarks, and to consider thoughtfully the Scriptures we quote.

Returning to Rev. 3:1-5, we find the Spirit's message to the church in Sardis—a city that had but "few names" in it that could be listed among the faithful. The exhortation given to them is applicable to Roll: "Be watchful, **and strengthen the things which remain,** that are ready to die: for I have not found thy works perfect before God." Beloved brethren and sistes in Roll, you are "ready to die," and die you will if you do not get and use a divine tonic to restore yourselves to spiritual health. "But how can we do this?" you ask. The answer is divine and should be considered seriously: "Strengthen the things which remain." "And how shall we 'strengthen' ourselves?" you ask. Well, the God who commands you to "strengthen the things which remain," has not told you to do this without telling you also how to do it. Quit excessive concern about sinners; give the saints a little attention. Quit chasing the wolves; feed the lambs and the sheep. Quit preaching for awhile, and teach more—"build up yourselves in the most holy faith;" "strengthen" yourselves. Quit the public preaching which you have had for so long, and under which you have been slowly but surely dying, and resort to private effort—a course that has full Bible sanction, as witness the following texts, which are but specimens out of dozens: "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house (privately), testifying both to the Jews, and also to the Greeks" (Acts 20:20,21) This passage tells how Paul taught from the first day he set foot on the soil of Asia (verse 18). He added "from house to house" teaching to his public ministry, and with what success he tells us in Acts 19:10: "This continued by the space of two years, so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." Private teaching is far better than public; and when Paul added "house to house" effort to his public endeavor, he only acted upon the wisdom which oozed from the pen of Solomon centuries before—"The words of wise men are heard in quiet (private) more than the cry (public) of him that ruleth among fools" (Ecc. 9:17). Conform your conduct to these wise dictates of the spirit of wisdom, dear brethren and sisters, and God's blessings must follow, for he always honors his own laws when they are obeyed. May God give us a heart to obey!

AFFILIATION WITH ORTHODOX SECTS CONDEMNED

From the dawn of time, there have been men who opposed the truth of God. In some instances they have seemed to hinder its progress for a time. But by studying the inspired history of opposing movements we have learned that "God doeth according to his will in the army of heaven, and none can stay his hand, or say unto him, What doest thou?"

All who learn the gospel of the kingdom come to see that the sects which compose Christendom are the worst enemies the truth has. Following this discovery these questions present themselves: "What should be my relationshim to the denominations of Christendom? Shall I listen to their teachings? Shall I throw my influence on their side by attending their meetings? Is it permissible for me to join them in worship, prayer, communion, membership?"

Beloved, hear Paul's words in Eph. 5:6, "Let no man deceive you with vain words." He then goes on and points out the only safe course for believers to pursue, "Be not ye therefore partakers with them" (verse 7). Paul knew that if believers listened to the "vain words" of false teachers, they would be "deceived" and drawn into error, and their final doom he tells them in the sixth verse, would be the visitation of the wrath of God upon them for disobedience. If it was disobedience to God for the Ephesian brethren to listen to false teachers in their day, we disobey

God when we listen to them today; if in listening to "vain words" of false teachers they were in danger of being deceived, we are in like danger today when we listen to vain words uttered from orthodox pulpits. "Be ye not therefore partakers with them." If we refuse to obey these mandatory words we are disobeying to the same extent that we disobey when we are disloyal to any other commandment of God.

"HATH PART IN"

Rev. 20:6

, "Blessed and holy is he that hath part in the first resurrection" (Rev. 20:6).

These words are urged against the idea that the wicked can and must be raised at the coming of the Lord. Understanding that the first resurrection is "first" in rank and dignity (which indeed is the meaning of **protos**, first, as we showed last week); that while the "blessed and holy" emerge immortal, and occupy "thrones" and reign with Christ a thousand years, the unjust emerge from the tomb mortal, and after just retribution, return to the darkness of death forever, the statement of John in Rev. 20:6, can have no bearing in a chronological sense on the time when the wicked are to be raised. When John said, "This is the first resurrection," he was not seeing the good in the act of rising out of their graves; but "I saw thrones," says he, "and they that sat upon them, and judgment was given to them......they lived and reigned with Christ......This is the first resurrection." Emergence from the grave was past, and therefore by John only implied. He sees the "thrones" they occupy after they are enthroned, the "reign" they are priveleged to exercise with Christ; in a word, he sees them in immortality in their resurrection-state, and "this," he says, "is the first resurrection." It is not, "Blessed and holy is he that emerges from the grave when Christ comes, for only saints come out of the ground then." No! The inspired words are, "Blessed and holy is he that **hath part in** the first resurrection." What is it to "have part" in the resurrection John saw? **Meros**, translated "part" here means "a piece, part, portion, fellowship, lot, etc." (Parkhurst).

Then to "have part" in the resurrection John saw would be to have "a piece, part portion, fellowship, or lot" in the "thrones," "judgment," and "reign" of John's chief resurrection-state. Many will emerge from the grave when Christ comes who will have no "portion" or "lot" whatever in the "thrones," "judgment" and "reign" of Christ; he will refuse to own them. Only the "blessed and holy" can have "part" in these things. Being the subjects of an immortal resurrection, the second death can have no power over them; the unjust coming out of the grave mortal, have no "part" or "lot" in the kingdom glory. We have now proven by one of the strongest arguments of inferential evidence that the unjust have already been raised and have perished under the "power" (Rev. 20:6) of the second death, before the reign of Christ begins.

Though Rev. 20:6, is quoted by some against the resurrection of the wicked at Christ's coming, if properly understood, it proves by all the force of an inferential argument, that they are raised then. "Hath part in the first resurrection" stands in contrast with the wicked who have "their part in the lake which burneth with fire and brimstone; which is the second death" (Rev. 21:8). Now to "have part in" is an expression the force of which depends upon its application. If one or two persons, who were fighting for a kingdom, conquered and reigned, while the other was vanquished and executed, it might be said that the former had his "part" or "lot" on a "throne," the latter on a scaffold; in which case all would understand that the victor lived and reigned, while the vanquished was put to death. Why? Because a throne is a place to live upon; a scaffold a place to die upon. Then when John represents certain persons as having part in the "first (or highest) resurrection" which, we have been told is to "everlasting life" (Dan. 12:2), we understand it to mean that they will live for ever; and when he says that other persons have "their part" in a lake of fire and brimstone, we understand as plainly, that they will not live forever; simply because we know it is impossible for human beings to live in a lake of fire. To condemn a man to be hanged is to condemn him to death: to condemn him to a lake of fire, is to consign him to a doom which necessarily involves, not merely death, but his total destruction. This is so obvious that the explanatory word of the text, "This is the second death," if only understood as asserting the fact, would be wholly unnecessary. But they mean more. "This is the first resurrection" means that the vision just described represented that resurrection to life formally foretold (John 5:29). "This is the second death" means that the lake of fire represents total destruction of the whole man—that eternal forfeiture of immortality which had been, from first to last, declared to be the doom of the ungodly. When John saw men who had been "beheaded for the witness of Jesus" (Rev. 20:4) on thrones reigning with Christ, he implies that they had formally been raised from the dead. So when he affirms that they "lived" and the second death had "no power" over them, and then directs our attention to the wicked whose "part" is in the lake of fire, he implies that they had been raised from the dead and that the second death did have "power" over them. In other words, **there is the same evidence in Rev. 20 to prove the resurrection of the wicked prior to the reign of Christ as there is to prove the resurrection of the righteous: precisely the same.**

COMMUNICATIONS

Dear Editor:

On Sunday morning of November 5th there were a series of meetings started at Brush Creek, which continued two weeks. They were very successful, weather being ideal, and attendance good. Brother J. H. Anderson spoke well and earnest to the crowds that gathered from time to time; and on Sunday morning, November 19th,

quite a number gathered at a little stream of water when five worthy ones put on Christ and arose to walk in a new life. At the morning service they were received into the fellowship of the church.

A Sister.

Dear Restitution:

How full of good things the last Restitution is, as well as all the others! The paper gets better and better all the time. Your comments on the death of Pastor Russell could not be improved, to my mind. I certainly want extra numbers for that article, not to mention the other good things this number contains. We feel so rejoiced over the Linograph Fund. I am sending out papers and tracts, trying as best I can to spread the good news of Christ's coming and kingdom.

Yours in hope, Azorah M. Scroggs.

Dear Editor.

Our meetings at Brush Creek began the first Sunday in November, and lasted over the third Sunday. During the meetings Brother Anderson spoke on some very interesting subjects that any one could understand. Ezek. 3:27 says: "But when I speak with thee I will open my mouth and thou shalt say unto them Thus saith the Lord God, He that heareth, let him hear, and he that forbeareth, let him forbear; for they are a rebellious house." Some of the subjects were based on what we must do to be saved, and he also spoke on prophecy. He discoursed on subjects in the Old Testament. The subject on the last Saturday evening of the last week was baptism. Then on Sunday morning about nine o'clock, five were baptized into the all-saving name of Jesus Christ, making fifteen members during this year. Rom. 6:3 says: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?" Mark 16:15,16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." In these verses Christ is speaking to his disciples telling them what to do to be saved. Brother Anderson also pointed out what people must do to be saved: we must first believe the gospel, reform, that is to turn from evil ways, repent and be baptized for the remission of our sins. Baptism is the only way that one can receive everlasting life, and if you live faithfully unto the end you may receive the crown of life that fadeth not away.

Lottie Pearson.

NATIONAL BEREAN COLUMN

Edited by Leota B. Hanson,
3736 A. St., Louis Ave., St Louis, Mo.

What does the Gospel mean to you?

We have learned the word "Gospel" comes from two words meaning "Good News," and we read in Matt. 4:23 where Jesus went about preaching the Gospel of the kingdom (telling the people the good news of a future kingdom). He then gave the commission to his disciples to go into all the world and preach the Gospel (Mark 16:15).

In Dan. 7:27 it is told us where the kingdom is to be, and in Rev. 11:15 who is to be the king, and that it is to be a rigtheous reign (Jer. 23:3-6).

Now what does this message mean to us? Is it a theory or a living force in our lives? Does it prompt us to follow daily in the service of our Savior? Are we going to those in sorrow, and to those burdened with the cares of this life with words of comfort, to those with kind and encouraging words whose spirit is willing, but the flesh is weak? Are we lending assistance to those who are in material need, even though it be a sacrifice to us?

Are we going to those who have never heard of this glorious kingdom and telling them of it, and that we can be heirs if we obey the commandments given us in the Scriptures (Gal. 3:27-29)? Are we asking them to meet with us and take part in Bible study? This last is not a work for ministers alone. All of us who have this light should work for the salvation of our fellow men.

If we do these things the Gospel will mean something to us.

Mrs. Orpha Anderson-Sanford.

What is Your Life?

Of the many questions given for consideration, none are more important than that given by the apostle James, "What is your life?" Listen to the solemn warning given in answer to this question. "It is even a vapor that appeareth for a little time, and then vanisheth." The vapor vanishes so quickly before the heat of the rising sun that it is given as a fitting simile of human life. As the solemnity of the question dawns upon us, we perceive the warning. Life is too brief to waste, too uncertain to allow of boastful plans for tomorrow. "If the Lord will, we shall live, and do this or that." This language shows in whom we should put our trust—in Him who is able to save or destroy.

Inspired men of old have written in a way that seriously impresses us with the importance of culture and virtue in our brief span of life. They have pointed out the folly of sinful indulgence, of selfish passion and appetite. They have marked out the way of wisdom which gives the most true happiness in this life, and a hope of life beyond. "So teach us to number our days, that we may apply our hearts unto wisdom" (Psa. 90:12). Life at its natural length is compared to grass. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him" (Psa. 103). All generations but the present have been swept away by the ever rushing flood of death. It is written, "Thou carriest them away as with a flood; they are as asleep." We can see how rigidly the decree issued at the fall of man has been carried out, "Dust thou art, and unto dust shalt thou return." Yet God in his mercy made man subject to death that he might not live always in sin and suffering.—Selected by Florence Laning.

Deep Breathing

One day a young man found that he needed stronger lungs. So he began taking lung exercises. Every day he filledhis upper lnugs; breathing in until his chest was expanded as much as possible. Then he filled the lower part of his lungs. Then his entire lungs. He did these things fifteen or twenty times a day for several years. At the end of these years a physician who examined him said he did not believe there was a better pair of lungs in that part of New England.

Now you notice what it was that gave that young man those lungs. It was not breathing that did it. Everybody breathes In order to live, people have to breathe fresh air into their lungs and let it out again. It was not breathing that gave him his strong lungs: it was deep breathing; it was taking in, day after day, more air than people usually do.

This helps us to understand something else. Air is all around us; we are always breathing air; but we have to practice deep breathing in order to get strong lungs. So, too, it is also in our relations with God. God is everywhere. He is always with us.

"Nearer is he than breathing,
Closer than hands and feet."

But still God does not seem to help and use most of us very much—why is this? It is because most of us take just so much of God as comes to us naturally, without making any try to get more of him. But when we pray, when we read God's word, when we try to know and do his will—when, day after day, we do this thoughtfully, honestly—then we find that God helps us more than he did before. This is what the Bible means when it says, "Draw nigh to God, and he will draw nigh to you" (James 4:8).—Selected by a Berean.

Berean Literature

The National Berean Tract Committee has tracts on the following subjects:

Salvation; Resurrection; Covenants of Promise;
Our Lord's Commission; Where are the Dead?
Jesus the Christ, Whose Son is He?
Bible Lessons on First Principles (Lessons I and II);
Nature of Man; Essential Truths;
What is religion? The Kingdom of God;
Baptism; Can you Believe? The Coming of Christ;
What Must I Do to be Saved?
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A Christmas Wish

To The Linotype Givers and to All the Dear Ones of the Household of Faith.

What shall I wish for you, dear ones,
For coming Christmas Day?
I want good things: long-lasting things,
That will not slip from grasp away.

Love, that will shield like shadowing rock.
The Faith, that nought can dim.
Hope, that can stand time's rudest shock,
And still keep step with him.—Auntie Wince.

MY PRAYER

Lord, dear Lord—
I ask you with me this hour to dwell
In secret prayer and silence, while I tell
To thee my heart's desires, though they be
Worthless and but nought to cast to sea.

Lord, dear Lord—
Art not thou the one from whom all goodly
treasures flow?
And is my portion but so small and low
That I must with the wicked to that home
of dread depart,
With other scoffers who have sacrificed
their hearts?

Lord, dear Lord—
I better know thy plan that thou hast given,
And in my heart I love thy truths sent down
from heaven;
And Father, if thou wilt render all forgiveness
of my past,
Yea, to thy word will I be faithful to the last.

Lord, dear Lord—
Oft times in silent prayer divine
I wish one thing to understand that heart
of mine.
Is it as true as I could make it while I roam?
O Lord, may I be one partaker of thy
future home. —Georgia Gazeley.

Subscribe for The Restitution for 1917.

A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information

Gathered from Everywhere

When Solomon was tried by the Queen of Sheba as to his wisdom, the rabbis tell us that she brought some artificial flowers with her, beautifully made and delicately scented, so as to be facsimiles of real flowers. She asked Solomon to discover which were artificial and which were real. The wise man bade his servants open the window, and when the bees came in they flew at once to the natural flowers, and cared nothing for the artificial. So you will find that children have their instincts, and discover very speedily who is their friend and, depend upon it, the children's friend is one who will be worth knowing.—The Sermonizer.

Humane Warfare Impossible

You cannot overthrow governments or wage war without committing deeds which everybody considers crimnal under ordinary circumstances; it is as ridiculous to talk about humane executions and humane warfare as about humane rapine, murder, and rape.

Why Women Are More Religious Than Men

The real reason why women are more religious than men today is because they are more human than men. Is it not by nature that they are so. Social conditions have made them so. As we have divided the labor of the world between the sexes, the work of men is almost entirely concerned with the production and distribution of things; the work of women almost entirely with the production and sustenance of persons. We all of us at times notice the great throngs of men who go, at the call of the whistle, in and out of our great factories. To the average man's mind, these hundreds of men are "hands," and the purpose of the factories where they are employed is to produce "goods;" but to the average woman's mind, these hundreds of laborers are human beings, and the purpose of the factories is to furnish sustenance, through pay envelopes, to men and women and boys and girls and babies yet unborn. In most of our homes the man leaves human interests early in the morning, devotes the best hours of his day to the welfare of things, and returns to persons again only for the evening's relaxation. His wife, meanwhile, has hardly done an act of labor all the day, has hardly made a plan or had a thought, which is not with considerable intimacy related to human beings—her husband, her children, her neighbors.

Mirrors and Morals.—An old trapper who recently attended church in a Western city said that he heard the preacher assert that what the savage needed was a mirror—that the savage has no mirror, but if he had he would be more cleanly. Commenting on it, the old backwoodsman remarked that all our American savages pride themselves a great deal on their mirrors. He spent his youth among the Umatillas, Nez Perces, Snakes, and Blackfeet, and, while they did not have full length mirrors in their wigwams, fully two thirds of the warriors had hand-mirrors tied on to the horns of their saddles by buckskin strings, and they used these mirrors continually. The savages were proud of their own ugliness, which seemed to them to be beauty. And so there are many men who are going on in sin today who are proud of the very scars caused by their sins. Morally they are ugly and loathsome, but they do not know it. It is only when you can bring a man face to face with Jesus Christ, and he sees in the pure and noble Christ what manhood ought to be, that he gets a proper idea of the ugliness of his sins.

Catholic Edict Against Dancing

Many church people, particularly adherents of the Methodist and Baptist churches, among the most aggressive of the Protestant denominations, are opposed to dancing because they consider its effects evil, demoralizing and inimical to the work of the church. The discipline of the Methodist church contains an express prohibition against the amusement and at the general conference of Methodists some time ago it was voted to retain this prohibition, although a decidedly liberal tendency is generally in evidence at present.

A papal decree issued from Rome recently orders the Catholic church in all parts of the world under severe penalty to prohibit dancing of any kind "at church entertainments, whether arranged for already or planned for the future." The decree recites that "in the last century in the United States the custom sprang up of gathering Catholic families to balls which used to be protracted to a late hour at night by entertainments and other forms of amusements," that officials of the church, noting "the perils and losses caused by the growing custom, considered it their duty to forbid them" and accordingly issued an order for priests to take care to remove entirely that abuse in which entertainments and balls are held for the purpose of promoting pious objects."

In time, however, this order was forgotten, it is recalled, and the balls again became common "and even spread into the neighboring Dominion of Canada."

High officials of the church, after counseling together and studying the matter, decided that the order should be restored and obedience to it enforced and with the approbation of the Pope "decreed that all priests, secular and regular, and other clerks are absolutely forbidden to promote or foster the said balls, even though if in aid of and in support of pious works, or any other pious end; moreover, all clerks are forbidden to be present at these balls if they happen to be promoted by laymen. This decree the sovereign pontiff ordered to become a part of public law and to be observed religiously by all, everything to the contrary notwithstanding."

The decree has occasioned considerable discussion. Some believe that it will materially curtail the revenue of the Catholic church, as the balls are employed in many quarters to raise money for church purposes; in Chicago alone, it is said, the enforcement of the edict will cut off hundreds of thousands of dollars a year from the church's income. Others believe that the effect on the finances as a whole will scarcely be appreciable.

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ROBT. G. HUGGINS **10623 LEE AVENUE** **CLEVELAND, OHIO**

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. DECEMBER 26, 1916 NUMBER 1

A PART IN THE PLAN

Because my life is what it is,
Shall I despair,
And offer up bitter complaints
Instead of prayer?
Because my life is what it is,
I may instead
Be drawn the closer unto God,
And comforted.

And the comfort wherewith
He comforteth,
Makes precious every need
And life as it is, if he wants it so,
Is precious to me indeed.

Because my life is what it is,
His Canaan seems more sweet,
And every joy that finds me out,
I rise to meet,
With keen surprise, because my life
Is what it is,
The least in that stupendous plan
Of Deity's.

For my part in the plan is but
Weakness,
My place in the structure small,
But what a thing for a worm of the dust
To be in the plan at all!

—Ama J. Grannis. Sel. by Auntie Wince.

THE TRUE GOD AND ETERNAL LIFE

By M. Joblin, Deceased

Beloved in the Lord: Your attention is invited to the words of the Spirit in 1 John 5:20,21, "This is the true God, and eternal life. Little children, keep yourselves from idols. Amen." So the apostle ends his letter. These words are probably not only the close of this epistle, but among the last words, chronologically, of Scripture. The dear old man who leaned on Jesus' breast seems to have gathered up his ebbing force to sum up his life's work in a sentence which might be remembered, though much else be forgotten. Last words stick. Doubtless, too, he was directed to write for the benefit of us in these last days. At all events, we have what he wrote, and we are grateful. It is observable that in this final utterance, the apostle drops the triumphant "we know," reiterated with such emphasis in the previous chapters. I think he did not do this because he doubted that all his brethren would gladly confirm what he was about to say, but because it was fitting that his last words should be his very own; the utterance of personal experience, and weighty with it, and with apostolic authority. So he melts down all that he had learned from Christ, and had been teaching for fifty years, into one sentence. The feeble voice rings out clear and strong, and then softens into tones of earnest exhortation, almost of entreaty. The dying light leaps up in one bright flash, the lamp goes to pieces, so to speak, but the flash remains to shine into our lives so that we shall not walk in darkness, but have the light of life.

Here, then, is the sum of all that we need to know about God: "This is the true God, and eternal life." But whom does John mean when he says, "This is the true God?" Grammatically we may refer the word to the immediately preceding name, Jesus the Christ. But it is extremely improbably that the apostle should so suddenly shift his point of view, as he would do if, having just drawn a clear distinction between him that is true, and the Christ who reveals him, he immediately proceeded to apply the former designation to Jesus Christ himself. It is more in accordance with his teaching and with the whole of the passage, if by "This" we understand the Father, of whom he has just been speaking. And when he says, "This is the true God," he means to say, "This God of whom I have said Jesus is the sole revealer, and of whom I have been declaring that we can know through Jesus Christ, and dwell abidingly in him—This, and none else, is the true God."

But what does the apostle mean by true?—True God? A great deal could be said in answer to this question, and from several points of view: but I am of the opinion that from the environment of the apostolic church—heathenism everywhere that the words "True God," used by our Lord in John 17:3, and by Paul in 1 Thess. 1:9, and 1 John 5:20, it was intended to make him stand out in strong contrast with the numerous false and imaginary, and lifeless, gods of heathendom. Not knowing if all of you were acquainted with the mythology of Greece and Rome, I thought it might not be amiss to make some reference to it here.

Mythology is compounded of two Greek words —**Muthos**, a fable, and **Logos**, a discourse; and signifies a system of fables, or the fabulous history of the false gods of the heathen world. Fable is divided into various kinds; and the following is an example of the instructive fable: When Philip's son, the hereditary enemy of the liberty of Greece, demanded that eight of their leading men be delivered up to him as the great impediment of Mutual Amity, the famous orator addressed his fellow citizens as follows: "On a time an embassy came from the wolves to the sheep, assuring them that the dogs by which they were attended were the sole occasion of their trouble; wherefore, if they would give up the dog, all would be well, and end in lasting peace and safety. The sheep were persuaded to give up the dogs, and henceforth the wolves devoured them at pleasure."

A second sort of fable is political, as the following: "When Jupiter heard of the death of his son Sarpedon, in the rage of grief he called Mercury, the messenger of the gods, and ordered him to go instantly to the Fates and bring from them the strong box in which the eternal decrees were laid up. Mercury obeyed, and went to the three sisters—the Fates—and omitted nothing that a wise and well instructed minister of state could say, to make them pacify the will of Jove. The sisters smiled, and told him that the other end of the golden chain which secured the box with the unalterable decrees was so fixed to the throne of Jove that were it unfastened his master's seat itself might tremble." I offer this to show what sort of a field the disciples of our Lord had to sow the seed of the kingdom. Everywhere religion, law, and philosophy was a mixture taught by fables Plutarch says the most ancient theology both of Greeks and barbarians was natural philosophy; involved with fables, that physically and mystically conveyed the truth to the learned; there being nothing at all for the unlearned. And we may well wonder what of truth could reach the learned from the source indicated, when it had to be conveyed to them in fables and mysticism. O what a baseless fabric seems to rise before us as we think of the gods and goddesses, Pan, Parce, The Furies, Harpy, The River God, Jupiter Ammon, Jupiter Pluvius, Juno, Vesta, Cybele, Neptune, Pluto, Minerva, Vulcan, Mercury, Hercules, Saturn, Apollo, Diana, and a great many others of the principal heathen deities, besides a vast number of inferior gods. And when we reflect that the characters assigned to many of these deities were most abominable—it would seem that the best class of worshipers could only be inspired by dread or fear.

I cannot extend remarks in this direction except to say that it is against all such the Apostle brings to our notice the true God, whom to know, is life eternal. He is the God of all grace. The favors of all the other gods—besides being nothing at all—yes, people were taught that their favors had to be purchased by sacrifice. In other words, they had to bribe their gods to secure their good offices. Animals, such as black sheep and swine, were at first offered in sacrifice; and after this they decided to enhance the value of the offerings by human sacrifices. The Gauls and Germans were so devoted to this shocking custom that no business of any moment was transacted among them, without being prefaced by the blood of men to various gods, but particularly Hesus, Taranis and Thautates. These deities are mentioned by Lucan, when he enumerates the nations who followed the fortunes of Caesar.

Before passing on, I beg to remind you that the Apostle in the next verse—the last of the epistle—says what should make us realize that although the grosser forms of idolatry have passed away there are in reality more idols than ever, erected now. Not on the hill-tops, nor in shady groves, but in the hearts of men and women. Whatever monopolizes our affection apart from God is an idol. Says the Apostle, "Little children, keep yourselves from idols." But more of this further on.

I want to emphasize the distinction between the living and true God, and the gods many of Heathendom; if I can. This true God is he, I repeat, who manifested himself to man; in whose heart I can lay my head, and in whose undying love I can repose, and upon whose light, bright as it is, I can gaze, and in whose life I can participate, in whose righteousness I can share, and to whose glory I am an heir through grace—yes, the true God is he who was manifested to us in the flesh of Jesus; this is the true God, the real God, the only God, and of whom the Apostle says: "To us there is but one God the Father, out of whom are all things—and we for him; and one Lord Jesus Christ, through whom are all things, and are through him." So that light, heat, incorruptibility and life, centre in one Eternal Substance which is the great self-existing and central power of the universe. This substance is spirit, for we are positively told that God is Spirit. He upholds all things, and in him we live, and move and have our being. This, is by the seven Spirits which is before his throne (Rev. 1:4; 3:1; 4:5; 5:6). This ungrammatical expression is a puzzler for all the commentators of the Apostacy. "Seven Spirits which is before his throne"—not which are. Thank God for Moses and the Prophets which furnish the key to this ungrammatical expression. Seven in the Book of God is the symbol of unity and perfection. You are aware that there is but one Spirit (Eph. 4:4), so, symbolically seven, they are complete in one. Hence being the representative of one spirit, the substantive verb is expressed in the third person singular, and not in the plural, as the grammar of the sentence requires. There is but one spirit there, and this one is the nominative to the verb "is." Spirit pervades the boundless universe from the throne of light, in all its space: and wherever spirit is, there God is present, and, as Paul said to the Athenians, "Not far from every one of us." This divine presence everywhere by his free spirit, is beautifully and forcibly expressed in the 139th Psalm, as follows: "Whither shall I go from thy spirit? or, whither shall I flee from thy presence? If I ascend into the heavens thou art there; if I make my bed in Sheol, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee." O what a wonderful God and Father we have, and is it not more wonderful still, that he has taken notice of such worms of the dust as we are, and has drawn us to himself by amazing cords of love—adopted us into his family and granted all the rights and immunities of begotten children, made us joint heirs with the only begotten Son he had, and heirs of himself? What amazing love and condescension!

Love, like the creeping vine, withers if it has nothing to embrace.—(Niovini).

J. HENRY FABRE

"The words of the wise spoken in quiet are heard more than the cry of him that ruleth among fools" (Ecc. 9:17).

When David watched and listened by night in the wilderness by the cave of Adullum, and looked up into the blue vault above, he was impressed by the greatness of the wide creation, and his mind mounting to the conception of the majesty of the Creator through his work in the infinite, he gave expression to his lofty thoughts in so many immortal psalms that have constituted the sacred songs of many nations, "When we beheld God's heavens, the work of his fingers."

Solomon his son, however, seems to have been impressed in a different way: he was a nature student in another line. "And he spake of trees, from the cedar of Lebanon, even to the hyssop that groweth out of the wall; he spake also of beasts and of fowl, and of creeping things and of fishes;" but in both instances we observe that in the background of their thought there was the feeling after "the intelligence as well as the power that directed and propelled the forces of which these things only were the product." But David in the wilderness never could conceive of the vastness of creation such as the telescope lenses have revealed in our day; and the modern researches of science by the microscope and other means far outreaches any knowledge that Solomon possessed on the subject. Nevertheless, during the last cenutry all the efforts of a clique of so-called scientists, who have managed to pose before the public as the real and only men "with whom wisdom will die," and who also have occupied the principal "chairs" in the universities and sometimes the chief seats of synagogues, have been bent toward trying to explain how every thing tumbled out of chaos of its own accord, and the aggregation of atoms is all there is to any of us. There have been a few bold spirits that had the temerity to run counter to this great tide of atheism, which set in with LaPlace at the time of the French Revolution, and which reached its flood with Darwin and his peers, boasting loftily of their scientific attainments, and talking loudly of the irreconcilable difference between science and religion; and these few bold spirits were like voices crying in the wilderness.

But wisdom is justified of her children, and it stands to reason that the two books of God—Nature and Revelation—cannot be at variance one from the other. In fact, the earlier saints had no written revelation. Abraham had no Bible that we know of, neither had Moses. David had a small edition, so had Solomon and all the prophets; but the most of them were children of the desert and read after the tracery of the fingers of the Almighty. And we in our day, What of us? Had we not better return to the wild somewhat? Many opinions, most of the weird and fantastic ideas that are born with "freak" theologies, are the result of fever heated imagination from the artificial atmosphere of city slums. Witness Billy Sunday and his vast following among the degenerates that he himself denounces. Could such wild vaporings endure by the calm of the seaside or the hillside, or in the depths of the woods apart from the seething effervesence of the multitude.

"Go to the ant," says Solomon; "Consider the lilies of the field," says Jesus. Yes, the ant and lilly have their quiet lesson to give us on the deep practical things of God, if we know how to read aright; and if we don't know how to read aright, even the Bible is a book of mysteries that fools wrest to their own condemnation, just as they do with the other works of God.

I have been reading lately the works of the now famous naturalist, J. H. Fabre. He certainly is one of the most entertaining writers that ever wrote on the subject of natural history. Until his death last year, 1915, at the advanced age of eighty odd years, he had spent his long life in careful and truly scientific experiment, with animals of various sorts, particularly insects, which experiments and results he had recorded with his pen in quite as interesting a manner as any of Anderson's or Grime's fairy tales. These stories, of course, have to be read to be appreciated; but I thought that some of the conclusions that this great man has drawn from three quarters of a century of patient study and observation, or rather study from observation on the subject matter direct; for he has a large contempt for book knowledge. In his writings he seldom mentions the subject of God or the name, yet even while reading you feel the Presence of the Intelligence that is always shadowed in the background, sometimes unexplainable, but there just the same.

Let me translate a few passages that shew, I think, the spirit of the man very clearly. The firts is from "Mervielles de Linstinct," and is a side slap at those "Transformationists" (evolutionists) that so readily explain anything with a wave of the hand or a stroke of the pen: "What explanation do I propose to account for the marvellous facts that I set forth? None! Absolutely none! I do not explain; I narrate. From day to day more skeptical in regard to explanation that may be proposed to me, more hesitant in regard to those I would propose myself. The more I observe and experiment the clearer I see rising in the dark cloud of possibilities an enormous interrogation point."

The next, quotations are from "Les Auxiliares" (animals helpful to man in agriculture). The book is put in form of conversations between Paul the teacher and several pupils. The subject of this particular quotation is the Lerot, a little animal in his part of France something like our ground squirrel (for it must be noted that he only deals with creatures that have come under his own observation).

Emile—"They are very wise, these little animals, and they know that at the end of their winter sleep they will find no fruit in the country, and they store their eatables; but why do they not provide pears and apples, of which they are so fond?

Paul—"Because pears and apples rot, while nuts and almonds keep.

Emile—"I never thought of that, and this little Lerot did.

Paul—"Neither did this little animal. It does not know that pears rot and nuts keep, because it has never experimented. It does not foresee that at his spring waking the trees for from bearing fruit will hardly have their first leaves. It is ignorant of how long a time it will have to wait to find a pear to nibble. It knows nothing of these things with which it experiments for the first time, perhaps. Another thinks for him and inspires him with wisdom to store his nuts in a hole in the wall. It is God, the Father of man, who plants the pear, Father also of the little Lerot who loves pears so much."

This quotation shows, I think, the tender loving disposition of the author. At another place he remarks: "Remember here there is not in the animals such foolishness as results from our manner of looking at things. When we comprehend the true aim we find their actions in accord with logic that is perfect. The animal has not a choice of acts. It is made to exercise functions that are invariable and in conformity with its kind of life, determined for all time by a providential wisdom, and these creatures deprived of liberty of action may not, and cannot, commit our inconsistencise. Only man is free; by a sublime privilege he is abanoned to opposite inspirations of good and evil, to sane reason and blind passion, in order that there may be for him the meritorious struggle in view of his immortal destiny. He seeks and choses at his risk and peril, for his future grandure or his confusion, the true and the false, the just or unjust, the beautiful or the ugly. From the results of the association we obtain moral force or weakness, error or truth, light or darkness, victory or defeat. The animal not having to fight like us in the meritorious combat of life, is continually what he always was, and what he always will be; he does to day what he did yesterday, and will do tomorrow. Since ages on ages he does it without alteration, without decadence, with a logic unconscious but infallible, because he is forever ruled by the unconscious reason."

It is gratifying to know that this clear, calm voice, speaking with the authority of a ripe knowlege which is unquestionable, comes from LeBelle, France, where LaPlace and atheists had the sway a century ago. To me it is a sign of the times, and the dawn that reaches the mountain crowns first; soon after sheds light in the vales also.

I. F. Gelletly

AN EXPOSITION OF MATTHEW 25

In the last two years several have written articles on the above Scripture, and apparently have not arrived exacty at the same conclusion. I have long since learned that when two people differ upon any given subject, that the only hope of ever getting together, lies in finding a point upon which both can agree, and then reason from that point.

Let us see then if there is any point upon which we all agree in Matthew 25, and reason together from that point.

First of all, then, we agree that the parables refer to the kingdom. In Matthew 13 we notice that Jesus does say that the kingdom of heaven is like unto a sower. The reason is apparent, because it applies to the preaching of the word in this present age. The parables following this are different; for he says the kingdom of heaven is like unto certain things.

We can readily see that it would not do, and in fact it would be fatal to a correct interpretation of the scriptures, to apply the parable of the sower to the kingdom age. Jesus says in this parable, "The seed is the word of God," or in other words, the word of the kingdom. This word of the kingdom produces seed for the next sowing. So when he gave them the parable of the tares of the field, the disciples noticed something different in it, and so much so that they came to him for a private interpretation. This parable plainly refers to the kingdom age, for Jesus says in verse 14: "The Son o Man shall send forth his angels (messengers), and they shall gather out of his kingdom all things that offend, and they which do iniquity." This cannot be done till the kingdom arrives. So then when Jesus says the kingdom of God is like a hidden treasure, or a woman that hid the leaven in three measures of meal, etc., he did not mean that this age was like that, but as he says, the kingdom. Our interpretation can become very faulty by applying texts to the wrong place, time, and people. What applies to the Jew will not afyly to the Gentile; so what applies to this age will not apply to the age to come. Jesus said to the woman of Canaan, "I am not sent but to the lost sheep of the house of Israel." His message then would not apply to other people. This did not prevent him, however, from casting her a crumb of that which belonged exclusively to his own people.

Now then we are prepared to know that the elements are working towards the kingdom. So that our readers may know just what we mean, we will say the old mother of harlots that meets her fate in the age to come, is already in existence. She does not develop and meet her doom all in the same age. So the things that are to be gathered out of the kingdom, are growing now. So in the past, as well as at the present time, things are growing to a head. The cabbage starts from a small plant, and develops by a slow growth to a final head. Then Jesus means when he says, "The kingdom of God is like to" certain things, that it is like the growth or development of the things likened to the kingdom. For instance, the kingdom is likened to leaven in the meal. To know, then, how it is like the leaven, it is necessary for us to study the process and learn how the leaven works in the meal. It works by slow process; just so elements are working to a final consumation in the kingdom of God.

Now we are ready to study the parable of Matthew 25. Not so much who the five wise and the five foolish virgins refer to, but more particularly to the lesson taught in general. We can all agree had the Jews been ready and had known, "The day of their visitation," the kingdom would have been set up. Inasmuch then as Jesus came "to his own," and his mission was to the Jew only, we must believe the parables were lessons for them. The house of Israel is called "a virgin," so in this parable we have ten virgins brought to view, five with oil and five without. So let us study the conditions that lead up to the kingdom.

The Jews believed and still believe in the restoration of their kingdom. Jesus made it plain

to them, at least as plain as it could be made to partly blind people, that he was the one to restore their kingdom. Paul says, "They were blind in part," and that Jesus was their king was the very thing they could not see; so they were without oil, and referring to this blindness,Paul says in Acts 13:27, "For they that dwell at Jerusalem and their rulers, because they knew him not." In this parable, verse 12, Jesus said, "I know ye not," as a word of caution against like conditions. Jesus says again, verse 13, "Watch therefore, for ye know neither the day nor the hour, wherein the Son of Man cometh." Here then are two classes. Jesus seems to include his followers and, of course, we have the blind, and those that see, then as now.

Now that he is done with this he seems to turn his attention to his followers in this age. To prove that the wise virgins are his followers, or servants of the present age, we turn to Mat. 24:45, which reads as follows: "Who then is a faithful and wise servant, whom his Lord has made ruler over his household, to give them meat in due season?" To clinch the argument, verse 46 says, "Blessed is that servant, whom his Lord, when he cometh, shall find so doing." So in both chapters he refers to his return. You will notice that in his conclusion of the parable of the ten virgins that he winds up by referring to his return. In verse 14, he turns his attention to his "own servants," whom we have found to be the wise virgins. He delivers them their ta'ents, and takes his journey into the far country, after a long time he returns to those servants and reckons with them. He seems to deem it necessary to caution these servants against a like fate of the foolish virgins, after showing the events that lead up to the kingdom, which includes the blind Jew and his own faithful servants.

He then breaks off and begins talking about the works of the kingdom. Verse 31 says, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." The bride has made herself ready, as we have already seen in the faithful and wise servants. Further, we are all agreed that when Jesus sits on his throne the bride occupies the throne with him. The events that follow verse 31 must apply to the kingdom age, so verse 32 says. "Before him shall be gathered all nations, and he shall separate them, one from another, as a shepherd divideth his sheep from the goats." That we cannot be mistaken in regard to this referring to the kingdom age, and being a work of Christ and his bride, we refer to verse 34, which says, "Then shall the king say." Here he calls himself "king," which is not true now.

Referring to the same class of faithful and wise servants, and the same time as we have it in Matt. 24th and 25th chapters, we quote from Rev. 2:26,27: "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers (or broken up or divided like the dividing of the sheep and goats), even as I receive of my Father."

That these faithful servants refer to the bride and occupy the throne with Jesus when this work of dividing the sheep and the goats is accomplished, is proven further by Rev. 3:21 which says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.' And then to sum up, it is plain that Jesus taught by this parable (Matt. 25) the conditions as they were then, or as he found the Jew when he came, and as he will find his bride when he returns, and then the subsequent work after he and his bride take the throne and their work among the nations. It might be thought that this seemed the fate of the Jew, but we must note that Jesus is talking about the bride and the bridegroom. The Jews as a nation lost their chance of going into the marriage by going to buy oil. This does not mean that they will have no part in the work during the kingdom age, in some other capacity. No, they lost this exalted position, but hear God in Jer. 46:28: "Fear thou not, O Jacob, my servant, saith the Lord, for I am with thee, for I will make a full end of all the nations (divide them up like a shepherd doth divide the sheep and the goats) whither I have driven thee, but I will not make a full end of thee, but correct thee in measure, yet will I not leave thee wholly unpunished."

So they have received their correction, shut out from the marriage, but that is not their full end, as God hath said. When Jesus was here he dealt with conditions as they were and as they would be. Past, present and future was in a great deal of his teachings. We find this in Rev. 1:19: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Then the Jews were blind and went not into the marriage, or in other words, were not ready to receive the bridegroom. Now the getting ready of his servants to enter into the marriage when the bridegroom returns; then the occupancy of the throne together and the dividing of the nations. This is the teachings of Matt. 25. The things that then were, and the things that now are, and that which is to come.

Almus Adams.

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EDITORIAL

We have gained by removal from Seattle, Washington, Brother George Dowle. Brother Dowle was taught the truth and baptized here many years ago. He has now come back to us to wait for the coming of the Lord.

With our Linograph Fund now practically raised, we are prepared to begin the new year under better conditions. And instead of dropping our efforts, which have done much for the glory of God and the advancement of his truth during 1916, we must continue them, giving them only a change in direction during 1917. Let all whose subscription is due, send their renewal soon, and let us all begin a vigorous campaign for new subscribers. We mean by "us" every reader of The Restitution in the United States and Canada.

We have no further news regarding the proposed debate between William Brown, of the Christadelphians, and Menta Sturgeon, of the Russellites. On account of Mr. Russell's death recently, Mr. Sturgeon has probably been much occupied.—Bible Truth.

We wish to remind the Editor of "Bible Truth," and through him "William Brown," that Brother Browr challenged the Editor of The Restitution to debate about a year ago, and his challenge was accepted. We have not heard from him since then. His protracted silence led us to suppose the brothre had gone out of the debating business, but from above news item he seems to be waiting for a duel with Mr. Sturgeon and the Russellites. Now we suggest that while he is waiting for the Russellites to get ready for combat, he occupies his time by debating with us. Naturally Mr. Sturgeon has been "much occupied" since Pastor Russell's demise, and will be too busy to debate for some time to come. We are not busier now than usual.

Sunday evening, December 17th, the following friends were inducted into Christ by baptism: Mr. and Mrs. Novy, husband and wife, formerly neutral; and Mr. and Mrs. Drenske, husband and wife, both formerly neutral. The truth was introduced to Brother and Sister Drenske, by Brother A. E. Griffiths, a brother who is comparatively young in the faith himself. After Brother and Sister Drenske became interested they enlisted the attention and interest of Brother and Sister Novy. "Out of the mouth of babes and sucklings hast thou ordained strength," is a Scripture the truth of which has again been demonstrated (Psa. 8:2). And we have told the story of how four more dear friends have become dearly beloved brothers and sisters to encourage and stimulate every reader to indefatigable and personal endeavour in the proclamation of the truth. Above two couples have been married only recently, are young people of sterling worth; and we pray that they may not only save themselves by a life of obedience, but may save others also (1 Tim. 4:16).

A SERIOUS MATTER

Attention, Brethren and Sisters

Prophecy declares that war will be a dominating feature of the last days. The god of war is now ruling Europe with an iron hand, and several eminent statesmen of America, although ignorant of God's prophetic disclosures concerning milatarism in these days, have recently said the United States must soon have war. Their foresight is clear that war is inevitable. A few states have already passed laws of universal training for our boys. Ohio is now seriously talking of universal conscription for her young men, and other states are tending in the same direction. A perplexing problem is thus presented to the Church of God. We are under divine law, and this law forbids unkindness, hatred, etc., to say nothing of murder. What are we to do, then, in view of our government passing laws which will force us to disobey God's law?

This matter was discussed in an official meeting of the Cleveland Church not long since; and as Brother George B. Alldridge was adjudged the most competent brother we have in a military sense, he having formerly been an instructor in the British Navy, we gave him instruction to take the matter in hand; and you will now soon be hearing from him through The Restitution. He thinks the proper way to proceed is by petition of the government for military exemption, provided we do it now while we are in the calm of peace. Of course, after war breaks out it will be too late. Look for his contributions on the subject, and let us follow his lead in a fight for military exemption.

EDITOR'S CHRISTMAS SERMON NOTES

Preached on Sunday, Dec. 24th, 1916

Text, Luke 1: 78,79: "Through the tender mercy of our God, whereby the dayspring (margin, sunrising) from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

I Our Saviour's Birth

I Set forth under the idea of "dayspring," the rising sun.

(a) In the Old Testament (Numb. 24:17; Isa. 9:2; Matt. 4:16; Mal. 4:2).

(b) In the New Testament (John 1:9; 8:12; 2 Peter 1:19; Rev. 22:16).

II He has "visited" our benighted world once, his Father-glory dimmed by the veil of flesh, his light shining but feebly through the clouds of time; but he is to appear a second time in a "morning (dayspring, sunrising) without clouds" (1 Jno. 3:1; John 1:14; 2 Sam. 23:4).

II Why He was Born

I "To give light to them that sit in darkness" (Eph. 4: 17, 18).

II "And in the shadow of death" (Job 3:5;10:21,22; 24:17; Heb. 2:14,15 Psa. 23:4).

III "To guide our feet into the way of peace" (Rom. 12:18; Luke 2:14; Rom. 5:1).

III The Mercy of God Displayed in the Birth of Christ

I "The tender mercy of our God" (Gen. 3:15; Jer. 31:20; Eph. 2:4,7)!

IV Exhortation

I How willing is God to save sinners! With what unwearied kindness and "tender mercy" does he cause the sun to rise on the just and the unjust (Matt. 5:45)!

II And how great the happiness of those who believe on Christ (Titus 3:1-3; 1 Peter 2: 9, 10)!

The Vatican at Rome has twenty courts and eleven hundred rooms; and covers thirteen acres.

COMMUNICATIONS

Dear Brother Huggins:

Please find enclosed order for $6.50; $1.50 to extend our renewal for The Restitution for another year, and $5.00 to help on The Linograph Fund. Let the good work go on of spreading the glad tidings of the soon coming king. From a Brother and Sister looking for that time to come,

Mr. and Mrs. John Baxter.

Dear Restitution:

You will find enclosed post office money order for $1.50, for which please send the good old paper for another year. I hardly know how to get along without it, we miss it so much when it fails to reach us. Our little girls will send 25c each for the Linograph Fund, which will make the order $2.00 instead of $1.50. Sorry we cannot do more, but we are poor and seeing the hardest times we ever faced, and have little hope of any better until our hope be fulfilled. Names of the girls are Mercy E. Roll, and Crystal W. Roll.

Yours in hope of life, W. W. Roll.

Dear Brother:

I enclose you $2.25 which place to the credit of the Helping Fund. This is another portion of the Lord's money which has accumulated. We are rapidly nearing the great day of God Almighty. Who that has his eyes anointed with eyesalve, can fail to read the fate of the Gentile nations, as they destroy each other and the wealth which they have accumulated by years of patient covetous industry; surely it will bring the time of trouble spoken of by Daniel the prophet, "And at that time shall Michael stand up," etc.

We enter the kingdom through much tribulation: but we pray for it.

A brother waiting, M. W. Perrine.

Dear Brother Huggins:

Enclosed please find my personal check in the amount of $2.50, which I would be pleased to have you credit on my subscription and the Linotype Fund. At the present time I am receiving two copies of The Restitution; one on account of subscription, and the other as an exchange for the Gospel Trumpet. The Trumpet under my management suspended some time ago, and I am not entitled to this copy. Please discontinue.

The Restitution is a veny welcome visitor in our home. May the Lord of heaven permit it to carry on the work till finished.

Your brother in hope of life, R. O. Turner.

Dear Restitution:

Enclosed find post office order for nine dollars for the Linograph Fund. Mr. and Mrs. H. S. Hunt $6.00; Miss Gladys Hunt $3.00. We cannot help much, but want a share in the purchase of the linograph, knowing that it will make the work and expense of The Restitution staff much lighter. The Restitution has done us so much good, even before we had subscribed for it. It has been a weekly messenger of God in the home of Mr. and Mrs. E. W. Meade (Mrs. Hunt's people), of Clarksville for many years. May God's blessing rest upon you in the work you are doing for the coming kingdom, is the wish of your brother and sister in Christ, Mr. and Mrs. H. S. Hunt and daughter Gladys.

Dear Restitution:

I am so glad to see the brethren donating so liberally to the Linotype Fund. Would like to see a number of others who have not yet responded to the call, do so quickly. We should have this machine before the first of the year.

I saw some time ago where one of our ministers asked the brethren through the paper, how much they were giving toward spreading the gospel (preachers excepted). I say, "Why except the preachers?" Let the preachers help us with this fund, and we will be surprised how quickly we will get the machine. Brother and Sister D. C. Robison are preachers, and they donated liberally.

Let us not be asleep in this matter, or any other religious matters. Think I can send you two new subscribers soon.

Yours in Christ, Hanna M. Barber.

MODERN JERUSALEM

Article Supplied by The Young People's Society

From the first days of its existence Jerusalem has been a holy city, and today, among several cities sacred in the estimation of mankind, Jerusalem easily holds first place. Jerusalem is one of those cities a student can spend a life time studying, but one which traveler can see in four or five days. It is not a large city, but no other city in the world, is famed for such a mixture of races and religions.—Greeks, Syrians, Arabs, Turks, Jews, Franks and Negros all live together, each proud of his race. Every man must belong, not only to a race, but to a sect. The Moslem is the ruling race socially, but the Turks are the civil rulers. Everything is submitted to the Sultan and decided by him.

It seems strange and we do not like to think of it, but the Christian is not regarded with very much favor in Jerusalem. They are not as honorable or trustworthy in any way as Moslems. The missionary who goes to Palestine to convert the natives has more trouble converting the so called Christian than any other sect.

The shops and markets are a snare for the traveler. If he desires to purchase a rug or a trifle, the merchant will ask a very high price for it. He does not expect to receive that price. The traveler, if he be wise, will argue with the merchant until the price comes down, and a sum agreeable to both concerned is reached. The dealers do their own advertising; the noise is rather confusing. Each fellow is calling to the people describing his wares on sale, and trying to persuade them to buy.

Fresh fruit is abundant the whole year round, oranges all winter until the apricot comes in the spring; and so on through the whole of the year.

One thing that attracts the attention of the tourist is the absence of the common beggar. There are professional beggars who are grateful for help, and are the objects of public charity. But the traveler is never annoyed there like he is in his own country.

The women of Jerusalem have a hard kind of life: they have the heaviest kind of work to do. The only pleasure they have in life is loving their children.

When the natives quarrel among themselves it is rather shocking to the outsider to listen to them. They are taught swearing and lying while very young, and it is regarded as very smart.

The Jews form about two thirds of the population of Jerusalem, but they keep to themselves. They only deal in a business way with the other people. When we look back and recall the history and former glory of the Jews in the old Jerusalem, it behoves us to take warning lest we stumble and fall through disobedience to God.

Zephine Brown.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XVI

Subject, Restoration of Judah and Israel

Memory Text

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off and say, He that scattered Israel will gather him, and keep him, as a shepherd does his flock" (Jer. 31:10).

1. "And in that day there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.

2. "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

3. "And he shall set up an ensign for the nations, and shall assemble the outsasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:10-12).

4. "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch and a king shall reign and prosper and shall execute judgment and justice in the earth.

5. "In his days shall Judah be saved, and Israel shall dwell safely; and this is his name, whereby he shall be called, The Lord our righteousness.

6. "Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt;

7. "But the Lord liveth which brought up, and which led the seed of the house of Israel out of the North Country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jer. 23: 5-8).

8. "Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen whither they be gone and will gather them on every side and bring them into their own land:

9. "And I will make them all one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

10. "My tabernacle also shall be with them: yea, I will be their God and they shall be my people.

11. "And the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them for evermore" (Ezek. 37: 21,22,27,28).

12. "And he (Jesus) shall reign over the house of Jacob forever, and of his kingdom there shall be no end" (Luke 1:33).

Practical Truths

The division of the Hebrew nation into two kingdoms, as considered in our last lesson, and their being scattered among all nations, was a matter of prophecy for many years, and was a punishment for their sins. But the same hand that scattered them will gather and unite them into one kingdom. When the kingdom is restored to Israel (Acts 1:6,7), and the ruling power, or government, will pass into the hands and upon the shoulders of Jesus the Christ (Isa. 9:6,7; Luke 1: 32,33), he will share the kingdom with (1) David, (2) his disciples, and (3) with all the saints (Ezek. 37:24; Matt. 19:28; Rev. 2:26,27; 3:21). The kingdom will grow (Isa. 9:7; Dan. 2:44,45), until it fills the whole earth. But the nucleus is the throne or kingdom of David, which was the kingdom of Israel before its division. The prophecies quoted in our lesson have never yet been fulfilled, for Judah and Israel are yet divided and scattered among the nations; Jesus does not yet reign upon David's throne, and the Apostles are dead and must first be raised to life, as well as all the saints who are promised to share the rulership of the nations with Jesus. Will we be accounted worthy to be called to the position upon his right hand and inherit the kingdom prepared for the faithful ones from the foundation of the world?

Notes on the Lesson

He that scattered Israel.—No doubt God scattered them.

Gather Him and Keep Him.—As the shepherd gathers his sheep and keeps them from harm so too God will collect the lost sheep of the houses of Israel and Judah and watch over them for their good.

1. For an Ensign of the People.—A mark of distinction in office; formally a commissioned officer bore the flag or ensign. This ensign is to be the rallying point of the people of Israel, and also the Gentile nations will seek it as the means of blessing to them.

2. In that day.—At that time.

Again the Second Time.—Notice the definiteness of this language. "Again" may mean any number of repetitions but implies that the thing spoken of has been done before, but the numeral expression "the second time" fixes the thing spoken of to the first repetition, or in other words, this is the second gathering of that people.

3. Four Corners of the Earth.—East, West, North and South—the whole world.

4. Branch.—A descendant of a family line—referring to Christ.

Shall Reign.—Rule as king.

Judgment and Justice.—His reign will be characterized by righteousness.

In the Earth.—This fully settles the place of the kingdom and reign of Jesus.

6. Out of the land of Egypt.—Israel was brought out of Egypt by the power of God under Moses, and when they affirmed a statement they used the expression "As the Lord liveth who brought up the children oc Israel out of Egypt," but the time will come when they will say, "The Lord liveth who brought the seed of the house of Jacob from all countries where he had driven them."

8. Their Own Land.—The land of promise and covenant (Psa. 105:8-11).

9. One Nation.—At the time of this prophecy they were divided into two nations or two kingdoms. Under the Messiah they are to be united into one kingdom.

10. Tabernacle.—Dwelling place.

11. Heathen.—Gentiles.

Sanctuary. A sacred place, the holy of holies, or holy oblation (Ezek. 48:20,21), set apart in the future division of the land.

Suggestive Topics and Questions

tered? Who scattered them? What promise is made in the memory text? Who will stand as an

1. Restoration Promised.—Why was Israel scat-ensign of the people? Has Israel ever been gathered before? Does this prophecy refer to the first or to the second restoration? (2). What is meant by the "outcasts of Israel" and "the dispersed of Judah?" (3). From what place will God gather them? (3). Look over paragraphs 1, 2 and 3 and tell us if in your opinion they have yet been fulfilled.

2. Jesus Christ the Restorer.—Who is the "Root of Jesse" referred to in our lesson? Does the term "The Branch" refer to the same person? In what manner will he reign? (4). What will be the condition of Judah and Israel during his reign? (5). By what other name will he be called? (5). Will Jesus be the ensign to which the nations shall seek? (1).

3. A United Kingdom.—Will Judah and Israel so long divided and scattered, ever become one nation? (9). When once united will they ever be divided? (9). Has this prophecy ever been fulfilled?

4. Jesus the King.—What was written over Jesus' head when he was crucified (Matt. 27:37)? What good confession did Jesus make before Pilate (1 Tim. 6:13; Matt. 27:11)? What throne was promised him (Luke 1:32)? What nation shall constitute his kingdom (8 and 9; Luke 1:33)? When will he take his throne (Matt. 25:31)? Is Jesus the Nobleman who has gone to a far country to receive the kingdom and to return (Luke 19:12)?

5. Gentiles Seek the Lord.—Will the Gentiles seek the Lord after Jesus comes and the kingdom is set up? (1). Read Isa. 2:2-4 and tell us if there will be probation for any of the living after Jesus comes.

POSTSCRIPT TO ARTICLES ON "REVERENCE"

No I

I think my articles on "Reverence" were not quite concluded after all; some after-words seem necessary. For our Higher Critics say now that "Moses was only a man, and did things that were wrong, and was not permitted to enter the promised land." What of all that? There is not one thing in it to impeach the words of the living God as given to us by means of his pen.

God has chosen to work through poor fallible, human beings. He "chooses the weak things of the world to confound the mighty:" chooses them that the glory of what they do, may be his and not ours. And who else is there through whom he can speak, pray? "We have all sinned and come short of the glory of God." "There is none good, no, not one."

Moses seems to have sinned but once—wonder if our Higher Critic could have done any better under like circumstances? Think of being constantly nagged by thousands of men for forty long years! The only wonder is that he did not oftener fail. He struck the rock twice: he should have struck it but once. He said, "Ye rebels, shall I bring you water out of this rock?" He should have struck the rock but once, because that rock symbolized Christ. Christ was to suffer but once, was to offer "one sacrifice for sins forever:" he was not to be smitten twice, that the living water that quenches thirst forever might gush forth from him and save all who would drink.

Moses forgot this for the moment, forgot though he "esteemed the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward;" that the miracle of bringing enough water from the Bethel-stone, to save such a great multitude of people and their cattle as well, was to be attributed to God, and not to himself, just as the greater miracle of saving myriads of lost sinners through a suffering and risen Savior, is only through God's love and mercy.

And Moses will enter the land, for "he endured as seeing him that is invisible." His sin was forgiven for his name is on the honor-roll among those who "obtained a good report through faith," and our Higher Critics cannot take it off.

But our Higher Critics, unwillingly seemingly, to put too much blame on Moses, say "We believe that the priests may have woven ideas into the writings of Moses." "May?" what a word to hitch unbelief to! A mere supposition! But that is the fashion with our Higher Critics. Their "mays," are received as having higher authority than the messengers that came from heaven, and more of substance than faith hopes for. It is so easy to stake the issues of life on faith in a "may be so," so hard to anchor it to authenticated fact, and oath-bound promise of the ever living One.

But what about David? Part of the psalms are not prefaced by a "Thus saith the Lord," so our Higher Critics say the others are the mere words of David, or of whatever other author composed them; forgetting meanwhile that David wrote, not only as a histroian and a poet, but also as a prophet, and that therefore all that he wrote was inspired of God. He foretold "the sufferings of Christ and the glory that should follow;" his sorrows persecution and cruel death: his resurrection, ascension; official dignity as prophet, priest and king, his future advent and reign, the restoration of the twelve tribes to their own land, the blessings that would be the reward of the good, and the utter destruction of the wicked. Can our Higher Critics do this, unaided of God? Can they "shew us the former things what they be, that we we may consider them, and know the latter end of them * * * or show us the things that are to come hereafter?" If they cannot, they had better put their hands upon their mouths.

"UNSEXED WOMAN MENACE TO WORLD"

"Neuter" Sex Has Been Inflicting America For Years

In a sermon on "Marriage and Parenthood," the third of a series, Dr. George Birney declared last night the reluctrance of women "to fulfill their God-given functions of motherhood is a menace to the world."

"Parenthood is the divinest thing on earth," declared the speaker. "It is so wonderful—so sacred that society has safeguarded it by all possible means from contamination and besmirchment.

"If I were asked to indicate the one most ominous sign of the times, I would indicate the unsexed woman.

"In the craze for freedom from all restraints, both religious and social, the new woman is under the temptation of disregarding both her nature and her soul.

"We are told of a third 'sex' created by the European war, due to the changing status of both women and men, particularly the women outgrowing their maternal instincts.

"Such a 'neuter' sex has been afflicting America for two generations. It is represented by the woman who cares more for puppies than babies, and who thinks it more genteel to coddle a cold-nosed poodle dog than to sing cradle lullabys, who would rather be a dog trainer than a child-lover.

"I like dogs and I never see one of these poor manicured, beribboned, bewomened doggies, being cooed over, but that my pity is all for the dog.

"There is a child somewhere, it may be in the nearest orphanage, O, childless woman whose lips are waiting your kiss, for it is as motherless as you are childless."—Plain Dealer.

NEW HEAVENS AND NEW EARTH

Oriental Peculiarities of the Bible

Dear Brother Huggins: Perhaps you will find room in The Restitution for an article on the third chapter of 2 Peter. Paul might very appropriately use Peter's statement in the 16th verse of this chapter concerning Peter's writings; for there has been a tremendeous amount of theories evolved from this chapter.

In dealing with such language as Peter uses here we must remember that Peter was a Jew and is quoting the prophets. They were orientals and often used highly figurative language which is frequently the custom with eastern people. This is known as the depictive train of thought. The deductive, used generally by western nations, is well illustrated in 1 Cor. 15th chapter. God chose Paul to take the gospel to the Gentiles because he was fitted to deal with them from their own standpoint, whereas Peter's writings and speech would be well understood by the Jew.

Peter says in verse 13: "Nevertheless we according to his promise, look for new heavens and a new earth. wherein dwelleth righteousness." He is here quoting Isaiah 65:17: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." The prophet in using this language is speaking from an Oriental standpoint is very evident from his statements which follow, which make it perfectly clear that he is speaking of a condition that is to be brought about on this earth among mortal men whereby life is to lengthen out again to a great age, as it was before the flood. This we know from the other Scriptures, is to occur when Christ comes again, and we know that he is coming to Jerusalem with his saints. See the 12th and 14th chapters of Zechariah.

What then does the prophet mean in this chapter by a new heavens and a new earth, and what does Peter mean when he says in verse 7: "But the heavens and the earth which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." He speaks of heavens and earth "which are now" in contrast to heavens and earth which were destroyed by water at the flood. We know that the literal heavens and earth were not destroyed at the flood. What then was destroyed at that time? The people and their governments or rulers whoever they were, were the ones that were destroyed at that time. The heavens and the earth which are to be destroyed when Christ comes are the same kind which was destroyed at the flood. The prophets frequently use the words "heavens and earth" to mean the governmnents and the people. See Isaiah 1:2; 13:13,14; 14:9-20. This last passage is taken almost universally to prove that satan came from heaven, but if this proves it, then he is dead and did not get the honor of a funeral like his predecessors who were the kings of Babylon. See also Deut. 32:1; Isa. 49:13. Turn also to Isa. 34th chapter and read it all, and you will find almost a parallel passage to this of 2 Pet. 3. This chapter is a prophecy concerning the destruction of the people of Idumea and their government, and has been literally fulfilled, as those who have visited that land recently testify. The last part of the chapter, verse 18, gives this challenge: "Seek ye out of the book of the Lord and read: no one of these shall fail: none shall want her mate; for my mouth it hath commanded, and my spirit it hath gathered them." The 9th verse tells us that the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenced night or day; the smoke thereof shall go up for ever,etc. Now if this was a literal statement of the burning, how is it possible for these animals and birds to dwell there? Travelers tell us that the land is desolate, but there is no indication of fire ever having sfept that land. This chapter can not be shifted to suit any ones theories and made to apply to the time of Christ's coming; for it distinctly states that it was a prophecy concerning the land of Idumea. What, then, does the prophet mean in the chapter with his burning brimstone? Fire is frequently used in the Scriptures as a type of utter destruction. Every believer knows that Christ uses it when he speaks of men cast into Gehenna fire, not the orthodox hell, however. See Matt. 5:22,29,30. He meant that they were to be destroyed; not necessarily by fire, however. So that Peter is simply predicting the destruction of the ungodly governments when Christ comes; and we can see the tremendous necessity of that. We pray it may come soan.

A. Wallace Mason, M. D.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves thould notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

H. C. Hammond	$ 1.00
Ruth Bennett	1.00

NOTICE TO THE INDIANA BRETHREN

At the last conference in Indiana it was decided that the president should appoint a committee of one to solicit and collect funds for special evangelistic purposes. I was appointed to do that work. We have now an urgent call to help the brethren at Kokomo, Ind. They wish to hold a two week's meeting there in the near future, and then organize into a class, but they are not at present able financially to carry on the work. There are some twenty members in that vicinity, and Brother D. E. VanVactor, who has visited them, is quite enthuiastic as to the amount of good to be accomplished there.

Now brethren, here is your chance to do some real home missionary work. This is not merely a chance but an opportunity, for those who can spare a little to help in the Lord's work. It is thought fifty or sixty dollars will be required for the expenses of this meeting. Send through your church Secretary or directly to the undersigned, as soon as possible.

E. C. Railsback, Conference Treasurer,
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ROBT. G. HUGGINS 10623 LEE AVENUE CLEVELAND, OHIO

THE MEANING OF WORDS

Idiotees

Another example is our English word "idiot," derived from the Greek "idiotees." Originally this word simply meant a private citizen in contrast with public officials whether religious or secular. But as private citizens, as a rule, would not be as well educated as the public officials of those days, this word, which then only indicated a man lower down in common things, got to be applied to a man lower down in intellectual matters. From this change it was an easy transition to our meaning of ignorance. But to give this word or its translation in the New Testament the sense of ignorance would be absurd. When the words "ignorant" and "unlearned" in Acts (4:3) and First Corinthians (14:16) is used it would be absurd to make them mean "ignoramus." They are translations of this word.

Think seldom of your enemies, often of your friends, and every day of Christ.—Van Dyke.

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PROPERTY OF
THE CHURCH OF
THE BLESSED HOPE

Church

The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O, JANUARY 2, 1917 NUMBER 1

CHRISTMAS MEMORIES

Christmas memories never pass,
Succeeding ones bring back the last;
And may each year new joys unfold,
More priceless than if bought with gold.

Some have riches and buy costly ware,
For which they never toiled or shed a tear;
No trials, no worry, have not even sighed,
As their gifts they bestow with swollen pride.

The gift of the poor is that rare gem called love,
That comes from the heart that's inspired
  from above;
More precious than pearls or rubies that's seen,
'Tis the key of the Kingdom where the Master
  is King.

Albert Patterson.

THE IMPENDING CRISIS

George B. Alldridge

"Then said Jesus unto him, Put up again thy sword into its place, for all they that take the sword shall perish with the sword" (Matt. 26:52).

One hundred years ago, Europe was just beginning to recover its normal life and existence after passing through a series of wars that, at times, seemed to threaten its destruction. In 1815 the Allies met in congress in Vienna, to settle the fate of the country that Napoleon Bonaparte had lost. The negotiations of Vienna were interrupted by the news of the escape of Bonaparte, recently banished to the little isle of Elba. The danger of Napoleon again plunging Europe into the throes of a continental war, was averted by the Allies victory at Waterloo. Napoleon making his escape, reached Paris on the 21st of June; and after a brief struggle with the chambers he abdicated in favor of his son Napoleon II, and fled to Rochefort, intending to embark for America, June 29. Thus ending the hundred days of his second empire. March 21-June 29, Louis XVIII, re-entered Paris on July 8th; and Napoleon, after writing to the prince regent that "he came, like Themistocles, to throw himself on the hospitality of the British people," embarked for England on board the Bellerophon, July 15th.

By the decision of the Allies he was conveyed to the island of St. Helena, where he died on Mar. 5th, 1821. A new peace of Paris was signed by the Allies, Nov. 20th. The affairs of Europe were regulated by the congress of Vienna, which parcelled out kingdoms regardless of the wishes of their inhabitants; and a second congress at Aix-la-Chapelle, arranged for the withdrawal of the allied troops from France, September, 1818. These are the words of the historian recording events that transpired a century ago.

Today history is repeating itself, but with attendant horrors and on a scale so vast, so terrible, and ultimately becoming universal, all nations in the gigantic struggle are to become involved. No one can read the daily papers, especially the reports of General Scott, the chief of staff, now before our National Congress, and General Wood, in command of the eastern division, but must be impressed with this fact, that the people of the United States will soon be called upon to obey laws enacted by congress, that will place them in the same condition regarding conscription as the men now occupy who are fighting in the armies of Europe today.

God in his word has already anticipated all this, and much more that is hidden from the world's great statesmen. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7). Each of the belligerants now engaged in this terrible war are only obeying, without knowing it, the proclamation of Jehovah. "Prepare war; wake up the mighty men, let all the men of war draw near, let them come up: beat your plowshares into swords, and your pruning hooks into spears; let the weak (the small nations) say, I am strong" (Joel 3:9,10).

The armies are gathering, munitions are being manufactured, the great and final arena is being prepared, the valley of Jehoshaphat—the great battle of Armageddon—is yet to be fought in that day when the king of the earth with his mighty armies are gathered against Jerusalem to battle. God has said he will, "rain upon him, and his bands an overflowing rain, and great hailstones, fire, and brimstone" (Ezek. 38:22). "Then the slain of the Lord shall be at that day, from one end of the earth even to the other end of the earth" (Jer. 25:33). Happy will he be that hath the God of Jacob for his refuge, and whose hope is in the Lord his God; for "he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper. The ungodly are not so, but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish" (Isa. 1:3-6).

The mighty hords of Russia, Germany and Japan; the millions of America, Great Britain, Italy and France, will all go down and "bite the dust" when the Son of God, as his Father's representative, goes forth with all the holy angels to fight against these nations. When he in person descends and stands upon the mount of Olives, he will cause it to cleave in twain, followed by a mighty earthquake that will engulph the mighty host encamped against Jerusalem. This is certainly a beautiful earth, so also are the many inhabitants—animals so varied, birds, fishes and reptiles, each suited to its own ways of living, God having richly provided for all.

When he created man and installed him as his representative, king and lord over the works of his hands, God himself felt so pleased as he beheld the happiness of all, that he pronounced them "very good" (Gen. 1:30.). How my mind revels with delight as it ponders over this lovely picture. There was nothing to mar; for all things were in harmony with the loving and kind author of its existence. But the king transgressed the law of his God; his disobedience brought sin into the world (Rom. 5:12-19), and all its consequences including death (Rom. 6:23).

As we look over the face of this fair world today, we see that everything is out of harmony with God. The social, political and ecclesiastical worlds are all antagonistic to him. Men great in authority oppress their fellow men, many accumulating wealth at the expense of the lives of their fellow men. On every hand oppression and greed, selfishness, which is sin, is rampant. The oppressed rise up against their oppressors, but finding the struggle to maintain their advantage too great, fall back again to a position worse than before. All mankind seems to be hoping and striving for a better and brighter day, when justice will be supreme, and all mankind will love his fellow man. But how strange and perverse human nature really is! The oppressed today becomes the oppressor tomorrow!

A small element of society having learned and obeyed the truth, believe impilcitly in the testimony of God's word, the Bible. To them God's purposes are made manifest, and yet these who strive to obey and keep his commands, find it very difficult to control the flesh and keep it in subjection to his will, and thus obey the royal law of loving their neighbor (every man) as themselves. If this is true, (and our experience proves it is true), how can it be expected that those who know not God (many of whom deny his very existence), should do the things that would eliminate war and establish universal happiness, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). No man, nor any number of men, unaided by superhuman power, will ever be able to do this; but thank God, there is one man, "The Man Christ Jesus," who has been invested with the power to do this mighty work. He has declared himself that "All power is given unto me in heaven and earth" (Matt. 28:18). Beloved, that day is drawing near. We hear a great deal among Germans of "The Day," but only among a very few, just "a little flock" (Luke 12:32), do we hear about that glorious day, "The times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began" (Acts 3:21). When he returns and builds again the tabernacle of David, which is fallen down, and builds again the ruins thereof, that the residue of men might seek the Lord.

In preparation for this day, and the part we must now take in the affairs of men, this series of articles are written.

(To be continued)

"IF ANY MAN HATH AN EAR, LET HIM HEAR"

George Francis

The foregoing are the words of the Master; and by paying close attention to his teaching we discover that his custom was to use them at the end of one subject, and before entering on another. For instance in Matt. 13, when he had ended the parable of the sower, he says, "Who hath ears to hear, let him hear." The same idea is given in Mark 4:9-23; Luke 8:8; 14:35. The same exclamation is given at the end of the message to each of the seven churches in Asia; and in Rev. 13:9, our text is spoken.

I perceive that many in our day have failed to hear, or to grasp the significance of our Lord's use of his words at the end of one subject, and before the commencement of another. I am led to this conclusion by seeing many labor hard to connect the two-horned symbol of Rev. 13 with the leopard symbol of the same chapter, ignoring the fact that inspiration has designated it as "another" beast coming from another source. Furthermore, I perceive that the two-horned symbol of Rev. 13:11 has developed far enough so that its counterpart in the history of our times can be made so plain that, "He that hath ears to hear," will be able to locate the symbol so that successful contradiction will be impossible. And now my self-imposed task is to point to the marks of identification of this two-horned symbol, given us in the holy Scriptures.

First—What does the Bible reveal as to the chronology of this symbol? Rome, the fourth beast of Dan. 7, at the battle of Actium, 31 B. C., defeated the last of the successors of Alexander, and the leopard beast of Rev. 13:1 is a symbol of the Roman Empire, receiving his "power and authority" from the Pagan dragon of chapter 12, in the fourth century of our era. And this leopard beast after receiving the "blasphemous mouth" of verse 5, continues "forty-two months" (margin, "to make war"). This leopard beast, after he receives the blasphemous mouth, answers to the little horn of Dan. 7 into whose hand the saints were given for a time, times, and the dividing of time—

according to symbolic time 1260 years. 610 to 1870 A. D., when the papacy lost its civil power. After this, and not before, the two-horned symbol is seen "coming up out of the earth."

Another item in the chronology of this symbol is that in verse 12. The leopard symbol is called twice "the first beast." Another item of chronology is found in Rev. 19:20: "And the beast was taken, and with him the false prophet that worked miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of burning fire with brimstone."

It appears from this testimony that "the false prophet" is another name for the two-horned symbol. It is not safe to jump to conclusions and say that the false prophet is Mahomet. The testimony examined proves that the two-horned symbol is a latter day manifestation—going alive into the lake of fire.

Second—We will examine his chronology. He was seen "coming up out of the earth." The earth is a symbol of democracy—the clay that was in the feet and toes of the image of Dan. 2. In that image there is evidence that the clay was formed into nations in the last days, before the coming of the kingdom of God, to destroy the image (Dan. 2:35): "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces," etc. Now if the clay was not formed into nations, how could it be broken to pieces, like the other component parts of the image? That the earth in symbol is the common people or democracy, the following passages will prove: Deut. 32:1, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." Hosea 2:21, "And it shall come to pass in that day, Iwill hear, saith the Lord, I will hear the heavens, and they shall hear the earth."

We need only to examine Rev. 12 to find out that the earth in symbol is the common people, or the democracy. The dragon was cast out of the Roman heaven into the earth. After that he was one of the democracy, no more belonging to the royalty. The armies of Constantine, called in symbol "the earth," "opened her mouth and swallowed up the waters (people) that the dragon cast out of his mouth."

Now we have seen by the chronology, and by the genealogy of the symbol that he is a latter day democracy. And in harmony with the prophetic image, there is several democratic nations in our day: The United States, France, Switzerland, and all South America. Now which of these republics is the greatest, and has done the most wonders so that it would be likely to be noticed in the prophecy? Which has done the works ascribed to the two-horned symbol? All republics come up out of the earth, but this one has two horns, like a lamb. Horns represent power. A few years ago the United States had occasion to put Spain out of Cuba, and in doing so had to exercise her power. Did she do it like a wolf, and swallow up Cuba; or did she do it like a lamb and let Cuba manage her own affairs? We all know the answer. Quite recently in discussing the mode of warfare with Germany, the United States said "The United States asks nothing for herself, that she does not ask for humanity" (Woodrow Wilson). The cause of the dispute between the United States and Germany has been on account of Germany's inhumna sea warfare. Wilson speaks in the interest of humanity.

"But," says the objector, "how can such a humane, lamblike power speek as a dragon?" Herein comes the fine point of the prophecy: an exhibition of clear seeing of future events. It was the speech "like a dragon" of the United States that caused Germany to desist from the inhuman submarine warfare. A number of years ago the U. S. was in correspondence with England concerning a dispute England had with Venezuela about the title to land at the mouth of a river entering into the ocean. This correspondence was carried on during Cleveland's administration. Finally Secretary Olney said: "We are sovereign on this continent, and our fiat is law; that settled the question." And if that is not speaking like a dragon, what would be? It brought England to time. It now curbs Germany—two of the greatest powers on earth. A more exact fulfillment of prophecy, contrary to nature, cannot be found in all the history of the world.

(To be continued)

THE MOUNT OF OLIVES

Article Supplied by the Young People's Society

The Mount of Olives, also called Olivet, is a rising ground about three fourths of a mile from Jerusalem, and is about 2700 feet high. It faces the Temple Mount on the east, and is divided from it by the Kidron, or Valley of Jehoshaphat. The name "Olivet" is also connected with the whole ridge which runs parallel to the east spur of Jerusalem, including the Scopus or Prospect (the site of the encampment of the Romans under Titus), east of the Temple Mount. The Prophets (so called from the tombs found there) is a southern extension of Olivet proper. The Mount of Offence also makes up part of this ridge. This mountain is about 2440 feet high, and is opposite the Pool Siloam. It was by the way of the Mount of Olives that David fled from Absalom, and was probably the site of the altars dedicated by Solomon to Chemosh (1 Kings 11:7).

At the summit of Olivet is the Church of Ascension, and on the west slope is Gethsemane, which was one of Christ's favorite resorts and was the scene of agony on the night before his death. Jerusalem can be seen from Olivet, as we know Christ beheld the city and wept over it.

Mount Olivet with Gethsemane on the west, and Bethany on the east of it, has witnessed the most affecting scenes in the history of our Redeemer. It was in connection with this mount that Christ chose to reveal more of his human nature than anywhere else on the earth; and finally, this favoured mount witnessed the glorious outcome and consummation of this mystery of sorrow and suffering. It had been watered by tears, and it likewise beheld his triumphant and glorious ascension to the right hand of his Father on high, and it is on this mountain that we look for his coming again (Zech. 14).

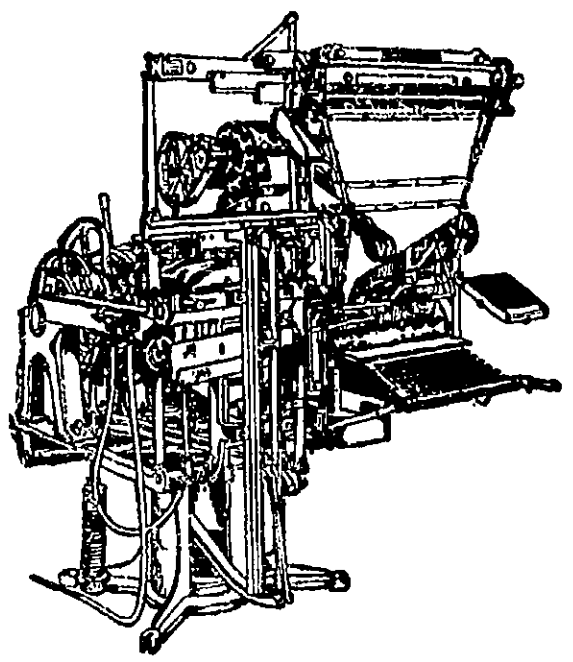
Harry Titman.

COST OF LINOGRAPH AND EQUIPMENT

Electrotypes of Linograph, Operator and Manager

The Linograph Fund has reached and passed the two thousand dollars ($2000.00) mark, which was the amount called for in our first call for the creation of a Linograph Fund last May.

The cost of our Linograph and the necessary equipment for its practical operation, have exceeded that amount by about $275.00 which we have no doubt will soon be raised. And before giving a detail of the expenditure of the fund, we wish to tell the many brethren friends and readers of The Restitution that **the linograph is now doing our work**, and has been for some time, so we have no hesitation in saying that **the machine is a practical success.**



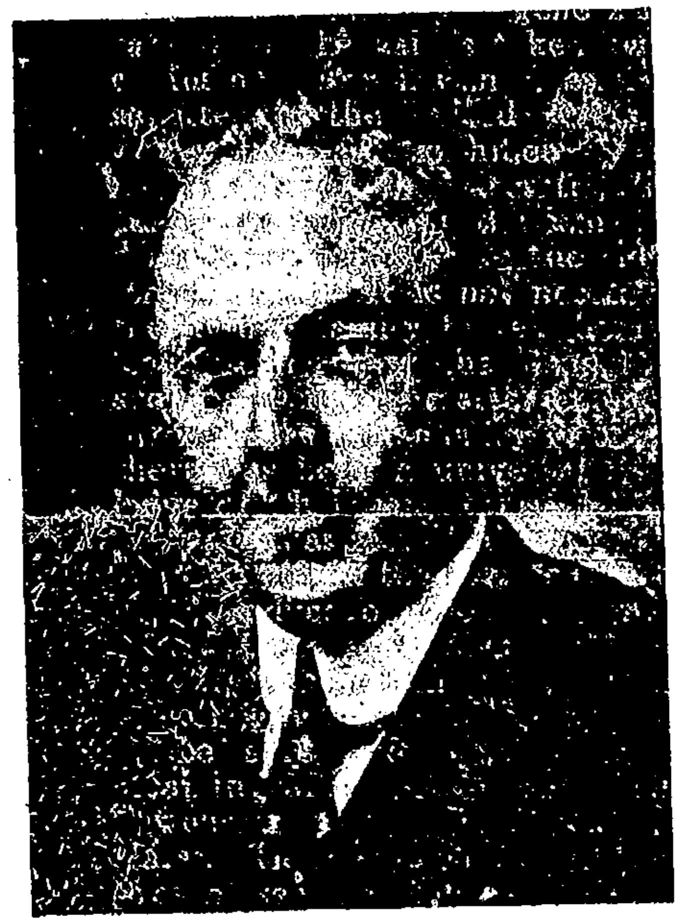
Linograph Machine

How this was accomplished, and all the equipment paid for before the fund was, or is completed, involves a story of a generous hearted brother in Cleveland, who told the Editor, and others most concerned, that he would advance whatever sum was necessary, be it five hundred or a thousand dollars, to hasten the completion of tne undertaking. With a temporary loan of five hundred dollars, the brother, who prefers to be nameless, our time of waiting to get in operation, has been materially shortened, and a saving of one hundred and fifty dollars to The Restitution effected.

Some few of our readers may have thought that the cost of the linograph alone was all there was to provide for, but the statement below will make it clear that eighteen hundred dollars ($1800.00), the price of the linograph, did not represent near all the obligation we were undertaking in our efforts to place The Restitution on a better working basis than ever before. We will soon be entering on the New Year of 1917 with vastly improved conditions, full of optimism and hope as to the prospects of The Restitution for a wider field of usefulness than the past.

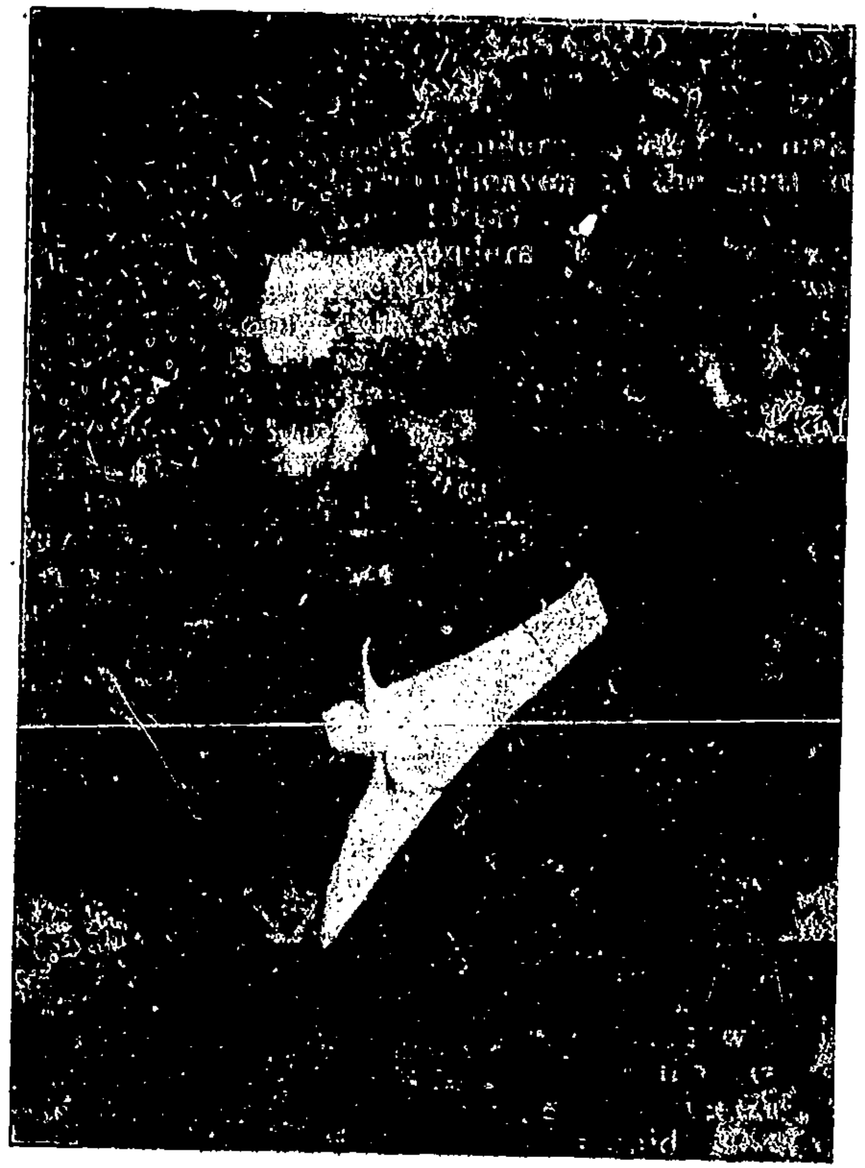
Brother Chas. A. Goss, Manager

The Manager gives all the credit for making this improved condition possible to the faithful friends of "the dear old Restitution," chief among them being Auntie Wince, whose devotion to the truth is deep and sublime, and almost pathetic in its simplicity. Many fervent and kindly expressions have encouraged us through the year just closing. May their generous donations to the common object of our labors and devotion be like "bread cast upon the waters" and return to them after mnay days in a rich reward, is our sincere prayer for each and all.



Brother A. E. Griffiths, Linograph Operator

The building in which our plant is now installed stands upon the same lot with the Cleveland Church of God, and has been kindly donated to the use of the paper indefinitely by the Trustees of the church. Brother Tomlinson of the same body, has generously fulfilled his promise, given at the beginning, by giving the making of such alterations and repairs as the building required, amounting to about seventy or eighty dollars.



Robt. G. Huggins, Editor.

Summary of Expenditure

The expenditures to date may be seen in the following summary:

Machine and equipment account	$2116.89
Freight, cartage and installation	85.99
Building repairs and wiring	38.50
Insurance and fire protection	33.04
	$2274.42

Machinery and Equipment Account

The total charge to machinery and equipment account is made up of the following details:

The Linograph machine	$1800.00
One electric motor	60.00
One extra magazine	75.00
One extra set matrices	50.00
Sundry small tools	5.32
One smelting furnace and hood	37.25
Linograph type metal	80.01
Galleys	9.31
	$2116.89

Chas. A. Goss, Manager.

LINOGRAPH FUND

S. J. Knowles	$ 5.00
C. W. Zeller	10.00
Mrs. Abbie A. Stanley	2.00
Susan A. Howard	5.00
Gertrude Carpenter	1.00
J. M. Barb	5.00
A Sister (Texas)	1.00
Previously acknowledged	2069. 55
Total	$2098.55

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Alice B. Haupt	$ 5.00
Mrs. S. E. Bursell	2.00
George Watt	.50

Wild oats have no nutritive value except as food for thought.

Sane This Time

While a certain Scotch minister was conducting religious service in an asylum for the insane, one of the inmates cried out, wildly:

"I say, have we got to listen to this?"

The minister, surprsed and confused, turned to the keeper and said:

"Shall I stop speaking?"

The keeper replied: "No, no; go along, go along; that will not happen again. That man only has one lucid moment every seven years."

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FOUNDED A. D. 1852

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All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

"He that winneth souls is wise" (Prov. 11:30).

"Peace is the flowing of the brook, but joy is the dashing of the cataract when the brook is filled, bursts its banks, and rushes down the rocks."

Every day that is born into the world comes like a burst of music, and rings itself all the day through, and thou shalt make of it a dance, a dirge or a life march, as thou wilt (Carlyle).

Please notice that "The Restitution Sunday School Lesson Leaf" is numbered, and not dated. Our purpose in this is to make lessons of permanent value. As the lessons bear no date they may be used at any time.

"The Impending Crisis," an article in this number by Brother Alldridge, is the first of a series he contemplates writing concerning universal conscription which now threatens our American liberty. Follow his articles closely, and when he proposes a means of military exemption, let us all act as one man.

THE DUTY OF SEEKING GOD

Notes of a New Year Sermon by the Editor

Text: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you" (Hos. 10:12).

Introduction

I Figurative language, when understood, exhibits the plainest truth in a rich variety of forms (Hos. 12:10).

I The Duty Enjoined: "Seek the Lord." The three figures are explained collectively as importing that we should "seek the Lord;" taken separately the particular manner in which we should seek him:

I In the performance of his will: "Sow to yourselves in righteousness." No man hopes to reap wheat when he sows only tares; but many expect to be saved without sowing righteousness (Gal. 6:7,8).

II In dependence on his mercy: "Reap in mercy." Death is the wages of sin; but life is not the wages of righteousness (Isa. 64:6; Rom. 6:23; Phil. 3:9).

III In a due preparation of heart to receive his blessing: "Break up the fallow ground." Sowing seed on fallow ground is futile business (Rom. 7:9; Gal. 2:19-21; Rom. 7:4; Matt. 13).

II The Arguments With Which the Duty of Seeking God is Enforced

I The urgency of the duty: "Time to seek the Lord:" in youth, in middle life, in old age (Rom. 13:11; Phil. 2:13, Gen. 6:3; Eph. 5:16).

II The certainty of success: "Till he come and rain righteousness upon you." A farmer knows if it does not rain, sowing seed is wasted effort; but he sows knowing he cannot command the showers (Prov. 11:17,18; Isa. 61:10; Ezek. 36:26; Rom. 5:17; Isa. 45:19; Jer. 4:3; Jas. 4:9, 10; 1 Cor. 15:58).

THE EDITOR STILL "PUZZLED AS TO WHEREABOUTS" OF C. T. RUSSELL

Mr Robt. G. Huggins. Dear Sir:

A copy of your worthy paper, "The Restitution," under date of Nov. 28, was recently handed to me. Was pleased to note the article headed, "Where is Charles T. Russell?" No wonder you are puzzled as to his whereabouts, since the Bible and we have always taught that the dead "sleep in the dust of the earth" until the resurrection. Your bewilderment is due to the fact that you are unacquainted with the details of the "plan of the ages" as taught by our beloved pastor, Chas. T. Russell.

We remember that Paul wrote (1 Cor. 15:51,52): "Behold, I show you a mystery: we shall not all sleep, but we (the Church class) shall all be changed, in a moment, in the twinkling of an eye," etc. God's word points out that the resurrection of the saints would take place during the presence (parousia) of our Lord, and before the complete setting up of the earthly phase of his kingdom. Bible chronology leads us to believe that our Lord has been invisibly present as a glorious spirit-being of the divine nature since 1874; that the sleeping saints were resurrected in 1878; and that since then (Rev. 14:13—"Blessed are the dead which die in the Lord from henceforth, etc.) the saints who die do not sleep, but are instantly changed from the human to the divine nature.

This, we believe, has been our dear Brother's experience, and we believe him to be forever with the Lord—a glorious reward for a true and faithful servant! If you refer to the volumes in "Scripture Studies," the following references will bear out these thoughts:

Vol. 3, pages 239, 232, 240, 238.
Vol. 6, page 723.
Vol. 5, page 367.
Vol. 4, pages 600, 618, 622,624.
Vol. 1, page 235.

We believe "the last trump" to be symbolic, and to refer to the period of time covered by the presence of our Lord, beginning in 1874 For further thought see Vol. 2, beginning at bottom of page 147, to close of chapter subject division on page 153.

We rejoice with you in that the dear Lord has permitted us both to find the "lost piece of silver," Restitution. May he guide us to more and more appreciate his glorious plan. Again, sympathising with you in your slight misunderstanding,

In his love and service, I am,

Mrs. W. A. Wheeler.

Editor's Comments

Mrs. Wheeler writes sympathetically to us in our mental distress concerning the "whereabouts" of Russell, and our "bewilderment" about the matter she evidently feels somewhat herself, saying, "No wonder you are puzzled as to his whereabouts, since the Bible and we have always taught that the dead 'sleep in the dust of the earth' until the resurrection." In The Restitution of Nov. 28th, 1916, we pointed out that the report of Mr. Russell's death was discordant with the doctrines of man's mortality and the "sleep of the dead," two doctrines that "the Bible and we have always taught." The words used in the Pastor's obituary oppose the words of Holy Scripture; the ideas expressed will not weld together with Bible ideas. That the reader may join Mrs. Wheeler heartily in sympathy with us in our "bewilderment," we here repeat three statements that were made in "The Tower" in reporting Pastor Russell's death:

I The Pastor died in Texas;

II. He was buried in Bethel plot near Pittsburg, Pa.;

III He went to meet the Lord in the air!

From these conflicting statements "no wonder" we got "puzzled" over the matter, as Mrs. Wheeler admits. But she thinks that while the words are out of harmony with man's mortality and the sleep of the dead, yet if we only knew "the details" of God' plan, all matters of disputation would be cleared up; and she slyly intimates that "Scripture Studies" is just the book we should read. While rejecting the inspiration of "Scripture Studies" along with "Science and Health," still we have read both books; and that is just the trouble; we have read them—and the more we read them, the less we know. If we had to read one or the other of them, and were given the choice of selection, we would take Mrs. Eddy's in preference to Russell's, as she is flashy, and states her absurdities in "fine language," while Russell rambles along in platitudes, and continues longer than our endurance can bear, and we fall asleep only to dream of seeing Russell and one hundred and forty-four thousand loyal devotees living in the air with an "invisible" Christ, all of them ghosts: even Christ himself being nothing but a ghost, and an "invisible" one at that! Mrs. Eddy and Russell both reduce you to a ghost; and as both of them are now dead, we wish them a merry Christmas and a happy New Year in their newly found Ghostland. Thinking that the "details" of God's plan will give us a helping hand, Mrs. Wheeler supplies the following information: The church class shall all be changed; Christ came in 1874, and has been "invisibly present" since then; and that the saints "were resurrected in 1878," and that since then the "henceforth" of Rev. 14:13 is to be dated. Conclusion: "The saints who die (now) do not sleep, but are instantly changed from the human to the divine nature."

Now let us proceed slowly and make sure of understanding these "details." Since 1878 saints are raised from the dead when they die; they are "instantly changed from the human to the divine nature" when they die; and therefore when Russell died he was "instantly changed" from a human to a divine being. He was raised from the dead when he died! But allowing that this is so, Russell is only parading in borrowed finery, and we protest to his stealing the lightning and thunder of Swedenborgianism without due acknowledgements to the nobleman of Stockholm. Strip Russell of plagiarisms and he is a religious and literary pauper. But Mrs. Wheeler has found where Paul says, "We shall all be changed," and has rashly concluded that Paul's words indicate the Swedenborgian idea plagiarized by Russell. She says Paul says this to "the church class," meaning of course Russellites. Be it so; but read 1 Cor. 15:51, 52 in connection with 1 Thess. 4:14-18, and you find that while talking about "the church class," he divides it into two classes at the coming of Christ: those who are dead (asleep) and those who are "alive and remain" (alive). His words, then, in 1 Cor. 15:51,52 are about these two classes, and what he says, please remember, happens to them simultaneously. Paul's words are: "We shall not all sleep (die, John 11:14), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead (the dead class) shall be raised incorruptible, and we (the living class, those who do not sleep, those who "remain"), shall be changed." **When the dead are raised incorruptible, the living are changed.** This is where Russellism, strutting about in the garments of Swedenborgianism, comes to utter confusion and pitiful nudity; for if the dead have been raised since 1878, the living should have been "instantly changed from human to divine beings" since that date, too! We have Russellites here in our city, and can testify from actual observation that none of them have been "changed"—all of them are "human beings" still. If Mrs. Wheeler retorts that the ones that have died were "changed," we reply that Paul is not talking of changing dead men; they are "raised incorruptible." Paul's declaration is that "we (the living) shall be changed," in contrast to the dead raised incorruptible. And to explain what he means by "changed," he adds "For this corruptible shall put on incorruptibility; and this mortal shall put on immortality" (verse 53).

Now Mrs. Wheeler, let us be frank: has Russell been "instantly changed from the human to the divine nature?" Has the "corruptible" and "mortal" part of Russell been "changed" to "incorruptibility" and "immortality"? We say No: if you say Yes, then to settle our difference, let us have the body of the pastor exhumed. You admit he was a "human being" up to the time of his death; but when he died you canonized "our beloved pastor." ("Canonized" sounds very papistical, we know, but it is not honorable to use papal ideas and withhold due credit.) Exhume the pastor's body, and Mrs. Wheeler would have to admit that it is not a living "human being;" the pale face and decomposing body would give every indication that the teeth of time will shortly reduce the "human being," now less a human being than when he was alive, to nothing. The "corruptible" and the "mortal" of Russell have not been "changed;" he had no immortal soul to "raise from the dead" when he died, like Swedenborg and current representatives of orthodoxy. Don't play hide and seek with an immortal soul, but come out in the open and tell us who Russell is and his "whereabouts," since all that made up his personality in life has died and returned to the dust.

We repeat our words in The Restitution of Nov. 28, 1916, given in exposition of 1 Thess. 4:1[illegible], and we shall believe they are unanswerable until some Russellite does answer them: "The Bible only uses the expression, 'caught up to meet the Lord in the air' once (1 Thess. 4:16-18), and in this connection: 'The Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.' Seriously now, Was this Scripture fulfilled when Russell died at Pampa, Texas, a few days ago? When he died like a hero; did the 'Lord himself descend' from heaven? Did any Russellites hear a 'shout,' the 'voice of the archangel,' or the 'trump of God'? Did the dead in Christ rise; and were they caught up in the air, and 'together with them,' 'we which are alive'? Instead of the dead meeting the Lord in the air when they die, it is when they 'rise;' and instead of the living dying like heroes, they 'remain'! Begone, get behind us, ye Russellite Perversions and Entanglements of God's Holy Word!"

In conclusion, we are still "puzzled" and are in utter "bewilderment" as to where pastor Russell is. We may state our quandary of mind in the following propositions:

I. Russell died in Texas.

II. He is dead.

III. He is buried in Pa.

IV. His body is still in the grave in Pa., and is fast decomposing into corruption and dust.

V. He has no immortal soul or spirit for a scapegoat.

VI. He has been raised from the dead (but his body is rotting in a graveyard in Pa.).

VII. He has been "instantly changed from a human to a divine being" (but "the corruptible" has not "put on incorruptibility," nor has "the mortal put on immortality;" and he has no immortal soul, and had he had one, it would be a "divine being," change or no change).

VIII. He has gone to meet the Lord in the air!

IX. Conclusion, clear as mud: cfmwshr aoixzkg shdlo etiwr loahm biqowdfz ltnodibzef arofztmog.

Now the "puzzle" is to translate above conclusion into good English. Russell having died in Texas, is dead. The body died, but that cannot be Russell; if it were him, Russell would be dead. The body, then, is not Russell. Again, Russell is raised from the dead. But his body is not raised; that is still in the grave, wasting away every day. That is not the Russell that has been raised from the dead. Shall we try again? Russell has been changed from a human to a divine being, but the body has not been changed—except from bad to worse. The body, it is clearly evident again, is not the Russell that has been "changed." Once more: Russell has gone to meet the Lord in the air!. But his soul did not go, for he had no immortal soul, he said; his body did not go; that is in the graveyard now; and he had no immortal spirit to go. Neither soul, nor spirit, nor body was the Russell that went to meet the Lord in the air. Who and what is this Russell that is not soul, spirit, or body? Instead of playing hide and seek with the immortality of the soul, we would like to have a plain frank answer to this simple question.

COMMUNICATIONS

Dear Brother Huggins:

I read Sister Winces' letter the first of November asking us to give a thank offering; and I wanted to help at that time, but I could not. But I prayed to God, and I promised him if I got some money that was due me. I would send five dollars to help the Linograpph Fund. I am now enclosing five dollars, and I wish I could give enough to

make up the rest of the fund, so God's work would commence the first of the year. I believe the time is short, and what we do we must do quickly. I pray God the Linograph Fund may be completed by the first of the year. Then Sister Wince will be able to thank God and all the rest of us. How I do love to read her pieces; they are always to the point, and I hope she may be spared for many years, if Christ does not come to take his own. God bless you, Sister Wince, and all the rest of the dear sisters and brothers, is my prayer. How I do love The Restitution! I want to do all I can for it.
Susan A. Howard.

Dear Brother:

Enclosed find five dollars for a Christmas offering for the Linograph Fund. I feel that we must do all we can for the Master. The work is great, and laborers are few. I want to be a doer of the word as well as a believer. Let us watch and pray, and labor every day, until the Master comes.
Your brother in the faith, J. M. Barb.

From Sister A. J. Martin

Dear Brother Huggins:

Thinking there might be some who would like to hear how we are getting along away down here in the sunny South, I am just writing to say:

First—That we are still strong in the precious faith of the gospel; like Abraham of old, neither fearing nor doubting, but faith makes us hold.

Second—That we enjoy reading the "dear old Restitution" as well as ever, or even better if possible, seeing it still retains its former good and wholesome teaching; that doctrinal errors have not been allowed to creep in and soil its sacred columns. I have long been a reader of the paper, and have found that it relies solely on the word of God for its teaching.

Once more: the day is drawing near which we commemorate as the birth of our dear Savior. But how few realize the significance of this day, and how few celebrate it as it should be done! Instead of carousing and gormandizing, as is commonly the case, it should be a day of praise and thankfulness to our heavenly Father for the gift of his only begotten Son. "And the angel said unto them, Fear not: for behold I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:10,11). Then why should not our hearts be full of thanksgiving to the Lord, not only at this time of the year, but at all times, for his gracious gift to mankind. "It is a good thing to give thanks unto the Lord, and to sing praise unto thy name, O Most High: to show forth thy loving kindness in the morning, and thy faithfulness every night." "Praise the Lord, for his mercy endureth forever."

Dear brothers and sisters, let us enter upon the New Year with a firm resolution to live nearer to God than ever before. Trusting our paper will continue to send out the gospel light till Jesus comes, and that we may all have an abundant entrance into his glorious kingdom at that time. Greetings to all the dear ones who love the Lord.

NOVEMBER EVANGELIST REPORT

Sermons

Avery, Nov. 2nd	1
Plainview,	13
Total	14

Expense

Omaha to Bartley	$ 5.38
Holbrook to Omaha	5.00
Supper	.30
	$10.68

Money Received

Wm. Stevens		$ 10.38
Plainview		5.00
Francis Thrush		4.25
A Brother		10.00
Alta King		5.00
Total		$34.63
Salary	83.00	
Expense	10.68	
Total	93.68	
Applied on order		34.63
Baptisms		2

Remarks

During November we held a two week's meeting at Plainview, the new congregation north of Holbrook. We had a splendid meeting. Although interrupted by a storm and cold snap, yet when we resumed, the interest continued. During the meeting two took a stand for the truth: David Gordon, a young man of sterling character obeyed in baptism; the next day Miss Nora Long took on the saving name. Sister Long is a teacher, and highly respected by everyone, and makes a valuable accession to the body of Christ. We believe these young people will adorn the doctrines of God (Titus 2:10; Isa. 61:10). Like his love of Israel, so will he love and care for these young people who have set themselves apart for God's work (Jer. 31:3,4). There are many things of beauty in this world, but the most beautiful of all is the beauty of holiness (Psa. 110:3). Such is the perfection of beauty (Psa. 50:2). How beautiful the settings of these precious stones in the house of God (Ezra. 7:27). So we say to these young devotees, read ponder and keep in memory 1 Chron. 16:29, and as he said to Judah and Jerusalem, so he says to you and us (2 Chron. 20:20,21). When you have done all you can to adorn God's doctrine and to beautify your lives, and finally realize the full fruition of your labors, then will you remember Isa. 52:6-8. Let us altogether remember and repeat Psa. 90::16,17.

Almus Adams.

OBITUARY

John Alexander Bucher, son of Martin and Agnes Allison Bucher, was born in Baltimore, Maryland, September 2nd, 1836. Died in Los Angeles, California, December 9th, 1916, aged 80 years, 3 months, 7 days. While a child his parents moved from Baltimore to Wooster, Ohio, and from there to South Bend, Indiana, where he grew to manhood. About 1856 he moved with his parents to Argos, Indiana, which was his home for many years. He was the oldest of five children, only one, Mrs. Elizabeth Bliven, who lives at Tacoma, Washington, survives him. On February 13th, 1862, he was united in marriage with Sarah Alice Barnhill, daughter of Hugh Barnhill, to which union were born four children, Allison, deceased, Fanny, a resident of New York City, Harry, deceased, and Jennie B. Hayner, of Los Angeles. About 1877, during a series of meetings conducted by Elder H. V. Reed, Brother Bucher became interested in the hope of eternal life, and was baptized in Wolf Creek near Argos, Ind., and united with the Church of God, and remained a faithful student of the Scripture to his death. During the span of nearly 55 years of married life, Brother and Sister Bucher lived in Argos until about 1892, in Chicago until 1898, in Argos several years again, and have been residents of Los Angeles nearly 14 years. He is survived by his loving wife, two daughters, two grand-daughters, and a host of other relatives and friends.

Words of comfort were spoken by Brother O. J. Allard, using 1 Thess. 4:13-16 as the basis of his discourse, after which we laid Brother Bucher to rest in the beautiful Forest Lawn cemetery near Glendale, a small suburban town of Los Angeles.

A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information Gathered from Everywhere

Men follow progressive leaders and place their money in conservative banks.

Men and rabbits differ only in respect that the rabbit starts quicker and runs faster.

The minister was christening a child. He spoke thus before performing the rite: "He may be a Lincoln and deliver many from bondage; he may be a great orator and hold large audences spellbound; he may be a skillful surgeon and save many lives; he may be a great judge or he may be a Shakespeare." The minister then said to the mother, "Name the child, please?"

After a short pause the mother answered, "Her name is Mary Ann."

Some are so busy listening for the hoot of the owl they cannot hear the carol of the songbird; so intent on hearing the hiss of the serpent they fail to appreciate the music of the brook; so bent on finding the ugly and repulsive they fail to see the beautiful and attractive; so troubled about their enemies they fail to appreciate their friends; so worried about the thorns they lose sight of the roses; so impressed by the blackness and venom of hate they fail to realize the brightness and sweetness of love; so fearful of the machinations of the evil one they fail to realize the loving care and protection of the Father.

The preacher should preach the Word simply, so he may be understood. Cookies may be kept on the upper shelf in the home so the children can't reach them, but in the pulpit they must be placed on the lower shelf. "The common people" heard Christ gladly (Mark 12:37). Paul preached, but "not with wisdom of (men's) words, lest the cross of Christ should be made of none effect" (1 Cor. 1:17); and in this preaching "excellency of speech or of wisdom" was barred (1 Cor. 2:1). It was a plain few-word appeal that could be **understood** rather "than ten thousand words in an unknown tongue" (1 Cor. 14:19). "The simplicity that is in Christ" is the thing; but minds can be "corrupted from" it (2 Cor. 11:3). Oh beloved, for simple, timely, old-time preaching with the modern frills left off! Oh for the old Jerusalem gospel with the Pentecostal glow, flow and go, with the Spirit's power and holy energy! There is so little of it. We need so much of it. If we have it we can truthfully "Preach the Word."—J. J. Schamburg.

A Tribute to Laughter

Here's to laughter, the sunshine of the soul, the happiness of the heart, the leaven of youth, the privilege of purity, the echo of innocence, the treasure of the humble, the wealth of the poor, the head of the cup of pleasure; it dispels dejection, banishes blues and mangles melancholy, for it's the foe of woe, the destroyer of depression, the enemy of grief;it is what makes kings envy peasants, plutocrats envy the poor, the guilty envy the innocent; it's the sheen on the silver of smiles, the ripple on the water's delight; the glint of the gold of gladness; without it humor would be dumb, wit would wither, dimples would disappear and smiles would shrivel, for it's a glow of a pure soul, the birth cry of mirth, the swansong of sadness.

The postage stamp teaches the secret of success. It sticks to one thing until it gets there.

The rule is that the efficient man works for a thing and the inefficient man pays for it.

No married man can explain his fear of his wife. All he knows about it is that the feeling exists.

How Could It?

The telephone is not making much progress in Russia. And no wonder! Fancy a man going to a phone and shouting, "Hello, is that you, Dvisaskivchsmartvoiczskic?"

"No; it is Zollemschouskaffirnocknstifsgrowoff. Who's speaking?"

"Seximochockiertryuksmxkischokemoff. I want to know if Xliferomanskefskillmajuwchzvastowskswveibierski is still stopping with Dvisostkivchsmartvioszski?"

Silly Language of Novel Writers

How silly some of the language is which the novel writers and short story writers of our day use. In their effort to avoid monotony, they resort to absurd mannerisms and cant phrases. For example they never write that one of their characters merely "said" such-and-such a thing; they have to think up some novel and more espressive term. And so instead of "said" we find them using such verbs as these: "shrugged," "sibilated," "finished," "denied," "shrilled," etc. In a recent story there occurs the following specimen: "When Casey came to himself again he was lying in bed—where, he knew not. He was conscious only that Marion, her face tear-stained and very near his own, was kneeling beside it. 'Well?' he husked." The use of the word "husk" as a verb, meaning to speak in a husky voice, is rather daring. But the professional writers seem to vie with one another to see which can drag in the most startling expressions. The publishers, it is true, want them to use just that sort of language. In fact if writers do not use it they are tabooed and their works are not allowed to see the light of day. It is a great pity that literature has to be handicapped by a mere conventionalism or formalism, as it is. But silliness carries its own defeat and after a given fad has run its course it sinks into disuse and oblivion. The language is being steadily improved, and we don't need to worry much about it.

Should the Boy be Made to Attend Church?

"My boy of fifteen not only does not like to go to church, but says it makes him feel disgusted with religion because people do not live what they profess. Ought I to insist on his going to church?"

It would have been easier to answer this quesion if you had said, "Shall I require him to go with me to church?" Religion is always a matter of personal relations, just as your declings with your children are. Family law can never properly or altogether be statute law written in a book or proclaimed in set words from a pulpit. The reason for worship is to be found in the needs of the soul; the habit of worship is to be established as a part of the education of children. A frank talk with your boy, in which you try to show him that you are responsible for his religious training as well as his food and clothing, and that you cannot renounce that responsibility without hurting your conscience, will probably put the matter before him in the right light. But you must show him that worship is a real and deep thing in your own life if the explanation is to be effective.

As to the inconsistencies of those who profess and fail to live as they profess, and who yet worship, perhaps you can show him that this unfortunate state of affairs is part of the school life of humanity. A child's immature mind expects perfection where the order of the world is growth and sorting out. This is not the kingdom where the unfaithful and the pretending are shut out; it is such an experience as that of your boy's school, where good scholars and poor, kind and unkind and bullying boys are found, and where some boys behave differently when the teacher is in sight. But you insist on his going to school and expect him to be a gentleman in his conduct toward others, in spite of the bad boys and the boys who pretend.

Perhaps also you can lay the foundations for a habit of charitable judgments in just this moment of your boy's life, bringing home to him the meaning of Christ's warning against judging others. But you must not dull his perception of the real and eternal distinction between right and wrong, truth and pretense. A boy's perceptions on this point are always keen.

He does not go to church to meet with the pretenders, he goes to keep fellowship with you in what means most to you and to meet with God. Of course, if he has reason to include you among those who do not live what they profess, the case will be difficult. But even if that were true, you would not be justified in letting him decide about a means of his education which lies outside the range of his present powers and judgment. You would have to bring your life up to his standard and to insist gently but firmly on your responsibility and his obedience. A boy of fifteen is not competent to settle the terms or method of his own education.

Schoolgirl Language

Miss Constance Van Quentin, who is given to the free use of adjectives, says the Kansas City Star, received calls last week from five young men, each of whom is "just the dearest boy in the world," has "simply died" from the heat four times, has been "tickled to pieces" six times by movie comedians, has been "driven crazy" 11 times by telephone pests, and has been "frozen just stiff" five times by the cool evening breeze while out riding in the car. All of which made up rather a strenuous week for a delicate young lady.

A Curious Epitaph

People seem to have a hard time knowing what to put on tombstones. In some old graveyards you can find some very singular statements inscribed on the stones. Here is a specially amusing one:

> 'Neath this pile of rustic stones,
> Lies the body of Mary Jones.
> Her name was Smith,
> It was not Jones;
> We called her Jones
> To rhyme with stones.

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. JANUARY 9, 1917 NUMBER 2

THE FIGHT IS ON

"Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:12).

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be you dismayed, for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:9).

The fight is on! the trumpet sound is ringing out,
The call, "to arms!" is heard afar and near;
The Lord of Hosts is leading on to victory,
And soon in clouds of glory will appear.

Chorus. The fight is on! O Christian soldier,
And face to face in stern array,
With armour gleaming, and colors streaming,
The host of God engage today;
The fight is on! but be not fearful,
Be strong and for the truth hold fast,
Our God is for us,his banner's o'er us,
We'll sing the victor's song at last.

The fight is on! arouse ye soldiers brave and true,
Jehovah leads, and victory doth assure;
Go buckle on the armour God hath given you,
And in his strength unto the end endure.

Chorus.

The fight is on! God leads to certain victory,
The day is dawning in the eastern sky;
All nations soon the glory of the Lord shall see,
The Day-star shines, the morn of peace is nigh.

—Sel. by Auntie Wince.

THOUGHTS FOR THE NEW YEAR

To a child of God every day should be an holy day, a day in which we put forth our very best endeavour. But somehow at the beginning of the New Year we find our mind "Resolving." A few years ago the writer made these simple resolutions his own; many times unfortunately they have been broken, but they are still good to practice during another year.

I will not worry.

I will not be afraid.

I will not give way to anger.

I will not yield to jealousy, envy or hatred.

I will be kind to every man, woman and child with whom I come in contact.

I will be courteous, cheerful and hopeful.

I will trust God at all times, and bravely face the future.

In doing this the wise exhortation of James Whitcomb Riley as expressed in one of his helpful poems will in my life be verified:

When over the fair fame of friend or foe
The shadow of disgrace shall fall instead
Of words of blame, or proof of thus and so,
Let something good be said.
Forget not that no fellow being yet
May fall so low but love may lift his head:
Even the cheek of shame with tears be wet,
If something good be said.

My prayer is that God this year will help me to be a better man, that the truth will

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me.
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery.
Let me serve a little better
Those that I am striving for.
Let me be a little braver,
When temptation bids me wander.
Let me serve a little harder,
To be all I profess to be.
Let me be a little meeker,
With the brother that is weaker;
Let me think more of my neighbor,
And a little less of me.

Geo. B. Alldridge.

THE STORY OF A STAR

S. H. THOMAS

Early in the morning of creation, Jehovah spake to all the hosts of heaven, and said: "Let us now make a star, more beautiful than any of these we have made. Let it not be barren, and cold, lifeless and frozen, but rather let it be a thing of beauty, clothed with grand forests, carpeted with green grass and lovely flowers, the happy home of countles forms of animals and insect life."

The hosts of heaven replied, "Even so, Lord." And by his mighty word it was done. And the the new star was called Earth.

And Jehovah looked upon the earth with her beautiful valleys, and grand mountains, her rushing rivers, and gurgling brooks, her placid lakes, and mighty seas, from her darkest cavern and lowest depths of ocean, to highest mountain peak, pulsing with that God-given life which eminates from him, which no man knoweth, nor can know. And looking he said, "It is good."

"Let us now make an animal, upright, and in the express image of our person, and place him in command of all these other animals and creeping things, on earth." And the hosts of heaven replied, "Even so, Lord; and let him be given endless life, and deathless nature, and the power to propogate his species, that he may increase, and multiply, on the earth."

But Jehovah answered, "Not so, but when he is tried he prove disobedient, and we soon would behold our beautiful earth forever cursed by a race of immortal rebels, whom we could neither destroy, nor control. Let us therefore make this image of us mortal by nature, and subject to nature's law of physical decay and death, that we may prove him, whether he will be obedient, or a rebel. And it was done. And God called this animal, made in the image of his person, Man. Male and female made he them.

And he also made a law, and placed the man and the woman under it, to test and to prove them whether they would be obedient or not. But they rebelled, and broke the law, thus showing their unfitness for endless life. The laws of physical decay and death were allowed to take their course, and in due time they died, and returned to the dust from which they were formed.

But Jehovah looked down in love and mercy upon the children of men, hopelessly returning to their dust, because of Adam's sin, and he said: "Perchance there be some among them who would obey. Let us therefore make another law for them, and prove them also, whether they will be obedient or no. If they will hear our voice, and obey our commands, we will call them back from the silent tomb, where Adam's transgression placed them, and give to them the very same crown of endless life and immortality, which he lost by disobedience." And all the hosts of heaven said, "Amen; let it be so."

And Jehovah sent his only begotten Son to bring the loving gospel message of hope to death-cursed man, even God's promise to open the grave and restore to life, all those of Adam's posterity, who will believe the message, and obey his commands.

But with cruel and ungrateful hands, they took this gentle and loving Son, and nailed him to a tree, and left him there to hang until death came to his relief. But thank God! his precious blood was not shed in vain: his gospel message had been faithfully delivered, and hundreds of thousands have since rendered that cheerful and willing obedience without which it is impossible to please God. Truly "to obey is better than sacrifice, and to hearken than the fat of lambs."

It is a cad's trick to declare war until one is absolutely certain that one is not cheating one single helpless baby out of its feeding-bottle.

"KNOW YE"

"When ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:31). "When ye shall see all these things, know that he is near, even at the door" (Matt. 24:33). "And when these things begin to come to pass, then look up, and lift up your heads and rejoice; for your redemption draweth nigh" (Luke 21:28).

Here Jesus commands certain ones who see certain signs to know that he is near, even at the door, and he bids them know that the kingdom of God is nigh at hand. Again, he gives them a command to look up, to lift up their heads and rejoice. Why? Because their redemption draweth nigh. Now I want to emphasise two things in these Scriptures quoted.

First,—Jesus absolutely commands those seeing certain signs to **know.** He does not say, 'you may be reasonably sure, or think he is near'—but know it is so. In 1 Thess. 5:4,5 the spirit of God says if we are children of light we will know when that day comes. If we do not know, it is because we are children of darkness. "The date may be copyrighted, no one knows the day or the hour. But when Jesus is at our door, our meeting is so close that our Lord calls it "near at hand." When certain signs meet our eye we may know the kingdom of heaven is at hand.

A very important question then is, How may we know? In Matt. 24:15 Jesus, in speaking to his disciples of the destruction of Jerusalem says: "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, then let them which be in Judea flee into the mountains." How could they know when this came to pass? By obeying Jesus' command, "Whoso readeth let him understand" (Matt. 24:15). When that crisis was near the disciples knew by reading and understanding the sign given in the Scriptures, of its near approach. In just the same way we may know when Jesus is at the door, when the kingdom of heaven is nigh at hand.

Let us look at some of these signs given us in the word of God. "But as the days of Noah were, so shall also the coming of the Son of Man be" (Matt. 24:37). What was characteristic of the days of Noah? They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark (Matt. 24:38). How is it today? It is peculiarly a time of feasting (eating and drinking). You cannot pick up a paper that you do not see these items: "The Business Association will give a banquet today;" "The welcome to the honorable Mr. —was followed by a dinner in which Mr. —was the toast-master;" "The initiation at the Lodge was followed by a supper;" "The ladies of the church will give a chicken dinner," etc. etc. If there ever was literally a time of eating and drinking in the sense of which our Savior in his great prophecy used the words, it is now

They were also "marrying and giving in marriage." That this age is unexampled among the ages as the one in which men and women marry and then quickly get unmarried, so they may marry again, no one will deny. A writer says: "Young girls marry and trip lightly into the tie that binds, with a sense of liberty which can be theirs if they choose, and change their minds after marriage." As the days of Noah, so are these days of the Son of Man. I will quote again from the same writer: "In the inspired record given us of the days of Noah we read: 'God saw that the wickedness of men was great in the earth, and that every imagination of the thoughts of his heart was only evil continually . . . . . The earth also was corrupt before God, and the earth was filled with violence' (Gen. 6:5-11). As it was then it will be again. A careful and impartial survey of the present conditions of things in the world leads us to conclude that we are in the time when these words are being literally fulfilled. Violence and corruption filled the earth in Noah's time. How is it today? Think of the murders, lynchings suicides, bold outrages, and the inhuman and shocking details of unmentionable crimes and violence which are brought to our attention daily." The things which marked the days of Noah are being enacted again today, bidding us know that the Son of Man is near. As in the days of Lot, so shall it be when the Son of Man is revealed (Luke 17:28-30). I want to quote again: "Wickedness and moral corruption abound. Paul warned us that evil men would wax worse and worse. These words are fulfilling before our eyes." A methodist clergyman has well said: "Old Rome in her worst days never harbored such conditions of vice as are prevalent in our highest social orders. Never in any period of the world's history has the moral stratum been so thin."

When the earth is like Sodom the coming of the Son of God draws nigh. James speaks of a time when treasures will be heaped together for the last days (James 5:3). Let me quote again: "The increase of wealth in recent years is phenomenal. At no period in the history of the world has there been such an accumulation of wealth in the period spanning the life of one man, or one generation. Tremendous fortunes are created in a very brief period. Such collossal fortunes, such hoarding of treasures, such combinations of wealth with such rapid increase of poverty, was never witnessed before. Our age alone fills the prophetic mold." The spirit says in the last days men shall depart from the word of truth, and give heed to fables and doctrines of devils (2 Tim. 4:4). Look at Christian Science, New Thought, Higher Criticism: Do not these absolutely turn away from the true word of God? Immortal soulism denies life from Jesus because it says we have it in ourselves. Josephism denies the only begotten Son of God, and gives the glory to a mere mortal like ourselves. Are not these doctrines of devils (opposers of God)? They were to be in the last days, and they are here. Of the so called churches of God one says: "A temple left desolate! a body without the breath of life!"

In the last days men will be lovers of pleasure more than lovers of God (2 Tim. 3:4). Listen to a few clippings from the secular press: "When one reflects that it is hardly twenty years since the first moving picture, the information given out by the convention of moving picture men is nothing less than astonishing. It seem all but impossible that such vast results could have been attained in so brief a time. Just digest these facts: There are in the United States 21600 such theatres. About one to every 4800 people. Two billion dollars are invested in them. That sum evenly divided would give one hundred dollars to every family of five persons. Nightly they are attended by twenty-five million people. That is one person in four in this country nightly see a movie."

Another writer says: "Theatres are more frequented by church members than is the prayer meeting;" "Church entertainments, such as suppers, festivals, and lotteries crowd the church, the place dedicated to God."

Here is an item taken from the Sacramento Union of October: "The class in society dancing at the local high school which was attempted last season as an experiment, has proven a success and will be renewed again this season. The course will be given at the noon hour, instruction will be given in modern dances, such as the fox-trot, one-step and canter." Another says: "Many church members are found in attire none too modest in the sensual whirl of the dance;" "Worldly pleasure has drowned the voice of conscience, and eaten from the heart the love of that which is holy and upright."

A minister of Sacramento commenting on the spirit of the times says: "There is no room for Jesus in our public places of education, and we are bringing up a generation of men and women ignorant of the will of God and of the way that leads to life. There is no room for Jesus in the homes of our people. In how many homes do parents speak to their children of the blessed Christ-child born in Bethlehem?" Lovers of pleasure more than lovers of God. What does it portend? The coming of the Lord is near at hand!

Iniquity shall abound. Does it? Listen again to the secular press: "Mr. — admitted on the stand that he had sold his infant child's clothing for liquor. His wife also told the court that he disposed of a doll, the baby's only toy, for the same article." Speaking of the means adopted to lessen the sale of liquor the paper says: "In spite of these restrictions the official figures show that in the past year England spent for alcholic beverages the enormous sum of $949,000,000, an increase of more than $87,000,000 over the previous year."

A writer speaking of the increase in depravity in these last days says: "White slavery and prostitution are doing a terrible work. The divorce courts are choked with the cases of those who hold the marriage vow as a thing of little worth. A recent exposure of blackmail showed that among the rich many have been paying over large sums of money to keep their immorality from being exposed. Sin is indeed ripening for the harvest, and the mighty reaper with the sickle is soon to come."

Statistics show that crime has doubled in the last five years. All thinking people know that crime is increasing and sin abounding. The children of light know it betokens the last days are come. "This know that in the last days perilous times shall come" (2 Tim. 3:1). A writer says: "Conditions are indeed strange and dark and perilous. Men are standing dumb before the tremendous and sudden changes which have come into the affairs of the world, and there is a grave apprehension in the minds of men that we are on the verge of some terrible and hitherto unknown events which will overturn the the very foundations of society, and usher in a new order of things." The Springfield Republican says: "Writers who can tell a stupified world what this fearful portent means, who can throw light on the great fundamental problems of the race, and give some hint as to its destiny, will have an attentive and even anxious hearing."

Five years ago Sir Edward Grey said: "It is really as if, in the atmosphere of the world, there were some mischievious influence at work which troubles and excites every part of it." This know in the last days, perilous times shall come. Why? "For (or because) men shall be lovers of their own selves, ... without natural affection" (2 Tim. 2:3). All thinking and observing persons will say that this lack of natural affection is peculiarly seen in the people of today all around us: Brother against brother, sister against sister. But more particularly is this seen in the lack of loving care children manifest for their parents. Those who have come nearly to the end of their allotted time who read this, will remember that when they were young, old age was honored. Father and mother, when no longer able to bear the burden, passed it on to their sons and daughters. The old parents leaned upon the children. The best the table afforded was laid aside for father and mother. The warmest seat at the fireplace, the easiest chair, was reserved for them. And children did not think of these things as a duty, but a labor of love. How is it in many cases today? When the "old man" and the "old woman" are no longer useful, they are shoved aside to make room for someone else. Often the almshouse receives them while living and the potters field when dead. "Without natural affection; love of their ownselves." These conditions prevail in the world and evidence that we are in the last days. "Thus said the Lord of hosts, Behold, evil shall go forth from nation to nation" (Jer. 24:32). "Proclaim ye this among the Gentiles: Prepare war" (Joel 3:9).

I am quoting now from George B. Thomson. "In the year 1914 there suddenly broke upon the world the most terrible war which has ever been known in the history of the race. Ever since sin darkened the world there have been wars and rumours of wars, but at no period has the earth been so convulsed with war. We indeed look out on a troubled sea. About fourteen nations, marshalling the greatest armies, equipped with the most destructive implements of death ever brought upon a battlefield, are today locked in a death grapple. The toll of men and money is appalling." "The magnitude and spirit of the worldwide struggle is not parelled in the history of man." Ex-president Taft says: "Nothing like it has occurred since the world began. It is a cataclysm." Harper's weekly declares: "The most critical moment in the world's history is upon us. events are transpiring to stun the stoutest mind. We are times meridian." President Wilson said recently: "The world is on fire, and no man knows what a single day or a single hour may bring forth." Rudyard Kipling says: "This is not a war of victories, but war of extermination. . . . . universal ruin awaits us."

The children of light know what this forshadows. They can answer the queation so repeatedly asked, "What do these things mean?" They know this is the fulfilling of Jer. 25:32,33. That is the answer to God's call to the Gentiles given in Joel 3:9-12. They know it betokens the soon coming fulfillment of verses 13, 14, 16. "For by fire and his sword will the Lord plead with all flesh: and the slain of the Lord shall be many" (Isa. 66:16).

Already we can see the light of that great conflagration. Lord, hasten the time when the purifying fires shall pass over, and the cooling showers shall come down on the mown grass. When there shall "be peace on earth, goodwill among men, and glory to our God in the highest."

Let all who love his appearing and kingdom, lift up their heads and rejoice, knowing that their redemption draweth nigh, that their Redeemer is at the door. This subject is almost inexhaustible, but that we may give space to others we will close. One more thought we wish to offer.

There are many lines of prophetic time which God has given us for the express of showing us "Where we are on the stream of time." These evidences that the end is near we have not touched upon. We have a reason for this. Many have said to us, "I don't know enough of ancient history and ancient nations, events and customs, to understand and 'work out' prophetic times." For this reason we have called attention to plain and certain statements which any one knowing what ideas the words stand for, may know. There is nothing symbolical in the words of God, which we have given. They are plain statements of literal conditions which prevail when the end of this age draws near. They are so plain, so easy of understanding that Jesus says we may, and more; he commands us to know that he is at our door, and knowing this, bids us to rejoice in hope: the glorious hope that if we are faithful we shall soon be with our Lord never to be parted from him again.

Mrs. A. Wood.

WILLING TO SACRIFICE

By S. Roxana Wince

What a wonderfully interesting chapter it would make for our Linograph column, if each offering that has been made could tell its own tender story! We almost wish that money could talk: it could reveal so much that we would like to know, of how eyes and feet have turned resolutely away from the pretty gown, the new suit, the coveted book, that the Lord's cause might have the gold that would otherwise be spent for these. We know how the little Byers children gave up the store of pennies they were saving towards getting a piano, and how one who was sick, and poor and old gave her second dollar.

But that is all: as to the rest, we can only read between the lines. Yet we are sure that each dear one made some sacrifice, gave up something, and willingly too, that we might have the linotype. They were willing to give up the pleasures, and even the seemingly needful things of the present, because in their rapt vision looms up an ever nearing city of surpassing beauty, whose builder and maker is God. That city is to be their home. They are only tenting now. Dwellers in tents can put up with many make-shifts, for the tent life will last but a little while. Egypt's throne, and treasures, and flesh-pots when weighed in the scales of faith with the "recompense of reward," seem light as a feather. All things—affiction pain, reproach, cruel meckings, scourgings, loss of all thingscan be endured; because of the riches that lie "over there" in the deathless land, and because of him on whom our eyes are ever fixed, the seen, yet invisible One.

Jesus gave up everything for our sakes: riches, friends, comfort, honor, home and life; small wonder is it that we can so gladly surrender some small portion of the bounties showered by our heavenly Father upon us, that the whole world may ultimately come into the possession of his Son! But if the giving of our dear ones has so many tender tales to tell to our hearts, if not to our ears, just so is it with the dusky faced people of far-away lands.

The stories of some of the gifts of these people we know, and they are very sweet and wonderful and inspiring. Less than a year ago a little church was organized by the Seventh Day Adventists among the Kaffirs living near the Indian Ocean. Not a white man was connected with that church. They had been going about contentedly only a little while before, their bodies painted all over with red clay and with only a small piece of orange colored cloth for clothing. For two or three years their crops had been nearly a failure. Yet when the offering from that church came to the union conference it amounted to what would make $273.00 in our money. In Rhodesia a native woman came into the mission with a basket of grain on her head, "the tithe of all she had raised" she had walked six miles to bring it. Another old woman walked fifty miles to the school, and fifty miles back that she might be taught the lessons that can only be learned from God's holy book. A man and his wife walked one hundred miles and back again, carrying their baby and heavy packs, for the same reason. O the love of God, how strong it is to constrain the human heart!

Let us not halt in our giving, not even when all the fixtures belonging to the linotype are fully paid for. Sister Susan A. Howard, Chinook Cave, British Columbia, says that the people of her neighborhood tell her "they do not want to hear about the Bible, that they are going to get all the good they can out of life, for they do not believe there is any hereafter." Dear Sister Howard! you seem to be all alone there in that great dark wilderness of unbelief, and not at all robust. But God has placed you there for purposes of his own. He has given command that "she let her little candle shine." If this faithless people will not listen to her testimony when given by word, we must help her to reach them in some other way. Folks will read when they will not pause for lessons given in human speech. Our linotype must print tracts that will not cost more than three or four dollars per five thousand, stirring leaflets that someone must write, for use in just such fields as that which Sister Howard tells us of. We must go into the highways and hedges, and compel these lost ones to come in, that our Father's house may be filled.

We are wide awake now, let us not go to sleep again, for the Bridegroom will soon come, and we must be ready. We sacrifice now: but the crown of glory comes then.

"All peace and joy and gladness when Jesus comes."

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We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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EDITORIAL

Editor and Wife thank many brethren and sisters, both at home and scattered abroad, for beautiful holiday cards, wishing us a merry Christmas and happy New Year.

Please do not order "Manual of Praise," the new song book, from The Restitution office. The original intention was that the publishers would send us a shipment of books so we could express them direct to readers who ordered from us; but as no shipment has been received we have had to forward all orders received, which has caused considerable delay. Order direct from Brother Almus Adams, 3944 Hartman Ave., Omaha, Neb.

COMMUNICATIONS

As my time is out for The Restitution, will renew for another year, which will make about forty-five years that I have been reading the same old paper, and the same old story of Jesus and his love.

I have been quite interested of late in the different writers, especially Brother Corbaly. I believe I can see a better explanation of the spirits in prison, although he gives a very good one. Peter says that Christ was put to death in the flesh, but quickened (made alive) by the spirit, that is a definite spirit or a certain one; and the same spirit taught Noah what to preach to the people while the ark was being builded, which undoubtedly was Christ. The same spirit taught it to mother Eve in the Garden of Eden; to faithful Abraham when he offered his only son a sacrifice; and Moses when he lifted up the brazen serpent in the wilderness.

Now let us see what that spirit was, or is. We find one of the New Testament writers says that God created angels ministering spirits unto himself, and one of the Old Testament writers says God made nothing but the angels did it. So now we have the angels doing the work, and God directing it. Then we find an angel talking to Noah and giving him directions for building the ark, and directing the preaching while the ark was being built, and the same angel closed the door and opened the windows of heaven that rained until all living were drowned except those in the ark. And we find when Christ was born in Bethlehem that an angel announced his birth to the shepherds, and when the devil left off tempting him, angels ministered unto him. And in the garden of Gethsemane angels came and strengthened him. When he was crucified and laid in the cold earth for three days, the angel of God descended and the guards saw it and fell like dead men for fright at the grand sight. The same angel rolled away the stone, unwrapped the Savior of the grave cloths, and folded them carefully, and laid them at the head and foot of where the Lord had laid, emparting to him the same life by order of the Father of all that the angels possess, so that he could say, "I am he that was dead, but alive for ever more."

So now we see that the same spirit (angel) that taught Noah how to build the ark and to preach Christ to them for one hundred and twen years, had the pleasure of raising Christ from the dead, and no doubt will be one of them that Christ will send to the four quarters of the earth to gather his elect when he comes.

Submitted in love for the truth, D. L. P. Clem.

THE IMPENDING CRISIS

"Dearly beloved, avenge not yourselves but rather give place unto wrath; for it is written, Vengeance is mine; I will repay saith the Lord" (Rom. 12:1.9).

All the nations now involved in "the world war" claim to be Christian (except Japan). Japan since her brilliant victory over Russia, has become one of the most powerful nations and feared by them all. Today China is being moulded and influenced by her statesmen that are quietly developing a mighty force which soon our own government must reckon with, probably by force of arms.

We profess to be followers of him who said, "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth; but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also" (Matt. 5:38,39). "But I say unto you which hear, Love your enemies do good to them which hate you" (Luke 6:27). "And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31). "Be ye therefore merciful, as your Father also is merciful."

The so called heathen nations (India, China and Japan), are quite familiar with the above quotations. They judge us not by our understanding or theory of the gospel of Jesus Christ, but by the practical demonstration of it in our daily lives.

A few years ago a book was published setting forth the "letters from a Chinese official." The following made a deep impression upon the writer's mind, especially now in the light of current events: "It is not flattering to Occidentals the comparision drawn between the two civilizations by this Chinaman, who contends that eastern profound mistrust and dislike of western ideals are based upon reason. The antiquity of Asiatic civilization he says, has given a stability to its institutions not found in the west—it embodies a moral order, while in yours we detect only an economic chaos. You profess Christianity, but your civilization has never been Christian, whereas ours is Confucian through and through. Among you, no one is contented, no one has leisure to live, so intent are all on increasing the means of living. We of the east measure the degree of civilization, not by accumulation of the means of living, but by the character and value of the life lived. . . . . And we would not, if we could rival you in your wealth, your sciences and your arts, if we must do so at the cost of imitating your institutions. . . . . While we recognize the greatness of your practical and scientific achievements yet we find it impossible unreservedly to admire a civilization which has produced manners, so course, morals so low, and an appearance so unlovely as those with which we are constantly confronted in your great cities.

"Irony of ironies, it is the nations of Christendom that have come to teach us by fire and sword that Right in this world is powerless unless it be supported by Might. Oh, do not doubt that we shall learn the lesson! And woe to Europe when we have acquired it! You are arming a nation of four hundred millions; a nation which, until you came, had no better wish than to live at peace with themselves and all the world. In the name of Christ you have sounded the call to arms! in the name of Confucius we respond!"

A few months ago the "Methodist Times" published a synopsis of several sermons preached by leading Lutheran pastors, apparently inspired by the German government, a government claiming to be more Christian in its teachings. "kultur" and practices, than any other organization today. This is one by pastor Fritz Philipps, of Berlin:

"As the almighty allowed his Son to be crucified, that the scheme of redemption might be accomplished, so Germany is destined to crucify humanity, in order that its salvation may be secured. The human race can be saved only by blood, by fire and sword. German warriors do not shed blood with a light heart. They look upon it as a sacred duty imposed on them, a duty they cannot neglect without committing sin. Our beloved Emperor hates the horrors of war. Through long years he labored to maintain the peace of the world. Germany has never employed force to menace the independence of any nation. It is really because we are pure that we have been chosen by the Almighty as his instruments to punish the envious, to chastise the wicked, and to slay with the sword sinful nations.

"The divine mission of Germany, Oh brethren, is to crucify humanity; the duty of German soldiers, therefore is to strike without mercy. They must kill, burn and destroy; any half measures would be wicked. Let it then be a war without pity. The immoral and the allies of satan must be destroyed, as an evil plant is uprooted. Satan himself, who has come into the world in the form of a great power (England). (another great nation professing to love the same leader Jesus), must be crushed. On Germany is laid the divine command to bring about the destruction of those who are the personification of evil.

"When this work is finished, fire and sword will not have been used in vain. The redemption of humanity will be achieved. The kingdom of righteousness will be established on the earth, and the German Empire, which will have created it, will remain its protector."

This mighty nation, claims the power and the authority to establish the kingdom of God on earth! Beloved, this is nothing short of sacrilege and blaspheme. This nation (Germany), the cradle of modern infidelity, masquerading under the name of Higher Criticism, has done more to bring into disrepute and derision the word of God, than any other agency, except the "Great Apostasy," in the history of man.

Where has all this wrong teaching and ursurped authority sprang from? They say "the Bible teaches it;" does it? The late Queen Victoria was once asked by an Indian Rajah "Wherein lay the secret of England's greatness." The Queen handed him "the Bible." Ah yes, beloved; this is true that any nation may become great in proportion as that nation practices and believes its precepts and teachings. But where is the nation? Is it England, America, Germany, Russia, France, Austria, Italy, Spain, the so called Christian nations? Nay, the pages of history declare the lust for gold the spirit of selfishness and not the practising of the golden rule, has made them great. Before Jesus was born God recognized only one nation on earth. "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities. Can two walk together except they be agreed" (Amos 3:2,3)? This is the nation God called out of Egypt whom Solomon said God loved (1 Kings 10:9), and Moses said: "When the Most High divided to the nations their inheritance when he separated the sons of Adam he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people, Jacob is the lot of his inheritance" (Deut. 32:8).

This nation God raised up to pnish the nations for their wickedness who dwelt in Canaan. Modern "Christian" nations claim to be the descendants of "the lost ten tribes of Israel;" hence the power and authority invested by God centres in them. Beloved, when Jesus told them that "Behold your house is left unto you desolate," which declaration was fulfilled in the year 70. Israel after the flesh is no longer recognized by God, or any other nation to bestow punishment upon the others because of their sin and disobedience.

But away back from the day of righteous Abel, until this day God has been quietly selecting, educating, preparing, separating a people for his name, that in his kingdom he will use under the direction of his dear Son to bring into subjection all kingdoms, both "Christian" and heathen, into harmony with his laws and desires. Peter says these are a chosen generation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people fo God. Peter addresses this class as pilgrims and strangers. Paul in Heb. 11 says, speaking of those now sleeping, but the same spirit they possessed dwell in our hearts: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things; declare plainly that they seek a country . . . Of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise."

Daniel saw in vision all these kingdoms and their beastly system of governments; he saw also the kingdom that God intends to set up now very shortly: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44). "Be wise now, therefore, O ye kings; be instructed ye judges of the earth; serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry and ye perish from the way when his wrath is kindled but a little. Blessed are they that put their trust in him" (Psa.2: 10-12).

Now beloved, do you feel that your place is at present in the ranks of the armies as now constituted? God whom at all times we should seek to obey rather than man, forbids us to kill our fellow man, to take part in war, strife or conflict. We are patiently looking for the early personal advent of our dear Lord Jesus, who will set up and establish the kingdom of God upon this earth. The various creeds and sects now claim that the kingdom of God is now here and ruling over the hearts of men. This nondescript thing, that fills us with nausea, can we acknowledge such gross pretentions as the present governments constituting the kingdom of God?

(To be continued)

Geo. B. Alldridge.

THE BEGINNING OF THE GOSPEL OF THE KINGDOM OF GOD

The above subject suggests to our minds the fact that the gospel preached by the nominal churches is of very recent origin, not dating as far in the past as the preaching of the apostles. The gospel preached by them today has for its foundation the doctrine of the Trinity and the preexistence of Christ. The former can not be traced back farther than the fourth century A. D.; the latter is a fragment of the old Egyptian doctrine of the transmigration of the soul. They are both foreign to the gospel spoken of in these articles. They both ignore the Bible doctrine of the mortality of man. They also do away with the necessity of a resurrection and a future judgment.

When we have learned to give our text a scriptural analysis, these false doctrines will have no place in our creed. We can look forward to the establishment of the kingdom that will be the means of establishing peace through the inhabited earth. Political diplomacy only prolongs these times of trouble when men's hearts are failing them for fear of what is coming upon them. What we wish to establish in these articles is the fact that the gospel of the kingdom of God is a part of Jehovah's original purpose of filling the earth with a righteous race, from which one would be chosen as a supreme ruler. When Moses had briefly stated the evolution of the earth from the time it was submerged in water until it became a fit abode for man, he speaks of Jehovah's purpose regarding man. In Gen. 1:28 we read: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish (or fill the earth full), and subdue it, and have dominion." This dominion is to have rule over the whole earth, and every living thing on the earth. This was spoken to our foreparents who had been created in the image and likeness of God.

Before this blessing could be given to them they must be placed on trial. The law under which they were placed was announced in the form, **"In the day that thou eatest thereof thou shalt surely die."** The obedience to this law would bring life from the tree, which would enable them to live forever, and would constitute them the head of a righteous race. Disobedience to the law brought death to them, and entailed death on their offspring. The rejection of Adam and his expulsion from the garden necessitated the choice of one who would be obedient, gaining eternal life for himself, and the privelege of bestowing it upon as many of Adam's race as will believe in him as God's Son and the one who will be able to destroy sin from the face of the earth. Adam was promised the rulership over every living thing in the statement, **'Have dominion.'**

The beginning of the gospel of the kingdom of God is found in the promise made to the woman (Gen. 3:15). In addressing the serpent and the woman the Lord God said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel." The seed that the woman would produce would have a victory over the serpent seed. The gospel in this text is that sin after a season should be destroyed. As Adam and Eve were placed on trial for the rulership, so must the sons and daughters of Adam, when the two sons were a proper age, they were instructed concerning the faith in that seed. "In process of time (at the end of days, marginal), it came to pass, that Cain brought of the fruit of the ground, an offering unto the Lord. Abel also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and his offering he had no respect." The two offerings are so modified that we may know the reason why one was accepted and the other rejected. The Cain offering was **of the fruit of the ground;** the Abel offering was **of the firstlings of his flock, and the fat thereof.** The slaying of the lamb pointed forward to the time when the heel of the seed of the woman would be bruised. That was the death of Christ, who was the lamb of God that would bear away the sin of the world. The fruit of the ground was bloodless, and therefore could have no allusion to the death of Christ. The offering was without faith in God's purpose concerning the ages. Paul wrote, "Whatsoever is not of faith, is sin." The death of Abel removed the only righteous seed in the race. Sin had triumphed in the death of Abel. A third son was born, whom the mother said was appointed in Abel's place. In this birth God has provided a means by which all may call on the name of the Lord. The marginal rendering is, "to call themselves by the name of the Lord" (Gen. 4:25,26). Young, in his translation of this text gives it thus, "A beginning was made of preaching in the name of the Lord." Men began to separate themselves from the world. The preaching in the name of the Lord must mean the preaching of the gospel of the kingdom of God. So we see that the gospel is older than the nominal churches.

D. C. Robison.

ABIDING INFLUENCE

Abiding, enduring; influence, power exerted on man or things, to affect, to move: to direct, Then our abiding influence is the acts that we do that make others try to imitate us. And if our influence is such that one enjoys our company, then that one is under our influence, and is delighted to abide with us. We see a goodly number that are influenced by evil associates, and they had rather abide with them than to be seen with those that try to live near the Savior of the world. If one is influenced by card-players, so he had rather play cards than cut wood or bring water for his mother, then you will find such an one abiding with those that are ready at all times to play cards to the neglect of real duties. And if a boy or girl is influenced by their associates, so they had rather do their bidding, than father's or mother's, and such associates lead them to do things contrary to their parents wish, then you will find an undutiful child, and broken-hearted parents.

Any one is known by the company he keeps, and if that company is evil, then such an one is abiding with, and influenced by evil associates. If one is never seen trying to get with the unlawful element, but always trying to work, and associate with the best company to be found, that person's influence is for good; and if such an one is thrown in evil company, you will not find him partaking of their evil ways.

The Christian must abide with Christ, do his will, and by so doing influence others to come and abide with Christ. "He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him" (John 3:36). Now, if we abide in Christ, we shall believe on him and have everlasting life; but if we do not abide with Christ, we shall not see life. Do you believe this? I do. Again we read, "He that doeth the will of God abideth forever" (1 John 2:17). "Whosoever abideth in God, does not sin, and whoever sinneth, hath not seen him, neither known him" (1 John 3:6). "Whoever hateth his brother, is a murderer, and no murderer hath eternal life abiding in him." What is our abiding influence? Is it for good? If we think it is, let us examine ourselves, and see if we cannot improve upon it; and if we can, then our Christian duty is to improve it.

E. W. Knapp.

WORK FOR THE ISOLATED ONES

By Harriet Boice

"We are laborers together with God: ye are God's husbandry, ye are God's building" (1 Cor. 3:9).

Thus the great apostle Paul, the messenger of God to the Gentiles, sets forth three supreme and vital lessons for those who are called out to stand alone, if need be, but sent forth to labor in spreading the gospel message.

First—**To stand alone** and labor, not in your own strength, but by going to the great storehouse for all the means and needs for our work. Laboring knowing God is with each worker to bless him and reward him. Do not worry about results: God will give the increase in his own way and time.

Second—**God's husbandry.** God works through human, live, active and willing workers. He can use you if you are willing to work in any way or place. We can not always choose the place we would like, nor the kind of work, for we are not all fitted for the work we might choose. We must all begin at the bottom and work up to that which we most desire to do.

Third—**God's building** of character. God wants strong laborers, men and women of character who like Daniel can stand alone, yet not alone, for God is always near to strengthen those who dare to live, and die if need be for the truth. The battle-scarred Paul said, in describing his first appearance before Nero, "No man stood with me; but all men forsook me." Though he was teaching contrary to the accepted opinions of the Roman world, yet so instilled into his mind and heart were his duty to proclaim the gospel, that whatever circumstances he was in, nothing prevented him from speaking the truth. He became an example to all the world, of a strong and masterful character that God could use in teaching men the way of life. God spent eighty years in training Moses for the work he was to do. He can use you if you will meet the discipline, trial and training which it takes to bring out the beauty, grace and strength of character God wants in his building. Every stone that goes into that pure temple of God must be tried, polished and fitted to the place it is to have in that building. A wise man said, you cannot dream yourself into character; you must hammer and forge yourself one. Stand alone and meet the trial that will make you grow strong and kingly among men. The trumpet messengers of God forever herald the truth that man must battle for the crown that is to be the reward of building of characters like our great example, the man of Galillee.

Then let us give serious thought to these lessons. The importance of the message God wants you to give to the world certainly should enlist you in his service. Are you afraid of what men will say of you? Be afraid of nothing but that you may not do your duty. "Every man shall receive his own reward for his own labor." Do not be afraid of doing too much.

Our young people, as well as old, could do nothing better than go as messenger and canvas your own neighborhood, and offer religious literature for sale, and leave tracts. Nothing can keep us so alive and able to stand alone as going out as messengers scattering literature and talking with people. It takes some courage and tact to go from house to house and offer religious literature for sale, or even to leave tracts, but it pays. It gives you a chance to express yourself and get others interested in Bible study. It is a training our young people need to become leaders or teachers. The one great lesson to learn is to know how other people live and what they think about. It is not a pleasant experience to go to any home and be turned down, but if you meet with people who treat you well or ill, it gives you knowledge of human nature, and teaches you to have tact. You must learn to approach people to win and not repulse them. It will also teach you a mastery of self under trying circumstances.

This work you can do and get a training you can get in no other way. It will cost you little. It will be making many strong workers with experience. Go out as Paul and Luke did as messengers for God. It will make the gospel alive and with power to you, as you go not alone, but with Jesus as your companion and guide.

OBITUARY

Cordelia Ann Lewis, daughter of Thomas and Elizabeth Lewis, was born in Rush county, Ind. July 6, 1844. When seven years of age she removed with her parents to Wayne township, Huntington county, Ind., where she resided until the time of her death, which occurred Dec. 13, 1916, in the 73rd year of her age.

She was united in marriage with Andrew G. Brookover Sept. 25, 1862. To this union were born seven children—five girls and two boys, four of whom survive, viz: Mrs. Eva Bowman, Mrs. Cora Biggerstaff; Mrs. Dove Bitner and Guy T. Brookover. Those who have preceded her to the grave being Ulyses Grant, Jessie and Ina May.

She leaves ten grand-children, two brothers, William Lewis, of Huntington county, Ind., and Frederick Lewis, of Mishawaka, Ind., and two sisters —Mrs. Caroline Wince, of Whitley county, Ind., and Mrs. Melissa Colvin, of Ekalaka, Montana.

Her husband, Brother A. G. Brookover, died Feb. 12, 1909, since which time she continued to reside with her son, Guy, on the old homestead, where so many happy years of her life were spent.

When fifteen years of age she was baptized in the allsaving name of Jesus Christ, and remained a faithful and devout member of the church of God the remainder of her life. She died strong in the Abrahamic faith, believing in and anxiously looking for the litral coming of Christ, the resurrection of the dead and eternal life in the kingdom of God.

Sister Brookover was a woman of exceptionally kind and gentle disposition and governed her household by love rather than by fear. She was loved and adored by her family and neighbors, by whom she will be greatly missed. I have spent many a happy day in her home in years gone by, the Bible and its wonderful truths of life and restitution being the chief topics of conversation, and which she so much enjoyed.

Funeral services, conducted by Brother VanVactor, of Argos, Ind., and the writer, were held, after which we laid her in the tomb to rest until the time when all things shall be made new, and all tears shall be wiped away.

J. E. Conner.

"Don't knock," said Uncle Eben. "A man is like one o' deshere motors. When he gits to knockin' it shows dais sumpin' wrong."

TWO FUNERAL SERMONS

The True and The False in Contrast

The following words of comfort would be spoken by Paul, the great apostle to the Gentiles, in case he was called on to preach a funeral sermon at the funeral services of one of the sleeping saints:

A Funeral Sermon by Paul

"If we believe that Jesus died and rose again even so (in the same manner as he brought Jesus out of death, Heb. 13:20) them also that sleep in Jesus will God bring with (through) him (Jesus). For this we say unto you by the word of the Lord that we which are alive and remain (alive) unto the coming of the Lord, shall not prevent (precede) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first (in contradistinction to the translation of the living ones remaining to the advent): Then we which are alive and (have) remain (ed) shall be caught up together with them (the sleeping ones) in the clouds, to meet the Lord in the air: and so (by this resurrection and translation route) shall we ever be with the Lord. Wherefore (because this is true) comfort one another with these words" (1 Thess. 4:13-18).

Reader: does this sound good to you? It is holy spirit theology. Will you receive it?

A Funeral Sermon by a Minister of Modern Theology

The following is generally given at a funeral by preachers of current theology:

"If we believe that Jesus went to paradise with the thief the very day that he died on the cross, even so (in like manner) them also which are now in paradise, conscious, alive, and therefore **not asleep**, will God bring with him from paradise at the second coming of Jesus, for this we say unto you by the authority of the tradition of the church elders, song book theology and heathen speculations of Plato, that we which are alive on earth and remain unto the coming of Jesus shall not go before those alive in paradise to meet the Lord, but come far behind, for the blessed dead are already in paradise awaiting reward, and thus have preceded us, for we shall not be caught up together—en masse—to meet Jesus, but as fast as we die, we shall meet him one by one. Wherefore, we do not preach or need the second advent of Christ. So comfort one another with these words."

Reader: does this sound good to you? It is Platonic philosophy. Which will you choose? No matter how honest and earnest are its advocates the thing is error. Will you still cling to it?—J. J. Schamburg

Success after failure is more to brag about than success without failure.

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O, JANUARY 16, 1917 NUMBER 3

HAPPY NEW YEAR

How sweet on the New Year morning,
To list to the church-going bell;
We bury the last year's sorrows,
As we sound it's funeral knell.

We welcome the glad, glad future,
With it's treasures held in store;
And hope for the day eternal,
When sorrow shall be no more.

May the "Jubilee year" soon dawn,
With it's glad release from sin;
When the "trump of God' shall call,
And usher the "new age" in.

May we use the time us given,
In the Master's service here;
Waiting for the coming,
Of the "grand Sabbathic year."

J. E. Hogarth.

Los Angeles, Calif., Jan. 1, 1917.

AN EXPOSITION OF HEBREWS 12:25-29

By Brother John Parker

Dear Restitution: I read in the word that they that feared the Lord spake often one to another, and the Lord hearkened and heard. Now as The Restitution is a very efficient means of speaking to the brethren, I have decided to tell it my thoughts.

A sister has written me that she has found something in the Bible that she does not understand; and refers me to Hebrews 12th chapter beginning at verse twenty-five to the end of the chapter. As I wrote her a reply, the thought came to me perhaps this may interest other brethren, and so with a prayer that it may be of service to he household of faith, I send it for publication.

Hebrews is generally accepted as written by Paul. None were better qualified to write such a letter to such a people. "An Hebrew of the Hebrews" he addresses men whom he thoroughly understands. It is written to men who know the law of Moses and have believed on Christ. Before considering the five **verses already referred** to, I will give a brief outline of the purpose that Paul has in view. In the first verse of the first chapter he tells them that God had spoken first by the prophets, and in these last days by his Son, the appointed heir of all things; showing that the Son is greater than Moses, greater than the prophets, greater than the angels that spoke to Moses—so great that he said, "Let all the angels of God worship him."

Having thus placed Christ in his rightful place in the minds of his Hebrew brethren, he takes some time to compare the priesthood of Aaron with that of Christ. Aaron offered a lamb: Christ offered himself. Aaron served in a worldly tabernacle: Christ entered into heaven itself. Aaron could not continue by reason of death: Christ ever liveth to make intercession for us.

Having thus prepared the way, he points them to a great truth: "The just shall live by faith." This brings us to the eleventh chapter, where we learn that without faith it is impossible to please God. Then beginning at Abel he shows that before Moses and before Abraham God was saving men by faith, and more than that: he shows that the law of Moses did not set aside salvation by faith. Moses owed his life to an act of faith on the part of his mother. It was not the law of Moses that caused the walls of Jerico to fall. No; it was the obedient faith of God's people. "By faith the harlot Rahab perished not with them that believed not." And yet she had no access to the tabernacle service under Moses and the law.

To my mind the one thought that Paul wished to impress on the minds of his Hebrew brethren was this: the continuance of the temple service under the law of Moses was not essential to salvation.

This may seem a long preface to my subject, but it is not easy to detach these five verses from the rest of this epistle, as it seems to me they are a summary of the thoughts running through the whole epistle.

A Warning

Heb. 12:25; "See that you refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven."

We have already learned that Moses is referred to, as he spoke on earth. Did the people hear him, that is, hear and obey him? No. We have this in 2 Chron. 36:14; "Moreover the chief of the priests transgressed very much after the abominations of the heathen. And the God of their fathers sent them messengers, because he had compassion on them. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord rose up against his people till there was no remedy." Thus they refused him that spake on earth.

The Punishment

The king of Babylon's army came and slaughtered the people, sparing about four thousand, who were carried captive to Babylon; Jerusalem was burned, including the temple; the Mosaic service ceased; the ark of the covenant, the cherubim that stretched their wings over the mercy seat, the mercy seat itself—all were destroyed, even the cloudy pillar, the symbol of God's presence seems to have disappeared in the smoke of the burning temple. It is hardly possible for us to understand what this meant to the Jewish mind—the one means of approach to God to obtain forgiveness of sin was destroyed. Black despair settled on the nation, yet not on all—a little ray of hope remained in the promise, "after seventy years will I visit you." Men like Daniel by faith could still approach to God though cut off from the temple service. This fact seems to me to be an essential fact in Paul's argument.

The Second Temple

Seventy years have passed; a great king has issued a decree that the house of God at Jerusalem should be built; the foundation of the house is laid; the little band of Jews that had returned from Babylon assemble to praise God (Ezra 3:12). But many priests and Levites and chief of the fathers that were ancient men, and had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted for joy, so that the people could not discern the noise of the shout of joy from the noise of the weeping.

I now turn to Haggai 2:3: "Who is left among you that saw this house in her first glory? And how do you see it now? is it not in your eyes in comparison of it as nothing?" Verse 6: "Yet once it is a little while, I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all the nations, and the desire of all nations shall come. And I will fill this house with glory. The glory of this latter house shall be greater than the former, saith the Lord." To me it seems that the glory of this latter house was the presence of Christ. The glory of the former house was the cloudy pillar, representing God's presence. the glory of the latter house God, as represented by the Son of his love.

The Two Shakings

This brings us to the second verse of our subject, Hebrews 12:26. The Hebrew nation had been shaken to pieces and removed once by the king of Babylon. Paul is quoting from Haggai, wherein a few brief sentences the prophet tells of the glory of the second house and its destruction. Christ had warned his disciples and the Jews that Jerusalem would be destroyed: not one stone of the temple should be left upon another. At the time Paul wrote to the Hebrews, the doom pronounced by the prophets was close at hand (probauly not more than five or six years in the future). He writes to warn them to obey "him that speaketh from heaven," and to fortify their minds against despair at the awful destruction soon to come upon the city, especially the removing and setting aside of the temple service. And he points out some things "cannot be shaken," and therefore will remain. The destruction of Jerusalem is now a matter of history. About eleven hundred thousand Jews were slain, yet the Christian Jews escaped. They obeyed him that "spake from heaven," and fled out of the city before the Roman army had surrounded it, while the unbelieving Jews from all the country round crowded into it to escape from the Roman army.

Now let us look at the things that were shaken (removed), as explained in verse 27. First, there was a national removal; for years a Jew was forbidden to enter the city. Second, the temple, including the Mosaic ritual and Aaronic priesthood. The unbelieving Jew was faced with the fact that he had no longer an alter at which to worship, or a priest to make an atonement for him. They had refused to hear him that speaketh from heaven. They were banished from the city which God had chosen to set his name there.

The Things that Remain

A great high priest who for us is entered into the heavens; a hope of receiving a kingdom that cannot be moved; a promise that God will never leave nor forsake us: a right to come boldly to the throne of grace; Jesus the Christ the same yesterday, and forever; an alter whereof they have no right to eat who serve the tabernacle.

In view of the impending doom of Jerusalem, how significant are the words, "We have no continuing city, but we seek one to come." And last, but not least of the things that remain, we have salvation by faith in the Son of God.

Verse 28: "Wherefore (that is, in view of what has already been stated), we receiving a kingdom that cannot be moved (shaken), let us have grace whereby we may serve God acceptably with reverence and godly fear." Verse 29: "For our God is a consuming fire." He consumes the dross that the pure gold may remain.

While I believe that this epistle was written to the Jews to prepare their minds in view of the soon-coming destruction of Jerusalem, yet has it no lesson for the Gentiles? Millions of copies of God's word have been scattered among the nations. Have they heard and obeyed? If not, can they escape? Let us not therefore be highminded, but fear, and rejoice with trembling.

Faith removes mountains, but if you wish to get rid of a wart you must sear it with a red hot pin.

THE IMPENDING CRISIS

No 2

"And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth; I came not to send peace, but a sword" (Matt. 10:21,22, 32,34).

"Then said he unto them: Render therefore unto Caesar the things which are Ceasar's, and unto God the things that are God's" (Matt. 22:21).

In the performance of the duties required of me while following my daily vocation, it is necessary to pass through the boiler and blacksmith shops. The terrible maddening discord resulting from the discordant tones as the several hammers beating, seems to excel in noise its neighbour, creates a veritable pandemonium. But who among us possessing only the rudimentary knowledge of music, just revel with delight every time we hear "The Anvil Chorus"? Yet this grand blending of exquisite tones, are produced by the same instruments viz: an anvil pounded by hammers! How we all delight to sing

Blest be the tie that binds
  Our hearts in Christian love;
The fellowship of hindred minds
  Is like to that above.

Blest are the sons of peace,
  Whose hearts and hopes are one,
Whose kind designs to serve and please
  Through all their actions run.

We share our mutual woes,
  Our mutual burdens bear;
And often for each other flows
  The sympathizing tear.

Everywhere is discord; on every hand the spirit of contention stirs up hatred, feuds, controversies, backbitings and revenge; labor and capital have their hands on each others throat. An advance in wages today only whets the appetite that leads to a demand for a higher wage tomorrow. An advance in the cost of materials, results in boosting prices "skyhigh" the week following. The spirit of caste is in the air. The poor imitate the rich. Those who are in "society" strive to maintain their position with one hand, and with the other holding down their neighbor, afraid that they may outshine them.

God is loving and kind or he never would submit to witnessing all this hypocrisy, lying, cheating, subterfuge, double-dealing, sycophansy and charlatanism so prevalent today. The world is out of tune. Indeed Paul you are right: "The whole creation groaneth and travaileth in pain together until now" (Rom. 8:22). If we could absorb and practice in our daily lives your wise philosophy! "Not that I speak in respect of want: for I have learned, in whatsoever state I am, to be content" (Phil. 4:11). "Let your conversation be without covetousness, be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee, for we brought nothing into this world, certain we can carry nothing out. And having food and raiment, let us therewith be content. For the love of money is the root of all evil; which while some covet after, they have erred from the faith, and pierced themselves through with many sorrows. But thou. O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:6-12).

The spirit of these verses is the great tuning-fork that struck by the hand of the world's greatest director Jesus Christ, will bring harmony: all the present discords of rasping sounds caused by selfishness, will melt away into one great symphony. Ah yes, beloved, he is the way; already the Lord is writing the visions and making them so plain upon the tables, that he may run that readeth it (Hab. 2:2). "For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2:3). "For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37).

Me thinks as I close my eyes, and let my mind wander off to that place where he is interceeding for me, that he is now rising up, marshalling the angelic host before him that is to accompany him on his return (1 Thess. 4:13-18). The baton is in his hand, soon he will begin to tap and then as it, under his master hand shall direct that noble company of choristers; a song shall burst forth that for beauty of expression shall excel the masterpieces of all ages, even Beethoven's "Mount of Olives." "And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands; saying with a loud voice, Worthy is the lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever" (Rev. 5:11-14).

As I again open my eyes I find that I am still on this mundane sphere, and the discordant notes again ring in my ears. We laugh to scorn the old Romans who sacrificed to heathen gods. But stay: are we any better today in sending the best of our manhood to die, some to be so maimed and crippled that death would be a blessing? Oh the hideousness of the sight of the poor human wretches, filling the hospitals and streets of the cities in Europe today! Listen: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea; and over the fowl of the air; and over the cattle; and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God, created he him; male and female created he them" (Gen. 1: 26,72). After man sinned two seeds or two families came into existence; the seed of the serpent and the seed of the woman. The seed of the serpent for six thousand years has been waging war upon the seed of the woman. Their symbols to denote their respective nations or families on the part of the serpent seed are beastly, just as God revealed them to Daniel. Even the planets they know nothing of except to speculate upon. They have named Mars "the god of war," and the eighth sign of the zodiac "the serpent," a creature which is chiefly celebrated for its deadly sting. Don't you know, beloved, that these symbols are expressive of the way nation feels towards nation? Great Britain boasts that she is the merciless lion; Russia the bear who growls and hugs your life out; Germany delights in her eagle who destroys the life of the innocent; France and our own land blaze the same symbol upon their escutcheon, and are proud of it!

If we refuse to serve under such banners, how will they treat us? France is shooting men today who, for reasons based upon the scriptures, refuse to slay their fellow man; Great Britain is casting them into prison: what will America do? Human nature is just as bad today as it ever was, and I think sometimes worse. The world does not understand us; Christ warned us of this. "Behold what mannner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew not him" (1 John 3:1). The symbol of our kingdom—the kingdom of God—is a lamb. God himself calls us sheep. There are many good men at the head of the various governments, but they do not understand us. Trajan was far from being a bad emperor; Nero and Domitian were both cruel compared to him, yet Trajan persecuted the Christians, when Ignatius, the bishop of Antioch, was brough before him Trajan said to him, "Who are you, poor devil, who are so willfully transgressing our decree, and also tempting others to their destruction?" Notice Ignatius' noble answer; how many of us could answer so intelligently and scripturally as this? "No one calls him who bears a God within him 'poor devil,' for the devils turn away from the servants of God. But if you mean that I am evil inclined towards the devils, and that I give them trouble, I confess it. For, recognizing Christ only as my king, I set at nought the plots of evil spirits."

Trajan then asked him, "And who is this that bears a God within him?"

"He that hath Christ in his heart, the hope of glory," answered Ignatius.

Trajan caught his meaning by saying: "Do not we seem to have gods in our minds, seeing we use them as allies against our enemies?"

The answer of noble Ignatius thrills me: "The devils of the nations you call gods through a mistake. For there is one God that made the heaven and the earth, and the sea, and one Christ Jesus the Son of God, the only begotten; of whose kingdom may I be a sharer."

Trajan said: "you mean him who was crucified under Pontius Pilate?"

Oh that our orthodox friends would study Ignatius' answer to this thrust: "Him who hath crucified my sin with the author of it, and hath put down all devilish error and evil under the feet of those that bear him in their hearts."

This answer puzzled Trajan. Humorously, as one who answers a fool according to his folly, he again asked: "Do you carry the crucified one in yourself, then?"

"Yes," answered Ignatius, " for it is written, 'I will dwell in them, and walk in them.'"

Beloved, Trajan in common with the nations today cannot understand this great truth, that Christ by his spirit dwells in our hearts. When we, by the spirit of Christ that dwells in our hearts, refuse to obey the mandates of our government to go forth bearing arms to slaughter or maim our fellow man, the spirit of Trajan may manifest itself by saying as he did to Ignatius:

"We decree that Ignatius, who says he bears the Crucified One within him, be led bound to Rome, there to be food of wild beasts."

(To be continued)

George B. Alldridge.

EDITORIALS ON RESURRECTION ENDORSED

Editor of The Restitution:

Your editorial on "The First Resurrection," in my judgment is entirely scriptural. My study of the Bible convinces me that there is no promise of a resurrection except to those who believe and obey the gospel. Enlightened rejectors are judged by the words of Christ in the last day (John 12:28).

All who hear, believe and obey the gospel are placed on probation for eternal life. Their after conduct will determine their status at the judgment seat of Christ. Probation may be illustrated as follows: Jesus taught: "I am the resurrection and the life, he that believeth in me, though he die, yet shall he live again by resurrection. For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and the trump of God, and the dead in Christ shall rise. As many as have been baptized into Christ have put on Christ, and become Abraham's seed, and have their names recorded in the Lamb's book of life; and are now on probation, and have entered the race for the prize of eternal life."

So to speak, two rolls are kept. On the first are written the names of all who believe into Christ, and may be called the resurrection roll. When the Lord sends forth his angels to gather his elect from the four quarters of the earth, said

messengers will have this roll to guide as to who shall be gathered, whether they be found sleeping in the dust of the earth, or among the current living.

The second scroll will be individual, on which will be inscribed the name of the believer. It is divided into three columns. In column one is recorded all the good deeds; in the second column is written all the faults, weaknesses, stumblings, doubts, and whatsoever tends to condemnation; in the third column is inscribed all the heartaches on account of sins committed, all repentance and confession, all pleading for forgiveness in the name of the advocate, mediator and high priest. When pardon is granted that cancels the misdeeds, and they are crossed out of the second column.

When the individual appears before the judge, and the scroll is inspected, if in the second column, no demerits are left uncancelled; the judge will approve and set the individual on his right hand in the sheepfold. But if in the second column appears uncancelled records that condemn, the individual will be placed on the left hand among the goats. To those on the right hand the judge will say: "Come, ye blessed of my Father, inherit the kingdom:" and they will be born of the spirit, put on incorruption, be made partakers of the divine nature, and enter into life eternal, with all the joys and pleasures that pertain to that blessed state.

To those on the left hand he will say: "Depart from me, ye cursed;" and they will be thrust out into the outer darkness, into the lake of fire, where there will be weeping and gnashing of teeth. This lake of fire may be fitly illustrated by the present horrible war. The western German front in France and Belgium has been a veritable lake of fire for more than two years; and the other battle fronts. If it be the fate of the erstwhile saints to be condemned to enter tie armies of the nations, who are warring with Christ and the saints to be condemned to enter the armies of the of God, to suffer the hardships of war, and the remorse of conscience of what they lost by being unfaithful to the vows that they had taken upon themselves, that will be punishment in the extreme, and which will eventually end in death, from which there will be no release. If we deem the prize of eternal life worth striving for, how careful and anxious we should be to, not only to learn, love and obey the truth, but to keep our record clean.

Solomon T. Blessing.

POSTSCRIPT TO ARTICLES ON "REVERENCE"

NO II

"All Scripture is given by inspiration of God." Not a single Psalm is excepted; not a book, a chapter or a verse of the Bible, whether Historical, Judicial, Doctrinal, Exhortative, Poetical, Threating, Promissory or Prophetical—all alike have come from God, and must be treated with the most sacred awe. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God, which I command you." said Moses. So we will not throw away the 23rd, the 33rd, the 43rd, nor any other psalm, because they do not happen to be prefaced by "Thus saith the Lord."

But there is more that ought and must be said about this matter. I would be a grevious sin to keep silent where so much is involved. What shall we do about these Higher Critics? Shall we give them official position in our churches, and suffer them to teach their irrevernt sentiments to our young people? What then will become of the Bible? Where will our young people drift? The truth is worth everything. If we doubt the truth of any part of the Bible, we are doubting God. There is but "one faith, one Lord, one baptism, one God, and Father of all." Let us hold fast to these, and "earnstly contend" for them. To suffer the Higher Critic to teach is to make ourselves partakers of his sins, and to put the eternal future of our young people in jeopardy. We may love the critic; we may sincerely desire his saliation, and yet we cannot allow him to do eternal harm to others because of our love and desire for him. If he will persist in questioning the truth of the Bible, let him go to his own ilk—the infidels and athiest of the world. The church is no place for him.

S. Roxana Wince

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

As January 30th is a fifth Tuesday and no Restitution will be issued, we have planned to take advantage of the omission and visit the brethren and sisters in Geneva, Ohio.

The last week in January has five Tuesdays, so there will be no Restitution published that week. Concerning the omission of an occasional issue Sister Hanna M. Barber writes: "I think the plan you spoke of in regard to omitting an issue of the paper once in awhile, is a good one. We know that paper is advancing, and we realize that in this way it would be quite a saving; and we would appreciate the paper even more when it did come. May the Lord bless you in your work, and finally grant you an inheritance in his glorious kingdom, is my prayer. Yours in Christ."

In response to a telegram from Brother J. F. Carpenter, of Brumfield, Ky., asking us to attend and officiate at a funeral, we left home December 3rd and arrived in Kentucky the next day, just one hour before the funeral services were due to begin. Death's victim was Brother Jacob Carpenter's wife, a sister to Jesus Christ, and a daughter-in-law of Brother J. F. Carpenter. We spoke words of cheer, hope and life to the bereaved ones excessively tired as we were, from the viewpoint of Job 14:14, "If a man die, shall he live again?" A large and sympathetic audience of brethren, sisters and friends listened attentively to the discourse. For further particulars, see obituary in this issue.

COMMUNICATION

Dear Restitution:

Enclosed please find $1.50 to renew my sub scription to The Restitution, which expired some time in December. We cannot afford to miss a single number of the dear paper. Wish the paper much success, and may God bless all the dear ones that make it so good.

Your brother in the faith, Claus Storjohnn.

REASONS WHY I LOVE THE BIBLE

S. H. Thomas

Because I firmly believe that it is a message from God to man, telling him how he may escape from the prison house of death, and stand up alive, once again, to die no more.

Because it contains within itself, indisputable evidence that it is exactly what it claims to be, the actual words of the living God.

Because it is he only book in the world, with any degree of reliability which undertakes to tell us from whence we came, and whither we go.

Because it contains our only hope of a resurrection from the dead, to endless life in the ages to come.

Because it tells of the infinite love of God for those of his creatures who believe his word, and obey his commands, and his promise of pardon for their sins through Jesus Christ our Lord.

I wonder why the infidel hates the Bible, and would destroy if he could, the only book ever written, which gives him hope of life beyond the grave. The only book that contains any promise, that he will ever again meet the loved one, whose eyes he has just closed in death.

I wonder why he hates and would destroy a book, that contains God's message of a love so great, that he freely gave his only begotten Son to die on the cross, that we who believe on him, might not perish, but have everlasting life. When we consider his feeble, hopeless condition, how utterly powerless he is, in his own self, to escape the fate of all flesh, or prolong his life one moment. Surely his hatred of God, and the living promises contained in his word, is a thing most unaccountable. If perchance he sees a fellow man, devout, sincere and earnest, in his faith in God and the Bible as his word, he promptly proceeds to tear down that faith which comforts, and sustains his brother or sister. He sneers at it, and points out that the old Bible is no longer taken seriously, among refined or educated people as true, and the word of God. That only the weak minded and simple so regard it now days. That it is only a collection of ancient fables, and foolish fish stories. A musty relic, handed down from the days of witchcraft, and simple minded superstition. When covered with costly morocco and gilt letters, it makes a very pretty ornament, for the centre table in the best room, and is always useful to keep record of family births and deaths. But as for using it as a guide to govern our daily lives, and mould the character of our children, such idea is far too primitive for this enlightened generation.

Mr. infidel: Don't you think it a mean thing to do, to seek to tear down the faith and destroy the hope, which comforts and makes happy a fellow man? To my mind it is even worse than that. It is robbery, to destroy the faith of another, **unless you are prepared to replace it with a better.** Can you do it? You who contend that you know nothing, except of the few short days of sunshine and shadow, between two eternities of silence, darkness and gloom; that mankind steps out from the silence and darkness of the past, plays his little part in the drama of human life, and enters again into death and eternal forgetfulness. I am sorry for the infidel; from the bottom of my heart I pity him. No rays of hope, or beams of promise, cheer his heart, as he descends to the tomb. No more life, naught but darkness, eternal silence and gloom.

Recent explorations and discoveries in the far East, confirm the truth of the Old Testament Scriptures. James Baikie, the noted scholar and scientist author says: "The Babylonian inscriptions have thrown a flood of light, upon the patriarchal period. Although many modern cities have until recently, declared the entire historical situation different from that found in the Old Testament, **They are now forced to acknowledge it to be in strict accord with the many details gathered from** the monuments."

The Moabite stone was discovered on Aug. 19th 1868, on the ruins of ancient Dalon. This stone may now be seen in the Louvre, and also a plaster cast of it in the British Museum. It remains to us an unanswerable and authentic monument, to the truth and antiquity of the Bible. In 2nd Kings, chapter three, we read of war between the king of Israel; and Misha, king of Moab. And this Moabite stone, is a record of this war, caused to be written thereon by Misha, king of Moab. The stone was made 900 years B .C.; and agrees with the Bible record in 2nd Kings, except, that on the stone, the Moabite king claims the victory, while in the Hebrew record, the armies of Israel are said to have been victorious. There are many such monuments and ancient records recently discovered in ancient ruins which prove beyond question the truth and antiquity of our Bible, but space forbids individual mention.

The infidel contends that science and the Bible do not agree. We reply that the Bible and true science are now, and ever have been, in perfect accord. But the Bible has always been in advance of science. For example: for ages science believed that the stars could be counted, and early astronomers had them numbered, while the Bible taught, they were "innumerable" (Heb. 11:12).

A short time ago the great scientist Farraday discovered that pure gold could be made clear and transparent, like glass. But for centuries the Bible had been telling of "Pure gold, as it were transparent glass" (Rev. 21:21).

For ages science taught that the earth is flat, and rests on foundations, while all the time the Bible was saying, "God sitteth upon the circle of the earth," hereby teaching the earth is round.

More than a thousand years before astronomy became a science, the God of heaven called the planets by name, and they bear the same name today. 3436 years ago God asked Job: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth, in his season, or canst thou guide Arcturus, and his sons?"

Wherever the Bible goes, civilization and uplifting of the standard of morality, follow. Remove the Bible, and repudiate its code of morals and teachings, and man would soon return to violence, anarchy, and semi-barbarity. Why? To the infidel, death ends all. His motto is, "Let us eat, drink, and be merry, for tomorrow we die. Why deny ourselves; the world is ours, for a short time, and the fulness thereof. Let us drain the cup of pleasure to its dregs. A short life and a merry one, and then a plunge into the land of forgetfulness from whence I came." With such a faith, how can we wonder that ninety-nine out of a hundred criminals, murderers, robbers, liars, fornicators, adulterers, etc., are infidels? Rarely indeed is one who loves and reads the Bible, convicted of crime. Will infidels tell us why?

I once read a story of an old infidel and his nephew, who, many years ago, when the country was new, had occasion to journey across the wilderness, carrying with them a large sum of money. One night they halted at a rough cabin in the woods. A brawny bearded back-woodsman, stood in the door, and they asked him for shelter for the night, which was granted, and after caring for their horses, they entered the cabin and found their host all alone and busy, preparing supper. He was sober and quiet, having little to say, and being weary with their journey, as soon as supper was over they asked to retire, and were shown to an adjoining room. They each had grave suspicions of the character of their rough looking host, and sought to fasten the door to their room, but found no lock, or means of making it secure. So they cautiously set table, and chairs against it, and arranged that one should stand guard, while the other slept. So the nephew took the first watch, and the uncle disrobed, and lay down to rest. After an hour or so, the nephew wondering what their host was doing, peeped through a crack in the partition, and saw the old back-woodsman sitting quietly, gazing into the open fire place. Presently he arose slowly, and took down from the chimney shelf, an old well worn book, and after reading a chapter, he knelt down and raised his away his pistol, and began to strip for bed. He knew that is was not necessary to stand guard with gun in hand, in a home where the Bible was read, and the fireside hallowed by the voice of prayer.

The infidel declares that the Bible has been responsible for most of the bloodshed of the world, and that the world would be a much better place in which to live, if the last Bible were destroyed. But I have always noticed, that he continues to remain close around where the teaching and principles of the old book are practiced and revered. If these teachings and principles be false and a detriment to mankind, why don't he go to some country where the old book is not known? To Turkey, or China, or the South Sea islands? His life and property might not be so safe, as where Bible principles rule. But he can get away from the Bible if he really wishes to do so.

I once heard a good story which beautifully illustrates this point. During a terrific gale, a large ship was driven ashore and wrecked on a canibal island, the inhabitants of which were known to be savages, of the lowest type. The few survivers of the lost ship, exhausted and weakened, by their battle with the sea, and without food or arms to defend themselves, huddled together in terror, expecting each moment the coming of the bloodthirsty savages. At last one of their number, more courageous than his fellows, crept to the top of a hill which hid the interior of the island, and peeped over. For several moments he crouched motionless, gazing inland. Then he jumped and leaped, and shouted like a crazy man, wildly beckoning his comrades to come up. Had his sufferings indeed destroyed his reason? Oh no! He had seen a church steeple over there. The Bible had got there before him, and he knew that it made him safe on that canibal island.

The infidel says that Moses made mistakes, that Jacob lied to his poor old blind father, and cheated Esau out of his blessing and birthright, and that king David, the man after God's own heart, fell in love with another man's wife, and caused her husband to be killed, so that he might have the woman. And that according to the Bible itself, every last one of those holy men of old, were guilty of evil and disreputable acts, just like men of today. Mr. Infidel, you are right! I acknowledge the corn; your charges are true; and I cite that very fact to prove that the Bible is true, and the word of the living God. The Old Testament Scriptures, are a history of the Jewish nation, written by Jews under divine inspiration. If God had removed his influence during the making of these records of that nation, would not the natural pride of these Jewish writers, have prompted them to leave out those things, that would defame their history? When they came to that sin of king David, they would have said, "We won't say anything about that. It will do no good if recorded, and disgrace our nation." But when God writes the record of a man, or a nation, that record is true. Human nature is poor stuff, and always has been since Adam's fall. Abraham, Isaac, Moses, and king David, were but human, weak and sinful, just as we are, and the Bible is a true and faithful record of their faults, as well as their virtues. If the Scriptures had described them as superior beings, entirely free from sin, we then might with reason, doubt its truth. If God should write on my forehead, a record of all the acts of my life, can you guess how I would wear my hat? Very low down in front. And not only I but the best of men would do likewise!

Infidelity may be all right and quite satisfying to some in the safety of home, and surrounded by a multitude of blessings, fresh from the bountiful hand of that merciful God which he disowns and dishonors. But when at sea, the storm rages, and billows roll mountains high, and the old ship is foundering, and about to sink, it is then, on bended knees, the trembling infidel calls upon God for help and mercy, and realizes all too late, that in time of trouble, infidelity is a miserable failure. Thousands have been known to bitterly regret on their death bed, that they were infidels. But there are two things which the writer never expects to see:

First.—Two mountains, with no valley between; and

Second.—A dying man, who is sorry he is a Christian.

BEREAN COLUMN

Edited by National Berean Society
Leota B. Hanson, Editor,
3776a St Louis Ave., St. Louis, Mo.

Dear Bereans:

A happy new year to all with health and happiness, with renewed zeal in the work, with a greater desire to study God's word and a more intense love for all things that our Master would have us do.

I wish at this time, to publicly thank the officers and the committees for the excellent work so far this past year. One reason that the work has been so successful is because the work has been team work. All have been pulling together towards the same goal—the unity of the young people, in organization, in study, in work for others, and in Christian fellowship and love that breaks down all state lines and church dissensions. No one has been afraid of overstepping into another's department, and so we have had wonderful results and a harmony that is beautiful.

Do not fail to read the corresponding secretary's notice about Nebraska. Sister State, we are rejoiced to have you with us. Your zeal, your activity and go-ahead-ness has been wonderful. What you have accomplished since your organization in August has been somewhat of a rebuke to those of us who have been organized longer. Write and tell us how you did it. We welcome you, Nebraska, and we hope that you will soon learn to take advantage of all our departments, that your articles will appear in our columns: that you will join in

the social correspondence work with the isolated, the new converts and any who wish to write to those of like precious faith: to take advantage of the tracts that are free for all, and to cover your state well with them.

There have been many enquiries from isolated members, and some from isolated societies, as to whether or not they can join the National Bereans. If you are isolated you must join through some state organization, and if you do not know where to apply, write to Anna E. Drew, 629 N. Galena Ave. Dixon, Illinios, and she will take care of you. If you are an organized local society, and there is no state organization where you are, you can join the National Bereans, and you can write to Evelyn K. Harsch, 5447 Ohio St. Chicago, Ill. (note change of address) and she will give you all the information you desire. If you are not organized and want to work in a systematic way, write to Lydia Railsback, 621 S. Fellows St. South Bend, Ind., or to Idona Romine, 1815 South St. Lincoln, Neb. and they will tell you how to get to work to bring about the desired results.

See our list of tracts in the last Berean column. They are to be had for the asking. Send to Lydia Railsback for them.

If you want to write an open letter to the Bereans, or send an article for our column and you have no state committee, send it to our National Editor, Leota B. Hanson, 3736 A. St. Louis Ave., St. Louis, Mo.

The time is short, Bereans, so let us make every day count. Let us be faithful to our lesson work, in our living the Christian's life and in our church work. The Berean work is not ended when the Berean class is ended, but it extends into every line of church work, and unity and faithfulness is our motto. Let it tell in our lives during this year.

May the God of peace keep us all in his care and gather us, an unbroken company at the appearing of his beloved Son.

Your president,
Leila E. Whitehead.

It is a great pleasure to announce that the Nebraska State Berean Society has joined the National Berean Society, and is now affiliated with us in all our work. Your enthusiasm is a great inspiration to us, and we welcome you gladly.

Evelyn K. Harsch, Cors. Sec.
5447 Ohio St. Chicago, Ill.

Change of address.—Evelyn K. Harsch, Cor. Sec. should now be addressed at 5447 Ohio St. Chicago, Ill.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XVIII

Subject, The Time of Reward

Memory Text

"For the Son of Man shall come in the glory of his Father with his angels and then he shall reward every man according to his works" (Matt. 16:27).

1. "Behold, I come quickly and my reward is with me to give every man according as his work shall be" (Rev. 22:12).
2. "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants, the prophets and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth" (Rev. 11:18).
3. "But when thou makest a feast, call the poor, the maimed, the lame, the blind;
4. "And thou shalt be blessed; for they can not recompense thee; for thou shalt be recompensed at the resurrection of the just" (Luke 14: 13,14).
5. "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire might be found unto praise, and honor and glory at the appearing of Jesus Christ" (1 Pet. 1:7).
6. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth and hath long patience for it until he receive the early and latter rain.
7. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (Jas. 5:7,8,).
8. "And as it is appointed unto men once to die, but after this the judgment.
9. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:27,28).
10. "For I am now ready to be offered and the time of my departure is at hand.
11. "I have fought a good fight, I have finished my course, I have kept the faith.
12. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8).
13. "And then shall they see the Son of Man coming in a cloud with power and great glory.
14. "And when these things begin to come to pass, look up and lift up your heads; for your redemption draweth nigh" (Luke 21:27,28).

Practical Truths

Our lesson today is on "the time of reward." To the faithful believer in Christ no day could be more welcome than the day of reward. Then he will lay down the cross of suffering for the crown of rejoicing and glory; the transitory for the eternally enduring. Some good people think the reward is given at death, but the Scripture passages quoted above show that it will be given at the second coming of our Lord, and the resurrection of the dead. God's word on this important topic should settle the question.

Notes on the Lesson

Son of Man.—Jesus is called the Son of Man several times in the Scriptures and so styles himself in our memory text. He is a great many times called the Son of God. He was truly both. In the genealogies as given in the first chapter of Matthew and the third of Luke his descent is traced through David. He was made of the seed of David according to the flesh (Rom. 1:3). He was begotten by the Holy Spirit (Luke 1:35; Matt. 1:18). Our faith should comprehend both of these plainly revealed truths as setting forth his relationship to both God and man.

1. To Give Every Man According as his Work Shall be.—The judgment of God is according to truth (Rom. 2:2), so in the rendering of rewards through his Son to whom he has committed all judgment, it will be done in harmony with the principles of truth, justice and mercy. He will render to the righteous all things embraced in his exceeding precious promises and inflict upon the wicked the punishment threatened in his Divine word. Against the assertion of his chosen people that his way was not equal he affirmed his way equal and their way unequal.

4. Recompensed.—To make a return to, to render an equivalent to, for service, loss, etc. (Webster). The recompense or reward promised to God's people is infinitely more than an equivalent for service, loss and suffering. It is a gift bestowed by the hand of Divine goodness and mercy exceeding in value all that we do or suffer as eternity outmeasures a few short years.

Resurrection of the Just.—There will be two resurrections: one at the comnig of Christ, the other at the close of the 1000 years reign.

5. Trial of Your Faith.—Trying or testing in any manner. Here it comes through persecution. God has, in every age, tested the faith of his people.

Gold Tried by Fire.—To purge away or destroy the dross leaving the precious metal: so a tested faith is pure, more precious than gold, and will be honored or rewarded at the coming of the Lord.

9. Bear the Sins of Many.—The Lord hath laid on him the iniquity of us all (Isa 53:6). These and similar figures of speech are employed to set forth the great leading thought that Jesus died for us or was made a sin offering for us.

12. That Day.—The day of the Lord's appear ance when he shall judge the quick and dead. The phrase occurs several times in the epistles of Paul, all having reference to the same time.

Suggestive Topics and Questions

1. When the Son of Man Comes.—In our memory text with what event is the giving of the reward connected? Will you please read verses 24. 25 and 26 of Matt. 16th? Also Luke 9:24,25,26,? These texts refer to those who would lose their lives for the sake of Christ. What are such called? When will these martyrs get their reward? Is this coming of the Son of Man a coming in person? Has this event already taken place in the past, or is it yet in the future? Will our Lord bring the reward when he comes? Can we get the reward before his return?

2. All of the Righteous Rewarded at the Same Time.—Can you give the proof? See 2nd paragraph in Scripture quotations. Do you think that the persons mentioned in this text as servants, prophets, saints, and them that fear God's name, include the church of all time down to the period of the resurrection? Will all be perfected together (Heb. 11:40)? Do you know of a single text which teaches that God rewards his people one at a time?

3. At the Judgment.—God has appointed a day in which he will judge the world (Acts 17:31). With what event is the judgment connected in point of time (2 Tim. 4:1; 1 Cor. 4:5)? Will God reward men before the judgment? Before the hidden things of darkness are brought to light and the counsels of the heart made manifest?

4. In the World to Come.—When will the righteous get eternal life (Luke 18:30)? What is meant by "world to come?" In his argument with the Sadducees in Luke 20:35, does Jesus refer to the same world or age? With what does he connect it? "Worthy to obtain it." What is meant by this language? Will this worthiness entitle us to all the good things belonging to that world?

5. Should the Children of God Pray for the Time to Come?—If all the promises are to meet their fulfillment then, is it resonable to desire that day to come? Do we pray for it to come when we pray for the kingdom to come? Do all the Scripture proofs bring us to the same conclusion as regards the time?

OBITUARY

Mrs. Flora Russell Carpenter, daughter of Jno. M.and Laura B. Russell, of Washington Co., Ky., was born Dec. 26, 1883, died Jan. 3, 1917, aged 33 years and 7 days. She was married to Jacob E. Carpenter Jan. 21, 1905. Three little daughters, Chessie, nine years, Nettie, seven years, and Ethel, two years, and her husband are left, besides her parents, Mr. and Mrs. J. W. Russell, nine brothers and two sisters.

She was baptized into Christ by J. W. Williams about seven years ago. She was a firm believer and consistent follower of the lowly Nazarene. Thus death is still collecting his toll. The little flock in Kentucky have been robbed of two of its members in less than four months. Yet it is the Lord's will to hide them in the grave until the indignation be overpast. We can only say, "Thy will be done " For we sorrow not as others who have no hope. "For if we believe that Jesus died and rose again even so them that sleep in Jesus will God bring with him. Raised to immortal glory, when there will be no more sorrow or pain.

Brother Robt. G. Huggins spoke words of comfort to the bereaved not from fanciful imagination, but from the solid promises of God, which have been the hope and consolation of all God's people through the generations from Job to the present. We wish to thank Brother Huggins for breaking off from his busy home life and coming to help us in our time of sorrow. We believe our brother to be a cheerful giver of time and talent, and who shall hear the "Well done, good and faithful servant."

Sadie Skeels.

DECEMBER REPORT

Sermons

Avery 3rd	1
Kennard 10th	2
Avery 14th	1
Total	4

Money Received

Grover Gordon	$ 20.00
A Brother	5.00
Brother Sorenson	5.00
Kennard	1.20
Total	$ 31.20

Expense

Omaha to Kennard	$ .59
Salary	83.00
Amt. of order	83.59
Applied on order	$31.20

Remarks

In my ministerial career sickness, either of myself or family, has never hindered me in my work but very little. But this month has been greatly handicapped on account of serious illness of my son. At this writing he is a little improved, and we still have hopes. Pray for us.

On the 10th the different churches, or as many as could get away, met again with the Kennard church, and another feast from the spiritual side was indulged in. It was certainly a feast: every one seemed happy and joyful in the truth. Blair, Avery, Arlington, and Omaha were represented, and a well filled house was the result. We hope to make these meetings a feature of the work the coming year. They are enjoyed and helpful to all. The good will and good fellowship were so marked.

This New Year's day, 1916 is history and how, I wonder, do we stand in the ledger? I wonder how my account balances? I am rejoiced to know a merciful Father, who knows our hearts perfectly, has balanced the books, and knows each of our standings. If my account is not balanced there is nothing left for me to do but ask God to forgive the debt. 1916 is gone, and I can't recall it and pay the debts I owe my brethren and my heavenly Father. If I failed to pay them when due; the opportunity is gone and all I can do is to ask each one to forgive my debt. For I will have all I can do to pay the obligations of 1917. Let us all resolve to try with God's help, to keep our obligations for the year balanced up to date, and not allow our accounts with each other to accumulate. I forgive every one of their debts this New Year's day, so I will have no old accounts to send out. I close my books with all. So during the coming year if any one of you get into my debt I will send you a bill in the name of the Lord, and ask you to call and settle; and if you fail I shall have to turn it over to the great collecting agency of God and his Son, who will not fail to collect. Just so if I shall become obligated to you: send my bill and I believe I can pay on demand. Can't we keep our debts paid? and if we do there will be no debts to worry over. Dear brethren, in love and good will can't we clear up our books? If not how do we expect the book in heaven to be clear and our account with God straight? I believe 1917 will see the greatest events and those that will point the near approach of the Master than any we have ever witnessed. Let us watch and pray as Jesus said. Happy New Year to all.

Almus Adams.

The war is said to have awakened Russia to an extent that is destined to have extremely important, far-reaching consequences, so that enormous developments in agriculture, manufactures, commerce, transportation, etc., may be expected from now on. It is predicted that if the prohibition of vodka is continued the country will leap into unprecedented prosperity after the war is concluded for the people have learned the possibilities that lie within themselves and the nation, and will never again be content with the old, unprogressive order of things. The chances are the ban on liquor will continue after the war for the officials, from the czar down, are said to believe that the benefits the country has derived from prohibition are far too valuable to be lost by returning to a less restricted use of liquor. As a result of the restrictions against the sale and use of vodka, there has been a marked falling off in crime of all kinds, absenteeism in factories has dropped 60 per cent, the number of suicides is much smaller, hospitals which were formerly crowded are not fill ed now, the efficiency of workers has increased greatly, unemployment has practically disappeared, fire damages show a marked decrease and the people are happier and far more prosperous and contented.

Minature Bibles are frequently worn as watch charms by devout Russians. They are about an inch square and three-eights of an inch in thickness. It is seldom that Russians wearing these charms study their contents as the aid of powerful magnifying glasses would be required. Still they gain much solace from the thought that the word of God is always with them.

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ROBT. G. HUGGINS 10628 LEE AVENUE CLEVELAND, OHIO

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O, JANUARY 23, 1917 NUMBER 4

A MORNING PRAYER

Just Today

Listen, dear Father, while I pray:
Lead me aright, just today;
Cause my lips and tongue to say
Things that please thee all the way.

May I strive, just today,
To obey thy command;
For thou doth say the whole law is fulfilled
When we love our brother as thou hast willed.

I am unworthy, weak, undone;
While I love, still I am the one
To love my brother like self, I see,
Matters not how much he may love me.

Is exactly what our Lord commands,
Then help me, O Lord, just today,
To follow thee in thy humble way,
Forgetting what others do to me,
Remembering to love others
As thou hast loved me.

Mrs. Chas. H. Thomas.

THE GOSPEL OF THE KINGDOM OF GOD WITH REFERENCE TO THE PROMISE MADE TO ABRAHAM

We are astonished to know that well disciplined minds are not able to grasp the simple truths of the gospel. It seems that the doctrines of men fill the minds of a large portion of the human family so full of their tradition, that they reject the gospel preached in the early dawn of creation, and during every age since.

In our previous particle we found that the gospel was preached to the descendants of Seth. When Noah came out of the ark he was told to fill the earth with his offspring. He was a preacher of righteousness, and must have known the conditions of salvation, as Paul says: "He moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7). The flood came as a punishment to an apostate race. Thus we see that sin was checked for a season, but centuries after we find another apostacy in which the race was almost wholly given over to idol worship. Joshua in addressing Israel (24:2) said: "Your fathers dwelt on the other side of the flood (river) in olden times, even Terah, the father of Abraham and the father of Nachor, and they served other gods." Under these conditions Jehovah sent a messenger to Abraham who then lived in Ur of the Chaldees. It would seem from what has been written that Abraham was not an idol worshiper, but knew the Eternal One and worshiped him. His willingness to obey the directions of the messenger to leave his country, and his kindred, and his father's house, and go to a land that I will show thee, is further evidence that he did not worship the god of his father. Paul in Heb. 11:8 says: "By faith Abraham, when he was called to go out into a place which we should afterward receive for an inheritance, obeyed, and he went out not knowing whither he went." It was faith in a future inheritance that led Abraham to leave a land of plenty and go into a land sparsely inhabited. His faith was the substance of things hoped for, the evidence of things not seen. He had possessions of land and personal property in the land of his birth. The promise of Jehovah must have been more than a landed estate in the land of Canaan where he was directed to go.

In Gen. 12:2 he was promised a multitudinous seed that would make a great nation. He was also promised that his name should be great, and that he should be a great blessing; also "in thee shall all the families of the earth be blessed." The latter promise contained the gospel, as Paul in writing to the Galatian church says: "The Scripture foreseeing (or foretelling) that God would justify the heathen (nations) through faith, preached before the gospel unto Abraham saying, In thee shall all nations be blessed" (Gal. 3:8). The "gospel" in this sentence must mean the gospel that Paul in his life time preached. In referring to Acts 26 we find that he was judged for the hope of the promise made to the fathers, who are Abraham, Isaac and Jacob. In Paul's day the fathers hoped to come into possession of these promises. When Paul went to Rome he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets. He evidently proclaimed Jesus as the Son of God and heir to David's throne. The phrase **kingdom of God** is a part of the message that Mark said that Jesus preached through Galilee, and directed his apostles to preach to every creature.

From the above testimony we conclude that the gospel can not be preached without preaching the same gospel that was preached to Abraham. The covenants made with the fathers, Abraham and David, must constitute the **"covenants of** promise" spoken of in Eph. 2:12, which reads as followers, "At that time ye were without Christ, being aliens from the commonwealth of Israel. and strangers to the covenants of promise, having no hope and without God in the world." The truth that we glean from this text is that those who do not believe and teach the covenants above spoken of, are without Christ, having no hope and without God in the world. It is evident from the testimony in the following verses, 19 to 22, that these promises have their foundation in the Scriptures: "Now (since you have removed your alienship by believing the promises and changing your citizenship) you are no longer strangers and foreigners, but fellow citizens with the saints and of the household of God." Paul further states that "Ye are built upon the foundation of the apostles and prophets, Jesus himself being the chief corner stone." In the letter to the Galatians the same apostle writes, that the gospel that we preach is not after man. He further states that he received it by the revelation of Jesus Christ.

It is safe in concluding this article, to state that the **gospel of the kingdom of God** is very closely related to the promises made to Abraham, viz., The land of Canaan as an everlasting possession, and to bless all nations through his seed, whom Paul states in Gal. 3:16 to be Christ. The promise to this seed is that he shall possess the gates of his enemies; also that his dominion shall extend from sea to sea, and from the river to the ends of the earth. Paul pronounced a curse upon any man, or even an angel from heaven, if he preach any other gospel than that which he had preached. Let us labor for the crown which is laid up for those who are looking for his coming.

D. C. Robison.

THE IMPENDING CRISIS

Geogge B. Alldridge

"And it shall come to pass in the last days, the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord to the house of the God of Jacob; and he will teach us his ways: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Is. 2:2-4). "Rejoice greatly, O daughter of Zion, shout O daughter of Jerusalem: behold, thy king cometh uoto thee: he is just and having salvation: lowly, and riding upon an ass and upon a colt the foal of an ass" (Zech. 9:9).

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all)" (Acts 10:36).

"God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things by whom also he made the worlds" (Heb. 1:1,2).

To us who believe in the promises God made to Abraham, there is no name in human history which awakens so many thrilling associations as the glorious name Zion! It not only represents the church of God under the Jewish dispensation, and all that was holy and dear in her, but also the church of God during the Christian dispensation, from the day Jesus was baptized by John in the river Jordan, unto the present day. Confined to no sect and no clime and no language: it embraces in its catholicity all who love God, obey him in the things concerning the kingdom of God and in the name of Jesus Christ. This name—Zion—binds them into one holy family, brothers and sisters, Christ their elder brother. the head and provider, a tie of relationship that is more sacred than even that of husband and wife.

As we pause for a moment and take a retrospective view over her history, our heart sighs half of regret and half of affection, as her mournful history of persecution and opposition rise to our view. Zion, the church of the living God, has experienced seasons of trials and tears, but also times of gladness and raptures; sufferings as well as joys, but blessed be God, her notes of lamentaitons and discouragements have never risen as often as her songs of deliverance and thanksgivings!

God, who keeps an accurate record of all her tears, knows full well her conflicts and her trials, and that from the hour she left Egypt upon that eventful night, when the firstborn of Egypt was slain, and all through that weary forty years' journeyings in the wilderness and desert places, passing over Jordon into the "good land," the land of Canaan, till now, she has been a stranger and sojourner in a world of wickedness, who are living without God and without hope. Jesus said to his disciples, "Behold, I send you forth as sheep among wolves." Paul, his faithful follower, told the elders of the church at Ephesus: "For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of yourselves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears."

In Sunday School, in our study of the gospel, we have found but very few people really understand and believe the gospel. Paul says that if we do not believe the gospel we are lost: "But if our gospel is hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Again, Paul says: "Moreover brethren, I declare unto you the gospel, which I preached unto you, which also ye

have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

Two men, while riding together in a train, began a discussion on religious beliefs and doctrines One, the more aggressive of the two, asked his companion what "church he belonged to." He replied, "The one the Bible names." The other scratched his head for a moment and then said: "I had never thought of that. I am a rock-bound and died in the wool shouting Methodist." "Oh," the other answered, "I have read my Bible closely and I cannot think of any church God recognizes except the one he calls 'The Church of God.' "

In Paul's day, and for a few years following his death, there was only one church. The members of that body believed implicitly in the gospel of the Abrahamic promises: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free;there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Who, then, are Abraham's seed? Those who have been baptized into Christ, and hence inducted into the family of God. known by him as the Church of God. Not much room here for cavil or preaching "Broader Hope." Brethren, we must "hew close to the line (of God's word), let the chips fall where they will." "Let God be true, but every man a liar."

What has caused all the many sects divided into two groups or schools today, known as Catholicism and Protestantism? Simply this—the meaning of the gospel. Now notice closely: "And the Scripture, foreseeing that God would justify the heathen (the nations) through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8). Every nation to whom the gospel of the kingdom has been preached have been blessed; the blessing going to those who believe and obey the requirements of the gospel. Paul said in his day, this had already been done to the then known world.

Along about the third century, when faith in the coming kingdom of God, under the rulership of his Son, the Christ, head and body, represented by the Church of God complete, began to fade. The glorious Abrahamic promises pertaining to the millennial kingdom to be established upon this earth (Rev. 20:4). False teachers, wolves in sheep's clothing, longing and lusting for power and authority, began to teach that the visible church—themselves—were to be given authority and power to establish the kingdom of God, and that in the person of themselves it exised. Under this error the papal hierarchy, known as the Holy Roman Catholic Church, rose into power until it controled (except later Turkey) practically every nation in Europe. It is not generally known that the Roman Catholic Church teaches that the one thousand years of Christ's reign is past, that we are now living in "the little season" when satan (Protestantism) is loosed to deceive the nations and gather them together for the last great conflict. The one thousand years alluded to by this great apostacy is known and spoken of by all historians as the period of "the dark ages." Many of the nations that once were held in the thraldom of this terrible system, have broken away from her, England, as far back as the reign of Henry the VIII. Today only Spain and Austria-Hungary recognize the pope's claim to temporal power which means that he (the pope) represents Christ, the cardinals, bishops and priests the administraters of this kingdom, the kingdom of God. Today why are the nations fighting? President Wilson in his recent "appeal for peace note" to the powers engaged, asked this question. Germany says she is fighting to prevent the allies from crushing her; the allies say we are fighting to keep Germany from crushing us. Both of these answers are only a subterfuge. You, the pope, claiming to be God's vicegerent upon earth, are responsible for this great war. The cruel system you are the head of, is responsible for the shedding of more innocent blood and wars than any other cause in the history of the world. But God's righteous wrath will soon be poured out upon you. "Rejoice over her ye heavens, and holy apostles, and prophets, for God hath avenged you on her. And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and shall be found no more at all" (Rev. 18:20,21).

The concordat you tried through Austria to force upon poor little Serbia, thus extending the power of your evil influence upon that nation who owned allegiance to the Greek Catholic Church, a power and influence you dread, precipitated the nations into this cruel war, all of whom, even this the United States, are under more or less your evil spell. All the nations now engaged in war think that if they are victors in this war they will be in a position to thus extend the kingdom of God, they being God's representative in so doing. Already the pope is "wire pulling" to have delegates representing him at the "congress" when it convenes to consider peace terms. You, the pope, whose mouth speaks great swelling words and blasphemies, expect the kingdoms you lost in 1870 will again be restored to you. Nay, God's word is too clear upon this proposition. Your doom is sealed: destruction and oblivion await you. Today you are trying to "hitch up horses" with the Greek and Episcopal churches; one representing Russia, the other the British Empire. Both of these are your daughters, you have taken sides with the central powers—Germany and her allies, Austria-Hungary, Bulgaria and the unspeakable Turk. Now you can read the writing upon the walls of the vatican, "Mene, Mene, Tekel Upharsin." You are bewildered, you are "between two stools and hence will fall to the ground."

But the true church, Zion, whom David saw in prophecy, in a burst of lofty enthusiasm, carried away by a sudden transport as he contemplates the glory and strength of this the true church exclaims: "Beautiful for situation, the joy of the whole earth is Mount Zion: God is known in her palaces for a refuge. Let Mount Zion rejoice, let the daughters of Judah be glad for this God is our God for ever and ever." Beloved keep faithful just a little longer; Jesus will soon be here.

(To be continued)

PRETENCE

In Phil. 1:15-18 we have a most remarkable Scripture, one we should all read and ponder well. It reads: "Some indeed preach Christ even of envy and strife, and some also of good will; the one preach Christ of contention, not sincerely, supposing to add afflictions to my bonds: but the other of love, knowing that I am set for the defense of the gospel. What then? notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein rejoice."

Let us notice these different verses. It seems almost impossible that anyone would teach or preach things they did not believe just from envy and strife. But so it was then, and so it is now, as impossible as it may seem. We must not think for a moment that these things died with the apostles. Some people seem to be so constituted that they thrive on strife, and grow lean on peace. I know those who teach things I am as sure they do not believe, as I am they are wrong, just because they feel envious of some other teacher. They put forth every effort at their commnad to draw away "disciples after them" (Acts 20:30). They will always give themselves away finally by accusing others of wanting to be leadrs when that is their sole object in teaching perverse things. The person who sticks to the "old paths" (Jer. 6:16), humbly acknowledges that others walked in these paths before he was born, therefore cannot be accused of wanting to be simply a leader of men. He knows others are preaching and teaching the same grand truths, and rejoice in this fact. He knows just what ails the people who go off and teach strange doctrines.

But think of the fearfulness of their position. Paul does not seem to think it neccessary to tell us what their end shall be, neither does he offer any remedy, which I think proves he considered their case hopeless. How would you proceed to convince an insincere person? It is simply a waste of time to talk to them, and yet with their spirit of contention and all their insincerity, they are always able to stir up a lot of trouble. Paul said they thought they would "add affliction" to his bonds. There is always someone who is the object of their envy. Then Paul says, "Knowing I am set for the defense of the gospel." Did you ever notice such people always put the contenders for truth on the defensive, and why not? Just as soon as these perverters start in, the lover of truth begins his defense. So we not only have to preach the gospel, but just as earnestly defend it. And these invasions come from the inside as well as the outside. It does not matter so much when we have to defend the truth against the outside world, but when we are compelled to defend it against these insincere inside contenders, it becomes doubly hard. Insincere contenders, as a rule, have two methods they work by, and we find them in the Scripture.

First, they try to work upon some one of influence, thinking the people look at it just as in Christ's time: "Have any of the rulers believed on him?" A fight has to be made to prevent this, and if you succeed, you have incurred the everlasting enmity of the insincere teachers. Then they begin a personal attack, just as they did in the case of Paul. Of course if a person was insincere, and taught a thing just for selfish purposes, and you get in the way and block this purpose, that the truth may shine, they will stoop to anything in their personal attacks, and the more they see their object failing the more bitter their attacks. You see this in the life of Christ and his apostles.

Secondly, they nearly always pose as great reformers: they pretend great sincerity; and this is generally pretty catchy. The person who is able to look beneath the long, sober face and read the truth, is again the object of their hatred. Jesus could see the insincerity beneath the long sober face of the pharisees, and could tell him of his hypocricy. But what a fierce world of vituperation he brought upon himself in so doing! But did this dissuade him? No; it just put upon him the unpleasant task of telling them the truth. But Jesus went on defending the truth regardless of consequences. But how much better if the love of the truth and God's cause had dominated at all times!

Insincere contenders have another method they use quite often: they watch around for those who have a grievance, especially against the defended of the truth that they want out of the way. They think because of this grievance it will be easy to get them to side with their adverse views to "get even." Paul had all this to contend with, and it is still extant. As I have said, there is little use of trying to dissuade this class of people: the only thing is to do as Jesus and the apostles did, warn the brethren against them. If love for God, truth and each other was in the church, just as taught in the scriptures, how different it would be! But no: if a brother gets in the way, destroy him, just as they did Jesus and the apostles! No thought of forgiveness! Oh that I may be filled with the love Jesus manifested when he said to the woman taken in adultery, "Neither do I condemn thee: go and sin no more;" and the love that prompted him to say to the mob, "Father, forgive them: they know not what they do"—the love that filled the expiring heart of Stephen which prompted him to say, "Lay not this sin to their charge." Such love would never fail our brethren

As I said, these people Paul has told us about, always assume a sanctified look, are extremely righteous in their own eyes. In Prov. 7:16, Solomon says, "Be not overmuch righteous, neither make thyself overwise: why shouldest thou destroy thyself?" It has been my sad lot to meet a few of these overrighteous people, and they have always failed in the end—just as Solomon cautions. Paul had the same class in mind when he said: "He that thinketh he standeth, take heed lest he fall." There is most always an object and an insincerity behind this over righteousness. Jesus was not fooled by it, neither was Paul. A sister wrote me once and said she felt miserable because she could not feel as though she was as good as she should be, said she was trying and praying about the matter. I wrote her that was her security. Feeling her own weakness prompted her to greater efforts. On the other hand, if she ever reached the point she seemed to think she ought, of being secure and safe, she was in great danger. No, it is not every one who says, "Lord, Lord," that will be sure of the kingdom. You take the brothers and sisters who plod along day after day, making no great show of righteousness, but always doing what comes to their hand calmly and in the sweet spirit of peace, feeling always their own weakness. Our strength must be in God.

Paul teaches us that even with these insincere contenders there is a silver lining: the gospel becomes known through it, so it is not without its reward. They got Paul bound, but not the truth; so their contention caused Paul to spread the truth. May we soon triumph in the truth! No one ever yet contended for the truth unqualifiedly that escaped persecution. But this does not deter the earnest child of God. Let us conclude with Paul's words in this Philippian letter, 1:6-11: "Being confident of this very thing, that he that hath begun a good work in you will perform it until the day of Jesus Christ. Even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds and the defense and confirmation of the gospel, ye all are partakers of my grace. For God is my record how greatly I long after you all in the bonds of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve the things that are excellent, that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness which are by Jesus Christ unto the praise and glory of God."

Almus Adams.

CHRISTIAN DUTIES

The question arises, are we who profess to be followers of our Lord and Savior, following the example of the apostles and the disciples of their day? If we are, all will be well; if not, why not? In the second and third chapters of Revelations we find a description of seven churches; all of them having different traits of character, some good, and commendable; but many of them objectionable; some extremely bad. Apparently the churches of the present day are in much the same condition, (perhaps worse). So it will be well for us to look around us, and see if we are doing our duty. Are we of the class that is commended, or the ones condemned? Our time here is short; even if our Lord does not come in our day. The longest life here is but a speck in comparison to eternity. It is well worth while for us to spend all our time as the apostles did, that they might obtain the "crown of life," which is promised to those who continue faithful to the end. Rev. 3:11-12: "Behold I come quickly: hold that fast which thou hast, that no man take thy thy crown. He that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God—and I will write upon him my new name."

We are commanded to "hold fast" what we have received, "that no man take our crown." How is this to be done? Let Paul answer; 2 Tim. 4:7,8, "I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only: but unto all them also that love his appearing." Paul was very confident about his salvation. He knew that he had "fought the good fight;" he had accomplished the work given him to do; and will receive his reward when the trump shall call the righteous dead to meet the Lord in the air, in the immortal state. "And so shall we be ever with the Lord. Comfort one another with these words." If we have the same assurance that Paul had, all will be well.

But there is another class mentioned, a different reward awaits them. Rev. 3:15,16: "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." This condition apparently represents the state that some of the churches are in at the present time: "lukewarm," no life in them, "lovers of pleasure more than lovers of God." The pleasures of this life, moneymaking and other things, have more attractions for them than the "reward that is laid up for the righteous;" Now in conclusion, let each person examine himself; and see if he is in the faith. Are we anxious to see "the kingdom come?" If we are, all will be well, if we are "diligent in business, fervent in spirit, serving the Lord." When the Nobleman shall return from the far country, he will reward all that are found faithful. Let us all then be up and doing.

J. E. Hogarth.

A proposal of the Salvation army to bring 5000 widows from England to Canada after the war is over is being strenuously objected to by Canadian women, who say that it is unfair and impracticable. The main object in bringing them over is to relieve England of the surplus female population and also afford the women opportunities to make new homes where the advantages are better.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

As the month of January contains five Tuesdays this will be the last paper issued this month, so will readers please bear in mind that there will be no paper next week.

Dating Jan. 8th Brother J. F. Wagoner writes that he is slowly improving in health, and is now able to be up most of the time. He promises to write again soon.

Sister H. E. Russell writes: "A was glad to see the three electrotypes in a recent Restitution, but sorry that Sister Wince was not among the number; for I am sure all the readers of The Restitution wish to see the face of the person we have so long known through the paper, but have never seen, and who has been such an inspiring worker for the Linograph. I think we must have it, don't you? I do not know the expense, but I am willing to pay whatever it may be." Sister Russell feels about this matter like all the brethren and sisters do. And the next day after receiving Sister Russell's letter we received a photograph of Sister Wince. In due time we shall now be able to give our expectant readers a likeness of our highly esteemed and much loved Sister Wince.

COMMUNICATIONS

Our dear Brother Huggins:

This is from one of the "Avery Bunch" as we are called; and you will find enclosed a money order for three dollars: two dollars for the Linotype Fund, and one dollar for the Helping Fund. We watch for The Restitution each week as for a very welcome visitor, and if it fails to put in an appearance, we immediately turn to our leader and helpful teacher, Brother Hammond, who was the cause of our hearing and believing the truth, by enlisting our dear evangelist's Brother Adams' help. We are so happy in our newly found and proven hope, the only cloud being the moving from our midst of some of our "bunch." We try to console ourselves with the thought that by our spreading, the truth spreads also, so giving a "silver lining" to our cloud, and though only two or three are left, our "guide" declares "Where two or three are gathered together in my name, there am I in the midst of them." May the "Bride of Christ" soon be adorned for her returning Bridegroom.

A brother and sister in the truth,
M. E. Bray and Wife

Editor of The Restitution:

Please find enclosed two years subscription for The Restitution, as I see that you are still short of money for the Linograph and other necessary expenses. Now if each one of us would send in our new subscription for The Restitution we would soon raise the $175.87, which we are short of. I see there as only been $2098.55 donated, and the expenditures have been $2274.42. So let us not start this new year with a debt over the church paper that has such good edifying pieces and gives us so much biblical knowledge on the coming of the Lord and the prophecies of the European war in connection with those grand and glorious truths that are very important for us all to know. As we never hear the other churches say anything about this war as having any connection with the coming of the Savior. If there is a time for his return it is now, to execute justice and judgment in the earth and stop many lives from being lost, and to teach more perfectly the way of life eternal. What a glorious day when the law will go forth from the Holy Hill of Zion, with Christ as king over all the earth! There the eyes of the faithful, their Savior behold in that beautiful city of gold. Now brethren let us try to do more each day for the Master. Let us be workers or doers of the word, as well as hearers. We will never lose anything by giving unto the cause of Christ. I have ever found it a great pleasure and much knowledged gained by reading The Restitution, and comparing it with God's word. Let us ever walk in the straight and narrow way that leadeth unto life eternal is my prayer.

Your sister in Christ, E. R. Gates.

It's how you think that leads to what you think.

UNITY OF THE SPIRIT

Dear Brothers and Sisters of The Restitution:

It has been a long time since I wrote to you; nevertheless my heart yearns for you all. As I sat thinking this afternoon, that wonderful verse, 2 Pet. 3:11,12, came to my mind: "Seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" Brothers and sisters, are we fully awake to the dangers lying around us? Are we awake to our responsibility to each other, and to God? Do we, as Paul exhorts us, "walk worthy of God, who hath called us to his kingdom and glory?" 1 Thess. 2:11,12. "called to be saints;" called to be sons and daughters of the Lord God Almighty; called to be co-rulers with Christ, to sit with him on his throne, to partake of the life which is life indeed! No wonder, dear ones, that Peter breaks out as he did in our verse, "What manner of persons ought we to be?" We must put away all evil speaking, bitterness, wrath, anger and malice; we must be, as Paul tells us, kindly affectionate one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven us. Let us learn to be forbearing one with another, keeping the unity of the spirit in the bond of peace. It is an awful thought to feel that we have broken this unity, and unless we repent and do all in our power to restore it, our candlestick will surely be removed out of its place, and we may write "Ichabod" over our door. Fearful thought! On the other hand, if we are striving to do our best, to promote harmony, to love our brothers and sisters, in the full sense of the word, what joy is ours! Will there not be a song in our heart all the day long? Oh! brothers and sisters, let us one and all work to this end, so that when the year 1917 closes (if the Master tarries), we may have a larger balance to our account in the bank of heaven than ever before. What do trials, small or great, matter to us? They should only make us stronger to do our duty in the face of all obstacles. Our hearts may often be saddened by the false and malicious accusations of others; but what matters it? We must leave them to him who has said, "Vengeance is mine, I will repay." "It is a fearful thing to fall into the hands of the living God." So brothers and sisters, "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake" (Matt. 5:11). Then Christ continues with the grand words of the next verse: "Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." So dear ones, I will close with those comforting words from Paul in Rom. 8:38,39, verses: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Yours in Christ, Sister Cowell Hogarth.

CONCERNING THE MILLENNIUM

Lincoln, Neb., Dec. 11.—To the Editor of the World-Herald: I wish to comment on the article in the Public Pulse of Dec. 11 concerning the millennium.

Since 100 A. D. prophets have foretold the end of the world. The world still exists and will continue to exist long after the prophets that foretell the ways of Providence decides they know nothing about divine guidance. The writer of the article referred to cited Scripture and applied the prophecies therein to conditions today.

These same conditions, viz., selfishness, greed, disrespect, vanity, have always existed. As long as we call a holdup on the street "robbery" and getting your money by holding up the prices of the foodstuffs of a nation "business," we may expect selfishness and greed. As long as we turn men loose on the natural products and resources of our nation we may expect the same conditions to exist as if we turned a herd of swine loose in a feed yard, the strong and cunning get the pickings and the weak and unprotected the leavings. As long as we support kings and aristocracies that plunge nations into war we may expect the sword, pestilence and famine. As long as we support a class of millionaires whose money compels us to work and pay dividends, we may expect a nation of industrial slaves. As long as we permit land to be bought for speculation and profit we may expect rented houses and destruction of home life.

What we need is not prophecy and fear but education. Education that teaches us to cast an intelligent ballot is most needed. With intelligence in our heads and the ballot in our hands we can bring about the millennium ourselves. Away with your prophecies, dogmas and creeds. What injustice the world suffers has been done by men, whatever good there is to be accomplished, mankind will have to accomplish it.—Jesse Kinder.

Comments by Brother J. E. Hammond

The above criticism was written in response to another article, which would take up too much space to insert here, setting forth that the conditions in which we now live were foretold by the prophets, and that would culminate in the return of Christ to establish justice and order on earth. The answer given above so truly represents the sentiment we find about us on every side, that we can of a truth say, "This prophecy is fulfilled before our eyes this day." Men are trusting in their own strength and say in their hearts: "The Lord will not do good, neither will he do evil" (Zephaniah 1:12). The same spirit of unbelief is in the world today that existed when Christ was on earth. There seems but little difference between the nominal Christian world and those making no profession. The first denounce the mission of Jesus, the promised stone cut out of the mountain without hands to bring about the restitution of all things. They have a form of godliness, but deny the power thereof. The latter deny the power of God, but do not blaspheme his name through a pretense to godliness. How much stress do we find today laid on God's prophetic word? In heart and deed the world proclaims, "Away with prophecy, dogma and creed." In contrast to this we are warned in 1 Peter 1:19: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise." When Pilate pleaded with Christ's accusers that he found no fault in him, they cried, "Away with him; crucify him." The means chosen by God from the foundation of the world to bring about the millennium is today lost sight of, and mortal man is striving through his own strength to establish righteousness in the earth. All the world seems to feel the urgent need of a universal government or kingdom. The God of Israel is still in control, and will manifest peace and good will among mankind in due time. Let us put our trust in him.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XIX

Subject, The Providence of God

Memory Text

"The Lord is good to all, and his tender mercies are over all his works" (Psa. 145:9).

1. "The eyes of all wait upon thee, thou givest them their meat in due season" (Psa. 145:15)
2. "Thou openest thine hand and satisfiest the desire of every living thing" (Psa. 145:9).
3. "Who provideth for the raven his food" (Job 38:41).
4. "He giveth to the beast his food: and to the young ravens which cry" (Psa. 147:9).
5. "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father" (Matt. 10:29).
6. "What is man, that thou art mindful of him, or of the son of man that thou visitest him" (Psa. 3:4)?
7. "That you may be the children of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust" (Matt. 5:45).
8. "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:20)
9. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).
10. "Blessed be the name of God forever and ever; for wisdom and might are his: and he changeth the times and seasons; he removeth kings and setteth up kings" (Dan. 8:20).
11. 'I form the light and create darkness; I make peace and create evil; I, the Lord, do all these things" (Isa. 45:7).

Practical Truths

God's care is over all living creatures. His especial care is exercised toward men who fear and serve him; yet he cares for even the evil and unthankful. He brings good out of evil, and overrules the affairs of the nations in such a way as to accomplish his purpose. Prayer, faith and love are conditions upon our part through which we can commune with and receive his especial favor.

Notes on the Lesson

Providence.—Foresight; timely care; the act of providing or preparing for future use or application.

1. The Eyes of All Wait upon Thee.—A beautiful figure in which all creatures are spoken of as intelligent and constantly looking to God to supply their every want.

2. Openest Thine Hand.—Exerts his power—supplies their wants with a generous hand.

3. Raven.—A bird of a black color, allied to the crow, but larger; the **Corvus corax.**

5. Sparrows.—A small passerine bird having a conical bill and feeding on insects and seeds; several species. God is said to care even for the sparrow, whose value was in the time of our Savior stated to be only one-half farthing or about seven mills.

6. Man.—The highest type of life upon earth, yet how frail, how insignificant when compared with God's vast creation; yet God cares for him too. God is especially mindful of man because he made man to have dominion over the work of his hands.

7. Just and Unjust.—Those who are upright, honest and true, and those who are not.

8. Thought Evil.—Intended evil. A remarkable instance of God's wisdom in over-ruling evil for good.

9. His Purpose.—God's purpose is for good: and he will see that it is carried out.

11. Evil.—While God is the author of evil he is not the author of sin. We should make a distinction between evil and sin. Evil is defined as calamity, harm, suffering. Sickness or misfortune are evils but not sin. Evil may be a punishment or penalty for sin, but is not the sin itself.

Suggestive Topics and Questions

1. God's Goodness.—What is the meaning of the word "God?" What is meant by the providence of God? How extensive is his goodness?

2. God's Foresight and Care.—What in our lesson shows God's foresight? Where is his care shown for all creatures? How does God give the beasts their food? (4). Does God care and provide for the birds? (5). Does God care for man? Does he provide for bad men? Does God exercise

special care over the righteous (Psa. 37:25; 34:7, 8)? Do you believe in special providences? Do you believe that God hears and answers prayer?

3. Good Brought out of Evil.—To whom do all things work for good? (9). Do not some things seem to work against them? Should God's children fret under what appears to be against them? Does God bring good out of evil? Give an instance. (8). Are there other instances in the Bible where God has brought good out of evil?

4. Man's Responsibility.—Is man under any obligations to God for the benefits which he receives from God? Are God's people under special obligations, for special care and favors? If God has done so much for us have we done our duty toward him? Read Prov. 3:9,10, and tell the meaning. Do you believe God will specially bless the person who contributes of his means to God's work? What is God's purpose as referred to in our lesson? (9). What is God's providence with reference to the governments of the world? (10). Does God ever make war? Is it right to fight? Does God make peace (Psa. 46:9)? Will there ever be universal peace? Where in the Bible are we taught to express gratitude for blessings received (Psa. 136:1,2)? Where are we told that every good gift comes from God (Jas. 1:17)? Where are we taught to be thankful (Eph. 5:20)?

DON'T FIND FAULT WITH OUR PAPER

By Auntie Wince

Don't find fault with our paper dear ones; we have dedicated it to God and to his service now, and it is his paper. If we find fault with it, we are finding fault with him; for Editor, Manager and Writers are, as it were, his "anointed ones," and he says: "Touch not my anointed, and do my prophets no harm."

I have been guilty of this sin in the past, but I shall try, God helping me, to be so no more. Several years ago an incident came to my notice that made me see what infinite mischief we can do by fault finding. A deacon in a certain church became dissatisfied with his pastor, because the results of his preaching were not what he thought they ought to be. He worked against the poor minister until he was driven to another field by a people who were dearer to his heart than his own life. The anguish of heart resulting from such action was too great; he could not stand up under it, and was stricken with brain-fever.

In his delirium, he kept repeating the words of the text I have quoted, "Touch not mine annointed and do my prophets no harm." The deacon heard of his ex-pastor's illness, and touched by remorse for what he had done went to see him. The pastor's wife met him at the door: "You cannot come in," she said; "you cannot see him, for this is all your work, you have broken his heart and he is going to die. He was doing the best he could with an eye single to God's glory, but instead of helping him, holding up his hands, praying for him, you drove him away. May God forgive the great sin of 'touching with harmful hands a servant of the Lord.'

In vain the deacon pleaded; in vain he told of his sorrow and remorse, he did not get in. Never to his dying day did he forget the lesson, never did he fail to quote the words, "Touch not," and to tell their story when any one came to him proposing to oust a minister.

I am trying to make the text my talisman. Instead of finding fault, and stopping my paper, I am going to do all I can to make it a blessing to its readers. This is what God asks of me, "As for me and my house we will serve the Lord." I see with clearer vision now than I did a short time ago, and with God's help, I shall not balk and in so doing, do irreparable harm to the cause of my Lord. I am saying these things to help the dear ones to do right, to think of others, to bless others.

I do not think any of us are finding fault now: we are too busy in service, too anxiously looking at the signs that betoken the near approach of our king, too much given to prayer and praise for cherishing wrong thoughts. May we be so kept through all our coming days.

TENACITY OF PURPOSE

"Tenacity of purpose is the quality of soul which enables you to hang on to the thing you have begun until you have finished it," says a recent writer, speaking of the burdens, the trials and the desperate fights with the red men in early pioneer days.

Our fathers crossed the sea to build a new nation in a new world. They had to contend not only with the wild beasts and the savage inhabitants of the wilderness, but also with their own kindred left behind them in the bonnie British Isles. But they had counted the cost; they would "resist until the last notch," for were they not building for God? We too are building for him, what we have begun we must finish. As the little lad said of his teacher, "we dare not give up." We started out determined to win the Linotype. The more we were opposed the more determined we became. Only cowards give up in the midst of a fight. How could we, when so much depends on our holding on to the end? Never so could the Land of Canaan be reached and everlasting life be won.

We imperil our own future and the future of we know not how many of our fellows when for some foolish whim, me fall out of the work. And for nothing am I more thankful than for this, that our little band have held tenaciously to their purpose to secure the Linotype. All have pulled together. Not one dear loyal soldier has wanted to be counted out.

And that tenacity of purpose has had its reward. We have had a joyful Harvest Home and a still more joyful Thanksgiving. We began bringing our offerings to the Lord the first of last May; Nov. 30th brought the song of victory (God ordered), with the Linotype itself, the extra type magazine for 2nd size type, and sundry tools paid for!

O but our God is good; we can safely trust in him. And every step of the way has been a step of trust. We knew that we were walking with him: we know it more than ever now.

November was the seventh month of our giving. To the Israelites of old the seventh month of their year, was a month of blowing of trumpets, of holy convocations, of making of extra offerings, of days of abstaining from servile work, and of atonement and blessing. Has not our November been to us something like their seventh month? It has seemed so to me, just as if trumpets ought to be blown and still larger offerings be brought. With Israel, while true to God, there was continual giving, continual praise, not a day went by without an offering be laid upon the altar of the Lord, looking forward to the coming advent of their Messiah. He has come, and we look back to him, giving with gladness and in hope that David's prayer will soon come true and all people praise the Lord, for "Then shall the earth yield her increase, and God, even our own God shall bless us. God shall bless us, and all the ends of the earth shall fear him."

A little longer yet, and a few more gifts, and we shall have the electric motor, the type for title use, the type metal, the smelting pot, the freight charges, cartage, electric wiring, gas fitting and expense of installing the Linotype in its neat and comfortable little office, all made up, please God, and this, through his mercy, even before these lines reach the eyes of my beloved brothers and sisters who have so faithfully held up my hands by giving their gifts, by their letters and by their prayers. May God bless them every one.

S. Roxana Wince.

LINOGRAPH FUND

Allen Ogan	3.00
M. E. Bray and Wife	2.00
Bro. and Sis. N. S. Westfall	5.00
Bessie Nichols	5.00
Previously acknowledged	2163.55
Total	$ 2178.55

SPIRIT OF TRUTH

Editor Buffalo Express:—Spirit beings can be present with us without us seeing them (John 3:6-8; Psa. 34:7). The word "spirit" in the Old Testament is the translation of the Hebrew word "ruach." The word "spirit" in the New Testament comes from the Greek word "pneuma." The primary significance or root-meaning is "an invisible power." "Ruach" in the Old Testament is translated "blast" four times, "breath" 28 times, "mind" six times, "smell" eight times, "wind" and "windy" 91 times. "Pneuma" in the New Testament is translated (besides ghost and spirit) "life," "spiritual" and "wind." So we understand the Holy Spirit to mean God's power exercised according to lines of justice and love. Hence, always a holy power. This power may be an energy of life, a physically creative power, or a power of thought, creating and inspiring thoughts and words, or a quickening of life-giving power, as it was manifested in the resurrection of our Lord and will again be manifested in the resurrection of the church, his body. The begetting or transforming power or influence of the knowledge of the truth is the spirit of the truth working in us to will and to do God's good pleasure. All who come under the influence of the spirit or disposition of the truth are properly described as begotten of the truth to newness of life (James 1:18; John 17:17). For as many as are led by the spirit of God, they are the sons of God (Rom. 8:1). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is (1 John 3:2).

The Father draws sinners to Christ through a general enlightenment of the mind, a conviction of sin, and of their need of a redeemer. Those who accept Christ as their Savior and advocate and come to the point of full consecration to God, through Christ, are said to be begoten of God, begotten by the word of truth, begotten by the spirit of God to newness of life. That is to say, having come into harmony with divine conditions and regulations, God accepts this consecrated attitude as the proper one and passing by or covering the weakness of the flesh with the robe of Christ, righteousness, justification by faith. He accepts as "new creatures in Christ Jesus" those who desire to be guided by his spirit into all truth and to be led by that holy disposition or spirit into full obedience to the extent of self-sacrifice, even unto death. Such are said to have received "the spirit of adoption," because from henceforth God, through Christ, enters into a special covenant with them as sons. And the Father, through the captain of their salvation, guarantees to such that if they abide in the spirit of truth, he will cause that all the affairs and incidents of life shall work together for good to them.—Alex. R. Manson.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent

from the proceeds of this fund.

Leota B. Hanson	$ 2.50
Adam Keith	1.00
U. J. Bowman	3.25
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M. E. Bray and Wife	1.00
Wm. D. Root	5.00
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Mrs. S. J. Naumburg	.50
Sister Chapelle	5.00

A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information

Gathered from Everywhere

The man who does not profit from a mistake does not know he made one.

Milly—Ninty-nine women in a hundred are naturally generous.

Billy—Yes, where one woman will keep a secret ninty-nine will give it away.

"Do you believe in the saying that language is used for the concealment of thought?"

"No," replied Miss Cayenne; "in much of the language you hear, you haven't even the comforting suspicion that there may be a thought in hiding."—Washington Star.

The most potent and beneficent forces are stillest. The strength of a sentence is not in its adjectives, but in its verbs and nouns; and the strength of men and of nations is in their calm, sane, meditative moments. In a time of noise and hurry and materialism like ours, the gospel of the still small voice is always seasonable.

The professor was explaining to his class of young women the theory of the complete renewal of the body every seven years.

"Thus, Miss Adams," he said to a very pretty young woman, "in seven years you will no longer be Miss Adams."

The young lady cast down her eyes demurely as she replied:

"Well, I sincerely hope that I shall not."

The Open Grave

The truth of the resurrection has been forcibly ilustrated by the following incident:

In the city of Hanover, Germany, is a grave known as "The Open Grave." It is that of a woman, an infidel German princes, who died over one hundred years ago, and who, on her death-bed, gave orders that her grave should be covered with a great marble slab, weighing perhaps a ton, surmounting solid block of stone firmly bound together with claps of iron, with this inscription placed on the lowermost stone of the tomb:

This Grave Purchased for Eternity,
Must Never be Opened

But no human device can thwart the plans of God, or hinder the working of life from him. It happened that a birch tree seed was buried with the princes. Soon it began to sprout. Its tiny shoot, soft and pliable at first, found its way up through the ponderous stones of the massive masonry. Slowly and imperceptibly, but with irresistible power, it grew until at last it burst the iron bands asunder, and opened this never to be opened grave, leaving not a single stone in its original position. What a rebuke to infidelity; and what a mute but striking promise that, ere long, in God's own time graves shall be opened! —Sel. by Sister Lula V. Pickering.

Placing Responsibility

Mrs. Egerton always impressed upon her little daughter Bessie that when she was naughty it was Satan who made her so. One day Bessie was particularly naughty, and finally there was considerable disturbance in the nursery, with much stamping of tiny feet and derangement of the furniture. Mrs. Egerton hastened to learn the cause of the noise.

"Why, Bessie," cried the mother, "what does this mean?"

"O," replied Bessie, "I s'pose it's your old friend Satan again!"

Ten Commandments for Girls

The following "Ten commandments" were recently given out by Rev. A. W. Williver, pastor of a Jersey City, N. J., church:

1. Thou shalt not delude thy mother.
2. Thou shalt not surrender thy modesty for the favor of unprincipled men.
3. Thou shalt not run wild and fall into the whirlpool of fashion and plunge thy famliy folk into the hopper of the nerve grinding mill.
4. Thou shalt not allow the limber tongue of the flatterer to bewilder thy head and master thy strength.
5. Thou shalt not tattle.
6. Thou shalt not let frivolity of speech or manner unclothe thee of thy attractiveness and personal charm.
7. Thou shalt not think more of the clothing of thy feet than the culture of thy head.
8. Thou shalt not smoke; thou shalt not tamper with the liquor cup.
9. Thou shalt not be slothful while others in the home toil.
10. Thou shalt find real happiness in truthfulness, hopefulness, joyfulness, peacefulness and in serving others in the spirit of the Great Master.

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ROBT. G. HUGGINS 10623 LEE AVENUE CLEVELAND, OHIO

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. FEBRUARY 6, 1917 NUMBER 5

SATIRE

By Mrs. Hattie Nett

I've heard them preach and sing and pray,
Exhort and testify,
Declare men go to heaven or hell,
The very day they die.

Now this would be all right to me,
If I could find the text,
But as I can't, I seem to be
Most terribly perplexed.

For instance, Cain his brother slew;
Of course he went to hell;
He's burning, pleading, frying still,
And yet, "He doeth all things well."

The judgment day is rolling on,
The judge will soon appear,
Who knows but some now burning there,
Might possibly come clear?

And some who took their flight to heaven,
And never yet been tried,
May find there's been a sad mistake,
And won't be satisfied.

If all the good have gone to heaven,
Have gone from this dark shore,
Here is a verse that bothers me worse, (1)
Than I ever was before.

I've heard them say that dead men know
Much more than they that live,
This bothers me, because you see,
The text they did not give.

And when I tried to find it,
I got mixed up worse and worse.
I hardly know just what to do;
I believe I have found the verse (2).

Such a text as this some do not mind,
But pass it lightly by,
But I am very much inclined,
To know the reason why.

Some say they walk the golden streets,
And praise the Lord up there,
I guess I've found the very text (3),
I am glad, I do declare!

I fear they will awake some day,
Be filled with sad surprise,
Find they have reaped iniquity,
And eaten the fruits of lies.

Yes, death is the gate to endless joy,
The only way to heaven;
To prove it I will quote
The text that Paul has given (4).

(1) Isa. 26:19-26; (2) Psa. 6:5; (3) Psa. 115:17; (4) 1 Cor. 15:25.

PASTOR RUSSELL LOCATED AT LAST

Mrs. Wheeler, in Reply to Our Editorial Admits that Russellites Believe in Both the Immortality of the Soul and going to "Heaven Itself" at Death!

Mr. R. G. Huggins, Dear Sir:

In response to your request, dated Jan. 2nd, for "a plain frank answer" as to "who and what this Russell is who went to meet the Lord in the air," am pleased to offer the following.

However, before continuing the discussion, would suggest that we both follow the scriptural injunction to "reason together" (Isa. 1:18); that we keep in mind "if any man have not the spirit of Christ, he is none of his" (Rom. 8:9); and "though we have all knowledge and understand all mysteries and have not charity (love), we are nothing" (1 Cor. 13:2).

Now then, as to Pastor Russell, taking your comments in order:

1. Russell died in Texas.

What does it mean to die? If the union of the breath of life and a body produces a living, sentient being (earthy, if the body be earthy; heavenly, if the body be heavenly), what does their separation mean but death or non existence (Gen. 2:7)? Thus, Pastor Russell, an earthly being, but, begotten of God's Holy Spirit, ceased to breathe in Texas. Therefore, as a human being, he ceased to exist.

2. He is dead.

He no longer has an earthy body as a vehicle for his ego, individuality.

3. He is buried in Pa.

The earthy body of Pastor Russell is buried in Pa.

4. His body is still in the grave in Pa. and is fast decomposing into corruption and dust.

Agreed! His earthy body (Gen. 3:19).

5. He has no immortal soul or spirit for a scape goat.

1 Cor. 15:36-38, Diaglott rendering. Since you use the present tense, I must disagree. He did not have an immortal soul while here on earth, any more than a child is born when it is only in

embryo. He had carried out Paul's instructions in Rom. 12:1-3. According to 1 Pet. 1:3,4 and 1 John 15-18, he was, even while on earth, begotten to the divine nature. He now is an immortal soul; his former ego or individuality having been clothed with a divine body (2 Cor.5:1,2; 1 Cor. 15:52-54).

6. He has been raised from the dead (but his body is rotting in a grave in Pa).

Agree with parenthetical statement, but not your first. He was changed, but not raised. How could he be raised unless he had been in the sleep of death (Rev. 14:13; 1 Thess. 4:17,18; Dan. 12:12)? According to Bible chronology, since 1878, the saints are changed from human to divine nature at moment of death (1 Cor. 15:51).

7. He has been instantly changed from a human to a divine being.

Agreed! But please leave out your negatives in the next three clauses, and, according to the Scriptures. "The corruptible" (Pastor Russell as an earthy being) has "put on incorruptibility;" "the mortal" (Pastor Russell as a human being) has "put on immortality;" and he is an immortal soul, hence, a divine being (1 Cor. 15:49 57). Pardon the comment, but there is just as much difference in being a soul, or having a soul, as there is in being a cow, or having a cow.

8. He has gone to meet the Lord in the air.

Exactly (1 Thess. 4:17)! What is meant by air? In Scripture symbology, it refers to power, government, especially spiritual (Eph. 2:2). No doubt, in present case, it also refers to atmosphere surrounding our earth.

And what is our Lord doing there? Receiving his body members, one by one as they experience their change: the saints who slept having all been raised previous to the change of those living (1 Thess. 4:15-17). He is also shaping and over-ruling the affairs of men preparatory to the establishment of his kingdom (Dan. 2:44; Luke 19:11-15).

But, you say, what about "the shout, the voice of the archangel, and the trump of God?" Well, we believe these are all sounding now, and have been since the beginning of our Lord's "parousia" in 1874. That the trump was typified by the Jubilee trumpet, and will continue to sound till the close of millennial age. You don't believe them to be literal, do you? If so, please tell us from just what location the sounds will emanate in order to be heard in both Eastern and Western Hemispheres; and, if the other six were audible, who can testify as to having heard them? Also just where our Lord could make his descent (if a visible one) so as to be seen by all the inhabitants of the earth? Did not Jesus say before his crucifixion "Yet a little while and the world seeth me no more" (John 14:19)? Which do you prefer to take literally, a plain statement like this by our Lord, or symbolical passages which should be interpreted to harmonize with the Master's words? Why would the world see him no more? Because his existence as a human being was soon to end. "A body hast thou prepared me" (for the suffering of death) (Heb. 10:5; Luke 22:19).

If our Lord's resurrection body is the one that was crucified and laid in Joseph's tomb, then he has taken back the price of the world's redemption, and we are lost, still under the sentence of actual death, destruction. Thank God! The scriptures do not so teach! But rather that "for the joy (of redeeming the world; of obedience to the Father; of sharing the divine nature), that was set before him, he endured the cross (death as a malefactor), despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2; Phil. 2:5-11).

Again, read our Savior's words in John 17:5: "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Do you think his prayer was not answered? See John 11:42.

Would it be just for Jehovah to even ask his only begotten Son, through whom the angels, men and earth were created, to divest himself of a glorious spiritual existence, humble himself to an estate lower than angels, suffer death as the price of the world's redemption, and then instead of giving him a divine body at his resurrection (as promised), to compel him to use that scarred earthly one throughout all the ages of eternity (John 1:1; Rev. 3:14; Col. 1:15; John 6:62; John 6:35,51; John 8:58)?

Another cause of our misunderstanding seems to be our interpretation of the words "immortal," "incorruptible" and "eternal." Immortality is a condition in which death is an impossibility, likewise incorruptibility: but eternal simply means continuous, unending. All the angels, and perfected mankind will have eternal life, but only the Father, Son and his bride will ever enjoy immortality, an attribute of the divine nature only (John 5:26; 1 Tim. 6:16; 1 John 3:2; 2 Pet. 1:4).

Hence, if Paul urges the church class to seek for immortality (Rom. 2:7), and our Lord himself said, "I go to prepare a place for you . . . . . . I will come again and receive you unto myself; that where I am there ye may be also (John 14:2,3), how can this signify an existence anywhere but in heaven itself? And this is what we understand the Scriptures to teach, viz., both a heavenly and earthly phaze to his glorious kingdom. Does not the promise to Abraham that his seed should be "as the stars of the heaven, and as the sand which is upon the seashore" (Gen. 22:17), bear out this thought?

9. Conclusion, etc. . . . .

As to translating your "conclusion into good English," I should call it "a printers pie." But what you are doing with his pie, I don't know.

Now, Brother Huggins, if I have said anything unkind, please charge it to the fact that I sometimes send my thoughts by freight, not purposely of course I assure you that my chief desire is to honor and glorify the great God of the Universe and his Son, our now glorified Lord and head. If the interpretation of Scriptures contained herein is not correct, would be pleased to have the criticisms of both yourself and readers.

May the Scripture which says, "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18), be fulfilled to us both!

In the Name of our Incoming King,

Mrs. W. A. Wheeler.

Reply by Brother George B. Alldridge

Is the late "Pastor" Russell now in heaven? According to the letter of Mrs. W. A. Wheeler, now lying before me, he is!! "But what saith the Scriptures?" "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

In dealing with error, life is too short to deal in platitudes or generalities; or to waste time "Beating about the bush." The first question asked is, "What does it mean to die?" May I ask what dies? The Scripture says that it is the soul (Ezek. 18:4,20; Isa. 53:12). Now what is the soul? Here is where Russellism first begins to depart from the teaching of the Scriptures. See Mill. Dawn, Vol. 5, pages 320-352; Watch Tower, 1906, page 382; Tract 81. The gist of the teachings in above references is this: God created man out of the ground (Gen. 2:7). He breathed into his nostrils the breath of life. The life principle, or breath of life, operating upon the body or organism produces a third thing, known as the soul. Hence Russell teaches that three elements exist, but are separate and independent of each other: The body, the life and the soul. Nowhere in Scripture does it teach that these elements can exist without the cooperation of all; each is dependent for its existence upon the others.

Please notice the Scriptures read clearly upon this point: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Notice sharply: man is a soul. God formed man, or made a soul, of the dust of the ground. Whatever God formed which he calls "man," is a soul. Into this soul now dormant, God breathed the spirit or breath of life. Man or soul became living, or a living soul. If the spirit of life, or breath of life stops, or is withdrawn, the man returns to his original condition, a dead soul. He ceases as an intelligent, sentient being to exist (Eccl. 3:18,20).

Secondly, you say that Mr. Russell is dead. In this we agree.

Thirdly, you admit he is buried.

Fourthly, he is still buried.

Fifthly, he has no immortal soul, or spirit. Still you talk about "ego" or "individuality." This you say, is now clothed with a divine body. You say that in life he was begotten to "the divine nature." What do you mean? The only Scripture you can quote to sustain this is 2 Pet. 1:4. Look up the meaning of the word "nature" (here used) in the original: you will find it refers to the disposition or mind. The same thought is expressed in Rom. 8:9: "Now if any man have not the spirit (or mind) of Christ, he is none of his."

When was Jesus begotten to the divine nature? Probably you will answer, "at his baptism." To this we agree. Now what was Christ's ego or individuality? Was it, as James declared, "of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures" (James 1:18)? Was it a new mind, in conformity to Rom. 12:1,2? or was it a germ placed in the womb of his organism by the holy Spirit, that jumps out at death into another body you call "an heavenly"? When Christ died the Scriptures say he "poured out his soul unto death." If his soul died, and that surely was Christ himself, what did God raise from the dead? Was Peter right when he declared to the rulers of the Jews, that if they wished to know by what means the infirm man had been cured, "By the name of Jesus of Nazareth, whom ye crucified, whom God raised from the dead" (Acts 4:10-12)? Now what was "crucified?" The ego, or the soul? If God raised that which was crucified what did he raise from the dead? What feels pain, the organism or the individuality? Can there be an ego or individuality without an organism? If the peculiarity of the organism makes the ego or individuality, does not the ego or individuality absolutely depend upon the intelligent existence of the body or organism for its existence?

At death what becomes corrupt, the ego or the organism? What does Paul allude to in 1 Cor. 15:53,54, as the corruptible and the incorruptible? If "Pastor" Russell is now in heaven why does Paul exhort us to look to heaven as the place that Jesus will come from to "change our vile body, and fashion it like unto his glorious body" (Phil. 3:21)? Was Jesus raised from the dead or was he changed? Is your understanding of Christ's glorified body so gross as to still consider it as having the appearance it had as it hung on the cross? Does a diamond, newly dug from the mine, bear any resemblance to the finished diamond as it leaves the lapidary's hands? Does the polished diamond hold any relationship to the rough diamond? Could the one exist without the other? "So also is the resurrection of the dead. It (what? the dead, of course) is sown in corruption: it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body (wake up, Mrs. Wheeler) it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made (not as Russell says "evolved") a living soul, the last Adam a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual."

Your sophistical reasons about the Lord now being in the air since 1874, does not receive the support of the Scriptures, and does not explain 1 Thess 4:13-18. Your explanation of the trump, etc., is on a par with Mr. Bouket's seven last plagues, that these are the seven volumes of Millennial Dawn! As "Pastor" Russell teaches in vol. 3, pages 39-50, that Dan. 11:36-45 refers to Napoleon, which I presume you heartily endorse; an historical summary of the preceeding sounding of the trumpets would hardly meet with your approval. However, a study of Gibbon's "Decline and Fall of the Roman Empire," and Dr. Thomas' "Eureka," perhaps may enable you to see that others have some light that apparently has been withheld from even "Pastor" Russell. Your hackneyed references to the earthly and to the heavenly phase of the kingdom is worn threadbare, and no where receives the support of the Scripture. Paul knew and taught only of one kingdom. Gal. 5:6-9 makes this clear.

In conclusion, this briefly is the teachings of the Scriptures revealed in the Bible: God has chosen and appointed his Son Jesus, to become the head of a new race of immortal beings, to be evolved from the Adamic mortal race. Hence he is called "The second Adam" the Lord from heaven." The germs of this new life come from an incorruptible seed sown into good and honest hearts, called "the word of the kingdom, the word of God, which liveth and abideth for ever," and "which by the gospel is preached unto you" (Matt. 8:19; 1 Pet. 1:23-25). The word of the truth of the gospel, is the seed by which this new race is begotten. Paul said to the Christians of Corinth, "In Christ Jesus I have begotten you through the gospel." The apostle was the chosen instrument to sow this seed, or give the knowledge of the gospel among the Gentiles. He made known unto them the "unsearchable riches of Christ," which were contained in the gospel. He was not ashamed to preach "Christ and him crucified," or "the kingdom of God," and to teach those things which concern the Lord Jesus Christ. This gospel has a spiritual force in it, and quickens men who are dead in trespasses and sins, when it is received and cherished. It reforms men, and makes them into new creatures in Christ Jesus. They live a new life. "Old things are passed away, and behold, all things are become new" Individuals thus begotten are children of God, and if children, then heirs of God, and joint heirs with Christ. Paul in writing to the Galatians distinctly declares that "Ye are the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ."

Natural or fleshly men become children of God according to the spiritual law of regeneration. The gospel Paul preached involves:

First—Belief of the gospel concerning the kingdom of God, and the things concerning the name of Jesus Christ.

Second—Repentance toward God, thinking with God or ceasing to do evil, and learning to do well.

Third—Immersion in water into Christ,for the remission of sins, or being born of water (Acts 28: 31; 8.12; 26:20; 3:19; 2:38; Luke 24:47; John 3:5).

Fourth—Then a patient continuance in well doing, seeking for glory, honor, and incorruptibility, will secure eternal life and the kingdom of God, by a resurrection from the dead (Rom 2:7; 2 Pet. 1:5-11).

This is the process of evolution revealed only in the Bible, taking a fleshly son of Adam and transforming him into a son of God. Thus God's plan has been made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and incorruptibility to light through the gospel (2 Tim. 1:10). Beloved, the coming of Christ is the believer's only hope, it is the one hope spoken of by Paul, the hope by which salvation comes; for "unto them that look for him shall he appear the second time without sin unto salvation." Every faithful follower of the Lord Jesus is looking and hoping for that promised time to come. It is the desire of every true disciple. It is in all their thoughts. They know that not until the chief shepherd shall appear, can they be delivered from sin and death, and receive a crown of glory that fadeth not away. Hence, to them the coming of Christ is a matter of life and death. He is the resurrection and the life. Eternal life is not theirs now by personal possession. It is hid with Christ in God. It is treasured up in him, and hence with him reserved in heaven until his return, so that it is absolutely necessary for him to come again, that his brethren may receive their promised life. His own words, "Behold, I come quickly, and my reward is with me," bear testimony to this; as also do the words of the apostle to the Gentiles: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

THE GIANTS IN DEATH-GRAPPLE

That it is no longer a war of armies and navies only but of entire peoples is abundantly attested by the European dispatches of the last two or three days.

Each of the great powers is striving, according to its lights and measure of its ability, to organize and develop its resources to the limit of efficiency. It is not only to win the war. It is to avert the incalculable calamity of losing the war. Reading the dispatches and reading between the lines of the dispatches—reading what the rigorous censors have not allowed to pass—it is evident that a Great Fear is abroad in Europe. It is tugging at the heart-strings of the people, it is toppling over cabinets, menacing governments, and inducing a feverish activity on the part of the "high commands."

In Germany the commoner, Zimmerman, has displaced the Prussian aristocrat, Jagow. It is only a little while ago that that great commoner, Hindenburg, was given the high command of all military power, displacing the aristocrat Falkenhayn. The most sweepingly socialistic measure ever enacted by any government has just passed the reichstag, providing for the civil and industrial as well as military conscription of every German subject. The policy is apparently extended to the extent that it is applied to the subjects of conquered states, like Belguim, an action without precedent that has aroused the indignation of neutrals everywhere. There is a revival of submarine activity on a far greater scale than has yet been witnessed, menacing to neutrals still at peace, and there are reports of the construction of immense fleets of super-Zeppelins for use on both land and sea.

In the British Isles there are cabinet crises, widespread popular dissatisfaction and apprehension, and a forecasted early resort to more radically strenuous measures than have yet attended British conduct of the war. Here, too, it is the commoner, Lloyd-George, who is steadily forging to the front and top as the coming dictator of military Britain. "We are in a state of unparalleled gravity," says Admiral Beresford. "The crisis of the war is now. Thousands of tons of food which were waiting to come to England have been diverted to Germany " And Thomas G. Bowles, demanding "new men and new minds" to save the empire says:

"Unless the submarine menace is dealt with we shall be blockaded as well as Germany, and privation and famine prices will ensue. I can see no glimmer of an overture for peace, but if overtures for an honorable peace should come with sufficient guarantees, it will be the duty of the government to examine them. I have arrived at the conclusion, however, that this government is no more able to make peace than it is to make war."

The desperate frame of mind into which Great Britain has fallen is attested by the reported conscription and deportation of Irishmen to work in English munition factories, by the denial of safe conduct to the Austro-Hungarian ambassador to the United States, and most of all by the ruthless manhandling of Greece. For these are acts calculated to convict the British government of insincerity in its professions and to sacrifice neutral sympathy. They would be resorted to only by a power that felt itself driven by a necessity that can know no law. When it comes to a fight for self-preservation, codes and ideals alike become "scraps of paper," and one race is not greatly different from another.

Into Russia we can see only through a glass darkly. But the fragmentary reports that have been allowed to reach us of the speech of M. Purishkevish in addressing the duma are vital with significance. He spoke of the existing "chaos and disorder;" of "mismanagement and corruption" that are "extinguishing the fires of patriotism." He declared that "the present government is doing more than any other element to kill the patriotism of the people, and by want of system is awakening enthusiastic desire for neutrality." The instability of the government, he added, "made agreement between it and public opinion impossible."

This speech, be it noted, was made by a leader of the conservative group who had given little support to the campaign against the present cabinet. And it was a speech delivered in favor of continuing the war, and against the plotting of German influences within the empire for peace. When it is remembered how little news of Russian conditions is allowed to pass the censor the significance of the passing of this speech, and the reports of extreme tension between the government and the duma, can hardly be overestimated.

Even more significant, however, is the announcement to the duma made by the new Russian premier, Trepoff, with the consent of the entente powers, of the fact hitherto kept secret that in the event of victory the allies have agreed that Russia shall be awarded Constantinople and the straits as a prize of war. This is a prize for which, as Trepoff reminded the duma, Russia has been reaching and dreaming for more than a thousand years. It is a prize which Great Britain and Italy especially, and generally speaking all European peoples outside of Russia, have been determined Russia should never gain. That it is now publicly proclaimed the prize shall be granted is significant for two reasons.

It is significant, first, that the entente councils should deem it safe to have it announced. For it is only desperate conditions, and a desperate frame of the public mind, that would ever gain popular consent, in Engdand, Italy and France, to so enormous an extension of the strength and power of the Russian empire.

It is significant, secondly, that it should be deemed necessary for the Russian government to dangle this glittering promise before the eyes of the Russian people. "Russians should know for what they are shedding blood," said Trepoff. It is necessary, at length, to treat them as men and no longer as cattle! Necessary—why? Because "it is the patriotic duty of every one not to undermine the country's power." "Remember," pleaded Trepoff, "that however cruel the enemy's blows may be, the victory is ours. It is surely approaching." In other words, the time was at hand when for the salvation of Russia the government was compelled to hearten and inspire the people with this splendid promise; to purchase, with it, the people's continued loyalty.

But what a promise! Splendid for Russia, unquestionably—the pledge of "a free passage into the Mediterranean." It is a pledge that involves Russian supremacy not alone in Turkey and Constantinople but necessarily in all the Balkan territory that guards the passageway to those treasures. It means Russia supreme from the Arctic to the tropics—a Russia beneath which the Austro-Hungarian empire must crumble—a Russia which, absorbing the Balkans and dominating the Slavic states of Austria, will impinge upon Italy and the Adriatic, upon France—a Russia that will stand like a colossus over all of continental Europe.

What a promise for England and France and Italy to make as the price of Russian support to continue the war! What a price for England to pay as well as for the rest! For to the east of this mighty Pan-Slavic power will lie India; to the south, Egypt. And as the final thongs on Russian limbs will remain only British control of Suez and Gibralter, giving egress from the Mediterranean to the eastern and western worlds. If Russia twenty years ago was a menace to the British empire, what will the new Russia be?

When one half of western Europe is driven to pay so fearful a price for Russian help to crush the other half of western Europe, who can longer haggle or wonder about Greece! It is the giants of the earth that are locked in a death-grapple. There is no longer in their minds a thought of "after the war—what?" The thought is all of the present. No price is too great, no promise too suicidal, no wrong too ruthless, if only **THIS** war can be won.—Omaha World-Herald. Selected by Brother Adams.

A long steady pull is better than half a dozen spurts.

Out in the yard stood a gleaming snow-man in its own element of ice and frost. But with longing eyes it wished for the bright stove just beyond the window near which it stood. Do we wonder why that snow-man hungered for the stove? After the burning sun had turned it to a pool of water there was found a stove shovel which had been the snow-man's head.

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EDITORIAL

We have had a "surprise visit" from Brother E. W. Knapp, of Monkland, Oregon. He is sound in the faith, and we have enjoyed his visit very much indeed.

Brother Jas. C. Thompson, of Buffalo, N. Y., writes: "January 14th, three were baptized here: Mrs. Bremer, Lee Cook and Neil McClellan. They were baptized at the home of Brother A. D. Strickler. We had an enjoyable meeting."

BY WAY OF COMPARISON

S. H. Thomas

It has been said that comparisons are odious, but sometimes they are eloquent teachers of the truth. The condition, expectation, or hope, that suffer not by comparison, but rather shine with greater beams of glory thereby, are they which comfort us and command our confidence.

Kind reader, have you ever carefully compared the Abrahamic promises, with the faiths of mankind? Have you ever marshalled them, one by one, before the throne of your reason, and asked yourself, Which is true? which is noble? and which is most in harmony with your conception of Almighty God whose foreknowledge, justice, mercy, and love, are unlimited, and eternal?

The Mahomedan teaches that when a man dies he is not dead, but merely changed to another condition of life, wherein he is served day and night, throughout eternity, by a number of maidens, more beautiful than the mind of man can conceive, and who will never grow old, or wrinkled, and whose beauty will never fade. Nor will they ever tire, or grow weary in their efforts to anticipate, and supply the slightest desire of the one whom they serve. Such, according to Mahomet, is the condition and occupation of the faithful dead.

The Indian dreams of happy hunting grounds, where game and wild creatures are so numerous that he can slay and slaughter at pleasure and without labor, and where every day is full of bloodshed and feasting.

Orthodox Protestant creeds accept the heathen absurdity that, a dead man is not dead, and have added to the heathen fables a hell, or pit, that is bottomless, and dimensions tremendous, filled with a raging sea of everlasting fire, and huge billows of eternal heat. Into which terrible place devils are constantly plunging precious immortal souls, countless millions of whom are already there, many of them since before the flood, but their term of torment no nearer an end than when it began. God himself is also present in hell, so we are told, and by his divine power making the sensibilities of the damned infinitely more acute, so that their sufferings may be most intense, while the thunders of his wrath shake hell to its foundation. And we are told, that God, in his infinite power, love, mercy and justice, has decreed a perpetual continuation of this horrible triumph of deviltry.

According to these orthodox teachers, the righteous dead are not dead, but in heaven, playing continually on golden harps and singing praises to God, while old mother earth, which gave us birth, is condemned and doomed to sudden and complete destruction; satan having outwitted God, and blighted it with sin, beyond repair.

The Roman Catholic accepts the above absurdities as truth, but insists on adding numerous others. For example, to the orthodox hell, they add a separate compartment called purgatory, the same being a sort of anti-room, where torment exists, but not so severe as in hell proper. All mildly wicked catholics, or those who have failed to secure absolution immediately before death, are sent to this compartment, where they must remain until released, by virtue of prayers by some priest, whose intercession has been purchased by some friend or relative, of him who suffers in purgatory. This feature of the Roman Catholic faith has, from its birth, been a source of rich revenue to the church, as sorrowing friends and relatives have frequently been known to deny themselves, even the necessary things of life, to satisfy the demands of some priest, and get their loved one out of purgatory. The writer knew of a case in Dover, Delaware. A devout catholic, a poor widow, lost an only son, and she offered the priest every

penny she possessed, to pray her dear son out of purgatory, but he refused, and bluntly told the grief stricken mother, that she must raise twenty dollars more, or her son would be damned forever. Millions of dollars have been paid under similar circumstances to a corrupt priesthood, who are masters in the art of bleeding the sorrowing friends and relatives of the dead. Is it not passing strange that men and women, whose judgment is sound, and reasoning powers normal in other matters, may be so easily blinded and deceived, in questions of faith and religion?

But now dear reader, let us turn from these foolish, man-made traditions, and look for a few moments at God's plan of salvation, the hope of the prophets and apostles, as revealed in the holy Scriptures. Let us go out on the hills and mountains. Lift now your eyes and view this beautiful earth, with its sunshine and shadow, its rivers, oceans, and fertile plains—lovely, and beautiful, beyond description, even now while under the blight of sin and death. Then consider what will be its condition, when God has performed his purpose, removed the curse, and restored the Edenic conditions of perfection. Perfect climate, neither too hot, nor too cold; no destructive storms, neither to much rain, nor not enough; no more floods, nor high water to destroy life and property; no more rending and tearing of flesh, and shedding of innocent blood; no more savage wars, for "nation shall not lift up sword against nation, neither shall they learn war any more." "They shall not hurt, nor destroy, in all my holy mountain, saith the Lord;" for "the lion shall eat straw like the ox, and dust shall be the serpent's meat." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." As we view this lovely picture, with what joy do we recall God's precious promises, "The righteous shall inherit the earth, and dwell therein for ever;" "The righteous shall never be removed, but the wicked shall not inherit the earth;" "The heaven, even the heavens are the Lord's, but the earth hath he given to the children of men." No more sorrow and tears, no more suffering, sickness, nor death, no more graves. The undertaker must change his business, and the manufacturer of monuments and tombs stones his calling; the rum-seller will have no place in all the earth, neither him that debauches his fellow man. And this grand old world, the mother of us all, upon whose gentle breast we have been nourished and sustained, will, throughout the endless aions of eternity, swing through space a purified and glorified orb, peopled by a perfect and incorruptible race, the obedient ones gathered from all nations, and races, since the world began, with our blessed Lord and Redeemer at their head. When this grand culmination has been reached creation will be finished and complete. The eternal purpose of God which he purposed at the beginning, will be performed. Neither satan, nor the sins of mankind and their resulting curse, have been sufficient to prevent the ultimate accomplishment of his will.

And now, dear reader, let us compare this grand, substantial, reasonable, satisfying hope with the foolish, sensual, visionary fables of the world, and the one overshadows the other so completely, that only the wilfully blind can fail to see the truth. The God of this glorious hope, has not been defeated by satan, and compelled to admit that he has been able to save but a small remnant of his creatures from the victorious clutches of a personal devil, and that he must at last witness the total destruction of this beautiful earth, and the utter defeat of his purpose in creating it.

Thank God, O ye people, who know the truth; sing joyful songs, O ye favored few! Lift up your heads and rejoice, ye who stand in the light of his gospel! This grand old earth is God's precious gift to you. And the deed gives everlasting possession, and a guarantee of endless life with which to enjoy it. Very soon, please God, with shouts of ecstatic yoy, and the glad consciousness of the powers of an endless life, we will again embrace our loved ones who now sleep in death, and wander hand in hand with them, over the old familiar scenes. Oh how our glad hearts will leap and bound, as we realize that sickness, pain, and death, and all troubles, and sorrows, both great and small, are forever behind us, and only beams of joy and promise ahead!

Compared to man-made schemes of salvation, this glorious, God given, Bible hope is like a mountain beside a molehill, or a gnat on the horn of an ox. As the mighty oak overshadows the tiny blade of grass at its roots, even so this glorious, gospel hope overshadows all man-made faiths and creeds.

Dear reader, are these thoughts new to you? Have you been taught to believe in a home beyond the bounds of time and space? Do you sing, "When I can read my title clear to mansions in the skies; and the soul that sins, do devils plunge it down to hell, in infinite despair?" Have you been taught that you have a never-dying soul to save, and fit it for the skies? If so, we invite you to make a study of the purpose of God concerning this planet and its people, as revealed in his word, and called "the gospel of the kingdom," and if your eyes are not hopelessly blinded by the god of this world, and the traditions of men, you will cast behind you these foolish and inconsistent fables, and come out of darkness into the glorious light of the gospel.

TWO EXTREMES REFUTED

No. 6

"Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen (nations R. V.), whither they be gone, and will gather them on every side, and bring them into their own land: and will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David, their prince for ever" (Ezek. 37: 21-25).

Again: "Thus saith the Lord God: When I shall have gathered the house of Israel from among the people where they are scattered, and shall be sanctified in them in the sight of the heathen (nations R. V.), then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell with confidence, when I have executed judgment upon all those that despise them round about them; and they shall know that I am the Lord their God."

These texts show that David is to have rulership in Israel, be a king prince post-resurrectionally when Israel is to dwell for ever in the land promised to Jacob. Now let us find what land is promised to Jacob, and we can learn some things that have been overlooked by those who follow closely in the tracks of the late Pastor Russell: "And God said unto Jacob, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land" (Gen. 35:11-12). What land did God give Abraham? "In the same day the Lord made a covenant with Abraham, saying, Unto they seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). Again: "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:14,15). Now where was Abraham when he looked? In the land of Canaan in sight of the Jordan valley, and the ancient city of Sodom (Gen. 13:11, 12). Then it is scripturally stated that Israel is after the resurrection of David to dwell in the very land of Sodom and Samaria; for they are to have the "land promised to Jacob," which is "the and given Abraham and Isaac," and is all the land between the Nile and Euphrates rivers; and includes both countries. But does not God promise to restore both Sodom and Samaria? Not in the Russellite sense: for he is going to give all the land of ancient Sodom and Samaria to Israel, as per texts quoted from Ezekiel, and Ezekiel will not contradict himself. Then Ezekiel does not say God will restore Sodom and Samaria; but "when I bring again the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them." "When thy sisters Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate" (Ezek. 16:53-55). If these texts teach that the very Sodomites that were destroyed when God rained fire and brimstone on that ancient city, are to be raised and placed upon their ancient land, they teach that Sodomites are to dwell in the land of Israel, which he gave unto his servant Jacob, and they will dwell with restored Israel; for they have not dwelt there since their destruction, and the time of the return of Israel is near at this time. What does God mean by the words, "When I bring again the captivity?" We have an answer in Job: "The Lord turned (brought again) the captivity of Job" (Job 42:10), and gave him twice as much as he had before, and also gave him seven sons and three daughters, sheep, camels, oxen, and she asses. But God did not give any of the things which had died; all were new things; he even gave him a new set of sons and daughters. Now let us see who are to return to Samaria and Sodom: "Therefore as I live, saith the Lord of hosts, the God of Israel, surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt pits, and a perpetual desolation; the residue of my people shall spoil them, and the **remnant of my people shall possess them**" (Zeph. 2:9). Here we are positively told that Moab and Ammon are to be as Sodom and Gomorrah, and it is the remnant of my people Israel that are to possess them. Possess what? Moab, and Ammon, and Sodom and Gomorrah, to complete the likeness. Then "the remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid" (Zeph. 3:13). The fact that Israel are to return to their own land proves that they will possess Samaria; for it was their land before the Babylonian captivity. Then we can clearly see that when God returns the captivity of Sodom and Samaria he brings a new people, as he did in Job's case, and does not bring back those wicked people he destroyed.

But you may say, "What about Sodom returning to her former estate?" What was her former estate? "And Lot looked, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord," etc. (Gen. 13:10). "The desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land was desolate has become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited" (Ezek. 36:34,35). "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51:3). These texts show that all the land God promised Israel will become as the garden of the Lord, and hence, prove that the salt valley, the ancient estate of Sodom and Gomorrah, will become fertile, and be as it was before those cities were destroyed. When Jacob's people possess it, it will be as good as it was when given them in God's promise, and a fit place for their eternal abode. That it will not be dead Sodomites, and the wicked dead of Israel that shall inhabit those countries is patent in the teaching of Jesus:

"If ye believe not that I am he, ye shall die in your sins" (John 8:24).

"Ye are of your father the adversary" (John 8:44).

"Ye will not come unto me, that ye might have life" (John 5:40).

"He came unto his own, and his own received him not" (John 1:11).

"He that believeth not is condemned already" (John 3:18).

"Woe unto you! for ye build the sepulchres of the prophets and your fathers killed them" (Luke 11:47).

"Truly ye bear witness that ye allow the deeds of your fathers" (Luke 11:47). The wicked Israelites of Moses' day will not enter into the land promised (Heb. 4:7,8). Read Heb. 3:16-19;4:1,2.

If the Russell theory is true then every Sodomite will be brought back to Sodom, and every Canaanite to Canaan, and every Samaritan back to Samaria, and every Jew back to Judea, and every member of the ten tribes back to their home in which the Samaritans laterly dwelt; the Turks and Arabs of today also must be restored to some place. What a mixture! Canaanites, Samaritans, Israelites, Turks, and Arabs all claiming the same country, and not only one generation of each people; but many generations of them all! The population of the ancient countries would be so great that standing room would be scarce; leaving out all that the Bible says about building houses, planting vineyards, and sowing and reaping. **Every fact is subversive to that theory, and it disolves to nothing in the light of reason.**

Here we will call on Ezekiel to clinch the nail that he has so thoroughly driven: "Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then shalt thou remember thy ways, and be ashamed when thou shall receive thy sisters, thine elder, and thy younger: **and I will give them unto thee for daughters**" (Ezek. 16:60). Here it is positively told Israel that she shall receive Sodom and Samaria, and that they are given unto her for daughters. **Then in the return of Israel they will be her countries and as we have seen, inhabited by her people.** If we take God at his word, we must believe that all who have done evil come forth in the resurrection unto condemnation, and that includes wicked Jews, wicked Sodomites, and wicked Canaanites; for they have done evil, and suffered many afflictions in the past because they did.

J. J. Heckman.

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THE WORD OF GOD VS. THE TRADITIONS OF MEN

"In vain do they worship me, teaching for doctrines the traditions of men" (Matt. 15:9).

These words of Jesus, quoted by him from Isaiah 29:13, were spoken to the religious people worshiping the Lord in the time of Isaiah, and applied by Jesus to the scribes and the pharisees of his day. And if I am not mistaken, they are also equally applicable to persons of the present time, whether preacher or people, who neglect to hear or practise the commandments of God. The Bible contains God's revelation to man—first, to the nation of Israel through Moses and the Prophets, and Jesus the Christ; and then, secondly, to the Gentiles, through the apostles, to whom was committed the word of reconciliation, or the gospel, to make it known to them for the obedience of faith. Deity has made himself known through the works of creation, as possessed of almighty power and infinite wisdom: but it is in the Bible alone that we find the full revelation of his character as a Being of infinite moral attributes, such as purity, goodness, mercy, love, justice and truth. Creation does not reveal these traits of the Divine character, but revelation does. Hence it is important that we hear the word of the Lord. It is the truth—the only guide or chart we have that leads to eternal life. The traditions of men are subversive of the truth of God. But Jehovah has declared through Isaiah. "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent;" and the apostle Paul says, "The wisdom of this world is foolishness with God."

There is one tradition that I now wish briefly to examine, and which is the root of many other traditions (to be examined hereafter), and that is called: The Immortality of the Soul. I place this error as the first and most pernicious of the traditions of men. It is as old as the race and almost universally believed. Protestant and Catholic. Jew and Mohammedan, pagan and savage, all believe in life after the death of the body. History goes back up the stream of time for 3,000 years and finds the ancient Egyptians holding this tradition; but where did they get it? Profane history is silent. The Bible alone can tell us. It goes back 6,000 years, and gives the lie of the serpent, "Ye shall not surely die," as the origin of the tradition. Death came upon the human race through sin. "The wages of sin is death"—"Sin, when it is finished, bringeth forth death." But in order to escape the force of the fact that death now reigns over all, worldly wisdom steps in to explain matters. It says, it is true, that to all appearance man dies; but man is a double being—body and soul; the body dies, but the soul lives and cannot die, because it is part of God. This human philosophy is held forth as Christian doctrine, and is taught and received as true by nearly all professors of religion. And is it not strange that such a tradition should be held as Bible truth, when it cannot be found anywhere in the Scriptures? The immortality of the soul is the doctrine of Grecian philosophers—Socrates and Plato; but it was our Savior Jesus Christ, who abolished death in his own personal resurrection, that has brought life and incorruptibility to light through the gospel. This is life predicated upon a resurrection from the dead; altogether a different thing from that imagined and taught by heathen philosophers.

In all the sixty-six books composing what is called the Bible, not one of its many writers mentions, or even alludes to the immortality of the soul. In the common version the word "immortality" only occurs five times, and all in Paul's epistles. In Rom. 2:7 it is to be sought after, showing that those who seek for it do not possess it, and will not. only by a patient continuance in well-doing. In 2 Tim. 1:10, quoted above, it is made known in the gospel. In 1 Tim. 6:16 it is stated to be inherent only in God. And in 1 Cor. 15:53,54 it is put on at the time of the resurrection by the righteous only. The word "immortal" occurs only once—1 Tim. 1:17—and refers to God; and even in this passage, if properly rendered, it would read incorruptible. The Divine Being only possesses inherent immortality. The Lord Jesus also has obtained incorruptible life through a resurrection from the dead, and has also received from the Father the authority and power to give eternal salvation or life to all men that obey him (Heb. 5:9).

If the tradition be true that human beings have a spark of Divinity within them that can never die, how is it that God, who is rich in mercy, has provided a Savior or Life-giver, to save men from perishing? Do we not read that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved," or have life (John 3:16,17). What is it to perish but to be cut off from life? Future life is conditional, therefore not now in possession. The Son of God, the "Good Shepherd," promises to give his sheep—those who hear his voice, and follow him—eternal life, and they shall never perish (John 10:27,28); and the believer on the Son shall have everlasting life, "and he will raise him up at the last day" (John 6:40). The apostle John refers to this promise when he says, "This is the promise which he has promised us, even eternal life" (1 John 2:25). If we are to come to Jesus as "the way, the truth, and the life;" to believe on him as the Son of God, who giveth life to the world; to hear his voice, and follow him, in order to obtain eternal life—is not immortality conditional? And if we are exhorted to seek for it, to labor for it, to lay hold on it, to fight for it, and to be faithful unto death in order to attain this "crown of life," it is clear that it is conditional; and unless we fulfill or accept the terms we have no right to claim the promise.

The gospel contains "the words of this life" (Acts 5:20). When people reject the gospel, they reject life—like the Jews. when Paul and Barnabas preached to them they "judge themselves unworthy of everlasting life" (Acts 14:46). The gospel contains the promise of life in Christ Jesus (2 Tim. 1:1); and this constitutes the only hope of a future life that a Christian has. It is called "the hope of salvation"—"the hope of eternal life"—a lively hope, a better hope, a blessed hope, etc. (1 Thess. 5:8; Tit. 1:2; 3:7; 1 Pet. 1:3; Heb. 8:19). The hope of life centres in Jesus our Lord, who is called "our hope," "our life" (1 Tim.1:1; Col. 3:4); and this is because he is "the resurrection and the life." He will raise up those who have believed into him. There is no future life for the dead except by a resurrection. The Father has given his Son power to raise the dead. And the resurrected and glorified Jesus says, "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell (grave) and of death" (Rev. 1:18). Jesus is the only one that can deliver us from the power of death and

the grave; "neither is there salvatio[illegible]ny other; for there is none other name under heaven given among men, whereby we must be [illegible]" (Acts 4:12).

Now, dear reader, contrast these plain words of the Bible (and I have only quoted a few), with the tradition we have all been taught to believe—that we are immortal, and cannot die—and I ask, Does not this doctrine of men contradict and make void the word of God? But can we safely set his word aside, as though he had not spoken? "God forbid; yea, let God be true, but every man a liar," as the apostle Paul says. And Jesus told the pharisees of his day that while they accepted traditions and taught doctrines which nullified God's commandments, their worship was in vain—it was not acceptable. And think you that Jehovah is less mindful of his word now than he was when Isaiah prophesied to the Jews, and when Jesus spoke to them? Think of the declaration of the Psalmist in regard to his word: "Thou hast magnified thy word above all thy name;" if so, then it cannot be altered. changed, nullified, or neglected only at great peril. The apostle says, "How shall we escape if we neglect so great salvation?" Life or salvation is offered in the gospel. Jesus said to the Jews, "Ye will not come unto me that ye might have life;" "for if ye will not believe that I am he, ye shall die in your sins." To die in sin is to perish—"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—B. Wilson in "Words of Truth," 1892. Selected by Sister Coy, of Salem, O.

A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information Gathered from Everywhere

It isn't the money you spend; it is the time you take to spend it, that causes the damage.

Be social. In speaking of his youth a man once spoke of a sabbatical old party. "But she was an awfully good sort. She preached at me a good deal when I was a boy But she gave me chocolates, too."

A catalogue of the meteorites of North America, prepared by Dr. Farrington of the Field museum of natural history, shows that the distribution of these visitors from the sky is very uneven over the continent. The three greatest showers of meteorites have all occurred in the state of Iowa and two of these were within 65 miles of each other. Nearly half of the known meteorites of the continent would be included within a circle of 300 miles radius drawn about Mt. Mitchell, N. C., as a centre. Dr. Farrington suggests that some force, such as an extra-gravitational force, an obstructive effect exerted by the high peaks, or magnetic influence may be responsible for their concentration in this area.

Scientists say that all poisonous plants have developed their poisons for self-defense purposes. Strychnine, digitalis and numerous other useful, indispensible drugs which are poisonous in overdoses are produced by the plants as a "preparedness" measure for self-defense. Similarly, the alkaloids of tobacco, cinchona, tea, etc., are developed to protect the plants which produce them.

A little boy was walking down the streets of a town where whiskey was sold when he saw the town drunkard lying in the gutter dead drunk.

He called out to the saloonkeeper to come to the front. The saloonkeeper did so and said, "Well, what do you want?"

The little fellow pointed to the drunken man and said, "I just wanted to tell you that your sign had fallen down."

✓"A man rushed violently on to the platform of a railroad station, but just missed the train. 'You didn't run fast enough,' said a bystander. 'Oh, yes I did,' was the reply; 'but I didn't start soon enough.'"

Remarkable results have been obtained in Vienna with "sun cures" in the treatment of tuberculosis and bone diseases. It is said that the proper exposure of the body to the sun's rays produces highly satisfactory results in many cases where ordinary medical treatment is of no avail.

A Mark for the Archers.—The military students of Tung-Chou, China, are said to be a conspicuous nuisance. They have a way of using the main streets in the city as convenient spots for practising archery, and citizens need to be constantly on the alert to avoid flights of arrows. People are often struck by arrows, and many are severely wounded through the arrogance and carelessness of these military archers. Our own streets are full of hurtling arrows; they fly from the saloon and the gambling-hell and the brothel. They come whirling from the liquor-store, where the archer has a government license to shoot whom he will. No man is safe from these flying arrows of evil unless he is equipped with the full armor of the Lord.

Special Texts for Special Cases

The following objections are among those most frequently met in dealing with the unsaved. The texts of Scripture indicated, as well as similar passages, may be used in such cases.

"Not today," or "Some other time" (2 Cor. 6:2; Heb. 2:3; Heb. 3:15).

"Don't feel like it" (John 3:3; Acts 4:12; Acts 17:30 and 31).

"Am too great a sinner" (Isa. 1:18; Matt. 9:13; 1 Tim. 1:15).

"Am good enough now," or "Am satisfied with myself" (James 2:10; Rom. 6:23; John 3:3).

"Too many hypocrites in the church" (Rom. 14:12; 2 Cor. 5:10).

"Couldn't hold out" (1 Cor. 10:13; 2 Tim. 1:12; 1 Pet. 1:5; Jude 24).

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. FEBRUARY 13, 1917 NUMBER 6

A MEMORIAM

To Our Dear Parents, Mr. and Mrs. C. W. Herron

Dear Parents, how we miss thee
As the years doth come and go,
But we know that thou art sleeping,
For the Bible tells us so.

But when Jesus descends from heaven,
With a shout of an angel band,
He will bring to thee life eternal,
For he holdeth it in his hand.

And when Jesus sets up his kingdom,
We expect to meet thee there,
For while in this mortal body,
For his kingdom thou didst prepare.

Eight children of us waiting,
For that glorioes day to come,
When with parents and loved one united,
We can say the victory's won.

Mrs. Hattie Nett, a daughter.

THE GOSPEL OF THE KINGDOM OF GOD AND THE KINGDOM OF ISRAEL

If you were to ask the ordinary person among the nominal churches what the kingdom of Israel has to do with the gospel of the kingdom of God, he would tell you it had no connection with it in the least. Further, he would say that it was fulfilled in Christ, that is, it was done away with. One of their evangelists said a few weeks ago in our city that a person might disobey every one of the ten commandments and not be lost, or keep them all and not be saved. This man was a D. D. This would infer that a man could murder, rob, covet and commit adultery, and be none the worse. Certainly this man did not know that every one of these commandments were rewritten in the New Testament except the fourth. They are just as binding on the followers of Christ today as they were to Israel under the law. There were some things granted the Israelitish people that were given to us in a modified form. Jesus gives a new phase to these in the sermon on the mount. "Whosoever looketh on a woman to lust after her, hath committed adultery in his heart" (Matt. 5:28). Again, it was written or said, "Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, and do good to them that hate you, and pray for them that despitefully use you and persecute you" (Matt. 5:43,44). Nowhere in this sermon does Christ intimate that the principles of the decalogue are to be disregarded or violated. To Israel these commandments were a moral code, and if obeyed, would bring a reward. They were not to be separated from the other codes in the law, viz., the penal, sacrificial and the hygienic codes. They all constitute the law of God, or the law of Moses. Israel's great failure was in not trusting wholly in Jehovah, and mixing with other nations in their worship of other gods. This was strictly enjoined upon them. They were to be a separate people: they were not to contract marriages with an alien people. The reason given was that it would lead them into idolatry They were forbidden to make alliances with an alien nation, as Jehovah had chosen them from all other nations that they might become a **"holy nation"** and a **"peculiar treasure"** unto Jehovah. They were to become a kingdom of priests. The great truth of Israel's failure is lost sight of in Jehovah's punishment when he scattered them among all nations. With this condition of Israel as a nation there could be no gospel preached to them.

However, every prophet that foretold this condition, has also revealed the glad tidings of their restoration to their land as **a nation.** We read in Ezek. 21:27; "I will overturn, overturn, overturn it (the nation): and it shall be no more, until he comes, whose right it is; and I will give it him." The gospel in this text relates to a kingdom overturned, it is to be restored again and given to him, Christ, whose right it is. Again, we read from this prophet, chapter 20:33-38: "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. I will bring you out from the people, and I will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. I will cause you to pass under the rod, and I will bring you into the bond of the covenant." This is a future covenant, and given by Jer. 31:31-35, also quoted by Paul in the Hebrew letter and applied to Israel as the covenant under which they will occupy the land under the rulership of Christ.

The readers of this article may read the 37th chapter of Ezekiel and learn that Judah and Israel are to become one nation in the land promised their fathers. The twelve apostles will rule over the twelve tribes when they shall be given the land promised to Abraham and his seed, Isaiah 65th chapter says: "Behold, I create new heavens and a new earth, and the former (the old arrangement) shall not be remembered, nor come into mind. I will create Jerusalem a rejoicing and her people (Israel) a joy. I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying." When restored Israel will become favored subjects in the kingdom promised Christ and his saints. Those who reject these promises reject the gospel, which Paul declared to be the power of God unto salvation to everyone who believes (Rom. 1:16).

As a closing testimony in this article, we wish to call attention to some things found in Romans 11th chapter: "I say then, Hath God cast away his people? God forbid. For I am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. For this is my covenant unto them when I shall take away their sins. As concerning the gospel they are enemies for your sakes, but as touching the election, they are beloved (subjects) for the Father's sakes." Their great blessing will be bestowed upon them through the covenant made with Abraham, Isaac and Jacob. For Paul says, "The gifts and callings of God are without repentance." Abraham believed God, and his faith was counted to him for righteousness. For his trust in Jehovah he was made the father of us all. "As many of you as have been baptized into Christ, have put on Christ." "If ye be Christ's, then are ye Abraham's seed (children), and heirs according to the promise." When Israel is re stored they will become favored subjects, and will not bring forth to trouble. The law will be written in their hearts before accepted as subjects. This is the gospel of the kingdom of God which Jesus and the apostles preached.

D. C. Robison.

THE PRE-EXISTENCE OF CHRIST

A Fruitful Parent of Many Doctrinal Errors

After carefully studying the criticism in The Restitution on the death of Pastor Russell, and also the letters from Mrs. Wheeler, vindicating his doctrine, the evidence seems to point very clearly to the fact that if your faith is not established on a firm foundation, it is very easy for error to creep in. Remember what our Lord says, "Take need and beware of the leaven of the pharisees and of the sadducees" (Matt. 16:6); and again Paul tells us: "Your glorying is not good. Know ye not that a little leaven, leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us" (1 Cor. 5:6,7).

One of the chief errors of Russellism appears to be the doctrine of the pre-extence of Christ. As long as they believe in this theory it is almost impossible to bring them to a knowledge of the truth. There is a certain amount of reason in their argument that if Christ co-existed always with God, it would be degrading him to bring him down to the plane of Abraham in the kingdom; but by allowing that he had this pre-existing divine nature they, without appearing to realize it, deny his death, and thus they are still without hope and without God in the world.

The idea of Christ's pre-existence is prevalent in most denominations, and in fact many members of the orthodox churches will look upon you as an unbelieved and an infidel if you deny this doctrine, and yet they cannot give you proof that will stand the test. The first verse in the Bible tells us, "God created the heaven and the earth." And then error comes along and says Christ created all things, and quotes Col. 1:16 as evidence; but let us examine this evidence and see if it does teach what they claim. Col. 1:15 says: "Who is the image of the invisible God, the first born of every creature." So we see, to commence with, that Christ is the image of God, not the reality or God himself; and that he is the first born of every creature. So all the other creatures of his creation will naturally be like him. And the 16th verse explains what the things are he creates, viz: thrones, dominions, principalities and powers. And now if we continue the 17th and 18th verses we find: "He is before all things, and by him all things consist. And he is the head of the body, the church, who is the beginning." Now after speaking of all these things Paul tells us as a climax that he is the beginning. The beginning of what? Why, of the new creation, of course, the subject that Paul is trying to impress upon us. And so as the creator of the new creation we believe him to be, but not the creator of the heaven and the earth, in the old creation. But what saith the Scripture? "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord: and there is none else" (Isa. 45:18). "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:9,10).

Such references as these cannot possibly, even by a stretch of the imagination, harmonize with the pre-existence of Christ. God tells us distinctly that he is the only God, and then tells us that there is none even like him. So here we have clear evidence that error has crept in. But let us turn once more to the word of God and read intelligently: "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them, all that I shall command him" (Deut. 18:18). And now hear what Peter says to corroborate this statement: "For truly Moses said unto the fathers, A prophet shall the Lord God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you". (Acts 3:22). Here is proof that Christ was a prophet like Moses, and we know Moses was a mortal man, therefore Christ was mortal, though of divine origin. If he had not been mortal he could not have died, and we should be strangers from God. If he had been a divine being, and had no fleshly attributes, he could not have sinned in any case, and so there would have been no virtue in his sacrifice for us. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). This is absolute proof that Christ was a man like unto his brethren, and praised be his holy name, he kept the faith and overcame the world, and has become the first born of the new creation. His early life was similar to other children of his time.

We read that he was circumcised on the eighth day (Luke 2:21), and that when the days of Mary's purification was accomplished "they brought him to Jerusalem to present him to the Lord." "And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him" (Luke 2:39, 40). And again, "And Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2:52).

These Scriptures all prove that Christ was a man like his brethren. "Wherefore in all things it behoved him to be made like unto his brethren" (Heb. 2:17). We never read of him in the Old Testament as a person then existing, but he is continually referred to as the one that God will raise up or create, when his plans call for his existence. When we realize this fully there is no mystery attached to himself or his office; but it makes the gospel of the kingdom clear and intelligible and consequently we are anxiously looking forward to his appearing "the second time without sin unto salvation" (Heb. 9:28). His coming will certainly be visible, for as his disciples saw him ascend into heaven, he "shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Therefore if his ascension was literal, and we have another witness to this effect in Luke 24:51, so will his return be. The idea of Russell that he came in 1878, is simply false prophecy. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptiously: thou shalt not be afraid of him" (Deut. 18:22). There is absolute proof that Christ has not come yet, for when he comes, "out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3). We therefore know that Christ is not yet sitting on David's throne in Jerusalem, for "the coming of our Lord Jesus with all his saints" (1 Thess. 3:13) will be the greatest and most important event the world has ever seen, because it will be the beginning of the consumation of God's plans, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). The idea that anyone can predict the time of his coming is absolutely unscriptural. Christ's own words ought to convince everyone on that point: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is" (Mark 13:32,33).

Here we have authority from Jesus himself, the future king, that even he did not know the time of his second coming; and there is plenty of similar evidence. "Watch therefore: for ye know nor what hour our Lord doth come" (Matt. 24:42). But the references are too numerous to quote, and yet there are numbers of intelligent people who can be beguiled into believing that an event so stupendous as the reorganizing of the world has already taken place, when there is not a shadow of evidence to uphold it. It only proves overwhelmingly how true the Bible is when it predicts the great unbelief that will exist on earth in the last days, how "they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they will turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3,4).

And now beloved, when we look around us and see all the different creeds and dissensions among a people who profess christianity, let us remember the Lord's parting words to us through his servant John: "Behold. I come quickly: hold fast that which thou hast, that no man take thy crown" (Rev. 3:11).

A. E. Griffiths.

TWO EXTREMES REFUTED

No. 7

Adventists, like Russellites, go to Sodom to prove their position, and quote with assurance what Jesus said about its destruction as one of their arguments against future probation. Jesus said: "And as it was in the days of Noah, so shall it also be in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all" (Luke 17.26-30).

Let us look at the context: "And when he was demanded of the pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation (narrow watching, Rotherham; see also Liddell and Scott's definition of the Greek word, paratereseos, and Diaglott interliniar): neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you" (margin. "in the midst;" Rotherham, "among you"). And he said unto his disciples, The days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. And they shall say to you, See here; or See there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, and shineth unto the other part under heaven; also shall the Son of Man be in his day. But first he must suffer many things, and be rejected of this generation." Here follow the texts quoted, then we read: "In that day (his day) he which shall be upon the house top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall loose it; and whosoever shall loose his life shall preserve it. I tell you, in that night there shall be two in one bed, the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left."

Now turn to Luke 19:11-27, noting carefully the fact that the servants who were approved were given authority over cities, and that it is "those mine enemies, which would not that I should reign over them," that are slain. Who, then, are destroyed? "Those mine enemies" (Jesus). What is a city? "A place inhabited by a large permanent, organized community" (Stand. Dic.). Did Jesus contradict himself? If not, then every person who is not a servant in the sense of being a Christian, will not be destroyed at his coming, and there will be cities over which the saints shall rule. Now hear Jesus' answer to his disciples: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father has appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel" (Luke 22:28-30). We have seen that the twelve tribes are to be restored in a mortal condition, and that children will be born unto them, even after the day of perdition and destruction of ungodly men; and here we see that the apostles are to be judges over them.

Shall we then say that mortality shall cease with the advent? How can we say it in the light of the word of God? But recently one who holds to the Adventist theory said, "None but those born of the spirit can enter the kingdom of God," and that would leave out all mortals, he concludes. Let us take another text, and compare: "For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree, in the midst, eating swine's flesh, and abomination, and the mouse, shall be consumed together, saith the Lord" (Isa. 66:16,17). Here we have it clearly stated that they who in the judgment have eaten swine's flesh will be consumed, hence will not enter into the kingdom. Then we could affirm that those who eat swine shall not enter into the kingdom, and that would leave out perhaps our writer, with the most of us. How are we to understand this passage? We know that it was written under the Mosaic law when the eating of swine's flesh was positively forbidden, but that law is done away in Christ, hence the text does not apply to us, but, it did apply to all before our dispensation from the time it was given. Now to whom does the law of the new birth apply? To all of this dispensation, our scribe must agree, from the fact that Jesus is to gather out of his kingdom all things that offend, and is seated on the throne of his glory in the judgment, has received a kingdom at his advent, and at the sounding of the seventh trumpet we have it declared. "The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever." Then we are told: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which corrupt the earth" (Rev. 11:15-18). And Paul assures us, "He shall judge the living and the dead at his appearing and his kingdom" (Matt. 13:36-43; 25:31; Luke 19:15; 2 Tim. 4:1).

After the kingdoms of this world have become the kingdom of our Lord and his Christ, all are in the kingdom of our Lord and his Christ, and then we will no longer need a law of admission into the kingdom; but a law teaching men how to live so that they will not have to be cast out of it. They will be in the kingdom, and then must become obedient subjects or be cast out of it. "The nation that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa.60:12; compare the whole chapter to ascertain the time spoken of). Even Elder Cargile applies the following verses to the kingdom age: "Thy people shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Then we are safe in our application of the whole chapter; and if Adventints were to give up all the texts which speak of nations being in the kingdom, they would have only a few texts to quote. The texts, as we can see, that speak of the coming of Christ, the judgment and kingdom together, show that they all come at one and the same time; and the fact that they were so understood by his hearers is evident from the thief's request, "Lord remember me when thou comest in thy kingdom." He knew the time of reward is at the advent, and that men of this age must, if they go in, enter at the time they are rewarded, and Jesus promised him, "This day with me thou shalt be in paradise." "This day," the day you speak of, not now, but when I come in my kingdom. It is remarkable that anyone would try to place the setting up of the kingdom after all sinners are destroyed; when Daniel so forcibly declares, "In the days of those kings shall the God of heaven set up a kingdom." What kings? The ten, or divided state of Rome. Then one would have to pointedly deny God's word to say all sinners are destroyed before the kingdom is set up. And after it is set up Daniel declares, "And all dominions shall serve and obey him," showing that at least some of all dominions will become submissive to him, and that agrees with some more of Isaiah 60: "Surely the isles shall wait for me, and the ships of Tarshish, first to bring my sons from afar, their silver and their gold with them, unto the name of the Lord thy God, and to the holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in thy wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night: that men may bring unto thee the forces of the Gentiles, and their kings may be brought." The careful reader will remember the fact that "The law is to go forth from Zion, and the word of the Lord from Jerusalem," as we have seen.

J. J. Heckman.

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"SO ALSO IN THE RESURRECTION OF THE DEAD"

In studying the works of the living God it seems to me that the life history of insects, particularly those species that pass through the complete stages of transformation, namely, egg, caterpillar, chrysalis and "image," such as moths and butterflies, have been given to us by the Father as object lessons to illustrate his marvellous power and show to a certain degree his mode of working, so that we may better understand the how and why, so far at least as human intelligence may peer.

The production of any living thing is indeed sufficiently wonderful. The chick hatching from the egg, the liquid yolk arranging itself into solid form in head, body, wings, legs, and so forth; and we ourselves also have been produced in precisely the same way, that is, so conspicuously illustrated for our considerations in every hen's nest. Yes, that indeed is very wonderful, but in the case of the butterfly referred to, we have not only the marvellous production from the egg, but also what may be considered a continuance of existence through death and resurrection and this death is so complete that it may almost be considered a double death, for the form of the chrysalis has no resemblance to the form of the caterpillar, and the complete image has no resemblance to either; while in the interval between the "winding sheet" of the first, death and the emergence of the perfect creature into the new life, all that can be found within is a "little bag of greenish liquid." In other words, the first form of life is completely disintegrated—the first "house of its tabernacle is dissolved"—reduced to elementary fluid apparently, and the last form of development is worked up from that basis born again into newness of life an entirely different being in every respect. And yet, though different, the old sympathy is kept up—is it memory or what? At any rate, although the perfect insect has no taste for the food it lived on in the early stage of its existence, yet it never fails to lay its eggs on the particular plant that will nourish its young.

This fact is much more wonderful than it looks in print. The trees in the woods round us were infested with tent catepillars last spring, but when you went to scanning the kind of tree, it was either wild cherry or some fruit tree. Fabre says, that the cabbage worm only feeds on plants of the cabbage family, wild or cultivated, and when he finds the spawn anywhere at all he knows that it must be on a plant of that family; and he would take the butterfly's judgment on the matter before any "scientist" at all. But this story belongs rather to the realm of instinct, the untaught knowledge that comes from nature direct, or from God direct, whichever way you care to put it.

What I meant to call attention to in this little article was the strange resemblance between the life history of these little beings and the Bible story of the "new birth" to perfect beings of the human kind, whose life meantime may be hid with Christ in God, who are "laid on sleep," but are "kept by the power of God, ready to be revealed at the last time." A lady friend found a rather remarkable looking caterpillar, one day, and wishing to show it to another friend, put it in a box. When the friend came to look, lo, it had wrapped itself up in a corner in its winding sheet (cocoon). But when the spring came she remembered the little box, and put it in the sunshine and behold, the new born being emerged. Is not this a picture in minature of "the glory that shall follow?" Paul uses the wheat grain as an illustration of the resurrection from the dead. Probably he never knew anything of the history of the butterfly, and if he did, it may be certain that those to whom he wrote knew nothing of it. It is reserved for us of a later day to see further into the marvellous detail of the creation, and to realize the infinite ability of the Creator to produce off hand, so to speak, any sort of creative magic, and there indeed is nothing too hard for him. Therefore, he is able to keep that committed unto him until that "spring" day.

J. F. Gelletly.

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That it is not absolutely necessary to have a full supply of every letter in the alphabet in order to print a readable article, is proven by the following:

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Why do men love to tell of a God whose anger gets the better of his judgment and mercy?—W. M. Ives.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

Indisposition of the Editor the last few weeks has abbreviated editorials.

We are sorry to learn of the continued illness of Brother D. C. Robison, of Salem, Ohio.

It appears that the United States is about to be drawn into the vortex of the war-fray. This is very dispiriting to the people of God, for they love peace. Brother Alldridge at first planned to write a series of articles on the "Impending Crisis," but war now seems so imminent he has decided, and we think wisely, to omit all preliminaries, and begin at once to take practical steps to obtain military exemption. Keep a close watch on all that appears in The Restitution on the subject. Remember the solemn words of the Son of God, uttered by him for our admonition and guidance: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:36).

"But there were flivvers before the day of Lochinvar," writes Anon. "The earliest mention I have found of them is in Judges 3:28, where the Israelites took the Fords of Jordan toward Moab."

THE GOSPEL FOR ALL

The last commission from Jesus to his disciples proves that the gospel is for all nationalities and classes of people. Matt. 28:19 says: "Go ye therefore and teach all nations;" Mark 16:15, "Go ye into all the world and preach the gospel to every creature;" Luke 24:47, "And that repentance and remission of sins should be preached in his name among all nations."

This commission would counteract the belief so prevalent among the Jews, that all of God's messages, promises, favors and love were for the Jews only. Even his closest followers had this belief so thoroughly ingrained in their minds that he made it his last message to them. Even then it took a vision to Peter and an actual pouring out of God's spirit on Gentiles at the house of Cornelius, to convince him that God now includes Gentiles, heathens, in his favor.

This truth of God's favor and grace to all was also the first message with which the angel announced the birth of Jesus: "And the angel said unto them, fear not, for behold I bring you good tidings of great joy, which shall be to all people" (Luke 2:10). Not to Jews only, nor to a few favored Gentiles, but to "all people."

Since the gospel message is for all classes and nationalities, it necessarily follows that it is for all people as to numbers. That is, that every individual who comes into the world, under the curse, has the right, by God's decree, to know of God's loving offer to take him from under the curse, on certain conditions. This obvious fact is further established by 1 Tim. 2:4: "Who will have all men to be saved, and come unto the knowledge of the truth." The Revised Version says, "Who would have." If it is God's will, or if he is even willing, that all men should be saved, he surely would be consistent enough to send the message of his willingness and the specified conditions to every individual who needs salvation. This includes every member of the human family.

Each and every one surely has the God given right to know the gospel, the good news that God is willing, by reason of his love and kindness, to lift the curse of sin and death from those who suffer under it and desire freedom; and that he intends to do it through Jesus as the ruler on David's throne and endowed with the power to resurrect the dead.

Alta King.

Editor's Reply

Terms of the Commission National

Our Lord's commission proves, as Sister King says, that the gospel is for all nationalities and classes of people, and that is all it does prove. "All nations," "every creature," etc., are terms of national import, and forbid individual application. England, the United States, and other Commonwealths are called "Christian Nations," but many individuals live in them who are not Christians. Again, we must remember that the terms "all nations," "every creature," "all people" and other similar comprehensive phrases in the New Testament, are used in contrast to former limitations of the gospel, limitations divinely imposed, and if they were "thoroughly ingrained in the minds of Christ's closest followers," the ingraining had been done by Christ himself. "These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go ye rather to the lost sheep of the house of Israel" (Matt. 10:5,6). Peter is to be commended, not reprimanded, for demanding a vision as evidence that this law had been abrogated.

Representative Terms Must not be Individualized

The Bible abounds in representative terms, and they must be recognized and understood to properly interpret many of its statements. "All flesh shall see the salvation of God," is a declaration used by Universalists; "All Israel shall be saved," is another which is often quoted to prove unconditional salvation for Israel by our Jewish friends. But our dear friends are led into this fatal mistake because they confound representative terms with individual. The Bible uses the terms they quote, but instead of using them in the individual sense, as they do, it uses them in a national and representative sense. And here is the proof: "The end of all flesh is come before me; I will destroy them with the earth" (Gen. 6:13). Was "all flesh" destroyed in the individual and universal sense? Was not Noah commanded to take representative parts of "all flesh," both the clean and the unclean, into the ark? Not "all flesh" absolutely and individually, but all flesh left out of the ark, of course, is what is meant. A little common sense is often quite a help in ascertaining the meaning of Bible statements.

When God says he will "pour out his spirit upon all flesh" (Joel 2:28-30), common sense must not be abandoned in trying to grasp the meaning of the prophecy. A text with identical wording is in Gen. 6:17; "I do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life"—identical words, yes, but "all flesh" is further emphasized by the added clause, "wherein is the breath of life." This surely is emphatic and universal enough to suit the most fastidious, still part of "all flesh" was saved in the ark! And as to pouring out the spirit upon "all flesh." Peter says that was done on the day of Pentecost (Acts 2). Representatives "out of every nation under heaven" (verse 5) were involved in the prediction, and in a national, representative way the prophecy found fulfilment on that day. It was not fulfilled then individually, and it never will be so fulfilled.

"All Israel shall be saved" (Rom. 11:26). "Israel" is a national term, and is often used in a national sense in the word of God. In Ezek. 37:11 "all Israel" is used in a tribal sense. Back in Genesis God says: "After four hundred years I will bring them out." The ones brought out were not the ones which went in. All that were there at that time were brought out. Exo. 15:13 reads: "Thou in thy mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto the holy habitation." The nation was redeemed; but thousands of individuals perished in the wilderness (Heb. 3:4). "Redeemed," yes, redeemed, and yet those that went down into Egypt were not redeemed—they died there! Read Isa. 8:11,12; Amos 2:9,10; Micah 6:2-4, and notice how the personal, singular pronouns "thy," "thee," etc., are used, and yet the same individuals did not exist at the time those words were applied to the nation. Numerous other texts declare the same thing in relation to "all these," without including the same persons. As samples, use 2 Chron. 11:1-4; Nehe. 7:73. National identity was involved, but not individual identity. Fifteen hundred and twenty years before Israel were invaded and disrupted by the Romans, Moses told them in Deut. 28th chapter, "Swift as an eagle flieth shall a nation come against thee." **Not an individual spoken to was present when the prophecy was fulfilled, fifteen hundred years later.** National identity is all that is involved. So with "all nations," "all Israel," "the whole house of Israel," "all flesh," etc. Fulfilled prophecy is the key to the understanding of the unfulfilled. From the first we are taught how to interpret the second.

The Gospel not For All People as to Numbers

The gospel, then, we agree, is for all nationalities and classes, in contrast to its previous limitations to Jewish circles. Remember, now, we are talking in national terms; for speaking nationally the gospel has been limited to Israel; but during all ages there have been Rahabs and a believing remnant of Gentiles in the gospel. So when Sister King loses sight of the national significance of the terms and tries to individualize them, she goes astray by saying, "It necessarily follows that it is for all people as to numbers." To make plain her meaning she adds: "Every individual that comes into the world, under the curse, has the right, by God's decree, to know of God's loving offer to take him from under the curse on certain conditions." We fail to see the "necessarily" in this claim of reasoning; we cannot see what "rights" rebels have after forfeiting by sin their lives a thousand times; and not one word is there on the sacred page of any "decree" that God has made that all men must "know of God's loving offer." 1 Tim. 2:4, "Who will have all men to be saved and come into the knowledge of the truth," only states that God is willing that they should (1); but sad to relate, "all men" are not willing, and thousands of them perish as ignorant of the truth as "natural brute beasts" (2 Pet. 2:12). If you change "will" into "must," then you take from men with one hand what you give them with the other, namely, their will, with power of choice. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:20). "And ye will not come to me that ye might have life" (John 5:40). If "all men" must come to a knowledge of the truth, whether they want to or not, then those who "hate the light," together with those who "will not come to the light," must be forced to embrace what they hate, and to come to what they despise! The shades of Origen! Universalism, sooner or later, is bound to captivate a mind that labors under the delusion that 1 Tim. 2:4 teaches that "all men" must come to a knowledge of the truth. "This includes every member of the human family," writes Sister King. But she admits, in unguarded moments, that the text never has meant so much, and does not mean so much now; and to smooth out this unsightly wrinkle in her interpretation of the passage, she says God "intends to do it through Jesus on the throne of David endowed with the power to resurrect the dead." Not a semblance of proof is offered for so remarkable a statement. But the text on which this purgatorial superstructure is built to accommodate sinners in the next world, is written in the present tense: "God will have all men to come to a knowledge of the truth." This has always been his will, and is his will today as much as it will ever be at the resurrection, or any time thereafter. At the resurrection and after he is not going to change his will! Our God is not a mutable creature, changing his mind every time an adverse wind blows! God's will is now agreeable to, and is gratified by, a sinner coming to a knowledge of the truth, but notwithstanding his will, thousands defy it and contradict it. Then coming to a knowledge of the truth is only half of the text; and God never does things in halves. When we say that coming to a knowledge of the truth is compulsory, we have caught ourselves in a Universalist trap, and are in fact helplessly committed to his premise. 'God will have all men to be saved, and come unto the knowledge of the truth," is the way the text reads. If God's will makes compulsory knowledge for all, equally compulsory is salvation for all. Sister King is heading in the wrong direction; she is playing into the hands of Universalism. If attaining a knowledge of the truth is unconditional, salvation is also unconditional (which is Universalism with the paint scraped off): if salvation is conditional, coming to a knowledge of the truth is likewise conditional (which is conditional immortality, or life only in Christ). In an after thought Sister King seems to see this dilemma for after saying "every individual" must "know of God's loving offer," she puts in "on certain conditions"—"God's loving offer to take him from under the curse on certain conditions." Conditions, yes, conditions; they often play havoc with beautiful theories and sentimental dreams. We are satisfied with homely truth.

(*) Thelo, the Greek word translated "will" in 1 Tim. 2:4, means to desire, wish, and is rendered "desire" thirteen times in the New Testament. Specimen texts, Mark 9:35; 1 Tim. 1:7 It is God's "desire" that all men should know the truth and be saved. But men are moral creatures, and not machines; and therefore while God is "willing" or desiring their salvation, the men themselves are not willing. This leaves their salvation and knowledge of the truth both problematic. "If God peradventure will give them repentance to the acknowledging of the truth" (2 Tim. 2:24-26). "If he brings them to repentance" are words substituted by the Diaglott with the word "perhaps." Dr. Young is our human authority for saying thelo means to desire or wish. And Peter is divine authority for the same meaning of the word. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). God is willing that "all" men should repent, but rarely are men willing to repent. As repentance, enlightenment in the truth, and all similar requirements are duties of men, to be discharged by them, if they do not obey, God's willingness cannot change their disobedience into obedience.

COMMUNICATIONS

Dear Editor:

I will send you a few lines to let you know that we see through the much loved columns of The Restitution, that you have your new linograph machine and it is now doing your work, and is giving satisfaction. We wish to extend our heartfelt thanks to you, and to the Board of Directors, and to others that have been instrumental in holding up The Restitution and making it as good a paper as it is. And we thank the Lord that your efforts are being crowned with success. We also wish to extend our thanks to the many writers of The Restitution for the good pieces they send in. Enclosed please find draft of ten dollars to apply on Linotype Fund. We thank the Lord for his blessings that rest upon the household of faith.

From your brother in Christ, John Lehman.

Dear Brother Huggins:

Inclosed you will find another of my Extreme Series. Will have about one more to complete as outlined. Then at the request of some brethren I will send you some MSS on the history of baptism, showing I think positively, that single immersion is older than triune. The Restitution is fine these days, and I can hardly wait after I get it to devour its contents. The reason there has been a break in my serial articles, is that I have been away from home working to keep things going at home. You know we lost our crop by hail last summer. The Nebraska brethren sent us their thanksgiving offering. I am sorry we could not help some on linograph machine, but perhaps we can some other time May God bless you in your labors.

J. J. Heckman.

Dear Brother Huggins:

We are writing this morning to let you know how we appreciate the good old Restitution, and the grand truth it has sounded out for the forty years that we have been taking it. It is a great and good means by which those of the faith may communicate with one another, especially to these that are isolated and scattered abroad in all lands. When we read the many good articles that the brethren write, they seem near to us. We are not strangers to one another, but brethren, and ere long, if we faint not, we shall be gathered into God's everlasting kingdom. The signs point to the soon coming of our dear Lord and Master. Dear loved ones all, let us so live that we may be among the number that will be chosen by God's anointed to be instrumental in ruling and blessing the nations.

Sister Hannah Barber, will you please give The Restitution your address, as we have misplaced the last letter we had from you. I think it would be a good idea for those that are isolated to give their address through the paper. Some might live only a few miles apart and not be aware of it. I live in the Panhandle of Texas, on the star mail route, near Lipscombe in Lipscombe Co. Address, Higgins, Texas.

M. E. Randolph and
E. F. Randolph.

Dear ones of like precious faith:

It is a long time since I have written to The Restitution. The fact is I have been drifting about for the last year so much that I have not seen the paper except when I get among people who take it. Through July, August and September I was with the brethren of the one faith at Wenatchee, and I want to say I found a people with a will and a desire to do and live a godly life as God has given them light according to the gospel, believing all things that are written by the prophets and apostles concerning the name of Jesus the Christ and his kingdom.

At this writing I am at Chico, Cal. I have found a little band of earnest believers here. Some of them are strong in the faith, zealous of good works trying to live up to what the spirit has taught them of the word of life. Brother Knapp just left here a few days before I came. Was sorry for I would have liked very much to have met him. I expect to go further south, stopping at Sacramento, Stockton, Oakland and may go to Los Angeles, but will get mail at Chico for some time yet. Would be glad to meet any of the brethren of the one faith who may live near my route. Hoping to meet you all in the soon coming kingdom.

S. C. Lehman.

To the Church of God in Cleveland, Ohio.

Greeting: I am sure any member of the church of God who has had the privilege of visiting similar bodies in various places, whether in this country or in Europe, has understood somewhat of our Lord's meaning when he said that those that had forsaken earthly ties for his sake should recieve an hundredfold, even in this life, in the shape of added loved ones.

Truly ye who are of "the purchased people" have a fuller meaning of the words "brother" and "sister" than do the churches about us, and we are glad to welcome to fellowship all those of like precious faith. Letters have a wonderful source of comfort and edification to those who have been separated for any cause; but this greeting of the Church in Brooklyn to the Church in Cleveland is to thank you for the "living epistles" which you have sent us in the persons of Sisters Emma and Roberta Lang. The latter has endeared herself to us all by her gentle ways, constant attendance at all gatherings of the church, and desire to show herself "a workman that needeth not to be ashamed", and we are very glad to have her with us.

It was indeed a great pleasure to us all to be favored with a visit from Sister Emma in November last, to see her smiling face, and to hear her cheerful voice, as she told of the good work you are doing in the Church in Cleveland, and to realize that though separated by many miles, the hope of the soon return of our Lord is the uppermost one in our hearts. Truly "perilous times" are now upon the earth, and we would do well to heed the words of the apostle Paul to the Corinthian Church: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

For the Church of God in Brooklyn, N. Y.,

Lottie E. Young.,

OBITUARY

Samuel B. Halliday, the eldest son of James W. and Sarah Livingston Halliday, was born in Clinton county, Indiana, June 17, 1833, and departed this life January 26, 1917, aged 83 years, 7 months and 9 days. His parent and nine of his brothers and sisters have preceeded him to the grave, and one sisters have preceded him to the grave, and one still survives him.

He was reared to manhood on the farm, his education being limited to the subscription schools of the early days. His parents were among the early pioneers of the county and helped clear the ground and lay out the town of Frankfort, this being one of his proud achievements. He answered his country's call for volunteers in the Civil War and served till its end.

He was united in marriage to Ann Eliza Avers, November 4, 1860. To them were born one son, Andrew E., who now resides in Kennewick, Washington. This union was broken by the death of his wife, July 7, 1861. On September 19, 1867 he was united in marriage to Isabell Meneely. To them four children were born, Charles of Troy, Idaho, Annie D. Little, Addie R. Davis, Iva P. Wyrick, all living near him. He was bereaved the second time October 8, 1875. On Nov. 14, 1880 he was again married to Mary Cowdry Davis. To them was born one daughter, Abbie Arminta Spurgeon who preceeded him in death. He was again robbed of his companion by death, May 11, 1894. On Nov. 21, 1896 he was again married to Mrs. Sophie Strawn, who survives him.

He became a member of the Church of God in an early day, some sixty years ago, under the preaching of Elder Hornaday. He was an enthusiastic worker in the Hillisburg church, and a close student of the Bible. He could quote much scripture as a reason for the hope he had. He was an industrious citizen, unostentatious in manner, and during his long life in the county he had many friends and won the respect of all that knew him.

He leaves to mourn his death, a widow, three daughters, two sons, twenty-three grandchildren, and two great grandchildren and a host of other relatives and friends.—By Mr. Wyrick.

Funeral services were held at the Hillisburg church on Sunday at 10 o'clock, January 28, 1917. The church was filled with his relatives, brethren, friends and neighbors to pay a tribute of love and respect to his memory. Burial was made in St. Paul cemetery where our aged brother rests, awaiting his fondest hope the coming of his Savior and Redeemer.

D. E. VanVactor.

STEADFAST

"Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58).

This is Paul's summing up of what he has stated previously in the 15th chapter of Corinthians as he commands the brethren to be "steadfast, unmoveable, abounding in the works of the Lord." This applies to us as much as it did to the disciples in Paul's day; and if we remain faithful, as Paul and his associates did, we shall be rewarded with them at the last day.

In the first verses of this chapter he states: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you, first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and rose again the third day according to the Scriptures." Paul declares that he preached the gospel unto them. The hope of the resurrection of the dead is the only means that God has provided by which we may obtain eternal life. Jesus arose from the dead according to the Scriptures. Acts 2:24: "Whom God hath raised up, having loosed the pains of death: **because it was not possible that he should be holden of it.**" If we are joint heirs with Jesus, then we shall rise as he did from the tomb; rise with the immortal nature. "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed (from mortality, to immortality), in a moment, in the twinkling of an eye, at the last trump: for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, **Death is swallowed up in victory"** (1 Cor. 15:51-54). Jesus has obtained this victory, and if we are truly his, we shall be like him when he comes to claim his own, and to reign over the house of Jacob forever. But, in order to receive the reward, we must be **steadfast in the faith** not "carried about with every wind of doctrine."

What are the conditions generally? If we take up a paper published by those who profess to believe the Bible, there are all kinds of theories advanced; many of them entirely contrary to the Scriptupres, surely leading the people astray. If we visit where there are a few interested in the truth we find them divided into all kinds of factions; one pulling down what the other is trying to build up. Really no church in existence there. We are warned against such things in Ephesians 4:14,15: that we "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive."

This appears to describe the situation nicely as it exists in many places, but we are admonished in God's word to shun those who spread discord (v.15); but, "speaking the truth in love, may grow up into him in all things, which is the head even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplies, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Let each and all strive to know the truth as revealed to us in God's holy word, and be "steadfast and unmoveable" to the end.

J. E. Hogarth.

"You-All"

The Editor is a Southerner, and of course, indulges in so-called "provincialisms of the South." es in the so-called "provincialisms of the South." You may be sure that we personally enjoyed the following defense of our much loved "you-all" which appeared in the Plain Dealer as an editorial:

A meticulous writer in a current magazine has some words to say about the "provincial conservatism" of the speech of dwellers in the southern states. "They cling to some of their barbarisms—notably, 'you-all' with a sort of stubborn pride; and even the most higmly educated of them will be guilty of gross errors in grammar simply because those particular errors are distinctively southern."

It is safe to leave the answer to this sweeping statement to the southerners themselves. But with the reference to the locution "you-all" the student of language and dialect may pay profitable attention. For the expression supplies a long felt want, and after all there is nothing barbarous about it. It results from the need of a plural for the second personal pronoun.

"You" was originally a plural. In the days when people addressed each other familiarly as "thou', there was no such gap in the language. The plural pronoun was used as a singular only when a superior was being addressed; later this employment was extended to the uses of ordinary courtesy, and finally it supplanted the ancient thee and thou altogether.

The distinction between the singular and plural pronoun is sometimes badly needed. If a southerner says to a northerner, "You shouldn't have come down here and corrupter our colored populatpion," the answer is likely to be, "I had nothing to do with it." But the southerner doesn't say that. He avoids personalities by putting it, "You-all shouldn't have, etc." The argument can then proceed on general lines.

Let it be remembered, too, in regard to other southern expressions, that they are likely to be closer to what was good English in the early eighteenth century—that classic period—than ours may be. For the south has kept unchanged many of the forms of speech brought over by the pioneers, while we have discarded them.

Liars Editorially Estimated

The liar whom the editor hates worst of all is the man who when dunned for a year's subscription, says he only received two or three copies of the paper during the year, and refuses to pay.—Clarksville Graphic.

Next to, if not above this one, the editor hates a liar who takes the paper seven or eight years, and when finally cornered for settlement says he never ordered the paper at all.—Pike County Post.

But the worst liar of the whole outfit is the man who takes the paper several years, then moves away without paying or saying anything about it, and yet says he's an honest man.—Ellsbury Advance.

Brethren, you all fall short of the truth.

A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information Gathered from Everywhere

Don't make excuses, make good.

So long as we love we serve; so long as we are loved by others I would almost say that we are indispensable; and no one is useless while they have a friend.

The presence of a hand, a kiss, the caress of a child, will do more to save, sometimes, than the wisest argument, even rightly understood. Love alone is wisdom, love alone is power; and, where love seems to fail, it is where self has stepped between and dulled the potency of its rays.

An English military aviator reports that while up in the air some time ago he observed a swallow flying high in front of his machine and set out after it in full speed. He followed the bird, gradually gaining on it foot by foot, until at length one of the wires in the machine struck it and it fell to the earth. This incident shows that the flight of the swallow is not nearly as swift as has been thought heretofore.

Facilities are soon to be offered for conducting funeral services by means of phonograph records containing a funeral sermon, a song by a quartet and a prayer. Characteristic sermons in any denomination will be furnished, with strong eulogies if desired. James Scott, of Lake City, Minn., is the originator of the scheme to reduce the high cost of dying. He says the cost of the entire program will not exceed $1.

Confidential employees of John D. Rockefeller estimate the oil king's wealth to be at least $1,000,000,000. This means that the interest which he draws annually is around $60,000,000. If the total wealth were in one dollar bills it would require 16,300 men to lift it, each man lifting 200 pounds. It would require 31,250 tons of silver to coin it into silver dollars which, if put edge to edge, would reach from New York to Salt Lake City.

If, with the kingdoms of Europe tottering about their sovereign's heads, with the change of capitols, with the uncertainty of boundaries, we would be sure of one king, of one kingdom, of one capitol, of one boundary, we are invited to a study of God's kingdom that is founded upon the Creator himself. But we don't look for pearls in the desert sands, and we won't find the news of the kingdom in any Sunday Supplement or in any popular novel, try as we may.—Sister Frances Russell.

Choosing Darkness.—A gentleman in one of the Southern States discovered a white owl's nest, which was in a hole of a leaning dead palm, overhanging the river. He watched the growth of the birds until he considered them old enough to move. He then transferred them from the nest to a box, and they became great pets. They were always timid, however, and desired to hide during the day. All the day long they would sit quietly in the darkest place they could find, making no sound except when approached, when a sharp snapping of their beaks announced that they wished no intruders. To turn them out of their box in daytime meant a quick return to it. At night, however, they were in their element. When turned loose they walked around, flapped their wings, came up and took food from the hand, drank water from a spoon, and seemed to be in the greatest spirits. Men with evil thoughts and purposes are like these owls in that they choose the darkness rather than the light, desiring to cover up their evil ways. It is a great thing to so live, even in the nesting-place of one's own imagination, that the sunshine is the natural and welcome atmosphere of the soul.

Homely Girls

What is the use of being homely, girls, when you can all be beautiful just as well as not? If you have the white light of the soul within, it will shine through the muddiest complexions and the thickest swarms of freckles. It can re-shape snub-noses and wry mouths; it can burnish red hair until it shines like gold; it can transform any one into an angel of delight. In other words, the lovliness of a pure spirit imparts its charm to everything connected with it.

As a rule, the prettiest girls lack ambition, for they depend largely upon their good looks to carry them along. We all have heard such remarks as: "She would be a very pretty girl if she only knew something," and "She is really a beautiful girl to look at, but when she opens her mouth—my!" On the other hand, happily, we often hear persons say of a middle aged woman: "She looks so much better than she did when a girl." That is because she has been cultivating the intelligent part of herself all these years.

Ask the teachers in the schools who are the best scholars, and they will point out the plain ones, who, knowing they could not count upon personal attractions, sought their charms at a higher source. It is believed that Michael Angelo's broken nose did much to stimulate his genius. The eminent women of our day are not noted for beauty, and the newspaper reporter makes much of it when he finds one having an ordinary share of good looks.

The world is laughing yet at Pompey's soldiers, who fled in terror when Caesar's rough fellows struck at their handsome faces. Do we not miss nobler victories every day on the battle-ground of the heart because we have the same sins of vanity?

But we love perfection of any kind, beauty not excepted. The Savior of mankind was "fairer than the sons of men," and his admiration of the beautiful is written on the page of night in starry letters, and on the page of day in colors that we connot imitate. The person who, like him, is both fair and good, is the ideal of us all, but ideals are exceedingly scarce. Evil thoughts and evil lives have distorted millions, but God has never made one homely face.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. FEBRUARY 20, 1917 NUMBER 7

GOOD THINGS TO COME

Soon the wars will cease,
Then there will for ever be peace.

Soon the day will come
When the victory will be won.

Soon the righteous will be raised
To forever sing songs of praise.

Soon that bright day will dawn,
Then we will meet the happy throng.

Soon we shall see his smiling face.
And meet him at his appointed place.

There for ever to be
Clothed in immortality.

Mrs. W. H. Eidemiller.

THE IMPENDING CRISIS

George B. Alldridge

"For there will be great distress on the land, and anger to this people. And they will fall by mouth of a sword, and will be led away captive into all the nations: and Jerusalem will be down-trodden by Gentiles, until Gentile seasons be fulfilled. And there will be signs in sun, moon and stars: and, on the earth, anguish of nations in embarrassment; sea and surge resounding: men fainting from fear and expectation of the things overtaking the inhabitants (earth): for the powers of the heavens will be shaken. And then shall they see the Son of Man, coming in a cloud, with great power and glory. And, when these things are beginning to come to pass, unbend and lift up your heads: because that your redemption (deliverance) is drawing near" (Luke 21:23-28, Rotherham translation).

"And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen (Heb. nations) (Hag. 2:22).

In a recent issue of "The World's Work," the writer has culled the following, written under the caption "The Fallacy of Non-Resistance:"

"A few philanthrophists believe that the world would get on better if there were no armies and navies and no use of force to resist wrong doers; but non- resistance seems to almost everybody an impracticable international policy at mankind's actual state of progress. The nations have not yet come into Emerson's 'region of holiness' where passion passes from them. On the contrary, never before was outrageous violence so rife in the world, and resistance to it by force so indispensable. The policy of non-resistance is nowhere applied to burglars, murderers, or maniacs. No more can it be applied to Europe in full view of invasions of Belguim and Serbia, Armenian massacres, and the sudden sinking of passenger steamers, merchantmen and fishermen. Non-resistance is an admirable moral goal: but reaching it seems at the present day as far off as when Buddha taught, twenty-five hundred years ago, that the use of force was never justifiable or even expedient."

The writer of the above argues that force must still control. Since peaceful international relations will need for decades the firm support of a trustworthy protective international force, the United States ought to be in a position to supply part of that force. It is America's clear duty to her inheritance of liberty and to civillization itself to take an effective part in the maintenance of peace and of the freedom of the seas when the present war is over. For the discharge of this duty, and for her own security, America needs a strong navy and a strong potential army, both kept always ready. She can secure neither without adopting the principle of universal service. Such are the lessons of Germany's outbreak in 1914, and of the fifty years long Prussian preparation for that outbreak in such secrecy and with such protestations of innocency, that the other European nations were taken by surprise when the German armies rushed over Belguim, bound for Paris.

After peace has been maintained by force for some years, and the world sees that the alliance of a few strong nations to prevent war is effective, and can be trusted, it will be possible to take steps toward a general reduction of armaments, and so to lift a cruhsing burden from the productive workers of the world. The formation of such an alliance within the next few months would contribute effectively to the arrest of the present horrible destruction, and to the arrangements, and so to lift a crushing burden from the tory terms for a durable peace. Should not the United States of America be a member of that beneficent alliance? Its past history, its present needs, and its future hopes answer, yes! The Chamber of Commerce of the United States, representing as they do all the business enterprises throughout our land, have endorsed unanimously the following questions submitted by ballot to them:

"Recognizing the military obligation equally with the civic obligation as a fundamental duty of democratic citizenship in a republic, and to establish a system which will affect every man alike, it is recommended that universal military training be adopted as a fundamental democratic principle of our military policy and be enforced by law to furnish adequate land, sea, and industrial forces in peace and war."

Dear Brethren, notice how quickly after feeling the pulse of the business interests of the country responding favorably to this question, the machinery of the government begins to work. Yesterray (Saturday, Feb. 10) the Senate Committee on military affairs, reported favorably (which really means adoption) the Chamberlain bill, that requires every young man in America, upon his nineteenth birthday, being enrolled into the regular army, to serve at least six months, for the purpose of being trained and educated in matters purely military. The only exemptions that are made, are those on account of physical unfitness, and in cases where others are entirely dependant upon the earnings of the youth.

Members of religious sects who do not believe in war are to be exempt from training in arms, **but they are to be prepared for military sevices as non-combatants.**

Notice that there is to be no purchasing of exemption from training. Anyone who evades training is not to be eligible to public office, and every person and corporation is forbidden to employ anyone who has not undergone training or has no certificate of exemption. The refusal to obey the government means ostracism and imprisonment.

Two Scriptures come very forcibly to my mind, and I wonder if they are again to be fulfilled as they were in the type. "Thus hath said the Lord of hosts, Let your hands be strong, ye that hear in these days these words out of the mouth of the prophets, who (spoke) on the day that the foundation of the house of the Lord of hosts was laid, when the temple was to be built. For before those days there was no reward for man, nor any reward for beast: and for him that went out or came in there was no peace, because of the oppressor: and I let loose all men, every one against his neighbor" (Zech. 8:9,10. Leseer's translation). The other is in Acts 14:22: "Establishing the souls of the disciples, beseeching them to abide in the faith, and saying, through many tribulations must we enter into the kingdom of God." Rotherham's "tribulation," in this connection, according to the Greek text, means affliction, anguish, burdened, persecution trouble. Brethren, let us be honest with our own hearts and experience. For the truth's sake how much tribulation has been our experience? Paul says that, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shal try every man's work of what sort it is" 1 Cor. 3:13).

A few months ago the writer was instructed to request the Christadelphian Ecclesia at Brooklyn, to embody in their petition to congress, praying exemption from military service, the petition of the various ecclesias of the church of God. They deemed it wise to refuse our request; hence brethren we must in some way take care of this matter ourselves. Therefore the following petition is suggested for your thought and consideration. If approved, please sign and forward to R. G. Huggins, 10623 Lee Avenue, Cleveland, O. The matter will then be taken up with the proper authority for final action. (For the petition, see page 11.—Editor.)

SOME THOUGHTS ON CURRENT EVENTS

I suppose that most of us have read the speech of President Wilson to the Senate in regard to forming a vast national coalition, which has been received by all nations thoughtfully and courteously, and in our own country with general approval. Elihu Root, formerly Secretary of State, says in speaking of the matter, "If the peace presently to be made is to endure, it must be a peace made secure by the organized peace of mankind."

This, in my opinion, is the first step toward the building of the "Great Image" seen by Nebuchadnezzar. It is the conception of the last "Great Beast, terrible and exceeding strong," foreshadowed by both Daniel and John in the Revelations. What seems most remarkable to me in this covement (which I have expected for many years) lies in the fact that it should be inauguarated by our President—a man who is a Bible student, God fearing and God loving. It shows that we, some of us at least, will have to modify our conception of some things. For instance, antagonism to the purpose of God does not necessarily consist in viciousness or ungodliness in the ordinarily understood sense; wrong ideas are enough to put a man on a wrong course. Reasoning from popular conceptions the logic of this last human monstrosity, which we are about to see constructed, is just the proper and in fact the only thing to do, and so we all about to "join the military," "every man's sword upon his thigh."

Another thought in this connection is that as a man can be set so far astray by a wrong idea, it, only take the right idea to set him right. The evil in the world consists principally in wrong conceptions and confusion of thought. Wickedness is really abnormal, but sin in the sense of error is our natural birthright or birthwrong as the case is. In this fact lies the hope of an early and we might say, trying to look at it from the divine standpoint, an easy regeneration of the human race when the vail is taken away that causes the confusion. For instance, as has been illustrated so often in the United States, the same nationalities that are so hideously combative on the other side of the Atlantic, live together here peaceably enough on the same street and the children dance together on the sidewalk to the same street piano. It is not necessary to exterminate the human family to set them right, not now at least; seeing that the Good Father has gone to such pains in the matter of our careful education through the personality of his Christ, by which there has been a universal spread of the knowledge of Christian ethics and the whole spirit of the age changed. This fact has been strikingly brought out in the hue and cry raised at the German conduct of the war during the first few months, and even this return to barbarism and ferocity has had an important lesson, and the natives begin to see things in another light—dimly to be sure, but becoming visible. Even this straining after peace, this attempt to unify the nations in some sort of amity, is a sign of the times. The desire is all right, but they do not at present see that the mere construction of one big military machine, instead of a lot of lesser ones, only gives some fool or knave still greater power, should he get hold of the throttle. This of course is what will happen.

To the readers of The Restitutien it may not be necessary to add that the destruction of nationalities does not mean the extermination of the race but the salvation of the race as such. It has been said that "Patriotism is the last refuge of the scoundrel," and this last war has also revealed this fact as never before. So rejoice we that, when the deliverer comes to Zion, he will bring salvation and publish peace. There will be furious antagonism, "vested interests" and the military castes will have to be swept out of the way. It will be like the crack of thunder at midnight, but in the morning the mists will evaporate as the "day star" arises.

J. F. Gelletly.

"HE THAT HATH EARS TO HEAR LET HIM HEAR"

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men" (Rev. 13:13).

The nature of the wonders done by this two-horned symbol is generally misunderstood, by confounding them with the lying wonders of the man of sin (2 Thess. 2:9). The scientific act of B. Franklin in bottling the lightning, bringing it down from the atmospheric "heaven" to the earth. had no element of deceit in it.

"But," says one, "did not the wonders done deceive the dwellers on the earth?" Yes, but in a democracy, the scientist and the people are one; and in this case they are self-deceived by their power to do scientific wonders. It is evident to the close student of this prophecy, that the deceiving is in connection with the power to perform wonderful things. It is only a few centuries since this country was a wilderness from the Atlantic to the Pacific oceans; and from the great lakes to the Gulph of Mexico. And in wealth this nation exceeds any nation on earth. Her railroads in mileage equals nearly all Europe. This is more than human nature can bear without being somewhat exalted.

And under such conditions, coupled with its humanitarian ideas, it is likely to imbibe the idea that it is destined in the hands of providence to enlighten the whole world. As said Woodrow Wilson: "The mission of America in the world is essentially a mission of peace and goodwill among men." This brings to our mind a statement made some years ago by Senator Doolittle, of Wisconsin: "The United States is the little stone destined to smite the metalic image on its feet."

The development of nations comes according to natural law; there can be no effect without a cause. Therefore the fulfillment of prophecy is not perceived. Pernicious ideas produce tyranny. The pope is God's vicegerant; therefore the pope should be obeyed. I refer again to the nature of the acts performed by the two-horned symbol: "He doeth great wonders;" no make believe— "no lying wonder." "He had power to give life unto the image," etc. As said before, the deceiving is self-imposed, on account of the power, or ability of the party to do wonderful things Deut. 11:16: "Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods." And Jer. 37:9: "Thus saith the Lord; deceive not yourselves." Again, "The pride of thine heart hath deceived thee" (Oba. 3). "Be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22).

There is danger according to these testimonies of being self-deceived; and especially of a people that has departed from the doctrine of the Bible, and are teaching fables instead of God's word. There are some things that the average man views with horror, "the mark of the beast," is one of them. But if we say "the mark of the empire," it loses its horrid meaning. "The beast" is but a symbol; the empire is the real thing. It is said "the beast" is the Papacy. "The beast" is always the Roman Empire: but not always the Papacy. "The beast" was not the Papacy when Daniel saw him come from the sea; nor until the little horn came up on the head of the beast, after and among the ten.

When he was pagan as seen in Rev. 12, "a great red dragon," it was not the Papacy. When John had a view of him as a leopard (ch. 13:1), he was not the Papacy. But after he received the blasphemous mouth of verse 5 he was the Papacy, and is today.

As the Roman Empire incorporated Greece into its dominion, making itself like the leopard it had swallowed; so the Papacy, taking Rome in its weakness after receiving the deadly wound by a sword, the Papacy managed to control the empire, merging what was left into the patrimony of St Peter (Gibbon). The Papacy controlled the whole of the empire: The same fact is seen in Daniel after the rise of the papal horn after and among the ten. After this the horn has control, and on account of his great words, the judgment sat and took away his (the horn's) dominion, showing plainly that the horn controlled the empire.

Now it happened that the leopard beast received the wound by a sword, before the Papacy got control of the empire. And the mark is the mark of the beast that received the wound by a sword. Therefore the mark originally is not the mark of the Papacy: but is of the leopard beast, the symbol of the empire; so lifting the symbol we have the empire. In fact the "mark" is the mark of the empire; and all that is to be done to complete the image is to enact into the law of the state the faith of the orthodox churches.

Among the false doctrines that was held by the church in the fourth century, to which the present church makes an image, is the immortality of the human soul, going to heaven at death; and that there are three persons Father, Son and Holy Ghost, in the Godhead. The doctrine of the trinity is the mark of the empire.

These three orthodox doctrines are held by all Roman Catholics, the Greek or Russian churches, and by all orthodox Protestant churches. And if a man was to exert all his mental powers, he could not find in all the realm of Christian faith three doctrines that more emphatically contradict the word of God. In fact, the faith in a triune Deity amounts to idolatry. "Hear, O Israel: the Lord our God is one Lord" (Mark 12:29). If the

Holy Spirit is God, how ignorant was Paul not to even mention him in all his salutations to all the churches to which he wrote epistles, which run thus: "Grace to you and peace from God our Father, and the Lord Jesus Christ." This is a sample of Paul's salutations in all of his epistles. And John in Revelations 1:4 places the spirit in sevenfold manifestation before the throne—not on the throne. Again: "These things saith he hath the seven spirits of God, and the seven stars" (Rev. 3:1). Here, according to the doctrine of the trinity, one God has another God. "Mystery, Babylon."

Geo. Francis.

CHRIST'S TEMPTATION

In considering the subject of Christ's temptation we must remember that the account of it was written in oriental language to oriental people, who well understood that mode of thought, but when a western people read that kind of literature and make it all literal, they often make a sad mess of things. We have some plain positive statements in the Scriptures to guide us in understanding this event. Heb. 4:15: "For we have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." James 1:13-15: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death."

The word translated "lust" in the above passages should have been translated "desire," for the word is used in two or more senses in the Scriptures. Christ had all the natural desires belonging to the human body, hunger, thirst, etc. These desires in many cases are perfectly legitimate and to gratify them under right conditions is all right. Mankind are all tempted just according to their brain conditions: what is a temptation to one may be no temptation to another person. For instance, some persons can hardly pass a saloon without going in and getting drunk; to another person the very smell of liquor disgusts them, and this entirely depends upon brain conditions, or brain development. The ancients knew nothing about the brain and its functions, consequently they used other words to express their ideas concerning the mind of man. They use "heart," "bowels," "flesh," etc., when in reality these portions of the body are not the seat of thought of either evil or well doing. Christ had a brain as we have, but a brain much more highly developed than any other human being has ever had. He was begotten by the power of the holy spirit, and his body and brain, thus developed were of the very highest order, and consequently he was able to keep the laws of Moses in every particular. It said, "Do this and thou shalt live," which meant a great deal more than this natural life. Those who talk about Christ having sin in the flesh do not understand what they are talking about. To quote Psa. 51:5, "Behold, I was shapen in iniquity and in sin did my mother conceive me," and apply it to Christ, looks a good deal like blaspheming the holy spirit. If anyone will take the trouble to study that psalm carefully he will see that it is an orientalist lamenting his sin with Bath-Sheba, and this psalm has no application to Christ or, for that matter, to any married woman committing sin in conceiving a child. God commanded at the beginning to be fruitful and multiply and replenish the earth, and again he repeated this command after the flood. Surely there is no sin to a married woman in obeying this command, but a great deal of sin is often committed in disobeying it.

Those who believe that Christ was the son of Joseph can very little comprehend the wonderful character that Christ had. God had been preparing through the ages an ancestry on his mother's side to raise him to the highest plane and she, no doubt, was one of the finest women of Adam's race. We get a glimpse of Christ's wonderful brain power when he was twelve years of age. That brain, when matured, was no doubt superior to the brain of the greatest poet, general, statesman or prophet that ever lived, and he knew his power. He could command the raging storm to be still after he had received the power of the holy spirit. He knew all the Scriptures and the promises concerning himself. He was the only one apparently who knew that he was to suffer, and die before he could enter into his glory. He was taken into the wilderness by the spirit of God to be tried before he entered into his ministry. That he fasted forty days is nothing miraculous. Moses did and so did Elijah, and others have done so in our day. Then he was naturally extremely hungry, he was in a desert where there was no food to be had. He knew his power and what more natural than that the thought should flash across his mind "make these stones bread," but he instantly replies, "man shall not live by bread alone, but by every word that preceedeth out of the mouth of God." There was his source of strength, knowing the word of God thoroughly. The thirty years of his life had been used in making it his own.

He is then taken to the holy city and set on a "pinnacle of the temple," as our version reads, but the word "pinnacle" is most misleading. The Emhpatic Diaglott renders this word "battlement," which is the right idea. On the top of the temple were battlements where people could walk, and one of these battlements overlooked a great ravine with a clear fall of seven hundred feet. God had promised to give his angels charge of him and this quotation comes to his mind with the suggestion, "Why not put it to the proof," but he at once repels the thought and quotes: "Thou shalt not tempt the Lord thy God."

Again he was taken to an exceeding high mountain and shown all the kingdoms of the world and offered them if he would serve satan or sin. He knew he was born to be king of the world, but he also knew before he got that dominion he had to go through great agony and a cruel death. Knowing the tremendous power he had, and also that the Jews were looking for a great deliverer, the thought flashed across his mind to take that power now and not go through the suffering, but he at once repels the thought with, "Get thee hence satan, for it is written, Thou shalt worship the Lord thy God, and him

only shalt thou serve."

They who tell us that it was a supernatural being who thus tempted him do not understand that such a being could not have tempted Christ, if such a being existed, for Christ would have known as soon as he saw him that he had no power to give a kingdom or indeed anything else. Also they who think that it was an embassy from Tiberius the then Roman Emperor,little understand the character of Tiberius. He was one of the most cruel and morose of characters, and if he had heard of Christ and his claims about what he would have done, would have been to have commanded him to be killed, besides, for a thing to have tempted Christ, or indeed anyone else, it must be something reasonably within one's reach. It is only babies that cry for the moon. Christ knew that Tiberius had no power to give him the kingdoms of the world, for the kingdoms of this world are gained and held by force, and although he had the power to do that, his time was not yet.

A thought flashing through the mind to do wrong is not sin if it is repelled at once as Christ did, but if the thought is cherished and plans made to accomplish it, although the act is never done, then it is sin. Christ says, "He that looks on a woman to lust after her hath committed adultery already in his heart." Christ was tempted in all points as we are, yet without sin. He was sinless in every respect. He was the pure Lamb of God who freely gave his life for us and was raised again for our justification, and is now at God's right hand acting as our great high priest and intercessor. But we must repel sin and sinful thoughts, as he did, with all our power, and to enable us to do so we must study the Scriptures and use them as he has shown us in example.

A Wallace Mason, M. D.

THE PRINCELY PRIESTHOOD

By S. A. Chaplin in Old Restitution

"But ye are an elected race, a kingly priesthood, an holy nation, a purchased people, that ye should declare the perfection of him who hath called you from darkness into his marvellous light." (1 Peter 11:9, Macknight's Translation).

Election as to honor and rulership, fitness for salvation will be the sole and at the same time, the absolute prerequisite to kingly crown or priestly coronal, in the coming ages. Contrary to commonly received ideas, the saints are now training for future dominion. To be called out of the world into the church in this world, is one thing; but to be chosen out of the church to the royalties of the world to come, is altogether quite a different thing.

How few realize what the saintships to which the royalties and priesthoods of God's everlasting kingdom are to be awarded. To merely be saved is one thing, but to be glorifies with Christ, and to sit with him in his throne is a very distinct matter. It is one thing to sing about crowns, and another thing altogether to win them. The prize of royalty in ages yet to be, was the object of Paul's ambition, and the crown awaits him when the Lord comes. We are in the race, and the fadeless diadem is the stake.

Walking With God

It takes the iron of long persistent and masterful training to enable a man to keep step with God, unmoved, though the crowd jostle and strike at him as they hurry past, going the other way. The face must be "set as a flint" for the right, always for the right; contracts must be kept, promises be held sacred, business pledges be fulfilled, work done that will last, no matter how strong the pleadings, nor how great the bribes of men holding to laxer principles, and cheaper, easier, less honest ways of doing things.

Always and ever the answer must come, "I must keep truth; I must stand firm; my work must be honestly done; the plans I have been ememployed to carry out, must be followed." Friendship, future prospects, money, threats of certain ruin, must not weigh a straw with the man who is engeged in such a fight. He must not fail, he must not fall, his backbone must be stiffened to the absolutely unbreakable point by love for and confidence in God, and by hope of what will be his if the fight is fought out "to a finish." It must be "Death rather than the mass!"

Such a man may not walk with aristocracy of earth, but having walked with God, even through martyr fires, to keep the faith, he will walk with Christ in white, for he will be worthy.

S. Roxana Wince.

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We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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When you set out to do anything, never let anything disturb you from doing that thing. This power of putting the thought on one particular thing and keeping it there for hours at a time, takes practice; and it takes a long time to get into the habit.

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It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

Be thou the rainbow in the storms of life.

If a minister of the truth lives near Chinook Cove, B. C., will he please communicate with Sister Howard? We understand her daughter, Ethel May, desires to be baptized as soon as she has a proper understanding of the gospel. The nearest minister may be in Washington or Oregon, a considerable distance, but this matter is of such moment as to merit immediate attention.

We understand there have been some rather severe criticism of Sister Wince's article entitled "Don't Find Fault with our Paper," published some weeks since. Many criticisms get their point by assuming an unreasonable meaning, whereas charitable judgment would seek to impute only reasonable sentiments to the writer. When we read Auntie Wince's article we "thought no evil." We assumed, and are sure she meant, nagging, continuous fault finding, unfriendly criticism, which is very enervating to an editor, and wears him down to a mere shadow. We have read Sister Wince's article a second time, and we are fully convinced that she did not mean that The Restitution was to be wholly exempt from kindly and helpful criticism, but only from the petty fault-finding that kills.

WANTED: SIMEON'S SKELETONS

Printed in 1810 by Wm. W. Woodward, corner of Second and Chestnut Street, Philadelphia, Pa. Five Volumes. The work is by "Rev." Chas. Simeon, M. A., Fellow of King's College, Cambridge. Will buy all the volumes, but particularly the second volume is wanted. Will pay either a reasonable or an unreasonable price for this work. Address the Editor of The Restitution.

COMMUNICATIONS

Bro. Huggins:

I notice in The Restitution an item in regard to securing exemption from military duty. That brought to mind the reason why the name Christadelphian was first used; perhaps you may not be aware of it. When the Civil War was seen to be approaching some of the brethren in Kentucky, (if I remember correctly), were desirous of being exempted from military duty, and they used the name Christadelphian in describing who they were. Whether they were successful I do not know, but that was the first use of the name. A few months ago our daily paper had an article copied from an English paper in regard to exemption from military duty, and among others it mentioned Christadelphians as being exempt.

I heard indirectly recently that the Christadelphians were agitating the matter of exemption now, although I am not posted as to just what they have done about it.

Fraternally yours,

C. H. Morse.

THE TWO-HORNED WILD BEAST

In Rev. 13:11 we read: "And I (John) saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth **all** the authority of the first beast (of Rev. 13:1-10) in his sight" (Rev. 13: 11-12. Rev. Version).

1. Whence comes he? "Out of the **earth**" (vs. 11). The ten-horned beast, with a diadem on each horn, came "out of the sea" (vs. 1). The "sea" suggests unrest, turbulence and war (Dan. 7:1-3). The four great world-empires of Daniel's vision came out of the 'sea"—came into existence by war and conquest. The two-horned beast arose quietly without war. It came stealthily. Could this be said of the United States?

2. This beast is descriptionless. The reason John does not describe him is probably because he cannot be described only in part—the horns. Do you not remember that when Daniel saw the fourth beast (7:7) it was, like this one, descriptionless. Is it a mere co-incidence that the beast the prophet saw and the two-horned beast John saw are both not described? May they not both be **Roman**? Hasn't Rome always been a sort of enigma?

3. This two-horned beast has "horns like unto a lamb," but its teaching is strictly dragonic. The horns are not the dragonic horns; they are not the horns of the ten-horned wild beast either. They are simply two undeveloped horns. A horn in prophecy is a horn wherever seen. These two horns mean what any of the other horns mean. This beast is a wild beast, and not a domestic animal, as is proved by the use of the same Greek word for "beast" as applied to it that is used as applied to the ten-horned wild beast. The nature is wild. The rise is stealthy. The horns are very small as the horns of a lamb. They aren't ecclesiastical horns unless the ten horns on the beast before it are. They are civil horns.

4. This beast is a teacher. While to the ten-horned beast a "mouth" is "given" (Rev. 13:5), this beast needs no mouth "given" it, for it has inherent powers of speech He speaks. But whose teaching does he echo? The dragon's (vs.11). From what seat of power spoke the dragon from time immemorial? From the Roman seat. This beast speaks from the same place. He is pre-eminently a teacher.

5. He works "in the sight" of the ten-horned beast (5.12). Then that is proof positive that he existed contemporaneously **with** the ten-horned beast and not successively **after** him. What he does the ten-horned beast **sees**. The position making the two-horned beast a country or nation or Republic (if you please) coming up when the ten-horned beast is dead and gone, is ridiculous and false, for this two-horned beast exerciseth **"all the authority"** of the ten-horned beast. Where did he get that authority if not from the ten-horned wild beast? He is endorsed by the ten-horned beast.

This point, beloved, is a very important one. The two-horned wild beast is a legerdemainist. But he doesn't perform his sleight of hand tricks in the presence of empty seats! He does it in the presence of the ten-horned wild beast that endorses him. But how could John work tricks in the presence of James if the latter were dead? If the ten-horned beast died when the United States was born, and the United States is the two-horned beast, as S. D. Adventists claim, then the United States worked miracles in the presence of a dead beast! In a book, "The Marvel of Nations," written by Uriah Smith (S. D. Adventist), edition 1886, we read on page 146 that "a beast in prohpecy, ceases to exist, when his dominion is taken away." Now when was the dominion of the ten-horned beast taken away? Let the same author tell us: "To this beast also was power given for forty-two months, or 1260 years. Rev. 13:5. . . . At the end of that specified period, the dominion of the little horn was to be taken away (Dan. 7:26) (Note this please). At the end of the same period, the leopard beast was himself to be 'led into captivity' (Rev. 13:10). From Daniel and Revelation by Uriah Smith, pages 524-525 (Edition 1901). Mr. Smith says that the "little horn" of Dan. 7 and the ten-horned beast of Rev. 13 are identical. On page 526 he puts the date when that beast ceased "to exist" as "1798." Very well. **About** this time the United States came up. Now then: **CAN** the United States be the two-horned beast, even according to Mr. Uriah Smith? No! The leopard beast ceased "to exist" in 1798, as he says, and since that time he asserts the United States has worked miracles. But surely the two-horned one did not this in the presence of the **DEAD** and ceased "to exist" leopard beast! And yet John says he must do that very thing.

6. The two horned beast commands the people to make "an image" to the leopard (ten-horned) beast (5.14). But that beast died in 1798, says Mr. Smith. Has the United States been guilty of making an image to a dead beast? It may be objected that after 1798 the ten-horned beast was revived, and that the United States made an image to the resurrected beast. But proof is lacking that the death-wound was given as late as 1798. The rather, it was much earlier. It is positively stated by the Revelator that after the death-wound of the ten-honored beast was healed, he had authority conferred on him to continue 1260 years (Rev. 13:1-8). It was **after** the death-wound was healed says John that the beast made war on the saints—not **before** it. And that war lasted 1260 years.

7. He (the two-horned one) gives "life" to the image made to the ten-horned **alive** beast. And then the image made alive, this beast begins a period of slaughter. In verse 7 the "saints" are overcome (killed), by the ten-horned beast who does it by authority the dragon gave him (vs. 2), but he does it also by inspiration from the two-horned beast (vs. 15). The dragon yields his authority to the leopard beast who uses it to kill the saints. But the two-horned beast acts only as the legerdemain worker in the presence of the ten-horned beast, and inspires that beast to kill all such as refuse the "mark" of that system.

If all this is future and the United States is to inspire a world-following and follow it by a world-killing, then the coming of Jesus is a long way off. But thank God, we do not need to believe that. The two-horned and ten-horned wild beast did their deadly work, and it was ended by the French Revolution. The two-horned beast is the false prophet of Rev. 19:20, and can never be the United States, either as to work, time, or geography. —J. J. Schaumburg, Editor of "Messiah's Advocate."

FORGIVENESS

One said to me, "Oh how can I forgive him; and yet I must." This person was speaking of one who had spoken all manner of evil falsely. Pondering deeply and endeavouring to find the light of God's word on this vital question it seems to me the Scriptures teach (and, likewise from the nature of the case) that there can be no forgiveness extended to a sinner unless he repents and asks forgiveness. Note the words of our Lord's prayer: "Forgive us our trespasses as we forgive those who trespass against us." We see from this that just as we forgive God forgives us; and as God forgives us do we forgive those who sin against us.

First then, how will God forgive us or under what conditions does he do so? Listen to the following Scriptures: "If we confess our sins he is faithful and just to forgive our sins" (1 John 1:

9). "Whoso confesseth his sins and forsaketh them shall have mercy" (Prov. 28:13). "I confessed my transgression unto the Lord and thou forgavest the iniquity of my sin" (Psa. 32:5). "Come unto me and I will give you rest" (Matt. 11:28). "If the wicked turn from his sin he shall surely live" (Ezek. 33:14,15). "Let the wicked forsake his way and return unto the Lord our God and he will abundantly pardon" (Isa. 55:7). What do we learn from these Scriptures? That God pardons us, forgives us our sin, remembers no more our trespasses against him. When? Only when we confess our iniquity and ask forgiveness. Nowhere in the word of God can I find any forgiveness only on the condition that we repent, confess our sins, and turn away from them. On what is our Lord's promise to the sinsick soul based? Only on condition that we come to him. We must do the coming, otherwise the "rest" will not come to us. I have heard some say that the restoration of Israel is unconditional. Listen to the words of God himself: Ezekiel 34 from verse 11 to the end of the chapter. Notice verses 16,17,20,22; Deut. 30:1, 2,3,4; Zech. 12:10-14; Zech. 13:1; Hosea 5:15; 2 Cor. 3:16; Jer. 24:7; Isa. 29:24; Ezek. 20:38; Zech. 10:9. These are a very few out out of many Scriptures which show the truth of our Lord's words in Matt. 23:39, "Your house is left unto you desolate. until ye shall say, Blessed is he that cometh in the name of the Lord." When Israel says this they repent and mourn greatly for their sins (Zech. 12: 10). And when they confess their sins a fountain is opened to them for cleansing (Zech.13:1). Repentance, seeking forgiveness, brings pardon and cleansing. This is the way God forgives those who trespass against him.

How is it when we trespass against one another? Let us go to the word again. "Forgive us our trespasses as (or in the same manner as) we forgive those who trespass against us." Then we forgive one another who sin against us under the same conditions that God forgives us. We have found these conditions to be repentance, confession of sin, and asking for forgiveness. Is this slriptural? See Luke 17:3,4: "If thy brother trespass against thee . . . if he repent forgive him . . . If he turn to thee saying, I repent, forgive him." "Forgive one another as God has forgiven you" (Eph. 4:32). God can only forgive us when we repent and confess our sins. But does this mean that he has hard and vengeful thoughts towards us? Oh no, see Isa. 1:18; "Come now and let us reason together." "All day long I have stretched forth my hands unto a disobedient and gainsaying people" (Rom. 10:21). God commendeth his love toward us in that while we were yet sinners Christ died for us" (Rom. g:8). Our Father in heaven is ever waiting in love toward us, and with forgiveness if we will come to him confessing our sins, and he wants us to come, to turn from evil that we may live (Ezek. 18:32).

This should be our mind towards those who sin against us. This is what our Lord means when he says, "Be ye therefore perfect, as your Father in heaven is perfect." He sends rain on the just and on the unjust and causes his sun to shine on the good and the evil. Have this same mind of God in yourselves. No one can be forgiven in the strict sense of the word until he desires and asks forgiveness. Are we then to cherish hard and revengeful thoughts toward him? What is the command? "Love your enemies." How? In the sense that you would not return him the evil he has done you. Rather do good to him as you have opportunity. "Pray for them who despitefully use you." Can we do this? We not only can but will if our hearts are filled with the love of God. Think of the worst enemy you have. It is impossible that you desire suffering or torture to come to him. What was the mind of Jesus? O Jerusalem, how often would I have gathered you together as a hen gathereth her chickens under her wing." "Father, forgive them." "Let this mind be in you, which was also in Christ Jesus." Stephen had this mind even in the agony of a cruel death. Paul manifested it when he said of these false brethren, "The Lord reward them." He did not seek to revenge himself.

When we think of all the terribleness, the awfulness of losing the kingdom, of being banished from the presence of the Lord, do we not cry out in anguish of spirit, "Lord, show them where they stand. Give them repentance to the acknowledging of their sins. Grant that they may fall upon the rock Christ Jesus, and be broken and filled with love and meekness and gentleness in him!" Yes, we can so have our minds in harmony with the mind of Christ that we cannot help but pray for those who despitefully use us and persecute us, and rejoice if they repent; and forgive from our hearts if they ask forgiveness. May God cause us to abound more and more in his love as our redemption draweth nigh.

Flora A. Wood.

OBITUARIES

S. V. Plummer

Please publish the death of Mr. Salathiel V. Plummer in The Restitution. He died October 26, 1916. He was a member of the church of oGd known locally as the Soul Sleeper Church. He had been a member for 40 years, and was always strong in the faith, a great reader of the Bible, and also The Restitution. He lived at Windfall, Indiana.

Fannie Barnhill Cleveland

Fannie Barnhill Cleveland was born at Indianapolis, Indiana, February 26, 1844. She came west in 1871 and taught school in Healdsburg, California, for two years.

Returning east in 1873 she married John Williard Cleveland in October, 1875. Her husband passed away in 1900. Mrs. Cleveland then came to California again, where she has made her home until her death, January 28, 1917.

About three months ago she came to Los Angeles to take care of an afflicted sister that had been an invalid for a number of years. A few days after her arrival she was stricken with a light paralytic stroke but was only able to survive the shock about seven weeks when death's icy hand laid her low.

Sister Cleveland has been a faithful member of the Church of God at Argos, Indiana for many years. After a short service at the Pierce Undertaking parlors. conducted by the writer, arrangements were made to take the body back to the old home, being accompanied by her niece, a daughter of Brother Hugh Barnhill. Thus one by one we go down the valley of the shadow of death, but we sorrow not as others that have no hope. Words of comfort were spoken from Rev. 14:13.

O. J. Allard.

Mrs. Sophia W. Burkey

Mrs. Sophia Wheeler Burkey was born in Randolph county, Indiana. April 3, 1843. She was married to the late James Burkey in 1862, and came to Marshall county from Goshen the same year. They had lived on a farm near Plymouth for over forty years. They were the parents of seven children, of whom three survive, namely: Mrs. Charles Manual, Orlando, and Lert A., all living in and near Plymouth. Sister Burkey and her husband were both members of the church of God at Plymouth, and up to the time of failing health they were faithful in church attendance. and all times their hospitable home was open to receive all those of like precious faith. They were also always ready and willing to aid financially all worthy causes. Sister Burkey had been an invalid for many years, and at the time of her husband's death, three years ago, it was thought she could not long survive him. Late last autumn she came to live with her son, Lert, in Plymouth. Here she passed away, January 31, 1917, after two weeks of great suffering. Kindly hands administered to her wants, and tried in every way to make her last days comfortable. Her last thoughts were of her Heavenly Father, and on Sunday, previous to her death, she had partaken of the communion, thus signifying her faith to the last.

Besides the children mentioned she leaves two sisters. Mrs. Eli Sawyer, and Mrs. Calvin Baugher, of Leesburg, and one brother, Henry Wheeler, of Arkansas. There are also nine grand-children and one great-grandchild.

Funeral services were held at the Jacoby church, near her old home, Friday, at 11 o'clock, Feb. 2, 1917, and Sister Burkey was laid to rest, under a canopy of flowers, beside her husband and children to await the morning's dawn.

D. E. VanVactor.

Frank Bryan

Frank Bryan was born November 14, 1889, near Plymouth, Indiana. He was the youngest son of Charles and Mary Moore-Bryan. His life was spent mostly in this community with his father in the faithful discharge of his duties. His mother died June 29, 1891, leaving him a maternal orphan at the age of two years. He was married to Pearl Colbert, January 29, 1916. They went to housekeeping in South Bend where he had employment with the Studebaker Corporation. He was taken sick January 20th. Hopes were entertained for his recovery up to Monday forenoon when a turn for the worse took place, resulting in his death at 4:30 a. m., Tuesday February 6, 1917. He had reached the age of 27 years, 2 months, and 22 days.

Frankie Bryan was a young man that made friends, wherever he went, by his quiet, unassuming disposition and his uniform courtesy and good will. He was faithful in every trust committed to his care, and careful in the discharge of every duty that devolved upon him.

He leaves his wife, his bride of just a year, Mrs. Pearl Bryan, with the broken bonds of love that had bound their kindred spirits into union. His father, Charles Bryan, his brother, Elmer, and his sister, Ethel, lament over the broken ties of family love because of his death. Many other relatives weep because he has gone from among us.

He had given his heart to God. His last days and hours were full of humble petitions to the Heavenly Father in the name of Jesus his Lord and Savior. He asked for our prayers, and expressed his desire and determination to enter into full covenant relationship with his God by a consecration of his life and obedience by baptism at the first opportunity. Funeral services were held at the Church of God, in Argos, Feuruary 3, 1917 conducted by D. E. VanVactor. The church was filled with his friends and neighbors, and we spoke from Romans 14:9. Burial was made in Maple Grove cemetery. D. E. VanVactor

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"SUDDEN DESTRUCTION"

By W. R. Young

What is the "sudden destruction" predicted in 1 Thess. 5:3? It is to occur "when they are saying, Peace and safety", and must therefore have some relation to that kind of talk. Is it the actual coming of the Lord? I think not. because that has no relation to any "peace and safety" talk that I ever heard of. The world at large is not afraid of the coming of Christ, because it has no expectation of or faith in any such an event. The advent of the great Judge is about the last thing peace and safety talkers have any thought of. But the "sudden destruction" predicted is something which those talkers imagine they have become well insured against. What fear was it a few years ago that caused the inauguration of schemes for "peace and safety"? And what was it allayed the fears of the talkers? They were afraid that so much military and naval preparation would result in devasting war. And so they held peace conventions and built a great peace palace and wrote books proving that great wars had become an impossibility. And "then"—what? On the eve of another great peace convention at Vienna came "sudden destruction"—the instant collapse of human civilization, the breaking out of the greatest war in the world history.

I do not see how the prophecy can be more completely fulfilled than it has already been. Of course, the coming of the Lord will mean sudden destruction to many people and to all human government, but that destruction, though it will take multitudes unawares, has no antithetical relation to any peace and safety talk concerning the end of all human strife, such as men are still keeping up. Nor does the prophecy state that the "sudden destruction" when it comes will instantly silence all peace and safety talk, for the "sudden destruction" does not mean instant annihilation of the peace talkers, though it does involve suffering and sorrows as "travail upon a woman with child" from which "they shall not escape."

There is only one thing that seems to sustain the idea that the sudden destruction means the actual appearing of the Lord, and that is the statement in he context (verse 2) that "the day of the Lord so cometh as a thief in the night." But the expression, "the day of the Lord" in this place may not mean the advent itself, but simply the commencement of the final series of events which lead up to the culminating event. All these may be included in "the day of the Lord", from the prelude to the climax. The comparison in the prophecy to the preliminary birth-pangs instead of to the birth itself seems to indicate that the "sudden destruction" refers more particularly to the climax of "the day of the Lord."—Messiah's Advocate.

IDOLATRY

How did idolatry start? We can none of us tell accurately. perhaps, but in the Apocryphal writings we find something that gives us an idea, and, although they are not considered inspired, they may be correct in this instance, at least, for we read in 1 Kings 4:32, that Solomon spake three thousand proverbs: and his songs were one thousand and five. If his sayings were all inspired, and this Apocryphal book, "The Wisdom of Solomon" is his, the account in chapter 14:12-16 may be the true story of the beginning of idol worship. Lest everyone should not have access to this book I will quote the verses referred to.

"For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life. For neither were they from the beginning, neither shall they be forever. For by the vainglory of men they entered into the world, and therefore shall they come shortly to an end. For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honored him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices. Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings." The margin says "tyrants," and that many kings in olden times were tyrants history proves. Verse 15 says this father honored his dead son as a god: a plain statement to my mind that he believed in the immortality of the soul, for did not the serpent tell Eve "ye shall be as gods, ye shall not surely die"? In modern times we hear the echo of these words in the following lines:

"There is no death,
What seems so
Is transition."

But God says "dust thou art," and our future hope when we die is by a resurrection from the dead through Jesus Christ our Lord.

Lillie H. Willis.

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A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information Gathered from Everywhere

The current coin of life is plain, sound sense.

It is less pain to learn in youth than to be ignorant in age.

Seest thou a man diligent in his business? He shall stand before kings: he shall not stand before mean men.

Money and time are the heaviest burdens of life; and the unhappiest of all mortals are those who have more of either than they know how to use.

"Sir," said an old Scotch woman to her minister, "I dinna ken a part of your sermon yesterday." "Indeed, what was it?" "You said the Apostle used the figure of circumlocution, and I dinna ken what it means." "Is that all? It's very plain. The figure of circumlocution is merely a periphrastic mode of diction."

A high school girl said to her father the other night: "Papa, I've got a sentence here I'd like to have you punctuate. You know something about punctuation, don't you?"

"A little," said her cautious parent, as he took the slip of paper she handed him. This is what he read: "A five dollar bill blew round the corner."

He studied it carefully. "Well," he finally said, "I'd simply put a period after it."

"I would'nt" said the high school girl; "I'd make a dash after it."

The world generally gives its admiration, not to the man who does what nobody else ever attempts to do, but to the man who does best what multitudes do well.

Nothing can be had for nothing; whatever a man achieves, he must pay for; and no favor of fortune can absolve him from his duty.

What is defeat? Nothing but the first step to something better.

"Do you think your boy Josh's schooling is an advantage to him?"

"Yes," replied Farmer Corntossel. "It gives him a big advantage over me. It enables him to say a lot o' things that I don't feel sure of my ground in calling him down for."—Washington Star.

Some time ago the stork visited the home of a happy young couple and wishing to notify her girl chum, the mother sent the following telegram: "For unto us a child is born' (Isaiah 9:6)."

"Oh, John," exclaimed the girl chum to her husband on receiving the despatch, "I have just got a telegram from Gladys, and what do you think?"

"You have got me chucked out at first in the conundrum game," indulgently smiled John. "What's the answer?"

"Gladys has a baby boy!" enthusiastically responded little wifey. "His name is Isaiah and he weighs nine pounds six ounces!"

One day when an old time Southern editor who was both mayor and justice of the peace in his town, as well as real estate agent, was busily engaged with an editorial on some weighty subject, a young couple came into his office to be married. The editor never slacked up in his writing, didn't even glance at his visitors, but said: "Time's money; want her?"

"Yes," the young man answered.

"Want him?" asked the editor, nodding toward the girl and still scratching away with his pen.

"Yes," the girl replied.

"Man and wife," declared the busy editor, his pen gliding over the paper at lightning speed. "One dollar. Bring in a load of wood for it: one-third pine; balance oak."

A Domestic Receipt

To cure scandal—"Take of good nature one ounce; of the herb, "Mind your own business," one ounce—mix them with a little charity for others —and two or three sprigs of "Keep your tongue between your teeth."

Purely Ministerial

Fanny, the little daughter of a clergyman, pranced into her father's study one evening while the reverend gentleman was preparing a lengthy sermon for the following Sunday. She looked curiously at the manuscript for a moment, and then turned to her father.

"Papa," she began, seriously, "does God tell you what to write?"

"Certainly, dearie," replied the clergyman.

"Then why do you scratch so much of it out?" asked Fanny.

The Fourteen Mistakes of Life

An English paper gives what it terms "the fourteen mistakes of life." While there are undoubtedly other mistakes than those mentioned, the list is fairly a comprehensive one: It is a great mistake to set up our own standard of right and wrong, and judge people accordingly; to measure the enjoyments of others by our own; to expect uniformity of opinion in this world, to look for judgment and experience in youth; to endeavour to mold all dispositions alike; to look for perfections in our own actions; to worry ourselves and others with what can not be remedied; not to yield in immaterial matters; not to alleviate all that needs alleviation as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible that we cannot perform: to believe only what our finite minds can grasp; to expect to be able to understand everything. And the greatest mistake of all is to live for time alone, when any moment may launch us into eternity.

Dinglebatz—A scientist has invented what he calls a 'muck-ray' machine that seems destined to fill a long-felt want.

Snicklefritz—What is its object?

Dinglebatz—It will enable the people to see how a candidate can spend $10,000 in getting himself elected to a $1,500 office, and yet grow rich on the deal.

A PETITION FOR MILITARY EXEMPTION

To the President and the Senators and Representatives of the United States in Congress Assembled:

Petition of the church of God, praying exemption from active participation in war, from naval and military service.

1. The petition of the people known as members of the church of God, who through obedience to the gospel are to be made participants in the Abrahamic covenant, "In thee and in thy seed shall all the nation of the earth be blessed."

2. They recognize that this only can be accomplished by a government established and supported by God in the person of his Son, the Lord Jesus Christ, whose personal advent is now imminent, and upon his return he will set up his divine government over all the earth.

3. They owning allegiance to this, the earth's rightful king, under the present government they are but aliens, subject to the laws of this country and faithfully obey those laws, refraining only from that which commands to take part in war, strife or conflict leading to the taking of life, which conflicts with the laws of God.

4. Your petitioners humbly beseech your Honorable House to grant their prayer, that they may live quiet and peaceable lives, following out as far as possible the command to "Recompense to no man evil for evil, and to provide things honest in the sight of all men."

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. FEBRUARY 27, 1917 NUMBER 8

A PRAYER

O Lord of heaven and earth and sea,
In praise and prayer we come to thee;
We come to thee in humble prayer,
For well we know thou art everywhere.

When we behold the heavens above
And then think of thy wondrous love,
That through thy great redeeming grace
In Jesus Christ we have a place;

A place to stand in that great day,
When pain and death will flee away;
The present kings and thrones will fall,
And Jesus Christ be Lord o'er all.

We'll rule with him through endless years,
O then for us there'll be no tears;
For then we're with the King of kings,
Eternal life to us he brings.

So we will walk the narrow way
That leads up to eternal day,
And work for him both night and day,
For he has gone before that way.

A. Wallace Mason.

THE LIVING WORD

No. 1

By S. Roxana Wince

"The word of God is living and powerful, and sharper than any two edged sword" (R. V.).

Why is the word of God said to be a living thing? It does not live as the beasts, the birds, the fishes of the sea, or even as human beings live. These are all corruptible and perishable. With them all

"'Tis the twink of an eye,
'Tis the draught of a breath
From the blossom of health
To the paleness of death."

And on all the works of man, the dreadful words are written. "They shall perish." Men build cities and time buries them cubits deep beneath the drifting sand; they write books, and their books fade away; they rear empires and their empires are overturned, and become "as nothing, and as a thing of naught." But here is a book that "lives" as Philip Mauro says, "with a spiritual, an inexhaustible, and inextinguishable—in a word, a divine life."

God has had prophets "since the world began" (Luke 1:69,70; Acts 3:21); and for "Kissaeus an Arabian writer, gives it as among the teachings of his people, that Abraham had in his possession certain sacred writings of Adam, Seth, and Enoch, in which were "laws and promises, threatenings from God and predictions of many events." These writings were the beginning of the Living Book. Passed on by Abraham, they fell at last into the hands of Moses, who arranged the records given us, by those primeval prophets, as we now have them, adding thereto the story of the years intervening between Enoch, and the bondage in Egypt, the trials and the miracles attendant upon the escape of Israel, their desert wanderings, their stay at Mount Sinai, and their final march to the River Jordan, where, after viewing the land of promise from the heights of Pisgah, the great leader and lawgiver of his people died and was buried in an unknown grave in one of the valleys of Moab.

S. Roxana Wince, Familiarly Known as "Auntie Wince"

But the Book did not die. It crossed the river with Israel. It went through the war of the conquest, and when the chosen people were brought under the sceptre of their enemies in the troubled period of the Judges, no alien hand was suffered to touch it. It saw the first king of Israel crowned, took note of the enthroning of David and Solomon, of Solomon's apostasy, of the secession from

Judah and from God of Ten-tribed Israel, of Elijah's brave stand against the wicked Jezebel, and her eight hundred and fifty prophets of Baal and of the grove, of the rebellion of Judah, of the capture of Samaria, and of Jerusalem, till, enriched by the story of Job—that takes us far back of the days of Moses—by the pastoral of Ruth, by history, psalm, proverb, song, narrative, and by scroll of prophecy, it gradually grew under the pens of inspired men, with every letter numbered and every sentence measured in numeric rythm until the Old Testament was completed in the thrilling words of Malachi.

But as I have failed to note many things about this living word that are of interest and importance, it will be necessary to make a somewhat hasty review of the subject. Anciently the first five books of the Bible formed but one book, as they still do in Hebrew manuscripts, and this book, in the later Scriptures was called "the law," or "the book of the law."

Moses, it seems from Deuteronomy 31:9-13, made two copies of the law, as was the custom in both public and private contracts. One of these copies was put into the hands of the priests and elders, and was to be "read every seven years in the solemnity of the year of release in the feast of tabernacles, when the people were all gathered together, men, women, children and strangers, that they might hear and learn and fear the Lord their God. The other copy was "put in the side of the ark of the covenant" that it might be there for a witness against them should they fail to keep it (Deut. 31:26-30). This copy was God's and was concealed beneath the mercy-seat, because it was there that he met with his people. The Book was his, because he was one of the parties to the agreement. The other Book belonged to the people, because they as a nation, were the other party.

The custom of Israel in such matters, is illustrated by the purchase of a field in Anathoth of his cousin, Hanameel, by Jeremiah. The evidences of the purchase were signed both by Jeremiah and by witnesses "according to the law and custom;" and one was sealed and the other left open, but in this case, instead of one of the evidences being placed in the national archieves, while the other was held by the purchaser of the property, as God held the Book that evidenced his purchase of Israel, both were put in an earthen vessel, and were buried byBaruch, the son of Neriah, and this was done by command of the Lord as a surety that he would gather them out of all countries whither they had been driven: to be brought again to their own land,be caused to dwell safely,God being their God and they his people under the everlasting covenant of the Book, that God will not turn away from them, nor they depart from him, and that fields shall again be bought in the land (Jer. 32: 6-16,26-49).

Will not that earthen vessel be found when the "many days" have fully expired? It would seem so from the wording of the language. These documents were to be recovered by "the heirs" of Israel in later generations, and bear witness to their rights as to the land, and also as to the perpetuity of David's throne and to their own perpetuity as a nation.

SOME THOUGHTS ON CURRENT EVENTS WITH QUOTATIONS

That was an interesting article selected by Brother Adams from the Omaha World Herald, "The Giants in Death Grapple." So much more did it interest me in its conclusions in regard to Russia, "Russia that will stand like a collosus over all continental Europe."

When this war broke out every one was amazed at the immense power manifested by the German Empire and its allies, and to most casual readers of the newspaper, this great military plunge for victory was all in favor of Germany, and they could see nothing else. With the ebb and flow of the bloody tide, however, things are coming out in a different way, and the vast Empire that occupies the sides of the North is beginning to be seen. To most students of prophecy the great power that is to lead in the "latter day" is the King of the North, and Russia seems to furnish the answer to the question, Who is he? Even now all the nations of the so called alliance are playing into Russia's hand. It is pathetic to see refined, republican France and democratic Brittain in conjunction with the most barbaric and autocratic government on earth. At this writing the United States is not yet entangled in the meshes of the war net, but all the sympathies, as well as moral and financial support of the country, is with the Russian side as against the base and brutal conduct of Germany, "who thought to change times and laws" and rush civilization, even such as it is, off the face of the earth.

But what I want to call attention to in connection with this great power—Russia—is that it has so much to say and do in the Holy Land. I am reading a book at present by A. Goodrich Treer, a lady who has spent some years in Jerusalem studying the land and the people, and here are some extracts from the chapter on Russia:

First she speaks of the Russian Tower built on the Mount of Olives "over against Jerusalem:" "The Russian Tower is what is commonly known as a Belvedere. It is six stories high, is ascended by 214 steps, and it presents the finest panorama in the country. Northward over Mount Scopus one can follow the new high road, which has already reached Bethel, and is ultimately to open the way to Nazareth. Eastward, nearly 4000 feet below, lies the Dead Sea and the valley of the Jordan is clearly visible, although seven hours ride distant. Westward, we look toward the Mediterranean, and south in the direction of Bethlehem and Hebron. It is obvious then that the Russian Tower is a quite important incident to have taken place upon the Mount of Olives and that visible from the Mediterranean on the west and the boundry of Syria on the east, it is a valuable strategic position, worthy even of the country by wheih it was devised."

"It should however be mentioned that the Russian Tower is merely a feature in a group of buildings strictly religious in their purpose—a church, a hospice and the residence of the Archimandrite. A few miles west of Jerusalem lies the beautiful village of Ain Karim, and there on a hilltop, commanding a view of both the Mount of Olives and the Mediterranean, the Russians built a similar

tower . . . . Here also the tower is again merely a feature of an adjacent group of buildings, a chapel, a hospice and an establishment for nuns."

"Bearing in mind then the occasional union of religious and secular objects, it may be interesting to glance at the position occupied by Russia in connection with the Holy City." She then goes on to state the curious complications in regard to the different sects in the matter of the different "sites," especially the Holy Sepulchre and the church of Bethlehem—too mixed up even to be interesting except to those with a special education for that sort of thing; and then proceeds with some facts concerning Russia and how it is working itself into power or at least importance. Among the principal means to this effect is the "Imperial Orthodox Society of Palestine."

"The society was founded in 1847 for the encouragement of pilgrimage . . . . under the auspices of the Society an entire colony has by degrees been erected on the northwest side of Jerusalem in an excellent and open situation. It consists of hospices for single men and women and for families respectively, and includes a handsome cathedral, a large hospital, shops selling provisions for the convenience of pilgrims, the offices of the Society and large well kept gardens."

We are told also of the care that is taken of these pilgrims by this well organized and well managed system that "personally conducts" them like the Cook tourists all over the holy places. The pilgrim deposits thirty-six roubles at Odessa, where he takes ship, and is provided with a book of tickets to take him through "Between Christmas and Easter." At least 8000 pilgrims, men and women, arrive in Jerusalem . . . . Such an immigration cannot be without important consequences both to Jerusalem and the home surroundings of the people themselves . . . . Their church is the largest national church in the world, and their passion is for pilgrimage . . . . The half religious half political movement which presses Russia ever southward to the holy places is one of the forces that will mould history in the future . . . . Arrived at Joppa every pilgrim devoutly and repeatedly crosses himself on setting foot in the Holy Land; many a bearded man stoops to kiss the sacred soil, while tears of emotion are falling from the eyes of men and women alike . . . You will meet them toiling painfully homeward from the Dead Sea bathing at every sacred pool, drinking at every historic fountain, approaching on hands and knees to every spot of religious association . . When the warm days of May bring in the **scirrico** they die off like flies, and the sweet singing in the streets is that of the mourners as the funeral, often two or three at a time, are hurried to the Russian burying ground on Mount Sion."

It has been said that where the Russian Bear plants its foot it never lifts it; so here we have sufficient **causus belli**, when the time is ripe and the big question will arise, "art thou come to take a spoil in this land of unwalled cities?" God hasten his kingdom which bringeth deliverance from this crude mess of superstition and violence.

J. F. Gelletly.

We loose vigor through thinking continually the same set of thoughts. New thought is new life.

MEN AND TREES

S. H. Thomas

Dear Reader:

Have you ever noticed the remarkable resemblance of men to trees? For instance, the bark of a tree is identical with the skin of a human body and performs for the tree the same office. Puncture or wound the bark of a tree and the sap, which is the blood of the tree, runs out and nature at once begins to heal the wound. Remove a large portion of the skin from the human body and the person dies. Remove the skin or bark from a tree and the tree dies. The blood of mankind flows to all parts of the body and is the life thereof. And so also the sap, which is the blood of the tree, flows to the uttermost leaf and twig and is the life thereof.

If the heart of a tree becomes diseased or decayed the tree dies. And likewise the man. Some trees are big and strong with powerful roots and wide spreading branches that resist the strongest tempest; and they live long ages. Others are weak and puny with few roots and a feeble hold on the soil, and the first strong wind topples them over and they die. Is it not the same with men?

Many diseases afflict the tree. Insects prey upon its leaves; worms bore to its very heart; gophers and earth animals gnaw at its roots It sickens and dies and returns to dust as it was. Even so does man.

An occasional tree towers many feet above other trees, a conspicuous object among its fellows. Other trees of its generation die one by one until it stands alone, sturdy and strong: a rugged old giant in a forest of younger trees. But a hurricane breaks off a large limb, then a thunderbolt blasts one side, and another tree in falling breaks several limbs from the poor old tree; and a weak puny, animal called man hews with an ax deep into the trunk of the old tree; until, wounded and sore, stripped of all its beauty, it stands sad, cheerless and friendless, for a time, and then topples over to rise no more.

Just so it is with man. Occasionally one reaches a position among his fellows which commands the applause and admiration of all men. But sooner or later the thunderbolts of adversity blast and wound his trunk, while tempests and winds of circumstances beyond his control and the burdens and cares of this life bore deep into his heart and gnaw at his roots, undermining his health, destroying his vitality, and marring his beauty until he stands weak and useless among a younger and more vigorous generation, ready to topple over and return again to dust.

A cyclone sweeps over a forest and every tree bows to the earth before it. But when the tempest passes some of those trees leap back again to their former position while hundreds lie broken and prostrate on the ground. It is only the strong and tough that survive. Just so when the winds of temptation or adversity sweep over men all must needs bow before it. But, when the tempest is past, the strong leap back to their former position while the weak lag prostrate or broken in health or character, never more perhaps to stand upright among men.

Some trees bear bitter or poisonous fruit unfit for food and dangerous to handle, while the fruit of other trees is grateful and nourishing. The conversation, occupation, influence and example of some men poisons the mind and threatens the character of any pure young person that comes in contact with them; while the conversation and example of others nourishes and builds up the high and noble qualities of all with whom they come in contact. Therefore "By their fruits ye shall know them," may be said alike of men and trees.

A tree standing in a thick forest or sheltered spot where strong winds seldom blow, grows weak and sickly and with but small roots and feeble hold on the soil, but another standing alone in an open field where winds and tempests blow, grows sturdy and strong. Each time the storm rages and the hold of the tree on the ground is strained or loosened a little, nature puts out new rootlets to reinforce the old, and so the lone tree, buffeted by winds and storms, extends its root system and grows wide spreading branches. Just so it is with man. Rear him in the lap of luxury, shield and protect him from all hardships and privations, and he will become a weakling unable to endure trials or temptations or stand alone in times of danger or trouble. But the youth who has been taught self denial from a child, and who meets and overcomes obstacles and dangers early in life, and is strengthened by winds of adversity from day to day, like the lone tree, grows to be strong and resourceful; and in time of trouble or danger weaker men seek shelter and protection under his strong and wide spreading branches.

One more likeness and we will close. Men take a large number of trees chosen from among the trees of the forest because of their superior quality of timber or size and summetry of form, and after hewing, carving, cutting and polishing, they fit them together into a magnificent temple, the pride and admiration of future generations. In the same way God is selecting individuals from his forests of human trees, chosen because of their fitness for his purpose, and is now shaping, polishing and forming them to fit his plan. Here on this one is an unsightly knot: it may be the love of tobacco or liquor. It must be hewed off and the scar dressed down and neatly polished. Oh yes, it hurts and the candidate for future honor and glory writhes and groans under the chastening of God. But that ugly knot must come off. There is no place for it in the beautiful temple that God is building. There are also other blemishes, such as whisperings, slanders, back-biting, tale bearing selfishness, stirring up strife among brethren, revellings, worldly pleasures, etc., etc., all of which must be removed before the trees are fit. Oh how it hurts as the sharp ax of his word lops off first one cherished worldly pleasure, weakness, or indulgence, and then another! But the pain must be resolutely endured, for there must be no blemishes in that beautiful temple of God. Dear reader, may you and I be given strength and courage to endure the chastening of the Lord and thus prove our fitness for a place in that glorious temple which God is building.

THE GOSPEL OF THE KINGDOM OF GOD AND THE COVENANT WITH DAVID

The readers of these articles will observe that they have been headed with the phrase, "the gospel of the kingdom of God." We use this with the statement made by Mark in his history of the life of Christ: "Jesus came into Galilee preaching the gospel of the kingdom of God." We have previously stated that this message had reference to a kingdom that at one time existed as a literal kingdom. It was known as the kingdom of God, the kingdom of Israel, the kingdom of David. It has also been said that the word "gospel" means good news, glad tidings concerning this kingdom. Jesus announced himself as the anointed One and preached the gospel spoken of above. When Ezekiel announced that the kingdom of Israel would be overturned, he as plainly announced that it would again be restored to the rightful owner (Ezek. 21:27). It shall be overturned until he comes whose right it is, and I will give it him. The reader should observe that the one who overturned this kingdom was Jehovah. This same Jehovah will give it to his Son, Jesus the Christ. He is the rightful heir to David's throne and kingdom. The angel, when he announced to Mary that she had been chosen by Jehovah as the one who would bring forth a son, and his name should be called Jesus, and that he shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end.

The glad tidings in these texts are that Jesus is the Son of God and the heir to the throne and kingdom of David. The kingdom herein referred to was ruled over by Saul, David, Solomon and a number of others until the reign of that wicked prince Zedekiah, when is was overturned, not destroyed, as many persons teach. In Acts 29:23 Luke announces that Paul when addressing the chief men among the Jews at Rome, expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. Note carefully this statement. First, Paul expounded the kingdom of God. This means that he made a general statement from his individual knowledge concerning this kingdom. He then testified, which means that he gave them the Scriptural testimony regarding the same. It is also stated that he persuaded them concerning Jesus. In this part of his discourse he certainly used all the power of his logical mind. He certainly persuaded them that without Jesus there could be no kingdom, that Israel had failed. In his persudiang them concerning Jesus he went to the proper place, "both out of the law of Moses, and out of the prophets." It is stated that the testimony of or concerning Jesus is the spirit or life of prophecy. It is evident from this statement that every prophecy is spiritualized by the testimony of Jesus. No prophecy is of any importance as testimony except it has the message that Jesus is to be king over all the earth.

Many can only see Jesus as the Savior of the race. Modern day evangelists seem to preach a gospel concerning Jesus which requires that men and women abandon their evil and sinful habits and become morally good, whereas the Scriptures teach that through a belief in the message of the gospel and an obedience to its commands, his creatures are counted righteous. This infers that we are the sons and daughters of Adam, and have no inherent righteousness. Since this righteousness has been counted on account of our faith, it is required that we walk in the new life, also to walk worthy of the vocation wherewith we have been called.

With these thoughts before us, let us examine some statements made in the prophetic word concerning Jesus as the heir to his father David's throne. In Isa. 9:6,7, we have this very plain statement: "Unto us (Israel) a child is born, unto us a son is given: and the government shall be upon his shoulders. Of the increase of his government there shall be no end upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Are we presuming too much when we affirm that Paul in his testimony must have used this very text when addressing the chief men in Rome as recorded in Acts 28:23? The prime truth in this text is that Jesus will occupy David's throne and kingdom to judge righteously and to fill the earth with righteousness by the means of which a righteous race will fill the earth and peace reign universal. If we ignore this grand truth, as do modern day evangelists, we are preaching another gospel, which will bring a curse upon those who preach and believe it.

We wish to call our reader's attention to one more Scriptural testimony, and the necessity of believing it just as it is written. In Jer. 23:5,6 we have this testimony: "Behold, the days come saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In that day Judah shall be saved and Israel shall dwell safely; and this is his name whereby he shall be called, **The Lord Our Righteousness.**" The two prophets gleaned from, utter the same grand truth that Jesus will not only save his people, but will restore the earth to its condition previous to the time when the curse was pronounced. Dear brothers and sisters, what a gospel and hope we have! May we ever remain steadfast and immovable in the hope of Israel, is our prayer.

D. C. Robison.

A PARABLE

George B. Alldridge

A certain man had eye trouble and by reason of it he could not see clearly. Yet he did not know that he had eye trouble. He did not even guess that it was the way he looked at people which made them appear so ugly. But he became aware that a melancholy and bitterness afflicted him, and hearing of a physician who bore a great reputation, he resolved to consult the famous practicioner.

"I will visit this great physician for I am sure I have a secret malady of some strange sort," he thought.

When the interview occurred the physician said gently, "Yes, you have a serious trouble, a trouble which you share with half the world. By reason of a cast in your eye you see things in a false distorted fashion. I have a mirror which reveal to you your fault and its effect."

So the physician turned the mirror and in it the patient beheld himself and his vision as it really was. And he also saw how a man could not fail to look to those eyes, cross, ugly, twisted, stooped, hump shouldered, crooked limbed.

"Look through the spectacles I will now give you," said the physician, again most gently, for healing comes most often by gentle means, and with a cool soft touch he slipped the glasses in place.

"Let me hold the mirror again," he said almost tenderly.

And when the patient looked into the mirror behold, the glasses had remedied his defect!

His bitterness was gone, and as he looked abroad he saw all things as God had made them, in beauty and goodness. For him the waters ran and danced, the trees waved and spread their leaves, the flowers opened and shed fragrance, and every creeping thing in the perfection of its being told of the wonder of its creation. Above all in a man he saw his brother, him whom he had always longed for, made in the image of God and standing upright before his maker.

"Oh," cried the patient with rapturous breath "Oh, sir, tell me your name that I may never forget who has worked for me this great transformation."

"I am love," answered the great physician with a smile.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

H. T. Hill	$ .50
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A schoolteacher in one of the counties of New York state recently received the following note from the mother of one of her pupils:

"Dear Mis, you writ me about whipping Sammy. I heeby give you permission to beet him up eny time it is necessary to learn him lessens. He is just like his father-- you have to learn him with a clubb. Pound nolege into him. I want him to get it and don't pay no atenshion to what his father says. I'll handle him."

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It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

The Restitution Sunday School Leaf has been dropped temporarily, for lack of interest in the work. If at any time in the future our brethren desire to have these lessons resumed, and will order enough for weekly use to pay expenses of publication, we shall be glad to give again ample room in the paper for the lessons.

To those who take umbrage at the tardiness of the publication of their articles, if there be any such, we wish to explain that all MSS are filed away in the order in which they are received, and are then published in turn. During the winter brethren and sisters write much more than in summer, and the inevitable consequence is a large accumulation of MSS. Some brethren write an article and send it in one week and expect it to appear in the next issue. They do not stop to think how unjust this would be to others who already have articles waiting, and articles that have been held for several weeks perhaps

Because God is a spirit it has been taught by different religious cults that whatever he does must necessarily be spiritual. They reason that man is a spiritual being because God created him. But God also created the earth with all its tenants of birds, beasts, and fishes. Are all these spiritual too? The record of man's formation reads: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7). "The breath of life" here is the genitive of opposition, and the "of" is equivalent to "that is to say." The breath of life, that is to say, life. Becoming a living soul means he became a living person. Adam was no more a spiritual being by virtue of his creation then the animal creation who derive their life from God.

THE GOSPEL FOR ALL

No 2

There is just one way by which this message of salvation may reach the mind of each and every one who needs to know it, and that is by each and every one hearing it. Rom. 10, beginning with the thirteenth verse: "For whosoever (whether Jew or Greek, verse 12) shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" We may reasonably conclude that during Paul's time, at least, a preacher was necessary to make strangers to God acquainted with him. But the same necessity exists today. In spite of the millions of copies of Bibles distributed yearly, the people are as ignorant of the true God as they were then. The Bible is a closed book to anyone who has been taught to believe that man is immortal, and the twin doctrine, that God is an immaterial nothing. Since the necessity is the same, Rom. 10:13 applies as much today as then.

Mere possession of a Bible, or the means to get one, cannot condemn one for not knowing and believing God's message of love. Almost without exception, each individual who has known and believed the true gospel, has received his knowledge through some human agency.. In some way, not always by men whom we commonly think of as preachers, his eyes have been opened to a true understanding of the Scriptures. We who know the truth cannot condemn others for not knowing it. If it has not been carried to them by word of mouth since invariably those who do know it have gained the knowledge by word of mouth.

Alta King.

Editor's Reply

The Condition of Hearing

Quoting part of the tenth chapter of Romans, Sister King admits that hearing was a condition "during Paul's time, at least." And then she reasons logically and concludes reasonably that as a preacher was necessary then, so he is necessary still. Splendid. God was willing that all should be saved "during Paul's time," but they were not; and from century to century his invitations and entreaties have been published among men, but as a rule the preachers have had to ask, "Who hath believed our report?" (Isa. 53:1.) And God himself says: "I have called and ye refused; I have stretched out my hand (like a frantic mother with outstretched arms seeking her lost child), and no man regarded" (Prov. 1:24). In a sentence we are here told how God has treated men, and how men have treated God. God has been calling and stretching out his hand; man has been refusing and disregarding his "loving offers." These are the facts in the case, uttered by divine authority, and they clarify the murky atmosphere of Universalism considerably, and they also help to place the blame rightly. God is to be blamed and man pitied, according to the insinuations of those who plead for the "God-given rights" of miserable sinners. "Rights"! Culprits under sentence of death, adjudged by the God of heaven as unfit to live, have no rights. If any of them are ever saved, at any time, upon any conditions, it will be "by grace," not by rights!

God's Part and Man's Part in Hearing

"But each and every one must at least hear the gospel." The proof, please. The thought is preposterous, contradicted by all the centuries of this world's history. "Faith comes by hearing the word of God" (Rom. 10:17). It is God's part to give the word, and he has given it (Psa. 68:11); it is man's part to hear--a "condition" on his part which but few have obeyed. Hear God's appeal: "Ho, every one that thirsteth, come ye! . . . . **Incline your ear,** and come unto me; **hear, and your soul shall live**' ' (Isa. 55:1-3). God says, "Come," and they refuse (John 5:40); God says, "Incline your ears," and they "turn away their ears from the truth, and turn to fables" (2 Tim. 4:4); God says "Hear," **"but they refused to hearken,** and pulled away the shoulder, **and stopped their ears, that they should not hear.** Yea, they made their hearts as an adamant stone, **lest they** should **hear the law,** and the words which the Lord of hosts hath sent in his spirit," etc (Zech. 7:11,12). Christ urged the people to "hear Moses and the prophets" (Luke 16:29), but they would not. Their plea then for not hearing is their plea today: **"if one went unto them from the dead, they will repent."** They will all hear, believe, and repent after the resurrection! Mark our Lord's reply: "If they hear not Moses and the prophets" (now)--and it is admitted modern religionists do not hear Moses and the prophets, but for this we are told they are not to blame!—**"neither will they be persuaded, though one rose from the dead"** (Luke 16:31). Admittedly moderns believe in an immaterial God, the immortality of the soul, etc.; they are not only ignorant of Moses and the prophets, but they supplant the saving truths of the gospel with pagan and papistical falsehoods; but when the dead are raised, God will "persuade" them then, say defenders of the Larger Hope, in defiance of the words of our Lord and Master. He says they will not be "persuaded" then: they say they will be persuaded then. The issue is thus sharply drawn, and the reader must decide for himself on which side and and with whom he stands. They will all hear at the resurrection, they say, and for the reason that they must hear! "Rights," about which they are so assertive usually, are sacrificed then; they are left without even the "right" not to hear! These zealous advocates have forgotten the Scripture which says, "Hearing ye shall hear, **and shall not understand** (ignorant still); and seeing ye shall see, and not perceive (blind still): for the heart of this people is waxed gross, and their ears are dull of hearing." "Heart waxed gross." Do you say, "Poor people; they have heart disease, and are without blame?" "Ears are dull." Deaf—is a man to be blamed for being deaf? Let us read on and see where the responsibility lies: "Their eyes have **they closed"**—then they are to blame for being blind. "Lest they should see with their eyes, **and hear with their ears,** and understand with their heart, and should be converted, and I should heal them" (Acts 28: 26,27). They close their eyes, stop their ears, pull away their shoulders, make stiff their necks and make their hearts hard as "an adamant stone"; they say to God, "Depart from us; **for we desire not a knowledge of thy** ways" (Job 21:14). "They will not hear." In defiance of their rights, wills, ears, hearts, necks and desires, Larger Hope advocates preach they must, "each and every one, hear"! God is going to make them open their eyes and unstop their ears! Hearing perforce!

God's People, Even "in the Day of his Power," Are Volunteers

Discussing **how** God's word is communicated, is beside the question. If God has elected to publish his word among men by "word of mouth," it behooves those addressed to "incline their ears," and thus obey the divine mandate, "Hear" (Matt. 13:18). When they "turn away from him that speaks from heaven" (Heb. 12:25), no matter what media he may use to address them (Matt. 10:30), they do what they are charged not to do in the solemn words, "See that ye refuse not him that speaketh" (Heb. 12:25). A tallismanic millennium cannot change facts. "Let favor be showed to the wicked, yet will he not learn righteousness: in the land of uprightness ("that is the coming age," think you? Very well) **will he deal unjustly, and will not behold the majesty of the Lord"** (Isa. 26:10). The "law" that is published from Mount Zion in the coming age, is disseminated among "many people" by "word of mouth" (Isa. 2). Yes, even in that epoch of the world the law goes forth from Jerusalem "by word of mouth." And even then, when both the spirit and the bride say "Come," they appeal to "him that is athirst" and "whosoever will" (Rev. 22:17). Only "the willing and obedient" eat the fruit of the land in the coming age (Isa. 1:19). And although Christ rules in the midst of his enemies by the rod of his strength "in the day of his power," his people even then are the "willing" ones (Hebrew, volunteers) (Psa. 110:23). The sons of God, in all ages, must be those who are "led by the spirit of God" (Rom. 8:14). "Led:" not drawn by any process of cable rope, not hauled, not driven, but led. And willingly, obediently and gladly led. It is not the sulky horse behind the dray, pulling and being pulled, but of one following along with dangling halter. "Lord, what wilt thou have me to do?" "Here I am, Lord; send me." Such and only such are "willing (the volunteers) in the day of his power."

A Few Sensible Words From Adam Clark on the Volunteers of Jehovah

We conclude this article by quoting the appropriate and sensible words of Adam Clark on Psa. 110:3: "Ratiocination is essential to intellect; and from these volition is inseparable. God uniformly treats man as a free agent; and on this principle the whole of divine revelation is constructed, as is also the doctrine of future rewards and punishments. If man be forced to believe, he believes not at all: it is the forcing power that believes, not the machine forced. If he be forced to obey, it is the forcing power that obeys; and he, as a machine, shows only the effect of this irresistable force. If man be incapable of willing good and willing evil, he is incapable of being saved as a rational being; and if he acts only under an overwhelming compulsion, he is as incapable of being damned. In short, this doctrine reduces him either to a **punctum stans**, which by the **vis inertiae** is incapable of being moved but as acted upon by foreign influence; or, as an intellectual being, to nonentity."

COMMUNICATION

Why is it the brethren do not write articles on prophecy, wars and signs? Some of the readers of The Restitution never see different papers and magazines and it should be the duty of our paper to help especially the isolated brethren to know and understand the signs and to obey the command, "What I say unto you„ I say unto all, Watch." Wish we might have a page devoted to war news. My love to all of the household of faith.

From your sister in Christ,

Jessie Kauffman.

Dear Brother Huggins:

We were so glad that Sister Russell suggested Sister Wince's picture for the paper, it is such a pleasure to see the faces of those in the good old faith we love so well. Now let us have Brother Almus Adams next. He is one of our most able men, and has labored among us for about 31 years, and I have never seen his picture in our paper. Next Sister Russell, and also Sister Wood, both of Chico, Cal. I am very thankful for those that have sent us their pictures, for we love to look at them, and when we get enough I intend to paste them on a heavy card board nad have them framed; then we can look often into the faces of those that are nearer to us than even mortal flesh and blood. I often think of the time when we will be made immortal and sit with Jesus in his most glorious throne. What an honored position! The bride of the Second Adam, of which Mother Eve was a type, but unless we are worthy we will not be there. If we miss the prize of our high calling we will miss the greatest prize offered. Immortality, the penny in the parable, is a wonderful gift, but it is for earnest, faithful work. Oh, my God help us to always be true and honest in all we do and say for Jesus' sake and our own future happiness!

Your sister hoping for that better life.

Mrs. Ellen R. McClelland.

Dear Restitution:

Enclosed please find an order for $5.00 Linograph Fund. I pledged $10.00, I sent $5.00 some time ago. I am pleased I can now send the other $5.00. My income is small. I am too old to work. I love the paper so much I feel I could not do without it. The postmaster tells me I am the only one in this place that takes it. I have tried to get subscribers for it. I give my paper away. I am never asked for more. I expect to renew my paper as soon as I can, then I will send something to the Helping Fund. Dear Brother Huggins, will you please put a line in the paper thanking the kind brothers and sisters for writing to me. I received a good many letters from them, and as my right hand is somewhat crippled, it is hard for me to write, and hard to get any one to write for me. The letters cheer me so much. I am lonely! I would go miles to hear one of our teachers, or to see a brother or sister of the true faith. I am sorry to take so much of your time with this. Will be brief next time. May God bless you in your good work is my prayer.

Your sister in the faith,

Mrs. C Seely.

TWO EXTREMES REFUTED

No. 8

We must not get it into our heads that the day of Christ mentioned in our No. Seven is only twenty four hours long, but it is the day mentioned by the prophets as the day of the Lord, and will include the whole of the thousand years of Revelations twenty, in which time much will be included after the saints have been rewarded and the willful disobedient have been destroyed. The proof is positive that the wicked of this and past dispensations will be destroyed at the second advent instead of a thousand years after that time as some have supposed; and the destruction that occurs at the end of the thousand years is a destruction of the hosts of them that rebel during the little season in which the dragon is loosed. John sees "heaven opened, and behold a white horse; and he that sat upon him was faithful and true, and in righteousness doth he judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but himself. And he was clothed with a vesture dipped in blood: and his name is called the word of God. And the armies which were in heaven followed him upon white horses clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that he with it should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of God. And he hath on his vesture and on his thigh a name written, **King of Kings and Lord of Lords..** And I saw an angel standing in the sun; and he cried with aloud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the

flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image, these both were cast alive into a lake of fire burning with brimstone. And the remnant(of this army) were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh" (Rev. 19:11-21).

Here we have the second advent– Christ crowned and bearing the title King of kings and Lord of lords, executing judgment upon the ungodly of the nations. The Revelator continues: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he **should deceive the nations no more**, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Rev. 20:1-3). Here we see the binding of the dragon and are told why he is bound, "that he should deceive the nations no more" etc.. Then there are still people left after the beast and false prophet are cast into the lake of fire called the nations; and that is positive proof that every individual of the nations will not be destroyed at the second coming of Jesus. It also leaves room for us to believe that they will have an opportunity to obtain salvation, and that God desires that they should or he would not care how badly they were deceived. John continues: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus,and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead did not live till the thousand years were ended. This is the first (chief) resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him a thousand years" (Rev. 20:4-7). We have omitted the supplied words in this part of holy writ when we thought they spoiled the sense of the book and have adhered as strictly to the original as we could, and that is why all does not coincide with the authorized version.

We see here that it is those who are saints in this age that will in the next live and reign with Christ, and that they are priests in that age. The office of a priest is to make offerings for those who are under his ministry, and that proves that there will be offerings made for the nations over which the saints shall reign. Adventists have tried to prove that the thousand years were during the days of darkness and the time the saints were being beheaded. but the fact that John sees them reigning kills that theory. They could not reign till they are given the kingdom and Daniel tells us when that is: "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given unto the people of the saints of the Most High" (ch. 7:27). Then they will not possess it before that time, hence will not reign with Christ before the end of this dispensation. If any of God's people reign in this dispensation all of them do and that would allow the apostles a part in the reign with Christ of the gospel age; but did Paul claim to be reigning? In admonishing the Corinthians for being puffed up he says, "Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that I also might reign with you" (1 Cor. 4:8; comp. verses 6,7.).

This forever settles the fact that the thousand years are not a part of the gospel age. John follows the loosing of the dragon and tells us of the work he does in the four corners of the earth, and the great number of his followers, and of their going up against the camp of the saints about the beloved city, and how they are devoured by fire from heaven (Rev. 20:7-9). Here is the end of all sin, here the dragon goes as the last deceiver into the lake of fire where the beast and false prophet had been cast a thousand years before, and shall be tormented day and night for ever and ever. Just how long that will be I am unable to say, but that it is not to all eternity is clear from the fact that diabolos is to be destroyed Heb. 2:14).

J. J. Heckman.

THE PARABLE OF THE TEN VIRGINS

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom" (Matt. 25:1). Here we see them as one body, or company, ten virgins, with ten lamps, all going forth for the same purpose, to meet the bridegroom. We are not sure who the ten virgins in the parable represent, but we can be sure of the time that is represented in the parable--the future coming of the heavenly bridegroom. But when the dividing time comes, we see the two classes, the ones that are ready, and the ones that are **not ready to meet the Lord** when he comes. Verse 2 says, "And five of them were wise, and five of them were foolish." Those virgins "**All** slumbered and slept." Verse 5 says, "While the bridegroom tarried, they all slumbered and slept." What was the cry that startled all these sleeping virgins? Verse 6 says, "And at midnight, there was a cry made, Behold, the bridegroom cometh, go ye out to meet him'.' We see the whole ten arose, all full of faith, all had lamps, and all trimmed their lamps. Verse 7 says, "Then all those virgins arose, and trimmed their lamps." But with five of them, there was something lacking yet. See their trouble in verse 3. We are told "They that were foolish took their lamps, and took no oil with them." They had plenty of faith, but not **works.** James 2:14 17,26, says: "What doth it profit my brethren, though a man say he hath faith, and have not works? can faith save him? Even so faith if it hath not works, is dead being alone. For as the body without the spirit is dead, so faith without works is dead also."

Going back to Matt. 25:8,9 it says, "And the foolish said unto the wise, Give us of your oil, for our lamps are gone out." Notice the selfishness, or covetousness in their demand. We wonder what they expected to do with their money that they had to beg their oil. "But the wise answered saying, Not so lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves." Still full of (dead) faith (grudgingly) they go to buy oil. And verse 10 says, "And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage; and the door was shut." Even the closed door does not seem to take away their faith, for we hear their demand, "Afterward came also the other virgins saying, Lord, Lord, open to us, But he answered and said, Verily I say unto you, I know you not."

This parable shows us that we may have the lamp (faith), but without the oil(works) it will profit us nothing. Every lamp will either give light, or cast a shadow. If our lamp is gone out, we too will hear the sentence, "Verily, I say unto you, I know you not." "Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh." "Then shall two be in the field, the one shall be taken and the other left. Two women shall be grinding at the mill, the one shall be taken, and the other left." We must keep the light burning. Remember "Ye are the light of the world. A city that is set on a hill cannot be hid, neither do men light a candle and put it under a bushel, but on a candle stick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." But we must not be surprised, or overcome, by the persecution that will be sure to come if we let our light shine. for Paul says: "Yea, and all that will live godly in Christ Jesus, shall suffer persecution." Having the faith does not always bring the persecution. Devils believe and tremble but the godly living is the thing that stirs up envy and hatred of evil men and seducers. But Paul says "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them." "Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return from the wedding. And when he cometh and knocketh, they may open to him immediately." "Take ye heed, watch and pray, for ye know not when the time is." "When ye shall see these things come to pass, know that it is nigh, even at the doors." "Even so, come, Lord Jesus."

Your sister in hope. Laura Skeels.

WHAT SHOULD CHRISTIANS BELIEVE ?

Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper "(1 Chron.20:20). If ye will not believe, surely ye shall not be established"(Isa 7:9). "Believe me, and understand that I am he; before me there was no God formed (nothing formed of God. margin) neither shall there be after me. I, even I, am the Lord; and beside me there is no savior.

Jesus came into Galilee preaching the gospel of the kingdom of God, saying, Repent ye, and believe the gospel" (Mark 1:14,15; Matt. 3:2; 4:17). Believe on his name and ye shall have power to become the sons of God. How? Believing gives one the power to obey, obedience leads to baptism, and so one becomes the son of God (John1:12). Believe that Christ is the Savior of the world (John 4:42). Believe and know surely that Christ is the Son of the living God (John 6:69). "Believe that the Father is in me, and I in him" (John10:38).Believe in the light—why? "That ye may be the children of the light" (John12:36). "Believe in God, believe also in me" (John 14:1). Believe the things concerning the kingdom of God, and the name of Jesus Christ in order to be a candidate for baptism (Acts 8:12). "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31.)

Did the believing save them? No! But being baptized after believing, did. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth" (Rom1:16). "Abraham believed God, and it was counted unto him for righteousness" (Rom4:3). Why did Abraham believe?, Because he had faith in God and believed in God's promise, that "in thee and thy seed shall all families be blessed" (Gen.12:3). How far did Abraham's faith extend? He trusted in God to the extent that God was able to raise Isaac from the dead if need be, to fulfill his promise (Heb. 11:19).

Being saved in the age to come is the great desire of the christian, and the only way to be saved is by believing something and being baptized into Christ. Then we become a son of God by adoption and an heir on equal footing with Christ, and we share equally with Christ the promises that God made to Abraham and his seed. We find from the Scripture the things we must believe in order to be saved, and it will not do for man to add anything to the truth as recorded or he will lose the reward promised.

Yours willing to believe the recorded truth,
E. W. Knapp.

LINOGRAPH FUND

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A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information Gathered from Everywhere

Pastor (revisiting flock)—I can't help noticing many absent faces with which I used to shake hands.

It is said that faith can move mountains, and if it depends upon faith, after reading the "we cannot fail" speeches made by Emperor William and King George, the war is going to end in a draw.

He had been calling for some time and she thought she would give him a gentle hint.

"It is not good for man to live alone," she said.

"That's why we have clubs," he responded calmly.

Seek Always the Best

You can always see and hear that for which you are looking and listening. If it is bad you want to hear, you will hear it. The rule works the other way just as well. Look and listen for the best.

"Johnny," said the Sunday school teacher one morning recently, "what is the meaning of the word 'Selah?' "

"I asked my big brother," replied Johnny, "and he says it means 'do you get muh?' "

Sunday School Teacher—Did you ever forgive an enemy?

Tommy Tuffnut—Oncest.

Sunday School Teacher—And what noble sentiment prompted you to do it?

Tommy Tuffnut—He was bigger dan me.—Life.

Willie—I met our new minister this morning mamma, and he asked me if I ever played marbles on Sunday.

Mamma—What did you say?

Willie—I said, "Get thee behind me satan." and came home.

Mr. Phan—I enjoyed your sermon very much this morning.

The Preacher—Thank you.

Mr. Phan—The text, "How are the mighty fallen." was very timely after Pete Mulligan fanning yesterday afternoon with the bags choked and one run needed to tie the score.

A policeman in England once saw a boy in a canal whom he supposed was bathing. The policeman called out, "Hello! Why are you bathing there?" "Please, sir, I am not," replied the boy, "I am drowning." and he promptly sunk. The policeman dived and rescued him.

Many persons who are supposed to be having a good time in the world are really losing their lives. They may be rescued, and it is the duty and privilege of Christ's followers to do so.

Roman Catholic and Greek Catholic

What is the difference between the Roman Catholic religion of Italy and the Greek Catholic religion of Russia?

It would take a big book to explain all the differences between these two churches, which were for eight centuries united as one, and then divided. The split was due to differences of opinion as to theological doctrines and church government. In a general way the doctrines are the same. Both accept trinity, divinity of Christ, atonement, etc. Greek church clergy are enjoined to marry, while Catholic priests are forbidden to do so. Greek church does not accept doctrine of purgatory. Greek or eastern church contends that Holy Ghost proceeded from the Father only, while Roman or western church holds that it came from both Father and Son. Even Greek church is not completely united. Russian orthodox branch acknowledges czar as head of church. Other branch looks to patriarch of Constantinople as head, but people of Greece in practice have their own church government.

Unlike most little boys who have never attended school, little Arthur was firm in his determination not to go. Finally his favorite Aunt Emma was called in to use her persuasive powers in breaking his will.

"Why, surely, Arthur," said his aunt, "you are going to school with your big sister in the summer."

"No, I'm not going to school at all," steadfastly declared the little chap. "I can't read, nor I can't write, nor I can't sing; so I'd like to know what good I'd be at school!"

A PETITION FOR MILITARY EXEMPTION

To the President and the Senators and Representatives of the United States in Congress Assembled:

Petition of the church of God, praying exemption from active participation in war, from naval and military service.

1. The petition of the people known as members of the church of God, who through obedience to the gospel are to be made participants in the Abrahamic covenant, "In thee and in thy seed shall all the nation of the earth be blessed."

2. They recognize that this only can be accomplished by a government established and supported by God in the person of his Son, the Lord Jesus Christ, whose personal advent is now imminent, and upon his return he will set up his divine government over all the earth.

3. They owning allegiance to this, the earth's rightful king, under the present government they are but aliens, subject to the laws of this country and faithfully obey those laws, refraining only from that which commands to take part in war, strife or conflict leading to the taking of life, which conflicts with the laws of God.

4. Your petitioners humbly beseech your Honorable House to grant their prayer, that they may live quiet and peaceable lives, following out as far as possible the command to "Recompense to no man evil for evil, and to provide things honest in the sight of all men."

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ROBT. G. HUGGINS 10623 LEE AVENUE CLEVELAND, OHIO

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O, MARCH 6, 1917 NUMBER 9

JESUS IS COMING

Jesus is coming! sing the glad word!
Coming for those he redeemed by his blood,
Coming to reign as the glorified Lord!
Jesus is coming again!

Jesus is coming! the dead shall arise,
Loved ones shall meet in a joyful surprise:
Caught up together to him in the air:
Jesus is coming again!

Jesus is coming! his saints to release;
Coming to give to the warring earth peace:
Sinning and sighing and sorrow shall cease,
Jesus is coming again!

Jesus is coming! the promise is true:
Who are the chosen, the faithful, the few,
Waiting and watching prepared for review?
Jesus is coming again!

Chorus

Jesus is coming, is coming again!
Jesus is coming again!
Shout the glad tidings o'er mountain and plain!
Jesus is coming again!

Sel. by Ethel May Howard.

AGAINST MILITARY EXEMPTION

An Open Letter to the Household of Faith

Dear Brethren:

We are living in a time called by all the world, as well as the church, "A Crisis." The world recognizes this just as well as we who are students of prophecy. They are confronted with the problem of fighting for their country, and we are confronted with the problem of not fighting. They call it "our country," but in fact is not ours. "We seek a country." We are sojourners in a strange land. We severed our relationship to this country when we swore allegiance to King Jesus, "whom Jason hath received: and these do all contrary to the decrees of Caesar, saying there is another king, one Jesus" (Acts 17:7). "And they began to accuse him saying, We found this fellow perverting the nation and forbidding to pay tribute to Caesar, saying that he himself is Christ (anointed) a king" (Luke 23:2). "But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, shall I crucify your King? The chief priests answered, We have no King but Caesar" (John 19:15).

These Scriptures prove that we cannot serve two kings; we have taken out our naturalization papers, as it were, and are no longer allied to the kings of this world. We have no king but Jesus, and will fight for no other; and our weapons of warfare are not carnal. About this I think we are all agreed. We expect to all take part in destroying the kingdoms of this world finally. In other words, we expect to see them broken up and become the "kingdom of our Lord and his Christ." "If I build again the things which I destroy, I make myself a transgressor" (Gal. 2:18).

Seeing the above is all true, what shall we do in this crisis? This is a question we must study carefully and prayerfully. Let us be careful that we do nothing wrong. I have thought of this question almost from the time the first gun was fired in the great war that sounded the beginning of the end of this age, and now I wish to give you the results of my study. I love the truth; I love the brotherhood. I know Brother Alldridge, and I love him as an able and sincere brother, and I believe he will study with us all; and if we trust in God he will settle this question for us all alike. Let us hope and pray against division. Sometimes we arrive at a wrong conclusion by being in a hurry, and by overlooking some particular points. Now shall we appeal to the United States for military exemption? I answer, No. And now let us study the reason why.

In the first place, we are living by faith in a kingdom that is not here now. We are not citizens of this country. Like the faithful of old, we confess we are pilgrims and strangers. We are sojourners, wandering about looking for a country. Yes, we are seeking a country (Heb. 11:13). We could go back to the country we left if we desired, but like them, we do not wish to return. Then if we are strangers in this government can we look to it for protection? No: We expect the king to whom we have joined and sworn allegiance to protect us—not the one from whom we have severed our relations. The moment we appeal to the government to protect us, we dishonor our King. We plainly declare our lack of faith in our Ruler. "Save Lord: let the King hear us when we call" (Psa. 20:9). Let us show our faith in our King by fully trusting him." The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. Send thee help from the sanctuary, and strengthen thee out of Zion" (Psa. 20:1,2). Yes, brethren, I can see God's deliverance if we trust him, and can see disaster and trouble coming if we take it out of his hands. "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Psa. 20:7). "Our fathers trusted in thee: they trusted and thou didst deliver them. They cried unto thee and were delivered; they trusted in thee and were not confounded" (Psa. 22:4,5). So whatever crisis we face let not our faith wane: trust in God.

The children of Israel were commanded not to make any league or covenant with the nations. Now if we ask the government to exempt us from military service, we have made a league with them. The children of Israel were completely separate from all other nations, and the stranger that sojourned among them enjoyed the blessings of the land. But God was ruler over all. So we are strangers, and while under this government we enjoy the blessings of the land. We have food and raiment, for these come from the earth and belong to God and we have a right to our portion. But if we go through a process of law to exempt us from fighting for the country and flag, we must look to them for food and clothes; and the time will come when they will fail us. But we will never want for bread if we trust in God.

Again: we are not in war yet, and if we get in finally, it will take some time. Then they will call for volunteers first, and no one is compelled to volunteer. Thus the only danger is being drafted, which is resorted to only when emergency demands it, which all can see is some distance off, if ever.

Lastly, brethren, I believe with all my heart that before that emergency arises we will have to meet the bridegroom: we will be far beyond the reach of human governments. They are brought down and destroyed, but we are risen and stand upright (Psa. 20:8). The stars and stripes is not our flag; it is the flag of the nation we do not belong to. "We will rejoice in thy salvation and in the name of our God we will set up our banners: the Lord fulfill all thy petitions." So we carry a different banner from the world, and the Lord is our Captain; we follow him. "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth" (Psa. 60:4).

Yes, brethren, you have all been upholding that banner, don't let us lower it now and show our fear of what man can do against us. We can refuse to fight, which is our privilege; so our petition to the government would do no good in that line. Then the only thing it would do for us would be to free us from the penalty of refusing; so it is reduced to this: we would be seeking to save our lives. "He that will seek to save his life shall lose it" (Jesus). Let us still uphold the banners of truth. "Withhold not thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me" (Psa. 40:11). Do we believe this passage? O let us prove how strongly we believe in the preserving power of God's truth. "He brought me to the banqueting house, and his banner over me was love." Can any harm overtake us with such a banner floating over us?

The world is not only in a crisis, but the church of the living God as well. Do we trust in God or man? Jesus said: "If my kingdom were of this world (order), then would my servants fight." No; we will not fight, and if it is God's will that they put us to death, as they did Jesus and his servants of old, we will gladly suffer it. They may offer us deliverance, but we will not accept. Listen: "Women received their dead raised to life again: and others were tortured, not accepting deliverence, that they might obtain a better resurrection." So we will not accept the deliverence they may offer us. We must put our whole trust in God, and if the Lord wills that we shall be tortured, we will have the "better resurrection."

My sentence then is, that to please God and show our faith, we drop at once any effort toward military exemption. I have not the first misgiving or fear as to what they can or may do to us. Let all our efforts be put forth to spread the truth before the book closes, and be ready to answer the call of the trumpet—not the trumpet calling us to war, but to go and meet our Captain whom we have followed and fought with all our life. Yes, we have been in battle and have fought, we trust, a good fight; and now our warfare is about over. So we shall not have to fight the battles of the world. The Lord help us to be faithful without wavering, is the prayer of your brother who loves you all.

Almus Adams.

TWO EXTREMES REFUTED

No. 9

Isaiah agrees with John in teaching that when a king reigns in righteousness, "princes rule in judgment" (chap. 31:1). And he is not the only one of the prophets that so teaches: but all agree to this same truth, and that the prince-saints will be priests, is positively shown, as we have seen in preceeding articles of this series; but here is one more proof: "Saviors shall come upon mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's" (Obad. 21). Here when the kingdom is the Lord's saviors come upon mount Zion. Who are to be with the Lord on on Mt. Zion? "I looked, and lo, a Lamb stood on mount Zion and with him a hundred forty and four thousand, having his Father's name writien in their foreheads" (Rev. 14:1). These are explained to be "redeemed from the earth," "redeemed from among men," "first fruits unto God and the Lamb," 'without fault before the throne of God," "and follow the Lamb whithersoever he goeth" (Rev 14:2-5). These can be no other than the redeemed family of God, or at least a part of it, and when they stand upon mount Zion and before the throne and Lamb they have been glorified, and they follow in white and clean garments as the army which helps rule with the iron rod (Rev. 19:14,15). Then they are the overcomers of the church, for "he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron," etc. Not before he overcomes, but afterwards. The ruling, reigning and judging is a part of the reward that is given the saints, and will not come till they are glorified.

At the time saviors come upon mount Zion deliverance shall be, "anr there shall be holiness; and the house of Jacob shall possess their possessions; and the house of Jacob shall be for a fire, and the house of Joseph for a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the

Lord hath spoken it" (Obad. 17,18). This gives the theory of Mr. Russell the death blow by showing that Edom will not have an opportunity in the kingdom to obtain salvation, and shows that the interpretation of the promise to Abraham is not correct; for he taught that all the nations that ever existed would be blessed by Abraham and his seed. But let us read further: "And they of the south shall possess the mount of Esau; and they of the plains the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead. And the captivity of the host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south" (vss. 19,20). These verses also show the destruction of several different peoples that Israel may possess the promised land, and they positively declare that she shall possess Samaria, the country which Mr. Russell so much depended upon as an example of his theory of restitution. Then Russellism must fall, for her props are gone; and the Bible declares that both Sodom and Samaria are to be given to Israel. Will you agree to stand by the Bible, Mr. Russellite? Can you let Scripture explain Scripture? If so, then come and go with us; we take the whole Bible and show its harmony. But some one may ask, "Does not the Bible say, 'In thee and in thy seed shall all the nations of the earth be blessed' ?" Yes, but Mr. Russell did not understand the promise, and made the blessing so broad that it not only included the nations that would be in Abraham and Christ, but those not in any way connected with them. There is quite a difference between in Abraham and in Christ, and out of them; and it will be the nations who get into them that will be blessed, and those who do not, will not. "I will bless them that bless thee; and curse them that curseth thee," saith Jehovah; and let us believe

But John sees in Revelations fourteen "an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (vss. 6,7). That this is after the advent is evident from the fact that the hour of his (God's) judgment is come, not will come at a future time. If the advent message as Miller held forth, was fulfillment of this prophecy, then it was a deception: for the hour of God's judgment did not come at the time Mr. Miller predicted it would, and the message was of short duration, for it was only a little while that he said the hour of his judgment is at hand. The most of his preaching was the hour of his judgment will come at a certain date in the forties, and after that date it was spoken of as being near, and so by modern Adventists. The fact that it follows the presence of the Lamb on mount Zion is also a proof that it is after he has come to the earth, and the fact that Babylon falls shows too that it is the time of the advent.

The punishment of beast worshippers too proves that there is a change of dispensations; for then the iron rule is in vogue, and beast worshippers are punished in the presence of the Lamb. The Greek word here translated "presence" is always used in the sense of being personally present, and proves that the Lamb is here in person. Then we have another positive proof that there is an opportunity for some to be saved after Jesus comes. Here is both the plowing and reaping; judgment for one class and glad tidings for another. Zephaniah tells us of this same time: "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thy hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time I will bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord" (Zeph. 3:16-20).

These verses show that when the Lord is in the midst of Jerusalem and gathers Israel that he gets them praise and fame in every land where they have been put to shame, or among all the people of the earth; proving beyond a doubt that all people will not be destroyed at the coming of Jesus, and that there will not only be mortal Israel on earth in the kingdom age, but some of all the nations among which Israel have been put to shame; and verse fifteen declares, "The Lord hath taken away thy judgments, he hath cast out thine enemy, the king of Israel, even the Lord is in the midst of thee: thou shalt not see evil any more."

Then there can be no excuse for any one trying to place the fulfillment of this prophecy in any age but that of the kingdom and when Jesus is personally present. Zechariah after noticing the first advent says: "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth" (ch. 9:10). No doubt the prophet here sees the time that the everlasting gospel is being proclaimed to the remnant of the nations and the effect it has upon them, as did Isaiah: "Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quiteness and assurance for ever" (ch. 32:14-17). It seems that God could not have made it plainer, and all he asks of us is to believe the things concerning the kingdom of God, turn from your sins, and be baptized that we may inherit eternal life in the glorious age.

J. J. Heckman.

What strange sights we would see if the human heart were visible to the eye of man!

THE VINE

John 15:1-8

The vine was cultivated in the Holy Land from the earliest times. Way back we read that Noah planted a vineyard, and we learn from history that the vine was much cultivated and grew very luxuriant in Palestine; so that when Jesus gave this figure it was something they well understood. He said to them in the fifth chapter of John, "And ye will not come unto me that ye may have life," and in the sixth chapter, "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in yourselves" (R. Version)

Now we know that our life naturally is dependent on the circulation of the blood. In Leviticus, when God gave Israel their laws he said, "The life of the flesh is the blood." So we see from Scripture and from nature that life of the creature is dependent on the production of that blood. Jesus says in John 17:3: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

These verses give us several ideas. They show us that our immortality comes by Jesus Christ. He is the life. When we look on any creature there are signs and indications by which we can tell whether it is dead or alive. It also follows that perfect life if it is in us, will be shown by conduct, works or fruits, as Paul says: "The fruit of the spirit is love, joy peace, longsuffering, gentleness, goodness, faith, meekness, temperance." "Being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God." If we are inoculated with, assimilating it, in perfect correspondence with life the effects will be sure to be seen. In the 12th chapter of Hebrews the apostle says, verse 11: "Now no chastening for the present seemeth to be joyous, but grievious, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." It follows also that if we get away from this life or degenerate, or cease the relationship, the fruit bearing will also cease. "Except," Jesus says, and unless we are drawing the vitality, strength will give way to weakness, and weakness will give way to death.

We see by this teaching that it is this conduct this fruit of the spirit, that makes the bearers separate and different from all other creatures of the natural order of things. It shows a new relationship, it shows that our energy is not derived from a natural, but from a spiritual source, and it also shows a change from the kingdom of death to the kingdom of life through our connection with that source. If there be no fruit then it is plainly to be seen there is a break in the connection Jesus takes this beautiful figure to illustrate the need of abiding in living union with him, "the life." "I am the way, the truth and the life." He is the true vine.

We read in the 80th Psalm of a vine which God brought out of Egypt and planted in a goodly land, and it seemed to flourish for a while, but the Psalmist says, "Her hedges were broken down, the wild beast devoured it, it is burned with fire; it is cut down." Again in Isa. 5 the prophet speaks of a vineyard in which was planted the "choicest vine, and he gathered out the stones, and fenced it, and he looked that it should bring forth grapes, and it brought forth wild grapes." In verse 7 we read, "The vineyard of the Lord is the house of Israel, and the men of Judah his pleasant plant, and he looked for judgment, but behold oppression, for righteousness, but behold a cry." Jeremiah, speaking of this same vine, says: "There shall be no grapes on the vine and the leaf shall fade and the things that I have given them shall pass away." We read that the wild vine of Palestine grows a small black fruit only fit for vinegar. So in distinction to all others Jesus says, "I am the true vine." "Every branch in me that beareth not fruit." Here is a condition for us to consider and examine ourselves upon. There are some branches that are joined to the tree but are not bearing fruit. "They have a name to live and are dead." There is a form of godliness without the power. May be a beautiful growth of leaves, but no fruit. This is quite a serious condition, for the barren branch yields no return for cultivation and Jesus says "The ax is laid at the root of the tree." "Therefore every tree which bringeth not forth good fruit, is hewn down." "Wherefore by their fruits ye shall know them." The fruit shows close connection, the presence of the true life principle. If the fruit be poor and few, then it shows the union is not perfect; and if this is not repaired the bearing capacity is destroyed. Jesus say, "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me." Furthermore: "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." James has something of this thought in mind when he wrote his epistle: "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience." And Paul says patience is a fruit of the spirit. Also Peter when enumerating the virtues which we should add to our faith, says: "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful.'

The vine is a unity consisting of many and varied parts. The life or existence is dependent on the stock, the root which contains the true life. "No more can ye, except ye abide in me." What a great lesson is taught us in this figure! Our life is dependent on an unbroken union with the true vine. The lifegiving and sustaining sap must flow continually from the root to the stem, and through all the members. In proportion to the closeness and strength of the joining, the fruit will be abundant. This is the idea that Jesus intends to give, so he commands "Abide in me." This implies that the union has been made and that there is also a possibility that, although made, it may be broken again. We read in John, "Hereby we know that we are in him: he that saith he abideth in him ought himself also to walk even as he walked." If the fruit is not seen then the conclusion is drawn that the branch is not abiding true to the stem. When Paul was speaking of the difference between flesh and spirit he said: 'Ye are in the spirit, if so be that the spirit of God dwelleth in you." No spirit, no life is in the tree; no sap, then no life. "The branch cannot bear fruit of itself. James says: 'What is your life? it is but a vapor." What can we do, what hope have we outside of Jesus? The wild branch must be grafted into the tree. The natural, old habits and propensities must fade and be overcome with the new nature, new life, until the old is not recognized. A complete change of results until, like Paul, we can say, "It is not I that live, but Christ that liveth in me." Jesus says, "Severed from me ye can do nothing." In the natural order of things we must eat and drink and we must assimilate the food we eat. We must have air to breathe and food. If we had plenty of food and did not eat, what good should we receive from it? So it is in the lesson Jesus is giving to his disciples. "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." The food must be eaten and assimulated for the effects to be seen. A new nature must be developed. Thus we see it is absolutely necessary for the supply of sap to be continually running through the branches to maintain the life.

"If a man abide not in me, he is cast forth as a branch and is withered, and they are burned." What a lesson is here! It seems hardly possible that there should be some that, as the apostle says, "Have been enlightened and have tasted the heavenly gift," and then fall away. We do not want to be among those that are withered, that wilfully neglect the daily supply of life giving sustenance, and be cast into the fire. "But that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned." Let us remember that it is the fruit that counts, not the wood or leaves. Let us strive to abide in Christ in this oneness that Jesus teaches in the vine. Remember how he prayed to his Father, "That they all may be one, as thou, Father art in me and I in thee, that they also may be one in us." Remember also, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. The more we study this figure of the vine the more beautiful the lesson appears, and like Paul, the more we are persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Jesse Titman.

THOU SHALT NOT STEAL

This law has the approval of God and man. But many heed it not. It is too old-fashioned to suit most of those who are in a hurry to get rich.

There are so many refined ways of stealing that many become hardened to the deed. Many a man is a partner in the steal; therefore, he does not squeal on the other fellow.

The farmer may steal from the hog buyer by filling his hogs with slop just before taking them to town. It is sometimes customary to put the small berries in the bottom of the box; the large apples in the top of the box. Tricks are often perpetrated by the milk dealer.

The hired man may steal from the farmer by "soldiering" when on duty. The stock buyer may steal from the farmer by false weights, and the grain dealer by false grades and weights. The fruit and vegetable commission men too often steal from the producers by false reports as to condition on arrival. Butter commission men steal from the consumers by false naming of brands. The manufacturer of foodstuffs for man and beast steals from the consumer by adulteration. There are numerous ways to give short measures of every conceivable article on trade.

What a world this would be if nobody stole from the other! It would work a marvelous change in business, politics and the church. If we could absolutely trust every other person we could put up with all the other evils of society.

Every man would have enough and to spare if others would quit stealing from him in little but constant dribs. It is shrewd "business" stealing that makes the rich richer and the poor poorer.

Inspectors and officers of the peace do not cure stealing. They make it more secretive. You can legislate into honesty if the officers are sufficient and honest enough themselves. But a better way is to get back to old fashioned honesty—moral, not civil, honesty.

SEE THE BEST

One of the surest evidences of a cultured mind is the ability to see the best that is in others.

This is not a fancy, but a fact, and if we would only put it into practical use in our daily lives we should find it would add to our happiness.

So many people see first the unattractive, disagreeable traits in every character they meet. They magnify and condemn every little fault and never seem to realize that constant fault-finding has a very bad effect on the grumbler.

Cultivate the power and habit of telling the pleasant things commending the good in others, it will make your society sought after; a cross, critical person is never popular.

It is the one who carries a spirit of helpfulness, an influence of sunshine, whose own life is sweeter for searching for the best in others.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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Flora A. Wood, Chico, California.
George Francis, Albany, Wisconsin.
J. J. Heckman, Hobart, Oklahoma.
Geo. B. Alldridge, 11320 Knowlton Ave., Cleveland, Ohio
S. H. Thomas, Proctor, Montana.
E. W. Knapp, Monkland, Oregon.

IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., 10623 Lee Avenue, Cleveland, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

It is God's design that every window in heaven should be a door of blessing to the pure in heart.

There is only one life that wins: and that is the life of Jesus Christ. Every man may have that life—every man may live that life.—Jessie K. Kauffman.

Copy is plentiful this week. For this reason editorials are omitted. The more our readers write the less writing we have to do. Their work not only makes The Restitution better but it is also a help to us personally. So what we say now we say unto all, Write.

MEETING AT ROLL, INDIANA

Through Brother Cantwell Drabenstott the church at Roll, Ind. has asked us to hold a week's meeting there in March. If the Lord will the meeting will begin Monday evening, March 26th, and close Sunday evening, April 1st. This meeting will be devoted almost entirely to the interests of the brethren and sisters. The hospitality of the Roll brethren and sisters is abundant, and visitors at this meeting will be made welcome.

"BE YE ALWAYS READY"

S H Thomas

I know a lady who rises in the morning and dons a simple but neat and clean gown, combs and arranges her hair quickly and deftly in becoming fashion while water is heating and coffee is brewing for breakfast. Everything about her kitchen is clean and in its proper place. There is no hurry, nor confusion. The breakfast almost seems to get itself, and is always on time, and when over the dishes are promptly washed, and house put to rights. Not much sweeping or cleaning is required, as this little lady has learned how to perform her daily tasks, without leaving a trail of dirt and confusion behind her. If company comes unexpectedly, whether morning, noon or night, neat and clean she welcomes them without embarrasment, and ushers them into rooms in perfect order wherein is a place for everything, and everything in its place. At night, just before retiring, she sets the chairs and other furniture in place, picks up evening papers or books, sweeps up any light litter from the floor, and all is neat and in order for the morning.

I know a Christian who goes about his daily tasks and duties calmly and pleasantly. Should accidents happen, or vexing problems arise he drops no filthy or profane words along his way, nor allows his tongue to befoul or [illegible] his mouth. With glasses of truth, borrowed from the word, he detects the dirt and rubbish of fleshly lusts and unholy desires and temptations, and with his broom of faith he sweeps them clean, and by prayer and thanksgiving each day he puts his house in order, and as my lady friend above, is "always ready" for company: so also is this brother "always ready for the Lord."

I know a lady, who steps out of bed each morning into a confusion of dirt and rubbish on the floor, and furniture out of place. She slips on a slouchy wrapper, and twists her hair into an unsightly knot, and with latest novel in hand, sits in dirt and disorder while the water heats, and the coffee brews for breakfast. After the meal is over the dirty dishes are piled up in a dirty pan, and the fire burns low while she weeps over the misfortunes of an imaginary heroine. Forgotten are the children, unwashed, uncombed and half dressed. Forgotten the filth and dirt of yesterday, still on the floor. Forgotten the buttons to be sewn on little garments, and holes to be darned and mended. I went to call on this lady recently, and as I approached the house, I heard the poor woman making frantic efforts to straighten things around a little. She answered my knock flushed and embarrassed, hoped I would excuse her appearance, seized a broom and swept out a small place before the stove, and after dustnig a chair with her apron, placed it for me, called my attention to the dirt and general disorder, and informed me that she is suffering from a terrible headache, etc. But why proceed? We have all met this unfortunate woman. Her husband is generally found at the club or the corner saloon, and her children on the street, while she sits alone with her novels, fit emblems of dirt and confusion.

Just so the brother who spends all his time in pursuit of the riches and pleasures of this life. Whose Bible remains unopened and unread from year to year. Who has no interest in, and gives no thought to, the wonderful things that are now happening on the earth. Whose mind and heart rebel against prayer and worship, and is always glad of an excuse to escape the hour of prayer, and when present takes no part in the worship. Says he can't sing, and don't know how to pray. Who criticises those who are conducting the exercises, and remembers shortcomings in the past lives of each of those who lead. Who never gives thanks and in whose house the voice of prayer is never heard. Who thanklessly receives daily blessings and mercies from the bountiful hand of God, and attributes it to luck. Who sees much to fear and dread, and nothing to love and ardently desire in God, and his merciful plan of salvation as revealed in his word. Who is perfectly satisfied with this world as it is, and has no desire for any change. Who looks upon the prospects of the soon coming of the Lord with fear and trembling, and the wish that it may not be soon. Even as the dirty woman is never ready for company, and is always pitifully embarrassed when it comes, just so this morally dirty brother is not ready for the Lord, and will surely be overwhelmed with fear and embarrassment when he comes.

OBITUARIES

Edna Ellen Ashute

Died suddenly, Edna Ellen Ashute, daughter of Brother and Sister Anthony Ashute, Feb. 12th, 1917, age 5 years and 2 months old.

Brother Decker spoke to the edification of all present, and with a prayer to God we laid her away. She leaves her father, mother, two sisters and two brothers to mourn for her. May the victor over death soon come.

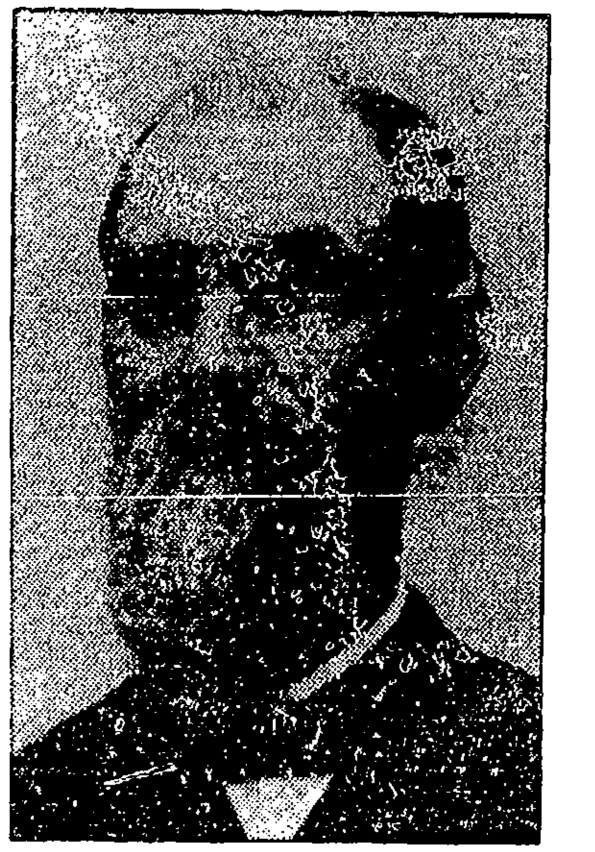
Brother Ashute.

Elder James Francis Wagoner

Elder James Francis Wagoner was born January 30th, 1834, in Miami county, Ohio. He was the son of William and Mary Wagoner and one of a family of nine children. When a small boy, his parents came to Fulton county, Indiana. Here he received his education and came to his majority. He was united in marriage to Rebecca Sample in November, 1856. They became the parents of two children, William Franklin, and Amanda Corrinne: the latter died February 9, 1902; and the former survives him.

They removed to Florida in 1881 and engaged in farming and fruit growing. But after a stay of seven years they returned to Rochester and purchased a farm just north of the city, where they resided until Mrs. Wagoner's death two years ago. He then broke up housekeeping and came to live with his sister, Mrs. Mark R. Richter. Here he died of pneumonia at 3:45 a. m., Monday, February 19, 1917. He was always frail in body and often preached sitting. Yet his tenacity to life carried him up to the ripe old age of 83 years and 20 days.

Elder Wagoner has been engaged in the ministry of the gospel in the Church of God of the Abrahamic Faith since the early sixties. He organized the church at Argos, Jan. 1, 1869, and was its pastor for many years. His ministry extended to most of the churches of this state at different times in his active career. He also attended conferences in other states and was a delegate to the National conference at Philadelphia in 1888. He was a Bible student believing it the only source of information as to the revelation of God to man. Soon after his marriage he and his wife rejected the erroneous theological teachings of so called orthodoxy of "The natural immortality of the soul," "the doctrine of the Trinity," "endless torment," and "reward at death." Instead of these he boldly proclaimed "conditional immortality," "the unity of God and the Divine Sonship of Jesus Christ," "the judgment of the world at the second coming of Christ," and "the establishment of his kingdom upon the earth with the Lord Jesus as King of kings and Lord of lords." As a speaker he was logical and forceful. In his prime he spoke with an easy flowing diction, embellished with profuse description and apt illustration, that held his audience in unabated interest. He was a courageous man. He stood by his convictions and spoke his best thought without fear or favor of friend or foe, and was willing to abide by the consequences of the course pursued without complaint. He was as independant as he was courageous. And he lived and worked in a day when the world needed independant thinkers. If it were not for the independant man who breaks the chains of tradition, scales the walls of dogmatic error, and meets the many headed mob like some great cliff that meets and breaks the innumerable billows of the sea, the dust of the ages would lie unswept and mountainous falsehood be piled too



Elder James Francis Wagoner

high for truth to overpeer. He went a long way in the liberation of his mind and conscience in the discovery of the religious truths of God's revelation. And his great ambition was to give the liberty he had discovered to others. To help do this he had written quite extensively for religious papers and was the author of several tracts. Among the more important of these are, "What Does the Bible Teach?" and "The Last Message."

Besides his only son, he leaves four sisters, namely, Mary A. Russell, Emma Moore, Elizabeth Richter, and Lucinda Cook, and one brother, Samuel, all living in the vicinity of Rochester.

Funeral services were held at the residence of his sister, Mrs. Mark H. Richter, in Rochester, at 2 o'clock p.m., February 21, 1917. He had requested before his death that no flowers be contributed at his funeral. The sickness of his sister forbade any singing. This made the services sad to those who knew him best, for he was a lover of both music and flowers. The house was filled with his friensd and relatives to whom we rehearsed some of the more prominent Bible truths that he had so faithfully defended. Burial was made in the Rochester Cemetery where he awaits his great anticipation, the second coming of Christ, and his resurrection.

D. E. VanVactor.

COMMUNICATIONS

Dear Brothers and Sisters in Christ :

I feel like proclaiming the glad tidings "Jesus is coming again." Can't you see brothers and sisters, that the prophesies are all being fulfilled. I was reading Isaiah 60:8 the other day: "Who are these that fly as a cloud and as a dove to their windows?" It seems to me that this verse must mean the airships and other flying machines used in this great war. When I see all these things coming to pass I feel as if I wanted to live nearer to Christ and be more kind and thoughtful toward others.

Brother Huggins, could you tell me the name of the oldest history of the old world and where I could get it, and also the price, as I would have to send the money with the order. Now dear brothers and sisters, I feel that the time is short and that we should all pray for each other and work harder to bring others to Christ.

Your Sister in Christ,
Susan A. Howard.

(If some brother or sister can answer Sister Howard's inquiry, they may address her at Chinook Cove, B. C.--- Editor.)

LINOGRAPH FUND

Mrs. Emma Cronk	$	1.00
A. C. Roose		4.00
Mrs. P. D. Nelson		3.50
Previously acknowledged		2282.64
Total	$	2291.14

EVANGELIST REPORT FOR JANUARY

Sermons

Kennard 7th	2
Avery 11th and 18th	2
Kennard 20th and 21st	3
Avery 25th	1
Omaha 28th	1
Omaha 31st	1
Omaha 26th	1
	11

Expense

Kennard 2 trips	$ 1.68

Money Received

Brother Sorensen	$ 5.00
Fred Paley	5.00
T. O. Myers	15.00
Grover Gordon	10.00
Kennard	1.70
Total	$ 36.70
Salary	$ 83.00
Expense	1.68
Amt. of order	$ 84.68
Applied on order	$ 36.70

Baptized One
Conducted one funeral.

Remarks

The serious sickness of our son has still kept us from getting out into active campaign work, but we have not been idle. Several are now ready to be baptized as soon as conditions change to permit On the 18th at Kennard we planted Miss Ruby Appleby into the all-saving name to rise and walk a new life. Nearly a year ago I looked over a Bible lesson Ruby arranged, and it would do credit to many older in the faith. Out of eight in this family I have baptized six—a pretty good record for the family. We are liable to chafe and fret when we can't get out and work as usual, and all are more or less inclined to get nervous over inactivity. But I have discovered this is wrong. God can make even the wrath of man to praise him, so anything that occurs that we cannot help is by God's permission, and he can turn it to good in ways we cannot see until it is accomplished. It is work left undone by positive neglect that God will chastise us for.

The year 1917 has already developed some of the most wonderful things in history, and others are to follow that will make the year an epoch maker. Among them will be a Jewish Congress in Washington to prepare themselves for what even may be offered them at the close of the war, as they call it. A peace conference of the nations is not far off. It may be this year, tentative peace will be reached, which will create a lull in the war and offer the way and means for the return of the Jews.

In a peace conference the first step will be a demand that the Jews be given their own land, and what can Turkey do but grant it? That will drive her out of Asia first, then divide her European possessions, giving Russia the lion's share, which is already in the shape of a promise. This will drive her out of Europe and no country and nothing left to fight for but her religion, which they will not be slow to do. Brethren, watch; the gospel message is about closed. Then the bride must get dressed and await the knock announcing the arrival of the bridegroom. When the Bible is closed, the gospel message ended and we are in the little space of time waiting for the Master, we can say not only it is near but at the door. Peter says the prophecies last only "until the day dawn"—not till the day has come Like the bride waiting for the bridegroom, she must have time to dress and be in waiting. So the church: her work must close, her trousseau is completed, but she must have time to don it Then they will run to and fro trying to buy the word, but it is closed and not for sale. Then we will have nothing to guide us like the early church, so the spirit will return, and O what might it reveal to us all! "What I say unto you, I say unto all, Watch."

Almus Adams.

STEADFASTNESS

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58).

When Jacob or Israel was old, and the time drew near for him to die, he gathered his twelve sons together to bless them. In a lofty and prophetic strain he told them what should befall them, or rather their posterity, in the last days. Speaking to Reuben his first born he said, "Unstable as water, thou shalt not excell." By this he meant that he should not have the blessing of primogeniture according to custom. Because of the weaknes of his character, this blessing was passed over his head, and bestowed upon Joseph, the first born son of Rachael, Jacob's chosen wife. Joseph, with his pure and noble character, was well worthy of it, as he was in many ways the type of our blessed Redeemer. History does not record the fact that the tribe of Reuben ever achieved greatness. Steadfastness is one of the first essentials to success in life, especially so to a Christian. But in order to be steadfast, one must have a worthy purpose.

The Bible says, "Prove all things, hold fast that which is good" (1 Thess. 5:21). There are two forces at work today, as there has always been, good and evil, and there is no middle ground that is safe, for the person who has set his face Zionward. So the first thing to do is to find out God's plan and purpose for us, and to obey with all the heart his revealed will as shown by the sacred writers. In Dan. 6:26 we read that "God is the living God and steadfast forever." How terrible it would be if God were changeable: loving and merciful for a season, then cruel and unreasonable for a time! We should be consumed with terror and uncertainty. James 1:17 says: "Every good and every perfect gift is from above, and cometh down from the Father of lights,, with whom is no variableness, neither shadow of turning." This passage seems to have a deeper meaning than is at first apparent. The word from which "variableness" is translated, means to change alternately, to pass from one change to another, and no doubt refers to parallax as used in astronomy. The term "parallax" may be briefly explained as follows: If a celestial body could be seen from the centre of the earth, and also from its surface, the body as seen from the surface, would seem to be at a different place from the same object as seen from the centre, which latter would be the true place of the object. The difference from the apparent and the real place is the parallax. The parallax is greatest when the object is near the horizon, and decreases as the altitude of the object increases, so that when it is at the zenith or directly over the head, there is no parallax. As the heavenly bodies are ever changing but always within certain limits, so this passage of Scripture would teach us that the changes we see in all of Nature's works have no counterpart in the changeless God: he has no parallax. He is everywhere present, "in the wide waste as in the city full," and so never seems to be where he is not.

The phrase "shadow of turning," would seem to refer to the darkness that envelops one hemisphere of the earth, caused by that side being turned away from the sun, in its diurnal revolution. Mal. 3:6 says: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Why were they not consumed? Because we have a changeless and covenant keeping God, and he had promised Abraham that in his seed all the nations of the earth should be blessed. So although the children of Israel provoked him to wrath, he kept them and sent "David also his servant and took him from the speepfolds to feed Jacob his people and Israel his inheritance." David says of these people: "They were a generation that set not their hearts aright and whose spirit was not steadfast with God (Psa. 78). And in the 34th verse of the same psalm he says: "When he slew them then they sought him: and they returned and enquired early after God. And they remembered that God was their rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they steadfast in his covenant."

What a picture of inconstancy! But listen to God's goodness, as recorded in the same psalm: "But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath. For he remembered that they were but flesh; a wind that passeth away and cometh not again." Sorely chastened they have been but not consumed. Paul in speaking of this same people, and of the punishment they recieved says: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Are we going to profit by their example, or must we go on sinning against this good and gracious God, until we call down his wrath upon us? Let us rather say with David," My heart is fixed, O God, my heart is fixed." "We are made partakers with Christ, if we hold fast the beginning of our confidence steadfast unto the end" (Heb. 3:14). Therefore "watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13).

Alice B. Curtis.

THE COMING KING

Long ages have rolled away since Israel were looking forward to the coming of their Messiah, who should be a great king and destroy those who oppressed them. And while they waited, they were sometimes loyal to him, and sometimes they drifted into idolatry and forgot him: and the years rolled on, and by and by he came, but they knew him not. They could not see in the babe, the boy, the humble preacher of righteousness, the king to be, and so they rejected him and crucified him, and brought upon themselves the terrible punishment, they have endured through the centuries. "He came to his own, but his own received him not;" and he went away to the Father, to wait until "his foes should be made his footstool." The times proclaim in clarion tones that time is near: that he is about to "return and rebuild the tabernacle of David that is fallen down," and speak peace to the nations, so they will learn war no more. He will again come to his own, and this time they will receive him.

Lillie H. Willis.

A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information Gathered from Everywhere

A Good Example

By Auntie Wince

A beloved niece of my deceased husband lives in Blackwell, Oklahoma. She works hard and would not be contented if she did not. Yet she often wishes for a little time for recreation, but never has it. "This," she says, "is such a busy world these days, every one is in a hurry. I never have time to call on my friends any more, and they too are busy. But despite this little time I have for doing anything outside the store where I am employed, I have become very much interested in a Belgian boy who is going to school here. He is a fine boy, and is trying hard to get an education, and I am helping him all I can, and he is very appreciative.

"He came to this country just before the war broke out. He was a sailor, but was sick in a hospital at Galveston when the war started, and has never heard from any of his people since. He had a mother and two sisters, and he is the youngest, just like myself. My sister and my brother and I are trying to treat him like I would want my own brother treated were he alive and alone in a strange land.

"He was raised a Catholic, of course, but has given it up, and I am trying to teach him the truth. He is so bright and studies deeply into everything, so I have great hopes of him. He spends most of his spare time at the store where I work, and although I don't often have a chance, or time to talk Bible to him, I don't let him forget it. He works in a restaurant from 6.30 o'clock in the evening until one o'clock. After it gets late he finds time to study, but it is hard on him."

Then she goes on to say: "The man for whom I work, tried a few times to get me to act a lie, and I certainly told him just where I stood; that he could fire me but he could not make me lie. He acted fine for a while after I told him what I thought."

She next says: "It seems like The Restitution is getting better and better all the time. I am going to send it to several as soon as I can. I was glad to see the brethren give so freely to the Linograph Fund. Sometimes I thought they were a little slow, but I am sure they gave as they could. I have only been tithing a year, and am sorry I did not begin years ago, for I have had more real pleasure in placing that money than any money I ever spent, and I know that I have been blessed a hundred-fold."

I hope my dear niece will not scold me for taking such liberty with her letter, but there is too much light in it to hide under a bushel, lessons that will, I hope, make a lasting impression on the hearts of all our young people, and on the hearts of their elders as well. If this dear girl can find time, when tied down as closely as she is to her work, to teach the truth to a lonely foreign lad, are there not many others with far more spare time than she has who can follow her example? It is a noble example that she has set; and O how I pray that her work may result in great things for God.

And the grim determination of this Belgian boy to secure an education, and to seek the truth, while working hard half the night, is another example "to sit up and take notice of." And the iron of truthfulness in my dear niece, that nothing can bend or break, is another thing to pattern after, for all liars will be shut out of the beautiful city of God.

Follow this dear girl as she follows Christ. Follow her in scattering the seeds of truth by sending The Restitution to others. Follow her in tithing, and share in her hundred fold of blessing.

Relic of an Ancient Babylonian King

Some time ago a clay cylinder inscribed for King Nebuchadnezzar, who reigned over Babylonia from 605 to 561 B. C., was unearthed in territory that was once a part of his kingdom. The inscription on this cylinder recites the ancient rulers numerous titles and goes on to relate the various glorious deeds performed by him, including the restoration and enlargement of the walls about the city of Babylon and the construction of the tower of Etemenanki, as well as numerous temples about the city.

The inscription mentions the tower of Babel which is described in the Bible book of Genesis. The latter part of the inscription which deals with the building of the temple of Marad is deciphered as follows: "At that time for Lugal-Marada my deity, his temple is Marad, which from distant days its old foundation stone no previous king had seen, I sought for its old foundation stone, I beheld, and upon the foundation stone of Narim-Sin, king, my ancient ancestor, I laid its foundation. An inscription with my name I made and placed in the midst of it."

A number of ancient tablets have been found, bearing inscription referring to this foundation stone of Narim-Sin. One such was found by Arabs near where the clay cylinder of Nebuchadnezzar was unearthed. On this stone which is estimated to be between 5000 and 6000 years old the story of the building of the temple of Lugal-Marada in Marad by King Narim-Nin, the ancestor of Nebuchadnezzar who lived some 3000 years before him, is given.

Abraham's Faith

"Abraham believed God" (Rom. 3:3). What did Abraham believe? He believed what God said. What was the true nature of his faith? He was fully persuaded that what God had promised he was able to perform (Rom. 4:21). What did Abraham do to demonstrate his faith? He "obeyed" God (Heb. 11:8). Reader, are you walking in the steps of the faith of Abraham (Rom. 4:12)? Did Abraham believe he would be transported to heaven? No testimony having been given to this effect, he did not contemplate heaven as his home. The promise to Abraham was, "Lift up now thine eyes from the place where thou art northward, and southward, and eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 15). The words, "and to thy seed," are the words cited by the apostle Paul (Gal. 3:16). The "seed" is Christ and those who are Christ's (Gal. 3:27-29). The promise is not heaven, but the land shown to Abraham.

A Change of Administration Needed

What will remove the evils with which the world is afflicted? Temperance, socialism and other "reforms" are proposed, while others propose a "change of administration." Undoubtedly the latter is the great need. But let it be the administration of the world's affairs by the Man of whom David said, "Give the King thy judgments, O God, and thy righteousness unto the King's Son" (Psa. 72:1). All the remedial measures mentioned above are human measures, to be applied by human nature. They are efforts at self-help. Those who propose them forget the fact that, whatever party is in power, it has still the same perverse human nature behind it. The correction and removal of the world's evils requires a nature which combines good intentions with wisdom and power. These qualities are found in Jesus, to whom "all power in heaven and earth" has been given; and his brethren are likewise to be clothed with power over cities and nations. Then when the judgments of God are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9).

"Why did Reverend Binks leave his charge?"
"He said his parishioners were guilty of contributory negligence."

A person's influence over others is largely measured by his ability to keep sweet when he is being opposed.

Love is active, sincere, affectionate, pleasant and amiable, courageous, patient, faithful, prudent, long-suffering, manly and never seeking itself. For in whatever instance a person seeketh himself here he faileth from love.

Human happiness and misery are largely an affair of what people are saying to each other. When we remember we can make heaven or hell by words, it is amazing we are not more careful of them.

Do today's duty; fight today's temptations. Do not weaken and distract yourself looking forward to things you cannot see and could not understand if you saw.

A PETITION FOR MILITARY EXEMPTION

To the President and the Senators and Representatives of the United States in Congress Assembled:

Petition of the church of God, praying exemption from active participation in war, from naval and military service.

1. The petition of the people known as members of the church of God, who through obedience to the gospel are to be made participants in the Abrahamic covenant, "In thee and in thy seed shall all the nation of the earth be blessed."

2. They recognize that this only can be accomplished by a government established and supported by God in the person of his Son, the Lord Jesus Christ, whose personal advent is now imminent, and upon his return he will set up his divine government over all the earth.

3. They owning allegiance to this, the earth's rightful king, under the present government they are but aliens, subject to the laws of this country and faithfully obey those laws, refraining only from that which commands to take part in war, strife or conflict leading to the taking of life, which conflicts with the laws of God.

4. Your petitioners humbly beseech your Honorable House to grant their prayer, that they may live quiet and peaceable lives, following out as far as possible the command to "Recompense to no man evil for evil, and to provide things honest in the sight of all men."

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ROBT. G. HUGGINS 10623 LEE AVENUE CLEVELAND, OHIO

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O, MARCH 13, 1917 NUMBER 10

OUR BROTHER

Friends, our brother now is sleeping,
  Waiting for the trump of God;
While we gather round him weeping,
  As we lay him 'neath the sod;
While he lived 'twas his endeavour,
  To be ready when death came;
Here he'll lay till Jesus calls him,
  To arise and live again.

Yes, dear brother, we shall miss thee,
  There will be one vacant chair;
When we gather round the altar,
  To commune with God in prayer
We will cherish and remember,
  All the lessons that you gave;
And we hope in the near future,
  That we'll meet beyond the grave.

May your children come to Jesus,
  And be faithful to our God;
And may we who now are living,
  Tread the path that Jesus trod;
Now "our brother in departing,
  Left behind him "noble deeds,"
And he lived the true religion,
  'Tis the life the Christian needs.

E. W. Knapp.

THE KINGDOM OF GOD: WHERE IS IT?

Very much has already been written on the above subject, and much controversy has frequently been the result, so that it may seem somewhat superfluous to write more. Yet it seems to me it might be helpful to some to give what has resulted from my meditation and study. Of late years I have grown in the belief that the Bible is a book, not for clergy only, but for everybody, rich and poor, high and lowly; and that in the main, its language is plain, straightforward and not difficult to understand. I am also of the opinion that a knowledge of Greek and Hebrew is not necessary to the proper understanding of God's Word, as so many assert, and so discourage its real study by many who would otherwise do so. Many a young man is told to leave certain questions of Bible truths to those who understand these dead languages, and he is thus debarred from much interesting and profitable study. Surely there are few students of these languages who would claim superior knowledge to those who accomplished the great task of translation of the Old and New Testaments. Therefore I maintain that any Bible subject may be studied in either the Authorized Version or the Revised Version with perfect confidence and with the best authority (1). I would strongly emphasize the fact that under no conditions of any sort can a passage of Scripture be made to bear, in any sense, a meaning opposite to the dictionary meaning of the words it contains. Get this fact clearly impressed upon the mind, and it will then be seen how very unfairly the Bible is treated often times in comparison to the treatment given to other books. No other book could have stood what the Bible has stood in this way, and still have maintained its position. This may seem to be a digression from the subject, but I have deemed these prefatory remarks necessary, and I trust the reader will ultimately concur.

"The Kingdom of God" is a term frequently used in the Bible, and the allusions to it are numerous, and, for the most part, plain. This much cannot be said of many things given out as "Bible truth." When a subject cannot be expressed in Bible language, it can scarcely be called a Bible subject. That surely is evident. We are not, however, in that difficulty here. Our difficulty is rather that of limiting our topic to a few texts, and within the scope of a short paper. There are two or three verses that have dwelt much on my mind recently, which seem to indicate as clearly as possible the locality of the Kingdom of God. The first is to be found in Matt. 6, in the very beautiful prayer our Lord taught us to pray. It is, indeed, a most wonderful prayer. Simply worded, yet every word seems to be loaded with truth, and seems to carry within its centre one or more of the cardinal truths of Christianity. One would fain take up this prayer (rightly called the Lord's prayer, for none but he could have framed a prayer so fraught with meaning and teaching in every sentence) and seek to expound it word by word, but time and space forbid. The sentences to which I would draw particular attention are—"Our Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven."

Our Lord was on earth, and he prayed to his Father which is in heaven—two distinct places, and two separate personalities. "Thy kingdom come." Three short words, but they express much. It is reasonable to suppose, our Lord's thoughts were at least reminded of the promise given in Daniel, that "the God of heaven would set up a kingdom," and he longed and taught his disciples to pray that his Father's kingdom should come. All other kingdoms failed, and in time died away, but not so the kingdom of God. He left no doubt as to the locality of the kingdom for being on the earth, he prayed that it might come; and as if to avoid any further question as to its locality and nature, he immediately adds, "Thy will be done on earth, as it is in heaven." So then in these few concise, wonderfully expressed words, we have volumes of truth contained; we get the glorious news that this sin-stained earth is yet to be full of the knowledge of the Lord, aye so full, that God's will shall yet be done here, as it is now done in heaven. No pen can describe that wonderful transformation; so we must leave it and consider our next proof text.

---

(1) I do not mean that, where opportunity allows, various well known translations and authorities should not be consulted. I myself use a Variorum Bible and find it helpful.

Let us turn then to Matt. 13:41--"They shall gather out of his kingdom all things that offend, and them that do iniquity." This surely shows plainly the locality of the kingdom. As regards man and his sphere, the Bible only shows two places---heaven and earth. Heaven is God's dwelling-place, and there we have it on Christ's own authority—God's will is done. There can then be only one place where it is possible to "take out all things that offend and them which do iniquity," and that is the earth, which is here designated as "his kingdom." The earth is beautiful now—exquisitely beautiful in many places; but when "all things that offend"—thorns and thistles, and them that do iniquity, are taken out of way, it will be the kingdom of God, over which the Son of God will delight to reign. We can now enter somewhat into the request, aye and the feeling too, of the dying thief when he prayed—"Lord, remember me when thou comest in thy kingdom," for he had read the inscription, "This is Jesus, the King of the Jews," and that very day the Lord gave him the promise that he should be with him then. The prophets are full of this glorious theme. Christ and his apostles re-echo it. Peter tells us of the time of the third heaven and earth wherein dwelleth righteousness, and Paul refers to the same theme when he tells of "visions and revelations of the Lord."

Friends, we have a grand Book; full of grand themes, and most of all, from the beginning to end, the Book rings with the glad message of a grand Savior. Let us not then be ashamed of the gospel of Christ, for it is the power of God unto salvation.

R. H. Judd.

THE LIVING WORD

By S. Roxana Wince

No. 2

But were there not other copies of this living book beside the two that I have mentioned? There must have been, for else how could "the people be instructed in the law every Sabbath and daily in their own homes," as Jamieson, Fausett and Brown think they were! how else could they commit the words of the Lord to memory, teach them to their children, make them constant topics of conversation, and write them in every conspicuous place?

It would be impossible. There were doubtless, many other copies besides the one that represented the people as one of the parties to the covenant.

The books that made up what we call the Pentateuch, were divided into fifty four portions, these portions making up the weekly lessons of their year. The divisions of the other books of the Bible were not so regular.

When the time came for Israel to set up a king over themselves, he was to write a copy of the law in a book out of that which was before the priests, the Levites, that he might "learn to fear the Lord his God to keep all these words of the law and these statutes to do them." He was to "keep it by him, and read it all the days of his life," that he might be a good king and guide his people aright. If we run over the list of the kings of Israel after Israel seceded from Judah, we will not find a good king among them. Do the children know why? It was because they did not have the living book and read and mind it.

Jereboam, their first king, was afraid if he minded the book and went up with his people to worship the Lord at Jerusalem, they would get tired of having him for their king and would go back to the sons of Solomon, so he made two calves for the ten tribes to worship and set one up in Dan and one in Beer-Sheba. People who worship idols do dreadful things. They kill others to get their property just as Jezebel did, and even put their own children and grandchildren to death, as the terrible Athalia did when she wanted to be queen. We find good kings in the line that reigned over Judah, but more bad ones than good, for when king Jereboam went wrong he made all Israel to sin, and the kings of Judah, by taking the daughters of the kings of Israel for their wives, were made just as bad as they and their little children were taught by the mothers not to trust in the great Creator who gave us the living word, but in the ugly idols that men had made from pieces of wood and blocks of stone, and they too grew up to be cruel, revengeful men.

Books in those ancient days were not printed as they are now; they all had to be printed with pen and ink. Men called scribes did this work. And when making copies of God's word, they dared not make a single mistake, if they did the work had to be done all over again on a new skin or new piece of parchment. And the book was not all like ours. It was written not on leaves, but on a long narrow strip. This was fastened at each end to rollers, so that it could be unrolled from one and rolled up on the other as the reader read.

It took a long time to write a book, but Ezra and Zadok did such work (Neh. 13:13), and Mr. Ingraham, who wrote "The Prince of the House of David," thinks Lazarus made his living by writing beautiful copies of the Bible.

But, bad as the kings of Israel and Judah were, there must still have been many Bibles among the people even down to the time of Ahab and Jezebel, when Elijah thought there was no one left to believe in God but himself. How surprised he must have been when he was told that there were 7000 other Israelites who were just as steadfast in their faith as he. They could not have been if they had not had the living word either in their chests, or in their memories.

But a time came when the precious book was almost entirely suppressed. This was during the reign of Manasseh, the thirteenth king of Judah. I could not imagine how he came to be an idolator and the worst of all the kings of the southern

kingdom. His father was the good Hezekiah and his mother Hephzi-bah, "the delightful," said by tradition, to have been the daughter of Isaiah. He must have been well taught up to the time of his father's death, which occurred when he was only twelve years old. But Mr. Stanley, who wrote "The History of the Jewish Church," thinks he was led into paganism by the Jewish nobles, who took charge of his education after he came to the throne. Manasseh established idol-worship as the religion of his people, proscribed the old faith, put God's prophets and their followers to death, his own uncle Isaiah, now about ninety years old, among the rest.

(To be continued)

BIBLE TRUTHS

Freedom from Falsehood or Error

Now if we can find out what the Bible teaches we can be sure we have the Scripture truth; for the Bible does not teach error. We will admit that man is imperfect and liable to err; and we are aware that man wrote the words in the Bible. But we read that "all Scripture is given by inspiration of God, and is prófitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16). Who was the man of God? "Moses, the man of God, blessed the children of Israel before his death" (Deut. 33:1). Psa. 90 records the prayer of Moses as the man of God. Elijah was called the man of God (2 Kings 1:9,11,13). David the man of God (2 Chron. 8:14). Paul in writing to Timothy taught him to withdraw from the ones that concent not to wholesome words. But godliness with contentment is great gain. Be content with food and raiment. The rich fall into a snare. The love of money is the root of all evil "But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:3-12).

So to become a man of God we must obey God. We cannot be like Moses, Elijah or David for we are not placed in such positions as they were. But we can become a "man of God" by obedience, and doing his will; by leaving the world with all its errors and sinful ways, and putting our trust in the Lord, and calling unto him, "Lord what wilt thou have me to do" (Acts 9:6)? Do as Paul did. He had persecuted the church of God. The world does the same today. Paul became blind; the world is blind. Paul received his sight, came into the truth (which is the light of the world, Matt. 5:14; Phil. 2:15), arose and was baptized, and straightway he preached Christ, that he is the Son of God (Acts 9:18-20). Then became a "man of God" and taught the people Scriptural truths from the word of God, which word is recorded in the book we call the Bible. Then the process that made Paul a "man of God" will make anyone a man of God.

It is a Scriptural truth that the world is in darkness, or wickedness. "The whole world lieth in wickèdness" (1 John 5:19). "He hat walketh in darkness knoweth not whither he goeth. Whoever does not believe in Christ abides in darkness" (John 12:35,46). There is another Scriptural truth: There is light in the world. Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. As long as I am in the world I am the light of the world" (John 8:12; 9:5). "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" (Acts 13:47). This was a command from he Lord to Paul, and when the Gentiles heard, they were glad and glorified the word of the Lord (verse 48), and many believed. What did they believe? Believed the Scriptural truths that Paul taught. What did Paul teach? The first thing he taught was that Christ is the "Son of God." He further taught that there is no respect of persons with God (Acts 10:34; Rom. 2:11; Gal. 2:6; Eph. 6:9; Col. 3:25; 1 Pet. 1:17). "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" Acts 16:31; John 3:16,36; 6:47; 1 John 5:10-12). He spake boldly for three months concerning the kingdom of God (Acts 19:8; 28:23). "And he dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28:31).

Why did Paul speak with such "confidence?" Because he was chosen of God to bear his name before the Gentiles, and kings and the children of Israel (Acts 9:15). What was to be Paul's reward? "I will show him how great things he must suffer for my name's sake," And Paul said bonds and afflictions await for me (Acts 9:16; 20:23; 21:11). How did he suffer? He was brought into bondage; received stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; a night and a day I have been in the deep; in journeyings often; in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils of the sea, in perils among false brethren; and the daily care of all the churches (2 Cor. 11:23-29). Thus did Paul suffer for the truth of the Bible. Why? Because he was the chosen of the Lord, and after his conversion lived a godly life; and all that will live godly in Christ Jesus shall suffer persecution. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake" (2 Tim. 3:12; Matt. 4:11). Then beloved, we may rest assured that if we suffer persecution in this life for our righteousness it is because that we believe "Bible truths;" and if we suffer we will be rewarded with Paul.

E. W. Knapp.

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FORGIVENESS BY PRAYER

It is strange what ideas take possession of the multitude and how difficult it is to eradicate them, even though they be ever so contrary to ordinary common sense, or ever so contradictary, so they be sanctified by the approval of the multitude—that's sufficient to earn for them the multitude's continued approval.

An instance of this sort familiar to the readers of The Restitution is the doctrine of eternal torture in conjunction with the doctrine of the love of God. Here we find many good people strenuously endeavouring to reconcile these two antithetical ideas when there is no necessity to stultify their minds in the matter. We have a similar instance, one that we often meet in our survey of the spiritual world in the doctrine that the judicial murder of God Christ was the crisis of the world's redemption, and that somehow because he died a cruel and unjust death therefore the Father of all was "satisfied" and forgives and exonerates all the rest of mankind. When you read Christ's parable of the lord that sent his servants to collect the rent of the vineyard, and whom the husbandmen maltreated and how, last of all he sent his Son "whom they slew"—we don't read that the lord was satisfied with the way matters stood, and the question "what shall the lord of the vineyard do?" almost answers itself: "He will destroy those husbandmen, and give the vineyard to others." And when the Savior looked upon the people who were, as signified in the parable, waiting for the opportunity to destroy him, he exclaimed: "Fill ye up the measure of your fathers" that their deep damnation may be doubly assured. So much then for this punishment and exoneration by proxy—nothing to it. It is written that the heavenly Father "pardons iniquity, transgression and sin, but will in no wise clear (exonerate) the guilty."

To illustrate what this means, let us suppose that Johnnie in his studies upsets the ink bottle on the table cloth; but Johnnie being a good boy and knowing how tidy mama is and how it will vex her, runs in alarm to papa and says: "Just look papa what I have done: what will mama say when she sees it?"

Papa looks at the results and—grins. "That is a mess," he says, "but we won't let mama know yet—call sister and the washwoman, and all hands come here and help, so we can have this thing cleaned up before mama comes home." That is what a reasonable and generous man would say in such circumstances who was framed somewhat in the image of his maker.

But take it another way: Suppose Johnnie is a sneak and "doesn't let on," and when mama comes home she wants to know who did it, and papa wants to know too, but no one speaks up: what does the father of that family do? According to the Calvinistic idea of redemption, he picks out the littlest and best and says: "I know you are innocent but I'll spank you good and hard so that I can forgive the rest." Can anything be more hideously absurd, more subversive of human reason?

The basis of redemption is the mercy of God toward the "broken and contrite spirit," "the heart of flesh." Doing justice, loving mercy and walking humbly before him is what appealed to the Father in heaven, so the prophet says. the "pure in heart," the "poor in spirit" are the kind Christ tells us he came to collect and to save by the power of that Father has given him, whereby he is able to raise them up at the last day. Those before him, those after him; those who came, those who come, those who will come—all that **"the Father gives"** him: that's the range; that's the limit. Christ never claimed to stay the Father's wrath or satisfy the Father's justice. He came to embody the Father's love to such as will receive him. Christ changed nothing in the character of God or in God's design. The Old Testament and the New are the same in tone: mercy to the humble, wrath to the proud.

It sounds large and generous to some folks these days to extend the bounds of redemption far and wide on the ground of ignorance, but outside one particular phrase you would hardly notice the ignorance; and if you watch close you might notice that "the children of this world are wiser in their generation than the children of light"—and when it comes to efficiency—O my! And they are proud of their knowledge too—"science" they call it, and they are proud of their efficiency; they are proud of what they have and, to a large extent, of what they have not. But God resisteth the proud, but giveth grace to the humble.

J. F. Gelletly.

THE BOYS

We suppose that every parent, whether on the farm or in the city, is interested in the mental and moral welfare of their boys. But we believe that too many parents give too little thought and care to the subject. They do not talk with the boys enough. You must win their confidence and then manage to keep it. Make home attractive for them; supply them with what they need for amusement and recreation as well as the necessities of life.

If your boy shows an inclination to read, provide him with the best periodicals you can procure, even though he has to wear patched trousers to make up for it. He will be sure to get reading somewhere, and if you do not provide it for him he will borrow from some other boy and the chances are that the reading matter may not have been carefully selected and will arouse a taste for trashy literature that will require years to overcome.

You certainly do not want your son to grow up with his head full of admiration for stage robbers, pirates and bandits. It is an easy matter for young folks to acquire a taste for poor reading, and that is something the parent should carefully avoid. It pays to keep good books and a few high class periodicals in the house.

Encourage your boys to bring their young friends home with them, and help them to have pleasant social gatherings. It may be a little bother, but isn't your boy worth it? And you want to know who your boy's associates are, for they have influence for good or bad on your boy's character and you must know them to know how to guard against the bad and encourage the good.

Enter into the boy's interests and pursuits; make him realize that you are interested in the same things that he is, and he will feel that home is the pleasantest spot on earth.

If the boy shows special talent in any direction, aid him to improve it—nurse it, cherish it as you would the choicest plant. Keep him interested and talking about his plans in life.

Make the home and its surroundings just as pleasant and beautiful as your means will permit. Don't fix up your girl's room daintily and prettily and think any old thing is good enough for the boy's room—that he doesn't care about such things. He will, if you give him half a chance. Let him help you to make the place beautiful and he will take great interest in it.

Beauty is an important factor in every child's life, and it goes a long way toward strengthening home ties.

Give the boys an interest in the proceeds of the farm. Let them lay up something for themselves. Then, when they come of age they will be practical, independent farmers and they will not be liable to want to change their business. I have known instances where fathers have given to their boys a calf, a lamb or a young pig. The boy cared for it, considered it his own, but when the animal was ready for market it became father's again and father took care of the money. Don't make such a mistake.

You want your boy to grow up with a keen sense of right and justice; such lessons as that make a boy doubt his father's fairness, and father is always a son's pattern. The money is not worth the loss of prestige in your boy's eyes.

Thrift is a great virtue, but thrift and economy are apt to become such strong habits that we overlook some of the other virtues. A bank account is a good thing, but if it is gained at the expense of the home it loses much of its value.

Make home attractive and thus store up treasures for your old age. Give the boys as good an education as you can possibly afford. They will bless you for it in years to come. Have books and music in your home. Give the boys a pleasant trip now and then; it will broaden their minds. Money expended in such ways will bring you greater returns than if stored in a bank or invested in land to bequeath to your children when you are gone.

HELP NEEDED: A PREACHER IN SIGHT

By Auntie Wince

We want preachers. So many of our churches are pastorless and are calling for leaders, three such calls having come to Brother Huggins in one short month.

And when isolated brethren and sisters endeavour to teach the truth to those around them, they are met by the remonstrance, "Where are your preachers? You never bring your preachers here," and the questioned ones are silent, knowing that we have no preachers within our reach to bring.

But such a state of things need not be, must not be. We have men in sight who have already given up all that they may devote their lives to the service of Christ. One of these is a Mr. George Wilson, of Pleasanton, Kansas, a man well recommended by those of the faith who have long been associated with him in a business way. He and his devoted wife are to move to Cleveland soon, where he will be instructed by our good Brother Huggins, until such time as he is able to wield the sword of the spirit in all places where he may be called.

The car fare for himself and wife from pleasanton, Kansas, to Cleveland via Chicago and Penn. lines will be $21.32 each, and the freight rate on household goods $1.30. This expense, it is right that we of the household of faith should meet, and meet at once; for it is in God's plan that his ministers should be supported by the other worshippers at his tabernacle.

We cannot build and support a college at present, but we can help these dear earnest ones to fit themselves for gospel work. The dear Lord has provided us with a linotype; he is now going to provide us with workers, blessed be his holy name! Put your shoulders to the wheel brethren! Just a little lift from each, and we shall have Brother Wilson snugly ensconced in his two little rooms in Cleveland, ready to begin a course of training for gospel work. Do not dally; the Lord is coming.

Editor's Note

Sister Wince sends $6.00 to help defray Brother Wilson's removal expenses. These expenses are all the money we need in the case, as Brother and Sister Wilson are going to make their own living while he is under tutorage. Perhaps $50.00 will be all the money needed, and acknowledgements of remittances will be given in The Restitution. Another golden opportunity presents itself for willing workers. Who will take advantage of it?

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

A. E. Renner	$ 1.50
Wm. Nelson	3.00

All true love is one. The first commandment is very great, but the second is not little. They are upper and nether pools, and the same fountain fills them. He who is the richest in the love of God has the greatest advantage for loving his neighbor.

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All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., 10623 Lee Avenue, Cleveland, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

We have now received more money for the Linograph Fund than our Manager asked for. More than enough! This sounds good for the people of God.

Brother John O. Eranson, of New Palestine, Ind., writes: "I want to buy a copy of 'The Gospel of the Kingdom,' by Wiley Jones. State condition of book and price."

The military petition on last page is to be signed, cut out and mailed to The Restitution Publishing Co. If a sufficient number of readers sign it, we aim to present the petition to Congress.

We all realize how few workers there are in the vineyard of the Lord. The harvest is plentiful, but the laborers are few. Paucity of ministers is partly due to the ministers themselves, and to candidates of the ministry. When a likely man for the ministry is approached, he replies that he is now engaged in a business that nets him so many thousands per year. "Can I make this much preaching?" he asks. When he is told "No," he immediately decides to stick to his business and let preaching go. He forgets he worked at his profitable business for years for nothing, that he had to learn it before he made money. Inconsistently enough, he expects to make as much preaching, soon as he begins, as he makes at his business after years of hard labor! In plainer words still, he expects to be paid for learning how to preach, to be paid for preaching before he can preach. If he only felt like Paul, "Woe is me if I preach not the gospel," he would learn to preach, money or no money; and he would find that when he knows how, the money would be sufficient. See a very interesting article from Sister Wince in this issue concerning Brother Wilson and the ministry.

THE GOSPEL FOR ALL

No. 3

Non-belief and non-acceptance of the gospel carries with it certain condemnation. Mark 16:15,16 says: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." But this condemnation is for hearers only. By no process of reasoning can the believers, who receive salvation, or the non-believers, who receive damnation, be made to come from any class but hearers. We have no right to read the thought in that non-hearers are likewise damned because of unbelief.

The condemnation of the law, that is, the condemnation of disobedience to law, hangs over every member of the human family, whether they know the law or not. Babies are as much subject to its condemnation, Adamic death, as the most learned professor of law. Romans 2:6-12 says that God makes no difference between a Jew and Gentile, or heathen. The Gentile to whom God had never given laws is nevertheless subject to its condemnation, death; and the Jew to whom God had given laws is judged by that law, worthy of the same condemnation. Verses 13,14,15 explain how this can be true, and God still be just to children and Gentiles ignorant of his law. It is because they have in their natures things forbidden by law, and it is sinful flesh God condemns; therefore all are condemned alike since all have the sinful flesh alike.

The condemnation of non-belief and non-acceptance of God and his gospel hangs over all those who have heard and understood his gospel, which reveals the true character of God and his loving offer of salvation, and choose to remain under the condemnation of the law by refusing to accept his offer. This necessarily results in eternal death.

One man under the curse has as much need of God's salvation as another, therefore, one man under the curse has as much right as another to know of his offer; for God is no respecter of persons, and shows equity to all. Since each has the right to know it, he must hear it. It can not be denied that thousands have died without having in the least understood that they were under the curse, which curse God can and will lift through Christ as the king of the earth. Since God would have all men to we saved, all must at least hear and understand his offer. Consequently, if any do not hear it before they suffer the limit of the curse, death, they must be raised to life and brought under this teaching in the future. If it takes only wicked works to send one into eternal death without refusing to accept God's offer of salvation from wickedness and the nature that prompts it, then good works without an acceptance of such an offer, gives one the right to life.

Alta King.

Editor's Reply

"Resurrection of Damnation" Limited to Enlightened Rejectors

We congratulate Sister King for her splendid and Scriptural remarks on Mark 16:16. She shows by both reason and the word of God that the damnation of that verse belongs solely to those who hear the gospel and reject it, as conversely the salvation of the text is only affirmable of those who hear the gospel, believe and obey it. Clearly then the "resurrection of damnation" of John 5:29 is a damnation which those who have "done evil" suffer after the resurrection. "This is the condemnation, that light is come into the world" (John 3:19). Literally the Greek here reads: "This is the ground of condemnation, that light is come into the world." "Damnation," "Condemnation," etc., depend upon "light." Christ, in harmony with this principle of equity, charged accountable sin to his contemporaries when they heard his words and saw his works (John 15:22-24). Light, knowledge, understanding in every instance, is the "ground" upon which penal retribution rests. "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17).

Adamic Condemnation is Universal

While recognizing clearly that resurrectional damnation is penal, and is inflicted upon the rejectors of the gospel for their disobedience to the gospel, and with a perfect understanding that they, and thy only, are appointed to die the second death, still we cannot close our eyes to the fact of Scripture and observation that all are "appointed once to die" (Heb. 9:27). The Son of God was not sent to condemn but to save the world. The reason is plain: The world was lost and perishing, "condemned already" (John 3:16-18). "In Adam all die" (1 Cor. 15:22). "Judgment has come upon all men to condemnation" (Rom. 5:18). Sister King speaks of this as "the curse," and admits that babies and all are under the judgment of divine law. Growing out of this admission a number of questions spring up: Since all are under the curse and condemnation of divine law, who, what judge passed the sentence upon them? God? Agreed. Now since all, babies as well as Nero, are under the curse of God, are they under it justly or unjustly? If justly, where are the "rights" some boast of? "O man, who art thou that repliest against God" (Rom. 9:20)? "The judgment of God is according to truth" (Rom. 2:2), notwithstanding the implied criticism of Restorationists. "Righteous art thou, O Lord" (Jer. 12:1). If, then, his judgments are righteous, as we are "sure" they are (Rom. 2:2), let not guilty man whine and complain at the judge; let him not boast of his "rights," and let him not claim that there must be a "lifting of the curse through Christ." So long as the curse rests upon us in righteousness and equity, its unconditional cancellation is a dubious proposition. If, on the other hand, all are under condemnation unjustly, the justice of God's character is impeached, and all hope of God becoming just in the next age, and giving all a universal opportunity for life, becomes a figment of the imagination, as impossible as it is improbable that an unjust God would do right. Dangerous cataract; stand from under!

False Doctrine Leads to Stultification of Reason and Logic

The merest tyro knows that in logic conclusions must agree with premises. Sister King, although she has a cultured and disciplined mind, yet, under the pressure of a false doctrine is blinded by error to the extent that she stultifies admitted and fundamental rules of reasoning and logic. Take a few instances:

Needs One Thing; Their Gratification Another

1. "One man under the curse has as much need of God's salvation as another; therefore one man under the curse has as much right as another to know of his offer." Can any mind, however acute, see any connection between this premise and conclusion? Because a man "needs" a thing, does it "therefore" follow that he is sure to get that thing? Because one man needs a thing as badly "as another," does this equality of need argue conclusively that both shall have their need supplied? Besides, the "right to know" is not the primary thing needed; according to the premise the fundamental need is "God's salvation." But forgetful of this, in a conclusion reached by a "therefore," the need of salvation is entirely ignored! Instead of saying, in conformity to the laws of logic, "Therefore one man under the curse has as much right to be saved as another," salvation, the thing of "need" in the premise, is dropped out of the conclusion, and "the right to know" substituted! Our writer could not make premise and conclusion agree in logic without falling into Universalism; rather than do this she preferred to commit a solecism.

Fair Chance Nil Without Utilization

2. "Since each has the right to know it, he must hear it." This statement shows the writer has mistaken the sun-dog for Sol. The utterance conveniently assumes that man has the "right" to know the gospel, but this is a brazen assumption for which not a shred of proof is given. "He must hear it." "Must"—do you mean it? Has he no choice in the matter? Are not "rights" one thing, and their exercise another? Certainly; thousands of rights are procured and possessed which are never exercised. Allowing that man has the right to know the gospel, which is all the statement claims, still his knowledge of the gospel would be dependent upon himself. A "fair chance" to know the truth would do no one any good unless it was utilized. All boys and girls in this country have a "fair chance" to get an education, but many of them do not exercise their "rights," do not use the facilities at hand to procure it; and all this notwithstanding the fairness of the chance. Our writer follows in the wake of all other Larger Hope advocates, and they step precisely in the footprints of Universalists by invariably representing God as active and man as passive in the work of salvation. When they talk about a "fair chance," they think of God giving and man receiving it; when they argue that man has a "right" to know the gospel, they mean that

God is the giver and man is the receiver—it never occurs to them that man has any part in the obtainment of knowledge! The slogan of the world, "Let George do it," they have revised and adopted, "Let God do it." If they would turn about; if they would quit talking and clamouring about God giving man a "fair chance," **and urge the people to give God half a chance at them.** they would utter reasonable speech. But no: they see that if man is a responsible being and has a hand in the matter, he might not act wisely; he might not take advantage of a "fair chance" when it comes; he might hear the gospel and be none the wiser for it; therefore to obviate all contingencies, hitches and frustrations, they graciously relieve man of all accountability, and fasten all responsibility upon God! As long as man is left anything to do, there is the grim possibility that it may not be done. To make sure, then, that all shall hear the gospel and know it, that "every human being" shall have a knowledge of the truth without default, everything is taken out of the hands of man and put into the hands of God. Do not be deceived by this specious reasoning, dear reader (Gal. 6:7).

Universalism with Intrigues and Poisoned Sweets Beckons, Beware!

3. "Since God would have all men to be saved, all must at least hear and understand his offer." A logician would have made his premise and conclusion agree thus: "Since God would have all men to be saved, all of them must be saved." The Sister's shyness of Universalism has spoiled her logic again. She is standing on the brink of a precipice, the truth on one side, and Universalism on the other. Already she is looking on the wrong side of the dividing line. Universalism with its poisoned sweets and voluptuous life, in a dazzling costume of latitudinarianism, beckons her to take the easier but wrong side. We pray that none may be deceived by the "good words and fair speeches" uttered by men who teach a "fair chance" to "deceive the hearts of the simple" (Rom. 16:18)

Purgatory After The Resurrection a Doctrine Built on Salt Land

4. "Consequently if any do not hear it before they die, they must be raised to life and brought under this teaching in the future." Momentuous conclusion with its roots running clear out into the "future," with no ground in which to grow but the salt land of "cons-quently"! No Scripture is quoted to sustain this post-resurrectional purgatory affirmation, and for a very good reason: there is none to quote.

Right to Life Based on "Good Works" An Anti-Scriptural Doctrine

5. "Goodworks, without an acceptance of such offers, give one the right to life." Think of it, reader, people who do not know, believe or obey the gospel can, by "good works," and without accepting the gospel of Jesus Christ actually earn "the right to life"! This, too, in the face of Bible declarations like these, "Not by works of righteousness which we have done" (Titus 3:5). "By grace are ye saved through faith, and that not of yourselves: not of works, lest any man should boast" (Eph. 2:8,9). The immortal soulist, neither believing God's truth, nor accepting his offers of mercy now, by "works of righteousness," "good works," etc., can actually become so good that he puts God under obligations. He can believe the serpent's lie, "Ye shall not surely die," and make God a liar (1 John 5: 10), and yet he can "boast" that by virtue of merit he has "the right to life." May God forgive those who may be guilty of such a foolish, truth-nullifying utterance, for we have reason to think they understand not what they say.

NATIONAL BEREAN SOCIETY

Edited by Leota B. Hanson

Temptation, Trial or Test

In 1 Cor. 10:13, we are told no trial has assailed you except what belongs to man (or is common to man), and God is faithful who will not permit you to be tried beyond your ability; but with the trial, will also direct the issue, that you may be able to bear it." As we forgive, or like we forgive so we are forgiven. We are taught in the prayer the Lord taught his disciples (Matt. 6:12): "And forgive us our debts (or trespasses), as we have forgiven our debtors, and abandon us not to trial, but preserve us from evil" (Diag.). Happy the man who endures trial, because having become an approved person, he will receive the crown of life, which the Lord promised to those that love him. The Lord knows how to rescue the godly out of temptation (2 Pet. 2:9)).

Having therefore a great high priest that has passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest that cannot be touched with the feeling of our infirmities—or is unable to sympathize with our weaknesses—but was in all points tempted as we are (Heb 4:14).

Let us, dear Bereans, in the temptations that continually assail us on every side, come boldly—or with confidence—unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4:16).

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, be glory and majesty and dominion and power, both now and forever Amen."

H. E. Russell.

Christ's Second Coming

One of the most important events of prophecy yet unfulfilled is that of Christ's second advent. The prophets foretold not only his birth, but also his second coming to earth as in Daniel 7: "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom that all people, nations and languages should serve him." This reference and others show that this was the hope of the ages even before Christ's birth.

While Jesus was on earth he talked of his return, of the signs of his coming, and of the establishment of the kingdom. This is dwelt on all through the Scriptures of the New Testament. The disciples said to him: "Tell us when shall these things be, and what shall be the sign of thy coming?" And he told them of the signs that would precede his appearance, of the great tribulation of those days, such as was not since the beginning of the world. The words of the prophets, the teaching ofJesus, and the writings of the disciples are all in harmony concerning the condition that is to prevail at the coming of Christ. War and preparation for war although the nations in a general way are prosperous (Dan. 8:25). Political unrest, increase of sin, etc. Note Joel 3: 9-11; Matt. 24; 2 Tim. 3. He warns them to be not deceived by the false prophets that shall appear. He tells of the manner of his coming, and gives them the parable of the fig tree.

Surely it is made plain that the same Jesus who went away would return in like manner. This was impressed again in the transfiguration, a vision of his return. As he appeared in the transfiguration visible, material, so shall he appear when he comes to establish a visible, material kingdom. And as Moses and Elijah appeared with him then; Moses a law-giver and leader, Elijah a priest and teacher; so at his appearing he will have with him, those that are called to reflect his glory, to serve as teachers and rulers, to show law, forgiveness and righteousness to the subjects represented in the vision by Peter, James and John.

He shall come with a shout with the voice of the archangel, and with the trump of God (2 Thess. 4:16). The dead shall hear has voice (John 5:28). Some of them come forth to life. Then these who are raised and those who are changed will be caught up to meet him in the clouds. He will come to earth again, and his feet shall stand in that day upon the mount of Olives. Paul says: "When the Lord shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel." "In flaming fire" would seem a symbol for power and great glory, as it is expressed in Matt. 24:30.

He shall stand at the latter day upon the earth (Job 19:25). His saints shall come with him (1 Thess. 3:13). Every eye shall see him (Rom. 1:7). He shall sit in his throne (Matt. 25:31). His throne shall be in Jerusalem (Isa. 33:20). He shall build up Zion (Psa 106:16). He shall destroy antichrist (2 Thess. 2:8). He will judge the nations (Matt. 25:32).

It is impossible to study the second coming without associating with it the resurrection of the dead and the setting up of the kingdom. These events naturally group themselves together as we study to rightly understand the word. He shall have a kingdom (Dan. 7:13,14), and rule over it with his saints (Rev. 5:10). Those who have by faithful search for the truth come to understand something of God's great plan, realize that this is a great and wonderful hope and have the fact ever before them that the time draws near: but to those who do not study God's word, or to those just beginning to see the light and the harmony of the Scriptures, the fact of our Lord's coming back to earth is often obscure. "Spiritual" it is sometimes called. To many it is not real and tangible as it should be.

May we as Bereans understand these truths so clearly that w can explain them to others as we have occasion, and may at all times be ready and worthy, and find comfort in the precions promise spoken to the disciples, "I will come again, and receive you unto myself."

Mabel Kendrick.

COMMUNICATIONS

Dear Restitution:

On next to the last page of The Restitution for Feb. 20, a petition for military exemption which I heartily endorse and sign, both for myself and family eleven in all, consisting of six baptized believers, and five younger children, from four to twelve years old. We read for our instruction in God's book and pray twice each day (Psa. 92:12). We also take "our passover" supper each Sunday evening. Please see 1 Cor. 5:1-8.

The Restitution is good and Feb. 13th issue was so good, and your strictures on "The Gospel For All" in same paper were as we see it. Amen. Please see how God is not a respecter of persons and gives all a fair chance in Acts 10:34,35. In other words he honors those who honor him (1 Sam. 2:27-30: Psa. 91:14,15). The great controversy in the evil world is between God and man (Gen. 3:22-24; Jer. 25:31). Dear Brother Huggins please bear with my scribbling once more (1 Thess. 1:2-4).

R. A. Humphreys and Family.

Dear Brethren:

I have been requested to give my address through the paper, as some of the brethren do not know where I am.

I think it is a good idea for all who write to the paper to give their address. Quite often we may pass through a town where some of the brethren live, and we could stop off and have a good visit. We who are isolated would enjoy seeing any who might stop and make us a visit. I am the only one here who believes in the gospel of the kingdom of God. There is a Catholic church here, an Episcopal church and a Congregational. The latter is a union church. One lady invited me to work with them. I told her I could not work with them, and explained why. I have not heard from her since. I was also invited to a card party given for benefit of Catholic church. I told the lady I did not believe in such things, and have not heard from them since. They all seem to be too ignorant to understand. They are not walking in the spirit is the reason they are blinded.

I am at Maniton Springs, Colo. If any of the brethren passing through here will notify me, I will be glad to meet them at Colorado Springs, which is six miles from here, by street car. Yours looking for the King.

Hanna M. Barber.

Dear Brother Huggins:

I want to tell you I have had the pleasure of meeting Brother and Sister Hogarth, not only in my own home, but I also visited them in their apartments. How encouraging to meet those who are indeed and in truth looking and waiting for the Master and rejoice in soon seeing the king in his beauty! This is a momentous event—the coming of the King in the clouds of heaven to gather his saints together, those that have a covenant with him by sacrifice. We have grown weary of the strife and turmoil of this life, and we cry, "Come, Lord; bring immortality." Dear brothers and sisters, it is too late in the day to make shipwreck of our faith, and the only safe way is to abide in Christ. All heaven is pledged to defend us in this fight, and nothing can separate us from the love of Christ, who gave himself a ransom for us. But there is a glad surprise soon coming to the weary watcher. "The Lord is at hand," says Paul. "The coming of the Lord draweth nigh," responds James; and the writer to the Hebrews exclaims, "Yet a little while and he that shall come will come, and will not tarry." And the banished prophet on the lone isle of Patmos read in brightest visions the story of coming ages; the great panorama flashes before his eyes the grandest scene ever witnessed by mortals. The Apocalypse is a vision of angels to the seven angels that sound out the clarion notes of judgment, while the earth trembles with its echo. And he again exclaims, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am alpha and omega, the beginning and the end, the first and the last. Blessed are they who do his commandments that they may have a right to the tree of life; and may enter in through the gates in to the city. He which testifieth these things saith, Surely I come quickly. Amen. Even so come Lord Jesus." Amen.

I am looking and waiting for the King in his beauty,

Sister Cassie.

Dear Readers:

"Blessed is the man that endureth temptations." Why? The answer is very plain: "For when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12). "That the trial if your faith being much more precious than the gold that perisheth, though it be tried with fire, might be found unto praise and honor at his appearing."

All things point to his appearing when we will all be tried (1 Pet. 1:7). The Psalmist speaks of being tried as silver is tried: "For thou, O God, hath proved us; thou hast tried us as silver is tried (Psa. 66:10). When in trial or trouble we are almost sure to make vows. Of these he speaks: "I will go into thy house with burnt offerings; I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble" (Psa. 66:13,14). God knows that we will make vows when we are in trouble, and that it is better to go to the house of mourning than to go to the house of feasting (Eccl. 7:2). We have been allowed of God to be put in trust with the gospel. What does it mean to be put in trust of anything? We are to sustain it in every way in our power; support it with our means let our light shine in every way possible. Even so we speak not as pleasing men but God, which trieth our hearts (1 Thess. 2:4). The Lord knoweth how to deliver the godly out of temptation (2 Pet. 2:9). There is no temptation taken you but such is common to man, but God is faithful, who will not suffer you to be tempted (or tried) above that ye are able, but will with the temptations also make a way to escape, that ye may be able to bear it (1 Cor. 10:13). Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast that no man take thy crown (Rev. 3:10,11). They on the rock are they which, when they hear, receive the word with joy, and have no root, which for a while believe and in time of temptation fall away (Luke 8:13). O brother. O sister, don't let that be you. What a sad fate!

"Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hath the words of eternal life" (John 6:68) O dear ones, there is no other place to go. We may get great wealth, but that will not save nor help in the day of God's great wrath. "But he knoweth the way that I take: when he hath tried me I shall come forth as gold. My foot has his steps; his way have I kept and not declined. Neither have I gone back from the commandments of his lips; I have esteemed the words of his mouth more than my necessary food "(Job 23:10-12). "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see. As many as I love I rebuke and chasten, be zealous therefore and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne" (Rev. 3:18-21).

Hoping to be among the ones who will be ready at the marriage of the Lamb, with the oil of good works, I remain,

Your Sister waiting for his soon coming,

Ollie Bradley.

ANCIENT DESCRIPTION OF JESUS

The document, of which the following is an exact copy, is said to have been found among the ancient manuscripts sent by Publius Lentulus, President of Judea, to the Roman Senate.

"There lives at this time in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him as a prophet, but his followers adore him as the immediate offspring of God. He is endowed with such unparalleled virtues as to be able to call back the dead from their graves and to heal every sort of disease with a word or touch. His person is tall and elegantly shaped, his aspect amiable and reverend.

"His hair falls in those beautiful shades which no united colors can match, dropping in graceful curls below the ears, agreeably touching the shoulders and parting on the crown like the head-dress of a sect called the Nazarites.

"His forehead is smooth and his cheeks without a spot. His nose and mouth are formed with exquisite symmetry. His beard is thick, and suited to the hair of his head, reaching to a little below the chin, where it parts in a fork. His eyes are bright, clear and serene. He rebukes with majesty and counsels with persuasive language: his whole address, whether in word or deed, being *grave* and strictly characteristic of so exalted a being. No man has ever seen him laugh, but all Judea have frequently beheld him weep.

"When he pleads, his tears are so persuasive that multitudes are unable to restrain theirs from mingling with his. He is very modest, temperate and wise. Whatever this phenomenon may be in the end, he now seems to be a man of strange beauty and divine perfection, in every way surpassing the children of men."—*Jewish Evangelist.* Selected by Bro. Adams.

A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information Gathered from Everywhere

Love is the queen of the graces; it outshines all the others, as the sun the lesser planets.

To love as Christ loves, is to let our love be a practical and not a merely sentimental thing.

"See the spider spinning his web."
"Yes, and see the summer girl hanging out her hammock."

If any man says he has no fitting form of words for prayer, let him observe in what way the little child asks for food when hungry, and then make the earnestness and simplicity of that petition his own when asking his heavenly Father for the bread of life.

The men who have revolutionized society by their heroic deeds in the cause of God have been mighty through the inspiration of prayer. Paul and the noble army of martyrs, became bold to dare and strong to do because they were men of prayer.

Daimonion, Daimonizomai

These words mean "the possession." The daimonion was the person who was supposed to be occupied by the demon, whether that person was a mere image or a human being. Further, the daimoinon was the residence of the departed human "spirit;" for these daimones had the power of taking possession of other human beings, and they could be expelled from these beings so possessed.

When men suffered from disease or mental derangement they were said to be possessed of demons. This phraseology of the Pagans was introduced among the Jews, and was current among them at the time of Christ,, which is evident from the fact that when persons were dumb, or blind, or lunatic, or epileptic they were said to be possesed of demons—that is, wicked demons; and when these persons were restored to their normal state, they were said to be healed, and the insane were "clothed" and in their "right mind." All so afflicted or "oppressed of the devil" were "healed' in the true sense of word (Acts 10:38). If the one possessed received no help and died, the demon was supposed to have killed him, but if he was healed the demon had been expelled and left him.

These possessions, these abodes, these residents for departed spirits were indicated by certain signs—insane fury or excitement in people possessed, or bodily contortions, such as epileptics, etc. Matt. 4:23,24: "He healed them all." No casting out of personal devils here, for he "took our infirmaties and he bare our sicknesses." To the disciples of John Christ tells what he had performed to prove that he is the one they have been looking for, but he says nothing about casting out devils. He simply cured those afflicted with bodily and mental diseases and made them whole.—Sister Frances Russell.

A PETITION FOR MILITARY EXEMPTION

To the President and the Senators and Representatives of the United States in Congress Assembled:

Petition of the church of God, praying exemption from active participation in war, from naval and military service.

1. The petition of the people known as members of the church of God, who through obedience to the gospel are to be made participants in the Abrahamic covenant, "In thee and in thy seed shall all the nation of the earth be blessed."

2. They recognize that this only can be accomplished by a government established and supported by God in the person of his Son, the Lord Jesus Christ, whose personal advent is now imminent, and upon his return he will set up his divine government over all the earth.

3. They owning allegiance to this, the earth's rightful king, under the present government they are but aliens, subject to the laws of this country and faithfully obey those laws, refraining only from that which commands to take part in war, strife or conflict leading to the taking of life, which conflicts with the laws of God.

4. Your petitioners humbly beseech your Honorable House to grant their prayer, that they may live quiet and peaceable lives, following out as far as possible the command to "Recompense to no man evil for evil, and to provide things honest in the sight of all men."

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O, MARCH 20, 1917 NUMBER 11

COMING

He will come perhaps at morning,
When to simply live is sweet;
When the arm is strong, unwearied
By the noonday toil and heat;
When the undimmed eye looks tearless
Up the shining heights of life,
And the eager soul is [illegible]
Yearning for some [illegible] strife.

He will come perhaps at noontide,
When the pulse of life throbs high;
When the fruits of toil are ripening,
And the harvest time is nigh;
Then, through all the full orbed splendor
Of the sun's meridian blaze,
There may shine the [illegible] beauty
Of the Lord's transfigured face.

Or it may be in the evening,
Gray and sombre is the sky,
Clouds around the sunset gather,
Far and dark the shadows lie,
When we long for rest and slumber
And some tender thoughts of home
Fill the heart with [illegible] yearning
For perhaps the Lord will come.

If he only find us ready
In the morning's happy light,
In the strong and fiery noontide,
Or the coming of the night,
If he only finds us waiting,
Listening for his sudden call,
Then his coming when we think not
Is the sweetest hope of all.

Selected by Sister [illegible], Salem, Ohio.

TWO EXTREMES REFUTED

No. 7

John is shown by the angel a great white throne, and him that sat on it, "from whose face the earth and heaven fled away; and there was no place for them" (Rev. 20:11). Peter also sees the same vision: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3:10). These two quotations are so much alike that we conclude they refer to the same thing and time, and if we can find the time of the fulfillment of one of them it will also show the time of the fulfillment of the other. Peter again states: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (ver. 7). The day of perdition is the day of destruction. The ungodly will be destroyed at the advent: "To you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengence on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints" (2 Thess. 1:7-10). Then it is at the advent when the heaven and earth pass away and not at the end of the thousand years, as some teach; and in our present lesson John is showing the other things that will occur at the beginning of the millennium and onward as far as his prophecy carries us.

We read: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hades delivered up the dead which were in them: and they were judged every man according to their works. And death and hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

At the beginning of this chapter John shows us the destiny of the resurrected righteous; in these verses he speaks more of the destiny of the raised wicked. He not only alludes to the righteous as having their names written in the book of life but shows us that all whose names were not in the book of life were cast into the lake of fire, and explains, "This is the second death." The first stated, "The rest of the dead lived not till the thousand years were ended." This tells us why they were "cast into the lake of fire; which is the second death." Daniel tells us of a time of trouble and says: "And at that time thy people shall be delivered, every one that shall be found written in the book (of life). And many of them that sleep in the dust of the earth shall awake, these to everlasting life, and these to shame and everlasting contempt" (Dan. 12:1,2. Heb. text). John says, "They that have done good, and they that have done evil." Here he puts it, "The first (chief) resurrection, and the rest of the dead "and those whose names were in the book of life" and those not there. It seems to me that all of these passages teach the same thing, that is, the destruction of the wicked when Jesus comes, and that only two classes are to be resurrected.

But Mr. Russell taught that the rest of the dead would begin to live during the thousand years and would be completely alive, restored to endless life at the close of that period, and so they lived not the endless life till that time. Dr. John Thomas taught that the rest of the dead were those that would die during the thousand years, but it seems that the fact "they lived not till the thousand years were ended" would show that they did not live throughout that age. There is no "again" in the Greek, and then why call "dead" those who were to live afterwards? They were not dead; for many of them had never lived at the resurrection of the just. The commonly received theory is that the righteous will be resurrected at Christ's coming, and the rest of the dead at the close of the thousand years. This theory would be plausible if it were not for the fact that the Bible everywhere else teaches that the righteous and wicked are raised at the coming of Christ, that some wicked who have died will see him coming, as per Caiaphas: "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). How could this man see Jesus coming if he had not been resurrected before Jesus comes on earth? And he is one of the rest of the dead, not one of the saints. Russell's theory of the gradual resurrection of the wicked and depraved during the thousand years has not one scripture to support it; and is refuted by the fact that those resurrected at its beginning go into the second death. Then we conclude that the rest of the dead are the remainder of the resurrected dead and will not live longer than it takes the lake of fire to consume them and satisfy God's justice in their punishment, which will be long before the thousand years end, and we can see the beauty and harmony of John's words, "The rest of the dead did not live till the thousand years were ended."

John teaches then that two classes live, but one of them is destroyed, and that kills the theory of a future probation for the dead. But John like Peter and Isaiah sees "a new heaven and a new earth" after the passing away of the first; and our Adventist friends think there will be no probation then, but let us see. **He sees the new Jerusalem**, the holy city, and explains it to be the bride, the Lamb's wife. We learn that the bride is the church, or saints, and the marriage takes place at the beginning of the reign of Christ, for "the Lord God omnipotent reigneth" at that time (Rev. 19:6-8). We understand that the marriage of the bride takes place at her glorification. Then she is glorified when John sees her in the new heaven and new earth. But listen, "And the nations of them that are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor unto it."

Here the holy city is seen to be the bride, the glorified church, and that proves that the nations of them that are saved are something else; for they walk in the light of the church. The kings also bring their glory and honor unto it, and they too are not it. Those nations were saved from the great slaughter spoken of in chapter 19, also the lake of fire into which the wicked dead were cast. But let us continue: "And he showed me a pure river of water of life, clear as crystal proceeding out of the throne of God." Why water of life flowing from the throne if it is of no benefit to any one? "In the midst of the street of it, and on either side or the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Then the nations need healing after the church is glorified, and that is another positive proof that mortals will be in the kingdom of God.

The tree and water of life are the means provided by which they can be healed if they will. Perhaps what is meant by the tree and water is explained by the everlasting gospel. But our friends who are so afraid of any probation in the age to come contend that mortality must have ceased before this time; for we read: "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: nor cryformer things have passed away." With the glorified church death, pain, sorrow and tears have ceased; but the fact that the saved nations need healing proves that it is not so of them; and if I am to believe one passage of this wonderful prophecy, I must believe them all; and the conclusion is that after the nations have been healed they will not die, and those who choose not to be healed will go down in the fire that falls from heaven during the little season when the dragon is running at large; and that will close the ages of mortality. Adventists have made many efforts to show that the leaves of the tree were for the service of the nations, instead of their healing; but of what service could they be if they have no healing power? The Greek word is **therapeia**, and is found in Luke 9:11 in the statement that Jesus healed them that had need of healing, not them that had need of service; and that of itself refutes the Adventist assertion. Ezekiel says of this same tree, "And the fruit thereof shall be for meat, and the leaf thereof for medicine" (ch. 47:12). And that should settle the question for ever with those who believe the word of God.

In conclusion, let me say, that I have not explained many of the symbols that occur in passages quoted, but have tried to find out the true meaning of the parts that were directly to the point on the question at stake; how well I have done it is for the reader to decide. I have written with malice to none, and charity for all. Our motto has been, Speak as the Bible speaks. It seems to me if we act on this motto both extremes must fall; for the Bible never says probation shall cease with the second coming of Jesus; nor does it say that any of the dead will be placed on probation after their resurrection; and they who have made these assertions know this fact. Then let us come to what it does say, believe and promulgate the same, and keep away from extremes.

J. J. Heckman.

Balloons when they want to go higher, throw out some sand ballast. Why so many people are earthly minded and have so little of the spirit of heaven, is that they have too much ballast in the shape of love for earthly joys and gains; and what you want is to throw out some of the sand, and you will rise higher.

"SIN UNTO DEATH"

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin unto death."

It seems high time that we were trying to find out what this sin is. Notice, it does not say "the sin," but "a sin unto death." For there is a time coming, and it seems to be near at hand, when it will be said, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly: and my reward is with me, to give to every man according as his work shall be." If our works are the works of iniquity, it will be no use to knock at the closed door. "Many will say in that day, Lord, Lord, open to us," who will hear the sentence, "Depart ye workers of iniquity." Therefore let us find what these death-dooming sins are before it is too late.

1 Cor.6:8 9,10 gives a list of sins, which debars one from the kingdom of God: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Paul repeats the warning to the Galations. Gal. 5:19,20,21: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they that do such things shall not inherit the kingdom of God." This is a long list, but we should not pass it by carelessly, as we would run over the letters of the alphabet, scarcely giving them a thought, yet thinking all the while of the glories of the coming kingdom. But dear ones in hope, read it again knowing it is the sacred word of God, which will stand when the heavens be no more: **"They which do such things, shall not inherit the kingdom of God."**

If we see a man swallowed up in any one of these sins so that he will not heed admonitions, shall we pray for him? This is too serious a question for man to answer. Let us go again to the word, which we are told will judge us in the last day: "Be not deceived: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption." Paul also warned the Ephesians, Eph. 5:5,6: "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of God." "Let no man decieve you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." Now to the Corinthians, 1 Cor. 6:15 to 20, he said: "Know ye not that your bodies are the members of Christ,? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What! know ye not that he which is joined to an harlot is one body? two, saith he, shall be one flesh. But he that is joined to the Lord is one spirit. Flee fornicaion. Every sin that a man doeth is without the body: but he that committeth fornication sinneth against his own body. What! know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?' In 1 Cor.3:16,17, Paul makes clear the penalty for the defiling of that temple: "Know ye not that ye are the temple of God, and that the spirit (Holy Spirit 1 Cor. 6:19) of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are."

Brethren, if these admonitions fail to arouse us to a cleansing fear of the Lord, listen to Jude who shows the results of disobedience by example, saying: "Even as Sodom and Gomorrah, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." Is the world today far behind Sodom in abominable sins? Brethren, if the church is to be found without spot or wrinkle, it is time for those who are watching to be up and doing. It need not all be left to the preachers; every faithful Christian, who has not allowed his lamp to become smirched, has an influence over some one. "You who are spiritual restore such a one." There is a class who do not like to retain God in their thoughts: nevertheless the church as a body must be ready to meet the bridegroom. If the cleansing cannot be done by exhorting or admonishing, it must be done by separation, according to Paul's admonition in 1 Cor. 5: "I wrote unto you an epistle not to company with fornicators. But now I have written unto you not to keep company, if any man that is called a brother, be a fornicator, or coveteous, or an idolator, or a railer, or a drunkard, or an extortioner: with such an one do not eat. Them that are without God judgeth. Therefore put away from among yourselves that wicked person. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore (not pray out) the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." Pater tells us in 1 Peter 4: "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in laciviousness, lust, excess of wine, revelings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead." "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beste us, and run with patience the race that is set before us." "See that ye refuse not him that speaketh for if they escape not, who refuse him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." Dear ones in hope, let us strive to enter in: the inheritance is worth the effort.

Sadie Skeels.

THE KINGDOM OF GOD IN GENERAL OUTLINE

By Request this Paper was Read at a Baptist Meeting in Ainsworth, Iowa.

By Mrs. Rena Eadsley

We find that God first established his kingdom with the Jews, or Israel as he afterwards called them.

The foundation of God's kingdom is the promises made to the fathers Abraham, Isaac and Jacob. God promised Abraham all the land of Canaan for an everlasting possession, and made the same promise to Isaac, Abraham's son, and repeated the same promise to Isaac's son Jacob, whom God afterwards named Israel. He had twelve sons, from whom came the twelve tribes of Israel. We understand Abraham was in the land of Canaan when the Lord said: "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Paul says: "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant which was confirmed before of God in Christ the law, which was four hundred and thirty years after, cannot disannul or make the promise of no effect." All nations of the earth are to blessed through Abraham and his seed.

According to Stephen, Abraham has not as yet received possession of the land promised, for he says he gave him none inheritance in it; no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him. Now Paul adds his testimony saying: "These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they (the Jews) without us (Gentiles) should not be made perfect." "Then Paul stood up and beckoning with his hand, said, Men of Israel, and ye that fear God give audience: The God of this people of Israel chose our fathers and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm he brought them out of it. And about the time of forty years suffered he their manners in the wilderness, and when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave unto them Judges about the space of four hundred and fifty years, until Samuel the prophet. And it came to pass when Samuel was old, that he made his sons judges over Israel. But they said unto Samuel, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel when they said, give us a king to judge us like all the nations. But this displeased Samuel and he prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. Then God gave them Saul for their king and he reigned forty years. And when God had removed Saul he raised up unto them David to be their king; to whom also he gave testimony and said, I have found David the son of Jesse, a man after mine own heart, who shall fulfill all my will. Of this man's seed hath God, according to his promise, raised unto Israel a Savior, Jesus."

David's reign as king was successful and pleased God, but after the first year of Solomon's reign he failed to please God. And we find through the succeeding line of kings that they drifted back to their idolatrous customs until they displeased God so long, that he took their king from them and overthrew the kingdom saying. "The children of Israel shall abide many days without a king." "My people are destroyed for lack of knowledge: because thou hast rejected knowledge I will reject thee." "Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord, Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he comes whose right it is; and I will give it him." "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." "And I saw in the night vision, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem saying, Where is he that was born king of the Jews?" "He shall be called great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

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Though we cannot pray with a too deep sense of sin we may make our sins too exclusively the object of our prayers.

SOME THOUGHTS ON CHANCE

In considering some of the partly reformed theologies of the present day, I sometimes feel like sympathising with conservative folks that still sit warming themselves by the "ingle-side" of old hell-fire, fearing to let anything slip in the varying and insecure footings presented by some recent "Bible students" and so-called investigators, who announce their dogmas with the assertion and insistance of the mediaeval investigator with the same threat of doom attached.

One of the most successful efforts of modern times, is really a revamping of old Calvinism, which perhaps is one of the reasons for its success, and is based on the idea that the Christ had to be cruelly murdered before tse human family could hope to have a chance of salvation, and even then in order to have a fair chance, one must also be cruelly murdered before the human family theory on which said "students" hold the patent and the brand.

Chance? Fair Chance?! There is not such a thing in nature as Chance: everything that is or exists, is the result of cause and effect. The nebular theorist and the evolutionist are "chance" people To them the universe tumbled together somehow, and the animal races are but variant sprouts that happened hap-hazard, and we ourselves also are the results of blind chance. This is "science falsely so-called." We have a very different story from that in the revelation made to us in the Bible. It starts off, "In the beginning God;" and it keeps on the same theme till the end.

"This God is not only the maker of worlds and the juggler of planets round their sun," but the meticious worker in the infinitesimal as well as the infinite. Did you ever notice that Pharoah's magicians could manage to imitate all the plagues of Egypt until it came to insects. That was beyond their skill to handle they could not and would not "palm" a louse. But the infinitesimal creatures are far beyond and below the louse, and Butler's rhyme that

"Fleas have other fleas to bite 'em
And so on ad infinitum."

is literally true and the microscope has not yet reached the limit of the minute any more than the telescope has reached the limit of the vast; still even the lowest of these creatures are perfect in construction and in adaptation to their surroundings, as well as filling some place in the general constitution of things. No chance about it! The very hairs of your head are numbered says Christ. Not only so, but the microscope reveals that they are arranged systematically, and each one's hair is different in texture as in color, and we are not only unable "to make one white or black" (that is "fast" black), but we cannot make one grow where we would like it to grow, for the system that governs bald heads is as immutable as the "system" of the "planets that circle other suns" no chance.

So also in the system that the Creator has inaugurated for the redemption and perfection of the human family: There is no chance therein If there was chance there might be failure and his power does not admit of failure. His system is intelligent selection—"choosing"—among creatures of his own creation with which he is familiar, even to "the inmost thoughts of the heart;" and we are told that certain were "chosen before the foundation of the world."

This system is a process of development like the process of the seasons of the year—a matter of course, like the growth of a tree. When he chose Abraham he knew what manner of man he was, then put him under instruction. He knew all the people of Sodom, but chose Lot and his family. He knew all the lepers in Israel, but chose only Naaman the Syrian. He chose David, and so on all the way down, not because they knew such and such, but because he perceived them capable of receiving and retaining instruction at his hand and who were of proper material to mould and model into righteousness of character. That the aim and object of divine tuition, if I understand my book—not the belief or crediting of certain facts and prophecies concerning Israel, Palestine, the resurrection of the dead, and so forth, all of which were believed and credited by the scribes and pharisees at the time of the first advent of our Lord; but a living and strenuous attempt to walk blameless before the all seeing eye of the righteous God. "Agrippa, believest thou the prophets?" exclaims Paul; "I know that thou believest." But what did his believing amount to in that case? Reader, if you have the idea that certain "beliefs" will save you, give it up. Worship God not "the faith," and prepare yourself with his assistance for his redemption beneath his scrutinizing but kindly gaze.

Now as the extent of the redemption that God has planned for his creatures, we can only surmise that there are certain facts revealed to us. No "unrighteous" are chosen that are wilfully wicked or perverse. We are all "sinners" in one sense because of our ignorance. Another point revealed is that redemption is not a matter of information or even belief on our part, but a matter of action and purity of mind and heart ready "to receive the implanted word." The limits of God's selection he sets himself, or rather, has delegated the Son so to do as his and our mutual representative "because he is the Son of Man.' What we have to do is to see that we walk according to our light. If we have the light and keep it shining, he can bring any and all he wants even to our glimmer, or he can give them a better light some other way. God does not need to wait till people die, then raise them to life again, before he can instruct them. How did the ancients get their light? How Job, or the visitors to the Savior's cradle or the eunuch that Philip visited? The world of the present time is set and working to God's aims and purposes as much as the world of the future ever will, and just as perfectly in its way. This world is no blunder: it is a process.

J. F. Gelletly.

The best way to have our wants excited is to look into our Bibles and see what we should want, and see what is there provided for us.

When you send up your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry.

THE RESTITUTION

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It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

Received from Sister Bulah Watt $5.00 toward Brother Wilson's removal expenses. Total to date, $11.00

As fire goeth out if it be not maintained with wood, so, likewise, love groweth cold which is not mixed with good works.

Brother VanVactor has sent us several short MSS containing the "last thoughts" of our deceased and lamented Brother J. F. Wagoner. One appears in this issue; others are to follow.

No one loves God but he who loves good. To love God, is to love what God is. God is true, pure, just, and he who loves these things out of God, may love them in God.

Brother Adams has sent a valuable MS on the Rich Man and Lazarus. It will appear in two parts in The Restitution. Brother Adams is willing to publish this article in booklet form, and we suggest that since we have no leaflet dealing specifically with this particular Scripture, and such a work is needed, that as many readers as will cooperate in its publication send Brother Adams a postal pledging the amount they will help. Do not neglect this duty.

COMMUNICATIONS

Dear Editor:

I would like to compliment our beloved and able Brother A. Adams upon his article written to the household of faith of March 6th, 1917. I believe Brother Adams' sentiments are clean and have been wisely chosen, although they require much faith in God, who has promised to send his angels to have charge over us and keep us in all our ways (Psa. 91:11). As sons of his we should have complete faith in whatsoever he has promised. What he has promised he is able to perform (Rom. 4:21).

If we as a church (or the bride of Christ) should ask military exemption in time of war, it would surely separate us from the love of God, as in Rom. 8:37-39. I for one am satisfied to take God at his word and trust him in all things pertaining either to this life or the life to come. He is able to keep that which is committed to his charge (Gen. 28:15). David says in Psa. 20:3, "It is an honor for man to cease from strife." Also in 2 Tim. 5:22, God commands through Paul to lay hands suddenly on no man, neither be partakers of other men's (or nations) sins.

We as the household of faith should not do anything that would bring reproach upon God or his ability to protect us and keep us through any crisis that may arise. And should we be commanded by the government to take up arms against our brother, we can simply refuse and say, like Peter of old, in Acts 5:29, "We ought to obey God rather than man." Whatever consequence migh arise from such refusal, God would take care of them. So let us keep ourselves unspotted from the world that we may be able to say as Paul has said in 2 Tim. 4:7: "I have fought a good fight. I have finished my course, I have kept the faith."

Let us all take heed how we think and act, lest our deeds be weighed in the scales of justice, and we are found lacking. May God speed the day when justice will reign universal under Christ our King, is the prayer of one who loves the whole truth.

H. S. Lasher.

ITEMS OF INTEREST TO THOSE LOOKING FOR CHRIST

Some of Brothers J. F. Wagoner's Last Thoughts

Earth filled with violence.

Crime rapidly increasing.

Men's hearts failing for fear.

Perplexity—what does it mean?

Why are not people shocked at it?

Because it came on so gradual!

Look at reports in the daily papers: "Five Hundred Bad Women Mob a Church;" Great Robberies in Open Daylight."

All these things growing worse. The fearful crimes of Sodom and Gomorrah repeated daily. Jesus says, "When ye see all these things then know it is nigh at hand."

He (Jesus) is at the door. What next?

CURRENT EVENTS

The first two able articles in The Restitution of Feb. 20, 1917, are well calculated to stir up investigation of current events. And to arrive at a knowledge of the significance of said events, I know of no better way than to follow the opening of the seven seals up to the present time. The seven churches give the events of their history, the seals reveal in symbol briefly, touching only on important world events.

First Seal. White horse. The happy period of the Roman Empire from the accession of Nerva, A. D. 98, to that of Commodus, 180 A. D.

Second Seal. When they killed each other by assassination, ending with the great sword of the northern invaders that gave the Empire a deadly wound, ending in A. D. 476, by Odoacer becoming king of Italy. The events of the second seal end with the rise of the papacy as a world power.

Third Seal. A black horse, symbolizing the papacy during the time from its rise to and during the dark ages. The black horse an apt symbol of that dark system, and its "dark ages."

Fourth Seal. A pale horse, symbolic of the time of the Crusaders when death rode the pale horse, and Europe was bled pale of men and money. This fourth seal ends with the opening of the fifth seal at the time of the Protestant Reformation in Europe in the fore part of the 16th century.

Fifth Seal. When the veil of ignorance was lifted by the reformers, the dead souls (bodies) of the martyrs killed by papal and pagan persecution, was seen to be the saints of God. And their blood like that of Abel "cried" with a loud voice. "How long, O Lord, how long dost thou not avenge our blood on them that dwell on the earth?"

Sixth Seal. Opening, the first event the great war now going on in Europe, symbolized by a great eartsquake. The war is called "a great war," answering to the symbol. Belguim's sun is black as sackcloth, its moon as blood, and its star has fallen to the earth. The same is true of Servia, Montenegro and Roumania. There is a cloud over England's sun: the same is true of France and Russia. Germany the instrument of their scouring, is suffering fearfully; her dream of universal empire is fading. Four and no more is the lesson of the image and of the four beasts (Dan. 2 and 7 chapters). This great war will come to an end for a time, and will be renewed again after a few years of rest. In the next strife England and Russia will be opposed to each other. See Ezekiel 38 and 39 chapters. In Rev. 7 additional to the sixth seal, four angels hold the winds while the servants of God are sealed in their foreheads. This is sure according to God's covenant with the sealed ones. Already the messengers are in motion preparing for the holding of the winds after the great war ceases. Then they will by force internationally prevent, as they think, any more war. Then we shall hear the peace and safety cry. And our good president stands at the head of the peace movement. And here I will say that our leaders in the peace movement, that ends in the peace and safety cry, will constitute this our beloved country a false prophet (Rev. 19:20).

Geo. Francis.

NO DUAL INDIVIDUALITY

This Doctrine Leads into a Wilderness of Error

Dear Restitution:

The discussion on the fate of Pastor Russell has awakened some thoughts in my mind on the importance to the church of God of a right Scriptural understanding of man's nature. I rather like the tone of Mrs. Wheeler's reply to the Editorial remarks on the subject. I am convinced she is sincere and believes that she is right and, as she invites criticisms, I propose to offer a few thoughts on this subject.

It will be admitted that Pastor Russell was one of Adam's race as he himself taught and was a mortal creature subject to decay and death. This was the physical body known as Pastor Russell; in fact, it was the only Pastor Russell in existence. Mrs. Wheeler seems to suggest that by following certain Bible directions another Pastor Russell was developed. This second Pastor she calls his ego or individuality. Thus we have two individuals: the one, the physical body descended from Adam, which is now located in the grave with the evidence for this very strong; the other, that which she calls the ego, with no better evidence for its existence that the vain speculations of pagan philosophy. Right here much error and false teaching comes in. Man at no time in his history has had two individualities; in other words, one man has never been two. Pastor Russell was one man and he is now sleeping in the grave. There is no second Pastor Russell who is now floating around in the air. Yet this is the key-stone of Mrs. Wheeler's reasoning. Take this dual personality away and her whole case fails as an arch without a key.

I am not writing with the hope of convincing Russellites of the folly of their position, but rather to warn the brethren of the church of God against this foundation error. It is a very insidious form of error to teach that when a man is begotten of the truth he then becomes a dual personality, and can be sleeping in the grave and with Christ in the air at one and the same time.

To illustrate: suppose a man very sick of a fever calls in a good physician and by the use of proper remedies is restored to health. At no time in the process of his recovery is he two individuals, a sick one and a healthy one. No, his health is restored but his individuality has not been affected.

So when a sinner suffering from the feverish delirium of sin, applies to the Great Physician he is begotten by the gospel and gradually puts off the old man with his deeds and puts on the new man, which is created anew in Christ Jesus unto good works. This plainly applies to a change of his character and not to a change of nature. He is still subject to decay and death even though he has been transformed by the renewing of his mind through the gospel.

It is commonly taught that when a man is converted he immediately gets eternal life, and there are Scriptures that at first glance seem to teach this. A more careful study of the subject will show it is in the age to come that eternal life is given. Now we have it in promise and representatively in the person of Christ the head of the body. At present we are mortal, and at no time now or in the future will we be more than one individual. Any attempt to teach dual individuality is a departure from the simplicity of the gospel and leads into a wilderness of error.

In conclusion, should this letter be seen by Mrs. Wheeler I hope that she will understand that it is written with kind intentions and with the prayer that our kind heavenly Father may open her eyes to see the truth.

John Parker.

THE HOPE OF ETERNAL LIFE AND OUR DUTIES

2 Peter 1:1: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and of our Savior Jesus Christ. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

By the foregoing we are informed that "we may be partakers of the divine nature." God's nature is unchangeable: 2 Tim. 6:16: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen."

We find by the Scripture quoted that "God, only hath immortality;" the divine nature, endless life; unchangeable existence. We all know that mankind have a horror of death. "The living know that they shall die, but the dead know not anything." In one of the verses quoted we are informed that "we may be partakers of the divine nature:" This of course is on condition that we "have obtained like precious faith." This faith is obtained by hearing and obeying the gospel, "which is the power of God unto salvation," through Jesus Christ our Lord. Then we must "remain steadfast, unmoveable, always abounding in the work of the Lord."

In the first chapter of Second Peter, commencing at the fifth verse, he points out what is required of believers, in order that they may prove faithful, and obtain eternal life in the age to come. "And besides this giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

By the last verse, we see that we are supposed to be "purged from our old sins." This is an important question to decide. If we are purged then we are to practice the Christian graces enumerated in the previous verses quoted. Peter here takes it for granted that he is one of those who have been purged by the blood of Jesus Christ from their former sins, and are walking in newness of life; verse 10: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail: for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." This is what we all require; the greatest blessing that can be bestowed on fallen mankind. All who have heard the gospel and have believed it are in duty bound to be ever faithful, to hold fast firm unto the end, knowing that our redemption draweth nigh. Jesus will soon come; then all will be decided one way or the other. Paul says in 1 Cor. 15:51: "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ." May we all double our diligence, and make our calling and election sure.

J. E. Hogarth.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

J. J. Bronson	$ 2.00
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MARRIED

At the home of bride's parents, Mr. and Mrs. G. Hazzard, of Irvington, Neb., Mr. Harley Appleby and Miss Amy Hazzard, Feb. 11, 1917.

This young couple start life together right. Both have taken the name of Jesus and his life as their model, and our hope is they will be at that future ceremony when Christ and his bride are united in marriage.

Almus Adams.

NEW SUBSCRIBERS FOR "THE RESTITUTION"

By Auntie Wince

Can we get them? Of course we can! God gave us the linotype because we worked faithfully for it, trusting in him. He will do the same thing for us in the new campaign.

If we go to work at once, every one of us, we can soon secure hundreds of names and that will mean—what? "A 16 page paper instead of 12 pages." And O so much more than this: it will mean souls converted to the truth, an enlarged church, an ever widening, increasing influence. I have secured one subscriber, and will try for more. Who will help me? Will you Edwin? Ethel? May? Minnie? Lusette? Pearl? Ettie? See what you can do, first asking for the blessing and guidance of God, sure that he will bless you and crown your efforts with victory, as he always does work that is persistently held fast, to for his sake.

A hint is enough. Do not forget that the eye of God is on us, and that we must "redeem the time, knowing that the days are evil."

PROSPERITY AND THE CHURCHES

In commenting on the fact that church membership growth in the United States is slower than before the war, Rev. Sharles Stelzle says:

"Another reason is the terrific strain—industrially and commercially—to which our people have been subjected because of unprecedent prosperity. Men haven't had time to think about the church and religious obligations."

Oh, yes, that's the way with a lot of us! When profit is twenty-five to ninety per cent, whether in skinning our neighbors on potatoes or in slaughtering our fellows with war munitions, we surely overlook the Lord. Our thinking time is all taken by the next day's possibilities of skinning, and it's often real hardship even to think thanks for our unprecedented prosperity; religious obligations don't get into day book, journal or ledger.

But, you just wait until it's the other way, Mr. Stelzle—until unprecedented adversity strikes us. Then we go to church, then we go to begging of the Lord, and asking him to make our little insignificant personal affairs his chief concern, and expecting miracles to help us out. During the great San Francisco earthquake and fire, there were thousands of people down on their knees who never before knew they had knees, and it is so in all great calamities. A whole lot of people do most of their thinking about church and the Lord when they want something badly, being otherwise engaged when prosperons.

However the strength of a church doesn't depend upon the size of its membership, but upon what its members get out of and put into it. Where even but two or three are genuinely gathered together in his name, there is he also with them. The genuine church member is one who worships the Lord even when reaping prosperity or paying his taxes.—The Press.

THE MYSTERY

Romans 16:25,26

Though made known by the specific statement, "In thee and in thy seed shall all nations of the earth be blessed," the Jews, Abraham's seed through Isaac and Jacob, God's chosen inheritance, Jacob's royal people, a holy nation, a kingdom of priests in prospect, could not understand how Jehovah would accomplish this; hence to them it was a mystery. Jesus gave to the apostles the commission, "Go ye into all the nations and preach the gospel to every creature.' When by their ministry, the Gentiles became obedient to the faith, then the mystery became manifest. The middle wall of partition was broken down and Jew and Gentile share alike the great salvation.

S. T. Blessing.

A SUNDAY MORNING EXHORTATION

1 John 3:1

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God, therefore the world knoweth us not, because it knew him not."

Beloved, what a privilege to be called the sons of God! How do we attain that high calling? In John 1:11,12 we read that "he came unto his own, and his own received him not; but as many as received him, to them gave he power (or right or privilege) to become the sons of God, even to them that believe on his name." So we see in order to become sons and daughters of God, we must understand and believe the grand truths which he has caused to be written in his holy word. Paul in Gal. 3:26,27 says: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ." In the 8th chapter of Romans Paul says: "For as many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba Father—the spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." We cannot be sons and daughters of God without suffering, for Paul says, "All that will live godly in Christ Jesus shall suffer persecution. Evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned, and hast been assured of knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Beloved, what more could he do than he has done for our salvation? He has offered his great plan of salvation to us in his holy word, through Moses and the prophets, and through Jesus and his apostles; and all he asks of us is to believe it, and obey his commandments, which are not grievous. Think of the reward he has offered us—eternal life in his glorious kingdom! Beloved, let us ever strive to walk worthy of the high calling of God in Christ Jesus, that we may be able to say as Paul did: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing." May that day soon come, is my earnest prayer.

W. B. Townsend.

A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information Gathered from Everywhere

Willie Willis—What's the "Book of Judgment," pa?

Papa Willis—A work of literature which will be widely read, but whose contents, I am afraid, will not be popular.

Love, that geyser of the soul, can melt the ice and snow of the most frozen regions; wherever its warm springs well up, there glows a southern climate.

Whosoever and Whatsoever

Whosoever and whatsoever are two precious words often found upon the lips of Christ. "Whosoever will, let him take the water of life freely," "Whatsoever ye ask in my name, that will I do." "Whosoever" is on the outside of the gate to let in all who choose. "Whatsoever" in on the inside, and gives those who enter the free range of all the region and treasury of grace. "Whosoever" makes salvation free; "whatsoever" makes it full.

Mother Shipton's Prophecies

Four hundred and thirty years ago, several years before the discovery of America, there was published in England a verse of prophecies. So strange and utterly impossible did these prophecies seem that their author Mother Shipton, was looked upon as a witch and believed by all to be crazy. The prophecies attracted a great deal of attention from their very extravagance.

Yet, ridiculous as the prophecies seemed to the people of those days, every discovery and invention mentioned therein has come to pass, with the single exception of the last, relating to the end of the world. Following are Mother Shipton's prophecies:

Carriages without horses shall go,
  And accidents fill the world with woe.
Around the world thoughts shall fly,
  In the twinkling of an eye.
Waters shall yet more wonders see.
  And gold be found at root of tree.
Through the hills man shall ride,
  And no horse or ass be at his side.
Under water men shall walk,
  Shall ride, shall sleep, shall talk.
In the air men shall be seen,
  In white, in black, in green.
Iron in the waters shall float,
  As easy as a wooden boat.
Gold shall be found midstone,
  In a land that's now unknown.
Fire and water shall wonders do,
  England shall at last admit a Jew.
And this world to an end shall come,
  In eighteen hundred and eighty-one.

The Blessing of St. Blase

A Catholic Remedy for Sore Throat

Next Saturday will be the feast of St. Blase, bishop and martyr. The Catholic churches as usual will be crowded in the morning and in the evening of that day by those who seek the blessing, that through it they may be preserved from diseases of the throat. Our people have confidence in its efficacy, because of the recommendation of the church and from the knowledge gained by observing its potential protection. Not a few non-Catholics avail themselves of the blessing, mingling with the Catholics as they approach the railing.—The Catholic Universe, Jan. 26. 1917.

Cleaning up Physically and Morally Profitable Business

A Seattle man—E. H. Hale—visiting Washington says that prohibition and other reforms have killed the boom at Seattle and made it a dead town and he advises people to stay away from the place He condemns social reforms as "a farce and detriment to the city." He is all wrong, however. Seattle, or any other town, had better be "dead" in this sense than to be dancing the dance of death which goes with dissipation and immorality. Paris is likewise now "dead" in this sense, but everybody says that the great French city has been wonderfully improved by the sobering effects of the war. If Seattle's prosperity depends on the drink business and vice, then she had better let it go and settle down to a quiet and steady going existence. She will gain immensely in the end by this reformation, and so will any community. When Russia, at the beginning of the war, prohibited the drink traffic throughout the land,

complaints were made that this hurt business; but the prohibition policy has been in effect long enough now to prove that this was wholly false. Instead of hurting business it has vastly bettered it, for the people have money to spend on legitimate objects, their brains are clear for intelligent action, they are alert and active, and an entirely new era has dawned for Russia in consequence. The Russians as a people were crazed and stupefied with drink before the war, and they were believed by the world to be spiritless and incapable. The war has shown that that size-up was way off, and that the trouble was not with the Russians but with their habits. The discipline of the war has forced them to clean up, physically and morally, and all observers agree that there was never before such wonderful transformation of any people in such a short time. No community and no nation can really thrive so long as it keeps pouring its savings down a rat-hole. The devil prompts wicked people to assert that vice helps business, but common sense and practical experience belie this satanic argument.

Believe in Your Work

Believe in what you undertake. Whether your work is that of a teacher of men or a hod-carrier, a follower of the professions or a blacksmith, have faith in your calling and show the world you are in earnest. The world never did have any use for half-hearted workmanship, and in this age of universal competition this is truer than ever before. The men and women who secure the prizes are those who throw all the energies of their being into the work before them. To do this, there must be faith in self and faith in the labor to be performed.

"Only so far as man believes strongly, mightily," said Frederick Robertson, "can he act cheerfully, or do anything that is worth the doing."

If we do not believe in ourselves or our work, how can we hope to gain the belief of others? The world wants sincerity above all else, and to be sincere men must know they are right. He who half-doubts is pretty sure to leave something lacking in his work. Give men thorough work, work they know to be genuine, and they will accept it. To depend on inaccurate, shoddy workmanship, is to depend on a fiction that will soon be discovered. Believe, first, in yourself; second, in your labor. You will not only find this a means of strength, but will discover, finally, that it is a pretty certain way of gaining the good faith and support of others.—S. Roxana Wince.

Retranslating The Bible

We have for years felt a peculiar sensation creeping over us when we heard others say, "The passage as critically rendered reads so and so." And this is sometimes said by men or do not know a single word or root of Hebrew or Greek, and who are inefficient enough in the plain King's English to reach high-water mark, to say nothing of the other languages. If we do not know how to parse sentences, decline nouns or conjugate verbs in English, what impression could we make on others meddling with a language, the intricacies of which are most past finding out by the best of linguists?

It puts us in mind of the student who rendered Christ's words in Matt. 26:41 as follows, "The ghost is wilful but the carcase is not very strong." And another case comes to us. Three Frenchmen were in school and were translating the first lines of Hamlet (in Shakespeare), "To be or not to be." The first one translated it, "To was or not to am." The second one rendered it, "To were, or is to not." The third brought this version, "To should, or not to will."

Our advice—if we give it—is this: young and old preachers alike, beware of fads that are reared on supposed "mistranslations" of the King James' or Revised Versions. Leave them seriously alone! Don't follow every one who has a new notion introduced by a "correct translation" of the holy Bible. All these are fakes without exception. **Stick by the Book!**

A PETITION FOR MILITARY EXEMPTION

To the President and the Senators and Representatives of the United States in Congress Assembled:

Petition of the church of God, praying exemption from active participation in war, from naval and military service.

1. The petition of the people known as members of the church of God, who through obedience to the gospel are to be made participants in the Abrahamic covenant, "In thee and in thy seed shall all the nation of the earth be blessed."

2. They recognize that this only can be accomplished by a government established and supported by God in the person of his Son, the Lord Jesus Christ, whose personal advent is now imminent, and upon his return he will set up his divine government over all the earth.

3. They owning allegiance to this, the earth's rightful king, under the present government they are but aliens, subject to the laws of this country and faithfully obey those laws, refraining only from that which commands to take part in war, strife or conflict leading to the taking of life, which conflicts with the laws of God.

4. Your petitioners humbly beseech your Honorable House to grant their prayer, that they may live quiet and peaceable lives, following out as far as possible the command to "Recompense to no man evil for evil, and to provide things honest in the sight of all men."

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. MARCH 27, 1917 NUMBER 12

GOD'S GARDEN

Beyond at a little distance,
  Just near enough to see,
I am nearing a beautiful garden,
  In the shade of a wonderful tree.

I travel on in my blindness,
  Wondering what it can be;
Then I see off in the distance
  A little sign which says, "Free."

I look around in amazement,
  I hesitate, then I go on.
Ah, it is the garden of glory
  That lies just a little beyond.

The Father is leading me to it,
  And he is the wonderful tree;
He has taught me to know of his kindness
  That is offered to you and to me.

Now I take on his name in baptism,
  And he says now that if I am true
I may enter into this garden
  And live as the others do.

The flowers that bloom in this garden
  Are fragrant and very rare;
They are flowers for eternal glory
  That the Father has promised to share

This garden is filled with beauty,
  'Tis the beauty of God's chosen race;
And those who walk within it
  Could seek for no better place.

I am now living on in this garden,
  Waiting for Christ to come,
And gather up his jewels,
  And take them to their home.

The home which will be in Zion,
  Where there'll be no more curse nor dirth;
And we will live in immortal splendour
  With Christ the great King on the earth.

Georgia Gazeley.

A Chicago preacher wants the traditional name of "the Kingdom of God" changed to "the Republic of God." With the consent of the Imperial partner, of course?

"Blessed are the meek for they shall inherit the earth."

THE RICH MAN AND LAZARUS

An Exposition of Luke 16:19-31 by Almus Adams, Evangelist for the Church of God in the State of Nebraska

This is the Gibralter text with the orthodox people to prove the conscious existence of man between death and the resurrection. Before giving an exegesis of the text we wish to examine critically their position and see if we can find any flaws. I am sure we will be able to show that the generally received views of this favored text will not stand the test of the searchlight of truth.

The Story is Not a Literal Narrative

First, then, they tell us it is to be taken as a literal narrative. That they cannot read four verses before being compelled to abandon that position, will be easy to prove. Let us start in now and stick close to the text and see how far we get with the literal idea: "There was a certain rich man." Now Jesus had his mind on "a certain" rich man, did he? Yes. Well, this rich man died. Was this the same rich man? Certainly. "And was buried." Was this the same rich man that was buried? Surely. "And in hell he lifted up his eyes." Was this the same rich man that lived, died and was buried that lifted up his eyes in hell? Well, no; it was his spirit. You must be careful now, for you are drifting from the main issue. The word "spirit" is not in the entire narrative. By what law of grammar can you prove it was any other that lifted up his eyes than the one who died? The rich man died and was buried, and in hell he—the very same one. There is no escape from this conclusion.

How about the beggar? Was there a literal beggar? Yes, of course. He died also? Yes, and was carried by the angels into Abraham's bosom. Was the same one that died the one that was carried? Well, no; it was his spirit! But Jesus said it was the same one. "The beggar died and was carried." How can we get away from the fact that the same one that died was carried? You will notice the rich man still had his eyes and tongue, and the beggar still had his fingers, at least he had one left. I want you, my friends, to imagine an immaterial ghost dipping the tip of an immaterial finger in water, and putting it literally on an immaterial tongue. This is too great a stretch of the imagination, is it not?

Many Reasons Forbid Its Literal Interpretation

There are several other reasons why we cannot receive the general views of this text:

First.—It necessitates a consciousness of man

between death and resurrection. The Bible says: "For in death there is no rememberance of thee: in the grave who shall give thee thanks?" (Psa. 6:5). "Wilt thou show wonders to the dead? shall the dead arise and praise thee? shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness?" (Psa. 88:10-12). Here we find the dead in the land of forgetfulness. But the rich man and Lazarus seemed to remember, also Abraham. Here we find the Scriptures contradicting themselves, or else the text is interpreted wrong, which we will now prove is the case: "While I live I will praise the Lord (when he was dead he could not): I will sing praises unto my God while I have my being (the time would come when he would cease to be). Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth. in that very day his thoughts perish" (Psa 146:2-4). But the thoughts of the rich man and the beggar had not perished if we are to receive the views of the people in general. "This is an evil among all things that are done under the sun, that there is one event unto all, Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that, they go to the dead." But according to the views we are reviewing they never ceased to live, and instead of going "to the dead" they go to where they are very much alive. "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion." How could this be if they go to a place of happiness? "For the living know that they shall die (but most people don't even know that much), but the dead know not anything" How about the rich man and beggar? Did they know anything? "Also their love, and their hatred, and their envy is now perished" (Eccl. 9: 3,6). Even if people were conscious after death, what good would they be without love? "Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor wisdom, nor knowledge in the grave, whither thou goest." Now if after death they cannot work, have no device, no knowledge, no wisdom, they must be about unconscious. If not entirely unconscious they might as well be (Eccl. 9:10). "Doubtless thou art our father, though Abraham be ignorant of us" (Isa. 63:16). Is it not strange if Abraham's thoughts had been intensified by slipping out of this cumberous clay, that he should so soon forget his children?

Second It would necessitate two judgments. It is plain that the Bibde teaches but one judgment. "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained" (Acts 17:30). "He hath appointed a day"- not days. All believe in a final judgment day But if people are sent at death to heaven or hell, they must have been judged already. Then why the judgment in the future? To see if some were by some accident or oversight in the evidence, put in the wrong place? It might give these poor souls a chance to cool off while being judged. "It is appointed unto men once to die, but after that the judgment" (Heb. 9:27). "After that the judgment," not judgments.

Third. It would necessitate a conscious state of misery between death and the resurrection. The word "hell" occurs in the Old Testament sixty-five times, and is rendered "hell" thirty-one times, "grave" thirty-one times, and "pit" three times. People having been taught that "hell" means a place where the wicked go and burn for ever, how natural for them to read that idea into the word. But my friends, can you believe in a God, or rather a monster, that would confine human beings to a place of that kind for all eternity, for a few brief years of disobedience? Would you do that with your enemies? Has not God taught you to be kind to your enemies, and to be forgiving? Did God teach us one thing and practice another himself? Let us see if we are not reading something into the text that is not there.

The translators, in looking for a corresponding word for sheol and hades, the words rendered "hell," fell upon the old Anglo-Saxon word **helan.** This word means to cover up or hide In England they call the thatching of roofs heling; the binding of books they call heling, meaning to cover. That is just what they do when they bury people. When you go to the nursery and buy trees they will tell you to heal them in—The same word and meaning the same thing. If asked about your finker that you cut, you say it is "healing," meaning the wound is covering over with skin. We see that a wrong idea has been read into the word.

But what says the Bible about the wicked? God told Adam if he ate of the forbidden tree he should surely die (Gen. 2:17). Did not God do Adam a great injustice by not telling him if he sinned he should burn forever? He just told him he should die, and we challenge the world to show where God ever changed that penalty. When he had subsequently eaten, and God pronounced the penalty he said: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art and unto dust shalt thou return" (Gen.3:19). When has God ever changed that penalty? It had not been changed in the days of Paul, for he said the wages of sin is death (Rom. 6:23). Moses was in perfect harmony with Paul, for he said, "I set before you this day life and death" (Dent. 30:15). The spirit of man is the candle of the Lord (Prov. 20:22). What becomes of this spirit or candle? "How oft is the candle of the wicked put out" (Job 21:17). "Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him" (Job 18:5,6). Here the spirit of man is compared to a lighted candle; then the wicked are compared to the blowing out of a candle—not a spark left to shine!

According to the above Scriptures the rich man was not in the kind of a place people have imagined. "For yet a little while and the wicked shall not be: yea, thou shall diligently consider his place, and it shall not be" (Psa. 37:10). Although the rich man was wicked they are telling us he still is, and they know of his whereabouts—got him located! "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Instead of perishing and consuming away, they want us to believe the rich man endures on and on! You see the literal interpretation of the narrative contradicts the Scriptures at every turn. The trouble is people read this Scripture and interpret it to suit themselves, instead of going to the word of God to see if there might not be a solution found there that would make the Bible a harmonious book, instead of a book of contradictions.

The Character of the Rich Man

If Jesus had been intending to teach going to heaven or hell at death, he most certainly would have presented us with the two kinds of characters that go to one place or the other. If not, then the lesson fails and teaches nothing. Those who believe in going to heaven and hell at death fly to this text the first thing as a strong proof of their position. So they must accept the fact then that Jesus gave them the very kind of characters that go there and by this shows them how to avoid the one place and get to the other.

Now let us examine these characters. It says of the one who was rich and wore purple and fine linen and fared sumptuously every day, and a beggar was laid at his gate full of sores, desiring to eat of the crumbs that fell from his table. That is all that is said about both of them. Then if you are rich and wear good clothes and have plenty to eat, you can see and know beforehand where you are going. What do you think of the prospects of the majority? Prosperous times must be one of the devices of the evil one who has worked so hard to send them there.

The Character of Lazarus

What about the other man? Jesus said he was a beggar and full of sores, laid at the gate of the rich man, and the dogs came and licked his sores. Now we can see what we have to become in order to get to heaven. Now Mr. Literal Interpreter, what do you think of your own interpretation?

But, again: it says this rich man died. But surely you flew to this text with all confidence to prove he did not die. Which are we to believe: you or Jesus? But you say his body died. So you introduce another rich man that Jesus knew nothing about and said nothing about. Do you feel safe in adding to his words like that? Jesus said, "The rich man died, and in hell he (who? why, the same rich man) lifted up his eyes." So the rich man still had his eyes, and he saw afar off Abraham and Lazarus. Now if it does not affect their eyesight to get into that awful place, heated as hot as they tell us it is, then the suffering must not be much after all.

Now let your imagination get into good working order and try it again. The rich man wanted Lazarus to dip the tip of his finger in water and cool his tongue. Do you have your imagination worked up to the highest degree of efficiency? Well, then imagine an immaterial finger, and just "the tip" at that dipped in water! We are not told whether this was spiritual water or the genuine article. If a literal "drop of water" was put on an immaterial tongue, do not you think that infinitisimal quantity of water would have lost its cooling properties before Lazarus could possibly have gotten it on the rich man's tongue? Besides, it would have been pretty warm for Lazarus while performing this deed of kindness!

Again: we find heaven and hell within hailing distance, and the occupants on speaking terms. You would look upon a scene like that here with horror, so you will have to become indifferent to suffering and more hard hearted than you are here to enjoy it, will you not? But you have been telling us all the time heaven was above and hell below, and now you have them in the same locality! You will have to do a little revising here.

What about Lazarus? It is said he died also. But again you want us to believe he did not die. But it was the same one that died that was carried to Abraham's bosom. If Jesus gave us this story to teach us what you claim, do you not think Abraham will have his arms full holding all the good people? So the whole story is ludicrous and fit only to be viewed as a mystical tale. Now are you not ready to abandon your ludicrous position and come with us while we search for the real solution?

The Parabolic Nature of the Narrative Established

We start by saying it is a parable. And here we are under obligations to prove it, not merely state it.

Jesus said he came to his own, and his own received him not. How did he speak to his own? Matt. 13:10,11: "And his disciples came and said unto him, why speakest thou unto them in parables, because they seeing see not, and hearing hear not, neither do they understand" (vs 34). He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" (vs 13). "Theretore speak I unto them in parables? He answered and said unto them, Be- "And all these things spake Jesus unto the multitudes in parables, and without a parable he spake not unto them." So it is settled he spoke unto them only in parables, and therefore this narrative is a parable.

The Rich Man Represents Israel

Then if a parable, what did it represent? We answer the rich man represented the Jew. Let us proceed to prove this. He said he came to his own. Again in Matt. 15:24 he says, "I am not sent but to the lost sheep of the house of Israel." His mission was then to them only just as he tells this woman.

Again this rich man wore purple and fine linen, the garb of royalty. The Jews who listened to Jesus would recognize this man by his garb, just as we would recognize one described as the boys in blue or the boys in grey. See Esther 8:15: "And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple." This is the exact garb of the rich man, and proves that Jesus was speaking of the Jews as a royal nation of kings and priests: "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation" (Ex.19: 5,6). They, like this rich man, had been a rich nation. See Jer. 5:27: "As a cage is full of birds, so is their houses full of deceit, therefore they are become great and waxen rich."

But above all, they were rich above all in God's favor. Ex. 3:21: "And I will give the people favor in the sight of the Egyptians and it shall come to pass that when ye go ye shall not go empty." "For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand and thine arm and the light of thy countenance, because thou hadst a favor unto them. Did ever people hear the voice of God speaking out of the midst of fire, as thou hast heard and live"? (Deut. 4:33).

Again, God fed them and like the rich man, they were fed sumptuously. "How shall I pardon thee for this? Thy children have forsaken me and sworn by them that are no gods when I had fed them to the full" (Jer. 5:7). "And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating" (Ex. 16:18).

Here is a nation rich in goods, rich in God's favor, who fared sumptuously every day: yet they sinned. "Wherefore a lion out of the forest shall slay them, and a wolf of the evening shall spoil them, a leopard shall watch over their cities; every one that goeth out thence shall be torn in pieces: because their transgressions are many and their backslidings are increased" (Jer. 5:6). "Thou hast forsaken me, saith the Lord; thou hast gone backward: therefore will I stretch out my hand against thee, and destroy thee. I am weary with repenting" (Jer. 15:6). So this rich man and favored nation died. "And I will cast thee out and thy mother that bare thee into another country where ye were not born, and there shall ye die" (Jer. 25:26). "And thou profane and wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus sait the Lord God: Remove the diadem, take off the crown, this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he comes whose right it is and I will give it him" (Ezek. 21:25-27). Here we find that nation died and was buried as a nation, and they have been buried ever since.

How Israel Have Been in "Torment" in Hell

Now let us see if they were to be tormented. Turn to Deut. 32:20-25: "And he said, I will hide my face from them, I will see what their end shall be, for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God: they have provoked me to anger with their vanities: and I will move them to jealousy with those that are not a people: and I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and it shall burn unto the lowest hell and shall consume the earth with her increase, and set on fire the foundations of the mountains I will heap mischiefs upon them;I will spend mine arrows upon them. They shall be burnt with hunger and devoured with burning heat and with bitter destruction: I will also send the teeth of beasts upon them with the poison of the serpents of the dust. The sword without and terror within shall destroy both the young man and the virgin; the suckling also with the man of grey hairs." Of course Jesus knew of that Scripture, and knew what God had threatened to do to them for their sin; and they have gone through just that kind of punishment.

In this national grave (rendered "hell") the rich man lifted up his eyes and saw Abraham afar off. Jesus said to them, "If Abraham were your father, ye would do the works of Abraham." He called Abraham "father," and no one at that time had a right to do that but a Jew; and Abraham said "son." Abraham could call no one "son" but a Jew. He said "they have Moses and the prophets;" and no one at that time had Moses and the prophets but the Jews. But here we leave the rich man for a time to see who Lazarus represented. As we have found the rich man represented the Jews as a nation, the poor man represented the Gentiles as a nation.

Almus Adams.

TWO EXTREMES REFUTED

No. 11

Objections Answered

In beginning this series of articles our intention was not so much to tear down as to build up the truth by the side of error, and show the unscriptural character of error when compared with the truth; but some, while admitting the fact that the Bible does not affirm in so many words that the ignorant dead will have a resurrection and opportunity to gain eternal life, think it is implied therein. To satisfy such we add this number. It is said, "Jesus was the true light, which lighteth every man that cometh into the world" (John 1:9). From this it is affirmed that every heathen, idiot and unenlightened professor of Christianity in its false forms must be enlightened after they have been resurrected. Let us keep in mind that the Bible only mentions two classes as being resurrected, "the just and unjust;" and those who have "done good" and those who have "done evil." "And they were judged every man according to their works." Then if the ignorant heathen and others ignorant of the true interpretation of God's word are to be resurrected, they will be judged according to their works; and if they have done evil they will receive condemnation, be cast into the lake of fire, and go into the second death. All who come forth from death are included in the two classes, "the small' and "the great." The just and unjust are the "all" who come forth from the **mnemeos** (memorial graves) as mentioned by Jesus (John 5:28). To say that anyone is to be raised for an opportunity to gain salvation in the age to come is to add to God's word because it does not say so. If any who are members of the church of God say this, they are going back on our motto when we assert that some are to be raised to a future probation. Our fathers had this for their motto, "A Bible faith should be stated in

Bible language," and I for one will stand by it. Will those who object do the same? If so, we will agree that the notion that some are resurrected for an opportunity to get salvation in the age to come is not biblical.

But what will we do with our text? Let us look at the use of the word "every" in the Bible, and see if it always means the whole of that to which it refers.

(1). "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it" (Luke 16.16). Did every dead heathen that had lived press into the kingdom in Jesus' day? Did the living Gentiles even hear Jesus' and John's preaching in their day? No, except in a very few cases did they hear Jesus. Then we must conclude that "every man" here was less than the aggregate of the human family.

(2). "And then shall every man have praise of God" (1 Cor. 4:5). Does this text teach that the dead Judas will have praise of God when Jesus comes? Shall I say that every wicked being that has ever lived will have praise of God at the second advent? For what will God praise the wicked? Paul states that it is the person who is circumcised in heart that has praise of God (Rom. 2:29). Then the "every man" of this text must refer only to that class.

(3). "The head of every man is Christ." Is Christ the head of the infidel? The head guides the body, but Christ does not guide the infidel. Nor is he a guide to the dead who lived before his day; but he, by his laws, guides those who submit to his holy will, and that proves them to be the only people to whom he is "head," and makes them the "every man" of whom Paul was speaking.

(4). The gospel "which was preached to every creature" (Col. 1:23). Was it preached to the ignorant dead? If so, it will not be necessary to preach it to them again and if not, then they are not included in the "every creature" mentioned here; and that shows that the word "every' is used in a limited sense. Other texts could be quoted, but we believe this array is sufficient to prove our point.

Now will every person that ever lived be lightened, as the objector puts it? David says, "Man that is in honor, and understandeth not, is like the beasts that perish" (Psa. 49:20). Peter puts it thus: "But these as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not; and shall utterly perish in their own corruption" (2Pet. 2:13). We quote Paul again in a text that was given at the beginning of this series, "For as many as have sinned without law shall also perish without law" (Rom. 2:12). Here are three inspired writers declaring that those that are unenlightened are "like the beasts that perish, shall utterly perish and perish without law," or light; shall we believe them? If yes, then we must believe that the unenlightened heathen will never be enlightened, and this is positive proof that the "every man" mentioned by John is not the aggregate of the human family. Some would not come to the light in the days of Jesus: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:20). "Men loved darkness rather than light." "I am come as a light into the world, that whosoever believeth in me should not abide in darkness" (John 12:46). How can God enlighten those who refuse the light? He will not enlighten those who love darkness rather than light; because he sends such "a strong delusion, that they should believe a lie: that they might be damned who believe not the truth, but had pleasure in unrighteousness" (2 Thess. 2:10-12). All agree that the truth is the light and it is those who refuse to receive the love of the truth to whom God sends the strong delusion. "But those who believe in me (Jesus) should not abide in darkness." Believers then are those whom Jesus enlightens, and hence the "every man" referred to by John. Then it seems that one must be hard pressed for argument that will use this text of John to overthrow many plain ones that would contradict their conclusions derived therefrom.

But we are told, "The Bible says, 'and they shall all be taught of God' " (John 6:45). Yes, it certainly says as much; and from this shall we conclude that every one who died in ignorance will be resurrected and taught? This is the conclusion of the objector. But to us the conclusion seems to have been reached too hastily, for the remainder of the verse will teach too much for the objector, "Every one therefore that hath heard, and hath learned of the Father, cometh unto me." Do all who hear and learn of the Father come unto Christ today? Did all in the apostolic age? We know that many were taught, who refused to heed. Then if those who refused to heed get an opportunity, and accept in the next age, they not only have one chance but two, and we must teach the second chance theory. Then we should read this text thus, "Every man therefore that hath taken heed, and hath learned of the Father, cometh unto me." Who are the "all" here mentioned? Is it the aggregate of the human family? Jesus says it is written in the prophets, "They shall all be taught of God." Isaiah is here quoted, and he says: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundation with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children" (chap. 54:11-14). "Thy children," that is Israel's children, are not the heathen, and hence this text affords no proof that those ignorant of the gospel will be taught in the age to come. But the context shows that it is restored Israel after the rebels have been purged out from among them. They will take heed to the teaching of Jesus in that day, and "be willing to submit to his rulership, and priestly offerings for them, and all shall know him from the least of them to the greatest" (Psa. 110; Jer. 31:34). It is the remnant of his people Israel who are recovered, and not all of them as some would contend (Isa. 11:11).

J. J. Heckman.

"Love thinketh no evil."

THE RESTITUTION

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

$2.00 from Brother J. E. Hatch, of Chicago, for Brother Wilson, brings up the total to $13.00.

Brother Geo. Updegraff requests the publication of "The Dutchman on Baptism." It has appeared in The Restitution once. If some reader happens upon it, and will send it to us, we shall be glad to publish the article again.

THE OUIJA BOARD AND RUSSELLITE SUPERSTITION

Under the caption "One of the Snares of The Fowler," the following communication appeared in "The Watch Tower" of March 15th, 1917. Superstition finds fertile soil in Russellism, and is growing rapidly in the minds of all who are under its delusions. It is amusing and profitable to see how the Ouija Board is denounced in this article as an instrument of the Devil, and yet after being closely questioned by a Russellite, on several subjects of moment, it answered correctly every time! Mrs. Ingerman, like Mrs. Wheeler, a little befogged as to where Pastor Russell is, asked the devil and he answered promptly, "In heaven." So the devil agrees with the Russellites. You would think this would make them think lots of him; but they are waging war on him still. He answered correctly every question Mrs. Ingerman asked him—told the truth every time—and yet she abuses him! The article follows:

"Dear Brethren:

My little girl likes games, and a few days ago she sent to a New York firm for a game which was advertised in a catalogue. Another firm explains this game to be a game of Mystery. I had seen such games before she sent for this one, but really believed that the people working it pulled it around to make it spell things they had in their minds. I had no fear of it at that time.

"But since my little girl got this one and I have seen it work, I am afraid of it, and I will tell you why. One day my neighbors told me it would work itself, without pulling or pushing it in the least, and would work with one person as well as with two. I told them that I rather thought not, as I firmly believed it to be a game of fun. But they assured me it would move itself and spell out the answers to any question asked. I then decided to try it alone to make sure that no one pulled it to make it spell certain things. I did so; I put my hands on as directed, and in a minute or two the small table walked around on the board fairly pulling my fingers. It would answer most all the questions by stopping on the letters to spell the words.

"I asked my age, which it spelled correctly. I asked it for a certain Scripture, and it spelled it out correctly. I asked it what worked that board, and it said, 'Lucifer.' I asked it if it knew Pastor Russell, and it spelled 'Yes.' I asked it where he was, and it said 'In heaven.' I asked it if it liked Pastor Russell, and it spelled 'No.' I asked why, and it spelled, 'Because he taught against me.' I said to myself, with my hands still on the board, "Truly this is the work of the Devil!' and it went up to 'Yes.'

"Now, to make sure, I did not move it in the least; I looked out of the window, and did not look at the board only as it would stop on a letter. Then I became nervous about it and afraid, and said, 'I should not have it in the house if I found out that it was the work of the Devil.' Then it quickly told me to 'Go to H—;' spelling the words very fast.

I may be wrong, but I cannot help but think it is the work of the Devil. But my little girl wants to keep it. I shall not have it in the house should you think there is any unseen power working it. My neighbors tell me it is electricity in the hands that moves it, and to let the child have it. But something tells me different. I am afraid of it, and grow more and more afraid. Does this not go to show that it is not right to have it around? Surely no good can ever come from it! My neighbors laugh at me; but those things are not to be laughed at. I know that it spells those things out in answer to your questions. That is the truth, and there are hundreds of them all over, and some truth people working them, too.

"Can it be possible that the Devil is trying to deceive some of us by that so-called game? Tell us, for the good of all. Enclosed you will find pictures of it, taken from catalogues, marked with pencil.

Yours in the One Faith, Mrs. Wm Ingerman.-Pa.

"(**The Watch Tower** has several times referred to the Ouija Board and to the Planchette as being devices of the Adversary. The experience above related is another confirmation of our belief.)"

COMMUNICATIONS

I think that the church of God would make a grave mistake to ask for military exemption. When Nebuchadnezzar made his golden image and commanded the people to fall down and worship it, when they heard the sound of music, Shadrach, Meshach, and Abednego did not ask to be exempt, but flatly refused to do as commanded. As a result, they were cast into the fiery furnace, but they had faith that their God was able to save them out of the king's hands; and so he did (Dan. 3).

Again: in the case of Daniel: when king Darius made a decree that whosoever made a petition to any god or man for thirty days, he should be cast into the lion's den. Daniel did not petition Darius to be exempt from the decree. He petitioned his God and gave thanks to him three times a day—the windows being opened. As a resnlt, he was cast into the lion's den. He had faith that God would deliver him; and so he did (Dan. 6). Now brethren, Pres. Wilson asks us to fall down and worship the war-god: are we going to ask him to exempt us? My answer is, No. Rather, let us petition our own High Priest, even Christ Jesus, and have faith that he is able to deliver us, even from the grave, if necessary. If we should ask for military exemption, I imagine Jesus saying, "Ye of little faith: Did I not tell you through my servant John, 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth'? (Rev. 3:10.)"

Brethren is not this assurance enough? But he says more: "For whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it" (Luke 9:24). So all we have to do, is to refuse to fall down and worship the war-god. If they persecute us, "rejoice that we are counted worthy to suffer for his name" (Acts 5:41). There are two banners floating: the one of this country, "Stand up for the Stars and Stripes," whether right or wrong; the other, the coming kingdom of our Lord Jesus Christ, to recompence to no man evil for evil, to love thine enemies, do good to those who despitefully us you and persecute you, and do good in the sight of all men.

Brethren, let us wave the banner of our king Jesus whatever the cost. "I say to you my friends, Be not afraid of those that kill the body, and after that can do no more. I will show you whom you should fear: Fear him who, after having killed, has authority to cast into Gehenna. Yes, I tell you, fear him" (Luke 12:45, Diaglott).

Let us pray that our Lord will come soon to deliver us from this present evil age.

Grover Gordon.

THE CERTAINTY OF CHRIST'S COMING

Some of Brother J. F. Wagoner's Last Thoughts

No fact ever affirmed, human or divine, has been more thoroughly proven than the eternal purpose of God which he purposed in Christ Jesus, his only begotten Son, to bring him back to execute his will. And the magnitude of this eternal purpose is so great that only the mind of the God of all the earth could have conceived it. Let us rejoice that God has so thoroughly proven this grand truth upon which is based the fulfillment of every promise of God to his people. Think, dear reader, that in the mouth of two or three witnesses every word may be established; but here is a grand truth in which millions are deeply interested and countless ages involved. Is it any wonder, then, that God piled up proof mountain high, repeating it three hundred and eighteen times? Enoch, the seventh from Adam, is the first witness. Then follows Holy Angels, Holy Prophets, Holy Men, Holy Women, Jesus Christ, and Holy Apostles, all telling the same sweet, truthful story. **O, tell me, dying men and women, why will you not believe it?** Is it not beautiful? O, come quickly, Lord Jesus! Come and fill the earth with joy. Come and reign.

THE LIVING WORD

No. 3

By S. Roxana Wince

Have I told you that whenever a king came to sit upon the throne of his kingdom, he was to write a copy of the law in a book, out of that which was before the priests the Levites? But whether I have or not, does not matter. Repetition of things helps us to remember.

It was the people's copy he was to write his copy from, the priests and elders being representatives of the people. God's copy was not to be disturbed save when needed as a witness. When made, the king was to keep his copy of the living word constantly by him, and was to "read therein all the days of his life that he might learn to fear the Lord his God, to keep all the words of his law and his statutes to do them, that his heart might not be lifted up above his brethren and that he turn not aside from the commandment, to the right hand or to the left, to the end that he might prolong his days in his kingdom, he and his children in the midst of Israel" (Deut. 17:18-20). It was not an extensive law-book, but it was all that was required to guide the ship of state. The Law-giver was an infallible one; there could be no appeal of cases to a higher court. Every question was settled, every point covered. All the king had to do was to keep the law himself, and see that it was enforced among his subjects.

> "No doubtful questions of right or wrong,
> Or weary lawyers with endless tongues"

to bother him; no thousand-volumed library to consult—only that one, small, all comprehensive book, that wonderful law that has been incorporated in the law-books of all Anglo-Saxon nations, in so far as the statutes relating to social life are concerned.

But did any of the kings of Israel or Judah make these prescribed copies of the lay for themselves? There is no recorded instance of their doing so. We could not expect it of the northern kingdom of Israel, for their kings, after the division that came about in the days of Rehoboam, were all apostates from the word and the worship of God. We have no evidence save what we gather from their writings that either David or Solomon made these copies for daily use. Yet they must have done so. Not else can we account for their many allusions to the law, the testimonies, the statutes and the commandments of the Lord, nor for their accurate knowledge of Israelitish history.

But we need not look for the precious volume in the library of Rehoboam, for his mother was Naamah an Ammonitess, and his best beloved wife was the idolatrous Maaoha, the grand-daughter of Absalom. Rehoboam bequeathed the crown and kingdom to Maacha's son Abijam, though they were not his by right of birth. And Abijam did rely upon the Lord in the battle with Jeroboam a the mountain of Zemaraim, and was given the victory for that very reason, yet it is said that "he walked in all the sins of his father, which he had done before him and his heart was not perfect with the Lord his God, as was the heart of David his father."

He had some knowledge of the Lord, and respect for his worship, but whether from the sacred Scriptures transcribed by himself, or from the teaching of the devout Levites who had been driven out of the northern kingdom by Jeroboam, we cannot tell. There is much more reason to think that Abijam's son Asa had the living word in his possession, for he did that which was right in the sight of the Lord. He "took away the altars of the strange gods and the high places, and brake down the images and cut down the groves, and commanded Judah to seek the Lord God of their fathers, and to do the law and the commandments." This language proves conclusively that Asa had the Statute Book of his country, and had studied its pages with considerable diligence, for not even Maacha the queen mother (who was named for, and took the title Princess of Geshur, from her great grandmother, Maacha, daughter of Talmai the son of Ammihud king of Geshur, whom David had named) was suffered to stand in the way of the law "leader," though she was inheriting the beauty and fascinating influence of Absalom. Asa put her out of her place, cut down a very obscure figure that she had made in a grove—the grove resembling the red-light districts of our great cities—"stamped it and burnt it at the brook Kidron." For Azariah the prophet, the son of Obed, had said to Asa and to Judah and Benjamin: "The Lord is with you while ye be with him; and if ye seek him he will be found if you. but if ye forsake him, he will forsake you." Azariah's preference to Israel, as having been for a long time without the true God, and without a teaching priest, and without the law, referring to the ten tribes of the nothern kingdom, the period of their seeking the Lord and being found of them, seeming to be in "the latter days" according to Hosea 3:6. And this same Hosea, their last recorded prophet, contemporaneous in part with Joel, Zechariah, Isaiah, Micah and Nahum—prophets of Judah—makes these ten-tribed people say: "Come let us return unto the Lord, for he hath torn and he will heal us; he hath smitten and he will bind us up. After two days (thought to be thousand year days) will he revive us; in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former rain upon the earth." The ten tribes did not return unto the Lord until long after they had been taken captive by the Assyrians and placed in Hatch and Habor and in the cities of the Medes. Then they made up their minds to emigrate to some distant country and there serve God as they had not served him in their own land. So says Esdras. The influence of the book was with them still.

"AS IT WAS IN THE DAYS OF NOAH"

"And as it was in the days of Noe, so shall it be also in the days of the Son of Man, they did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the Ark, and the flood came and destroyed them all" (Luke 17:26,27).

If these words were but the mere opinions of men, we might disregard them, but since they are the words of the Son of God, they must, and will be, fulfilled to the very letter. Let us then carefully enquire, how it was in the days of Noe.

"God saw that the wickedness of man was great on the earth, and that every imagination of the thought of his heart was only evil continually" (Gen. 6:5). Yes, God "saw." It does not tell us what man thought, but what God saw. There is no deceiving God. God sees all that takes place under the sun. Just think of God seeing the imagination of the thought of the heart. Could my reader bear to be in the presence of a fellow man, if he knew every thought you ever had in your heart? and what was the wickedness of man then, compared to the wickedness of man now? Has not man murdered the Son of God, and for 1800 years rejected him? and Jesus foretells that this wicked rejection of himself will go on up to the very day that Christ is revealed.

I dare say that man thought the days of Noah were days of wonderful progress. But "the earth was corrupt before God, and the earth was filled with violence." What is it now? let it speak for itself. The world's newspapers say, we have no sooner recorded one deed of violence, but we are called to report another. But what is it before God? and what will it be very shortly when the true church of God shall be taken to meet Christ? Peace shall then be taken from the earth. And men shall kill one another, in that day of tribulation, tribulation such as never was, and never will be again. It will be as literally true, as it was in the days of Noah, when the earth was filled with violence; yes, far more literally true than men expect.

God revealed his purpose to Noah that he would destroy man from the face of the earth. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness, which is by faith" (Heb. 11).

And still the world went on; its buildings, its commerce, its pleasures, and its sins—men would not believe God. The ark grew larger every day, a witness of the coming judgment; certainly there was no appearance of the coming flood. Indeed, human reason would have said it was impossible—what? God destroy this beautiful world, only just in its infancy? Many of the wise men of this age would have said, "No, Noah; you are mistaken; it is only your opinion; besides, a great many prophecies have to be fulfilled yet—all the world has to be blessed, and filled with righteousness, so that you must be mistaken, Noah; you had better give over working at that great ship, and give up preaching such peculiar views, as you hold; come and enjoy yourself, man, and don't be such a narrow minded bigot; do you think everybody is wrong but you?" But the flood came and destroyed them all. "And they went in unto Noah into the ark, two and two of all flesh;" "and the Lord shut him in." Every soul that was not shut in with Noah was shut out. There was then no hope; it was too late. Yes, and it shall be so in the day of the Son of Man. We read in the parable of the Ten Virgins, "They that were ready went in with him to the marriage, and the door was shut; afterwards came also the other virgins, saying, Lord! Lord! open to us!" But it was too late.

A Jew, as he listened to the discourse of Jesus, in Luke 21, foretelling the certain destruction of Jerusalem, and the scattering of the Jews, among all nations, might have said, "Ah, that must be a mistake; why, this city is to be the centre of the whole earth, and blessing shall flow out through it, to all nations; we scattered among all nations! Nay, all nations shall come up, and worship in Jerusalem." But the day of fierce destruction came; and the city is trampled under foot; and they are scattered among all nations.

In like manner, men may say now, "Be as it was in the days of Noah, the earth filled with violence, and wickedness, when the Son of Man cometh, up to the very day? Oh, that is only your opinion—why, man, the world is to be converted! 'Apostate Christianity destroyed?' Why, Christendom has to extend, until all the world are Christians; aye, every man, woman and child!"

Thus man rejects the word of God, just as blindly and as fatally as in the days of Noah; or when Jesus foretold Judah's awful doom. Yes, in like manner shall they say, "Peace and safety," up to the very day of Christ. It is quite true the world shall be filled with blessing; but this did not hinder the flood, did it? It is quite certain that Jerusalem shall be in the metropolis of the whole earth (Isa. 2). But will this hinder its awful destruction? It is quite certain that the knowledge of the Lord shall cover the face of the earth. But will this hinder the words of Jesus being fulfilled? "As it was in the days of Noah, so shall it be when the Son of Man cometh." How can the future reign of Christ, in blessing over this earth, which shall take place after he comes, hinder the fearful judgments, which will surely take place, at his coming? No, the world will go on increasing in wickedness, until he comes.

His words will surely come to pass. It will be exactly as it was; the world will be taken with as great surprise as it was in the days of Noah. My reader, are you ready to meet the coming Lord? Do you, like Noah, believe God? or with the world, are you rejecting him? Are you shut in with Christ as Noah was shut in the ark? or are you shut out? God saw, and God sees your every thought, the gospel still sounds; God grant that you may hear, believe, and live. I beg of you to seach the Scriptures, and see if these things be so. Jesus says, "Behold, I come quickly" (Rev. 22).
—Sel. by Brother J. C. Thompson.

FEBRUARY REPORT

Sermons

Omaha 3rd	1
Avery 8th	1
Blair 10th	1
Kennard 11th	2
,, 16th-18th	4
Avery 22nd and25th ..2	2
Total	11

Money Received

Harley Appleby	$ 5.00
Kennard	1.50
Sister Gould	4.00
Sister McClelland	1.00
A Sister	3.00
Total	$ 14.50

Expense

Kennard and return, 2 trips	$ 2.36
Salary	83.00
Amount of order	$ 85.50
Applied on order	14.50

Remarks

During February we can report some very interesting meetings. In these eventful times it behoves us to meet as often as possible and study to know just what our duties are. We have been preaching some special sermons to the brethren entitled "A Message to the Church." They have aroused quite a bit of enthusiasm and watchfulness. Events are multiplying in rapid succession, so we must shake off any feeling of drowsiness and get fully aroused to the needs of the hour. The heads of the nations are certainly waking up and watching every movement of the nations, and are alive to their own needs. Why not the church be just as much awake to her needs? Paul warned the church against stupor. If we feel it coming on we must shake off the spell. The day of the Lord is near and hasteth greatly (Zeph. 1:14).

Almus Adams, Evangeilst.

MARRIAGE

Ernest R. Drabenstott and Laura E. Ott were married at high noon, March 14th, 1917. The ceremony took place at the home of the bride's parents, Mr. and Mrs. George W. Ott, of Union Township, Huntington county, in the presence of the near relatives and friends. The house was nicely decorated for the occasion. Mrs. Chase Farrar, sister of the bride, played Mendelssohn's Wedding March, while the contracting parties came to the marriage altar. The ring ceremony was used in consummating the nuptial ties. After congratulations, a bountiful two course dinner was served. The happy couple immediately left Huntington for an extended honeymoon in Ohio. They will be at home to their friends with the bride's parents after the first of April.

The groom has been one of Blackford county's successful school teachers for some five years. He is the son of Frederick and Sarah Drabenstott, members of the Roll church of God, where he has been active in church work. He is a Christian gentleman of high ideals and possesses those sterling virtues of manhood that insure success in the newly founded home.

The bride is an accomplished young lady, charming in her modest way. She is a graduate of the Union Centre High School, and possesses those finer qualifications of true womanhood that equip her to preside over the destiny of this household to the honor of her husband, and the good of society. The heartfelt congratulations and good wishes of their many friends go with them for a long and useful life.

D. E. VanVactor.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

A Sister	$ 2.00
Mrs. F. N. De Camp	1.00

LINOGRAPH FUND

Mr. Will Nelson	$ 2.50
J. R. and Bettie Michaels	5.00
Previously acknowledged	2301.14
Total	$ 2308.64

A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information Gathered from Everywhere

He Went Forth

So reads the record of redeeming grace
  Of him the hero of a suffering race;
There is no romance of the world like this
  Of him who was betrayed by traitor's kiss.

There is no story of the ages told
  Of one so faithful, so defenceless, bold;
Who loving, loved his own unto the end,
  And called this Judas by the name of Friend.

So he went forth, the lowly One;
  So he went forth, the holy One.
Upon his heart was laid the pall
  Of the world's woe and the iniquity of all.

He suffered, yet in silence bore alone,
  The cross of shame that he might thus atone
For sin in his own body on the tree,
  Bound unto death that we might be made free.

"Johnny," said the minister to the bright little fellow of six, "do you know the commandments?"

"Not very well," replied the youngster. "I just know 'em by sight."

Egoism and Egotism

What is the difference between "egoist" and "egotist?" An egoist is one who persists in regarding self as the centre of everything, who adheres to the doctrine that everything is uncertain but the fact of one's own existence. "Egotist" is sometimes used as a synonym of egoist, but strictly it is applied to persons given to self-exultation in thought, speech or writing, who are vain and have an exaggerated notion of their own importance.

Godly Advice For The Young

Young people, be sober. Read your Bible. Go to church and think on things that are good. Avoid foolish and light readings. Read that only which tends to elevate.

When the Bible tells us to live godly in this world, it means the young as well as the older ones. I know a child six years old who often asks her aunt to read from the Bible, and she understands it. Her aunt asks her to tell what she has read, and she tells almost as well as anyone. Sometimes she says to her aunt, "We would not go to to the theatre or lodge, would we, because if Jesus came and found us there, he would not want us in the Holy City, would he?" Watch and be ready, for the Lord is at hand.—Hanna Barber.

Intercession should be definite and detailed. Paul besought the Romans to pray for him, and then told them exactly what he wanted, four different petitions (Rom. 15:30-32). General prayers for "blessing" are apt to become formal.

The A B C's of Life

By Auntie Wince

The little folks who love to hear their mothers read The Restitution have found out that we cannot read without learning those curious things called A B C's. Formed into words they talk to the eyes, and tell us what other people say to us with their pens.

They are wonderful things these A B C's, and Mr. Philippe Spievague, Superintendent of the Brooklyn Christian Mission to the Jews, Brooklyn, New York, has found how he can make them A B C's of life to the little Jewish boys and girls who come to his mission to be taught. He has them learn a Scripture verse for every letter. One of his pupils did this in 1902. The other day Mr. S. met her on a New York trolley. She was grown up, had married and had two children with her. She told him who she was, and that a Mrs. Gesswein of the mission had taught her to sew, "and now," she said, "here is a living demonstration of encouragement for you and dear Mrs. Gesswein. The A B C verses of the Scriptures which we girls were taught in the mission did not only become the A B C of my life, but I am teaching them to my children and hope they will make them the A B C's of their lives. Just ask them for what the letters of the alphabet stand for in their lives and you will hear what they will say."

So Mr. S. asked the girl "what does the letter A mean to your dear little heart?" and she replied, "As the Father hath loved me so have I loved you."

Then he asked the boy, "Do you know what the letter Z in the alphabet stands for in your life?" The boy stood up in his seat and bowing said, "Zion shall be redeemed with judgment, and her converts with righteousness."

The mother then said, "Stand up both of you and tell Mr. S. what J. stands for," and they both said in concert "J stands for Jesus, who said, 'Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.' "

Mr. S then asked "what does the letter Y in the alphabet stand for in your sweet young lives?" and again both replied, 'Ye shall find me when ye search for me with all your hearts.'

Then Mr. S gave the mother a new text, and bade her goodbye.

I thought it was a beautiful way. We have memory texts, and golden texts, but do we really make them the letters that spell the great gospel truths that are to bring us into obedience to God and mould our characters for eternity? Do we study to know what they mean to us? If we do not, we have not learned them; we have heard, but do not, and are like men who build their houses on the sand. We must make them spell great words like Patience, Faith, Virtue, Temperance, Meekness, Godliness, Brotherly Kindness; and watch that we live them every day, praying God to help us to grow in grace and in knowledge, that we may at last find the C's of the alphabet in Conquerors Crowned by Christ.

Mrs. Orpha Anderson Sanford, tells The Restitution for Dec. 19th page 9, how to put the A B C's of the Bible into the glad words that spell the gospel message, and how to make that message a living force in our lives. Will she give the children some alphabet verses to learn?

Even in the distance one can tell to what nobleman a servant belongs by the coat upon his back. Christ says that in the same way shall all men know you, that is, by the mutual love you retain for him and his gospel.

It was not persecution and prisons, but worldliness and wantonness that poisoned the Church: neither was it the earthly glory of its professors, but the blood of its martyrs that was the seed of the Church.

"Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light of the moon, or the stars, be not darkened, nor the clouds return after the rain."—Solomon.

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Petition of the church of God, praying exemption from active participation in war, from naval and military service.

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2. They recognize that this only can be accomplished by a government established and supported by God in the person of his Son, the Lord Jesus Christ, whose personal advent is now imminent, and upon his return he will set up his divine government over all the earth.

3. They owning allegiance to this, the earth's rightful king, under the present government they are but aliens, subject to the laws of this country and faithfully obey those laws, refraining only from that which commands to take part in war, strife or conflict leading to the taking of life, which conflicts with the laws of God.

4. Your petitioners humbly beseech your Honorable House to grant their prayer, that they may live quiet and peaceable lives, following out as far as possible the command to "Recompense to no man evil for evil, and to provide things honest in the sight of all men."

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. APRIL 3, 1917 NUMBER 13

Bert Meermans
10516 Massie ave

EASTER

Come, list ye to the glad refrain
That floats on zephyr's wings;
Come, list ye to the Prophet's tale,
And hear the angels sing;
On that first glad Easter morn
There shone a light divine;
Christ rose, the first born from the dead,
As King in David's line.

The angel came and rolled the stone
From Joseph's sacred tomb,
The risen Lord appeared to man,
To banish earthly gloom;
He to the women then appeared,
As Savior, Lord and King;
Oh view afar the vision bright,
And hear the angels sing!

"Ye seek the Lord?" The answer came,
"Come view the empty tomb;
He's risen, your triumphant head;"
Soon may his kingdom come.
He rose, the first fruit of our race,
God's Son supremely blest;
He rose the noblest of mankind,
A pattern for the rest.

Go, speed the message o'er the earth,
'Tis balm for human woe;
Go, preach the gospel to our race
With heart of love aglow;
Eye hath not seen nor hath ear heard
The blessings held in store
For those who love and serve the Lord;
'Tis life forever more.

Full soon he'll come with power divine
And call his chosen home;
The sheep all gathered to his fold,
The lambs no longer roam;
The wandering Jew once more shall come
To Caanan's peaceful shore;
No exile then of Abraham's race
Shall wander from his door.

O! come dear Lord! In clouds descend
And make an end of sin;
Thy will be done! Oh day of joy,
Soon may it usher in;
Then haste the day, ye people all,
Give thanks to God and sing
And welcome Christ your risen Lord
As your eternal king!

J. E. Hogarth.

Act happy and you will become so.

"LET HIM THAT READETH UNDERSTAND"

Part 1

Chas. A. Goss

"And he said unto me, unto two thousand and three hundred days, then shall the sanctuary be cleansed" (Dan. 8:14).

Some have claimed upon the authority of various ancient manuscripts that the Common Version of this passage as above is not correct, and that the period of time named should read "two thousand and four hundred days."

They have accordingly sought for beginnings and endings upon that basis, and dates which would harmonize with that number. But dates thus arrived at have proven nothing, and can indicate nothing to shed light upon the fulfillment of the words of this prophecy of the duration of the restored and desolated sanctuary and daily sacrifice.

The question of which version is worthy of the most credence may never be settled satisfactorily if we are obliged to come to our conclusions entirely upon such evidence as is obtainable from ancient manuscripts, or from arguments of scholars based upon such data. Yet if we are in **"the time of the end"** (Dan. 12:9), it is time that we were **knowing** these things, not simply **holding opinions** about them.

Attempts to answer questions concerning the dates indicated and the historic events symbolized in the visions of Daniel and of John are often of little real value, for the reason that due regard has not been paid to national and ecclesiastical history, the phenomena of natural science and astronomy.

The Celestial Messenger who spoke to Daniel declared the words must be **sealed** till **"the time of the end,"** and that then **"the wise shall understand;"** in other words, Daniel was not writing for his contemporaries, but for the present time; that is, at a time when the events symbolized in the vision **had become historical facts** and the periods of the prophecy proved them to be the fulfillment.

The confirmation of each great event would be acceptable proof in these last days that God's purpose to re-gather Israel into their own land was not forgotten by him, nor defeated by their enemies. "He, watching over Israel, slumbers not nor sleeps."

Yet, regardless of the evident purpose of the vision as a confirmation and proof **for the end of** the age, many will yet study the commentators and sages of past centuries to learn what interpretation and views **they had** of these symbols and periods, and accept the same with almost reverential respect. These were necessarily erroneous from the "**sealed**" nature of the revelation, and could not possibly be correctly interpreted unless the one so interpreting was divinely inspired to write history in advance. On the contrary, the fact is self-evident that the nearer we get to the end of the time indicated by the Revelator the greater the array of historic facts and data which can be brought forward to **confirm** the word spoken of old. Thus is the faith of each generation of God's people kept alive, and they, full of hope and faith are "**looking for the promise.**" But enough on that line.

It is not supposed that any of our intelligent readers have an idea that a period of **literally** 2300 **days** is meant for the time for the "**cleansing of the sanctuary.**" Such an idea would do violence to the **symbolic character** of the vision, for a **literal** time is never assigned to events foretold under symbolic figures, and there would be no need for concealing the length of time if the events were to transpire within so short a time as 2300 literal days---six or seven years. Not one passage can be found in the Bible in which a period exceeding a year **is stated in days**, and only two in which a period exceeding two months is so mentioned, excepting, of course, those in which **symbolic dates** occur. The angel said: "Shut up the vision, for it shall be for **many days.**" As six or seven years could hardly be called "many days" in this connection, it is evident that a longer period is intended.

If we interpret this period on the "year day" principle, it reaches from the times of Daniel to the still future restoration of Israel, and answers the question which it purports to answer both clearly and satisfactorily.

The next five centuries of restored Jewish sacrifices and the eighteen centuries following the destruction of the temple and city by the Romans (A. D. 70) are covered by this prophetic period, but in this symbolic form the truth was **mercifully veiled to them.**

Some study of the origin and rise of the power which should "**defile**" the **sanctuary** "and tread down the holy city" will clearly show the exactness of the divine measures of the duration of the prophetic times and seasons.

From H. Gratton Guinness, the English author, I quote: "In the year 553 B. C., the third year of the reign of Belshazzar, which was about fifteen years before his subjugation by Darius, Daniel received his third great symbolic vision, that of the Ram and the He-goat, giving another view and added details of the **second** and **third** of the four great empires."

These symbols graphically portrayed the successive rise of the two horns of the Ram, foretelling the history of the two dynasties, which afterward merged into the Medo-Persian monarchy; the He-goat of the West---the Macedonian Empire of Alexander the Great, as well as its four-fold division subsequent to his death. In twelve brief years he subdued all the fairest provinces of Asia, and died at the zenith of his power, leaving his empire to be divided among four kings, his former generals, namely Ptolemy, Seleucus, Lysimachus and Cassander. The prophecy tells that from one of these four kingdoms "**a little horn**" would arise and **wax exceeding great.** This "little horn is evidently **a fellow** of the "little horn" of the previous vision, only it does not arise among the ten kingdoms of the Roman earth, but from one of the **four** branches of the Grecian Empire. These four were Syrian, founded by Seleucus; the Macedonian, founded by Cassander; the Egyptian, founded by Ptolemy; and that of Thrace, Bithynia and other parts of Asia, by Lysimachus. It was from the kingdom of Ptolemy that the little horn arose---that is Egypt. The direction of the early conquests of this singular power are "toward the South, toward the East, and toward the Pleasant Land." The strongest characteristics are self-exaltation against the Prince of princes, persecutions of the saints, taking away the daily sacrifice and defiling the sanctuary, and **casting down the truth to the ground.**

While beholding the vision Daniel heard the question asked of the "Wonderful Numberer" who made the revelation: "How long shall be the vision concerning the daily sacrifice, and the making desolate, to give both the sanctuary and the host to be trodden under foot?" And it is in the answer to **this question** that the period we are considering is named. The answer is thus given: "**Unto two thousand and three hundred days**, then shall the sanctuary be cleansed."

Now, as the question was asked and answered before the close of the captivity, and when the daily sacrifice and the sanctuary **were not in existence**, it is clear that it referred to a **second** destruction, and necessarily a prior restoration.

This predicted period of 2300 years begins, therefore, at some point in the time of the **restored national existence** and ritual worship of the Jews, and includes the entire period of their **subsequent dispersion**, and the desolation of the sanctuary. Its **earliest possible** starting point is with **the decree of Artexerxes** to restore and rebuild Jerusalem; and, reckoned thus, includes in its earlier portion the "seventy weeks" (i. e., 490 years), and in the second portion the whole period of 1810 years which follow, ending in A. D. 1844, a common terminus of many prophetic times. An interesting fact in connection with this whole desolation period of 1810 years is that the gain of the solar year on the lunar year is just 666 months, a divine seal of the cynical character of the periods, timed and measured off by the heavenly bodies which were given "**for signs and for seasons** and for days and years" (Gen. 1:14).

It is not the ship being in the water which will sink it, but the water getting into the ship—so the Christian is not ruined by living in the world, but the world living in him.

You are all right if you just keep right on doing your duty, whether anyone else does or not.

THE RICH MAN AND LAZARUS

An Exposition of Luke 16:19-31 by Almus Adams, Evangelist for the Church of God in the State of Nebraska

Lazarus Represents the Gentiles

Referring to the past condition of the Gentiles Paul says: "Wherefore remember that ye being in times past Gentiles, in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:11,12). They were without Christ because he is connected with no other commonwealth than that of Israel, and that included all that belonged to Israel as a people. They were without Christ because he is in no other promise; and without God, because he had no other commonwealth and had made no other promise embracing a future inheritance.

The Sores of Lazarus

Now we ask, What sorer condition could any people be in than these poor Gentiles "at that time," who had no hope, without Christ and God in the world? And all they knew of God was what they picked up from the Jews who alone had his revelation. They picked up a crumb here and there. Now while the conditions were such the Jews were receiving their good things, and the Gentiles evil things. But finally the Jewish nation died because of disobedience, and was buried, and are now passing through the punishment God threatened and described in Deut. 32:16-26. "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God: to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the rock that begat thee thou art unmindful, and hast forgoten God that formed thee. And when the Lord saw it he abhored them because of the provoking of his sons and daughters, and he said, I will hide my face from them; I will see what their end shall be: for they are a very froward generation, children in whom there is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation (Gentiles). For a fire is kindled in mine anger and shall burn into the lowest hell, and shall consume the earth with her increase (consume, not burn for ever), and set on fire the foundations of the mountains (if this is a literal hell and a literal fire the flames must get to leaping pretty high, finally); I will heap mischiefs upon them; I will spend mine arrows upon them.. They shall be burnt with hunger (this is the flame the rich man was in, and the Jews are in it yet), and be devoured with burning heat and with bitter destruction: I will also send the teeth of beasts upon them with the poison of the serpents of the dust. The sword without and terror within shall destroy both the young man and the virgin, the suckling with the man of gray hairs. I said, I will scatter them into corners, I would cause the remembrance of them to cease from among men." This surely makes them both dead and buried as a nation, and punished for their evil doings. Jesus knew what God had threatened to do, and based the parable on that. "Therefore, thus saith the Lord God, Because ye have made your iniquity to be remembered in that your transgressions are discovered so that in all your doings your sins do appear; because I say, that ye are come to remembrance, ye shall be taken with the hand, and thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he comes, whose right it is, and I will give it him" (Ezek. 21:24-27).

Here we find the Jews dead and buried as a nation; the crown removed; the king deposed; the kingdom overturned. What need we more to say? A nation is dead and buried—their punishment, their torment, is history and a present existing fact; and while in that state the Gentiles are being comforted by having the right to hear the gospel and through Jesus become the seed of Abraham. The word "angel" means messenger, hence those who carry the gospel are messengers proclaiming the right of the Gentiles to become the children of Abraham, so "carried by the angels into Abraham's bosom."

Abraham's Bosom

In olden times at feasts only those related to the host by family ties or religion were invited to be present; and the custom was to sit on couches around the table, and the most honored guest sat at the right of the host, with the lower part of the body lying at full length on the couch with his head upon the breast of the host, and so on around the table. This represented the tie between them. So John the beloved disciple leaned upon Jesus' breast at the last supper. This proves what we have said of the custom. So the Gentiles have the right to recline with Abraham.

A Great Gulf Fixed

Abraham told the both men there was a great gulf between them. I wonder if there is a literal gulf existing between these two places? Jesus is the great impassible gulf between Jew and Gentile: the Jews as a nation reject him as the Messiah; the Gentiles accept him (as a nation) as the Messiah. If the Jews as a nation should accept him as their Messiah during this age it would spoil the whole plan, and destroy the prophets; just so if the Gentiles should reject him. But Jesus broke down that middle wall that parted the two, and when the time comes the two nations will go together; but not in this age.

The rich man wanted Lazarus sent to his fine brethren. The house of Levi, where the high priests came from, was meant here, for they were responsible for most of the Jewish trespassing. When Jesus healed the lepers he told them to go and show themselves to the priests. They were the men that should have known the voice of the prophets, but did not. "And they were instant with loud voices requiring that he might be crucified, and the voices of them and the chief priests prevailed" (Luke 23:23). The man that fell among thieves was shunned by both classes of priests. But the Samaritan, who was reckoned no better than the dogs, helped him.

A Key to the Parable Divinely Given

We come now to the key that Jesus gave us to this parable in Matt. 15:21-28: "Then Jesus went thence and departed into the coasts of Tyre and Sidon, and behold, a woman of Canaan came out of the same coasts and cried unto him saying, Have mercy on me, O Lord, thou Son of David! my daughter is grieviously vext with a devil. But he answered her not a word, and his disciples came and besought him saying, Send her away; for she cryeth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him saying, Lord, help me. But he answered and said, It is not meet to take the children's bread and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs that fall from the master's table." Here is a woman begging at the gate of the Jewish nation for a crumb of mercy, and Jesus who said, "I am the door," cast her the desired crumb. So there is no doubt that the parable refers to the Jew and Gentile nations, and fits perfectly to every condition of both nations. Then let us heed the true lesson it teaches. When we see how perfectly the two nations fit this description it confirms our faith in the word of God. That this may lead at least some away from error and into the truth is our most earnest prayer.

Almus Adams.

THE A B C OF GOSPEL TRUTH

A is for **Adam** the first man (1 Cor. 15:45). God made him out of dust, and breathed into his nostrils the breath of life, and he became a living soul (creature) (Gen. 2:7). Adam sinned and brought death into the world (Gen. 3:19; Rom. 5:12). In Adam all die (1 Cor. 15:22).

B is for **Bethlehem,** where Jesus was born. Angels announced his birth unto Shepherds on the plains of Bethlehem as "Christ the Lord" (Luke 2:11). Wise men came from the east to worship him who was born King of the Jews (Matt. 2:1,2).

C is for **Christ,** which is Greek, and means "Messiah" in Hebrew, and "Anointed" in English. Jesus is Christ the Son of the living God (John 6:69). Christ is the seed promised in Eden (Gen. 3:15); to Abraham (Gen. 12:7; Gal. 3:16); to David (2 Sam. 7:12-16; Acts 2:30).

D is for **David** who reigned upon the throne of the Lord as King over Israel (1 Kings 2:11). God promised that Christ shall reign on David's throne forever when the kingdom of God is set up on earth again (Luke 1:32; Acts 2:30).

E is for **Eternal.** The gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23). All who seek for glory, honor and immortality will receive eternal life (Rom. 2:7); and all such shall inherit the earth for all eternity (Psa. 37:11,18, 22,29).

F is for **Faith.** Without faith it is impossible to please God (Heb. 11:16). Faith is the substance of things hoped for (Heb. 11:1). Faith without works is dead (James 2:17,20). There is but One Faith and one baptism founded an God's promises (Eph. 4:15). The faith overcometh the world (1 John 5:4).

G is for **God** who made all things (Gen. 1:11). There is only one God—the Father of the Lord Jesus Christ (1Tim. 2:5). God only hath immortality (1 Tim. 6:16). He is from everlasting to everlasting God (Psa. 90:2). It is eternal life to know the only true God, and Jesus Christ whom he has sent (John 17:3).

H is for **Heaven.** God is in heaven (Matt. 6:9). Angels are there also (Matt. 18:10). Jesus ascended into heaven (Heb. 1:3); and will "descend from heaven" to raise the dead and establish God's Kingdom on earth (1 Thess. 4:16). No man has ascended into heaven but Jesus (John 3:13).

I is for **Israel,** which means prince of God (Gen. 32:28). Jacob was called Israel, and the descendants of his twelve sons are the twelve tribes of Israel, known as Israelites, and also called Jews. The true "Israel of God" are they who obey God, whether Israelites by birth or by adoption (Gal. 6:16).

J is for **Jerusalem** where David reigned as king over Israel (1 Kings 2:11). Christ called Jerusalem "the city of the great King" (Matt. 5:35). Christ will reign there as King over all the earth (Jer. 3:17). All nations will worship at Jerusalem in the ages to come (Zech 8:21,22).

K is for **King** and **Kingdom.** God is King or ruler of the world, and allows men to rule now in the kingdoms on earth (Dan. 4:32). When Christ returns, the kingdoms of this world will become the Kingdom of the Lord Jesus Christ (Rev. 11:15); and he will reign as King over all the earth (Zech. 14:9).

L is for **Lord,** which means ruler or master. God has made Jesus both Lord and Christ (Acts 2: 36). When he rules over all the earth, "In that day there shall be one Lord and his name One" (Zech. 14:9). For Christ will be "King of kings and Lord of lords" (Rev. 19:16).

M is for **Man** who is **Mortal** (Job 4:17). Man dies and is no more until raised from the dead. Christ was Son of **Man** as well as Son of God. When he died, God raised him from the dead and made him alive forevermore (Rev. 1:18). Even so at the resurrection of the righteous, the great change from mortal to immortal will take place (1 Cor. 15:51-57).

N is for **Noah,** a preacher of righteousness, who built the ark in which those who heard God's word were saved from the flood (Gen. 7:23). The rainbow is a token of God's promise that he was well pleased with Noah's work and faith (Gen. 8:21,22; 9:11-17).

O is for **Obedience.** God loves all those who obey him (Jer. 7:23); and will give eternal salvation unto all such (Rev. 22:14). All the ends of the earth shall obey Christ when he rules as King over all the earth (Psa. 72:11). Those who will not obey shall perish (2 Thess. 1:8; 1 Pet. 4:17).

P is for **Promise.** God promised to destroy sin and death (Gen. 3:15; 1 Cor. 15:56). God promised Abraham shall inherit the promised land forever (Gen. 17:8); as heir of the world (Rom. 4:13). God promised David that Christ should reign on his throne and establish his kingdom forever (Acts 2:30).

Q is for **Quicken,** that is, to make alive. God made Jesus a quickening spirit (1 Cor.15:45). Jesus will judge the quick (living) and dead at his appearing and kingdom (2 Tim. 4:1), and will quicken (make alive) all who love and obey him (John 5:25-29).

R is for **Resurrection.** Jesus is "the resurrection and the life" (John 11:25). He has promised that every one who believeth on him may have everlasting life, and he will raise him up at the last day (John 6:40). "Blessed and holy is he that hath part in the first resurrection" (Rev. 20:6).

S is for **Sin** and **Satan.** By one man sin entered into the world, and death by sin (Rom. 5:12). Satan and devil often mean persons who sin. Peter was a satan (Luke 4:8), Judas a devil (John 6:70). Sin and death—The devil and satan and his works will be destroyed (1 Cor. 16:26; Rev. 20:10-14).

T is for **Truth.** Christ is the truth, the life and the way (John 14:6). The truth is founded on God's word (John 17:17). God cannot lie (Titus 1:2). He is God of truth (Deut. 32:4); and "the lip of truth shall endure forever" (Prov. 12:19).

U is for **Understand.** The wise shall understand God's word (Dan. 12:10). Man that is in honor and understandeth not, is like the beasts that perish (Psa. 49:20). The gospel is preached that men may understand God's purpose (Rom. 1:16,17). In the age to come all shall know his will, for the knowledge of God shall cover the earth (Hab. 2: 14).

V is for **Victory.** Christ obtained the victory over death (Rom. 6:9). He led captivity captive, and triumphed over the grave. He will bestow immortality at the resurrection, unto all who are Christ's at his coming. They shall rejoice and say, "O death, where is thy sting; O grave, where is thy victory" (1 Cor. 15:55)?

W is for **Word.** By God's word all things were made (John 1:1-4). By it we know his will. The Scriptures are the word of God (2 Tim. 3:15-17). They testify of Christ who was the word made flesh (John 1:14). He is now the word of God glorified and powerful (Rev. 19:13).

X is for **Xerxes,** also called Ahasuerus—the king who made Esther his Queen and rewarded Mordecai the Jew, for saving the king's life and caused Haman, his enemy, to be hanged on a gallows (Esther 7,8,9,10th chapters).

Y is for **Yahweh,** which is the name of God (Exod. 6:3). The Jews called it "Jehovah." the Psalmist calls it "Jah" (Psa. 69:4). God has promised to bestow his name upon all who believe and obey him. Yahweh means "I will be." When God's will is done on earth, he will be "All in All" (1 Cor. 15:28).

Z is for **Zion,** the city of God, the holy mountain in Jerusalem where Christ will reign as King (Psa. 2:6; Psa. 48:1,2). The redeemed of the Lord will come with singing unto Zion (Isa. 51: 11), and stand with the Lord there singing the song of the redeemed (Rev. 14:1,2). —G. F. Aue.

LINOGRAPH FUND

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A Sister	$ .50
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Work is healthy. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction.

Give your tongue more holidays than your hands or eyes.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

Through an oversight, Brother Tavernier's baptism of March 4th has not been previously reported.

Edward T. Robson, son of Sister Jane Robson of Cleveland, died at his home, Wednesday March 21st.

Two of the Cleveland young people, Brother Lester Greif and Sister Lucille Hamly were married at the home of the bride's parents the twenty-fourth of March.

The amount to date for Brother Wilson's removal expenses is $47.00. Among the contributors are: Brothers B. F. Smith, N. S. Westfall, J. E. Hatch, E. F. Randolph, W. B. Townsend, E. C. Watkins, A. E. Shaw and O. Pottorf; Sisters Sarah Smith and Emma Fugate.

Again we wish to call attention to the article by Brother Adams entitled "The Rich Man and Lazarus." Such a MS would be very desirable in booklet form, and the author is willing to publish it as such. All wishing to help Brother Adams in this publication will please send a pledge to him addressing it to 3944 Hartman Ave., Omaha, Neb.

Brother A. Wallace Mason spent the week end of March 19th in Cleveland where, on Sunday evening, he gave a lecture of present interest. His subject "The War and Its Bearing on Bible History" was listened to by a large and appreciative audience.

During the week of March 18th the Cleveland brethren had an enjoyable visit from Ernest R. Drabenstatt and Wife, of Roll, Indiana. This newly married couple were desirous of taking upon them the precious name of Christ Jesus and, preparatory to their immersion on Sunday morning, March 25th, they spent the week at our home in Bible study. Although known only this short while they have become endeared to us and the brothers and sisters because of their earnest good will and love for the truth we all hold dear. We hope the beauties of the faith, which have already brightened their young lives, will continue to do so all along the way of righteousness. Your brothers and sisters will rejoice to share in the things of your life, Brother and Sister Drabenstatt, and the promise has been given to the faithful: "He that overcometh shall inherit all things, and I will be his God, and he shall be my son."

COMMUNICATIONS

Christian Greetings:

We desire to take this way to thank the brothers and sisters of Los Angeles, Santa Ana, San Diego, Louisiana etc., for their kindness and hospitality to us whilst in their midst; and our prayer is, if we never meet again in this age, may we all meet in the kingdom of God's dear Son.

Brother and Sister Hogarth.

Kindness Pays

Kindness pays.

It pays because the world needs it as constantly as it needs the sunlight and the dew, and men could no more do without it than without food and raiment. It always pays to give the world what it really needs.

GOODNESS IN RESERVE

Easter Thoughts Recalled from a Sermon

"Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men" (Psa. 31:19).

There is a golden harvest waiting to be appropriated in the year of the Lord. How much we enjoy now today; but God never gives all that he has to give. Look about you and see the lavishness of God's hand and yet, with all generosity, he is holding back, reserving things for our future

enjoyment. God, looking down the future to his kingdom and Jesus Christ and his people and the joys of the millennium, chased away the darkness and the chaos in those first days of creation and pronounced all things good.

At this awakening time of the year we think at what a cost our privileges have been bought. Christ, sweating blood and enduring excruiating pain, was sacrificed for our future blessings. "How great is thy goodness!" Only by the way of the cross could Christ become glorified and obtain power and authority. How could we appreciate the sunlight unless we had passed through the tunnel?

One has said, "The Bible is as a book written in lemon juice, for it takes the fiery trials to bring out the invisible ink and show the glories, wondrous in meaning."

It is so written that we obtain help and comfort when experience brings us to the place where we are in need. But some time there will be an Easter morning that shall not have been marked by the makers of our Almanacs, and all the patient and well doing of God's people will rise to fulness of life only because God thought of you and loved you as he "walked among the ferns in the Creation of the world."

Sister Frances Russell.

JOY

"Joy is the passion or emotion excited by the acquisition or expectation of good" (Dictionary). Consider the joys of this life so called. What is the best we can get out of it? What is it? In what can mortal man rejoice? If we have all that the world can give, how long will it last? There is always the poisonous sting just a little way ahead. "The flower of the grass" is a true simile. Is it wealth? Jesus shows up the worm in Luke 12:19-20 in which the rich man built "larger barns" and so on, but "in a night" his soul was required. We may be robust, have the best of health and yet in an hour we may be cut down. We may command the respect of our neighbors and friends, even of nations, yet the cancer can get in its work and we cannot be sure of life. The old enemy is always dogging our steps. Of what can we boast? Wherein is joy? How can we really rejoice? What are our expectations naturally? Evil; even "if by reason of strength we go beyond three score years and ten" there is only death at the end. Then naturally we have no expectation of good.

Solomon has something to say along this line in Eccles. 1:16: "I communed with mine own heart saying Lo I am come to great estate, and have gotten more wisdom than all they that have been before me, yea my heart had great experience of wisdom and knowledge." "I made me great works, I builded me houses, I planted me vineyards . . . . Then I looked on all the works that my hands had wrought, and on the labor that my hands had labored to do and behold all was vanity and vexation of spirit and there was no profit under the sun, because I should leave it to the man that should be after me....For all his days are sorrows, and his travail grief, his heart taketh not rest in the night. This is also vanity" (Eccles. 2:4,11,18,23). Also Job's friends had a pretty true measure of mortal man lined up to Job's argument. "He shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure. He is green before the sun and his branch shooteth forth in his garden. His roots are wrapped about the heap and seeth the place of stones. If he destroy him from his place then it shall deny him saying, I have not seen him. Behold this is the joy of his way, and out of the earth shall others grow"(Job 8:15-19). This then is joy of mortals according to the wisest man and the friends of the most patient man who ever lived.

But we find another definition of "joy." It reads:"Pleasurable feelings, or emotion caused by success, good fortune and the like. Gladness, exhileration of spirit, delight. A rational prospect of possessing what we love or desire." Locke says: "Joy is a delight of the mind from the consideration of the present or assured approaching possession of a good." We do not seem to find it in these natural things. It does not seem to be in this mortal life. We may find pleasures which endure for a season, but is this what we love or desire? Are we satisfied with possession just for a season only? What is the extent of our desire? We who have learned humility find how small we are. How true the words in the hymn:

> "My days are shorter than a span,
> A little point my life appears,
> How frail at best is dying man,
> How vain are all his hopes and fears.
>
> Vain his ambition, noise and show,
> Vain are the cares which rack his mind:
> He heaps up treasures mixed with woe,
> He dies and leaves them all behind."

Is not the thing we most dislike death, and life our one greatest desire? Instead of the short-lived pleasures and goods of this world, things that are pasing away, do we not want life for evermore, unending days, something substantial, something lasting, everlasting? Is not this our desire, our delight? Is not this the loveliest, the most delightful thing to be able to expect?

Where then can we get this real joy, this assurance of possession of what we love and desire? We can look back among that great "cloud of witnesses" which the apostle to the Hebrews enumerates and holds up for our example and admonition, and see what was their rejoicing, their joy. Even poor old weeping Jeremiah found it. "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name O Lord God of hosts" (Jer. 15:16). Then take the Psalms and see what was David's joy. "But let all that put their trust in thee rejoice, let them ever shout for joy because thou defendest them, let them also that love thy name be joyful in thee" (Psa. 5:11). "Thou wilt show me the path of life: in thy presence is fulness of joy, at thy right hand there are pleasures for evermore" (Psa 16:11). "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psa. 37:4). Come along to Isaiah, "We will be glad and rejoice in his salvation" (Isa. 25:9). Joel in chapter 2: "Be glad and rejoice in the Lord" that "whosoever shall call on the name of the Lord shall be delivered." Habakuk: "Yet will I rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:18). Zechariah says, "Their heart shall rejoice in the Lord."

See what was the joy of these old worthies. Nowhere do we find them looking to themselves or to anything they could do apart from the Lord. Even Abraham had his joy, Jesus tells us, "Abraham rejoiced to see my day." These all as the apostle says "died in faith having seen the promises afar off, and were persuaded of them;" like Moses "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Peter in his first epistle tells us what that joy was: "Of which salvation the prophets have enquired and searched diligently." Salvation was the full expression of their joy, the "end of their faith." Redemption "from the bondage of corruption into the glorious liberty of God," from "the creation which groaneth and travaileth in pain together." Now we can see the full force of the angel's message: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior which is Christ the Lord." No wonder David, after God promised him a son that should sit on his throne for ever, said: "This is all my salvation and all my desire;" and Haggai calls him "the desire of all nations." By the apostle to the Hebrews he is called "The Captain of our salvation." We can understand how Paul in the Phillipian epistle, after enumerating the things he could have boasted in if he had any confidence in the flesh, could count all the best in this life as loss that he might "win Christ, and be found in him," that he might "know him and the power of his resurrection."

We also with Peter "bless the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance, incorruptible and undefiled, and that fadeth not away, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice. Whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable. Recieving the end of your faith, even the salvation of your souls." Let us then in these last times "gird up the loins of our mind" as obedient children and give diligence to make our calling and election sure, for if we do these things we shall never fail. For so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. When "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

Jesse I. Titman.

Of two evils choose—neither.

THE LIVING WORD

By S. Roxana Wince

No. 4

How easy it is to make mistakes. I said in my last that the language of the prophet Azariah seemed to refer to a period in the future pointed out by the prophet Hosea. It refers, instead, to the time when Elijah gathered, or had Ahab gather the eight hundred and fifty prophets of Baal to the grove at Carmel, where, by the answer of fire he proved "unto all the people" that the Lord is God, and that Baal does not hear, neither has he voice to answer; proved it so convincingly that the people fell on their faces and said in awed acknowledgement, "The Lord, he is the God; the Lord, he is the God." Then after the prophets of Baal had been slain by Elijah at the brook Kishon, the long drought was broken by a great and blessed rain, and assurance was given to Elijah that there were seven thousand men in Israel who had not bowed the knee to Baal.

When Benhadad, the king of Syria and his host in company with thirty-two other kings with horses and chariots besieged Samaria, Ahab said, trusting, for the time being in the Lord, "Tell him, let not him that girdeth on his harness boast himself as he that putteth it off." "And behold there came a prophet unto Ahab, king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it under thine hand this day, and thou shalt know that I am the Lord." And smitten the Syrians were, "with a great slaughter;" the instrument of their destruction, being the two hundred and fifty young men of the princes of the provinces, led by Ahab at the head of seven thousand soldiers.

The return of the year brought the Syrians against Israel the second time. They were again defeated, though Israel when pitched before them, was like two little flocks of kids, while the Syrians filled the country. One hundred thousand foot-men were slain in one day, and the wall of the town of Aphek fell on and crushed twenty-seven thousand more who had fled there for safety. This would not have been the end of deliverances if Ahab had not let Benhadad go even though the Lord appointed him to utter destruction. Because he did not keep up the fight to the finish it was told him by one of the prophets that his life should go for the life of Benhadad, and the life of his people for the life of the people of Benhadad; these words being fulfilled three years later, at the battle of Ramoth-Gilead, where Ahab was wounded by a Syrian bow-man and died, and was taken back to Samaria for burial.

But even making Azariah's language refer to this, the only recorded instance of Israel's turning to the Lord and consequent deliverance, while existing as a separate kingdom in the Holy Land, necessitates our throwing his verbs into the future tense, just as we are obliged to if we make them apply to a period prophesied of by Hosea. Who can solve the riddle? I cannot, unless as Jamieson, Fausett and Brown suggest "the prophet had his eye upon many periods in the national history, when the people were in the state described." This would be the more natural view, so here we will leave the matter, happy to have learned a little more, and to have had our faith still further strengthened by seeing how faithfully God blesses and delivers those who rely upon him in time of trouble.

But we must go back to Asa. We have wandered a long way from him and from the subject of our lessons. You remember that Asa commanded Judah "to seek the Lord God of their fathers and to do the law and the commandments" (2 Chron. 14:4). Turn now to Joshua 22:5, and you will see that he uses the same identical words when speaking to the Reubenites, the Gadites and the half tribe of Manasseh, that is used here by Asa. "Take diligent heed," Joshua says, "to do the commandment and the law, which Moses the servant of the Lord charged you."

So the book in both cases is the same; and, made strong by faith therein, Asa could cry when the Ethiopians came against him, "O, Lord, thou art our God, let not man prevail against thee." He was confident that the Lord would give him the victory "whether by many or by few." And so it turned out, "for the Lord smote the Ethiopians before Asa and before Judah, and they fled," and "were overthrown and could not recover themselves for they were destroyed before the Lord and before his host." And Asa, still farther strengthened by this victory and by Azariah's assurance that God would be with him and reward him in his work of enforcing obedience to the law-book of the Lord, "put away the abominable idols out of Judah and Benjamin and out of the cities he had taken from Ephraim and renewed the altar of the Lord that was before the porch of the Lord: gathered all Judah and Benjamin and the strangers with them out of Ephraim and Manasseh and out of Simeon: for they fell to him in abundance when they saw that the Lord his God was with him."

This gathering was in the third month of the fifteenth year of his reign, and was for the purpose of presenting their offerings to the Lord as the law required, and also for the still further purpose of entering into a covenant to seek the Lord God of their fathers with all their heart and with all their soul." And the story says, "They sought him with all their heart and he was found of them." How did they seek him, do you suppose? In utter ignorance of that living word that is the only guide for poor fallen man? We cannot think so, we cannot keep laws that we know nothing about. What rejoicing and sounding of trumpets and music of cornets there was!

And well there might be, for now the Lord gave them rest round about, for not until the five and thirtieth year of Asa's reign did they have another war. This time Asa acted the coward. He was afraid of Baasha the king of Israel, and, not relying upon the Lord, hired the Syrians to help him and had wars thereafter to the end of his days.

(To be continued)

NO APOSTLES IN THE CHURCH NOW

We are explicitly told by the writers of the synoptic gospels that Christ, after a night of prayer, chose from among his disciples twelve persons whom also he named apostles (Luke 6:12 13; Matt. 10:1,2; Mark 3:13,14). These special disciples are named, and were given special powers by our Lord, as we learn in the context of the passages already given. The object of their choice was that they should be constantly "with him," and thus learn fully the truths he taught, and be qualified to witness infallibly to them in their after life and ministry (Acts 1:8; 5:32). For this purpose they were promised an infallible teacher in all truths needed in their ministry, and a miraculous memory upon all things that he had said to them (John 14:26). However, one of these apostles was chosen with the knowledge that he was at heart evil and insincere, that the Scriptures might be fulfilled, and one of his chosen followers might betray his Lord (John 6: 70). This apostle was therefore an interloper and not a true apostle, and his place in the apostolate was to be filled (Psa. 109:8; Acts 2:20).

We are told that our Lord thus himself laid the foundation of his church in his apostles, added to the prophets of the Old Testament times, himself being the chief corner stone (Eph. 2:20). And as the New Testament church was "built upon the foundation," it goes without further saying that **the foundation did not constitute the superstructure.** The figure thus drawn by inspiration is to be regarded as accurate, and its analogy as correct.

That this position is sound is further established by the following facts:

1. When the infant church assembled in Jerusalem after the ascension of our Lord, their first mentioned procedure was to elect a successor for Judas. And as a qualification for the office Peter expressly states that one must be chosen "of these men which have companied with us all the time that the Lord Jesus went out and in among us . . . . **to be a witness with us of his resurrection.**" To this stipulation the assembled church agreed, and selected two candidates, of whom one was chosen, after prayer, by lot, who was thenceforth "numbered with the eleven apostles" (Acts 1:21-26).

2. Paul was afterwards called to the office of an apostle of Christ, as he repeatedly asserts (Rom. 1:1; 1 Cor. 1:1; Gal. 1:1). And that he might be qualified for this important office in the foundation of Christ's church, our Lord himself appeared to him, thus making him a witness of his resurrection (Acts 22:14,15; 26:16).

3. Paul himself, when recounting the evidence of his apostleship writes to the Corinthian church: "Am I not an apostle? am I not free? **have I not seen Jesus Christ our Lord?"** This fact was his first asset as an apostle, and when he enumerates the witnesses of Christ's resurrection in the same epistle, he declares himself among the number—"Last of all he was seen of me also, as of one born out of due time (1 Cor. 9:1; 15:8).

4. It is plain therefore that when those who were witnesses of Christ's resurrection had all died, there could no longer be found one quali-

fied for the office, nor has anyone since the days of the Revelator been able to say truthfully that he had seen the glorified form of our risen Lord (Rev. 1:12-17). It is claimed that several others in New Testament times were called apostles besides those we have mentioned. If so they must have been chosen of those still living who were witnesses of Christ's resurrection. In Acts 14:14 Barnabas as well as Paul is called an apostle. He may have been among the infant church, or the five hundred brethren of whom Paul speaks (1 Cor. 15:6), who saw our risen Lord, of whom Paul said "the greated part" were alive when he wrote. Or, as the Greek word **apostolos** from which our English word apostle is transtated, means "one sent forth" (according to Robert Young), and Paul and Barnabus were both sent forth by the call of the Holy Spirit from the church at Antioch (Acts 13:2,3); it is quite possible that in this lower sense of men sent forth as missionaries by the church, Paul and Barnabus are here called apostles, rather than the higher sense we have been considering.

We must not forget while on this subject, that even in the early church there were "false apostles," of whom the believers of that day were warned (2 Cor. 11:13). Without any divine authority they claimed to be apostles of Christ, and deceived some, so that even Paul was questioned as to his office. Our Lord himself in his message to the church of Ephesus commends in them among other things this praiseworthy conduct: "Thou hast tried them which say they are apostles and are not, and hast found them liars" (Rev. 2:2). If they were false apostles then, there are quite likely to be such now.

Lastly, it is worthy of mention here that the Revelator tells us that the twelve foundations of the heavenly city, New Jerusalem, had "in them the names of the twelve apostles of the Lamb" (Rev. 21:14). This being true in any conceivable sense, how can it be possible that living apostles of Christ's church were to continue as an order of the Christian ministry in centuries long after the generation of which the original twelve apostles were a part? In that case there would come to be many apostles, possibly hundreds, and all successors of the original twelve, partakers of their power, their faithfulness, their privileges in this high office, and then why not in their high honor and reward in the coming kingdom of God? The claim that there are now true apostles of the church of Christ is absurd, and too weak to merit further consideration. The good Lord pity and rescue those thus deluded.—Our Hope.

SIGNS OF CHRIST'S COMING

Signs show Christ's coming is near for we are told that there will be wars and rumors of wars. "And ye shall hear of wars and rumors of wars. See that ye be not troubled: for all these things must come to pass but the end is not yet. For nation shall rise against nation, and kingdom against kingdom and there shall be famines and pestilences and earthquakes in divers places" (Matt. 24:6-8). "As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked him saying, Master but when shall these things be? and what sign will there be when these things shall come to pass. And he said, Take heed that ye be not deceived for many shall come in my name saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation and kingdom against kingdom: and great earthquakes shall be in divers places, and famines and pestilences: and fearful sights and great signs shall there be from heaven" (Luke 21:6-11). "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. And saying where is the promise of his coming for since the fathers fell asleep all things continue as they were from the beginning of the creation" (2 Pet. 3:3,4). "This know also in the last days perilous times shall come" (2 Tim. 3:1).

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them for fear and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass then look up and lift up your heads for your redemption draweth nigh. And he spake to them a parable; Behold the fig trees, and all the trees, when they now shoot forth ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away till all be fulfilled. Heaven and earth shall pass away but my words shall not pass away. And take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the earth. Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man" (Luke 21: 24-36). "For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved, but for the elect's sake those days shall be shortened" (Matt. 24:21,22). If we trust in the Lord he will deliver us out of trouble. "But let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield" (Psa.5:11,12).

Elsie Bradley.

A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information Gathered from Everywhere

A bishop recently addressed a large assembly of Sunday school children, and wound up by asking, in a very paternal way, "And now, is there any little boy or any little girl who would like to ask me a question?"

A thin, shrill voice at the back of the room called out, "Please sir, why did the angels walk up and down Jacob's ladder when they had wings?"

"Oh, ah, yes—I see" said the bishop. "And now, is there any little girl who would like to answer this question?"—Tit-Bits.

TWO KINDS OF PEOPLE

When we come in touch with some people, we feel as if a cloud, cold and dark, had swooped down upon us and shut out the sun and left us shivering in the cold. And how glad we are, though we may not say it, when they leave us. But others are like the sunburst, when, after the morning has been damp and chilly, and the east wind has been cutting like a knife, it blazes forth in light and warmth, and in moment changes us and all the world about us into light and laughter and hope and helpfulness. To which class do we belong? —M. M. Davis.

THREE KINDS OF PREACHERS

The late Archbishop of York is said to have classified preachers of the gospel as follows:

"There are three kinds of preachers. The preacher you can't listen to, the preacher you can listen to, and the preacher you can't help listening to." Of the three classes, the last is in a very decided minority.

Old Thomas Boston, the author of "The Fourfold State," who died about one hundred and seventy years ago, said that in his day there were four different kinds of hearers: First were the sponges, who sucked up everything indiscriminately and let it run right out again; second were the sandglasses, that let what entered in at one ear pour out at the other, third were the strainers, that let the good go and retained the bad, and fourth, the sieves, that separated the good grain from the chaff, and retained it to feed upon. If all preachers and hearers were like the last named classes, what royal times there would be in the church of Christ!—The Illustrator.

CONVERSION

Before conversion Paul was a courteous gentleman, an excellent scholar, a fine orator and a strictly moral man. There are many today of whom we can say this—but all these need to "turn right about face" just as Paul did.

"Conversion" is only a beginning—it is the start of the voyage, not reaching port; it is "turning right about face," but one must march after turning, or he gets nowhere.

For each of us conversion means the same, in our own degree. Have we turned around and set our faces toward the kingdom of God and right living?

After conversion Paul took Jesus for his guide. He was like a ship which had changed its course and was sailing for another port under another captain. The ship was just the same, and those qualities which made it sail in the wrong course were just those needed to make it sail in the right course.

Speak with God—it will lighten your cares; it will ensure good company; it will help you to consider your life, its meaning and purpose—to regard in the right light its joys, sorrows, gratifications and disappointments. The spirit of prayer is the spirit of submission to one wiser than you.

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3. They owning allegiance to this, the earth's rightful king, under the present government they are but aliens, subject to the laws of this country and faithfully obey those laws, refraining only from that which commands to take part in war, strife or conflict leading to the taking of life, which conflicts with the laws of God.

4. Your petitioners humbly beseech your Honorable House to grant their prayer, that they may live quiet and peaceable lives, following out as far as possible the command to "Recompense to no man evil for evil, and to provide things honest in the sight of all men."

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[redacted]

The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. APRIL 10, 1917 NUMBER 14

TODAY AND TOMORROW

If the world today was a realm of joy,
And peace and contentment abided;
And all for his neighbor would do his best,
And each in the other confided;

If all the land was a garden of flowers,
And all the streets were of gold;
If sunshine glistened through all the bowers
With happiness now to behold;

If every one was gentle and sweet
And every one loved the other;
With courtesy to all we meet,
And kindness one to the other;

What would be left for tomorrow I say?
What would our future be like?
All we would need would be life for today
And tomorrow would be all night.

Most of our pleasure is anticipation,
So off in a distance there looms
A brighter tomorrow than today can afford
So we, brighter futures assume.

Its the thorn and the thistle, brier and stone
Of today, when we stumble and fall
That will help us o'ercome and bring us all home
And gather us in one and all.

Sister Georgia Gazeley.

EARLY HISTORY OF BAPTISM

While in Kansas we met some who desired to know what the earliest Christian writers say of triune and single immersion, and as we did not have our notes on that subject with us, we promised to give our findings on that line through The Restitution, provided the Editor did not object. Having been reared by parents who loved and respected the mode known as "triune immersion," I would naturally be loath to give it up. So I was ever diligent to find out exactly what the early Christians taught concerning baptism. We will begin with a pair of quotations from a triune immersionist giant, Elder James Quinter, "Single immersion was at first performed in the name of Jesus" (Triune Immersion, p. 84). Again, "Those who used single immersion baptized their candidates into the death of Christ, or into the name of Christ" (Quinter and McConnell debate, p. 113). Orchard says on baptism: "Consider how he hath joined both the cross and the water together; for thus saith he, blessed are they who putting their trust in the cross, descend into the water." Again: "We go down into the water full of sins and pollutions, but come up again bringing forth fruit" (History of Baptism, p. 12; also Wake's Apostolic Fathers, p. 292).

Hermas whom Paul salutes in the church at Rome (Rom. 16:14) says: "They are such as have heard the word, and are willing to be baptized **in the name of the Lord;** but when they call to mind what holiness it required in those who professed the truth, withdrew themselves." Again: "Before a man receives the name of the Son of God, he is ordained to death; but when he receives the seal, he is freed from death: now the seal is water, into which men descend under an obligation to death, but ascend out of it being appointed unto life" (Orchard's History, p. 12; Stennett's Answers to Russen, p. 143). Clement of Rome, who wrote about A. D. 96, says: "But when the time began to draw near that was wanting in Mosaic institutions, he supplied, as we have said, the prophet who should appear, whom he had foretold should warn them by the mercy of God to cease sacrificing; lest haply they might suppose that on the cessation of a sacrifice there was no remission of sins for them. He instituted baptism in water among them, in which they might be absolved from all their sins on the invocation of his name and for the future, following a perfect life, might abide in immortality being purified, not by the blood of beasts, but by the wisdom of God. Subsequently also an evident proof of this great mystery is supplied in the fact that every one believing in this prophet who had been foretold by Moses, and baptized in **his name,** shall be kept from the destruction of war, which impends over the unbelieving nations" (Anti Nicene Library, pp.169-170; Orchard's History, p. 12).

Ignatius says, "Baptism ought to be accompanied by faith, love and patience after preaching" (Orchard's History, p. 12; Dutch Martyrology, chap. 1). These are all writers of the first century, and men who associated with the apostles, and not a mother's son of them intimates that baptism was performed by triune immersion, while two of them speak of it being performed in the name of Jesus only; which Mr. Quinter says was the ancient manner of performing single immersion.

Justin Martyr, who wrote about A. D. 150 says: "Then we bring them to some place where there is water, and they are regenerated in the same manner of regeneration by which we are regenerated; for they are washed in water in the name of God the Father of all things, and of our Savior Jesus Christ, and of the Holy Spirit" (Apology, chap. 1. sec. 61). This writer speaks of the name, not names, as some would have him speak, and must also allude to the one name spoken of by the apostles, and their successors.

James Chrystal, the oracle of triune immersionists says: "But the passages quoted from Barnabas, Hermas, and Justin Martyr, state only the fact of being immersed or baptized, but do not specify further. **We should naturally understand the testimonies to be of single immersion"** (Modes of Baptism, p. 158). Mr. Chrystal is considered by all writers on triune immersion as being the most scholarly writer that ever defended that mode of baptism, and he is quoted by all of them, yet he admits that the earliest Christian writers favored single immersion, and that they are naturally to be so understood. What do you say to that, dear reader? Would a triune immersionist make so fatal an admission to his cause were the evidence not so strong that he was compelled to?

Mosheim, speaking of the first century says: "Whosoever acknowledged Christ as the Savior of mankind, and made a solemn profession of his confidence in him, was immediately baptized and received into the church." Again: "The sacrament of baptism in this century was administered without the public assemblies, in public places appointed and prepared for the purpose, and was performed by an immersion of the whole body in the baptismal font" (Eccl. History, chap. 1, sec. 8, Murdock's translation).

Elder N. A. McConnell says: "In every instance where the apostles commanded baptism, it was to be done in the name of Jesus Christ, or the Lord Jesus" (Quinter-McConnell Debate, p. 65). Anyone can easily verify this statement by searching the Acts of the apostles. True Mr. McConnell was a single immersionist, but Mr. Quinter never attempted to disprove the statement in the debate. It is now generally admitted that Turtullian, an African bishop who wrote about A. D. 200 to 220, is the first to mention triune immersion, and baptism being appointed in three names. In answering Praxeas, who baptized in one name he says: "Christ appointed baptism not in the name of one but three, Father, Son and Holy Ghost; therefore we are dipped not once but thrice into every person of the trinity at the mention of each name" (Adversus Praxeas, and Quinter's Triune Immersion, p. 195). This quotation shows that the Praxeans were single immersionists, and that the false doctrine of the trinity was the cause and reason for triune immersion. Turtullian would not have been fighting Praxeas had he been in agreement with him, and when triune immersionists find their mode they also run onto single immersion in the same historic quotation. They are like the negro who went fishing, and failed to find a pole on which to tie his line, so he tied it to his leg; soon a large fish came along and swallowed the hook, and, happening to be too much for the negro, pulled him into the water and drowned him; the fish also died on the other end of the line. A few days later another fisherman found both negro and fish lodged in a drift in the river, and looked on in amazement, wondering if it was the negro fishing or the fish negroing, as both were caught. Both are caught here: Turtullian gets too much for triune immersionists; the fish is too big.

J. J. Heckman.

"LET HIM THAT READETH UNDERSTAND"

Part 2

Chas. A. Goss

But another and **more important** starting point is that of the era of the Seleuciden, or the era of the founder of the Syrian dynasty (B. C. 312), which includes **Antiochus Epiphanes,** the first of the three powers referred to in the prophecy as defiling the sanctuary and causing the daily sacrifice to cease.

Reckoning from this era in lunar years, it terminates in A. D. 1919-1920, or just seventy-five years later than when reckoned in solar years from the decree of Artexerxes, before referred to. The propriety of reckoning this period in lunar scale is appreciated when we reflect that this is the great **Mohammedan desolation** and **down-trodding,** and that **they use lunar time in their calendar,** as did the Jews.

Now it is quite necessary, in order to clearly apprehend the meaning of such terms as "the time of the end," "the last days," "in the latter days," etc,. that we have some knowledge of the reckoning of time on both the solar and lunar scale; in fact, without it a right understanding of the prophetic periods of Daniel is impossible.

A brief digression to comment upon the above and note its application may not be amiss. We find that **"the times of the Gentiles"** (Luke 21:24) is the limit for the down-treading of Jerusalem, and this naturally suggests, by the intimate relationship of the two, that the "cleansing of the sanctuary" will be accomplished **at the same time.** The great "seven times," or Gentile age, is a period of 2520 years, a great week whose "days" are 360 years each. This period is also divided into two parts of 1260 years each by the term **"time, times and a half"** (i. e., **one** time—360, **two** times—720, half a time, 180—1260 years). This first half of the great "week" of Gentile supremacy is covered by the history of four great empires whose duration was as follows: Babylon, 217 years; Medo-Persian, 201 years; Grecian, 280 years and Roman 553 years. The **papal** "little horn" arose upon the fall of the Roman Empire, and the time of its dominion is specified as "a time, times, and the dividing of time" (Dan. 7:25), or three and a half times, thus covering the whole of the latter half of the great Gentile times.

In considering this whole grand period we meet two noteworthy facts; first, its being an arithmetically perfect number—2520 being the least common multiple of the first ten numbers; and, secondly, it is also **perfect astronomically.** It contains 132 lunar or meteoric cycles, in which the epact amount to 77 lunar years, and a remainder of 12 years, which remainder raises the epact of the entire period to **seventy-five solar years.** To make this clear, we will say that the difference between 2520 true solar years and the same number of lunar years is also 75 years. So we see that if we begin at any given date and reckon forward 2520 years in both solar and lunar years, the lunar will run out 75 years before the solar. This difference between the two scales is the epact. Or to put it still more clearly, 2520 lunar years, plus the epact (75 solar years) equals 2520 solar years.

A noteworthy example of the use of two or more endings to a series of prophecies is seen in the various terminal points given in the 12th chapter of Daniel. The oppressive and down-treading power comes to its end by divine judgments as recorded in the last verse of the previous chapter, and the 12th chapter opens with a brief outline of events up to the close of the present age; then follows the question of the 6th verse: "How long shall it be to the end of these wonders?" The answer takes into consideration periods of time for the accomplishment of all that is to occur. When he shall have accomplished to scatter the power of the holy people, in other words, to bring the time of their scattering, as well as the power which kept them out of their land, to an end, "shall be for a time, times and a half," 1260 years. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, a thousand two hundred and niney days" **1290 years, or an addition of 30 years more** (verse 11). Again, in the 12th verse there is another addition of 45 years in the cryptic sentence: "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." What, exactly, may be the events of that terminus we cannot surmise, but that it is the crisis, or full ending of the series of events, there is little room for doubt. The point I wish to fix in mind is the fact that these two additions carry us seventy-five years **beyond** the termius of the times of the Gentiles and introduces the Millennial Age and blessings -**a transition period** from an epoch of judgments to one of **righteousness and peace.**

Now to return to the consideration of the 2300 day period of dispersion and desolation of the sanctuary, the greatest importance is given in this prophecy to the "little horn" of the East. By comparing it with what we know of the Roman or western "little horn," we get a strong clue to the meaning of this prophecy.

Two, and only two, "little horns" are presented in prophecy, and only two powers are found in history which exactly answer the symbols. From small beginnings they gradually gain empire on religious grounds; growing exceedingly great thereby, they proudly oppose Christ, and fiercely persecute his people, repress and exterminate the truth, enjoy dominion for many long centuries (treading down Jerusalem, either spiritual or literal), and must perish at last under the judgment of God. The papacy does not stand out more distinctly as the great apostacy of the West than does Mohammedanism as the great parallel apostacy of the East. The one originated from within the church, the other from without; but they arose together in the beginning of the seventh century; they have run chronologically similar courses; they have both based their empire on religious pretensions; the one defiled and trampled down the church, and the other defiled and trod down Jerusalem; in their life they have been companion evils; in their death they are not divided, for the one has expired politically and the other is fast expiring.

For seventeen centuries all expositors, Jewish as well as Christian, held the view that the prophecy referred to Antiochus Epiphanes. Josephus and the commentaries on the Book of Maccabees record great details and trace fulfillment of these predictions to the little horn. But Antiochus never waxed "exceeding great," he never "threw down the place of the sanctuary," though he took away the daily sacrifice, and he lived too near the time when the prophecy was given to be the full and proper fulfillment of it, seeing it was to be "for many days"—"at the end of the indignation." Besides this, the time of the desolation effected by Antiochus—just three years—does not in any way or on any system correspond with 2300 days, so we are driven to regard this as one of those prophecies which has had a double fulfillment, like Hosea 11:1 or Psalm 72.

No sooner did Roman emperors cease to tread down Jerusalem than the Moslem power began and has not ceased to this day. The utmost efforts of Christendom (so-called), expended in eight different crusades, failed to drive the Moslem out of the Holy Land; for twelve centuries he has "defiled the sanctuary," and "stood up against the Prince of princes," "casting down the truth to the ground," "practising and prospering;" but it is written that when this period of 2300 years comes to an end "he shall be broken without hand" (Dan. 8:25), and "then shall the sanctuary be cleansed."

And isn't it remarkably assuring of the correctness of this exposition that its **ending dates coincide exactly** with those of the **great Gentile times?** But even if these were not so clearly indicated there appears abundant confirmation in the fact that the year A. D. 1844 is indicated as the beginning of the end of this "little horn," for it was on the 21st of March of the year that the combined powers of Europe (England, Russia, France, Prussia and Austria) received the **official declaration** of the **Sublime Porte** relinquishing the practice of executing those who embraced Christianity, and practically signing away their sovereignty and independence as a power among powers.

Now note and ponder with what exactitude and certainty God deals with events and dates concerning his people. The date of the official declaration, March 21st, is very remarkable as being in fact the **first day of Nisan**, the first sacred month of the Jews. And this is the more notable as it is connected with the termination of the 2300 years. It will be noticed that Ezra is very specific in stating the dates (B. C. 457). "On the first day of the first month began he to go up from Babylon" (Ezra 7:9), and the whole time of the return and restoration was exactly one year (Ezra 10:17).

Ezra's commission for the restoration of the sacrifice was B. C. 457. The period of a year was occupied in the return and the cleansing of the sanctuary, B. C. 456. The restoration of sacrifices continued with slight exceptions to the destruction of Jerusalem by the Romans, since which Jerusalem has been trodden down by the Gentiles, to the period of March 21st, 1844. This period, according to the Jewish year, ended March 20th, 1844, which made 2300 years. Now on the first of Nisan, 1844, the power of the Mohammedans to persecute Christians passed away, and liberty was given for Christian worship, the beginning point of the true cleansing of the sanctuary.

This is very remarkable because it was the 1260th year of Hegira, and so the closing year in Mohammedanism of that prophetic period, 1260 years. The Hegira or flight of Mohammed from Mecca to Medina was the turning point in the career of the false prophet, that which transformed him from the despised leader of a sect of fanatics to the prince and prophet of his people. In Mohammedan history the Hegira ranks second only to the capture of Jerusalem in A. D. 637. It occurred in A. D. 622, and to the important crisis in the decay and fall of the Mohammedan power, A. D. 1844, is just 1260 lunar years; and it should be remembered that they reckon in lunar years.

THE LIVING WORD

No. 5

By S. Roxana Wince

It may seem strange to my readers that I left our fourth lesson in so unsatisfactory a state with reference to the time in Azariah's words to Israel. I did so purposely, not only to show you how foolish it is to try to settle perplexing questions by irreverent and unwarrented guessing, but that I might excite your curiosity enough to set you to studying and better fix the matter in your memories. Read Judges 2:13-19; 3:5 to close of chapter; 4:1 to close; 6th, 7th and 8th chapters etc., and I think you will undersatnd that no guessing is needed in our study of the word of the Lord.

We are all familiar with the story of the good Jehoshaphat, but perhaps some of us have never taken a second thought as to why he was such a fine example of kingly piety and virtue, unless it was because his father had been so nearly true to God, and had schooled his son in the ways of righteousness. And Asa's teaching and example were indeed large factors in making Jehoshaphat an eminently great and noble man, walking in the first ways of David his father, and seeking not unto Baalim. But there was another reason; he had the living word. He "sought to the Lord God of his fathers, and walked in his commandments" as it taught him. "His heart was lifted up in the ways of the Lord. And he took away the high places and the groves, out of Judah." Then, not willing to keep the blessed light to himself, he sent word to his princes and to the Levites to "teach in all the cities of Judah." Our lesson says: "They taught in the cities of Judah and had the law of the Lord with them and went throughout all the cities of Judah, and taught the people." "And the fear of the Lord fell upon all the kingdoms of the lands, that were round about Judah. So they made no war against Jehoshaphat."

Ah! Philip Mauro was right; the Bible does "live with a spiritual, an exhaustible, an inextinguishable—in a word, a divine life." There is nothing like it, nothing that wicked men so fear when once it has vivified the heart of a nation, for they feel in spite of themselves that there is an invincible power behind that book that all the armies of the world cannot meet and vanquish. The Romanist fears it as he fears nothing else. Take it out of the hands of the people and conquest is easy. Let its testimony be kept, and their defeat is sure. Just as sure as was the defeat of the Ammonites, the Moabites and Edomites who came against Jehoshaphat, though Jehoshaphat seems not to have struck a blow, but only to have cried unto the Lord: "Therefore, O my people, in this, your hour of awful danger. Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

But somehow Jehoshaphat failed in the training of his son Jehoram, or else his wicked wife Athaliah, the daughter of Omri king of Israel, turned his heart away from the precious lessons of the holy book, for he murdered his six brothers and many of the princes of Judah, and walked in the ways of the kings of Israel. A hard way to walk as he found to his sorrow. During his brief reign of eight years the Edomites revolted, the Philistines and Arabians broke into his palace, and carried off all he had in it, together with his sons and his wives leaving only the youngest called Jehoahaz or Amaziah. Smitten then by the Lord with an incurable disease, he died two years later.

Amaziah's story is a similar one, for, as Athaliah had probably counselled Jehoram, so she counselled her son to do wickedly and after a brief reign he was slain by Jehu in the city of Samaria. His children, all save the little Joash, were put to death by their cruel grandmother and she in turn by the captains of the hundreds of Judah. They had been set by Jehoida, the High Priest, over the host within the temple to guard it from any possible intrusion while the coronation of the little Joash was going on.

Joash, had been stolen and hidden by Jehoshabeath, the daughter of Jehoram and sister of Ahaziah who later became the wife of the High Priest, Jehoida.

Athaliah had become the ruler of Judah after Ahaziah's death and she, hearing the people running and praising the king, was anxious to know what it meant and elbowed her way into the temple, only to be dragged out and slain.

EARLY CONVERSION AND CHURCH MEMBERSHIP

1. Early Conversion is Scientific Because it is Right.

It is safe to say God wants the whole life of the person saved and consecrated to his service, from childhood to old age. He is entitled to the sweet and innocent childish faith and trust in the morning of life, and to that rugged and loyal service at noon-time, and to that praise and glory of a soul calm and peaceful in the twilight of evening looking back over a whole life given to the service of Christ.

It is also safe to say the less we know of sin by experience the better for us a thousand times over. The less time and room we give to sowing wild oats the larger will be our crop and harvest of wheat. It is never right to do wrong. It is always wrong to postpone doing right. It is never right not to serve God, and it is wrong not to serve God all the time.

Evil thoughts which grow into action make life-long impressions for bad, most difficult to erase from the memory. Evil habits formed and become a part of the nerves and muscles, take years for grace to form new tissue. These old thoughts and habits are a lifelong danger in an hour of temptation. Most every backslider is overtaken and falls over some sinful habit or association.

The associations and ties of a sinful life are so cunning and the undertow so strong that few who go down to its depths, are ever brought back to Christ. The chances for them remaining true is less than the child converted to God.

It is far better to grow a hedge about a precipice to prevent children from falling over than to wait and build a hospital at the bottom.

2. Early Conversion is Right Because it is natural.

The successful trainer of animals will tell you he can best saceed by being with the creature from its infancy. Some cannot be trained without this.

How the young vines reach out with their feelers to find a pole to entwine around. But how difficult to put the full grown vine around a pole and make it live. How easily the twig can be bent in the desired shape, but how difficult when it has become hard and stiff.

So the soul of the child can best be moulded for Christ by beginning in those years when it is the most plastic, the heart the most tender and affectionate, when the will is pliable and the soil pure. Thank God his grace can save a man or woman down and out in sin, and can keep them saved until Jesus comes. And thank God he can also save a child.

3. Early Conversion is Taught in the Bible Plainly.

Eccl. 12:1: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Jesus' example, Luke 2:48,49: "And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?"

Children must learn daily in the law under Moses. Luke 18:16,17: "But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

Paul's instruction to children teaches he expects them to be Christians. Eph. 6:1-3: "Children obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."

Christ's teaching to Peter shows he expects children in the church. John 21:15: " . . . . . ., of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs."

Prov. 22:6 "Train up a child in the way he should go: and when he is old, he will not depart from it."

Paul's instruction, 2 Tim. 3:14,15: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation."

KINDNESS PAYS

It pays because in kindness there is strength. It is not, as many suppose a sign of weakness. It is a mark of that strength which is truest and best. No man is so strong as he who knows the secret of gentleness.

It pays because it wins the heart. There is no other such wealth as that of friendship, and there is no other such friend as the friend who remembers a kindness.

It pays because there is all too little of it abroad in the earth, and what supply there is is always at a premium.

It pays because no one is ever very far from the shining way who carries a loving heart within his breast, whose lips are careful to avoid unkind words, and whose hands are trained to helpful things

It pays because it knows a greater strength than that of force. It can melt its way through many a place where all the terrors of force can not drive a path.

It pays because it never has an axe to grind. It wins the world's good opinion by avoiding the very appearance of self-seeking.

It pays because it represents the highest law of human society—the law of altruism.

It always seeks to serve the other fellow, and when it cannot serve him, it at least manages not to hinder him.

It pays because it is true, and men everywhere are looking for something that is really true. Whatever else it may not be, kindness is sincere and faithful.

It pays because it reacts on one's own character. Each time he remembers to be kind, he makes another reach toward the height of real kingliness. It is thus that kindness never loses it's reward.

It pays because it is often returned with interest and if it is never returned at all, the angels do not forget to give credit. —Boys' World.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

A sincere heart does not need to advertise itself by a solemn face.

A grudge does not hurt anybody but the man who harbors it.

The last week of March we spent pleasantly and profitably with the brethren and sisters in Roll, Ind.

6 A. M., April the 3rd, a daughter was born to the Editor and Wife. Mother and baby are both doing well.

Brother and Sister John E. Hogarth have returned from Los Angeles, Calif., and expect to make Cleveland their permanent home.

We have gained a valued addition to our number by the removal of Brother Owen Pottorf, from Akron, O. Sister Pottorf, now indisposed and living at Salem, O., will soon join her husband here, if the Lord will.

March the 31st, at Roll, Ind., Brother Cantwell Drabenstott and Sister Pearl M. Schmidt were united in marriage. The wedding was informal and private, only members of the immediate families being present. May the blessings of God attend Brother and Sister Drabenstott in their new life.

The total of Brother Wilson's fund to date is $58.00, B. F. Cook, Maud Darrow and Sister Hodson being the last contributors. We now have more than Sister Wince asked for, and we suggest that contributions cease.

Brother A. N. Durham writes: "I have been in the hospital for appendicitis, but I am out now, thank the dear Lord. I have not been able to attend my appointments, but hope to be able to meet with the church at Guthrie Grove the first Sunday, the Lord willing."

THE GOSPEL FOR ALL

No. 4

Some believe and teach that all not in Christ by baptism at his coming, whether they are living or dead, and whether their condition is due to rebellion or ignorance of his offer, are condemned to eternal death. Others do not go so far, but believe and teach that only those of this age, who have died out of Christ, by non-baptism, whether their condition is due to rebellion or ignorance, are condemned to eternal death. Those out of Christ, who are alive when he comes, will be permitted to live on and learn the truth and accept or reject it during his reign.

If these two teachings were true, they would give man the power to discern the fate of individuals, and not only to discern their fate, put to personally pass sentence upon them. For by these teachings we can declare anyone, who dies out of Christ in ignorance of his gospel to be dead forever. Nowhere do the Scriptures give us this right, nor do they reveal the fate of any person to us. He has made the conditions and has commanded us to reveal those conditions. Judgment and pronouncement of a sentence upon persons, he has reserved to himself. Paul says in 1 Cor. 4:3-5: "But with me it is a very small thing that I should be judged of you, or of man's judgment. Yea, I judge not my own self, for I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart, and then shall every man have praise of God." Paul is rebuking the church for judging him more worthy or less worthy of praise than Apollos; and says even that is left to God when Jesus comes. How much more so the judgment which has to do with the life of a person.

In order to bring even the socalled Christian world, which forms a very small portion of mankind, under the condemnation specified in Mark 16:15,16, truth believers must make an admission which none are ever willing to make: they must admit that non-acceptance of the gospel, as it is taught by orthodox Christianity and Catholics, means condemnation. This can not be true, for if ever a perverted gospel was taught, they surely teach it.

Paul says in Gal. 1:8: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed." In verse seven he says they do not preach another gospel, but they would pervert the gospel of Christ. If such a gospel is accursed, no one can be condemned for not accepting it.

Alta King.

Editor's Reply

Reference is made regarding the belief of some to the effect that certain of the race "are dead for ever." We can see no objection to this thought since Christ has said that there are dead ones whom Jehovah is not the God of, as well as others of whom he is the God. The resurrection of the dead was the theme under discussion when Christ avered of the latter class, "all (such) live unto him." Living unto him here means life by resurrection (Luke 20:37,38). And in various other parts of the Holy Scriptures it is affirmed in repeated statements of diversified language that certain individuals of the human race "perish like the beast" and "shall never see light." Leeser's translation is more emphatic than our own version, as its translation of the following passages will show: "Unto eternity these will never see light" (Psa. 49:19); "(They are) dead, they will not live (again); (they are) departed, they will not rise (again): therefore hast thou visited and destroyed them, and made to perish every memorial of them" (Isa. 26:14); "I will make them drunken, in order that they may be joyful, and (then) sleep a perpetual sleep, and not awake again, saith the Lord" (Jer. 51:39). Thus "all the heathen" are to pass away in death as if they had never had an existence (Obad. 16), sharing with untimely births eternal oblivion (Job 3:11-19; 10:18,19).

Discernment of Fate Lawful; Judgment Prohibited

To the idea that some shall "not live again," an idea expressly inculcated in the Scriptures just quoted, it is objected that this gives "man the power to discern the fate of individuals, and not only to discern their fate, but to personally pass sentence upon them." We are commanded to exercise our reasoning faculties, and "discern both good and evil" (Heb. 5:14). May we not, then, lawfully discern the "good" which God has promised and reserved for the righteous; and likewise the "evil" which he has threatened the ungodly? Why should it be thought criminal to say of people out of Christ and who are ignorant of his gospel, "they are dead forever," **when God himself says this very thing?** Is it a sin to **"discern"** what God says, to **believe** what he says and to **say** what he says? The reply is: "Nowhere do the Scriptures give us this right, nor do they reveal the fate of any person to us." But the communication before us refutes this false claim; for it is written for the very purpose of teaching that all the ignorant are to have a chance in the next age. If the Scriptures "do not reveal the fate of any person to us," how does the writer know that such a "fate" is in reserve for the ignorant? The argument is top-heavy and falls to destruction by its own weight while the writer is trying to uphold it.

Distinguish things that differ and confusion is ended. Discernment of fate is one thing, its execution another: understanding God's law, the "good" it promises the righteous and the "evil" it threatens the wicked, is legitimate; judgment, the execution of the law, is entirely another thing. To say discernment of fate gives us power to "personally pass sentence upon" people, is to confound things which differ. "Judgment and pronouncement of sentence upon persons he has reserved to himself," is language that tells the truth of the matter. An illustration will perhaps help us to see the difference between discernment of fate and the executing of judgment: Sister King reads and "discerns" the laws of Nebraska. She finds that the penalty for murder is death by hanging, or electrocution as the case may be. She likewise "discerns" that private citizens cannot take the law into their own hands, judge and execute their judgment upon whom they please; but special men are appointed as "judges," and no man can be lawfully judged and executed but by those who are duly appointed to fill the office of judge.

In the process of time, Mr. Jones, a neighbor of Sister King deliberately kills his wife. Having read the law of Nebraska Sister King knows in advance what penalty is coming to Mr. Jones; she "discerns" his fate; she says he will be hanged or electrocuted; but in all this she is not setting up herself as judge, nor does she execute the judgment of the law. Here then are illuminative gleams which throw their rays upon future judgment. God has published his law and left it in our hands; he has commanded us to read and understand it. In his word he has told us the "fate" of the ignorant and the wicked and the righteous. He has said no drunkard shall inherit the kingdom of God. Mr. Jones, a neighbor, is a drunkard. If he does not repent Sister King knows his "fate;" she tells him God's penalty for this sin; but her knowledge of God's law, the penalty for drunkeness, etc., **does not make her a judge.** "All the words of my mouth are in righteousness; . . . . they are plain to him that understandeth, and right to them that find knowledge" (Prov. 8:8,9).

COMMUNICATIONS

Another Young Man Offers Himself For The Ministry

I noticed in a recent issue of The Restitution that there has been several calls for pastors by churches of our faith. If the places are not already supplied with preachers, would you care to place me in direct communicatin with them? I have never had any experience as a preacher, but twelve years of teaching in the public schools have given me plenty of courage to try it.

I am a young man recently married to one of our faith. I have known and believed the "one faith" all of my life—my parents being members before I was born. But I never obeyed my Lord and Master till I was immersed by Brother Heckman last summer. My wife has been a member for about ten years, having been baptized by our deceased brother H. H. Wilson.

As to my soundness in the "one faith" I wish to say the statement of faith in your book, "The Bible, Its Principles and Texts," I fully endorse.

The doctrine of a "Fair Chance" taught by some of our people and its natural sequence, universalism, does not look attractive to me; neither does the other extreme, the resurrection of the good alone meet with my endorsement. I believe with Paul, in the resurrection of just two classes, "just" and "unjust." The "just" awake from death's sleep "with God's likeness." They are "raised incorruptible." The "unjust" "awake to shame and everlasting contempt." They come forth "unto a resurrection of condemnation; they are to be cast into the lake of fire—the second death."

This being true, then the doctrine of a post resurrectional probation falls flat. What about the "heathen?" If they emerge at all it must be as either "just" or "unjust." But as the "just" include only obedient believers they are excluded from that class. Then are they reckoned as the "unjust"? No, for where there is no law sin is not imputed. Though they may sin it is not "imputed." Hence, they are not responsible sinners. What makes a sinner responsible? "He that heareth my word and rejecteth it." Then the "resurrection of the unjust" is narrowed to the enlightened evil-doer. This is just. Would it be just for God to have the "heathen" to experience a "resurrection of damnation" when they were utterly ignorant of such a fate in store for them? "They shall sleep an everlasting sleep to awake no more." Pardon me for writing so much against the Fair Chance Theory. I have been made to suffer by it in the past, and I have very little patience with it.

John Fiske, Jr.

Any church desiring a minister to settle among them should open correspondence with Brother Fiske. He might arrange to combine teaching with preaching. Address him at Sherwood, Oregon. Editor.

DEMONS, DIAMON.

Thirty-seven of the hundred odd texts in which the translators used the word "devil" should have been translated "false accuser." In the other seventy-seven texts the word is not "diabolos" at all, but a word from the root-form "daimon" altogether distinct therefrom in its meaning; and yet it has been rendered "devil" in all passages where both words have been used in the original. We shall now see what the word is that the Divine mind used in conveying a meaning separate from "diabolos," "false accuser," and which the translators have dared in the Common Version to translate by the same word (devil). If the Spirit used two words, are we willing to be content with one?

The Greek language was the fashionable language at the time of the Savior and his apostles. This word "daimon" is one which existed from an early period. In order, therefore, to discover the true meaning we must go to the Greek writers just as we go to the extant English writers for the true meaning of English.

Through extended inquiry we find that according to Homer, Hesiod, Plato, Cicero, Balbus (the Stoic), etc., the word daimon expresses "spirits" of departed human beings. Many such "spirits" of departed people were deified and worshipped by the ancients. Hence the meaning to the Greeks and those who used the language, namely, daimon—human departed "spirits" raised to the ranks of gods and dieties. Besides their gods the heathen maintained that certain spirits held a middle rank between the gods and men on earth, distributing the benefits and carrying on all intercourses. These were called daimons from daio, meaning to distribute. These spirits or demons became great objects of religious hope and fear, dependence and worship. Why? Because the further opinion prevailed that the celestial gods did not themselves interpose in human affairs, but committed the whole management to these daimons or demons.

The Phoenicians and Egyptians, from whom other people derived the custom, included amongst the greatest gods those who had been benefactors to the human race, and to these demons they erected pillars and statues and dedicated sacred festivities. Opinions similar to those held by the Greeks and Latins were entertained by the Jews. Very early in history they were aquainted with the gods of the heathen and were prone to adopt the principles and practices of the idolatrous neighbors. Were these "devils," these "idols," these "demons" worshipped by the heathen, intelligent? The Bible says: "The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths" (Psa. 135:15-17). We can therefore readily understand why the apostle Paul should say, "We know that an idol is nothing in the world, and there is no other God but one." An idol, or devil, "which can neither see nor hear nor walk," surely is "nothing in the world." Aside from the visible image, "the work of men's hands," it has no reality, it does not exist. Hence we see that there is a large class of "devils" mentioned by various writers of the Bible which represent nothing more than the vain imaginings of unenlightened men, or men who departed from the true and living God, and followed their benighted and ignorant neighbors.

More than this, we are informed that these devils were a recent creation: "They sacrificed unto devils, not to God; to gods they knew not, to new gods that came newly up, whom your fathers feared not" (Deut. 32:17). Again we see

a sharp contrast between these "devils" and the devil of popular belief. While the popular devil is supposed to date from a remote past, these devils "came newly up," being unknown to the "fathers" of the nation of Israel. Hence Abraham, Isaac, and Jacob lived and died in ignorance of the devils of the later inhabitants of Canaan.

When Christ was claimed to have cast out the demons by Beelzebub, the prince of demons, the Jews were not excited because they understood. Beelzebub was esteemed a god by the Ekronites. They worshipped the fly and the word zebub or zebul is translated "fly." As this was a country which bordered on the sea it was exceedingly infested with flies, and because they thought that was the reason for contagious distempers, they worshipped and sacrificed to the god of the fly. He was a diefied human spirit which the Jews, like other nations, believed in. The fact that Ahaziah applied to Beelzebub in 2 Kings 1:2 shows at what an early date the Jews were influenced by the surrounding heathen beliefs. If Paul reasons that the idols of the nations were nothing, then this prince of idols or devils was nothing; and so it is true equally of other devils. Diamon then means only the deified human spirits of idolatrous nations.

Sister Francis Russell.

BEREAN NOTICES

The Executive Board of the National Berean Society will meet at the home of the president, Miss Leila E. Whitehead, 5439 Ohio St. Chicago, Ill. on Saturday April 21st, at nine o'clock.

If any state or local officers have any problems to be discussed or any Berean has any suggestions to make for our annual conference, please send in the same to the corresponding secretary before the Executive Board meeting. All committees please send in reports of work to date.

Another Society has joined our ranks and we extend a hearty welcome to Eden Valley, Minn. This is the first Berean Society in that section of the country, and we are sure that it will be the nucleus of a state organization.

Evelyn K. Harsch. Cor. Sec.
5447 Ohio St. Chicago, Ill.

The Glad Book

I have been keeping a "Glad Book" for a year now, and I am enjoying it so much that I would like to tell you of it. Instead of a diary, I just make an entry each day of something I am glad for, and when you are looking for things that are good and glad, it is surprising how many you find. Each day I find it hard to know what to put down for there are so many sweet, happy things that come up. Perhaps you will laugh—I did when I wrote it—when I tell you there were days last summer during our extreme heat when I wrote that I was glad to-day for the ice-man. It was not because of the fact that his cooling ice helped to relieve us, but because of his sunny optimistic nature. When every one was fretting and fuming, he would come in with his cheery greeting; with always a pleasant word, and a happy comment, and never a complaint of the weather.

One store that I have called up a great deal has caused me to write in my book that I am glad because the man who answers the phone has the pleasantest, happiest voice I ever heard, and is always so glad to have served you. "It takes so little to make us glad" does it not?

I have so many sweet little glad verses I would like to give you that I hardly know which ones to send. Here is a little poem by Strickland Gilliland that I am very glad to read over often.

Which Woman are You

Each day she spoils her happiness
By picking out the hardest thing
For her to get—a snowy dress
Upon her child who loves to fling
Dust by the handfuls in the air
And grime herself: a special shade
Of goods that she has seen somewhere:
A certain outer width of braid
Something exceedingly hard to get,
But that she has to have or fret.
So though the sun shine warm for her
And though the day be bright for her
The world aye holds a storm for her,
And nothing e'er is right for her.

Another says, "I must decide
Which are life's big things, which the small
If naught of cogent harm betide
My loved ones, which are best of all
That I possess: if I can keep
My wonted health and know no lack
Of needful clothing, food and sleep,
No trifles that bestrew my path
Can trouble me: and I shall praise
The giver of my glorious days."
So though the small things oft go wrong,
The larger joys of life are hers;
Her lips are aye attuned to song,
And she is glad what'er occurs.

And this makes me thing of the beautiful talk given before our club a short time ago by Miss D. In talking of her experience in working up the centennial celebrations throught the state, and her intimate talks with the pioneer mothers, she said one dear little old, old lady told her that in those early, hard and trying days, when each day held so much more to be done than she had the time or strength to do, she always tried to decide which things for that day were "the abiding," and she did "the abiding" and let the rest go.

A little article I have cut out and read over often says: "Happiness is a mosiac, composed of many smaller stones." It is the little acts of kindness, the little courtesies, the disposition to be accomodating, to be helpful, to be sympathetic, to be unselfish, to be careful not to wound the feelings nor to expose the sore spots, to be charitable of the weaknesses of others, to be considerate which are the little things that, added up at night, are found to be the secret of a happy day.

A little boy said to his mother, "I could not make little sister happy no way I tried it, but I made myself happy trying to make her happy." "I make Jim glad and he laughs," said a little boy speaking of his invalid brother, "and that makes me glad and I laugh." How much greater are all these than one great act of note-worthy goodness once a year. Our lives are made up of trifles.

A little clipping of Oliver Wendell Holmes is one of my favorites. "If you should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers and be unable to find them, but let me take a magnet and sweep though it, and how it would draw to itself the most invisible particles by the mere force of attraction. The unthankful heart, like my fingers in the sand, discovers no mercies, but let the glad heart sweep throug the days, as the magnet finds the iron, so it will find in every hour some heavenly blessing: only the iron in God's sand is gold."

And I wanted to give you one of my blue-bird calendar verses, but I do not want to tire you for then you would not be glad. Every page of the blue-bird calendar, though, is full of happiness and gladness.

I do so wish you everything that is glad and good and bright and beautiful.

Lovingly, E. S.

BAPTISMAL SERVICE.

At the close of our regular service at Plymouth, Sunday, March 25, Michael Fetters made confession of faith and was baptized at 3 o'clock p.m. At the close of the evening service James A. Stillson came forward and was baptized immediately after the close of the meetng. May the blessings of the Father, the love of the Savior and the goodwill of the Church be with these brethren.

Bro. Fetters has been contemplating this step for some time, and Sister Fetters is greatly rejoiced that all her family, who are old enough, have taken this important step. They reside at Lucerne near Logansport.

D. E. Van Vactor.

HOW TO GET A BEAUTIFUL VIEW OF THE BIBLE

Some of Brother J. F. Wagoner's Last Thoughts

"Open thou mine eyes, that I may behold wondrous things out of thy law." Amen. In a city in Europe a famous painting is hung in a gallery. The beauty of the painting can only be seen by adjusting the light from a number of windows made for the purpose of giving the proper shadings. Those who have viewed a glorious sun-set know the beautiful effect the light of the setting sun throws upon every object in the landscape. Even so do the bright rays of light that shine from "God's eternal purpose" illuminate the Scriptures that we are commanded to search. And to encourage us to search, God tells us his word is a lamp to our feet and a light unto our path. He declares that the "entrance of his word giveth light; it giveth understanding unto the simple."

A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information Gathered from Everywhere

Usefulness is the rent we pay for room on earth. Many of us are heavily in debt.

Only in dreams is a ledder thrown,
From the weary earth to the saphire walls;
But the dreams depart, and the vision falls,
And the sleeper awakes on his pillow of stone.

Cowardice asks, Is it safe?
Experience asks, Is it politic?
Vanity asks, Is it popular?
But the conscience asks, Is it right?

"One mediator between God and man." The papists do not believe so. They think that Mary is superior to her Son as a mediator. Philip Henry. tells us that at Dieppe, in Normandy, there is an image of Our Lady with a rod in her hand to correct her Son if he refuses to do what she wishes him.

Sentence Sermons

We are walking in the "valley of the shadow of death," but over the mountain-top we can see the gleams of a better day.

Faith is the best medicine in the world.

The soldier disgraces his uniform who disobeys.

The plugged quarter never gives the right ring.

We may be deformed; but, oh beloved, Christ makes up for our every lack—Brother Alldridge.

O, desire of all nations, come! The resources of the universe will be in his hands when he comes. To him the Father hath said, "Thy throne O God, is forever," and the time hastens on when the whole earth will be one vast temple, filled with the glory of God, and echo with the hallelujahs of "an assembly such as earth never saw, such as heaven stoops down to see." Welcome the consummation! O months and seasons and years speed your tardy flight, and usher in the blissful day, that day when from every hill and valley, shall ascend clouds of incense, to return in sparkling showers of mercy; when every heart shall swell with angelic hymn, "Glory to God in the highest, and on earth, peace and goodwill to man;" when the pealing chorus of a renovated world shall answer back the thundering acclamations of the skies, and every creature which is in heaven, and on the earth, and such as are in the sea, and all that is in them shall say, "Allelujah! the Lord God omnipotent reigneth! Worthy is the Lamb that was slain! Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever."—From Brother M. Joblin's scrap-book.

PENAL DEATH

"The soul that sinneth it shall die" (Ezek. 18:4).

Mark you, the passage does not say, The soul that sinneth it shall have no resurrection; but, "The soul that sinneth it shall **die.**"

Neither does it say, The soul that sinneth, his offspring shall die; but, "The soul that sinneth it shall die."

Nor yet does it say, The soul shall die whether it sins or not; but "The soul that **sinneth** it shall die."

Here is a death due personal sin; a death exclusively for the sinner; and a death which the sinless will **not** die. This must be penal death. It is not a death to be borne for Adam's sin, for verse 20 reads: "The soul that sinneth it shall die; the son shall not bear the iniquity of the father." Surely this is a death that only the sinner himself shall die; a death that the repentant shall not die; for verse 21 reads: "If the wicked turn from all his sins that he hath committed, and keep my statutes, and do that which is lawful and right, he shall surely live, **he shall not die.**"

Here is death that a man escapes by repentance. How does he escape? By a resurrection? No. **By not dying.** God does not say: Will have no resurrectino, but, "Why will ye die." This must mean the "second death," after the resurrection. What will you do with these facts my non-resurrection friends? We cannot escape the force of this argument by saying that this meant special national judgments on the Jews, for the language of the whole chapter admits of only individual sins. Every one who repents escapes the threatened calamity, which is never true of national judgments.

Neither does it refer to the infliction of death by the hands of man for the violation of the Jew's civil code, because:

(1) Repentance never saved anyone from the execution of the civil law where the crime had death appended as its penalty, any more than repentance saves a man from being hung for crimes in certain states.

(2) Some of the sins named in this 18th chapter of Ezekiel were not punishable by death under the civil code of the Jews, but as God threatens death for these sins, unless repented of, it is evident that a higher code than the civil law of the Jews is referred to.

Verse 26 reads: "When a righteous man (not a righteous nation) turneth from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Here is a death for unrepented sin, that the lost sinner **must die**, and the repentant sinner will not die. Since the sinner dies once in his sin, and then for his sin, this last death must be the "second death." And there can be no second death without a resurrection.—"Our Hope."

Cause for Wonderment

A Scottish doctor who was attending a laird had instructed the butler of the house in the art of taking and recording his master's temperature with a thermometer. On paying his usual morning call, he was met by the butler, to whom he said:

"Well, John, I hope the laird's temperature is not any higher today?"

The man looked puzzled for a minute and then replied:

"Weel, I was just wonderin' that mysel.' Ye see, he deed at twal o'clock."

A PETITION FOR MILITARY EXEMPTION

To the President and the Senators and Representatives of the United States in Congress Assembled:

Petition of the church of God, praying exemption from active participation in war, from naval and military service.

1. The petition of the people known as members of the church of God, who through obedience to the gospel are to be made participants in the Abrahamic covenant, "In thee and in thy seed shall all the nation of the earth be blessed."

2. They recognize that this only can be accomplished by a government established and supported by God in the person of his Son, the Lord Jesus Christ, whose personal advent is now imminent, and upon his return he will set up his divine government over all the earth.

3. They owning allegiance to this, the earth's rightful king, under the present government they are but aliens, subject to the laws of this country and faithfully obey those laws, refraining only from that which commands to take part in war, strife or conflict leading to the taking of life, which conflicts with the laws of God.

4. Your petitioners humbly beseech your Honorable House to grant their prayer, that they may live quiet and peaceable lives, following out as far as possible the command to "Recompense to no man evil for evil, and to provide things honest in the sight of all men."

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O, APRIL 17, 1917 NUMBER 15

AWAITING OUR KING

Oh, what a glorious prospect
Does the blessed gospel bring,
That we at last may look upon
Our gracious Lord and King!
And when the day arrives that he
In righteousness shall reign,
We pray we may be worthy then,
If dead to live again.

But if we still are living,
When he comes to take his throne,
Oh, let us all be ready
When he calls us for his own.
And when the trump of God shall sound
And terror fills the earth,
Sweet music may it be to us,
And signify new birth.

So let us keep our garments white
And plod our onward way,
And keep our lamps well filled with oil
'Gainst that approaching day.
And when he stands on Zion's hill,
That day for which we long,
Then may the earth reverberate
With praises and with song.

A. E. Griffiths.

THE GUIDE BOOK MEETS EVERY EMERGENCY

The word of God is a living word, and we do not believe that any new conditions will arise that the faithful, watchful servants cannot find adequate instructions for the occasion. The present conditions we believe to be the most perilous times that this generation has ever seen, and I suppose the world's history knows not a time of greater "distress among nations, and men's hearts failing them for fear; and for looking after these things." The fearful darkness that precedes the dawn is upon the world. Therefore let us cling to the guiding hand that alone can lead us to the perfect day.

Paul's exhortation to Timothy meets our need for today. "I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority (now notice particularly why we should pray for all those men in authority: it is not for their conversion, nor for their salvation, but), that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior" (1 Tim. 2:2,3).

Now brethren, if those in authority have been exercised by these supplications and prayers, and have framed the constitution of the country to which we are subject, while awaiting for our king, so that every man may worship God peaceably and honestly, according to the dictates of his own conscience, we cannot see any scriptural reason why we should not thankfully receive this God-given privilege. Neither can we see wrong in petitioning those in authority to exempt us from the necessity of either taking up the sword, contrary to the commandments of God, and our conscience, or willfully refusing to obey those in authority. It seems no more than paying the honor that is due to those in authority, to ask them that we may lead peaceable quiet lives. Then if they refuse our petition, that we may serve God in spirit and in truth, "honor' is not due to the man who thinks to put his authority above the commandments of God. "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing." Daniel as bold as a lion, "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank (notice here what Daniel did, he who was never known to dishonor his God), therefore **he requested of the prince of the eunuchs that he might not defile himself.**" The prince was afraid to grant his petition; he feared it would cost him his life; but Daniel persisted in his plea until it was granted. "And the prince of the eunuchs said unto Daniel, I fear my lord the king who hath appointed your meat and your drink: for why should he see your faces worse looking than the children which are of your sort? Then shall ye make me endanger my head to the king. Then said Daniel to Melzar whom the prince of the eunuchs had set over Daniel, Prove thy servants, I beseech thee ten days: and let them give us pulse to eat and water to drink. Then let our countenance be looked up on before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days.

Daniel had purposed in his heart not to defile himself, and as he finally had the opportunity to prove, if his petition had not been granted, he was ready and willing to face the firey furnace, or the lion's den, rather than to desecrate the name of his God. "Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom; fear to whom fear; honor to whom honor." Brethren, let us use the means provided and prescribed for our use and use them thankfully. Let us watch and pray that we may be accounted worthy to escape the things that are coming upon the world of the ungodly, and to stand before the Son of Man.

If I am wrong in my views of this matter, I hope some one will set me right before all who may read this, for we cannot afford to be wrong either in our faith or practice in these perilous times. Watch ye therefore. Be ye also ready, for the king is at the door.

Your sister in hope,
Sadie Skeels.

BRETHREN, WHAT OF THE NIGHT?

S. H. Thomas

Eagerly I break the wrapper of each number of The Restitution, vainly hoping that some brother or sister has discovered some new light that will give us a clue as to the progress of events from now forward. Full well I know that eager eyes, beside my own, are intently watching the unfolding of God's wonderful purpose; and while we each have in our mind an idea of what seems to us to be the probable course of events, yet in the absence of any known, positive evidence, we hesitate to express our thoughts, and hence the silence of our paper upon the most engrossing subject.

But may not this be a mistaken policy? Would it not be better, and make our paper more interesting, if we would tell each other what we think may be the order of future events, and the probable date of the coming of the Lord? Such an exchange of ideas and opinions, could not but result in an increase in interest and knowledge.

Personally I look for a speedy ending of this present war, by the downfall of Germany and Austria, not by the arms of their enemies alone, but by internal troubles, probably rebellion and revolution, and the establishment of a republican form of government upon the ruins of the house of Hohenzollern, and Hapsburg. When the common people dethrone their bloodthirsty rulers, and cry for peace, the allies will gladly grant it. But the unspeakable Turk is doomed; the "great river Euphrates" will very soon become completely dry. Great Britain will possess Palestine and Egypt, while Russia will take her long coveted seat in Constantinople, the gateway of the east.

At the end of this war we may expect a peace conference of the nations of a magnitude greater than ever before in the history of the world, at which conference the entire map of Europe will be changed, and in the new arrangement of the nations, which will at that time take place, may perhaps be found an exact representation of Daniel's image, with exactly ten toe kingdoms on its feet from among whom another shall arise and subdue three. This is the antichrist, the man of sin, the son of perdition, the king of fierce countenance. He will speedily rise above the others from among whom he came, and take his place as the representative head of the restored image, and for the short space of seven years, will bear rule over that territory over which the head of gold once ruled. "His power shall be mighty, and he shall destroy wonderfully, and shall prosper, and do his pleasure. And he shall destroy the mighty ones, and the holy people, and through his policy he shall cause craft (trade and business) to prosper. He shall also stand up against the prince of princes (when he comes); but he shall be broken without hand" (when the stone smites the representative image on the feet, and reduces it to chaff).

Immediately after the great peace conference of the nations, I look for England to offer the Jews some proposition under which they will feel secure to return to their own land, and re-establish their old Jewish state, or commonwealth, with Jerusalem once more their own beloved capitol city.

This is a marked epoch, for at that time will begin the seventieth week of Daniel 9:27, and exactly **seven years** from the establishment of that Jewish state, the stone will smite the image. Jesus, the blessed Lord, will come with all his saints around him for at some point during these last seven years the Bride will go forth to meet her coming Lord it the air.

If therefore, these suggestions be correct, the march of events may be somewhat as follows: Rebellion and revolution in Germany and Austria, soon; abdication or assasination of present rulers, and a cry for peace from the common people; a gigantic peace conference, resulting in the formation of exactly ten kingdoms or governments, on the old Babylonian territory; the dismemberment of Turkey; the establishment of a Jewish state in Palestine; the manifestation and rise to power of the antichrist; the catching away of God's people to meet their Lord; fresh trouble among the nations; invasion of Palestine by Russia and her allies, opposed by Great Britain and her allies, resulting in the battle of Armageddon, during which battle the Lord will come and all his saints around him. May you and I, dear reader, be numbered with that favored throng.

THE MANY MANSIONS

John 14:2,3

A learned D. D. of one of the popular churches, upon being asked by the writer for his strongest Scriptural proof that good people go to heaven when they die, replied: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." Note the omission, "That where I am, there ye may be also."

The misunderstanding of this text, which is usually missquoted as above, and the assumption by ministers and people generally that the "Father's house" and the "many mansions" are in the sky, although sky is not mentioned in the text, and that the "immortal soul" at the death of the

body immediately goes to inhabit these mansions, leads to many erroneous ideas which find expression in some of the popular hymns of the day; such as "When I can read my title clear to mansions in the skys;" "Sun, moon and stars forgot, upward I fly;" "Home above the stars, beyond the bright blue," etc.

Supposing for a moment these things to be true, let us consider what must necessarily take place. A good man's "house"—that is his body—dies, but he himself, that is his "immortal soul," escapes from its house, the body, and immediately takes its flight to its "mansions" in the sky. The question arises how long before he will arrive and be settled in his heavenly home beyond the stars and ready to receive calls from those who have "gone before"? That time is required for even angels' flight is abundantly proven in Dan. 9:20, 23, where we learn that Daniel had time to make a long prayer, before Gabriel arrived, although he was caused to "fly swiftly" from the beginning of Daniel's suplication.

Assuming, however, that he could travel as fast as light, he would pass the moon in a few seconds; he would reach the sun in about eight minutes, and the nearest fixed star in about three years; in one hundred years he would have reached the distance of the Pole star; in a thousand years he would pass some of the moderately distant stars. After six thousand years he would still be sailing among those heavenly bodies; for astronomers tell us that the light we see tonight from some of these distant suns must have started on their long journey before Adam's time; hence Adam has hardly yet reached his home beyond the stars. What a long cold journey, since scientists estimate the temperature of space at something like 600 degrees below zero; and then too, if Jesus comes soon, as we all hope and expect, and the resurrection takes place, Adam will have to double quick back, even at the risk of greatly exceeding the speed limit, or he will miss the resurrection by several thousand years, and his resurrected body will be without a tenant.

But all such delusions are based upon that old serpent's lie, "Thou shalt not surely die" (Gen. 3:4), which in modern times is expressed in the words "The immortality of the soul." These are some of the fables and doctrines of devils which we are so plainly warned against (1 Tim. 4:1,2; 2 Tim. 4:1-5; Rom. 16:17,18; 2 Thess. 2; 1 John 3:8).

But let us consult the Scriptures of truth, instead of the "precepts of men" (Matt. 15:8,9., R. V.), and determine what is meant by the "Father's house and the many mansions," and where they are located.

We find the word "house" frequently used to denote the members of a family or a class of people, as Acts 16:31. "And thou shalt be saved and thy house," or family. Verse 34, "Believing in God with all his house." Heb. 11:7, Noah "saved his house" or family in the ark. Matt. 10:6, "The house of Israel" or people of Israel.

God's people, the church, are called "the house of God" in 1st Peter 4:17; also in Heb., 10:21. Again, in 1st Cor. 3:9 the church is spoken of as "God's building," also in the 16th verse the individual members of the church or house of God are spoken of as the "temple of God:" "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" A temple is an elegant and costly building or dwelling place; likewise a mansion in which God dwells by his spirit, as we read in 1st Cor. 6:19: "What! know ye not that your body is the temple of the holy spirit (or spirit of God), which is in you?" Also in John 2:19-21 Jesus speaks of the "temple of his body."

From the above texts, and others that might be cited, we can easily learn that by the "Father's house" is meant his people, his church collectively. The many mansions are the individual members composing the house or family. Hence, "In my Father's house are many mansions" (members, bodies, temples, dwelling places for his spirit).

As further evidence of this, see Eph. 2:9,22, where Paul speaks of the household of God collectively being framed together like a building and becoming a holy temple in the Lord, for a habitation of God through the spirit. Therefore we have found the "Father's house" and the "mansions" not in heaven above the stars, but on the earth.

But Jesus says, "I go to prepare a place for you." For whom? For the house and the mansions he is talking about. Where did he go? In the 10th verse of this chapter he says, "I go to the Father." What has he gone there for? "To prepare a place for you," that is, as he explained more fully in a parable, Luke 19:12: "A certain nobleman (Jesus) went into a far country (to the Father) to receive for himself a kingdom (or authority as king) and to return." But can we not go to him? No; "for whither I go, ye cannot come," says Jesus (John 13:35).

How then can we obtain the place he has gone to prepare? He says in one text: "If I go to prepare a place for you, I will come again (which is overlooked by those that go to mansions in the sky), and receive you unto myself, that where I am, there ye may be also."

As to his coming again and the place prepared, we read in Matt. 25:31-34: "When the Son of Man shall come in his glory, then shall he sit upon the throne of his glory. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And again in Luke 12:32, "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom." The church are to be joint heirs with Christ in his kingdom.

But how will he receive us unto himself? 1st Thess. 4:16-18: "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first (not come down from heaven). Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so (in this manner) shall we ever be with the Lord. Wherefore comfort one another with these words." Therefore when we read John 14:2,3 in the light of the Scriptures of truth, we get the following ideas: In my Father's house (family or abiding place in whom God dwells by his spirit). If it were not so, I would have told you, I go (to the Father like the Nobleman who went to a far country) to prepare a place for you (to receive for himself a kingdom); and if I go to prepare a place for you, I will come again, and receive you unto myself (as we read in Thess. 4:), "that where I am (when he returns) there ye may be also, even to sit with me in my throne (Rev. 3:20) 21), and as Paul says, "And so shall we ever be with the Lord." What a glorious comfort! How much more wholesome, reasonable and worthy of acceptance is the plain, simple, glorious truth of the Scriptures than all the delusions and fables of men. Let us love truth that God will not send us a strong delusion that we should believe a lie. (2 Thess. 2:10-12).

C. A. Nokes.

EARLY HISTORY OF BAPTISM

No. 2

Turtullian attributes triune immersion to tradition, and admits that there is no Scripture for it. Dunkards quote a part of the quotation we now give, but have never as far as I have seen given it in full. It reads "How long shall we draw the saw to and fro through this line; when we have an ancient practice, which has made for us by anticipation the state of the question? If no passage of Scripture has prescribed, assuredly custom, which without doubt flowed from tradition, has confirmed it. For how can a thing come into use if it has not been first handed down? Even in pleading tradition, written authority, you say, must be demanded. Let us inquire therefore whether tradition, unless it be written, should be admitted. Certainly we should say that it ought not to be admitted if we have no case of other practice. If without any written instrument we maintain on the ground of tradition alone the countenance thereafter of custom affords us precedent. To deal with this matter briefly I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil and his pomp and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the gospel. When we are taken up, we taste first a mixture of milk and honey: and from that day we refrain from the daily bath a whole week. We take also, in meetings, before day break, and from the hands of none but the president's, the sacrament of the Eucharist, which the Lord has commanded to be eaten at meal times, and enjoined to be taken by all alike. As often as the anniversary comes round we make offerings for the dead as birthday honors. We count fasting or kneeling on the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whit Sunday. We feel pained should any bread or wine even though our own, be cast upon the ground. At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at the table, when we light our lamps, on couch, or seat, in all ordinary actions of daily life, we trace upon the forehead the sign of the cross. If for these and other such rules you insist upon having positive Scripture injunction you will find **none**. **Tradition will be held forth to you as the originator of them, custom as their strengthener,** and faith as their observer" (Turtullian's **De Corona**).

This lengthy quotation shows that Turtullian believed there was as much Scripture for the sign of the cross as eating the Lord's supper before daylight, refusing to kneel on Sunday, offering for the dead, or tasting milk and honey after baptism. His statement is, "You will find none." No Scriptural injunction. Pretty bad, is it not Mr. Dunkard, for your most ancient witness? In one quotation he admits single immersion is being practiced by fighting it, and in the next he says there is no Scriptural injunction for a triune, and then puts the Catholic sign of the cross on par for being practiced with his baptism. If his authority is good proof that triune immersion is the most ancient baptism, then it is also proof that we should take honey and milk after baptism. The Dunkard will admit that Turtullian's theology was pretty rotten on most points, and if he does that he will have to allow that it is possible for him to be adding to the one baptism, as to the other things of the Christian life. His day was one when the idea was to do works of supererogation. They thought the more they did the greater their reward would be. Hence to them it would bring a blessing to add two dips to the one baptism.

But listen again to Turtullian: "Without expense a man is dipped in water, and amid the utterance of some few words is sprinkled, and then rises again, not much or not at all the cleaner, the consequent attainment of eternity is esteemed the more incredible" (On Baptism, ch. 2). Here he adds sprinkling to dipping, and if three dips are necessary, then sprinkling may also be. Our Dunkard friends have been very mute on this point, and have talked and written as though Turtullian advocated triune immersion, and that alone; and as he was so near the apostles they would have us conclude that triune immersion is apostolic baptism. But he goes too far for them when we allow him to explain himself, and gives them more than they will practice themselves. Mr. Dunkard, why do you not sprinkle after immersion, on the same historic authority that you have for triune immersion? Turtullian may have been a very big negro, but the big fish of eternal truth will drown him in the well of his own digging, for he has said too much. He was so Roman Catholic that he even mentions sponsors in baptism, holy water, and the idea that the water sanctified the baptized one (see On Baptism. ch. 6). Is he safe to follow? It seems that if we wish to follow Rome he is; but if we wish to have Scripture injunction for our faith to be founded upon, we had better let him alone.

Elder J. H. Moore in his pamphlet "Triune Immersion Traced to the Apostles," quotes the fiftieth apostolic canon: "If any bishop or presbyter do not perform three immersions of one initiation, but one immersion which is given into the death of Christ, let him be depoesd, for the Lord did not say, baptize into my death, but go ye and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. Do ye therefore, O bishops, immerse thrice into one Father, and Son, and Holy Ghost, according to the will of Christ by the Spirit." This evidence, like the preceding, proves that single immersion was being practiced when it was written, and if it was as Mr. Moore claims, written in the first part of the third century, it proves single immersion was being practiced at that date; and then what some say of Eunomius being its inventor is false, and Dunkards should quit quoting it. Another thing should be here noticed: the two most ancient writers in favor of triune immersion admit the fact that some baptized by single immersion in their day, and that is fatal to the historic proof that triune is the most ancient form of immersion. Other ancient triune immersionists besides Turtullian said triune immersion was based on tradition. Jerome, A. D. 420: "Many other things which are observed by tradition in the churches have acquired the authority of written law, as for instance, to immerse the head thrice in the laver" (Adv. Lucif. ch. 4). Basil: "Triple immersion was derived through tradition" (De Spirit Sanct. ch. 28). Dr. P. Schaff says "The old practice of threefold immersion, which is first mentioned by Turtullian, is of venerable usage, but cannot be traced to the apostolic age." Mr. Moore failed to find it earlier than Turtullian, and so has Mess. Quinter and Chrystal, and if it had been there it would have left its mark; but it is not there, and Chrystal admits the evidence is to the contrary, and should be naturally so understood. Shall we not take the most natural way of understanding the evidence? And when we do we will be in harmony with the persecuted saints of the first centuries of the dispensation.

J. J. Heckman.

NEW JERUSALEM

A brother tells us in The Restitution of March 20th that John sees the holy city, New Jerusalem, and explains it to be the bride, the Lamb's wife. I admit that John was given a vision of the holy city as it descended out of heaven from God. I also admit that I have read this chapter many times in the past and several times since reading this brother's assertion, but I am wholly unable to find in that chapter where it is said that the holy city, New Jerusalem is the bride, the lamb's wife. Our brother advises that it does not say that probation ceases at Christ's second coming, nor does it say that any of the dead will be placed on probation after their resurrection.

If it is going to the extreme to affirm the above proposition to be true when they are not clearly stated, then is it not going to the extreme to affirm that the holy city, New Jerusalem, is the bride, the lamb's wife?

This city of God that is to descend from heaven is referred to in Rev. 3:12 thusly: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is the new Jerusalem, which cometh down out of heaven from God." In Heb. 11:10 Paul asserts that Abraham "looked for a city which hath foundations, whose builder and maker is God." What city does Paul allude to if not to the city that John saw coming toward the earth in Revelation 21? Paul also refers to the city of God and terms it the heavenly Jerusalem in Hebrews 12:22. It is made plain in Hebrews 13:14 that the people of God are looking for a city to come. "For here we have no continuing city, but we seek one to come."

How can the above scripture refer to the church in its glorified state? Paul plainly says that we "seek (a city) to come." Could language be plainer? Or did Paul want us to know that this city that he refers to is the church in the glorified state and that we are seeking for ourselves? We think not. Abraham "looked for a city" and we "seek one to come."

John proceeds to give the size of this city. He tells us that it lies "foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." Here brethren is the length, breadth, and height of that great city of God that John sees coming out of heaven from God. A furlong is one eighth of a mile, hence twelve thousand furlongs is equal to 1500 miles. A wonderful city of God! Is the above language to be taken as literal or symbolic,? If symbolic, pray tell us what it symbolizes. If this city refers to the church, then inform us how they got to heaven when Jesus tells his people that they could not go there. John (Rev. 21:2) simply says that the holy city is to be "prepared as a bride" not is the bride. Are we right? Let us study to know.

T. H. Drinkard.

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Julia Alspach	$ 2.50

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EDITORIAL

Since last acknowledgements for Brother Wilson's fund we have received contributions from "A Sister," Edna and Chas. Anderson, Ella Knowles and Brother and Sister D. C. Robison. Total now is $68.00 Enough, brethren; thank you.

"So the dead which he slew at his death were more than they which he slew in his life" (Judges 16:30). This remark is made about Samson. It is still true that some men do more good by dying than by living.

A few brethren are opposed to military exemption. They have plausible arguments against it. They have, moreover, submitted these arguments to our readers. "He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him" (Prov. 18.17). In our humble opinion the apparently "just" arguments which have been offered against military exemption, when "searched" out, are not able to stand. Just as we were ready to write an editorial to show this, an article came from Sister Sadie Skeels, entitled "The Guide Book Meets Every Emergency." It is published in this number, so please turn to it and read it carefully. She says in this article just what we were going to write in an editorial. Letters under "Communications" from Sister W. L. Robbins and Brother James Delozier are also to the point, and should be studiously perused. What these sisters say, together with what Brother Delozier writes, effectually rebuts all the arguments which have been made against military exemption. Those who want to join us in an effort to get a Scriptural and honorable discharge from military duties should sign, cut out, and mail to us the military petition on the last page of The Restitution.

Never was any wound healed by a prepared but unapplied plaster: never anybody warmed by the most costly garment made but not put on: never any heart refreshed and comforted by the richest cordial compounded but not received: nor from the beginning of the world was it ever known that a deceived, condemned, miserable sinner was actually delivered from his woful state until of God Christ was made unto him wisdom, righteousness, satisfaction and redemption. For as the condemnation of the first Adam passes not to us except as by generation we are his; so grace and remission pass not from the second Adam to us except as by regeneration we are his. Adam's sin hurts none but those that are in him; and so Christ's blood profits none but those that are in him.

We have been rather reticent editorially on the signs of the times lately, and particularly upon the present European war as touching the subject of prophecy. We feel that we have reasons which justify our position of silence. All students of prophecy are prone to forget that they are only students, and turn prophets. Brother S. H. Thomas has an interesting article in this issue on the subject of prophecy, and while he apparently favors Futurism, we are glad he leaves the matter without dogmatic assertion. The apostate churches talk about an "immortal soul" which does not exist; Sabbath keepers talk about a "ceremonial law" of which the Bible knows nothing; and sometimes even brethren write about "seven years" of a triumphant antichrist, without a shred of Bible proof for such a prophetic time period. Let us beware of speculations, and stick closely to the word of God.

TWO WAYS AND TWO DESTINATIONS

Psalm 1:6

"The Lord knoweth the way of the righteous; but the way of the ungodly shall perish." This text of Scripture penned by the man after God's own heart, takes cognizance of two ways: "the way of the righteous" and "the way of the ungodly." The word translated "way" in this text, and also in Psa. 1:1, is **derek** in the Hebrew, and means a "trodden path" (Young's Concordance). Webster's definition of way is, "A moving; passage; progression; transit; journey." The righteous and wicked are on a "journey." They are travelling different ways which lead them in different directions, hence they will reach different goals or destinations. The "way of the righteous" we are assured the Lord "knoweth;" while "the way of the ungodly" we are told "shall perish." Let us briefly, but devoutly and prayerfully, consider these two ways and the different destinations to which they lead.

1. **"The way of the righteous."** This passage or journey, is variously designated in the Bible; as "right" (Ezra 8:21); "good" (1 Sam. 12:23), "upright" (Isa. 35:8); "perfect" Psa. 101:2,6); "light" (Job 24:13); "truth" (Psa. 119:30); and "way of God" (Matt. 20:16; Acts 18:26). The "way of the righteous" is the Lord's way, the "way of salvation" (Acts 16:17). It is norrow and but few travel it, but it leads to life (Matt. 7:14).

2. **"The way of the ungodly."** This journey is described in the word of God as a way of "darkness" (Prov. 4:19); "not good" (Psa. 36:4); "hard" (Prov. 13:15); "folly" (Psa. 49:13); and "an abomination to the Lord" (Prov. 15:9). It is the way of Cain (Jude 11) and all false prophets (2 Pet. 2:1); it is full of "misery" Rom. 3:16), and is "pernicious" (2 Pet. 2:2). But many travel it, for it has a wide gate to enter, and its destination is "destruction" (Matt. 7:13).

Now here, dear reader, we have the two ways, and to where and to what they lead. All our ways are seen by the eyes of him with whom we have to do (Psa. 119:168). They are "before the eyes of the Lord" (Prov. 5:21); is he pleased with them (Prov. 16:7)? Remember God's ways are not like ours (Isa. 55:8); let us then not choose our "own ways" Isa. 66:3), nor do them (Isa. 58:13), but rather let us pray the prayer of David, "Teach me thy way, O Lord" (Psa. 27:11). "Let us take heed to our ways" (Psa. 39:1), "consider them" (Hag. 1:5-7), "search and try them" (Lam. 3:40); and "see if there be any wicked way" in us; and if we find there is, may God help us to go in the "way everlasting" (Psa. 139:13,24).

COMMUNICATIONS

Dear Brother Huggins:

I see some are opposed to the petition for military exemption. I just want to ask them a few questions: Do you think Paul was afraid to trust God when he appealed to Caesar (Acts 25:11)? Do you think Christ doubted God's power when he and Simon paid tribute, lest they should offend the rulers (Matt. 17:27)? Paul says: "If it be possible, as far as in you is, live peaceably with all men." It seems to me that the peaceable way would be through a petition and if they refuse us we have lived peaceably with them as far as possible for us; then it would remain for us to do the next best thing, which seems to be point blank refusal to fight. But I believe we can get exemption if we only try. This would be much better than a flat refusal to obey our rulers. Peter says submit yourselves to every ordinance of man for the Lord's sake (1 Pet. 2:13-15). The 6th verse says, "As free and not using your liberty for a cloak of maliciousness." It seems to me if we do not try the "peaceable" way, we are abusing our liberty maliciously. Now Paul says all things are lawful for me, but all things are not expedient, so it seems that to provoke our rulers would not be expedient. Let us hear more on this subject.

I write this in all love and goodwill, and only want to find God's way out of this trouble. Your sister in hope of the Lord's soon return.

Mrs. W. L. Robbins

Dear Editor:

I am in favor of military exemption. If nothing else, it will show our president, senators, and representatives where we stand. Is it right to refuse to go to war if our government conscripts us to take up arms against our brother? Let the Bible answer: Jesus says in Matt. 5:41: "Whosoever shall compel thee to go a mile, go with him twain." Paul tells us in Titus 3:1, "Put them in mind to obey magistrates." Is it right to refuse to be shot down?

Listen to Paul's exhortations to various duties in Heb. 13:17: "Obey them that have the rule over you, and submit yourselves." If it would be wrong to appeal to our government for exemption, why did Paul appeal to the government under which he lived? He says in Acts 25:11: "For if I be an offender, or have committed anything worthy of death, I refuse not to die." What more would it take to offend our government for us to refuse to help defend our nation, if another nation should arise against our nation? I know it is against the word of God for his people to kill. I want to live loyal to my nation and be exempted from military duties in an honorable way. I signed the petition and sent it to our Editor some time ago, and I believe every brother ought to do this. I do not understand that this exempts us from national duties; it only exempts us from taking up arms against our fellow man. There is a great deal to consider on this subject. Come on brothers, act quickly; it will soon be too late when war is declared. Press on, Brother Huggins. Your brother in Christ waiting for the soon coming King,

James Delozier.

WHO CHANGED THE DAY

In a tract before me, written by Wolcott H. Littlejohn, it is asserted that the papacy changed the Sabbath from the seventh to the first day of the week. In another tract it is affirmed that the change was brought about gradually, by the Emperor Constantine, by Pope Sylvester (the first Sylvester I suppose) and such bishops as Eusebius. Now if a Roman Emperor, Sylvester, Eusebius and such bishops changed the Sabbath then the power symbolized by the little horn Dan. 7:8-20 that had eyes like the eyes of a man, and a mouth speaking great things, had little to do with the change; yet in these same tracts it is affirmed that this little horn power did change the Sabbath; and Catholic authors are quoted in proof of the supposed fact.

It is a fact with which all readers of Roman history are acquainted that the bishops of the Roman church in Rome, had no political authority or power to change times and laws prior to the fall of Western Rome, and therefore prior to the division into ten kingdoms represented by the ten horns of Daniel's vision; after the rise of which three of these are plucked up by the roots.

It is foreshown in the vision that the power symbolized by the horn with eyes and a mouth, would "think to change times and laws." Seventh day keepers assume that the fourth command is included by the term "laws." Now it is a fact that the popes of Rome changed a great many laws, but who knows that the prophecy has any reference to the Sabbath as one of the laws changed? This is the point to be proven. If it is true that Constantine and pope Sylvester, and Eusebius bishop of Caesarea, and many such bishops and popes in Rome and out of Rome changed the Sabbath long before the boastful little horn arose, how can this same horn, or the power it represents, be charged with the crime of changing the Sabbath to the first day of the week?

Constantine by his edict did not change the Sabbath; he makes no reference to it. It was the first day of the week concerning which his notable edict was promulgated. The day was previously observed, as a day of public assembly for worship, by the Christians prior to the date of his edict which was designed to regulate its observance. At this period of the Emperor's history he may have intended to honor the day more for the benefit of pagans than for that of the Christians; and by the phrase "venerable day" meant the day of sunworship. This is nothing here nor there. Seventh day keepers observe Saturday or Saturn's day. If the Christian is paganized by worshiping in public assembly on the first day, so is the seventh day keeper paganized by assembling and worshiping on Saturday. It is impossible to miss a pagan day. Now the fact is that neither are paganized by so doing and could only be by worshiping the same gods that the pagans worshiped, and according their prescribed rituals. This being true, that we have apostolic precedent or precedent of the primitive Christian church, we will not be unsettled by the specious arguments, or objections rather, that it is the pope's day and those who observe it worship "the beast" and drink the wine of the old harlot church, and paganize themselves by observing a day set apart for the worship of the sun. This kind of bugbear may serve to frighten those not well versed in New Covenant truth. These third angel message proclaimers (?) seek further to frighten the timid by quoting Rev. 14:9,10 as foreshowing the certain doom of all Sunday keepers.

Did Constantine the first Christian Roman Emperor change the Sabbath? No. In 321 A. D. he issued an edict touching first day observance. The following is a transcript of the edict: "Let all judges inhabitants of the cities, and artificers rest on the venerable Sunday. But in the country husbandmen may freely and lawfully apply to the business of agriculture; since it often happens that the sowing of corn and planting of vines cannot be so advantageously performed on any other day; lest, by neglecting the opportunity they should lose the benefits which the divine bounty bestows on us."

Constantine was not a pope, and he lived long before the papacy was sufficiently developed to act authoratatively on a question of such grave importance. His edict recognizes the fact that the day was already observed as a day of Christian worship. It was not the design of his edict to transfer the sacredness of the seventh day to the first day. If the Emperor had intended to sabbatize the first day he certainly would have gone further and enjoined that husbandmen abstain from labor on "the venerable day." The Emperor may have regarded it as a happy coincidence that the Christian's day of public worship was the same day on which pagans met to worship the sun.

For Christians to meet and worship on the first day of the week is not to paganize themselves. The seventh day was devoted to the worship of Saturn and therefore called Saturday or Saturn's day. Are seventh day keepers aware of this? Mr. Hessey in his history of Sabbath and Sunday observance gathers up every reference to these days as found in Christian literature subsequent to the days of the Apostles, says Jewish Christians kept the Sabbath in the manner enjoined by the law and also met on the first day of the week for worship, following the example of the churches founded by the Apostles; regarding the day as that on which our Lord arose from the dead: thus keeping two days. Gentile Christians refused to keep the seventh day but observed the first. Mr. Hessey further says that very early in the post-apostolic church the question arose as to the binding obligation of the fourth command, but the obligation to keep the first day of the week was not a subject of dispute. The observance of the first day was not as that prescribed by the sabbath law. That the early church met for worship on the first day of the week can be proven. Acts 20:7 reads: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Also 1 Cor. 16:2: "Upon the first day of the week, let each of you set apart whatever his gains may enable him to spare; that there may be no need to make collections when I come."

That the churches founded by the Apostles observed the first day of the week can not be successfully controverted; and following the precedent established by these churches the custom of assembling on this day for a specific purpose, was kept up subsequent to the days of the apostles and down through the centuries to the present day.

John L. Wince, deceased.

Don't wait for people to do good to you: go and do good to them.

HOW GOD PURIFIES HIS PEOPLE

The Scripture tells of the sudden coming of the Lord to his temple and of the purifying process instituted among the sons of Levi. He sits an a refiner and purifier of silver. Let me tell you of a little gathering at a private house in the old country, for the purpose of reading and conversing upon the Scriptures. These verses were read; and after some discussion respecting the method of refining the precious metals it was arranged for one of them to enquire of a silversmith, how it was done and, particularly, what was the business of the refiner himself during the process, and how the silver was freed from the dross. This was promptly explained, and he was asked: Do you sit at your work sir? "Oh, yes;" he replied, "I must keep my eye steadily fixed on the furnace since, if the silver remain too long under the intense heat it is sure to be damaged." The beauty and propriety of the image employed were at once seen. "He shall sit as a refined of silver." As the visitor was leaving the silversmith called to say that he had forgotten to mention one thing of importance, which was, that he only knew the exact instant when the purifying process was complete by his seeing his own countenance in it.

These thoughts led to others. In Titus 2:13,14, we learn what our Lord is doing now. After speaking of the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, we learn that he gave himself for us, which wonderful gift we celebrate today—that he might redeem us from all iniquity, and purify unto himself a pecular people, zealous of good works. This, then, is what he is now doing. This is what Daniel had said nearly 800 years before—"Many shall be purified, and made white, and tried; but the wicked shall do wickedly" (Dan. 12:10). And we learn from James 1:12 that there is no crown without the trial. The crown comes after the trial. The crown is only bestowed upon those who have been purified; and the same verse tells us that temptation is one thing to be endured—and a great part of what is to be endured, it may be inferred, because those who endure temptation are pronounced blessed. So that temptation covers nearly all the tests applied to us. And when we pass to the 14th verse we discover the great source of temptation. It is not he of the horns and hoofs so often blamed; but every man is tempted when he is drawn away of his own inordinate desires. Read in Mark 7:20-23 the black list prepared as the product of the heart of man, and then decide that that is the grand seat of nearly all our trouble. Humiliating, but true. True, Peter speaks of some fiery trials awaiting the elect as if from without; but they are of a different character, and those sufferings then are in company with Christ—fellow sufferers with Christ - with the glory to be revealed, and the exceeding joy assured them. These chastizements are those of a fond Father for his children for their good. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Of what help it would be to be able to always distinguish between the trials we bring upon ourselves, and those to which we are wisely subjected for purifying purposes! Doubtless it is in reference to these the promise comes that we shall not be tempted above what we are able. I think it would be a powerful, healthy restraining influence if we would watch the sources of our trials—whether from within or without.

But further: both classes of trials, those from without, and those from within, try the faith. The whole composes the trial of faith— the test of our faith. And Peter to the scattered faithful ones says they greatly rejoice, although for a season manifold temptations may make them heavy; because the "trial of their faith being much more precious than gold that perishes, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ, whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Yes: trials make the pure metal shine. And although it be written that no affliction for the present seemeth joyous, but grievous, it is also written that it afterward yieldeth the peaceable fruits of righteousnes.

But let us examine the purifying agencies further. We learn from Acts 15:9 that hearts were purified by faith. There is no mysterious process—no miraculous influence at work to purify hearts. It is by faith, it is true, but purity of heart cannot be imparted as a reward for faith; it springs out of a natural law; it is the effect of a cause. Faith that operates by love; it is that which purifies the heart. But how does it purify? What is the process, I mean? Why, God's gracious covenants disclose so much of his love that we love him, as soon as we believe them; how could we help it? And the moment we love him, we went to keep his commandments; want to please him; and to please him, we must be pure—only the pure in heart shall see God, and we want to see him; and our desire to see him makes us try to learn more of him from his word, and to commune with him through our great High Priest, and in the very nature of things we assimilate, or grow like to whatever we worship. If constantly in company of those we love, we soon resemble them, and if our love be reciprocated they in some measure come to resemble us. This, very briefly, is the way by which I understand faith purifies our hearts, or minds. The mind of the flesh is displaced by the mind of the spirit; because we love its manifestations.

Then we are told in 1 John 3:3 that those who have the hope of seeing Jesus at his coming and being made like him, purifieth themselves even as he is pure. This is explained in the same way—the same natural way as faith is—and passing on to 1 Peter 1:22, where obedience to the truth is said to purify souls, it operates in the same natural way. The truth commands purity, as essential to salvation; and therefore obedience to it, must purify. O brothers and sisters, how is the work going on? It says if we have not the spirit of Christ we are none of his. This does not mean that we shall not hate some things. He hates some things, and expects us to hate them, and

commends those who hate them; what are we to hate? Persons? No; deeds, characters, and doctrines that are out of harmony with his will; not persons. See Rev. 2:6-15. When he who is purifying to himself a peculiar people watches the process, does he see himself in us, as does the refiner of silver see himself reflected by the metal? O, tried ones, that is what he is watching for! Oh, that we may not flinch while in the furnace! May the trial of our faith be more precious than gold. May it be found unto praise and honor and glory at the appearing of Jesus Christ, which the daily announcements from the East assure us will not long be delayed. May we all make it the chief business of this life to adorn its doctrine, and truly represent him while absent, that we may be glad with exceeding joy to see the King in his beauty and hear his plaudit, "Well done." Amen.
M. Joblin, deceased.

INDIANA NOTICE

The South Bend csurch of God invite the brethren of the various churches of the state and other states to meet with them May 4th to 6th for a spring conference meeting. Make your plans now to attend.

Floyd Stilson, Pres.
Flora H. Prior. Sec.

THE RICH MAN AND LAZARUS

It is the commonly conceived idea that Luke 16:19-31 is a statement of facts concerning man's condition in death. We believe this opinion to be wrong. To our mind it is a parable pure and simple, for the following reasons.

First.—It is a link in a chain of eight parables.

Second.—A Latin manuscript of the seventh century and one of the tenth century commenced this text by saying, "And Jesus spoke another parable saying."

Third.—Jesus was speaking to the pharisees (Luke 16:14), and to these he spoke but in parables (Matt. 13:24).

Fourth.—Nearly all commentators agree that it is a parable.

Fifth.—No one can take it literally. Even the "Orthodox" will tell you "Abraham's bosom," for an illustration, is a figure standing for heaven.

If Luke 16:19-31 then is a parable, then the things said are not meant. In the parable of the sower, what does the "seed" represent? the "sower?" the "enemy?" the "field?" the "reapers?" It is safe to say they do not represent themselves. The "seed" stands for the "word;" the "sower," the "Son of Man;" the "enemy," the "devil;" the "field," the "world;" the "reapers," the "angels." So with Luke 16:19-31: the things mentioned stand not for themselves but something else.

This being true, then what does "hades" represent? "Abraham's bosom?" the "rich man?" the "poor man?" the "angels?" the "great gulf?" Allow me to repeat, they cannot stand for themselves, but must represent something else. Then what do they stand for?

The "rich man" stands for the Jews for two reasons:

1. Abraham calls him "son;" he calls Abraham "father."

2. His brethren and therefore himself had "Moses and the prophets."

If the "rich man," then, stands for the Jews—two tribes—then the "five brethren" would stand for ten tribes. In other words, the "rich man" and "his brethren" represent the twelve tribes of Israel.

As the world is divided into but two classes—Jews and Gentiles—it follows that "Lazarus" must stand for the Gentiles. This "rich man"—the Jews—until his rejection of Christ, was the "son" of God, "rich" in his favor, but upon his rejection of the Christ, he "died" to his favored condition and was scattered by the hand of the Romans among the nations. In other words, he entered into his national hades. There he is being bitterly tortured during the "time of the Gentiles."

"Lazarus"—the Gentiles—before the rejection of Christ by the Jews, was then an "alien from God." But upon the Jews rejection of the Christ, God "turned to the Gentiles." Lazarus "died" to his past condition of being an "alien from God" and, upon subsequent belief and baptism, he was inducted "into Abraham's seed" or "bosom" by the "messengers" or "angels" of the gospel. There he is "comforted;" meanwhile the "rich man" is tortured.

What is the "great gulf" between the two? The law. Whoever "keeps the law" can not be a Christian. Whoever keeps it not, is not a Jew, so there it stands, a "great gulf" between the Jew and the Gentile.

But will the "rich man" remain in his national hades forever? Nay, verily. Hades is to be destroyed (Rev. 20:14). Paul says, "If the casting away of them (Jews) be the reconciling of the world, what shall the receiving of them be but life from the dead?" So then the "rich man" is to "receive life from the dead," and hades is to be destroyed.

It is sometimes stated that all parables are founded upon facts. Some are, and some are not. There is a parable of the trees in Judges 9:8-15, but trees do not talk. It represents what kings did; so the parable of the two eagles recorded in Ezek. 17:2-7. Eagles never cropped off the tops of the cedars and set them out "in a city of merchants," but they represent what was done by two kings. Hence the statement "all parables are founded upon facts" is misleading.

If the "Orthodox" could prove the statement that "all parables are founded upon facts," the parable of the rich man and Lazarus might be of some service to them, but it is manifest that they can not.

John R. Fiske, Jr.

There is always noble service for noble souls to do.

A LIVELY HOPE

Peter was an apostle of Jesus Christ, and he blessed God, the supreme being, creator and preserver of the world, the object of worship and Father, the ancestor or forefather of our Lord Jesus Christ. Christ worshiped God as a supreme being, and obeyed him as a Father. God hath begotten us again into a lively hope. How was Peter begotten? By being born of water. Why was not Peter's baptism at that time a lively hope? Because Christ had not been raised. The lively hope is by the resurrection of Jesus Christ from the dead. So Peter could say, "I now know that whom I have trusted is the real true Son of God, and the Savior of the world; that he has been born of the spirit, can die no more, and is sitting at the right hand of God, and my hope is now a lively hope, because my Savior has passed from death unto life" (John 5:24; 1 John 3:14).

When do we pass from death unto life? When we become brethren. How do we become brethren? By being baptized into Christ. Peter' lively hope also reached to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us. What is this inheritance? It is the inheritance that was promised to Abraham and his seed 1921 years B. C. Where is this inheritance now? It is reserved in heaven for us, with our hope (Col. 1:5). Who are the "us"? Those who are kept by the power of God. How are they kept? "Through faith unto salvation ready to be revealed in the last time." Why is it that we have temptations? To try our faith, and faith worketh patience, that we may be perfect (James 1:2-4). When do we receive the reward for the trial of our faith? At the appearing of Jesus Christ. We have not seen him so how can we love him? By faith. What does this faith do for us? It saves our souls from eternal destruction. How do we purify our souls? By obeying the truth (James 1:18). How long does the word of the Lord endure? Forever. Can we become holy in this life? Perfect in a moral sense, pure in heart, "Set apart to a sacred use" (Psa. 86:2; Mark 6:20; Rom. 12:12; 1 Cor. 3:17).

E. W. Knapp.

A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information Gathered from Everywhere

Garlick mentioned in the Bible in Numbers 11:5, is still abundant in Egypt, from which country it was introduced into southern Europe. It is now grown in the temperate zones all round the world.

True happiness, true beauty, and true greatness do not depend upon the show of outward things. Neither the king's majesty nor the soldier's brief brilliance are of use to them when their time of trial comes. The finest and most beautiful thing in the world is the man that loves God and trusts in him.

Is Civilization a Failure

"And the earth was without form, and void; and darkness was upon the face of the deep." That was the appearance of things "in the beginning when God created the heaven and the earth." We have made such a miserable failure of our life and civilization upon the earth after untold centuries of existence that it seems we ought to return to first principles and try it all over again. We have little to leave to posterity except a world of unrest, war, bloodshed, famine, brother against brother, misery, pain and poverty. A veritable world of Rachels "weeping for their children, and refusing to be comforted, because they are not."

Is civilization a failure? It certainly has not been a marvelous success.—Sel. by Brother Lang.

A PETITION FOR MILITARY EXEMPTION

To the President and the Senators and Representatives of the United States in Congress Assembled:

Petition of the church of God, praying exemption from active participation in war, from naval and military service.

1. The petition of the people known as members of the church of God, who through obedience to the gospel are to be made participants in the Abrahamic covenant, "In thee and in thy seed shall all the nation of the earth be blessed."

2. They recognize that this only can be accomplished by a government established and supported by God in the person of his Son, the Lord Jesus Christ, whose personal advent is now imminent, and upon his return he will set up his divine government over all the earth.

3. They owning allegiance to this, the earth's rightful king, under the present government they are but aliens, subject to the laws of this country and faithfully obey those laws, refraining only from that which commands to take part in war, strife or conflict leading to the taking of life, which conflicts with the laws of God.

4. Your petitioners humbly beseech your Honorable House to grant their prayer, that they may live quiet and peaceable lives, following out as far as possible the command to "Recompense to no man evil for evil, and to provide things honest in the sight of all men."

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O, APRIL 24, 1917 NUMBER 16

SIGNS OF THE TIMES

When from scattered lands afar,	Matt.24:6,8
Spreads the voice of rumored war,	Luke 21:25
Nations in tumultuous pride,	Haggai 2:7
Heave like oceans' roaring tide,	Heb. 12:26-29
When the solar splendors fail,	Matt. 24:29
When the crescent waxeth pale,	Rev. 6:12
And the powers that starlike reign,	Mark 13:35
Sink dishonored to the plain,	Joel 2:10,31
World! do thou the signal dread,	Luke 21:26,36
We exalt the drooping head;	Luke 21:27,28
We uplift the expectant eye,	Eph. 1:14
Our redemption draweth nigh.	Rom. 8:19-23
When the fig-tree shoots appear,	Matt. 24:32,33
Men behold their summer near;	Luke 21:29-31
When the hearts of rebels fail,	Isa. 59:18,19
We the coming Conqueror hail.	Rev. 19:11-16
Bridegroom of the weeping spouse,	Rev. 19:7,9
Listen to her longing vows;	Rev. 6:10
Listen to her widowed moan,	Luke 18:3-8
Listen to creation's groan.	Rom. 8:22,23
Bid, O bid thy trumpet sound,	1 Thess. 4:16
Gather thine elect around,	Matt. 24:31
Gird with saints thy flaming car,	Jude 14
Summon them from climes afar,	Isa. 43:6
Call them form life's cheerless gloom,	Matt. 24:40
Call them from life's cheerless gloom,	Matt. 24:40
From the grass-grown village grave,	Luke 14:14
From the deep dissolving wave,	Rev. 20:13
From the whirlwind and the flame,	1 Thess. 4:17
Mighty Head, thy members claim,	Mal. 3:17,18

—Charlotte Elizabeth.

THE UNCLOUDED DAY

Dearest brother, dearest sister,
May we ever faithful be,
Unto Jesus Christ, our Savior,
Who has said, "Come, follow me."

For we know, that he has suffered
Even death, that we might live:
And he's promised to the faithful
That a crown of life he'll give.

When the Lord shall come in glory,
As the prophet says he'll come,
He will gather all the faithful
Into that blest Eden home.

Then our trials will be over,
And we shall immortal be,
Then we all may shout in glory,
"Grave, where is thy victory."

And we have his precious promise,
That all they who overcome,
May have power over nations,
And may sit upon his throne.

When the Lord shall dwell in Zion,
Then all nations he'll subdue,
Then all sin he will destroy,
Even death destroy too.

God himself will then be with us,
And will wipe all tears away,
In that kingdom under heaven,
We shall dwell through endless day.

Emma Fugate.

WAYMARKS TO THE HOLY CITY

A Study of Daniel VII

Suppose you were traveling a road with which you were unacquainted. You enquire of a stranger, who tells you that the road leads to a glorious city, filled with every good thing, governed by the most benevolent and lovely prince that the world ever saw; and that in that city there is neither sickness, sorrow, pain nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know that he has told you the truth, and which will mark the progress you have made.

First, then, he tells you that, after leaving him and traveling a while, you will come to a monument that can be seen at a great distance, on the top of which you will see a lion having eagle's wings. At a distance beyond that, you will come to another monument having on it a bear with three ribs in its mouth. Passing on still, you will at length arrive at a monument on the top of which you will behold a leopard having four wings and four heads. After that you will come to a fourth beast, dreadful and terrible, with great iron teeth and ten horns. And, lastly, you will come to another place where you will see the same beast with this difference: Three of its first horns have been plucked up, and in place of them has come up a peculiar horn, having eyes like the eyes of a man, and a mouth. The next thing you will look for, after passing the last mentioned sign, is the city.

With these directions you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you faith in the person's knowledge and truthfulness who directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. "There," say you, "is the second sign he gave me. He must have been acquainted with this road, and has told me the truth." Your faith increases as you travel on. What next do you look for? Not the city, certainly. No; you look for the leopard. Well, by and by you behold that in the distance. "There it is!" you cry; "now I know he has told me the truth, and it will come out just as he said." Is the next thing you look for the city? No; you look for that terrible beast with the ten horns. You pass that, and say, as you travel on, "How exactly the man who directed me described everything." Now your faith is so confirmed that you almost see the city.

"But," say you, "there is one more sign to pass. It is the horn with eyes, then the city comes next." Now hope is high; your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in rapture, "There it is!" All doubt is now removed. You look for no more signs. Your longing eyes are fixed to gaze on the glorious city next, and probably no man, however wise he might profess to be, could make you discredit what your director has told you. The city is fixed in your eye, and onward you go, hastening to your rest. Now, if we find on examination that all the events or signs that God gave us, which were to precede the Lord's coming and setting up of his everlasting kingdom, have actually taken place, what do we look for next? Answer, the judgment of the great day; the glorious reward of the just; the city of the great King. Let us then, examine the seventh chapter of Daniel, where these waymarks to the holy city and the everlasting kingdom of the Redeemer are given.

The Prophetic Beasts

Verses 1-3: "In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed, then he wrote the dream and told the sum of the matter. Daniel spake and said, I saw in my vision by night, and behold the four winds of the heavens strove upon the great sea. And four great beasts came up from the sea, diverse one from another." The four beasts seen by the prophet are symbols of four kingdoms which should arise, as shown by verse 17, which reads, "These great beasts, which are four, are four kings, which shall arise out of the earth." And to show that these are not kings simply, but kingdoms, the angel continues, "But the saints of the Most High shall take the kingdom." And still farther, in the explanation in verse 23, the angel says, "The fourth beast shall be the fourth kingdom upon the earth." Winds denote strife, political commotion and war. Sea or water, denotes people and nations. See Rev. 17:15.

The Lion

Verse 4: "The first was like a lion, and had eagle's wings; I beheld until the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it." Babylon, as described in this vision, is here fitly represented by a lion, the king of beasts, denoting the glory of that kingdom, and corresponds with the head of gold in chapter 2. The eagle's wings represent the rapidity of its conquest, and the soaring pride of its monarch (Hab. 1:6-8). The plucking of its wings may refer to the humiliation of the proud monarch of Babylon (chapter 4:31-37), or the cowardice of Belshazzar who, instead of driving away his foe like a lion, shut himself up in the city, feasting and drinking with the lords, till he was killed and the kingdom given to the Medes and Persians.

The Bear

Verse 5: "And behold, another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it. And they said thus unto it, Arise devour much flesh." The bear, corresponds with the silver breast and arms of the image, and represents the Mede and Persian kingdoms, which succeeded Babylon. It was noted for cruelty and thirst of blood. The three ribs, in the mouth of this bear, evidently symbolizes the three great powers conquered by the Medo-Persian kingdom, viz., Babylon, Syria and Egypt. See Roland's Ancient History. It subdued many populous kingdoms. Ahasuerus, or Artaxerxes reigned over one hundred and twenty-seven provinces (Esther 1:1).

The Leopard

Verse 6: "After this I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." The leopard corresponds with the brazen side of the image of chapter 2, and illustrates Grecia. The four wings denote the rapidity of its conquest under Alexander. The Grecian empire maintained its unity only during the life of Alexander. When his brilliant career ended in a drunken debauch, the empire was shortly divided between his four leading generals, represented by the four heads of the leopard. Cassander had Macedon and Greece, in the west; Lysimachus had Thrace and the part of Asia on the Hellespont and Bosphorus, in the north; Ptolemy received Egypt and Lydia; Arabia, Palestine and Syria, in the south; and Seleucus had Syria and all the rest of Alexander's dominions in the east.

The fourth Beast

Verse 7: "After this I saw in the night vision and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts which were before it; and it had ten horns." The fourth beast corresponds with the iron legs of the image in chapter 2, and represents the Roman kingdom. The ten horns of the beast correspond with the ten toes of the image, and represents the ten kingdoms into which the western empire of Rome was divided. The addition of heads, wings, or horns, to any beast found in nature would not answer as a symbol to represent this power. It was diverse form all others, and the symbol wholly nondescript, or unlike any beast in nature.

The Ten Horns

Verse 8: "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." The prophet considered the ten horns. These represent: (1) The Alemanni; (2) Franks; (3) Burgundian; (4) Vandals; (4) Suevi; (6) Visigoths; (7) Saxons; (8) Ostrogoths; (9) Lombards; (10) Heruli. He saw a little horn forcing its way up among the ten, which plucked up three of them. This horn, little at first, but afterwards more stout than his fellows, represents the papacy. The three kingdoms plucked up before it were those of Heruli, the Vandals, and the Ostrogoths. But of this power we shall speak more fully when we come to the angel's explanation in verse 25.

The Thrones Set Up, or Judgment of The Eleventh Horn

Verses 9,10: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like pure wool; his throne was like the fiery flame, and his wheel as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." If the judgment is not described here, then certainly it is not to be found in the book of God. The Ancient of Days, God the Father, takes the throne of judgment. Those who stand in his presence either to minister or to wait, are not men but angels. Compare Daniel 7:10 with Rev. 5:11. Daniel describes the opening of the judgment of the righteous, which occurs in heaven prior to the return of the Lord to this world to raise them from the dead. The Father presides as judge. The angels of God are present as ministers and witnesses. At this tribunal the Son of Man presents himself to receive the dominion of the world. But men are not present to witness this part of the judgment. It is the Father and the Son and the holy angels who compose the grand assembly. The thrones named in the text are not those of earthly governments, but thrones of judgment. The best authorities give the words "cast down" the sense of "were placed." They render them "set up" or "established." Thus Adam Clark says: "The thrones were cast down, might be translated erected; as the Vulgate, and all the versions." The Revised Version, also the Douay reads, "were placed," and Matthew Henry in his exposition, renders it "set up." The term used by the Septuagint, literally rendered, according to Liddell and Scott would be, the "thrones were set." The judgment scene embraced the establishment of thrones and the setting in judgment of the great God, amid the brightness of that glory, feebly represented by fire and flame surrounded by angelic hosts, and the opening of the life records of men, from which they are to be judged.

The Voice and Word of the Eleventh Horn

Verses 1-12: "I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time." There are those who believe in a thousand years triumph of the gospel and reign of righteousness over the world before the Lord comes; and there are others who believe in probation after the Lord comes, and a mixed millennium, the immortal righteous still proclaiming the gospel to mortal sinners, and turning them into the way of salvation. But both of these systems of error are completely demolished by the verse before us.

1. The fourth terrible beast continues without change of characters, and the horn continues to utter its blasphemies, and hold its millions of votaries in the bonds of a blind superstition, till the beast is given to the burning flame; and this is not its conversion, but its destruction (2 Thess. 2:8).

2. The life of the fourth beast is not prolonged after its dominion is gone as were the lives of the preceding beasts. This dominion was taken away, but their lives were prolonged for a season. The territory and subjects of the Babylonian kingdom still existed, though subjected to the Persian; so of the Persian kingdom in respect to Grecia, and of Grecia in respect to Rome. But what succeeds the fourth kingdom? No government or state in which mortals have any part. Rome's career ends in the lake of fire, and it has no existence beyond. The lion was merged into the bear; the bear into the leopard; the leopard, into the fourth beast; and the fourth beast, into what? Not into another beast but into the lake of fire, which is its final destruction. Then let no one talk of probation in a mixed millenium after the Lord comes. (The writer is wrong here in part. His argument is unanswerable so far as the fourth beast is concerned, and therefore refutes Russell's claim for another chance for Catholics; but it comes short of proving there will be no probation for anybody in the coming age.—Editor.)

The adverb "then" in the sentence, "I beheld then, because of the voice of the great words which the horn spake," seems to refer to some particular time. The work of investigative judgment is introduced in the verses before, and this verse would seem to imply that while the work is going forward, and just before the power is destroyed and given to the burning flame, and the little horn utters its great words against the Most

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All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

We are gratified to report the following additions this week: Sister Nettie Robson by return to fellowship, and Mrs. Margaret Smith, formerly presbyterian, Mrs. Anna Prosek, formerly neutral, and her husband, Mr. Joseph Prosek, formerly Baptist, by baptism into the name of Jesus Christ. Sister Prosek is a sister in the flesh to Brother Wm Novy whose espousal of the truth some months since first called the attention of Brother and Sister Prosek to the gospel. Several others are interested and contemplate obedience soon.

THE PSALMS AS HISTORY AND PROPHECY

Psalms 2: 1.

Having established the prophetical and messianic character of the Psalms in general, and the second chapter in particular, we now enquire as to the time of their fulfillment. Are the psalms history or prophecy? fulfilled or unfulfilled prediction? Have they become history, or are they yet to be written on the page of history? We take the position that they are largely historical; but as historical events have only incipiently fulfilled them, we claim that in order to give them plenary scope and illustration, they will have in the future their full accomplishment in the person of Christ, and the events of his governmental reign. That they are both historical and prophetical will be made evident to the reader as we proceed.

"Why do the heathen rage ,and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed." That this language was applicable to the Messiah, and to the people of his day, and describes their wicked opposition to him, is made plain in Acts 4: 24,28. After quoting the Psalm now under review, the Spirit remarks: "Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." Here "the kings of the earth" who according to prophecy, were to "set themselves" "against his anointed," are mentioned by name. The "rage" of Christ's enemies, when they had "tumultuously assembled" (see margin of Psa. 2:1), the "vain" thought they had of getting rid of Christ by killing him; the "counsel" the officials had with each other—of all this it can be truly said: "Of a truth against thy holy child Jesus," this prophecy is written history. While kings and rulers and a raging populace were thus treating Christ, in putting him to death, "he that sitteth in the heavens" laughed (Psa. 2:4), and immutably declared, "The Lord shall have them in derision." And he did. On the third day he said to Christ: "Thou art my Son; this day have I begotten thee" (ver. 6). Subsequently Paul declared at Antioch: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same to us their children, in that he hath raised up Jesus again; as it is written in the second Psalm, Thou art my Son; this day have I begotten thee" (Acts 13: 32,33).

The Old Testament is often quoted by Christ and his apostles; but this is the only quotation found in the New Testament where the chapter of the book is given from which the language is taken. The part of the second Psalm here quoted by Paul, he says "God hath fulfilled the same unto us their children." Almighty power revived Christ from the dead the third day, "no more to return to corruption" (Acts 13: 34). To the great "derision" of his enemies he was brought to life eternal by the resurrection of the dead, "after the power of an endless life" (Heb. 7: 16). The people who said, "Let his blood be upon us and our children" were spoken to in God's wrath, and vexed in his sore displeasure (Psa. 2: 5) by the desolating army, which destroyed the temple and scattered the Jewish offenders throughout all the earth. In a literal manner "God hath fulfilled" the words of his servant David.

Now while we have historically expounded and applied much of the second Psalm, bear in mind that we regard fulfilled prophecies, or many of them, as being capable of duplicating, or fulfilling again. By this we mean that there is first an incipient, partial or natural fulfillment, and afterwards a second, plenary or spiritual fulfillment. To illustrate our meaning by a Bible example: "When Israel was a child I loved him, and called my son out of Egypt" (Hos. 11:1). The Israelites were only God's son legally and nationally, and their call out of Egypt was followed by their sin and fall in the wilderness. "First the natural; afterwards the spiritual" (1 Cor. 15: 46). From the historical narrative of Israel's deliverance from Egypt, we "afterwards" get the spiritual interpretation in the life of Christ (Matt. 2: 15).

Prophecy is history written before it is performed on the stage of life; "history repeats itself," and is therefore, prophetical in its nature. We read the history of Moses as given in the Old Testament, and then turning to the New Testament, we are told "a prophet shall the Lord your God raise up unto you of your brethren, like unto me" (Acts 3: 22). This affirmation, that Christ is to be "like" Moses, lifts the account of Moses' life and history, as given in the Old Testament, from the obscure, individual, stale history of a man, and dignifies it with prophetical importance. So, while we apply things written in the second psalm to the first coming of Christ, we do it fully aware of the prophetical significance of history. That it will have its full and complete fulfillment at the Lord's second coming, is plainly seen from the following considerations:

1. The "kings of the earth" and the "rulers" of the people "rage" in wrath and war against Christ when he comes the second time (Psa. 2: 1-10; Zech. 14: 2).

2. They "set themselves" and "take counsel together" in opposing Christ's enthronement as King on the "holy hill of Zion," but they are broken "like a potter's vessel" by divine power (Psa. 2: 1-10; Dan. 2: 44; Rev. 11: 15).

3. With only a "little" wrath the wicked "perish from the way;" the kingdoms of this world are overthrown; and Christ as a "man of war" takes "the earth for his inheritance, and the uttermost parts of the earth for his posssession" (Psa. 2: 6-12; Hag. 2: 22; Rev. 11: 15).

COMMUNICATIONS

Dear Restitution:

Please find enclosed one dollar and half for renewal subscription to The Restitution for another year. We cannot possibly get along without it, and it is getting better right along. A sister in the truth,

Mrs. M. E. Bray.

Editor Restitution:

I enclose you $10.00 to apply on the Lord's work, either the helping fund or otherwise as you see fit. The Lord's people need to help with all their talents. Not but what the Lord is able to do without our help; but that is the way he has chosen, and the means by which he accomplishes his purpose; especially in the spreading of the gospel. Let us work while it is called today, for the night is fast settling down upon us, when we cannot work, for the work will be finished in righteousness.

From Mr. and Mrs. M. W. Perrine.

Dear Brother Huggins and All the Brothers and Sisters:

I found a tract in my mother's Testament which I think belonged to my father. It is on the prophecies of Dan. 7, and I have made a copy of it. If you think it worth while to publish the copy I should be glad to have you do so. If it is not in accord with the Bible, some one should write on it and make it plain, for we need more said in that line than is being said. One sister I write to said she wished I would send you a copy of the tract, and I have now done so.

Your sister in Christ,

Susan A. Howard.

Dear Brethren:

When I was taking the wrapper off my Restitution on Sunday I noticed my subscription had expired on the day previous, so am sending you two dollars for renewal. I took the paper for some years in Sturgeon Falls, but allowed my subscription to lapse; but last year someone sent me the paper again. I have no doubt it was Brother Parker, who was instrumental in showing me the way of eternal life, and he also baptized me. I have appreciated the paper very much and feel as though I could not do without it, as there is no one here who gives any heed to the seeking first the kingdom of heaven. This is a big mining camp, and the mine owners are so busy making dividends and the miners so busy organizing for better wages to meet the high cost of living, that you could not interest them in anything else.

I am greatly interested in the war in the East, as I think when Palestine comes under British rule or a joint rule of different nations, it will hasten the return of the Jews, and bring the coming of the King so much the sooner. I see more plainly every day how great was Christ's ministry when he went about preaching the gospel of the kingdom, as the establishment of that kingdom is the only hope of sin cursed humanity.

I often give my Restitution to the Baptist preacher here and hope it will bear fruit. as he is a believer in the coming of the King; but he still believes that old lie of the immortality of the soul. Was sorry I could not help out with the Linograph Fund, but hope to give some further help this summer. If any person should also send in a renewal for me, use my subscription to send it to someone else. Remember me in your prayers that I may be kept faithful till the coming of the King. Your Brother in hope,

Robt. B. Holmes.

Brother Huggins:

I enclose a few copies for the young people's page. "Character and Self Respect" are taken from "Life Lessons" (Evans). I used this book in my school work. It contains what I call "gems of thought." If copies of this kind will in any way be helpful to you in your work as Editor of

The Restitution I will gladly furnish them. I am not physically able to do much else. I have but few years ahead of me, therefore I am desirous of being helpful to others and do the work assigned me by the Master. Love to all. Your brother,

D. C. Robison.

Many thanks, Brother Robison, for your valued cooperation in the work of the truth. There is always scarcity of copy during the spring and summer. Will our contributors and readers please remember this, and write often. You do not need to write long and labored articles; short ones make the paper look better, are always read, and are appreciated more.—Editor.

Dear Brother Huggins:

Have been deeply interested in "The Young People's Page" in "The Restitution," and knowing you to be a very busy man, thought that if you personally conducted this page and would care to be relieved of the worry and labor, I gladly would assume it. I feel that by making this page a feature, thus creating in the minds of the younger people that we have a direct interest in them, and making them feel that they are one with us, will do much to increase the circulation of The Restitution.

My idea of a "Young People's Page" is everything to be of an uplifting and enobling nature, but not necessarily spiritual or doctrinal—nothing of a nonsensical nature. Let me hear from you. Your brother anxious to labor for the Master,

Alexander D. Donaldson.

Many thanks to Brother Donaldson for his kind offer to share our burdens. We have had much trouble and work in getting proper copy for "A Bright Page for Young People," and have succeeded none too well. The copy must not be deep or heavy; neither must it be light or nonsesical—a medium pretty hard to strike. We gladly give over the page to Brother Donaldson, and urge our readers to cooperate heartily with him, and pray that by God's blessing our brother may indeed make this department a "Bright Page" in The Restitution. Readers should send all copy intended for this page to Brother Donaldson, 127 Ryerson St. N.Y. —Editor.

HISTORY OF MAN

A Beautiful Island Home

There was a time when there was not a man upon the earth (Gen. 2:5). Let us suppose a sea captain in voyaging over the great deep should land upon an uninhabited island covered with luxuriant grasses, fruits, vegetables, beautiful flowers, pure waters, rich soil, valuable minerals, mild climate, abundance of timber, grand scenery, living creatures, the sea teeming with every variety of fish and other food for man—would not this thought suggest itself to the mind of the captain: "What a beautiful place this would be for inhabitants suited to these conditions." This would necessitate organized beings whose wants could be supplied from their island-home and its surroundings. To secure all needed blessings the inhabitants of this island must be possessed of sufficient intelligence to enable them to obtain by pleasant exercise of their physical powers all the necessities of their simple, unperverted natures. Such beings would also cultivate refined tastes, a love of the beautiful in nature and art; the beautiful scenery of their island home would supply the one, while their inventive genius could supply the other. Suppose that in later years the captain revisits the island and finds it peopled with such beings as he had once thought would be adapted to the place, do you not think his curriosity would be sufficiently excited to learn the history of these people? How did they reach the island? Where did they come from? Why did they come there? If told that they had a record giving their origin and history, would not the captain take a deep interest in the perusal of this interesting history? Now, dear reader, I propose to present the simple truthful history of man as he appears in his primitive home, a vast island floating in the immensity of space. The information I offer has been gleaned from what I believe to be a truthful record of man' origin, nature and destiny. If my humble effort shall be the means of instructing the honest enquirer after truth, justice demands that I briefly state the cause that led to this effort.

Where did the Inhabitants of Earth Come From

A zealous devoted sister in Ohio who is laboring earnestly to instruct her neighbors in the truth, kindly insisted that I should write upon this subject, removing as far as possible the objections urged by believers in the inherent immortality of man. To her then let me dedicate these lines. There was a time when the earth was without an inhabitant, as the Bible plainly states. How did it become inhabited? What kind of being were the first inhabitants? Where did they come from? How were they created? The same book that tells us that at one time "there was not a man" also tells us how the first man was created, tells us who the Creator was, gives us a complete history of the man in every relation he sustains to his Creator. This account briefly, yet plainly informs us of man's origin, the material employed in the act of creation, the process by which life was imparted to the organized being to whom God gave the name "man." Before introducing the "history of man" let me quote an extract from Çarlyle: "Histories are as perfect as the historians are wise." As this statement will not be disputed what tremendous weight belongs to the history of man, as the author of that history is the very embodiment of wisdom, one in whom "all the treasures of wisdom and knowledge are hid." Surely then such a record must be reliable and entitled to our fullest confidence.

Authentic History of Man

Now for the facts of divine history turn to Gen. 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul." Here in twenty-seven simple words is recorded the most stupendous fact in history. Whole volumes of human philosophy have failed to throw even a single ray of light upon the grand truths found in this brief statement, but alas, human wisdom has at best only obscured the beautiful light that shines from the inspired words. That the being described in Gen. 2:7 is the man of God's proposition is fully shown in every relation that man sustains to the divine plan. Ages after this dust made man was created the Psalmist David (Psa. 103:14) confirms the fact in these words, "He knoweth our frame, he remembereth that we are dust." Job 4:19 tells us man's "foundation is in the dust."

A Creative Act Made Man, The Sentence of Death Unmakes Him

Now let us refer to the early history of man as recorded in Gen. 3:19. The closing words of the divine sentence pronounced against the man as the penalty for sin declares that "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken, for dust thou art and unto dust shalt thou return." Here man's origin is again declared, and his destiny when his sentence is executed brings him back from the condition from whence he was taken. The act of creation made him, the execution of the sentence unmade him. That a man whose history is here given is a being exactly adapted to the place he was to occupy is clearly stated in the description God gives of man's home in the newly created earth. Gen. 2:8,9: "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." That the man whom God had put into the garden with instruction to dress it and to keep it was an organic being possessed of a tongue, teeth, lips, palate, throat, digestive and assimilating organs is evident from the fact that the first command given him after entering the garden was concerning the food he should eat, and forbidding access to the tree of the knowledge of good and evil. But perhaps the interested reader of this history of man will ask, "If this is a true history of man in what respect is man superior to the animal creation; in short, what distinguishes him from animal creation?"

Man is an Animal

To answer these questions fairly and Scripturally, let us note first the points of resemblance given in the Bible as being common to both men and animals. In Gen 3:19 God gives us the origin of the lower animal creation: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air . . . . ." However humiliating it may be to haughty and proud man to read of one common origin for both man and beast, the fact remains and man cannot change it. "But surely," says the objector, "man's superiority will be seen in the endowment of life: did not man receive from his Creator a higher life than the beasts?" To constitute man a living soul, person, or being, God gave him the breath of life. That the breath of life was possessed in common with man by the animal creation is clearly established in Gen. 6:17: "And behold I, even I, do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life from under heaven, and everything that is in the earth shall die." Also in the seventh chapter of Genesis after naming the whole animal creation in the 14th verse, we read in the 15th verse: "And they went in unto Noah into the ark, and two and two of all flesh wherein is the breath of life." That both men and animals originated in the dust and live by breathing the breath of life is a clearly settled Bible fact, whether men accept it or not. Human logic has no effect upon it. Scholarly ability in vain attempts to set aside God's positive declarations, and infidelity can go no further than to say, "I do not believe it." But that comparison may be complete let us view both man and beast in the state called death.

In Death Man and Beast in Same Condition

The reader's attention is now called to Eccl. 3:18-20: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts, even one thing befalleth them; as the one dieth, so dieth the other; yea, they all have one breath, so that a man (in death) hath no pre-eminence above a beast, for all is vanity. **All go into one place, all are of the dust, and all turn to dust again."** Here the broad sweeping assertion is made that in death man has no pre-eminence over beasts. However broad the distinctions in life may have been, or after death may be, the question is forever settled that durdeath's reign a **perfect equality exists.**

Failing to find the proofs of certain claims for man's highly exalted position, the advocates of such claims tell us that man's vast superiority over animals consists of knowledge, while the animal possesses only instinct. But this distinction will not stand, for every Bible student knows that knowledge is by no means man's exclusive prerogative. Here is God's comparative estimate of the intelligence of both man and beast: Isa. 1:3: "The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people doth not consider." This comparative view is certainly not very flattering to man with all his exhaltation. The merest tyro in knowledge can testify to acts of intelligence on the part of animals. Certain animals have shown a degree of intelligence that would rank them with some of the human family. A few points of superiority in favor of animals ought in justice to them be presented. Many of them possess greater strength than man; they out speed him in the chase; they possess keener faculties; the ear detects sound quicker; the vision is sharper; the sense of smell is far more acute; they perceive danger when man with all his boasted knowledge is ignorant of it; man's utter helplessness in infancy is in sad contrast with the ability of some of the animal creation to take care of themselves almost from birth. What then distinguishes man from the lower animals?

Three Points of Man's Superiority

At least three things serve to show man's superiority in the divine plan over the other creatures of earth.

First, man's Creator showed him a marked preference in giving man a superior form, "the human form divine," for God created man in his image and after his likeness. No other creature on earth, in the air, or in the mighty deep can claim this high distinction. God's estimate of the value and sacredness of his image is shown in his displeasure when man's murderous hand is raised to mutilate or mar the beautiful image of the Creator. Read Gen. 9:6: "Whoso sheddeth man's blood (mutilates or mars the image), by man shall his blood be shed; for in the image of God made he man." Those familiar with the Bible know that an image is an imitation, representation or picture, hence the image of God is expressed in the physical form of man. The use of the word in the history of man has no reference to an intellectual or moral resemblance, as is shown in the use of the word in Gen. 4:3: "And Adam lived an hundred and thirty years and begat a son in his own likeness, after his image and called his name Seth." Here the resemblance is to the physical form, the features; in short, the common use of the word conveys the true idea, "the child looked like its parent"—not in size, nor in intellectual or moral qualities, but bears a striking resemblance in the expression of the features.

The second marked distinction in man's favor is made in his capacity for increasing his stock of knowledge almost indefinitely, while animal knowledge is quite limited, yet sufficient to supply its wants. The mental capacity of animals, while quite limited, enables them to reason upon the simple problems with which they must deal. But man's field of research, investigation and reason, is so vast and the problems so intricate that a vastly increased capacity was a necessity in his case. Man's Creator honored him in the scale of existence by constituting him a responsible being in placing him under law for the regulation of his conduct. This act of the Creator stamped man as a moral agent, making him responsible to the Author of his being. This distinction places man upon the throne of animate existence upon the earth. This exalted position was conferred upon man, not by conquest gained in fierce and bloody struggles with his inferiors, but was given him at his creation. Gen. 1:26: "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon earth."

Now let us look at the third and crowning mark of distinction that raises man above the animal creation. A brief period is allotted as the life time of the entire creation, but to man alone has the creator offered on conditions, a future state of existence, entirely free from all the unpleasant environments of this present life; and the value of this grand offer consists in the fact that the future life and the blessings attending it will be endless. Our present brief state of existence, with all its aches and pains, its bitter griefs and disappointments, does not abate our desire for its continuance; every effort is put forth to continue it even under the many ills that belong to it; even the animals when wounded fight fiercely to prolong their lives, though suffering intense pain. No wonder that love prompted the offer of endless life. John 3:16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Should not every heart be attuned to praise God for his wonderful goodness to the children of men? Yes, even inanimate nature should break its lasting silence in tones of praise for such mighty love.

J. F. Wagoner, Deceased.

A BRIGHT PAGE FOR YOUNG PEOPLE

Tidbits of Pleasant and Useful Information Gathered from Everywhere

Cheer up—if you intend to be happy.

Every day that is born into the world comes like a burst of music, and rings itself all the day through, and thou shalt make of it a dance, a dirge or a life march, as thou wilt.

When you disparage the concern of which you are a part, you disparage yourself.

Worry, hate and unkindness are all forms of fear.

An acre of performance is worth a whole lot of promises.

Be truthful—we always weaken when we exaggerate.

Th' feller that argues with himself allus gits th' best o' it.

A man's own good breeding is the best security against other people's ill manners.

People who never do any more than they get paid for, never get paid for any more than they do.

Oliver Wendell Holmes has said: "When we are as yet small children . . . . . there comes up to us a youthful angel, holding in his right hand cubes like dice, and in his left spheres like marbles. The cubes are of stainless ivory, and on each is written in letters of gold . . . . . truth. The spheres are veined and streaked and spotted beneath, with a dark crimson flush above, where the light falls on them, and in a certain aspect you can make out upon every one of them the three letters L, I, E. The child to whom they are offered very probably clutches at both. The spheres are the most convenient things in the world; they roll with the least possible impulse just where the child would have them. The cubes will not roll at all; they have a great talent for standing still, and always keep right side up. But very soon the young philosopher finds that things which roll so easily are very apt to roll into the wrong corner, and to get out his way when he most wants them, while he always knows where to find the others, which stay where they are left. Thus he learns—thus we learn—to drop the streaked and speckled globes of falsehood and to hold fast to the white angular blocks of truth.

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, " 'Tis sweet to live;"
Somebody said, "I'm glad to give;"
Somebody fought a valiant fight;

Was it you?

God a Generous Thief

In the first two chapters of Genesis, the records as to woman's origin describe her as no less endowed than man.

The following story from the Rabbis is illustrative of their regard of woman's creation: A heathen once said to a Rabbi, "Your God is a thief. He came to Adam while he was asleep and took one of his ribs."

The Rabbi said, "Permit me to tell you a little occurrance. A few nights ago a robber entered my house and stole a silver goblet, but left a gold one in its place."

"What a generous thief!" exclaimed the heathen.

"Even such a thief is our God," rejoined the Rabbi, "he took away Adam's rib but left Eve instead."

The man who never makes a mistake is the man who never does anything.

The duty of obeying is no less than the responsibility of commanding.

Think twice before you speak, and then talk to yourself.

Better mend one fault in yourself than find a hundred in your neighbor.

The industrious man is light hearted—the man who works is the happy man.

The soul occupied with great ideas best performs small duties.

Co-operation not competition is the life of trade.

Be broad—make it your habit not to be critical about small things.

The man who thinks he can't is usually right.

No good thing is failure and no evil thing success.

Think less about your rights, more about your duties.

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To the President and the Senators and Representatives of the United States in Congress Assembled:

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2. They recognize that this only can be accomplished by a government **established and supported** by God in the person of his Son, the Lord Jesus Christ, whose personal advent is now imminent, and upon his return he will set up his divine government over all the earth.

3. They owning allegiance to this, the earth's rightful king, under the present government they are but aliens, subject to the laws of this country and faithfully obey those laws, refraining only from that which commands to take part in war, strife or conflict leading to the taking of life, which conflicts with the laws of God.

4. Your petitioners humbly beseech your Honorable House to grant their prayer, that they may live quiet and peaceable lives, following out as far as possible the command to "Recompense to no man evil for evil, and to provide things honest in the sight of all men."

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. MAY 1, 1917 NUMBER 17

PROPHECY

'Tis near—
That great redeeming hour
When righteousness shall reign;
But God's elect look bravely on
And eagerly proclaim—
That though the nations be upset,
The time is nigh at hand,
When we shall sing our "Home Sweet Home"
In far off Canaan's land.

'Tis true—
Crowned heads are tottering
And soon shall come the fall;
Their years and years of honored strife
Be clashed against the wall.
'Tis God alone can bring us peace
In this great world of sin;
Hold fast to that redeeming love
That you have sought to win.

'Tis blessed—
Though there be this pall
Of terror, death and strife,
He suffered, then was crucified
That we might again have life.
And though these wars are raging
Like waves on an angry sea,
The time is fast approaching,
Upheld by prophecy.

'Tis promised—
That in latter days
These perilous times shall come.
All nations must uprise and fall
Before he takes the throne.
Let us be true and loyal
While earth like the tempests roar;
Be sure that your lamp is burning,
Christ waits outside the door.

Georgia Gazeley.

WAYMARKS TO THE HOLY CITY

Concluded

The Son of Man and His Kingdom

Dan. 7:13,14. "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all nations, people, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The scene here described is not the second advent of Christ to this earth. It is a coming to the Ancient of Days, who is not on earth but in heaven. There in the presence of the Ancient of Days, a kingdom, dominion, and glory, are given him. The Son of Man receives his kingdom before his return to this earth. See Luke 19:10-12 and onward. This is a scene therefore which transpires in the heavenly temple, and closely connected with that brought to view in verses 9 and 10. He receives the kingdom at the close of his priestly work in the sanctuary. The peoples, nations, and languages, that shall serve him, are the nations of the saved (Rev. 21:24), not the wicked nations of the earth, for these are dashed in pieces at the second advent. Some out of all the nations, tribes and kindreds of the earth will find themselves at last in the kingdom of God, to serve him there with joy and gladness forever and ever (Rev. 5:9).

The Saints of the Most High and Their Kingdom

Verses 15-18. "I Daniel was grieved in my spirit in the midst of my body and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even forever and ever." No less anxious should we be than was Daniel to understand the truth of all this, and whenever we enquire, with equal sincerity of heart, we shall find the Lord no less ready now than in the days of the prophet to lead to a correct knowledge of these important truths. The beasts and the kingdoms which they represent, have already been explained. We have followed the prophet down through the course of events even to the complete destruction of the fourth and last beast, and the final overthrow of all earthly governments. What next? The saints take the kingdom. The saints, those of all others held in low esteem in the world, despised, reproached, persecuted, cast out, who were considered the least likely of all men were to realize their hopes, take the kingdom and possess it forever.

The Fourth Beast Stronger than the Others

Verses 19,20. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron and his nails of brass: which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the others which came up, and before whom three fell: even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows."

Of the first three beasts of this series Daniel had so clear an understanding that he had no trouble in reference to them, but he was astonished at the fourth beast, so unnatural and dreadful. Wonderful was all this to the prophet; but something still more wonderful appears. it is the little horn that plucked up three of the ten horns as it came up. This horn has eyes; not the uncalculating eyes of the brute but the keen, intelligent eyes of a man. It also has a mouth, which utters proud sayings and makes arrogant claims.

It Makes War Upon the Saints

Verses 21,22. "I beheld, and the same horn made war with the saints; and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Daniel saw this horn making war upon the saints. Has this been true of the papacy? Let fifty millions of martyrs answer. Witness the cruel persecutions of the church of Rome against the Waldenses, the Albignes, and Protestants in general. It is stated on good authority that the persecutions, massacres, and religious wars excited by the Roman church, have occassioned the shedding of far more blood of the saints of the Most High than all the enmity, hostility and persecutions of all the heathens from the foundation of the world.

Its Ten Horns and the Eleventh

Verses 23-25. "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hands until a time, and times, and the dividing of time." We briefly notice the specification of the fourth beast, its ten horns and the little horn, as follows:

1. The fourth beast. This beast represents the fourth universal empire, which is Rome, the same as symbolized by the fourth or iron division of the great metallic image of chapter 2. Rome answers to the prophecy in diversity from other kingdoms, and in the universality and tyranny of her iron rule. "The empire of the Romans," says Gibbon, "filled the world." And when that empire fell into the hands of a single person the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly."

2. The ten horns. Between the years A. D. 351 and 476 the Roman empire was divided into ten kingdoms, as noticed in remarks in verse 8. Thus the ten horns are ten kings, or kingdoms, that arise out of the Roman empire.

3. The little horn. It will be admitted that a power has arisen answering with great exactness to the specifications of this horn, and that it is the papacy. It speaks great words against the Most High, and wears out the saints. The same character is given in Rev. 13:6,7: "And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given him to make war with the saints." Paul calls this same power "the son of perdition, who opposeth and exalteth himself above all that is called god" (2 Thess. 2: 3,4). The titles which the popes have assumed of "Most Holy Lord," and their pretensions to pardon sin, even before its commission, if we had nothing else, sufficiently establish the blasphemous character of that power. A canon of pope Gregory VII says: "All princes should kiss the feet of the pope. To him it belongs to dethrone emperors. His sentence none may oppose but he alone may annul the judgment of all mankind. The Roman church never erred, and never can err" ("Baronius' Annals," 1076, Hildebrand. Epistle 55). Pope Urban II, in a great council held at Rome in 1098, said: "The hands of the pontiff are raised to an eminence granted to none of the angels, of creating God, the Creator of all things, and offering him up for the salvation of the whole world" (Dowling's History of Romanism, p. 269. Ed. of 1870).

Cardinal Manning of England, in a sermon preached when he was archbishop, put the following sentence into the mouth of the pope: "I acknowledge no civil power . . . . . I claim to be the supreme judge and dictator of the consciences of men . . . . . I am the sole, last, supreme judge of what is right and wrong" (Our Country, by Josiah Strong, p. 53, Ed. of 1885).

Here, most certainly is a power diverse from all others, and proud and blasphemous enough to answer to the character of the little horn. It is said of this horn that it shall think to change time and laws, or, as rendered in the Revised Version, "The time and the law." What law? and whose? Not the law of any earthly government, for it was nothing marvellous or strange for one power to change the laws of another, whenever it could bring such powers under its dominion; not human laws of any kind, for the little horn had power to change these so far as its jurisdiction extended; but the times in question were such as this power should only think to change, but not be able to change. They are the times and the laws of the Most High, the same being to whom the saints belong. And has the papacy attempted this? Yes, even this.

4. The period experienced by prophetic phrase, "and they shall be given into his hand until a time, and times, and the dividing of time." The pronoun "they" embraces the saints, the time and law, just mentioned. How long a time were they to be given into the hands of this power? A time is one year (chapter 4:23); two times, the

least that could be denoted by the plural, two years; and the dividing of time, of half a year. We thus have three years and a half for the continuance of this power. We must now consider that we are in the midst of symbolic prophecy; hence this measurement is not literal but prophetic. The enquiry then arises, how long a period is denoted by the three years and a half prophetic time? The rule in the Bible is that when a day is used as a symbol, it stands for a year (Ezek. 4:6; Num. 14:34). The ordinary Jewish year, which must be used as the basis of reckoning, contained three hundred and sixty days. The three years and a half contain twelve hundred and sixty days, each day standing for a year. We have twelve hundred and sixty years for the continuance of this horn. Did the papacy possess dominion that length of time? The answer again is, Yes. The edict of the emperor Justinian, dated A. D. 533, made the bishop of Rome the head of the churches. But this edict could not go into effect till the Arian Ostrogoths, the last of the three horns that was plucked up to make room for the papacy, were driven from Rome, and this was not accomplished till A. D. 538. The edict would have been of no effect had this latter event not been accomplished; hence from this latter year we are to date, as this was the earliest point where the saints were in reality in the hands of this power. From this point did the papacy hold supremacy for 1260 years? Exactly.

Judgment of the Papacy

Verse 26: "But thejudgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end." At the close of this long period of its blasphemous and bloody rule the time had come for the prophetic words of Rev. 13.10 to be fulfilled: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." From A. D. 538, the clearly defined date for the commencement of this prophetic period, measures 1260 years, and we are brought to A. D. 1798, when Berthier, a French general entered Rome, proclaimed a republic, took the pope a prisoner, and gave the papal head a deadly wound (Rev. 13:3). Thus again this power fulfills, to the very letter, the specifications of the prophecy. Some very startling events relative to the papacy, filling up the prophecies uttered in this chapter concerning that power, having taken place within a few years of the present time. Commencing in 1798, what have been the chief characteristics? Answer: The rapid defection of its natural supporters and great assumptions on its own part. At the close of the 2300 days of chapter 8, in 1844, the judgment mentioned in verses 9, 10, and 26 began to sit, namely, the investigative judgment, in the heavenly sanctuary, preparatory to the coming of Christ. Dec. 8, 1854, the dogma of the Immaculate Conception was decreed by the pope. July 21, 1870. in the great Ecumenical Council assembled at Rome, it was deliberately decreed by a vote of 538 against 2 that the pope was infallibel. In the same year Napoleon, by whose bayonet the pope was kept upon his throne, was crushed by Prussia, and the last prop was knocked from under the papacy. Then Victor Emanuel, seizing his opportunity to carry out the long cherished dream of a United Italy, seized Rome to make it the capitol of his kingdom. To his troops under General Cadarna, Rome surrendered Sept. 20, 1870. Then the last vestige of temporal power departed, never more, said Victor Emanuel, to be restored; and the pope has been virtually a prisoner in his own palace since that time. Because of the great words that the horn uttered Daniel saw the beast destroyed and given to the burning flame. The destruction is to take place at the second coming of Christ, and by means of that event; for the man of sin is to be consumed by the spirit of Christ's mouth, and destroyed by the brightness of his coming (2 Thess. 2:8). What words could be greater, more presumptious, more blasphemous, more insulting to high heaven, than the deliberate adoption of the dogma of infallibility, clothing a mortal man with the prerogative of the Deity, which was accomplished by papal intrigue and influence, July 21, 1870? Following in swift succession the last vestige of temporal power was swept from his grasp, and thus his dominion was taken away and consumed and destroyed unto the end; that is, the end of his dominion. Following the destruction of the temporal powers, there comes a reviving of its spiritual powers or domination, called "the healing of the deadly wound," the restoration of the papacy, a brief period of triumph, just before it is given to the burning flame (Dan. 7:11,21,22; Rev. 13:3; 17:8,12-17; 18:7-24).

The World Freed of Oppressive Powers,
The Saints Possess the Everlasting Kingdom

Verses, 27,28: "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me Daniel, my cogitations troubled me, and my countenance changed in me; but I kept the matter in my heart."

After beholding the dark and desolate picture of papal oppression upon the church, the prophet once more turns his eyes with delight upon the glorious period of the saint's rest, when they shall have the kingdom free from oppressive powers in everlasting possession. What could the children of God do in this present evil world, sighing over the misrule the oppression of the governments of earth, and the abominations that are done in the land, if they could not look forward to the kingdom of God, and the return of their Lord, with full assurance that the promises concerning them both shall certainly be fulfilled, and that speedily? Now let us see whereabouts we are in the prophetic chain. We have passed the lion, Babylon; we have also passed the bear with the three ribs in his mouth; the sign of the leopard with four wings of a fowl, and four heads has been passed; the dreadful and terrible beast with ten horns has been seen; the little horn has already fulfilled verse 25, and his dominion has been taken away (verse 26). What comes next? The holy city and God's everlasting kingdom!—Sel. by Susan A. Howard.

TWO EXTREMES REFUTED

No. 12

Objections Answered

All Men, All People, and All Israel

We are told, "We trust in the living God, who is the Savior of all men, especially of those that believe" (1 Tim. 4:10). From this text it is inferred that all men will be saved from Adamic death for this purpose, that those who were ignorant of the way of life now and in past dispensations may have an opportunity to learn of it. Why this text should be used to prove a future opportunity for any one is hard for me to see, as it says nothing about fair chance, nor universal resurrection, neither does it mention future probation, but declares God is now (present tense), the Savior of all men, and that his present special salvation is for those who believe. What are believers saved from? Their sins, now, but they must go into death just as other people. The word "Savior" is a translation of the Greek word **soter** which is defined by the best lexicons to mean savior, preserver; and those whom Jesus healed from physical diseases are some times biblically said to be saved. "He saved others; himself he cannot save," was said by his enemies at the cross. This could only mean a temporal salvation from the evils of the day. So then we need not expect that God is planning to save, in the future, those who "speak evil of the things they understand not; and shall utterly perish." He may prolong their lives here for a longer or shorter period of time, but he never promises them a future life.

The words "all men" are often scripturally used to represent only a limited number of the human race. Paul states that Ananias told him, "Thou shalt be a witness unto all men of what thou hast seen and heard" (Acts 22:15). If this text teaches that Paul is, in the future, to be a witness to dead heathen it also teaches that he will be a witness to the dead reprobate as well, and if his witnessing is for the purpose of converting the one, of it must be for the other; and that would give all men a future chance to be converted except the few to whom Paul witnessed in this life.

But further still: none would be left for the resurrection to condemnation except those who rejected Paul's preaching; he must witness to all others, even the converts made by the other apostles, and to the ancient worthies and the rejectors. This text most certainly shows a limited use of the words in question, and does not condemn the works of all other good men, and approve of Paul's alone.

Again, "This is the man that teacheth all men everywhere" (Acts 21:28). All men means the aggregate of the human family, does it? If it can be made to prop a false theory it does with some people, but here Paul is said to be teaching all men everywhere before the resurrection, and hence leaves none to teach after that time. Certainly our critics will not contend that this text teaches a future opportunity for dead heathens. But once more: "Unto me which am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things: to the intent that now (not in the future) unto the principalities and powers in the heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:8-10). Paul would not be guilty of saying so foolish a thing as that the dead heathen must be made to see the fellowship of the mystery which had previously been hid, before the church now (in his day) could know the manifold wisdom of God. The "all men" here was the all to whom Paul in his life time could preach and teach. Then there is no evidence in our text that even hints all men will be raised from the dead, but the Bible plainly declares that some will not be raised. "Nevertheless, man being in honor, abideth not: he is like the beasts that perish." "Like sheep they are laid in the grave (abandoned to **sheol**, literally); death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave (sheol) from their dwelling." "But God will redeem my soul from the power of the grave, for he shall receive me" (Psa. 49:12,14 15).

Here is a class of people who are abandoned to sheol like sheep, and by contrasting their doom with his own future destiny David shows that they will not be redeemed from the power of sheol, but are like sheep who will not live again. But hear David speak further, "He shall go to the generation of his fathers; they shall never see light" (verse 19). Here then are some who shall never see light. If by light is meant the light of day, then they will never live again, and if it means the light of the gospel then they will never see it, and hence their resurrection is not necessary, and as they understand not (verse 20) they are not responsible, and hence, let them be as David puts it, "like the beasts that perish." "The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. 21:16). If he remains there he does not come out, and if he comes out he does not remain; God says he does remain there, and we must believe. "O Lord our God, other lords have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish" (Isa. 26: 13,14). To assert that those lords, rulers, will live again is to flatly contradict the word of God. "Thus saith the Lord, which maketh a way

in the sea, and a path in the mighty waters; which bringeth forth the chariot and horse, the army and pwer; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow" (Isa. 43:16,17). Here again is a positive declaration from Jehovah that some will not rise; shall we believe it? Or shall we assert that all heathen will rise and have an opportunity to be saved without one single text so declaring? "In their heat will I make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not awake, saith the Lord." "And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not awake, saith the king whose name is the Lord of hosts" (Jer. 51:39,57). These texts not only declare of the heathen Babylonians, who were destroyed by the Medes (verses 11,28), that they shall sleep a perpetual sleep, but clinches that statement by the words, "**And shall not** awake." Who says they shall? Russellites; and others who teach that they will have an opportunity to be saved after the resurrection. "They that swear by the sin of Samaria, and say, Thy God, O Dan liveth; and the manner of Beersheba liveth; even they shall fall, and never rise up again" (Amos 8:14). If these texts do not teach the non-resurrection of the ignorant in what language could God teach it did he desire to so teach? And if they do teach it we must believe.

J. J. Heckman.

DEPRESSING THOUGHTS

Words Spoken at the Breaking of Bread

The earnest and solemn words of Brother Mason the other Sunday evening relative to the foolish virgins have recurred quite often with some depressing thoughts; one of which is the possibility that some of us might be among those who will seek to enter into the marriage supper after our Lord has shut the door. I say "depressing thoughts," because it is saddening to think that any of us, more highly favored than many believers, should neglect so great salvation. Neglect it after all the exhortations we have heard to "hold fast the beginning of our confidence firm unto the end," and such warnings from God's word as, "Ye cannot serve two masters;" "They that honor me I will honor;" "God is not mocked, for whatsoever a man soweth, that shall he also reap."

It matters not how much we may love one another; none of us can redeem our brother, or our sister, or give to God a ransom for them; each must work out his own salvation with fear and trembling, and now is the time for such work. The day of grace will soon terminate and the records be forever closed. Shall we not then, while we still have the opportunity, revive the things that remain, and while remembering him this morning who died that he might redeem us from all iniquity, and whom God raised again for our justification, resolve anew to purify our hearts, asking our heavenly Father in the words of the Psalmist to "search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me; and lead me in the way everlasting." Otherwise Christ will have died for us in vain.

Thos. Gibbs.

MARCH REPORT

Sermons

Avery 1st	1
Omaha 4th	1
Avery 4th	1
Avery 8th	1
Kennard 16th	2
Avery 14th	1
Omaha 18th	1
Avery 18th	1
Avery 21st	1
Total	10

Money Received

Sister Gould	$ .80
Kennard	1.20
Brother Leakin	5.00
A Sister	25.00
A Brother	2.00
Frances Thrush	8.00
Total	$ 42.00

Expense

Omaha to Kennard and return	$ 1.18
Blair and return	.80
Total	$ 1.98
Salary	$83.00
Amount of order	$84.98
Endorsed	$42.00

Remarks

During March we have been able to reach a goodly number of people who have never before heard the truth. Several have invited us to their homes to talk of the things that seemed so new to them, and we can begin to see results and hope to be able to report some additions from these efforts soon. As we hasten on to the close of the age we become more and more anxious about those to whom we have spoken the truth. What a fearful doom awaits them if they neglect to obey! The war clouds thicken. But look for another great peace cry soon, and possibly a peace conference.

Almus Adams.

Not to care where you go is to go to ruin.

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EDITORIAL

A great man once performed a great act. "Abraham believed God" (Rom. 4:3).

Contributions for Brother Wilson from Brother J. A. Dickinson and Sister Elnora Waldo bring up the total to $72.00. Brother Wilson joins us in the request for brethren to cease sending money to this fund. The total last acknowledged, $68.00, was an error. It should have been $65.50.

Paul prayed to be "delivered from unreasonable and wicked men" (2 Thess. 3:2). Unreasonable and wicked men are not all in the world; there is quite a few of them in the church. The question of military exemption has revealed the unreasonableness of some of our brethren. We are all agreed that it is wrong for a child of God to fight, and that God has "called us to peace," and has made us sons of peace. The one and only point of difference among us refers to how a condition of peace is best obtained, some thinking that military exemption the most feasible plan; while others think nothing should be done toward a mutual understanding with the government. The difference is purely a matter of opinion, not faith; and therefore The Restitution has published arguments on both sides of the question. Surely in doing this we have showed utmost fairness to all. We have enjoyed the arguments advanced by those on both sides of the question, and while some of them are fallacious, we have been made wiser by reading them. We cannot understand why some brethren are so "unreasonable" as to become offended at these arguments, just because they are opposed to their ideas. It certainly is very "unreasonable" in them to act so uncharitably.

One dear Brother writes that he will not sign a petition for military exemption, "for," he says, "I want to trust fully in God who is able to do that which he has promised." "Promised"—that is the question. "Trust in the Lord, and do good" (Psa. 37:2) are divine words, and they show that trust is not incompatible with doing. God has promised to feed the sparrows, but they have to scratch for a living; he has promised to clothe his people, but they are commanded to work. What would you think of a sparrow that refused to scratch, or a brother who refused to work, on the ground that God had "promised" to feed him; and that industry and economy would indicate that God was not "fully" trusted? The same remark applies to the military situation.

In the public defense act the following provisions are made: "All persons who because of religious belief shall claim exemption from military service, if the conscientious holdings of belief of such persons shall be established under such regulations as the president shall prescribe, shall be exempt from military service in a combatant capacity, but no person shall be exempt from military service in any capacity that the president shall declare to be non-combatant." It is said that later bills being considered, grant exemption from any military service. With such gracious concessions made by our indulgent president, every brother and sister should sign the military petition printed on the last page of The Restitution, and mail to us. Brother Geo. B. Alldridge is going to present this petition to Congress soon, so hurry up and get your signature in. It may save you from prison, fine, confiscation of your property, draft, etc., in the near future. Now is the time to be wise as serpents and harmless as doves.

EATING FLESH

Do Seventh Day Adventists teach that we must obey the law of Moses? Yes.

Proof: "God's people were expressly commanded not to eat the flesh of swine. Lev. 11:7; Deut. 14:8; Isa. 65:4."

From Advent Review and Sabbath Herald, Nov. 8, 1906. Since the above references are not in the decalogue (that which Seventh Day Adventists call "the law of God") they (the first two) must be in "the law of Moses." So then Seventh Day Adventists do not believe the "law of Moses" was nailed to the cross—at least this part.—J. J. Schamburger.

HISTORY OF MAN

Concluded

There is no Immortal Principle of Life in Man

In our investigations so far we have not found any intimation that man, as at present constituted, is in possession of any life principle that prevents the enemy death from taking full possession of the entire man. Why this profound silence in God's history of man as to any deathless or immortal principle? Even the words or terms that would express endless existence are not once applied to man in the history that God has given of him. With such facts before us let us review a part of the early history as given in Gen. 2. At the 9th verse the statement is made of "the tree of life in the midst of the garden." The name of this tree would indicate that its fruit could either impart life, or prolong life already given. What relation then did the man whom the Lord God formed sustain to this tree? If the tree could give life or sustain life already given, then the prolonging of the man's life would be an assured fact, if he could have access to the tree. To assume this position would nullify the penalty that God had pronounced upon the man, for that declared the man should die, and fully explained the penalty by saying that man should return to the dust from whence he had been taken. Now one of two things must be admitted: either the man was prevented from eating of the tree of life, or else God failed to execute the penalty upon the man as he had threatened. To settle this no discussion is necessary. We simply appeal to the history of man as recorded in Gen. 3:22-24.

Man is Cut Off from the Tree of Life

Let the reader note the facts in the time referred to: the act of sin had been committed, the man and his wife had confessed their guilt, the sentence of death had been pronounced, the man and his wife were yet in the beautiful garden. Now read the language cited in Gen. 3:18-24: "And the Lord God said, Behold the man is become as one of us, to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and eat and live forever; therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way to keep the tree of life." Does this settle the question? Did this act of God prevent the man from continuing his sinful life forever? Can the man shut off from the tree of life suffer the penalty of death threatened by his Creator? All these questions are fully answered in one brief sentence, Gen. 5:5: "And all the days that Adam lived were nine hundred and thirty years and he died."

We have thus briefly given a history of the man whom the Lord God formed of the dust of the ground. The identity of the man is clearly seen in all his relations to his Creator; in other words, it was the same man that God formed of the dust of the ground that was put into the garden of Eden; the same man that was told to dress the garden and keep it; the same man that was commanded to eat of all the fruit of the garden except the tree of the knowledge of good and evil; the same man that was driven out of the garden; the same man that was made to eat of the herb of the field; the same man that was to endure sorrow and labor all the days of his life; and the same man that lived nine hundred and thirty years and died. In all these relations no other man has been substituted, and the same dust-made flesh and blood man is the subject of God's dealings throughout the Bible.

Popular Phrases Descriptive of Man Unscriptural

In the face of all these facts how can intelligent men affirm that all these evidences found in God's history of man have no relation to the real responsible man, but relate to the body which has been conveniently called "the house in which the real man lives." Assuming the existence of such a being, or entity, or more properly non-entity, necessitated the coining of new words or phrases to describe that which exists only in the imagination. A great many words and phrases as well as attributes are found in God's history of man whom he created, but not one of them can be applied to the being that is not even mentioned in the Bible. The popular phrases and words found so often in religious literature and public addresses such as "immortal soul," "immortal spirit," "never dying soul," "never dying spirit," "deathless soul," "deathless spirit," "immortal man," "undying man," "deathless man" cannot be found in the Bible. The reason is plain: not one of them belong to nor can be applied to the man whose history is given in God's word. Why did not God use these words and phrases? Simply because they could not be truthfully applied to the being that he formed.

Divine Phrases

Look now at a few of the words, phrases and attributes that God has used in his history of man: "Die," dying," "dead," "mortal man," "mortal body," "corruptible man," "flesh and blood," "perish," "destroy," "burn," "burn up," "be as though they had not been," "not be," "silent in darkness," "a vapor that appeareth for a little time and then vanisheth away." These and similar expressions abound in the Bible and exactly fit the man that God had formed.

Soul and Spirit

Two words that occur frequently in the Bible are supposed to favor the belief in natural or inherent immortality, soul and spirit. The two words and their equivalents can be found over fifteen hundred times in the Bible, but in all the occurrences of these words there is a total absence of any word or term that expresses endless life. The words are not synonyms, both words have a variety of meanings, both words are applied to the lower order of the animal creation, the word soul being applied to every moving and creeping thing, even before it is applied to man (Gen. 1:20; 5:30, margin).

The soul is said to hunger, to thirst, to eat, to drink, to breathe and to die. The primary use of the word soul in the Bible is person or being. In this sense it is applied to man whether living or dead, and to beasts, birds and creeping things. A secondary use of the word expresses life. See Matt. 16:25,26; Mark 8:35,36; Gen. 35:18. Other uses of the word will be found in a brief search with the aid of a good concordance. As a soul, whether man or beast, lives by breathing, the word is often used to represent the life, but is never used in the Bible to represent an entity or thing that can live while the man is dead. Neither life nor death are entities, but both are conditions, and exactly opposite conditions.

The word spirit has a wider range of use in the Bible than the word soul, yet nowhere in the Bible can we find the use of the word as claimed by the advocates of inherent immortality. They once taught that man was dual in nature, a body and a soul, but at the present they tell us that man is tripartite, a body, a soul, and a spirit. They admit the body can die, that even the soul is not immortal, but that deathlessness inheres in the spirit. But if the spirit is the essential life of man how will they account for certain persons mentioned in the Bible who had no spirit and yet were living beings (1 Kings 10:5; 1 Sam. 30:12). Here in one case the Queen had no spirit in her, yet she was a living woman, overwhelmed by seeing the glory of Solomon's kingdom and palace. It took away her ambition to shine as a great ruler; and in the other case, the Egyptian was simply exhausted by his long fast, but the food given to him restored him to strength and vigor.

As more than forty different spirits are spoken of in connection with man, it will be readily seen by the Bible student that the use of the word in the Bible must be determined by the circumstances under which it is used. The word spirit in 1 John 4:1 is used in the sense of person, prophet, or teacher. Again the word is used in Eccl. 12:7 to represent death by man yielding up to God the life principle that God gave to man—"the breath of life." The same idea is expressed in Psa. 146:4. "His breath goeth forth (to God who gave it), he returneth to his earth (the dust); in that very day his thoughts perish." Now turn to Gen. 2:7 and Psa. 146:4 and see how death unmakes him; then turn to Psa. 6:5 and learn that the dead cannot remember God; then turn to Psa. 115:17 and learn that the dead cannot praise God; then turn to Eccl. 9:5,6 and you will learn why this is the condition of the dead, for there it is said, "The dead know not anything." All their mental faculties have ceased to act. In short, the man of whom God has given us a history, is dead and not alive. Man's identity has been clearly established in every relation he sustains to his Creator from the time he was "formed of the dust of the ground," until his "breath goeth forth and he returneth to his earth." Every fact in his history corresponds with the fact of his creation.

Man's Identity Hereafter

Now another question of deepest importance presents itself: Does the Bible in continuing man's history beyond the grave, preserve his identity in the future life? Most assuredly it does; every promise that God has made to man pertaining to a future life conveys this idea beyond a doubt. The promise of an everlasting inheritance of the land that God made to the fathers is a clear proof that their identity will be preserved. The identity of the land promised them is forever established in the description of the land by such terms as "this land," "the land whereon thou standest," "arise and walk through the land," "unto thee and thy seed (Christ) will I give this land." The names by which these men were known by their associates clearly identifies them in the time when they will occupy the land. Christ testifies that faithful ones should come from the east and the west and sit down with Abraham, Isaac and Jacob in the kingdom of heaven.

But we have evidence the most conclusive that the identity of the person is not lost but carried into the future state in the case of our blessed Redeemer whom God raised from the dead with an incorruptible body that yet bore plainly the spear cut and the nail prints. Such proof may be called a demonstrated fact. All saints of God have the promise, if they are faithful, that "these vile bodies shall be made like unto Christ's glorious body." That glorious body shining in immortal splendour was just as real, literal and tangible as when hanging upon the cross it was pierced by a Roman spear.

Importance of God's Plan of Salvation

The importance of recognizing the truth as set forth in the history that God has given us of the man of his proposition will be seen when "God's Plan of Salvation" is considered. The dust-made man, the flesh and blood man, the mortal man, in short the man of God's description, is the only being that can be a fit subject for the salvation that God has promised. An immortal being could not possibly be benefitted by this salvation, for when a proper subject of God's salvation has reached the immortal state his salvation is complete, as Jesus has taught (Luke 20): "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Salvation completed in this case puts the subject in just the condition that we are told the "real man" is in now. Such a being cannot perish, therefore God did not give his only begotten Son to save such a person. If there are any immortal beings in heaven or earth, they need no salvation. But dying,

perishing, mortal beings are exactly adapted to God's plan of salvation, and it is the grand panacea that offers a full and complete remedy for all the ills he is heir to. Let us rejoice then "that God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

J. F. Wagoner, Deceased.

UNBELIEF

No 1.

Written for the Children by Request.

"If ye believe not that I am he, ye shall die in your sins." (John 8: 24.)

It is a delicate question to write about, but if our little linotype children and other little ones who are so eager to learn the blessed lessons given us in God's holy Book, are to be saved, they must know who Jesus was, for how can they believe on him unless they do?

So when Jesus said these words, little ones," If ye believe not that **I am he**," what did he mean? Some of the people said, "Of a truth this is the prophet," meaning the prophet that Moses said the Lord God would some day raise up, like unto him, and whom they must hear. Others wondered if their great men did not know that he was the very Christ, while still others said "This is the Christ"—the word "Christ" denoting the one who as the anointed of God, was to be the Savior of men, the great High Priest through whom they were to have their sins taken away and the wonderful King who would some time reign over the earth for ever. So believing that Jesus was the Christ, was believing a great deal: it was believing a good part of what Jesus said we must believe if we do not want to die in our sins.

But what did John the Baptist say? He and Jesus were second cousins, but John was not acquainted with Jesus, for he lived in the wilderness of Judea—a desert valley north of Jerusalem—while Jesus stayed close at home in the little town of Nazareth. But John knew that Jesus would soon show himself to his people, so he was at Bethabara—the Bethany over the Jordan—telling the great crowds who came to hear him preach, that they must leave off the sins they loved so well, believe on this coming Savior, and be baptized so God would forgive them. He was to make the way easier for Jesus, though he said he was not worthy even to carry his shoes.

But how did he find out who Jesus was? God gave him a sign. He said, John, when you see the Holy Spirit descending from heaven like a dove and remaining upon some one whom you have baptized, you may know that that person is Jesus. And listen Ethel May, Herschell, Alvin and Madeline, this is what John the Baptist said after he had seen that little dove: "And I saw, and bare record that **this is the Son of God**." That is just what we wanted. To deny that Jesus is the Son of God, is to deny everything, for "whosoever denieth the Son hath not the Father." We cannot have God for our Father and friend, unless we come to him in the Name and through the blood of Jesus. "This is his commandment that we should believe on the name of his Son, Jesus Christ." "In this was the love of God manifested toward us, because that God sent his only begotten Son into the world that we might live through him." "And this is the record, that God hath given to us eternal life,and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life." Do you think then, dear children, that any one who is not the truly begotten Son of God can save us? It cannot be. God has said "There is no other name given under heaven among men whereby we can be saved," except the name of Jesus. We must believe just what God says about the birth of Jesus, that he had a mother but no earthly father. Adam was the son of God because he had neither father nor mother, and Eve was a daughter, in a sense, for she had no earthly parents. God made Adam out of the dust of the ground and Eve from one of Adam's ribs. Do the little ones think it was a very hard task for God to make a second Adam, to take the place of the first one? especially when there was the lovliest young woman in all the world, willing to become his mother, and who was "the woman" God told Eve about, whose "seed," or child should "bruise the serpent's head'? Auntie Wince does not; God's great angel had only to go to the dear maiden Mary and tell her she would have a child, and would call his name Jesus, who would be great, be called the Son of the Highest; "would be given the throne of his father David, and would rule over the house of Jacob for ever, of his kingdom there shall be no end." And God's Holy Spirit, and the power of the Highest, would cause it to come to pass, and the holy thing that would be born of her, would be called the Son of God (Luke 1st chapter).

And that is the way the dear Christ child came to be. God spake and it was done, just as he said it would be away back there in the garden of Eden To believe that Jesus is the promised "seed of the woman" or child of a young girl without any husband, and therefore the actual Son of God, is to believe that he is the one that Moses and all the prophets wrote of. And Jesus would say that believing this you believe "that I am he." But your lesson is already too long, and I will have to write another for you.

S. Roxana Wince

HEARING AND DOING, AND HEARING AND NOT DOING

The above is taken from the closing remarks found in the sermon on the mount (Matt. 7:24-26). Each is followed by the result. While these sayings may be applied in a personal way, the whole truth is learned when we apply this Scripture to systems. Those who hear the sayings of Jesus are themselves building upon the rock. Those who hear these sayings and do them not are building on the sand. Those who accept the confession made by Peter, viz., "Thou are the Christ the Son of the living God," are building on the rock. Hearing and doing the sayings of Jesus guarantee to us a resurrection from the dead and a position in the kingdom of God. This will constitute the mystery of godliness. Hearing and not doing constitutes the mystery of iniquity. This system will have for its foundation sand, and will not stand. The latter system is now being developed under the leadership of the federation of churches. The present life of their system is the Sunday system of evangelizing. It carries with it a great number of personal workers who preceed the evangelist, and succeed in getting the people aroused, that when the time arrives for the evangelist the people are ready to receive him and hail him as their personal savior. Besides this, there is a large band of singers and musicians who conduct their exercises to the full satisfaction of the entire audience. It is not true that Mr. Sunday is the whole power in this system of evangelizing: it is the system taken as a whole that makes it a success. It is doing more today to systemize and consolidate the mystery of iniquity than all other efforts. No evangelist can be a success unless he follows this system.

You will observe that there is an influence existing in these latter days that is closing up the chasm that has existed between Catholicism and Protestantism. When the proper time comes all these churches will unite under the leadership of the old mother of harlots. When this takes place the saints will have been gathered into their secret chamber, where Jesus will reward each according as his work has been. The spirit of God will not strive with this system, as it belongs to the body of Christ, and will be taken with the saints. This will constitute the time of the indignation. Some idea may be formed by reading Daniel 12:1. Men will seek death, and can not find it. They will call for the mountains and the rocks to fall upon them. When the spirit of God is removed from the world the baser passions of man will have full sway. The present war spirit may be regarded as a foretaste of the time of indignation. Let us praise God for the promise that we, his saints will be protected from their base system. We will have been gathered into the secret chamber. We then will be associated with Jesus Christ and all the ancient worthies who were faithful unto death, and who with Paul, will receive a crown of righteousness.

We have stated that those who accept the confession of Peter that Jesus is the Christ, the Son of the living God, are building on the rock. In connection with this confession Jesus said, "Upon this rock (or confession) will I build my church, and the gates of hell shall not prevail against it." If we are benefitted by this confession we must believe it as revealed in the Scripture. A mere emotional confession does not constitute a Scriptural confession. Philip preached Jesus from Isa. 53:7,8. He evidently preached the humility of Jesus and his exaltation to the rulership of the world. To preach Jesus is to declare his death and resurrection, and God's purpose in raising him, which was to sit on David's throne (Acts 2:30). This testimony concerning Jesus is the spirit of prophecy. Without it every prophetic utterance is of no value, for as James states, the body without the spirit is dead. We must not only believe in the name of Jesus, but we must believe that he was anointed to do the work assigned him by the Father (Isa. 61:1,2; Luke 4:18-21). To only believe that Jesus is a personal Savoir will save no one. You must have an intellectual knowledge of the prophetic utterances concerning Jesus. The promise made to the woman (Gen. 3:15) was that her seed should destroy sin and exalt righteousness in the earth. Abraham's seed is to possess the land of Canaan (the gate of his enemies), and to bless all nations through the establishment of the kingdom which will in time extend over the entire earth. David's son is to build up his throne and kingdom for ever. These are the grand truths that must be believed in order to gain salvation. This is the intellectual part that will, with the physical act, baptism, assure an everlasting deliverance from the power of sin and death. Baptism is the act on our part that brings us under the protecting power of Christ's death. It is our confession that Christ died, was buried and rose again. We are then admonished to walk in this new life. If faithful till death we are promised a place in God's kingdom (Rev. 2:26,27; 3:21). Dear brothers and sisters, we are Christ's witnesses to proclaim his return to reward the faithful ones. Let us be steadfast, unmoveable, always abounding in the works of the Lord.

D. C. Robison.

OBITUARY

Brother Taylor

Our dear Brother Taylor, of Iaton, Texas, has fallen asleep in Christ.

He was born in Talopoosa Co., Ala., Nov.29, 1853. He was of a family of eleven children, of which he being the sixth one to be stricken by the enemy, death.

He was married Dec. 14, 1875 to Miss Frances Ray. To this union was born five children, of which two survive; the oldest and next to the baby child. Three preceded him in death; two little boys in infancy, and one girl at the age of nine years.

Brother Taylor left Alabama Feb. 13, 1893, and settled at Comanchie. Texas, Comanchie Co. He lived there until 1899, when he moved to Taylor County and resided there seven years; he then moved to Nolan County, and stayed there one year; afterwards to Martin County, and lived there one year; and at the time of his death he was living in Mitchell Co., and had been a resident of Mitchell Co. nine years. He was baptized twenty-nine years ago by Henry Simpson, of Alabama, and was a minister of the gospel twenty-five years. His daily study was the Bible. He was the only preacher of the faith we had in

this part of the state and it hurt us very bad to have him give up. His health has been failing since 1911. The second Sunday in May, 1911, at Larande, Texas, our dear Brother was stricken by a flow of blood to the brain. He was treated for six months and more, and finally got some better. In August, 1915, he took blood poison, and that stayed on his person until the summer of 1916. His heart got affected and doctors seemed to do him so much good, he told his family that he felt better than he had in five years. But the first of this year he was stricken with the same disease—heart trouble—only a great deal worse. He took to his bed Friday before the third Sunday in February, and kept getting weaker all the time. He lingered for seven weeks, one day and three hours. On the seventh of April, at 10:45 in the morning, death visited our dear Brother and took from our midst the one most dear. He said several times during his illness that he did not fear death. All he dreaded was leaving his family behind, and the sting of death. He said: "I have a right to dread the sting of death, as my Savior prayed that the cup might pass from him, but not his will—the Father's be done."

During all the seven long weeks of his sickness he bore it with great patience. Often in great pain he prayed to the Lord for rest. I am sure he realized he was near death's door,, but he never told his family because he was the most precious to each of the family. He knew it would grieve them, and he could not stand to see them sorrow.

All was done that loving hands could do, but to no avail. He fell asleep until the Lord shall call him from his dusty bed to die no more, but live with us forever. Yes, it will be a grand reunion where we will part no more forever.

Funeral services were conducted by the writer. Be of good cheer Sister Taylor, Brother Taylor will come again and will walk the vine clad hills of a new earth associated with his own dear family and all those of the faith of our father Abraham.

James Delozier.

BAPTISM

Howard S. Zehner was baptized at Argos, Apl. 11. 1917, at 7 o'clock P. M. at the residence of Brother F. P. Boggs. We held services at the church immediately afterwards and received Brother Zehner into the church and held communion. May Brother Zehner find the Christian life a joy and a blessing. May he fully arm himself according to Eph. 6, and be able to meet and vanquish the enemy in every conflict. And not only be able to conquer the enemy, but may he develop a high degree of proficiency in righteousness, and thus be qualified and worthy to enter into the work and joy of the coming age with Christ and his elect in the fulfillment of the promise made to Abraham that in him and his seed should all the nations of the earth be blessed. May the church render him that support and help that is due the younger members. And may he find full opportunity for the exerise of his ability in showing the way and leading others to the same blessings he has received.

D. E. VanVactor.

Cowards only see ghosts.

Save the child and you save the man.

The plumage of the lark is not its song.

Look out for short doing and long praying.

The apostle's tents were not built of marble.

Professing to be a Christian does not create the obligation to be one.

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3. They owning allegiance to this, the earth's rightful king, under the present government they are but aliens, subject to the laws of this country and faithfully obey those laws, refraining only from that which commands to take part in war, strife or conflict leading to the taking of life, which conflicts with the laws of God.

4. Your petitioners humbly beseech your Honorable House to grant their prayer, that they may live quiet and peaceable lives, following out as far as possible the command to "Recompense to no man evil for evil, and to provide things honest in the sight of all men."

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VOLUME 69 CLEVELAND, O, MAY 8, 1917 NUMBER 18

THE SIGNS OF THE END

The fearful wars and winds of strife
The nations' stoutest hearts appall;
The wholesale sacrifice of life,
Precursors of proud Babel's fall.

The sages gaze with fearful dread
At rivers red with human gore;
The earth is quaking 'neath the tread
Of marching men on every shore.

The violence and sin and crime,
And drunkenness on every side,
Are witnessing the end of time,
When Christ shall come to claim his bride.

—Selected by Brother J. E. Hogarth.

BRIEF BIOGRAPHY OF BROTHER ALMUS ADAMS

Data of this Life Sketch is Supplied by Sister Carrie Free

Brother Almus Adams was born near Monmouth, Ill., Aug. 12, 1854. His parents moved to Hardin Co., Iowa, arriving April 12, 1855, the day he was eight months old. He received his education in the public schools of that County. Brother J. T. Prime came into that neighborhood, preaching the gospel, when Brother Adams was but a small boy. He says he can remember the stir it created among the people. Brother Prime continued his work under the auspices of Mrs. Jane Harlan, who had come through from Indiana, and who was a very enthusiastic sister in the faith. Later G. M. Myers took up the work, which resulted in a twelve days' debate. J. W. Haughanout was chosen to represent the truth, and E. W. Barker, a Baptist minister, was the opposer. The truth prevailed, and at this time Brother Adams took his first deep interest in the truth. A little later C. C. Ramsey came. In the meantime Brother Adams was married to Miss Elizabeth Jane Wilson. About a year after their marriage, both were baptized by Brother Ramsey.

Sister Adams, as every one in Nebraska knows, has made many sacrifices that Brother Adams might go and spread the truth. He began his work of teaching at that time by leading in the Bible classes held in the neighborhood. He preached his first public discourse in 1883 in the City Hall of Gifford, Iowa; subject, "The Rich Man and Lazarus." And now he has written a splendid tract on that subject.

He came to Nebraska in 1884, accompanied by the families of S. W. Harlan and R. P. Story, who were in the faith, and practically the truth in Nebraska has spread from that little flock. He located on a homestead in Furnas Co., and began going to the different school houses, holding regular services. A conference was organized and Brother Adams was chosen president, which office he held for a number of years. He was elected state evangelist in 1888, and has been re-elected each year since, making twenty-nine years that he has held that office. His services have been sought by other states, and Nebraska's liberality in sparing him to meet those calls has resulted in his preaching in fourteen different states. He was a delegate to the National Conference held in Philadelphia in 1888, also at Chicago the following year. The old records are not complete, but we believe he has baptized a thousand people into the all-saving name.

Elder Almus Adams, Evangelist

We know enough of the location of his converts to the truth to know that they reside from the Atlantic to the Pacific, and from Canada to the Gulf of Mexico. He has held twenty-five public debates with the different sects, and is so well known as a debater they will not meet him any more. His early work was accompanied by many hardships: the members were few and all poor, and it was by patient toil the work was kept going. The brethren did the best they could, and now we are glad to know that the cause in the state is the most prosperous of its history. His forcefulness and manner of presenting the truth have been the great factors in bringing people to accept it. He has given a life of service to the Master, and the Lord alone can reward him. His power of speech and vigor of body he still retains, and he is now appealing to the church to put on her wedding garments, and be ready for the Bridegroom's return. No one has ever stood more uncompromisingly for the truth. Like Paul he can say he has fought a good fight, henceforth there is laid up for him a crown of righteousness.

FIGHTING CHRISTIANITY REFUTED BY THE TESTIMONY OF CHRISTIANS IN THE FIRST AND SECOND CENTURIES

Of all the Christian writers of the first and second centuries there is not one who notices the subject, who deos not hold it to be unlawful for Christians to bear arms; "and," says Clarkson, "it was not till Christianity became **corrupted** that **Christians became soldiers.**" Our Savior inculcated mildness and peaceableness. We have seen that the apostles imbibed his Spirit and followed his example; and the early Christians pursued the example and imbibed the spirit of both. This sacred principle, this earnest recommendation of forbearance, lenity and forgiveness, mixes with all the writings of that age. There are more quotations in the apostolic Fathers, of texts which relate to these points, than of any other. A few examples from their history will show with what undoubting confidence they believed in the unlawfulness of war, and how much they were willing to suffer for peace.

Says Polycarp, the disciple of John: "We must not render evil for evil, or railing for railing, or striking for striking, or cursing for cursing." Maximilliar, as it is related in the Acts of Ruinart, was brought before the tribunal to be enrolled as a soldier. On the proconsul's asking his name, Maximillian replied: "I am a Christian and cannot fight." It was, however, ordered that he should be enrolled; but he refused to serve, still alleging that he was a Christian. He was told that there was no alternative between bearing arms and being put to death. But his fidelity was not to be shaken. "I cannot fight," said he, "if I die." The proconsul asked him who had persuaded him to this conduct. "My own mind," said the Christian, "and he who has called me." It was once more attempted to shake his faith, by appealing to his youth and the glory of the profession, but in vain. "I cannot fight," said he, "for any earthly consideration." He continued steadfast, sentence was pronounced upon him, and he was led to execution.

The primitive Christians not only refused to be enlisted in the army, but when they embraced Christianity, whilst already enlisted, they abandoned their profession, at whatever cost.

Marcellus was a centurion in the legion called Trajana. Whilst holding this commission he became a Christian, and believing, in common with his fellow-Christians, that war was no longer permitted to him, he threw down his belt at the head of his legion, declaring that he had become a Christian, and that he would serve no longer. He was committed to prison, but he was still faithful to Christianity. "It is not lawful," said he, "for a Christian to bear arms for any earthly consideration;" and he was in consequence put to death. Almost immediately afterwards, Cassian, who was notary to the same legion, gave up his office. He steadfastly maintained the sentiments of Marcellus, and like him was consigned to the executioner. Martin, of whom so much is said by Sulpicious Severus, was bred to the profession of arms, which, on his acceptance of Christianity, he abandoned. To Julian, the apostate, the only reason he gave was this: "I am a Christian, and therefore I cannot fight." The answer of Tarachus to Numerianus Maximus is in words nearly similar. "I have led a military life, and am a Roman; and because I am a Christian I have abandoned my profession of a soldier."

The principles of those men were principles of the whole body. They were recognized and defended by the Christian writers, their contemporaries. Justin Martyr and Tatian talk of soldiers and Christians as distinct characters. And Tatian says that the Christians declined even military commands. Clemens of Alexandria calls his Christian contemporaries the followers of peace, and expressly tells us that "the followers of peace used none of the implements of war."

About the end of the second century Celsus, one of the opponents of Christianity, charged the Christians with refusing to bear arms, even in case of necessity. Origen, the defender of the Christians, does not think of denying the facts; he admits the refusal and justifies it, because war was unlawful.

Even after Christianity had spread over almost the whole of the known world, Tertullian, in speaking of a part of the Roman armies, including more than one third of the standing legions of Rome, distinctly informs us that "**not a Christian could be found among them.**" All this is explicit. Tertullian says Jesus Christ, by disarming Peter, "disarmed every soldier afterwards; for custom never sanctions any unlawful act."

Can any one who possesses the peaceable doc- other work, "when Christ has pronounced that he who lives by the sword shall perish by the sword."

Can any one who posseses the peaceable doctrine of the gospel be a soldier, when it is his duty not so much as to go to law? And shall he, who is not to revenge his own wrongs, be instrumental in bringing others into chains, imprisonment, torture and death? Tertullian appeals to the precepts of Christ's sermon on the Mount, in proof of those principles on which this essay has been insisting: **that the dispositions which the precepts inculcate are not compatible with war,** and war, therefore, is irreconcilable with Christianity. Christians, however, afterwards become soldiers. And when? When their general fidelity to Christianity became relaxed. When they began to dissemble, and to falsify their word, and to cheat; when Christian casuists had persuaded them that they might sit at meat in the idol's temple. When Christians accepted the priesthoods of idolatry. **In a word, they became soldiers**

when they had ceased to be Christians. During the first two hundred years, not a Christian soldier is upon record. In the third century, when Christianity became partially corrupted, Christian soldiers were common. The number increased with the increase of the general profligacy, until at last, in the fourth century, Christians became soldiers without hesitation and perhaps without remorse.

And now, let it always be borne in mind by those who are advocating war, that they are contending for a corruption which their forefathers abhorred, and that they are making Jesus Christ the sanctioner of crimes which his purest followers offered up their lives because they would not commit. We seriously, then, and solemnly, invite the honest-hearted Christians of the present day to consider these things. And yet we have brethren who profess to be looking for the soon coming of the Lord, and profess to rejoice in the prospect of the overthrow of all the kingdoms and governments of this world and the establishment of the Kingdom of God under the reign and authority of Jesus Messiah. Yes, these brethren are using their tongues and pens in favor of a fighting Christianity, and throwing their fog and dust in the eyes of many of our dear young brethren, who are not informed in the matter, and thus, with their fair speeches and vain babbling, are deceiving the hearts of the simple and thus leading many of this class to speedy ruin and perdition. Better would it be for them, if their tongues were dumb and their hands paralized, than be guilty of a crime like this. The blood of those dear ones will be in the skirts of their garments. O shame on such Christians! who, as a general thing, have not courage enough to shoot a mouse. But when time comes for true Christians to show their colors and stand up manfully for the testimony of Jesus and the apostles, we hear them crying out, "Treason! treason! 'Be in subjection to the powers that be.' 'The powers that be are ordained of God,'" and all such like perversions of God's Holy Word.

According to their theory, the kingdoms of this world are to be dashed in pieces as a potter's vessel, to give place for the Kingdom of God. But the kingdoms that be are ordained of God, and the Christian must fight to support and sustain the kingdoms or powers that be; and whilst they are taking good aim with rifles to sustain the powers that be, pray "Thy kingdom come; forgive us our trespasses as we are forgiving those that are trespassing against us."

Most of the battles that have been fought on the first day of the week; and according to the teaching of those pious fighters, our brethren, instead of meeting on the first day to break bread, must meet on first day to break one another's heads! And instead of partaking of the blood of the New Testament, given for remission of sins, we must take the heart's blood of our fellow man; for the powers that be are ordained of God!!! O! my brethen in the one faith and hope; heed not the vain twaddle of those pious fighters; but instead thereof, "take Jesus for your guide." He is our law-giver; him shall you hear in all things. "And it cometh to pass that whosoever will not hear him, will be destroyed from among the people" (of God). If he says fight and kill, do it; but if he says, love your enemies, do it. If "do unto others as ye would others should do to you," do it. If "feed your enemies," do it. If "live peaceably with all men," do it. Don't consult expediency. Obey, and leave the event with God. Christ hath said, "Because you have kept the word of my patience, I also will keep you from the hour of temptation that shall come upon all the world to try them that dwell upon the earth." Says Jesus, "I am the Truth and the Life. He that followeth me shall not walk in darkness, but shall have the light of Life." "Learn of me, for I am meek and humble of heart, and you shall find rest to your minds. My yoke is easy and my burden is light." "He that seeks to save his life shall lose it; but he that loses his life for my sake shall find it." Blessed hope. Who is willing to suffer for the Truth in these trying times?

Thank God for one Editor that dare speak plain. You shall have my influence and co-operation.—L. H. Chase. Written in Oct. 1862, and published in Millennial Harbinger.

THE TWO GOSPELS

There are two gospels preached in the world today: the false, and the true. The false is the oldest. It was preached in the garden of Eden to the first woman, and this woman was a creation of God. She was created a helpmeet for the man that God had made in his own form and likeness out of the dust of the ground. The garden of Eden was a beautiful garden and God placed the first man and woman in the garden to till and care for it. He also gave them the privilege of eating of all the fruit of the garden with the exception of one tree in the midst of it, and he forbade them to eat of that tree; and if they should eat, they would sin and receive the wages of sin. "For in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). "For the wages of sin is death" (Rom. 6:23).. 4004 years B. C. came a wonderful preacher into the garden of Eden, and preached a gospel to the woman, "He said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden. The woman said unto the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die."

This is the foundation on which the false gospel is built. Why do we call it the false gospel? Because the author of it was a liar and the father of it (John 8:44). 1921 years before Christ the true gospel was first preached and God was the preacher, and these are the words he used: "God said unto Abram, In thee shall all the families of the earth be blessed" (Gen. 12: 3; 13:15; 15:18). 1913 years B. C. God changed Abram's name to Abraham, and further taught him the true gospel (Gen. 17:5-8; 18:18; 22:15-18; 26:35; 28:13,14). Paul an inspired writer and preacher says the words God said unto Abraham were the gospel (Gal. 3:8). He preached and wrote it, and declared who taught a different gospel, should be accursed (Gal. 1:8).

How can we tell the difference between the true and the false? The true is the one that uses the words that God spake to Abraham; and the false is the one that uses the words that the serpent said unto Eve. The true gospel teaches that the nations of the earth are to be blessed through Abraham and his seed (Gal. 3:8). Who is his seed? Christ (Gal. 3:16). Do all receive this blessing? No. Why? Because only the heirs by promise receive the blessing. Who are the heirs? "For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Who can be baptized into Christ? All those that hear the words God spake unto Abraham, and believe them. Who speaks these words? Every one that speaks the words of Christ. Paul and other inspired writers spoke and wrote it. What is the object of speaking these words? To influence man to become related to Abraham in such a way that he may receive the same blessing that was promised to Abraham.

When do the believers of the true gospel receive the blessings promised to Abraham? At the resurrection. "For since by man came death, by man came also the resurrection of the dead" (1 Cor. 15:12-23). Where do they receive the reward? Here on earth. Does the true gospel teach that man, or any part of him, ever leaves the earth? No. Proof: "I will give unto thee and to thy seed after thee, all the land of Canaan for an everlasting possession; and I will be their God" (Gen. 15:18; 17:5,8,19).

Now what does the false gospel teach? "Ye shall not surely die" (Gen. 3:4). Do men die? Sure they do. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other: yea, they have all one breath; so that a man hath no pre-eminence above a beast" (Eccl. 3:19). Can a man live without the one breath? No. "And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life" (Gen. 7:15). "All in whose nostrils was the breath of life, and all that was in the dry land died" (Gen. 7:21,22). "Thou takest away their breath, they die, and return to their dust" (Psa. 104:29). "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish" (Psa. 146:4).

Then the statement that "ye shall not surely die" is false. The false gospel teaches that what is called death is death to the body only, and that returns to dust, but the real person leaves the body and goes to heaven. Christ in teaching the "true gospel" to his disciples tells them that no man hath ascended up to heaven, but he that came down from heaven (John 3:13). David is not ascended into the heavens (Acts 2:34). "Touch me not: for I am not yet ascended to my Father" (John 20:17). "Whither I go ye cannot come" (John 13:33). The real man thinks when alive, but in death his thoughts perish (Psa. 146:4). The gospel taught in the garden was false. But man in order to "believe the lie" must either add to or take away from God's word. So he adds to it and says the real man is immortal and cannot die, copying the words of the serpent. The true gospel says, "God only hath immortality," and commands us to "seek for immortality" by patient continuance in well doing. Life and immortality were brought to light through the gospel (1 Tim. 6:16; Rom. 2:7; 2 Tim. 1:10; 1 Cor. 15:53,54). The word "Immortal" occurs in Tim. 1:17, and in no place is there any statement that man is immortal.

The theme of immortality is the most prominent doctrine in the "false gospel." The false gospel is not recorded in the Bible, only the foundation of it is recorded in Gen. 3:4, and its author is the father of lies. From this foundation has sprung many hundred isms that can have no hope in the true gospel. They have no faith in it, and have hardened their hearts, and have become servants to sin. They will not endure sound doctrine, but are wise in their own conceit (Rom. 11:25; 12:16). They will not listen to the word: they do not worship God; they know not what they worship. "God is spirit, and they that worship him must worship him in spirit and truth" (John 4:22-24). They have not the spirit of Christ, but the spirit of the author of the "false gospel." They have not the truth, therefore cannot worship God, for it is vain for them to try, seeing that they teach for doctrines the commandments of men who have accepted the doctrine taught by the serpent (Matt. 15:8,9). The true gospel leads to life; the false leads to eternal death. Dear brothers and sisters, choose life rather than death.

E. W. Knapp.

HAVE YOU ENLISTED?

I wish that every one that reads this might be able to answer "yes." I do not mean to enlist in the fight where carnal weapons are used, and where we are expected to kill our brother; but the fight I mean is the fight Paul speaks of where he tells us to take the sword of the spirit, which is the word of God. This saves men instead of destroying them. We can never gain peace by taking up the sword against our brother, as the world is now doing. The Lord will do our fighting for us, and we must not engage in the present conflict. We will never have peace on the earth until Jesus the "Prince of Peace" returns to the earth to establish his kingdom.

Paul says to "Take unto you the whole armor of God, that ye may be able to withstand in the evil day" (Eph. 6:13). And it seems that we are in "the evil day" now. Read farther and you will find what this whole armor is. In the 16th verse he says: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." We must have faith in the Lord that he will keep us during the tempest of

strife and commotion that is now raging. It seems that some are already losing faith like those that were in the ship with Jesus, when they said, "Master, carest thou not that we perish?" They seem to think he is asleep now, but when he gets ready he will calm the waves, and it will not take him long. It grieved me very much a few days ago when I was talking with some ladies about the war and I said, "Well the Lord will soon destroy the armies that are fighting, I think." One of them spoke up and said, "I think it will take more than the Lord to destroy the Germans." So you see that is the kind of faith some people have in God's power.

A little farther along in Eph. 6 we read: "Praying always with all prayer and supplication in the spirit." This is some more of the armor. How many of us do it? Would it not be better for the nations to "pray always" for the Prince of Peace to come and establish peace, instead of trying to bring about peace by the sword? But how few believe that Jesus is soon coming to the earth to establish his kingdom, and how few are looking for him! Hence the Bible says, "That day will come as a snare on all the inhabitants of the earth."

No, brothers, let us not engage in killing our fellow men, no matter what the cost. If we have on the whole armor of God we need not be afraid of the enemy. If we lose our life here, we will find eternal life when Jesus comes. Let us in no way connect ourselves with earthly governments. Christ's government is the only one we should work for.

If we obey God, are we not worshiping him? If we obey the government in killing our brother, when the Bible tells us we should not do so, are we not worshiping the government? If a beast is a symbol of government or power, let us beware that we do not "worship the beast" and get the plagues that are sent on beast worshipers (Rev. 16).

It seems that we are now living in the feet of Daniel's image, or in the latter part of the fourth (Roman) universal empire. Listen to what Christ's kingdom is going to do to the feet in which we are now living: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. And the stone that smote the image became a great mountain (kingdom), and filled the whole earth" (Dan. 2:34,35). Please read entire chapter and it will be very plain.

Dearly beloved, let us so live that we may be worthy to reign with Christ in this glorious kingdom which is soon to be established in the earth, when men shall beat their spears into pruning hooks and their swords into plowshares; and better than all, the inhabitants will not say, "I am sick."

Hanna M. Barber.

He who pretends to reason with the dead is dead to reason.

SERVING GOD

There is one thing constantly reiterated by our Master, the order of all others that is given the oftenest, "Do justice and judgment." That's your Bible order; that's the "service of God," not praying nor psalm-singing. You are told, indeed, to sing psalms when you are merry, and to pray when you need anything; and by the perversion of the evil spirit we get to think that praying and psalm-singing are "service." If a child finds itself in want of anything, it runs and asks its father for it—does it call that doing its father a service? If it begs for a toy or a piece of cake—does it call that serving its father? That, with God, is prayer, and he likes to hear it; he likes you to ask him for cake when you want it, but he does not call that "serving him." Begging is not serving; God likes mere beggars as little as you do. He likes honest servants, not beggars. So when a child loves its father very much, and is very happy, it may sing little songs about him, but it does not call that serving its father; neither is singing songs about God serving God. It is enjoying ourselves; most probably it is nothing, but, if it is anything, it is serving ourselves, not God. And yet we are impudent enough to call chantings and beggings "Divine service." We say "Divine service will be performed, (that's our word—the form of it gone through,) at eleven o'clock." Alas! unless we perform Divine Service in every willing act of our lives, we never perform it at all.—Ruskin.

REWARD FOR SERVICE

Luke 16:13; Rom. 12:1.

Beautiful are youth's sweet flowers,
  If one cultivates them well;
They will be our greatest treasures,
  None of which we'll care to sell.

It will be our greatest pleasure,
  When we've grown old and gray;
Just to glance at them at leisure,
  If we've fought and won the day.

If you have become disheartened,
  And have almost lost your way,
Let at once your hope be strengthened,
  And enlist with God today.

Your reward is life eternal,
  Will you stand and look aghast
At your many sins internal,
  Till your present life is past?

Better quit yourself a soldier,
  Don God's armor with delight;
What did Christ deem holier
  Than to quit himself and fight?

E. R. Drabenstott.

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EDITORIAL

April 30th the Editor had a most enjoyable visit with Brother and Sister Ernest Blyth, of Columbus, Ohio.

Brother Robison has a tract that he wishes to distribute entitled: "The Gospel of the Kingdom of God and the Covenants made with Abraham and David." This may be had by addressing the writer, D. C. Robison, 366 W. Main St., Salem, Ohio. The price is 2 cents per copy for those who are able to buy. To those unable to do so, they will be sent free.

During the week a call came from Brother Netts, of Springfield, Ohio, to go there and preach the funeral of Sister Wilson, a daughter of our deceased but greatly beloved Brother Howell. When we arrived in Springfield to perform this sad duty Brother Benjamin Kauffman, a charter member of the Springfield church, suddenly passed into the sleep of death. These are the busy doings of death which have filled our Springfield brethren and sisters with mourning. In Cleveland we have also been called to weep with Sister Irish and her daughter, Sister Jennie Irish, who have suffered the loss of their husband and father by death. God hasten the time when the inhabitants of earth shall not say, "I am sick." "O land of rest, for thee we sigh":

CHILDREN OF GOD CANNOT BEAR ARMS FOR THE GOVERNMENT

In 1862 the Civil War was in progress. The question then was raised among believers if it were right to engage in war. The discussion culminated in a debate between Brother O. R. L. Crozier and Brother T. G. Newman, then Editor of "The Millenial Harbinger," which paper was The Restitution of that day. Brother Newman's defense of the truth was so full of wisdom and the spirit (Acts 6:10) that Brother Crozier and others who sought to justify war never raised their voices or pens in its defense again. Since this discussion there has not been a residuum of militarism in the hearts of our brethren. The war spirit is again abroad, and there exists the possibility that a few young brethren may get infected with it. To safeguard them from this evil we publish herewith Brother Newman's resume of the debate and his unanswerable arraignment of militarism among the friends of God. It is taken from "The Millennial Harbinger," Aug. 6, 1862.

As the apostolic teaching was to "the Jews a stumblingblock, and to the Greeks foolishness," so is the pure "Gospel of peace" to the war-sustaining professor—"soft sentimentality." But we, as humble minded Christians, are willing to be accounted fools for Christ's sake, while keeping his commands. Some of the legitimate effects of having the war-spirit are these:

1. Having a wordly mind instead of "the mind that was in Christ Jesus" (Phil. 2:5; Col. 3:12; 1 Pet. 4:1).

2. Being without natural affection to our brother man and void of that lovely character which we should exhibit to all the world (Eph. 5:1,2).

3. Being unable to love their enemies, bless, and curse not, etc., etc., (Matt. 5:44-47).

4. It engenders strife, hatred, ill-will, malice, etc.

5. It makes men "fierce," as Paul says in 2 Tim. 3:3; "implacable, unmerciful."

6. It does not permit men to obey Christ, "As ye would that men should do unto you, do ye even so to them" (Luke 6:31).

7. It destroys that peace of mind which the Christian should always enjoy (John 16:33). We are called to peace, not war (1 Cor. 7:15). It must dwell in our hearts (Col. 3:15). We must be filled with peace (Rom. 15:13). If the war-spirit is there, there is no room for peace, for the two cannot dwell together—much less can one be "filled with peace."

8. It unfits us to be kept in these evil times by the God of peace, for in order to be thus kept we must "live in peace" (2 Cor. 13:11; Phil. 4:7).

9. It so far kills the professed Christian that he cannot bear the fruit of the Spirit, which is "love, joy, peace, longsuffering, gentleness, meekness, goodness," etc. Instead thereof he shows the works of the flesh, which are, hatred, variance, wrath, strife, murders, etc., (Gal. 5:18-22).

10. Having the war-spirit we are unable to "live peaceably with all men" (Rom. 12:18); or to obey God's commands, "Follow peace with all men" (Heb. 12:14), and we are positively told that "without which," when coupled with holiness, "NO MAN SHALL SEE THE LORD." "Why call ye me Lord, Lord, and do not the things that I say?" (Luke 6:46).

11. It unfits us to pray for our rulers (1 Tim. 2:1,2). There is no spirit of prayer in war. We are not required to fight! No! but pray. What for? "That we may lead a quiet and peaceable life."

12. When men take vengeance, they disobey God. He says "avenge not yourselves." "Vengeance is mine, I will repay," etc. (Rom. 12:19; Heb. 10:30; Isa. 59:16-18).

13. By using "carnal weapons," men deny the Lord and desert his cause, (2 Cor. 10:4) and become entangled with the affairs of this life (2 Tim. 2:4), and get their armor of the enemy, **for God's armory contains no "carnal weapons;"**—examine his stock (Eph. 6:10-18).

14. It begets the bitter envying and strife which James says is a "lie against the truth," and is "earthly, sensual, devilish," which is unlike "the wisdom that is from above (which) is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits," etc. (James 3:14-17). That wisdom which God approves is that which justifies the heart, so that it being "first pure (is) then peaceable and its peace flows like a river.

We hope that every one who believes in "the gospel of the kingdom of God" will examine the source of war in these days, before he thinks of engaging in it. Mark! The **"spirits of devils"** are sent on the mission of gathering the nations "to the battle of the great day of God Almighty," and those thus gathered will be finally destroyed (Rev. 16:13). Reader, are you willing to be gathered by such an agency? Can you be satisfied with such associates? Will you accept such a destiny? Pause and think! The time is at hand.

COMMUNICATIONS

Dear Brother Huggins:

You will find enclosed 75 cents in money order for which please extend my subscription to our dear good paper. I am quite feeble at this writing and have been all winter; suffering the effects of a breakdown which I experienced several years ago: but my faith grows stronger and my hope brighter as the coming of the Lord draws near, and I am thankful to our heavenly Father for strength to keep so.

We are truly living in perilous times. O, what would we do if it were not for the blessed hope we have through our Redeemer. "Blessed is the man that maketh the Lord his trust." "He is a shield to them that put their trust in him." Let us cast all our cares upon him and cling closer and closer to his precious promises. I can say Amen to Brother S. H. Thomas' article on prophecy in last number, which I read with much interest.

Brother Huggins please pardon my delay, as I am a little behind. Thank you ever so much for sending the paper. I love The Restitution and feel very much attached to it, on account of its many Bible truths. May the Lord soon come and put an end to sin and usher in his peaceful reign on the earth, is my prayer.

Sister A. J. Martin.

MILITARY EXEMPTION

Chas. A. Goss

Shall we petition for military exemption or shall we not? If merely petitioning for it would secure it, doubtless the president and congress would be overwhelmed with petitions for military exemption. But any one in the least cognizant of current events know that the whole trend of affairs is toward universal military service and equal sharing of the burdens of war by all—every individual, according to his or her capability for service, which is just.

Much of what has been said by those writing on this question is in accord with my understanding, particularly that part which shows that we are to "submit ourselves to every ordinance of man" and "obey them that have the rule over you."

To assume that we are not "citizens," or to give the people to understand that we are "aliens," would not be true in any sense in which it would be understood by them. Could we then say we were "glorifying God" or that we were "suffering for our faith?"

So far none of the quotations of the words of Christ, or the apostle Paul have any direct reference to the question of going to war; were in fact purely inferential. Neither Christ nor his apostles condemned or rebuked those who were soldiers, but in Matt. 8:10 we read how Jesus highly commended one who was a Roman captain for his faith. And in Acts 10:3-7 a Roman centurion is highly commended and receives baptism by Peter, and not the slightest suggestion is made that he ought to quit the soldier life. In Luke 3:14 we find the soldiers enquiring and saying: "And what shall we do?" They were admonished to be content with their lawful pay and not to despoil and rob the citizens, as many did. No other duties than were common to all were laid upon them. Thus the distinction between robbing and killing for personal gain and fighting the battles of your country and for home and kindred are not confused in the Scriptures.

It has been quoted that the commandment of God is, "Thou shalt not kill." We would not think of applying this text as an argument against eating meat, for which we have to "kill" the sheep and cattle and fowls. Our common sense tells us that while the letter of the law forbids "killing" and makes no exceptions, "the spirit and understanding" apprehend the true intent and purpose, which is: "Thou shalt do no murder." A soldier fighting for his country and the cause of humanity is not a murderer, either in the law of God or of man.

Compare Gen. 14 and Heb. 7:2 and note how Abraham went to war, did battle and returned victorious. I do not find any record that God directly authorized him to take up arms to rescue Lot. As far as we know Abraham did not ask the Lord about it. His kinsman needed his help, and that was enough. The same holds good now with all men when it comes near enough to their own. It were better for the nation if all American citizens came to realize this, and we of the church of God and "household of faith" would far better show our faith by trusting God to guide and direct affairs for our good.

This petition looks to me as though we were afraid to trust him. One brother has suggested that we should not recognize ourselves as "citizens" and as holding allegiance to any political power, and therefore not privileged to petition as such. Another takes the opposite view and suggests that our being privileged as we are to petition for exemption from military service may be God's providential arrangement for our use. I would like to offer another suggestion, which is based upon the president's well known determination to make the "selective draft" principle a law, and the extreme improbability of our getting any petition before him for consideration under the circumstances. Consider the vast amount of business which the war has put upon him and the magnitude of the affairs he is daily transacting, and say what chance have we to command his attention when we differ from him and oppose his fixed policy and determination? His policy is outlined in the following letter and is a masterpiece of political wisdom. In a letter written to Representative Guy T. Helvering of Kansas, the president said:

> What is meant to be understood by the selective draft is not generally understood throughout the country. I took occasion the other day in an address to the people of the country to point out the many forms of patriotic service that were open to them and to emphasize the fact that the military part of the service was by no means the only part, and perhaps, all things considered, not the most vital part.
>
> Our object is a mobilization of all the productive and active forces of the nation and their development to the highest point of co-operation and efficiency, and the idea of the selective draft is that those should be chosen for service in the army who can be most readily spared from the prosecution of the other activities which the country must engage in and to which it must devote a great deal of its best energy and capacity.
>
> The volunteer system does not do this. When men choose themselves they sometimes choose without due regard to their responsibilities. Men may come from the farms or from the mines or from the factories or centres of business who ought not to come, but ought to stand back of the armies in the field and see that they get everything that they need and that the people of the country are sustained in the meantime.
>
> The principle of the selective draft, in short, has at its heart this idea, that there is a universal obligation to serve and that a public authority should choose those upon whom the obligation of military service shall rest, and also in a sense choose those who shall do the rest of the nation's work.

Now our brethren can ally themselves with any kind of work which is organized under the government's approval, and that service will be considered as public service and a war measure. In our city many avenues are opening for service, and only yesterday a man who is a farmer was dismissed from jury service by the court, the judge saying that his work as a farmer was the more important public service. This is an indication of what the government wants of all; that is, to do that which they can do best for the good of all. So I say we may find work to which none can object, and there is room for all in it. The way is open; enter who will, and thank God for the chance.

This war is leading to some most wonderful developments. The recent political changes in Russia, those now foreshadowed in Germany and other countries, show God's hand in the affairs of nations, as thousands are beginning to see who never saw it before. And as for the bringing of England and the United States into closer alliance with each other, it can only be compared to the bringing of Israel and Judah together as prophesied in Ezek. 37:22. And was not the separation of the thirteen original colonies from England by the ill-advised and unwise conduct of the King of England, quite like the division which took place when the ten tribes revolted under Rehoboam, the son of Solomon, and made two nations of the twelve tribes of Israel. God has promised to make them one nation again no more to be divided. History is like the log-book of a sea-going ship. Comparing its records with the chart we know how far we have sailed and how far from the port which marks the end of our journey. So we compare history with the divine chart of the ages and make our reckoning to locate where we are. "Whoso readeth, let him understand" (Matt. 24:15).

UNBELIEF

No. 2

Written for the Children by Request

Your first lesson, little ones, began with the first chapter of the gospel of John. Let us read also a few verses from the same beloved disciple's first letter. How firm he was in his faith that Jesus was the Son of God. Almost ever since Jesus was here upon earth men have been trying just as hard as they could to make us believe that he was not, that even God could not have a dear Son born at Bethlehem in such a strange unheard of way.

But let us go back awhile to the beautiful story John tells us in his gospel. I think it is just as sweet as it can be. One day, he says, John the Baptist saw Jesus coming towards him, and he said: "Behold the Lamb of God, that taketh away the sin of the world." He knew Jesus then, so I think this must have been after Jesus was baptized. What do you suppose he meant by calling Jesus a lamb?" It was because long ago God had made a law for his people Israel that every day, year after year, little lambs, just one year old, should be offered on his altar.

The blood of these little lambs was intended to put the people in mind of the Savior who had been promised to Eve; the Savior to whom the offerings of Abel, the brother of Cain pointed; the Savior in whom Abraham trusted to raise Isaac from the dead, had he been offered up; the Savior whom Moses esteemed it greater honor to suffer for than to have all the treasures of Egypt; the Redeemer whom Job said, would "stand in the latter days upon the earth," and whom David and all the prophets looked forward to as their great and everlasting king. The blood of these litle lambs told the Israelites that they must look to this Savior in faith, if they wanted to be saved; because it was only through his shed blood that their sins would be taken away. Without the shedding of blood there is no remission of sin or the penalty for sin.

It would do no good for a sinful man to die to save sinners from death. Our laws will not let bad men out of prison because other bad men offer to take their places. It will not even set a man free when another offers to die in his place. But if an innocent man happened to be put into prison in place of a guilty one we could not keep him shut up there; we would have to open the prison doors and let him go. Jesus is the innocent one, but he did not get into the prison-house of death by any happen so, he gave his life freely for our sakes. When he was tried, as there was no sin found in him, no guile in his mouth, no cause for putting him to death, the old jailor, death had to let him out. And God has promised us, if we have faith in his name, that he will save us.

What do your suppose it is to have faith in a name? It is to believe that God will do for us just what he has said he will do, because of that name. But we must have that name for our name. It must be named upon us and we must get it according to God's law. God gives us the name of Christ when we are baptized. Baptism, after we believe the gospel of the kingdom, and resolve to leave off our old sinful ways, is the ordinance or law whereby we get into Christ, into God's family; and into God's commonwealth of kings and priests. Your old, sinful self, so ragged and hateful, will be all covered up and hidden by the beautiful cloak of Christ's righteousness and you will be counted sinless in the eyes of God. So if you happen to die before Jesus comes, that hateful old jailor, death, will have to let you out too to die no more, just as he did Jesus. There is another beautiful thing about baptism, little ones, that perhaps Auntie has not made quite as plain as she ought to have done. She did tell you that when we get the dear Savior's name for our name we become members of God's family; that is, we are adopted as his sons and daughters; but she did not tell you that this Christ name, given to you at baptism by God, is a name that belongs to God also, and to the holy spirit as well. Jesus is the Greek form of the name of our blessed Lord. The Hebrews used the word Johsua. These words are formed from the word "Jah," meaning "to save."

It is a part of the wonderful name Jehovah, a word that the people of Israel thought so holy, they would not pronounce it. Yet God said of Jesus, "In my name shall his horn be exalted," and again: "And this is the name whereby he shall be called, Jehovah our righteousness." So you see that Jesus and his Father have the same name: a name, that becoming ours in baptism, covers our sins, so that we too can be helpers of Jesus in the saving of men.

S. Roxana Wince.

BAPTISM

At our regular services in Plymouth on Sunday evening April 22nd, Sister Elsie Stillson made confession of faith and was baptized the following Tuesday evening in the church baptistry. Sister Stillson is the wife of Brother James Stillson who was baptized a month ago. May the fellowship of the church be an inspiring and helpful influence in the Christian warfare that these two worthy people are starting out upon. May the blessing of God and the spirit of love in Christ attend their journey in life, and bring them to an abundant entrance into the kingdom.

D. E. VanVactor.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Lucille De Camp	$ 1.00
Alice Bassett	1.00
B. F. Smith	10.00
D. V. Davis	2.00
Mrs. W. J. D[illegible]son	1.00

An impenitent sinner has no more right to sin than a saint.

MARRIED

Ernest L. Van Camp and Maysie Ruth Nichols were united in marriage at the home of her grandfather, Brother B. F. Taylor, at 7 o'clock, on the evening of April 26, 1917, in the presence of immediate relatives. The contracting parties, accompanied by the bride's parents, Brother and Sister Cordill, came from Mishawaka to Argos on the evening train to have the happy event take place at the old home where much of Sister Ruth's life had been spent. After partaking of a bountiful luncheon, spread by Sister Lura Taylor, they returned to their home.

The groom is a young man of sober, industrious habits and is employed with the Ball Band Shoe Works. He is a member of the M. E. church, stands high in moral worth, and bids fair to lead a life of earnest endeavor. The bride is the only daughter of Sister Florence Cordill and was born and reared in Argos, where she is a member of the church of God. She was compelled to stop the High School course during her last year on account of ill health. She afterwards took a commercial course in South Bend and has been employed as stenographer in a Mishawaka railroad office.

We join their many friends in wishing them the blessings of a successful and happy life.

D. E. VanVactor.

SOUTHERN OHIO JUNE MEETING

The Annual Southern Ohio June Meeting will be held the second Sunday in June at the Brush Creek church, near Troy, Ohio. These meetings heretofore have been real blessings to all who have attended them. We extend a hearty invitation to brethren and sisters everywhere to meet with us this year and participate in our hospitality in both temporal and spiritual things. A program is in preparation and will be published later Do not forget the date—the second Sunday in June. Plan to come.

The Brush Creek Church.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification, Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2.13,14.

A Foreword

Through the courtesy of Brother Huggins, the writer will in the future have charge of this page, and while he will use every endeavour to keep it up to the high standard set by the rest of The Restitution, he realizes he is but human. Therefore he is limited, and craves the indulgence of the readers at large; all of whom are invited to send him short articles either original or copied, on such subjects as would appeal to those of the younger generation. The writer is not trying to satisfy any personal ambition; his work always has been with and for the young; and at this time his sole desire is to serve The Restitution in assisting with the upbuilding of its younger readers to the glory of God the Father. Pray that the work may succeed.

As said above, the writer does not look upon himself as perfect, nor nearly so. An occasional letter of encouragement might not be amiss, but a letter of correction, written in a friendly way, would be much more appreciated. He believes our mistakes are corrected and advancement only made by criticism, therefore criticism will not only be expected but courted. Of course believing as he does that it is much easier to keep out of trouble than to get out of trouble, he will make an earnest effort not to deserve adverse criticism; but when you think he does deserve it, let him know, and a personal letter of thanks will be sent to every one showing such interest in him and his work.

Each issue will contain a passage of Scripture which we will call "The Golden Text." All readers are asked to look up the passage and memorize it. Further particulars are unnecessary as the line at the top of the page tells the story of our desire and hope. Let us dedicate the page with

The Lord's Prayer

"Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory for ever. Amen."

The Golden Text: Prov. 22:1.

Nearer My God to Thee

Nearer, my God to thee,
  Nearer to thee;
E'en though it be a cross
  That raiseth me.
Still all my song shall be,
  Nearer my God to thee:
  Nearer to thee.

And when the trumpet sounds,
  May I still wear
The righteousness of Christ,
  My garment fair:
Called then with him to be
  Nearer my God to thee;
  Nearer to thee.

Yesterday, Today and Tomorrow

Yesterday gave us our burden, today gave us our work; tomorrow gives us our inspiration.

It was yesterday that God, in his great love toward man, gave his Son, the only begotten, that those who put their faith in him might have life everlasting. It is the knowledge of the manifestation of this great love that makes it burdensome upon us today to work in showing to fallen man God's plan of salvation. Knowing that tomorrow Christ will come and reward every man according to his work, we are inspired to continue to watch, to wait, and to pray.

The Mixed Seed

"Have you any seeds of kindness for sale?" a little boy asked at a seed store.

"Seeds of kindness? What are they?" asked the seedman.

"Why in our Bible school we sing:
" 'Then scatter seeds of kindness
For our reaping by and by.' "

"I have a little garden, and I want to plant some kindness seeds."

"Oh, they come in a mixed package," said the seedman as he took a big book from a shelf.

"That looks like a Bible," the little boy thought. And sure enough, it was.

"Let me see. I think I will find that package of seeds in the first chapter of Second Peter," said the man. "Yes, there it is. See if you can read it for me, beginning with the fifth verse."

So the boy read: "And beside this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

"Eight kinds of seeds in this package you see," said the man.

"But aren't there any real seeds?" said the boy. "Does it just mean that you are to be kind to folks?"

"Yes; that is what it means," said the man. "But kindness and charity and faith are real things; and if you plant them in your heart they will live and grow just as seeds grow in the garden."

"What is the reaping by and by?" said the boy.

"It means that if you are kind, people will be kind to you," said the gentleman. "And better than all, it means that God, who is kind to the unthankful and evil, will be pleased with you."

"I shall find that package of mixed seed in my Bible when I get home," said the boy, "and it may help me to remember to be kind all the time."—Classmate.

A Rebus

Short was my life and brilliant my career;
Behead me, I in lovely green appear;
Behead again, I once was made to save
My chosen inmates from a watery grave.

Answer in next issue.

What are Another's Faults to Me?

What are another's faults to me
  I've not a vulture's bill
To pick at every flaw I see,
  And make it wider still.
It is enough for me to know
  I've follies of my own,
And on my heart that care bestow,
  And let my friends alone. —Anonymous.

A Wish

The flower of every joy be yours,
My friend, this glorious day.
And I shall hope all through your life
That joy will grow alway.

A man may have much of the world and not be much of a man.

A compromise with sin is a surrender to the devil.

Pride can be as insolent in rags as in fine linen.

A PETITION FOR MILITARY EXEMPTION

To the President and the Senators and Representatives of the United States in Congress Assembled:

Petition of the church of God, praying exemption from active participation in war, from naval and military service.

1. The petition of the people known as members of the church of God, who through obedience to the gospel are to be made participants in the Abrahamic covenant, "In thee and in thy seed shall all the nation of the earth be blessed."

2. They recognize that this only can be accomplished by a government established and supported by God in the person of his Son, the Lord Jesus Christ, whose personal advent is now imminent, and upon his return he will set up his divine government over all the earth.

3. They owning allegiance to this, the earth's rightful king, under the present government they are but aliens, subject to the laws of this country and faithfully obey those laws, refraining only from that which commands to take part in war, strife or conflict leading to the taking of life, which conflicts with the laws of God.

4. Your petitioners humbly beseech your Honorable House to grant their prayer, that they may live quiet and peaceable lives, following out as far as possible the command to "Recompense to no man evil for evil, and to provide things honest in the sight of all men."

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The Restitution

"A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. MAY 15, 1917 NUMBER 19

O COME TO REIGN

Kingdoms now are reeling, falling,
Nations lie in woe appalling,
On their sages vainly calling,
All these wonders to explain;
While the slain around are lying,
God's own little flock are sighing,
And in secret places crying,
"Jesus come O come to reign!"

Now the wicked live securely,
And tomorrow boasting surely,
While from those who're walking purely,
They extort dishonest gain;
Yea, the meek are burdened, driven,
Want and care to them are given,
But they lift the cry to heaven,
"Jesus come O come to reign!"

Selected by H. E. Russel.

THE LAND OF REST

Over the river, in the land of the blest,
Over the river, forever to rest;
Over the river on bright Canaan's shore,
Never to sorrow, nor sigh any more.

The home prepared by Jesus o'er there,
The home that will ever be free from care:
That Abraham viewed in hope from afar,
God invites us now the gate's left ajar.

The prophets foretold it in God's sacred word,
This is the message we gladly have heard;
The wine is prepared, been long on the lees;
The lifegiving fruit is bending the trees.

The Savior is coming, he can't tarry long;
Are you ready to greet him with rapturous song?
The saints of all ages will hie to that shore;
When Jesus gives welcome, we'll sorrow no more.

The saints are waiting to welcome our Lord;
The plow to replace the spear and the sword;
The flock and the herd shall gamble and play;
And sorrow and blight shall all flee away.

O say, are you ready is your white robe on?
Is Jesus your Savior, are your sins all gone?
Are you ready to welcome him on that glad morn?
Or will your lot be to sorrow anr mourn?

J. E. Hogarth.

Life is not so short but there is always enough time for courtesy.

THE TREE OF LIFE

Chas. A. Goss

Trees were frequently used as types of kings, or men of wealth and power. The favorite method of teaching among the ancients was by parables that illustrated the point sought to be conveyed by means of a "word picture." Thus by a comparison of a tree and its fruit to a man and his acts, the Lord used a method of teaching which was at once natural and simple, yet clear and unmistakable in its application.

As Jesus warned the people against the false prophets, he made use of the tree for a comparison thus: "A good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit." "Wherefore, by their fruits ye shall know them." (Matt. 7:17). And again, applying the same figure to himself in Matt. 12:33 he says to those who charged that he "cast out devils by Beelzebub, the prince of devils:" "Make the tree, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."

Going back into the prophecies we find a similar use of a tree to symbolize a man. Thus we read in Jeremiah 17:7,8: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." And then he makes this comparison: "He shall be like a tree planted by the water, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful (anxious) in the year of drought, neither shall cease from yielding fruit."

Back in Ezekiel, (31st chap.) the Lord speaks by the prophet, concerning Pharoah, King of Egypt, and again we have the comparison with a tree, a mighty cedar tree of the mountains: "Son of man, speak unto Pharoah King of Egypt, and to his multitude; whom art thou like in thy greatness? Behold the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of high stature; and his top was among the thick boughs. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him."

A few verses further on the simile or comparison is continued in these words: "I made the nations to shake at the sound of his fall, when I cast him down to sheol with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the lower parts of the earth." "They also went down with him, slain with the sword they that were his arm that dwelt under his shadow in the midst of the heathen." In verse 18 the question is repeated as at the first: "To whom art thou like in glory and in greatness among the trees of Eden? Yet shalt thou be brought down with the trees of Eden unto the lower parts of the earth; thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharoah and all his multitude, saith the Lord God."

Thus did God threaten the mighty king of Egypt with a similar downfall and destruction of all his power and glory such as had been meted out to the great Assyrian monarch before. And it all came to pass as predicted. Both these mighty powers became as nothing, like a tree fallen and rotted and disintegrated and not a semblance of its glory and strength left.

In the book of Daniel we read of a vision granted the king, Nebuchadnezzar and therein he is represented as a great tree cut down, felled to the earth, but whose roots are allowed to remain, thus giving promise of restoration when he had been punished for his pride, and had repented with acknowledgement of God's omnipotent power to give the kingdom to whom he would (Dan. 4:10-24)

In Isaiah 61:3 we read that as a result of the coming of the anointed, he "will appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Being familiar with these uses of the tree to symbolically represent men and their deeds; how natural and easy for Paul to do the same in Colossians 1:6-10, exhorting to "fruitfulness in every good work," while Jude verse 12, characterizes the corrupt as "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." Hopeless cases, if this figure has any relation to the actual happening, and who can doubt it? The wisest man Solomon (Prov. 11:30), says: "The fruit of righteousness is a tree of life, and he that winneth souls is wise." In another proverb he says: "Happy is the man that findeth wisdom, and the man that getteth understanding. She (wisdom) is more precious than rubies, and all things thou canst desire are not to be compared to her. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her." Pause and think what the "tree of life" implied to our first parents. The apostle Paul refers to Christ as "the power of God and the wisdom of God," and as we read the proverb again, that he who "findeth wisdom" is happy because wisdom is a "tree of life," we see that there is a special fitness in the comparison to Christ, who is the embodiment of divine wisdom and the source of life eternal. And if kings and mighty rulers of old were fittingly symbolized by trees, how much more so is God's anointed King of kings who shall reign over the whole earth in paradise restored.

The literal "tree of life" in the garden embodied that doctrine of conditional immortality for which all must "strive" in order to obtain. To obey God's commands was the only way to have a right to the tree of life. Disobedience of God's laws cut off the first human pair from the right to the tree of life. They disregarded the divine "Thou shalt not," and the flaming sword of his divine justice "kept the way of the tree of life," so that his word had become a certainty that they should "surely die." Not having life "in themselves," but requiring daily food to sustain them even temporarily, how could the sentence "dust thou art, and unto dust shalt thou return," be long avoided?

But men go on from generation to generation believing the serpent's lie about their being like the gods (Elohim) and never dying, when the truth is that this great object lesson should teach the whole human family that without right to the tree of life—Christ—who is the anti-type of that tree which stood "in the midst of the garden," they have no hope of life in that restored and glorious paradise of God, of which we read in the last chapter of the book. Here is the consummation of God's grand design in creation—an earth filled with his glory and peopled by sinless, immortalized beings who will honor and glorify his name. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him" (Gen. 3:17; Rev. 22:3).

That man without Christ is doomed to a hopeless death is evident from various Scriptures. Christ himselt, though divinely begotten and acknowledged as God's Son, by that voice from heaven declaring, "This is my beloved Son in whom I am well pleased" (Matt. 3:17) did not claim to have "immortality" or eternal life in himself except as a special gift of God. "The Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:26). God having acknowledged Christ as his Son in this way, how can any man say that God was mistaken, or does not mean it. He certainly knew more about it than any of us, and John, his faithful servant says: "Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ that denieth the Father and the Son" (1 John 2:22). If Jesus is not the Son of God, we deny that God is the Father when we say so, and become "anti-christ"—or against the anointed.

Great possessions will not harm the one who insists on remaining master, but too often our possessions possess us.

Many a one who thinks he would like to be rich for the good he could do, comes to love wealth for its own sake, and forgets that every dollar of surplus means an obligation to God and to the world.

TWO EXTREMES REFUTED

No. 13

Objections Answered

All Men, All People, and All Israel

The evidence is conclusive, if we take the plain statements of the prophets, that the dead heathen who are ignorant of the way of life will not live again; but the word "all" in John 5:28 looks pretty large to the objector, and he wonders what he will do with it. The word here translated "graves" is mnemeios, and is defined memorial, grave (See Young's Concordance, and Liddell and Scott's Lexicon). Then we could give the word "all" an unlimited meaning and add the truth "memorial graves," and have no contradiction to the texts which declare that some will not rise; especially in the light of what David declares in Psa. 88:3, "Free among the dead, like the slain that lie in the grave, whom thou (God) rememberest no more." If they were in memorial graves God would have them in his memory; but as he does not, then we conclude they are not in such graves, and hence Jesus does not mention their resurrection among those who have done good and evil!

But we are told that the angel said unto the shepherds, "Behold I bring you glad tidings of great joy which shall be to all people" (Luke 2:10). And it is thought that here is positive proof that all men of the human race will hear of Jesus at some time and hear of his gospel. "All" must mean all people here, it is said. But how about "all" in this passage? "For mine eyes have seen thy salvation, which thou hast prepared before the face of all people" (Luke 2:31). Was the salvation prepared before the face of the dead heathen? If yes, then they will not be raised to see what they have already seen; and if no, "all people" does not here include the aggregate of the human family; and if not in one verse in the second of Luke, why should we be sure it does in another of the same chapter? The word "all" is so often used biblically in a limited sense that it is useless to go further with this verse; but we conclude that all people cannot in any turn be made to mean those whom God declares shall perish without law, and in their ignorance.

But "all Israel shall be saved" we are told, and God certainly will save them all. Shall every Israelite that ever lived be saved? Our objector seems so to think. If so, then they who were children of Gehenna shall be saved (Matt. 23:13); and they who cannot escape its damnation will also be saved (Matt. 23:33). But worse still, hypocrites shall also be saved, and even the unrighteous, for Jesus speaks to just such Israelites in Matthew twenty-three. Jesus told some Israelites "Except ye repent, ye shall all likewise perish." Perish by a violent death as those of whom he spoke perished. Paul told some of them if they abide not still in unbelief they should be graffed in. Some and the majority of those who have lived during past dispensations abode in unbelief and there is no proof that they will ever be graffed in again for Jesus told them that they should be thrust out of the kingdom of God, cast into utter darkness, and be raised to damnation. Not saved then, but lost, and that eternally. But Paul states, "And so all Israel shall be saved, as it is written." What is written? "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord" (Isa. 59:20). Then it is the "all" of Israel who turn from transgression that will be saved, and no others. Again, "To the Jews I became as a Jew; to them under the law, as being under the law; to those without law as being without law, to the weak as weak" (1 Cor. 9:20-22). But Paul, for what purpose did you go to all this trouble? "That I might by all means save some." Then all the Israelites will not be saved, and Paul put himself to lots of trouble and suffering to reach those who could have had a better opportunity in the future if they had been left in their ignorance; and some of them to be saved anyhow.

Pardon us for once more quoting this passage from Ezekiel: "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you (in the kingdom age): and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered with a mighty hand, and with a stretched out arm, and with fury poured out, and I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the land of Egypt, so will I plead with you, saith the Lord God; and I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye (those who are not rebels) shall know that I am the Lord" (Ezek. 20:33-38). This lengthy quotation shows that the rebels of Israel are not termed "Israel," and hence shows us exactly who are the true Israel of the return, and the "all Israel" Paul mentioned. Jesus came to them in the first advent, but the majority of them rebelled saying, "We will not have this man to rule over us;" and they will be destroyed miserably. God sent his servants, the prophets, at various times to them, and they too were rejected; and the apostles went to them first and were rejected also; they were rebels, and will not be permitted to enter into God's eternal rest; but those of the nation who are submissive, and turn from their sins at the return of the Redeemer, Deliverer, shall never be pulled up out of the land which God hath given them (Amos 9:15).

But we are told, "This indeed is the Christ, the Savior of the world" (John 4:42). The word translated "world" here is kosmos, and means the present order of things on earth, and the wicked of the earth, and all who are not of the truth. Proof: "The whole world lieth in wickedness" (John 5:19). "They are of the world." "We are of God." "The world heareth them." "This is the victory that overcometh the world, even our faith." Then those who have the promise of eternal salvation are not of the world, and if we can find what is to be the destiny of the world we will know whether it is to be saved or not. What does God tell us? "The world passeth away, and the lusts thereof: but he that doeth the will of God abideth for ever" (1 John 2:17). Then the world will not be saved, and abide for ever but those who do the will of God only; and that if Christ is the Savior of the world it must be a present salvation, and not that of the future; and we know that in a sense the world is saved daily from destruction. Peter tells us God spared not the old world, but saved Noah, and destroyed the world of the ungodly with the flood. Paul told the Corinthian brethren, "But if we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Cor. 11:32). Which shows that the world is condemned.

Blind men are those who cannot see. So long as a man can see he is not blind; and when a man is spiritually blind he is in darkness concerning spiritual truths, and does not see them. Jesus says, "If the blind lead the blind, both shall fall into the ditch." That is, it is dangerous for one blind to follow another of his kind. But why so if both are to have an opportunity in the future to get out of the ditch, and have their eyes opened? People who are deceived are in darkness to the truth, yet God often commands to be not deceived. But why if the deceived are to have the truth given them? The fact that Jesus commanded his disciples to go and teach all nations, by preaching the gospel to them, is another proof that now is the day of salvation to the people of this dispensation; for if he had in his plan a future probation for the most of the people it would have made no difference whether they heard the gospel now or then. The fact is there is not one text in holy writ that promises any probation after the resurrection to resurrected people; if the reader thinks so let him cite the text.

J. J. Heckman.

DON'T LOWER THE STANDARD

"We will rejoice in thy salvation, and in the name of our God we will set up our banners." "No man can serve two masters: for either he will hate the one, and love the other: or else he he will hold to the one, and despise the other. Ye cannot serve God and mammon." "One is your Master, even Christ." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Yes, we will serve our Master with our bodies, our lives, and our all; our first allegiance is to our Lord and king, "The King of kings, and Lord of lords."

The spotless Lamb of God shed his own precious blood for our standard. Will we lay aside this spotless banner, which stands for love and mercy, and take up the banner of strife and carnality? or shall we stand for it under any and all conditions? The motto of our banner is, "Do good to them that hate you, and pray for them which despitefully use you, and persecute you." "If thine enemy hunger, feed him; if he is thirsty give him drink." The sword of the spirit is the only weapon furnished the soldier of the cross. "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God. They are brought down and fallen, but we are risen, and stand upright. Save, Lord: let the king hear us when we call." "For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The natural question arises, what shall we receive who have left all and followed thee? No, not an iron cross, nor your name engraven on a marble shaft. "But he that overcometh will I grant to sit with me in my throne." There is not another commonwealth in the universe which gives so great compensation to its servants as the commonwealth of Israel. The promise is a hundredfold for all we give up for the cause, in this life, and in the world to come eternal life. The brave soldier who has to sacrifice a foot, or a hand, or an eye, under this banner, will receive a home in the glorious city of the great King.

Dear brothers and sisters, let us stand firm for the standard of our absent Lord and King. All signs point to his near return, therefore stand fast. Don't let threatening of bonds, or imprisonment, cause us to falter for a moment. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "And whatsoever ye do, do it heartily, as unto the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." "We will rejoice in thy salvation and in the name of our God we will set up our banners." Brethren, let us watch and pray that we may be counted worthy to stand for this grand and glorious cause.

Sadie Skeels.

UNBELIEF

No. 3

"If ye believe not that I am he, ye shall die in your sins."

Do my dear little friends understand what I have said so far? Then I think we will talk a little while longer about that first chapter of John's gospel.

John the Baptist seemed quite anxious that his friends should get acquainted with Jesus, for it was only the next day as he stood with two of his disciples looking upon Jesus as he walked that he said again, "Behold the Lamb of God." They both heard him speak and followed Jesus, and he saw them and said, "What seek ye?" or, what are you trying to find out? and they said, "Where dwelleth thou?" "We will tell you when we come to the house." And they must have asked him many questions and he must have told them just who he was, for Andrew was so happy over what he had learned that he went right off and hunted his older brother Simon Peter up and said, "We have found the Messias, which is being interpreted, the Christ."

It was a wonderful discovery for Andrew. I wish we could have heard him tell Peter, "We have found him!" Why are not people just as glad now when they find him?

Andrew brought Peter right to Jesus, and I half suspect that it was the John who wrote the story who went with Andrew to the home of Jesus to seek the truth.

And there was another man named Philip: it may have been him instead of John, who with Andrew, followed Jesus to his home, for he went off to tell his friend Nathaniel the glad news "We have found him whom Moses in the law and in the prophets did write, Jesus of Nazareth, the son of Joseph." Philip did not mean that Jesus was the real son of Joseph, he knew he was only his step-son, Joseph having married his mother, Mary. Is was the custom of the times to speak of a step-son as if he were a son.

When Jesus saw Nathaniel coming he said, "Behold an Israelite indeed, in whom there is no guile." Nathaniel was surprised, he could not think how Jesus had found out so much about him, but when Jesus told him he had seen him under the fig tree, he answered, "Rabbi, thou art the Son of God, thou art the King of Israel:" all seeming to believe alike that Jesus was the Son of God.

But what did Jesus say of himself? Just what the rest did. Get your Bible Herschell, and see "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." Do you believe it? Read a little farther: "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:16-18).

Do you see how absolutely necessary it is that you believe in the sonship of Jesus? I want to lovingly warn you, for all you little ones want to be Christians and wear the robes of white and have harps and crowns of gold when Jesus comes. But wicked men, men who preach and talk beautifully about somethings in the Bible, will tell you that Jesus was only the son of Joseph, and that his death has nothing to do with our salvation, and of course that is true if Christ is only the son of Joseph, for no mere human being can give God a ransom for his brother, that he should still live forever and not see corruption (Psa. 49:6-9). But how can we be saved if we have no Savior?

These men will tell you "that the salvation of every one" depends on their own good deeds, but God tells us that "our righteousness is but filthy rags," that "while we were yet sinners, Christ died for us," that "we are justified by his blood," and will "be saved from wrath through him," are "reconciled to God by the death of his Son, and being reconciled, we shall be saved by his life." Don't you see, little ones, that every step in this wonderful plan of salvation depends upon Jesus (Rom. 5:8-11), there being no atonement without him.

These men will tell you too that it was a dreadful thing to offer human sacrifices to God. But neither the Jews nor the Romans had Jesus slain as an offering to the great Creator. The Jews had him killed as a criminal; the Romans cared little about it.

But we have been to the fifth chapter of Paul's Roman letter. Let us now turn to Hebrews and see what he says to them: "Christ entered by his own blood into the holy place, having secured eternal redemption for us." And, "Now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself."

Auntie Wince thinks this is a long enough lesson for little folks, but she does not want them to give up the dear Savior, the precious gift of God at Christmas, and the joy and hope of all our days. We cannot give him up; we must trust in him, for in and of ourselves we can have no hope of future life. God has said Jesus is his only begotten Son; the angel said he would be so called; Jesus said he was God's Son, and called God his Father; his disciples made the same claim. The whole Bible from beginning to end is full of witnesses to this blessed, comforting truth. To believe otherwise is to say the Bible is not true. So believe the Holy Book: believe God; believe Jesus; shun every one who tries to shake your faith in it, and strive to win the life that has no end.

Auntie Wince.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Mrs. Dora Machel	$ .50
N. M. Henry	.50
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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

Brother E. W. Knapp, of Oregon, writes to thank the brethren and sisters in the East for their kind hospitality to him during his visit last last winter.

Sister Wince writes: "Why don't you scold? Such a dilatory contributor as I have been for the last two months! But we are not made of iron. I gave out from overwork and loss of sleep. I just could not keep my eyes open to write any length of time. I am not quite rested up yet." We were beginning to miss Sister Wince's articles, and so were some of our readers, but we can understand from experience how to sympathise with our Sister in the toils and problems of life.

Among the ecclesial happenings in Cleveland this week the following may be given as of general interest: Brother Pottorf, whose removal here was reported some time since, has found it necessary to take up his residence again in Salem, O.; Brother and Sister George Groves have settled among us permanently, coming from Geneva, O.; we have had pleasurable visits from Brothers Ashford Lehman and Alfred Smith; and on Sunday, May the 6th, William Keith, the son of Brother and Sister Keith, and Mrs. E. J. Andrews, were baptized in the name of Jesus Christ. This Brother and Sister have been industrious and apt students in acquiring a knowledge of the truth; and we fervently pray that they may never weary in well doing in the duties and privileges and opportunities of the truth, the rudiments of which they have learned so well in the beginning of their new life.

COMMUNICATIONS

Dear Brother Huggins:

I am in favor of military exemption. I know it is against the word of God for his people to kill. I believe in living up to the laws of the land, but when it comes to killing, that is wrong, no matter what the one killed has done to you (Rom. 12 and 13 chapters).

Yours sincerely, Chas. E. Anderson.

Dear Brother Huggins:

Enclosed find my boy's and my request to be excused from military service. If all soldiers would do as commanded in Luke 3:14 there surely would be no war; for they were told to be content with their wages, and do violence to no man. I wonder how many nations would have soldiers if that rule was followed!

Your brother longing and waiting for the Prince of Peace and the establishment of his kingdom.

H. B. Hathaway.

Dear Brethren:

We have been undecided about asking for military exemption, since the Scripture was not just plain, or rather, we were not able to discern its meaning in regard to the subject. After reading the last issue of The Restitution it seems the peaceable way is to petition Congress for exemption. The 46th, 91st and 125th chapters of the Psalms show the care that is given the godly, nevertheless it may be our duty to identify ourselves as members of the church of God, and in this way avoid taking up arms, which we do know is wrong. Kind regards to you all.

Brother and Sister Coy.

Dear Brother in the faith:

I am sending you my signature and address to the petition for military exemption. My home is in Hagerstown, Md., but I will probably locate in Washington, D. C. I was in Cleveland about a week ago and visited Brother Huggins, and he informed me that you had charge of receiving the names or signatures. I sincerely believe that it is the best thing to do. Rev. 13:10, "He that killeth with the sword must be killed with the sword." Gen. 9:6: "Whoso sheddeth man's blood by man shall his blood be shed." Exod. 21:12: "He that smiteth a man so that he die, shall surely be put to death." "He that useth a sword shall perish by it." It is absolutely wrong for us to bear arms in warfare against our fellowmen. God forbids us to take part in bearing arms. My membership is in Maurertown, Va., where I was baptized. Wishing you success and with love and best wishes to you all. Your loving brother, Ernest J. Miller.

Dear Brother Huggins:

Enclosed herewith please find signed petition for military exemption cut from The Restitution.

At first I thought it advisable not to sign it in my case, as I am engaged in the government service in the Navy Department, and besides would not be acceptable anyway owing to physical disqualifications; but now take a different view and join hand with the Church of God as a whole.

If this petition is granted it would free many young men in the church and in the families of the church members from being forced into war by conscription or otherwise. They can remain at home on the farms where their services will be needed in raising crops and taking them to market for general distribution, and in other ways they can be of real service to their fellowmen.

Of course we, the people of the Church of God, have been looking for these things to take place in due time, and if it is God's will, the fulfilling of prophecy, it must go on to the end according to his ruling. The faster his plans are unfolded the sooner developments will arise to bring about that perfect day; and finally, when all is over, this earth will be filled with the glory of God peace and righteousness established and a kingdom set up which will never be destroyed, with Christ as king on the throne of his father David. Then wars shall be no more. Come, Lord Jesus, come quickly! Oh how I long to see that day!

Your brother watching and waiting,

R. A. Daniels.

I take pleasure in writing a few lines to The Restitution, as I am a late subscriber, and have just read the last issue of April 17th, and was delighted to read the good letters from the different brothers and sisters; but only one of whom I am acquainted with, Brother Delozier, of Texas. I heartily endorse his views as to the church of God sending our petition for exemption in the present war. Surely no Christian can afford to take up arms and take the life of his fellowmen. It does look like we are living in the end of the age, at the winding up of the Gentile times. We are living now when nations are beastly mad and the earth a slaughter filled for satan, but no doubt a worse time yet is ahead of us. Soon our nobleman will return from the far country to take possession of the earth and establish the everlasting kingdom. You and I, dear brothers and sisters, are looking forward to that time. The bright morn of Zion's glory will soon appear; our king will soon come and call for his joint rulers. May you and I be ready. May we meet over in the age where we will be with our king and see him in his beauty, and see the ancient worthies of old - meet them where sad partings will be no more. No death, no pain, no sorrowing, no shedding of tears, but eternal joys as the ages roll on.

Owen Jones.

Dear Brother in Christ:

Enclosed you will find a copy of our War Resolutions which were adopted by the church of God here at Waterville in 1893, and subsequently by the central Washington Conference of the church of God, of the faith of Abraham. These resolutions were adopted by the church of God at Antioch, Indiana, in 1861, and also at other places. They were written by my father, Richard Corbaley, and others, and in the Civil War were the means of keeping the members who adhered to them out of that conflict. Thinking they might be of interest to the church in these thrilling times, am sending them with the request that they be published in The Restitution.

A. L. Corbaley.

The Civil War Resolutions

We believe that the members of the body of Christ must not participate in war. Therefore we whose names appear upon the membership rolls of the churches of God of the faith of Abraham, subscribe to the following war resolutions, as adopted by the church of God of Waterville, Washington, on the 19th day of March, 1893.

To-wit: Whereas we are living in perilous times specifically pointed out by the sure word of prophecy, and whereas the same unerring prophecy points with unmistakable certainty to the fearful doom which shall come upon this world resulting eventually in the battle of Armageddon (Rev. 16:14-16; Zech. 14:1-3).

And whereas it is apparent that the governments of the present time are making unparalled preparation for war in preparing war material, and marshalling and training men as soldiers to go into the awful scene of blood and carnage.

And whereas, civil governments are established and maintained by the sword and will thus continue during this dispensation.

And whereas all civil governments are swayed by the political parties in power, and that all political parties are war parties, and the governments of this world by their military strength will oppose the Lord Jesus Christ when he comes to establish his kingdom (Psa. 2:1-9), under whose authority righteousness and peace will be established upon the earth (Jer. 23:5,6; Dan. 7:13,14,27; Rev. 5:9,10; Rev. 11:15) .

And whereas the Scriptures forbid Christians in engaging in taking the lives of their fellowmen or to avenge themselves of imaginary or real wrongs (Rom. 12:19).

Therefore be it resolved, that we as members of the church of God of the faith of Abraham, in whatever locality situated, do hereby solemnly declare that we cannot conscientiously engage in the scenes of political strife, or engage in war, thus participating in the cruel destruction of those supposed or known to be enemies of the civil governments under which we live (Matt. 26:52; Matt. 5:21; Luke 3:14).

We are willing to go where the word of God directs us, and do what his word commands us. For the protection of our rights and our property, allowing us to live quiet and peaceable lives, we are willing to pay taxes, or tribute, custom and honor; and everything we can do, not conflicting with the law of God, until the establishment of the Kingdom of God upon the earth, when and where righteousness will prevail (Luke 1:31-33; Isa. 11:1-9; Isa. 35:1-10).

TRACT ON THE RICH MAN AND LAZARUS

I wish to say I am having the article that recently appeared in The Restitution on "The Rich Man and Lazarus" printed in tract form with my photo on the front page by request. This tract should be out attacking the citadels of error. Every reader of The Restitution should have one of them in his library. You always know of someone who holds the popular view of this text, and can give them one. I was prompted to write this article by a preacher of the Congregational church who heard me preach on it last winter. Now brethren, I believe most tracts are printed at a loss or no more than breaking even, and as I have had for several months serious sickness in my family, which has been quite a burden, I have decided to ask you to give me a dime for this tract, which is small to you, but would be a little profit and mean much to me. The few dollars profit I feel I have earned. I speak of this that you may know why I charge more than this size tract generally sells for. A number are responding liberally: how many can I look for a dollar's worth or more? If you do not wish so many enclose a dime for one. In thes last days let us be up and doing. When the Master comes will he find us asleep or awake?

Almus Adams,
3944 Hartman Ave., Omaha Neb.

FAITH AND TRUST IN GOD

Our Duty in Regard to War

Dear Restitution:

In this great crisis it must be apparent to every one of the household of faith how necessary to know the truth just as far as possible. How necessary to study, as Paul said, and as each member speaks and writes we see the necessity of dividing the word of truth rightly. We must be very careful that we do not cite Scriptue and interpret it to suit our ideas. We must compare Scripture with Scripture.

As Sister Skeels has referred to my article against military exemption. and as I gave Scripture as proof of my position, and our good sister has cited others which she thinks supports the other idea, it is necessary for us to examine these carefully and see which one of us has interpreted the Scripture wrongly.

By reading Daniel 3 we learn that Daniel went right against the command of the king; also in Daniel 6:10-28. Then in Acts 4 we have a beautiful account of perfect trust in God; these brethren completely disregarded the command of the rulers. Note verse 19. Then see verse 24. Now we should be lifting up our voices with one accord to God. Instead of these brethren appealing to higher earthly authorities they lifted up their voices to God. In verse 26 they refer to kings and rulers and what they did; and in verse 29 they refer to their threatenings, and appeal to the Lord to protect them; and he did.

Again in Eph. 6:10-24 we have another example of trust. Here we are positively told we wrestle against principalities and powers and rulers. Now in this conflict or wrestle are we to appeal to the parties we are in conflict with? No. We must put on the whole armor of God. See verse 13. With this armor we are to be able to withstand in the evil day. Are we praying and supplicating God for deliverance, as in verse 24? If we were put in prison for refusing to fight we could sing psalms and pray there as well as in freedom, like Paul and Silas, and when the Lord wanted us he could send his angel and deliver us, as he did Peter. O brethren, let us show the same trust these brethren did! Now in the face of the fact that these brethren disobeyed the commands of the rulers, what did Paul mean to pray for those in authority? He meant just what he says: that prayers and intercessions be made for all men—not those in authority only, but for all men. We are not to court the enmity of the world or its rulers. When the world tries to array our members against the King we serve, it stirs up the camp; and it is just as bad for us to try to array the subjects of these worldly kingdoms against their rulers. While we are in conflict with them we pray for them instead of trying to cause division, just as we are taught to pray for our enemies. In this way we lead a peaceable and quiet life. Paul says in verse 3 that this is good and acceptable in the sight of God, to the end some of them at least might be saved and come to a knowledge of the truth.

The above interpretation of Paul's request to pray for rulers is borne out by Acts 24:12,13. Here Paul in his defense says he was not disputing, nor raising up the people. But in verse 14 he confesses the whole trouble came about by his contention for the truth. Then in chapter 25:8 we have the key. Paul answered for himself and said: "Neither against the law of the Jews, neither against the temple, nor yet against Caesar have I offended anything at all." So Paul was not in the habit of stirring up strife among the people by trying to get them to become disloyal to their institutions. But when they came into Christ he taught a separation.

Again to confirm the above, hear Paul in Col. 4:5,6: "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." It is not good form to offend the world, but do as Paul has said above, and we will gain their respect. This will answer the case of Daniel that refused to eat the king's meat; and that is just what we propose to do. But did Daniel appeal to to the king for exemption? No, it never came to his notice. He never heard of it. God took a hand in that case just as he will in ours, if we

trust him as Daniel did. Dan. 1:9 says: "Now God had brought Daniel into favor and tender love with the prince of the eunuchs." God was using means here to protect Daniel. The prince of the eunuchs thought if Daniel refused to eat the kings meat he would become thin and when he took him in before the king, he would notice it, and he would lose his own head. Now here comes the supreme moment: the final test must be made. "Prove us," says Daniel. Does not that sound good? He was loyal to God and he alone could provide the way of escape, and he did. After eating pulse and drinking water for ten days they were more fleshy and fairer than those who had eaten the king's meat so when they were brought in before the king he never knew the difference. Daniel was exempt, but God provided the means. Our trust and loyalty to God must be put to the test. "There hath no temptation (trial) taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). That is what he did with Daniel and others. and has promised the same to us. Can we trust him?

According to the latest report Congress has just turned down a measure that had in it the object of exempting those who had conscientious scruples. If true, then we are forced to trust God, and I am afraid that will not be pleasing to God. Paul suffered all kinds of trial and persecution without appeal, but when dragged before the council and falsely accused he appealed, and by that means Rome heard the gospel. "Put not your trust in princes, nor in the son of man, in whom there is no help" (Psa. 146:3). "But the salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall help them and deliver them. He shall deliver them from the wicked and save them because they trust in him" (Psa. 37:39,40). "Behold, God is my salvation: I will trust and not be afraid, for the Lord Jehovah is my strength and my song; he also is become my salvation" (Isa. 12:2). Let us trust God and see in the end if we are not fatter and fairer than those who eat the king's meat.

Almus Adams.

OBITUARY

M. G. Barnes

Margaret Gable Barnes, daughter of David and Sarah Gable, was born in the state of Pennsylvania, Nov. 6. 1838 and departed this life April 27, 1917, aged 79 years, 5 months and 21 days.

She came to Indiana when a young girl and spent the remainder of her life here. She was married in the year 1858, and her husband died March 17 1910. She was the mother of eight children, four daughters and four sons. Two daughters and two sons are still living.

For the past seven years she had lived with her daughter, Mrs. Richard Reed, of Bourbon, Ind. She had been in poor health for two years, gradually growing weaker until the end came.

She was a member of the church of God at Plymouth, Indiana, and lived according to her faith. As a wife and mother she was kind and loving, and a grandmother never to be forgotten by her devoted grandchild, Edith Marie Neidig.

She leaves to mourn her loss two daughters, two sons, three grandchildren, two greatgrandchildren, one brother, four sisters and a host of friends. Her life was lived so well that she has done as William Cullen Bryant's beautiful "Thanatopsis" suggests:

> "So live, that when thy summons comes to join
> The innumerable caravan, which moves
> To that mysterious realm, where each shall take
> His chamber in the silent halls of death,
> Thou go not, like the galley slave at night,
> Scourged to his dungeon, but sustained and soothed.
> By an unfaltering trust, approach thy grave
> Like one who wraps the drapery of his couch about
> him and lies down to pleasant dreams."

By the Relatives.

Funeral services were held at her daughter's, Mrs. Richard Reed in Bourbon, April 30, 1917, at 2:30 o'clock p. m. The house was filled with friends and neighbors, and beautiful flowers showed the love and esteem in which Sister Barnes was held. We spoke words of comfort from Rev. 1:18. We then laid the beloved one away to await the coming of Jesus.

D. E. VanVactor.

MILITARY EXEMPTION THE TRIAL OF OUR FAITH

It seems that there are some who misunderstand those writing against military exemption. It is not because we think it wrong to be exempt, but we think it shows a lack of faith for us to petition any mortal man for it.

If you will, I will give you an example of what I mean. Two of the brethren here the other day were talking, and their conversation drifted to the question of military exemption. Brother A was against and Brother B was for it.

"Well," says Brother B, "what are you going to do if you are drafted if you don't get exemption?"

Brother A—"I will refuse to go."

Brother B— "Well, they will kill you."

Now brethren, judge for yourselves: whom was this brother fearing—the one who could kill the body and do no more, or the One who after he had killed, has authority to cast into Gehenna?

I believe that if it is the will of God for us to be exempt he will provide a way.

One writer spoke of Paul's appeal to Caesar. Let us see what we can make out of that. What did king Agrippa say when Paul was brought before him? He said, "This man might have been set at liberty if he had not appealed unto Caesar" (Acts 26:32). Brethren, I think the question a trial of our faith. If we appeal to president Wilson, when we stand before the King of kings he may say, "You might have been set free if you had not appealed to (put your faith in) president Wilson."

It seems to me that asking the president and congress to save us from military service would be putting our faith in them, and not in Christ. He has promised if we keep the word of his patience, he will also keep us from the time of trial, which is to come into the world to try those who dwell on the earth, and I think that trial is near.

Brethren, lastly, let us have faith in our Lord Jesus Christ, for without faith it is impossible to please God.

Hoping that this will be received in the same good will in which it is given, I am, your Brother in the faith,

Grover Gordon.

PEACE

We who live by the divine oracles revealed in the holy Scriptures live in peace having no fear of the worldly strife going on around us day after day. Surely we are living in a grand and awful time—grand to us who are looking for the Savior from heaven, watching the signs given for warnings so that we may not be caught asleep, but ever ready to meet the Lord at the sound of the last trumpet. But those who are not watching for the Savior, surely live in darkness without hope.

Peace comes to all who live in faith and love of Jesus Christ— a wonderful and beautiful gift which no mortal can bestow. In these days when "the nations are involved in this great conflict, do you think they are living in a time of peace? Absolutely no. How could they live in peace when they are disobeying God's great commandment, Thou shalt not kill?" rather than loving one another as he has loved us and so tenderly cared for us.

This then would be peace, the bountiful gift from our heavenly Father who looketh down from heaven upon us all. It is peace to be wholly inspired by the prophetic word of Christ and his disciples, and peace to confide in our dear Lord, knowing he is ever listening to our prayers and is with us in all things.

Sometimes the shadows seem deep, but it is the Lord's will, so be patient, hold fast to that which is good, for every perfect gift cometh down from above, and anything that is made is not made without the Lord's assistance. Man's work is perishable, but Christ's work is imperishable, his promises faithful, his calling sure. David said, "I will both lay me down in peace to sleep, for the Lord only maketh me to dwell in safety" (Psa. 4:8). "The Lord will give strength to his people: the Lord will bless his people with peace" (Psa. 29:11).

Let us labor in Christ's vineyard, daily letting our light shine forth as a bright sunbeam, lest this world's great conflict overcome us and we be found unprepared to meet the bridegroom. Be ye ever ready, for the Son of Man cometh at an hour when ye think not. Dear reader, will he find you ready and waiting?

Your Sister in the Blessed Hope, Alice Bassett.

ONTARIO MAY MEETING

The twelfth Annual May Meeting of the Church of God at Fonthill, Ont., will be held Friday and Saturday evenings, May 25th, and 26th, commencing at 8 pm. On Sundey services will commence at 10 am. with Sunday School, and continue throughout the day, at times to be given out at that meeting. Brother D. E. VanVactor of Argos, Ind., has kindly consented to assist with the speaking, and we are looking forward to some good meetings. The usual refreshments and accommodation for friends coming from a distance will be provided. Everyone welcome. Everyone come.

Thanking you in advance for your kind attention, I remain, Sincerely yours,

Arthur Gilbey.
Sec. of Church.

MICHIGAN CONFERENCE NOTICE

The Annual Conference and Bible School of the Church of God of the Abrahamic Faith in Michigan will convene on Thursday of the third full week in June, and will be held at Dutton, Kent Co., Thursday evening, June 21st, 1917, and continue over the following Sunday. The Bible School will be held immediately following the annual Conference.

It is expected that Brother S. J. Lindsay, of Oregon, Illinois, will be at the Conference and Bible School to teach the word of truth, assisted in the good work by Brother L. E. Conner. A large attendance is desired at Dutton.

Emma Jackman, Sec.
F. V. Blakely, Pres.

THERE IS A GOD

There is a God. The herbs of the valley and the cedars of the mountain adore him; the insect hums his praise; the elephant salutes him at the dawn of day; the bird chants him in the foliage; the thunderbolt flashes forth his power; and the ocean declares his immensity. Man alone has said "There is no God."

He then has never, in his adversity, raised his eyes toward heaven, or, in his prosperity, turned his regards towards earth! Is nature so far from him that he has no power to contemplate it? Or does he believe it the simple result of chance? But what has power to constrain inorganized and rebellious matter, to arrange itself in an order so perfect?— Chateaubriand.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14.

Golden Text: Galatians 6:2.

If when morning breaks,
Clouds obscure the sky,
Fear not, God, who makes
Clouds, has sunshine nigh.
Fear not.

But why, you ask me, should this tale be told,
To men grown old, or who are growing old?
it is too late! Ah, nothing is too late
'Till the tired heart shall cease to palpitate.
Cato learned Greek at eighty; Sophecles
Wrote his grand Oedipus, and Simonides
Bore off the prize of verse from his compeers
When each had numbered more than fourscore years;
And Theophrastus at fourscore years and ten.
Had but begun his characters of Men.
Chaucer at Woodstock with the nightingales,
At sixty wrote the Canterbury Tales;
Goethe at Wiemar, toiling to the last,
Completed Faust when eighty years were past.
"As the barometer foretells the storm,
While still the skies are clear, the weather warm,
So something in us as old age draws near,
Betrays the pressure of the atmosphere.
What then? Shall we sit idly down and say
The night hath come, it is no longer day?
The night hath not yet come; we are not quite
Cut off from labor by the failing light;
Something remains for us to do or dare;
Even the oldest tree some fruit may bear;
For age is opportunity no less
Than youth itself, thought in another dress,
And as the evening twilight fades away
The sky is filled with stars, invisible by day."

Longfellow.

Chas. M. Schwab

tells our young men how they can gain positive and permanent success. He said not to fear making mistakes, but the man who made the same mistake twice was a fool.

That money was a secondary consideration in life.
Have integrity.
Tell the truth even if the truth is unpleasant.
Always have a pleasant word.
Always have a pleasant manner.
Be polite to all women—as polite to scrubwomen as to society leaders.
Be genial and attractive.
Spread sunshine.
Be scrupulously honest.
Be loyal to the friends who help you advance.

Charade

My first is in May.
My second in Lay.
My third in Moses and Mark;
My fourth is in Sol.
My fifth is in Nod.
And my sixth you will find in the dark.
My whole is a Tree
In Scripture you'll see.

Answer next week.

Answer to last week's Rebus, "Spark," "Park," "Ark."

Some Things

That Make Our Country Great.

The largest deposits of anthracite coal in the world are in Pennsylvania.

The greatest mass of solid iron in the world is the great Iron Mountain in Missouri.

The greatest natural bridge in the world is the natural bridge over Cedar Creek in Virginia.

The longest railroad in the world is the Pacific Railroad, which is over three thousand miles in length.

The largest lake in the world is Lake Superior, which is truly an inland sea, being four hundred and thirty miles long and one thousand feet deep.

Real Poverty

Not one person in 10,000 in South America has seen the Bible or heard the word of God, and 53,000,000 of the 75,000,000 inhabitants can neither read nor write, were statements made by Alfred Winn, secretary of the South American Missionary Union, who talked on "The Black Story of Our Sister Continent."

He declared there was far greater need of missionary work in South America than there ever was in Africa.

Flowers and Children

Do you love flowers? Yes, that I do!
Garden and hot-house and wild ones too;
Sweet little messengers gracing our sod,
Teaching us lessons of nature and God.

Do you love children? Yes, that I do!
Brown-eyed or black-eyed, or grey or blue;
Dear little messengers blessing our earth,
Filling our dwellings with beauty and mirth.

No flowers! no children! what should we do?
God knows, so sends them, and loves them, too;
Placing them here, on our earth home, to prove
Pledges of heaven and tokens of love.

N. L. D.

God educates men by casting them upon their own resources.

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ROBT. G. HUGGINS 10623 LEE AVENUE CLEVELAND, OHIO

The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. MAY 22, 1917 NUMBER 20

EARTHLY CONDITIONS

"Why is it all this tumult is raging,
When we are educated?" so people say;
Why, it is only that war is waging,
Driving most humans to fast decay.

How many hungry souls are sighing,
Just for the touch of a vanished hand;
How many starving people crying,
For food and peace on many a land.

It is time the Lord, in his tender kindness,
Came from the heavens in love to teach,
That only peace, not war in its blindness,
Will help us far better the goal to reach.

It will take many years of work and sorrow,
Many more partings in grief and pain,
Before there will dawn a bright tomorrow
With joy and health and peace again.

So let us live in hope and pray
That when our sons to manhood grow,
We will not need to hear them say,
"Off to the war I now must go."

But may the world in friendly glory,
Rejoice to live in friendship true;
No more battlefields soaked and gory,
But always our best for each other to do.

Sister Andrews.

EARLY HISTORY OF BAPTISM

No. 3

Dr. J Priestly says: "We have no distinct account of the administration of baptism in this first century period; but it is evident that very few words are employed in the business. In general it was no doubt performed by the immersion of the body in water, that being an easy and pleasant custom in hot climates, and the dress was such as to easily put off and on. The baths also would furnish convenience for the ceremony in most places. In whatever the rite of baptism consisted it was administered upon the simple profession of repentance and faith in Christ, the person who administered probably saying, 'I baptize thee in the name of Jesus Christ,' or varying the expression as he thought proper. If we may judge from the instances of baptism occasionally mentioned in the Acts of the Apostles we may safely conclude that the persons who baptized did not think themselves obliged to make use of the form of words mentioned by Matthew, 'in the name of the Father, and of the Son, and of the Holy Spirit.' Though nothing was originally meant by them besides baptism into a religion, which came from God, which was published by Christ, and which was confirmed by the gifts of the holy spirit or miracles" (History of Christ, Vol. 1, pp. 171,172).

Again: "With respect to the followers of Paulus Samosatensis,it was ordained that if they returned to the Catholic Church they should be rebaptized in the name of the Father and Son, and Holy Spirit. In the name of Christ only was not deemed a valid baptism. These Unitarians, no doubt, believed that much superstition was kept up by the usual form of baptism (triune immersion), and that it was not the original method of administering it to the apostles themselves" (History, Vol. 2, p. 53). "But the Romish party went still further in their maintenance of the formula of baptism; it even declared that baptism which was administered in the name of Christ only, without the use of the fuller formula, was objectionally valid. Cyprian, on the contrary, maintained that the formula was of no value unless it was the full formula of Matthew. We perceive here the freed spirit of the anti-Cyprian party; the idea being before their eyes that in the belief in Christ every thing which really belongs to Christianity was properly contained" (Neander's History, pp. 206, 207).

"There were some very early who turned the doctrine of the trinity into tritheism, and instead of three divine persons under the economy of Father, Son and Holy Spirit, brought in three colateral, co-ordinate and self-originated beings, making them three absolute and independent principles, without any relation of Father or Son, which is the most proper notion of three gods. And having made this change in the doctrine of the trinity they made another change answerable to it in the form of baptism" (Bingham's Antiquities, book II, ch. 3, sec. 4).

These quotations show:

(1). That the earliest formula used in baptism was in the name of Jesus Christ;

(2). The apostles always so baptized;

(3). Those so baptized were to be rebaptized if they wished to get into the Catholic Church;

(4). The doctrine concerning the three divine persons was the cause of the change from single to triune immersion.

Triune immersionists cannot discredit Bingham and Neander for they quote much from their works, and one of them says Bingham is a very accurate historian. The Catholic Church is noted for her many inventions and for taking the authority to force the people to observe them. The followers of Paulus Samosatensis were baptized in one name and hence, by single immersion. Dr. Adam Clarke says: "'And he baptized every one of you in the name of Jesus Christ.' Take upon you the public profession of Christ by being baptized in his name, and acknowledge yourselves as his disciples and servants. It was by being baptized into the name of Christ that men took upon themselves the profession of Christianity; and it was in consequence of this that the disciples were called Christians" (Commentary on Acts 2:38). Baptism according to its old characteristic mark was denominated a baptism into Christ as the acknowledgment of Jesus as the Messiah and was the original article of faith in the apostolic church. And this was probably the most ancient formula of baptism which was made use of in the third century" (Neander's T. and P. of Church, p. 161). "The words used in baptism, in the name of Christ alone, seems to be more ancient than in the name of the persons of the trinity" (Hagenback's History of Doctrine). "The abridged form, in the name of Christ, as first used, was valid to the third century" (Schaff's History of Apostolic Church). "The conditions of entrance into the church are at first extremely simple. No guarantee of preparation, of instruction and examination is required; conversion has at this period an exceptionally sudden and supernatural character. The sign of initiation into the new society is baptism. The formula of baptism was not pronounced in full; the neophytes were simply baptized into the name of the Lord."

Again: "There is no example in the New Testament of the employment of the full formula of baptism. Bingham in vain attempts to deny this fact" (Pressenese's Early Days of Christianity, pp. 51,375). "The Praxeans and Monarchians baptized by single immersion" (Beveridge's Works). "The Praxeans were followers of Praxea Artemon who flourished about A. D. 187" (Cave's Works, and Priestly's Corruptions). "The followers of Neotus and Beryllus, who flourished about A. D. 250, practiced single immersion" (Beveridge). "Baptism as an initiatory rite was performed simply in the name of Jesus" (Hare's History of Church). "There is no mention of baptism in the name of the Father, and of the Son, and of the Holy Spirit in immediately post-apostolic times" (Robinson's History of Baptism). Irenaeus, a disciple of Polycarp, who was a disciple of John says, "Naaman, being a leper was baptized and cleansed for our information who, being lepers in our sins, are cleansed by the water and invocation of the Lord from our old transgressions, as new born children spiritually regenerated" (History of Christian Ordinances, by Forney, p. 53). Here we again have an early writer testifying that baptism was performed by the invocation of the Lord, and an array of historians testifying that that was the most ancient formula and the one used by the immediate followers of the apostles as well as the apostles themselves. What of all this array of evidence? Is it of any weight? If not, all history should be discarded and Dunkards should go to the Bible alone for their practice instead of history.

But if this evidence is of weight then single immersion is proven to have been practiced as early as A. D. 187, or twenty-five years before Turtullian wrote and thirteen years before the fiftieth apostolic canon is claimed to have been written by Elder Moore, and that makes it the ancient baptism of history. Then we have seen that Mr. Quinter admits that single immersion was performed in the name of the Lord Jesus, or name of Jesus Christ and that fact proves that Clement of Rome, Hermas and Irenaeus, were single immersionists, for they all teach that baptism was performed in the one name in their day. As they were the disciples of the apostles, the fact is established that the apostles baptized by single immersion, thus proving it to be the apostolic mode of baptism. But Dunkards have claimed that Eunomius invented single immersion. After they have shown that is was practiced in earlier ages they quote Sozomen thus: "Some say that Eunomius was the first who dared to bring forward the notion that the divine baptism ought to be administered by a single immersion; and to corrupt the tradition that has been handed down from the apostles, and which is preserved by all (or among all) . . . . But whether it was Eunomius or any other person who first introduced heretical opinions concerning baptism, it seems to me that such innovators, whoever they have been, were alone in danger according to their own representation, of quitting this life without having received the holy rite of baptism; for if, after having received baptism according to the ancient mode of the church (i e. by triune immersion), they found it impossible to reconfer it on them selves, it must be admitted that they introduced a practice to which they had not themselves submitted, and thus undertook to administer to others what had never been administered to themselves (that is single immersion unto the death of Christ). The absurdity of the assumption is manifest from their own confession; for they admit that those who have not received the rite of baptism have not the power of administering it. Now, according to their opinion, those who have not received the rite of baptism in conformity with their mode of administration (i. e. single immersion) are not baptized; and they confirm this opinion by their practice, in as much as they rebaptize (i. e. by single immersion) all who join their sect, although previously baptized (i. e. by triune immersion) by the Catholic Church" (Chrystal's History of Baptism, p. 78).

At the risk of worrying the reader we will requote this as given in Sozomen's history: "Some assert that Eunomius was the first to maintain that baptism ought to be performed by immersion, and to corrupt in this manner, the apostolic tradition, which has been carefully handed down to the present day . . . . . But whether it was Eunomius, or any other person, who first introduced heretical opinions concerning baptism, it seems to me that such innovators, whoever they may have been were alone in danger, according to their representation, of quitting this life without having received the rite of holy baptism; for if, after having received baptism according to the

ancient mode of the church, they found it impossible to reconfer it on themselves, it must be admitted that they introduced a practice to which they had not themselves submitted, and thus undertook to administer to others what had never been administered to themselves. Thus after having laid down certain principles according to their own fancy, without any data, they proceed to bestow upon others what they had not themselves received. The absurdity of this assumption is manifest from their own confession; for they admit that those who have not received the rite of baptism in conformity with their mode of administration, are unbaptized; and they confirm this opinion by their practice, inasmuch as they rebaptize all those who join their sect although previously baptized in the Catholic Church."

The reader can readily see that Mr. Chrystal or some other person has added the word "single" before immersion, and then filled in parenthetically "single immersion" and "triune immersion" wherever he thought it necessary to make emphasis to his supposed meaning of this writer. If Sozomen had meant single immersion he should have so said, and then he would not have had to have been corrected by a nineteenth century interpreter. He says, "Some assert that Eunomius maintained that baptism ought to be performed by immersion"—not single immersion, but immersion, **immersion.** Robinson tells us that the administration of baptism by sprinkling was first invented in Africa in the third century in favor of clinics or bedridden people. Sozomen was born about A. D. 400, and flourished as a writer about A. D. 440. Thus the reader will see that sprinkling had about a century to grow till his day and that would give it a good length of time to lay claim to tradition. Eunomius opposed it as baptism even for sick people, and so he was accused as being the inventor of the idea that baptism ought to be performed by immersion and not by sprinkling even on sick people. All who came to the sect to which Eunomius belonged had to be rebaptized by one of his party. Sozomen accused this sect of going out of the Catholic Church: and of at first being baptized by Catholic clergy, but now refusing to accept Catholic baptism. The reason Eunomius asserted what he did is because he refused in any way to endorse sprinkling, but in A. D. 440 it was customary in the Catholic Church to sprinkle the sick where one was esteemed a heretic who refused said custom.

However Dunkards say the Greek church practiced triune immersion, and they understand the Greek language, hence they conclude it must be right but do they follow the Greek church in all things? Does she not claim that Matthew 28:19 teaches that infants should be baptized? Do they not teach that John 6:53,54 make it imperative that infants take the communion and hundreds of other things which Dunkards do not allow? If they are so correct in understanding their language in one thing, why not in all? The fact is that the Greek church is as treacherous as her sister the Roman, and the pope is the biggest cause of them being separated. Neither is safe to follow. Our motto should be the Bible and the Bible alone, for it teaches single immersion which alone is patent from Ephesians 4:5, "One Lord, one faith, one baptism." Elder H. H. Miller says in the concluding part of his work on immersion: "It is not strange that many who have been baptized by affusion have become concerned about the matter when they come to change worlds and desire baptism by immersion because it, beyond all doubt, is acceptable with God." Why is immersion acceptable? Because it is the baptism ordained by God. "There is no doubt about it" (Mr. Miller). Then as there is no doubt about immersion being baptism, baptism is immersion, and one baptism is one immersion, which is single immersion, and all the world cannot overthrow this fact.

J. J. Heckman.

PRACTICAL THOUGHTS

"Exhort one another and so much the more as ye see the day approaching" (Heb. 10:25).

God's elect who are children of the day and not of darkness, are to have understanding and wisdom during the period of momentous events which, coming in rapid succession, herald the near approach of the great day of the Lord. By keeping a close watch on these events in the light of what the prophets have given us, it is our privilege to make wonderful discoveries which strengthen our faith.

The spirit of apostacy, utterly in the dark and opposed to the real Christ spirit, criticise students of prophecy as being pessimists, when, in fact, they are the only real optimists. "The time has already arrived when events undermine in a convincing manner the false doctrine that the world is to be christianized before Christ returns, aside from plain Bible truths. Indeed present day theology removes completely the necessity for Christ to ever return by advocating judgment and reward at death, making the resurrection a farce and of no meaning. And how disheartening it is to see professed Christians denying the blessed hope of Christ's return to reign on David's throne to bless all nations.

While trying to present the truth to a Methodist lady recently, she evidently thought she had driven and clinched a nail by asking if I really thought Christ in his purity would ever return to the world in its present sinful condition. Her hope rested in women's suffrage, anti-saloon agitation and other activities which are championed by many not making any religious profession. Ah, the ignorance is appalling concerning the mission of Christ and the wonderful work awaiting his personal return!

Believers who have been brought to a knowledge of God's wondrous truths may sometimes fail to realize their responsibility. God has revealed all that is sufficient for those of this dispensation to know, through his Son and the apostles, concerning his plans and specifications as architect of the universe. He worked miracles through them to prove the authenticity of their testimony. If we believe their report and accept the spirit of truth, and are led out of idolatry to worship a known God, what manner of men ought we to be? We begin to realize the justness of eternal condemnation for going back on the truth, the unpardonable sin. By overcoming persecution and the lusts of the flesh we are made to hate sin and are convinced of the righteousness of God. We need never expect to attain to the prize of the high calling in Christ Jesus by taking some circuitous route which eliminates the purifying flame. If we fail in ability to overcome self and setting aside the first Adamic proclivities, can we reasonably expect rulership or participation in the bringing in of righteousness in the day of Christ?

I believe it is possible for us to dwell on non-essentials to the detriment of more important things and the growth of beginners in the truth. No doubt there is much to be done in the kingdom of God not revealed to us before Christ as conquering king of the earth returns, having received his commission from the Father. One thing we are sure of: God's ways are equal. As we grow older in the truth we begin to realize that the truth came to us for a dual purpose. Not alone to save ourselves, but to be a servant to carry the light and save others. We know that the bride is now being completed and after that is done and the bridegroom returns and the marriage takes place, the appointed time will have arrived for the rearing of the children of the kingdom. So the question is whether or not material rejected for the bride will be used as subjects or material for the children. Again the question would resolve itself into whether or not God is to condemn eternally those whom he knows would not accept if they did hear. For example: When Paul assayed to go into Bithynia, the spirit suffered him not, but he was told to go over into Macedonia to preach the gospel to them (Acts 16:6-9).

Another thing is certain and that is, that God in mysterious ways furnishes the opportunity for those to hear and believe the gospel call who shall be the ruling power in his coming kingdom. It is natural for us to go beyond what is intended and sufficient for us to know. Daniel pressed the angel for information on events he had inklings of, that should transpire centuries after his time, but he was told to go his way, and when the day came he would stand in his lot. Paul in speaking of ages to come no doubt saw glimpses of ages beyond the thousand years reign of Christ, of which it is not necessary for us to know about in this age. The gospel of the kingdom is of sufficient power to draw us to God and save. The thing necessary for us to do is never let slip an opportunity of carrying the gospel truth to others and never by word or deed cause an offense for it is written: "It is impossible but that offenses will come, but woe unto him through whom they come" (Luke 17:1).

One thing David desired: to dwell in the house of the Lord forever. He continually supplicated before his God for a clean heart and a right spirit. Truth is the only sure foundation upon which can be built Christian virtues. A show of righteousness is not recognized by God, it must come from the humble and sincere heart. We are apt to long for the next age, when we can help glorify God's name in the earth, and forget that it is not only our duty but our privilege to do that now. We can do this by taking wrong patiently, doing good for evil, refusing to pass along a reproach against our nieghbor, providing all things honestly in the sight of all men, having a forgiving spirit and trusting to God who, seeing in secret, will reward openly. Paul declares not only the goodness but the severity of God in Rom. 11:22. God did not condemn Adam and Eve without first warning them. "To him who knows to do good and doeth it not, to him it is sin." Christ's appearing and kingdom does not mean so much a change of character as change of nature for the saints. The Christian life is a constant warfare. To see our own faults and conquer them is where the real conflict begins. The tree of life is still guarded and those who shall have access to it must at least get rid of known defects. We may have faith to remove mountains but without charity or love it availeth nothing. "Blessed is the man unto whom God will not impute sin."

I am persuaded that a great sifting time is just ahead for the church. Prison walls and even death had no terrors for the faithful of the early church. The faith of Paul and Silas caused prison doors to open and also opened the eyes of the jailor to the truth. Paul's appeal to Caesar opened an effective way for the gospel to be preached to the Romans and for a church to be established there. The living members of the church who pass through the critical period of the last days, unshaken, and stand as pillars of God's truth, will witness some wonderful experiences before the call of the bridegroom.

In hope of the approaching day,

J. E. Hammond.

NORTH WEST CONFERENCE

The North West Conference of the Church of God invite the brethren of the various churches of the state and other states to meet with them at Felida, Wash., June 21st to June 24th at their annual Conference.

Eva McIrvin, Sec.
A. W. Darby, Pres.

Some murmur when their day is clear
And wholly bright to view,
If but one speck of dark appears
On their bright sky of blue.
While others with true, thankful hearts,
Are filled with glory bright,
If but one ray of light appea.
In the darkness of their night.

Set your pride in its proper place, and never be ashamed of any honest calling.

THE NEW JERUSALEM

The object of this brief communication is a little talk with Brother T. H. Drinkard about the New Jerusalem. The Brother says he is not able to find it stated in the chapter that the New Jerusalem is the bride, the Lamb's wife. Well, let us see if it is there or not. In verse 9 the angel says to John: "Come hither; I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain and showed me that great city, the holy Jerusalem, descending out of heaven from God." The angel promised John a view of the bride and he showed him the city. Now if the city is not the bride, the angel did not fulfill his promise to John. The city does come down from God, but not literally. "There was a man sent from God, whose name was John" (John 1:6). Christ says to the Jews, "I am from above; ye are from beneath." This is true but not literally.

When God called Abraham from his country and relatives, it was in order to prepare the material for the building of this city. This city is a great gift from God, who is the giver of every good and perfect gift (James). The overcomer who is to be a pillar in the temple and on whom is to be written the name "New Jerusalem," is evidence that the overcomer is a component part of the city. Not merely a dweller in the city.

Again, the objection that in seeking the city (if it is a symbol of the saints), we are seeking ourselves, is explained thus: We seek ourselves as we seek for immortality; not in our present condition, but in the condition that will exist in the holy city.

Again, the city is four-square. The length, breadth, and heighth of it are equal. Can you conceive of a city of its dimensions being as high in the air, as it is long and wide? Here the literal view becomes absurd. If we adopt the literal view of the city, as the Adventists do, we multiply objections a hundred fold, and contradict the testimony of the angel to John. It should always be remembered when reading the Revelations that it was given by signs. The angel taught John in the sign language. The literal is only found in explaining the symbols.

Geo. Francis.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

H Dickel	$ 2.70
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PEARLS AND PAIN

"And the twelve gates were twelve pearls" (Rev. 21:21). This text was chosen as an Easter theme on one beautiful Sunday morning by a pastor of one of the orthodox churches in the East, but the true significance of the text was entirely obscured to make it harmonize with modern theology.

Pearls typify suffering. Pearl divers inject a fluid into the shell of the pearl thereby causing the little animal intense pain; but in the hardening process which this fluid develops, it becomes a beautiful pearl, much admired. As with the pearl, so with those who love the Lord—through much suffering and tribulation are we perfected and made vessels for the Master's use, not only in the present age, but in the age about to dawn. The character of the individual must be developed here and now, not in the future.

The wonderful light of the gospel has shone into our hearts; the great love of the Father has called us apart for his use, and separated us from the things of the world. What a privilege to serve him! How pregnant with joy we should be, and what simple and humble lives we should live; for have we not his promise that he will redeem us and make us kings and priests and that we shall shine as the stars forever and ever. But faintly do we realize this glory and honor.

What a blessing and honor to know the true and living God and his dear Son. "I will sing unto the Lord, making melody in my heart all the day long." How distorted the word of God became in the hands of this blind preacher. Poor misguided people without a shepherd. As I sat there in my little corner of the church, looking about me, my heart cried out for the time when all shall know the Lord—when the knowledge of him shall cover the earth as the waters cover the sea. "Thy kingdom come. Thy will be done in earth, as it is in heaven," was the prayer I breathed.

There will be no more heartaches concerning those whom we know and love, who are outside the pale of the Christ circle—not in the number who make up the living stones in the temple of our God which he is building now; for in that age all shall know and worship him in the beauty of holiness. Hasten this joyous consumation, O God.

Minnie McIlrath.

The thoughtless, the ignorant, the indolent, seeing only the apparent effects of things and not the things themselves, talk of luck, of fortune and chance.

Spend your time looking after the trade you have; new trade will seek you.

You can never stand well with the boss by telling him of those who are laggards.

There is no failure except to the man who stops trying.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

As May 29th is a fifth Tuesday, no Restitution will be published next week.

May 13th, after the usual Sunday morning exhortation, Miss Zephene Brown, formerly Lutheran, was baptized for the remission of sins. Our Sister had a hard fight to bring her mind and thoughts into harmony with the truth and submission to Christ, but as she had a good and honest heart and an unquenchable desire to know "the truth as it is in Jesus," she has won a glorious victory . May she lead a life under the guidance of God's good spirit, and at last be crowned with glory and honor, is our prayer on her behalf.

May 14th, we were called again to help in the last and sad rites of death—this time in laying to rest Sister Robson, who died in the 77th year of her life. "Grandma Robson," as she was called by her brethren and sisters and a large circle of friends, was an earnest and sound believer of the truth, and we enjoyed nothing better than to visit her and hear her talk of God's coming kingdom and glory. Her spiritual conversation was always melodious as music to our ears. Another life has gone out in darkness, but thank God, her meek and quiet spirit, her faith and good works, are only temporarily suspended. Ere long her life, with all its sweet and beautiful manifestations, will burst out in immortal splendour to beautify the earth and fill it with spiritual fragrance. May this happy day speed to her and to us upon the wings of the wind!

THE GOSPEL FOR ALL

No. 5

It is sometimes argued that the doctrine of probation in the age to come, for any who die during this age, is dangerous, because it involves a second chance, thus engendering the spirit of putting off salvation until the next age when it can be gained under more favorable conditions. This is not true; but supposing it were true, the argument has no force. Any one who accepts God's offer of mercy because he sees it is his last chance, is being scared into the Christian life, as much as anyone who accepts through fear of eternal torment in hell fire.

Alta King.

Editor's Reply

Future Probation for the Dead An Immoral Doctrine

Probation is always attended with certain liberties which may be used for immoral purposes. Probation even now, circumscribed in both extent and time, ministers to sin in some degree. The Scriptures repeatedly say this. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11). "Because they have no changes, therefore they fear not God" (Psa. 65:19). Yes, even the riches of God's goodness, forbearance and longsuffering are abused, the very "goodness of God," intended to lead sinners to repentance, is an occasion for them to sin with impunity (Rom. 2:4,5). From these Scriptures it appears that the privileges of probation, to conserve holiness of heart and righteousness of life, must be extended to man prudently and sparingly. Otherwise probationary privileges only create opportunities for sin, and if they be indefinitely granted, they finally become equivalent to condonment of iniquity. Now if all of this can and may be said of present probation with its limitations of time and circumscriptions of extent, what must be the immoral tendencies of a future probation both universal and compulsory, ushered in upon the dead like an enchanting dawn of promise, that each of the ignorant and depraved may ripen with the eternal day into physical glorification and enjoy perpetual bliss? Is it not morally debasing to preach to people already impure that at the resurrection they will be placed in "more favorable conditions"—remedial conditions,capable of drawing them powerfully to the ways, delights and enjoyments of penitential obedience? Is it not "dangerous" in the extreme to represent to sinners, now under corrective discipline that the throne of judgment will be occupied by a judge at the return of Christ who will smile complacently on sin and sinners and the unfit of earth, and who will breathe forth delectable Memnonian strains of hope and peace to regale the vicious and unfortunates of past ages? If Felix "put off" salvation under the Pauline preaching of a coming judgment, so awful as to make him "tremble," and pleaded for a more "convenient season" (Acts 24:25), when he knew every breath inhaled was one breath less in the number of inspirations to be drawn, that every heartthrob was one throb less in the total series the organism is capable of executing, what would he have said and done if Paul had preached "another chance" to him—a chance at a time when "more favorable conditions" would prevail, and when he would be subjected to a course of salutary discipline (again), more or less painful perhaps, but happily resulting in his conversion and final salvation? If he "put off salvation" when it was offered to him in the "day of salvation" (2 Cor. 6:2), when the offer was liable to retraction or lapse any moment, it is a forgone conclusion that he would have put it off without hesitation if it had been proffered to him in the future "under improved conditions." So would we. So would you. So would any man of prudence, sagacity and common sense. If God were to make two propositions to any normal man, and in the first offer him salvation now in unfavorable conditions, and in the second, salvation in the future "under more favorable conditions," he would instantly reject the former and gladly and wisely accept the latter. To accept the first offer would be madness; to accept the second, wisdom. "This is not true," to quote the words of another, "but supposing it were true, the argument has no force." It may be true that with some people a true argument has "no force," but there are a few candid and fair minded people with whom a true argument is a forceful and convincing argument. May the Lord increase their number.

Preaching the Gospel Now to the Ignorant If They are to Have a Millennial Chance Probationizes Them Prematurely

In The Restitution of Feb. 13, 1884, Brother Wiley Jones, than whom no better Bible exegete lived in modern times, nor any brother more beloved by our brethren and sisters, in expounding the second Psalm, made the following remarks which are worthy of deep thought and meditation, and are reprinted here for the benefit of the thoughtful:

"Hence this prophecy of Psa. 2:8,9 is rather a denial than a proof of a pre-adventual conversion of 'the heathen' or nations, for it indicates that when Christ comes he will find nations living on earth so wicked as to deserve being broken with a rod of iron and dashed in pieces like a potter's vessel. To say this, however, is not to call the gospel a failure, for the object which the Lord had in sending it to the nations, Gentiles, or heathen, was 'to take out of them a people for his name;' and at the close of this dispensation it will have 'prospered in the thing whereto he sent it' (Acts 15:14; Isa. 55:11). And this agrees exactly with the etymology of the divinely chosen term rendered 'church' which is **ecclesia,** derived from the two Greek words **ek,** out of, and **klesia** a calling. The church is therefore a called-out body of people never to be blended, identified, and unified with 'the nations,' but must remain till the return of her Lord 'a peculiar people.' This doctrine does not discourage missionary efforts, but should rather encourage and incite to them, that out of the nations we 'might by all means save some;' for we know not how soon the door may be shut, this dispensation closed, and all such efforts brought to an end. But those mistaken souls who teach that deceased heathen must have a millennial 'chance'—probation, because they have never heard the gospel—do indeed discourage and repress missionary efforts, both at home and abroad; for carrying the gospel to people now would be depriving them of a millennial chance then—a far better chance than the present. To **enlighten them now would, if that teaching were true, be probationizing them prematurely.** And thus what the Bible calls **'glad** tidings' they would probably call **sad** tidings, on account of its depriving them of that millennial chance! And instead of saying, as now,

Shall we whose souls are lighted
By wisdom from on high,
Shall we to men benighted,
The lamp of life deny?

it would, in that case, be more consistent to say,

'Twere love and human kindness
To leave them all alone,
And let them 'in their blindness
Bow down to wood and stone.' "

"Fair Chance," "Another Chance," "Second Chance," "Last Chance" and Perpetual Chance

The advocates of the "Fair Chance" theory make great pretensions of "fairness," and they often make a good appearance by juggling terms. They represent with an air of injured innocence that we do them a wrong when we confound them with those who believe in "Another Chance." They do not believe, they say, that anybody who has had a chance here will have a chance there. They plead not for "Another Chance," nor for a "Second Chance" for any body; not that, but for only one chance. But they add, "So many people now have only an unfair chance, and others no chance at all, they must have a fair chance in the coming age." Now this kind of talk sounds very nice. Apart from the reflections and odium which such remarks cast upon God, they sound sweet and bewitching. But the sound of words soon dies and then only the meaning remains. After all the important thing is not what you say, nor the way you say it, but what you mean.

Look now deeper than the golden fleece which covers this quotation and see the meaning of the quotation itself: "Any one who accepts God's offer of mercy because he sees it is his last chance, is being scared into the Christian life,as much as any one who accepts through fear of eternal torment in hell fire." If people can be "scared into the Christian life" we had all better embark in the scaring business; for it is infinitely better to "scare people into the Christian life" than for them to live apart from the Christian life unscared. Now what will scare them into Christianity? Why, tell them this is their "last chance"! You must not then, according to this representation of the matter, intimate to sinners that God's "offer of mercy" now is their "last chance." Such an intimation would scare them into obeying the gospel—terrible deed! perfidious iniquity! Tell them this is not their "last chance"! And when they ask us why this is not their last chance the preacher, to keep from scaring them, must say: "You have a chance now, but it is **not fair**; you have the 'right' to a 'fair chance,' and you will get it in the future."

Speedily against this reasoning is hurled the arguments of the interested sinner. He understands that his chance now to become a Christian is not his last chance if a "fair" one is to come in the future. More than this, is the "fair chance" in the future the last chance he can have? If so, he will be "scared" into the Christian life then as much as he would be now. As a climax he is led to believe in any number of chances; for always if there were no "other" chance, or if the "millionth" chance were the last chance, he would be as effectually scared into right doing in the future as at present. And so we send him on in his life of ignorance and sin, holding before him his right of a "fair chance" and the awful idea that to never get scared into the Christian life, he must not believe in any limited number of chances. Why? Because that belief would have a tendency to frighten him into right doing and give him cause for alarm. This then is the conclusion drawn from the findings of our arguments, that, contrary to the command to "seek the Lord while he may be found," we have multiplied the chances and are offering to the sinner the theory of perpetual chances, because any other action on our part may "scare" him.

REPORT OF INDIANA CONFERENCE

The Indiana Quarterly Conference convened at South Bend, May 4-6, through an invitation from the church at that place. The meeting was well attended both by the local members and members from other churches in the state.

Brother F. Stilson, the president of the conference, presided at each session. The first sermon was on Friday evening, at which time our Indiana people had their first opportunity and pleasure of meeting Brother Benjamin Cummings from Mich., who preached for us. He spoke again on Sunday. We found him a very earnest and conscientious Christian and a pleasant speaker. May his greatest desire in this life be granted · that his preaching and daily walk may be instrumental in bringing many into a knowledge of the truth.

On Saturday and Sunday we listened to Sister Mary A. Woodward, whom we all know and love. Brother VanVactor was also with us Saturday evening and Sunday. His sermon on "Service" was especially interesting and instructive.

The principle theme in all conversation, talks in devotional meetings and sermons was naturally upon that concerning "the times" in which we are now living. The many evidences before us now of the fulfillment of prophecy—the wars, the rumors of wars, etc., bring us nearer to the word of God; cause us to more fully realize that his hand is in the affairs of the nations now; and cause us to rejoice that "our redemption draweth nigh," when Christ shall come to receive his elect, to raise those who are "dead in Christ," and the living ones, and finally reign over the whole earth gloriously.

This meeting was full of admonition to one another, that we might continue faithful and ready to meet the King when he comes. In fact, our minds were so filled with these things that no business session was called, there being no important business to transact anyway at this time.

The kind hospitality of the South Bend Church was fully enjoyed and appreciated by all who attended from a distance.

Flora H. Prior, Sec.

APRIL REPORT

Sermons

Avery 1st	1
,, 5th	1
Kennard 8th	2
Avery 12th	1
,, 15th	1
,, 19th	1
Omaha 22nd	1
Avery 22nd	1
,, 29th	1
Total	10
Baptized	2

Money Received

Brother T. O. Myers	$ 18.93
Viola Hazzard	5.00
Sister Hazzard	5.00
Brother A. E. Shaw	15.00
Brother John Hammond	2.50
Brother Banning	.50
Brother Gould	.25
Total	$ 47.18

Expense

Kennard and return	$ 1.20
Salary	83.00
Amount of order	$ 84.20
Applied on order	$ 47.18

Remarks

During the month the war clouds have thickened and rumors have resulted in declaration of war by the United States. Now ninety per cent of the nations are in war, and there are rumors of others going in. Wars and rumors of wars. If ever a Scripture was literally fulfilled it is that one. Then comes famine, and the whole world is facing that now. Then on account of scarcity of food unwholesome food will be eaten by the poorer people, and pestilence will folow, just as Jesus said. So as far as our voices will carry let us sound out the gospel to a dying world and a dying age. The twilight of this age shows gross darkness is fast approaching. Our duties and responsibilities are before us. We should be like the horse running in the race, chafe under restraint. Let us petition the great Head of the Church to remove every obstacle and every restraint that may hinder us from using our voices in loud acclaim of the gospel. If the world could only know the woes of which this is only the beginning!

During the month two made themselves ready to escape these things that are coming in the earth by putting on Christ. Sister Hammond, wife of Brother John Hammond, is an excellent addition to the body, and Brother Banning, who had his attention called to the truth by Brother and Sister Harper. He is a man of sterling worth. The month we believe has been very prosperous, and we expect in the kingdom to greet two more worthy ones.

Almus Adams, Evangelist.

OBITUARY

Benjamin Kauffman

Brother Benjamin Kauffman passed away at his home in Lawrenceville, Ohio, suddenly and unexpectedly Friday morning, April 27th, 1917, at 5:45. The end came so peacefully—just ceasing to breathe while in a sitting posture, going to sleep like a tired child, not moving a muscle.

He had been in failing health for several years; suffering no acute pain, only weakness and loss of flesh, on account of aversion to hearty food. But patient and uncomplaining, always seen about, going to church service when able, doing whatever he could, and in the last few weeks planted and made garden. A recent attack of jaundice superinduced acute pain from torpid liver on Wednesday and Thursday, 25th and 26th. But obtaining relief by use of hyperdermic rested therefrom until the end came, dying with apoplexy.

Brother Kauffman was born in Springfield Ohio, October 18th, 1834. He lived there until after his marriage to Miss Mary Fish, Dec. 13th, 1857. To this union six children were born, four of whom survive. They are Anna, Harry Benj. F., Mary L., Owen A., Jessie M. B., and Frederick M., son of B. F. Anna and Harry died in 1867 and 1892, aged 18 months and 34 years respectively.

These parents were both charter members of the church of the Abrahamic faith that was organized by the writer's father, William Fish, in 1857. They were baptized into the "All saving name" of Jesus in 1858. After this, Brother and Sister Kauffman lived in Dayton, Alpha, Springvalley and St. Mary's, Ohio.

In 1877 they drifted back to Springfield where, in 1907, at their quiet rural home in Lawrenceville, Brother and Sister Kauffman celebrated their golden wedding. The mother was then taken. Brother Kauffman through all the vicissitudes of life never relinquished his faith in God's word and his hope in the resurrection.

The funeral service was held at the house Sunday afternoon, the 29th, Brother Robert G. Huggins, pastor of the Cleveland church, officiating. He had been called for the same purpose for Sister Cassie Howell Wilson, Friday 27th, she having died on the 25th from pneumonia. Brother Huggins spoke words of comfort from the word of the Christian's faith and hope. "If a man die, shall he live again?" The language of Job 18:25-27, is the answer: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another."

We commend our two sisters who believe in this hope to God our Father, who careth for them, and with them we sorrow, not as do others who have no hope. We believe that our Brother will live again.

Two hymns were read, expressing the faith and hope of Brother Kauffman. Floral offerings were many and beautiful. The house was filled with members of the Brush Creek and Lawrenceville churches, relatives, sympathizing friends and neighbors.

Burial was private Monday the 30th, when in beautiful Fern Cliff Cemetery we laid our beloved to rest to await the resurrection morn at the appearing of Jesus the Christ and our Life Giver.

H. Matilda Woodbury.

TO DESIRE AND TO WILL

To desire a thing and to will a thing are two entirely different acts of the mind. We desire very many things which we do not will to be. We desire to be wise, or useful, or good, but our desire does not ripen into a will force which impels us to earnest effort to attain these things. How many desire to be Christians who never will to be such! They would indeed like to have an experience of the Savior's grace and love, but they never decide to arise and go to Christ. Our desires often are poor, spongy make-believes, which do us more harm than good. Let us compel them into action, and see if there be any value in them or not.

I dwell too near to God for doubt and fear.

PROGRAM OF ANNUAL JUNE MEETING OF CHURCH OF GOD AT BRUSH CREEK

Saturday Evening

7:30 Sermon .... S. J. Lindsay.

Sunday

9:30 Sunday School
Welcome Address .... D. K. Lehman.
Response
10:45 Social
11:15 Table Service .... David Beck.

Dinner 12:00

1:30 Song Service
2:00 Bible Class .... A. J. Overholser.
2:30 Sermon

Evening

7:30 Song Service
8:00 Sermon

We cordially extend an invitation to brethren everywhere to come and enjoy these meetings. All those desiring to come please write Brother C. F. Doll, Tippecanoe City, Ohio; R. R. 2, so arrangements can be made to meet you at Troy. Tippecanoe City, West Milton, or Kessler. Phone C. F. Doll 3 on 261 West Milton Home Phone in case of emergency.

Committee D. K. Lehman.
H. D. Pearson.
C. F. Doll.
Mrs. R. S. Brewer.

BEHEADING TRIUNE IMMERSION

By P. E. Osborne in Messiah's Advocate

It is something of a job to behead a theory, isn't it? Well, the theory can be beheaded, if the right process is used. Beheading is a process carried on for the purpose of producing death, and when a theory is dead, it needs a resurrection. Many a theory is pulled out of the murk and mold of the tomb, and set up in a corner, and worshiped as if it were alive. The theory of triune immersion was dealt a fatal blow by the writer of the book of Revelation, centuries ago, yet we find it doing duty for a real live doctrine today—in some quarters. We purpose to give a history of that execution—briefly.

To do a good job of beheading, we need a sharp axe. One is found in Revelation 20:4. Says Barnes regarding this passage: "The word here used—**peleki(d)zo**— . . . properly means . . . to hew or cut with an axe—from **pelekus, axe.** Hence it means to behead with an axe. This was a common mode of execution among the Romans and doubtless many of the Christian martyrs suffered in this manner.

We we told by advocates of triune immersion that **bapto** means to **dip** or **immerse,** and that **bapti(d)zo** means to **dip repeatedly,** hence to baptize means to dip repeatedly; that is three times, once in the name of the Father, once in the name of the Son, and once in the name of the holy Spirit.

Now the basis of this argument is the statement that the little syllable in the Greek word, **i(d)z,** is said to be a frequentative, a suffix which means frequent or repeated action. (The syllable is spelled as written above to show the correct pronunciation.) But if **bapti(d)zo** means to dip repeatedly, surely **peleki(d)zo** means to behead repeatedly. So that those martyrs were supposedly beheaded three times apiece, to be sure they were dead!

Have we not used that axe pretty thoroughly to behead triune immersion? Well, let us complete the job. If we succeed in hitting the idea again, I think we shall have the whole body badly mutilated, just as that Roman headsman must have done when he struck the second and third blows at those martyrs— unless his aim was poorer that ours has been at this theory.

As a matter of fact that little syllable **i(d)z** is not an index of repitition, but of thoroughness: it is what grammarians call an **intensive,** and it signifies that if the job is thoroughly done the first time, it need not be repeated. I saw a minister dip a candidate a second time, because he did not get him under the first. And baptism, once thoroughly done, need not be repeated. The reason why some people are re-baptized, or rather dipped, after being sprinkled, is because they thought the sprinkling was not a thorough and satisfactory job. Only a few triune immersionists have ever asked to have the dipping done over. And they did not need it.

But let us use the axe again—to make a thorough job of it, for the satisfaction of the triune immersionists. "Are ye ignorant that all we who were baptized into Christ Jesus were baptized **into his death?**" We are told that we should be dipped three times. The first time is in the name of the Father. Is God dead? Who saw him die? When did it occur? It needed a God to raise up Jesus from the dead, but who accomplished the resurrection of the Deity himself? Or was he ever raised? Is he not still dead, if he died once? These questions would be serious if they were not so manifestly absurd, and their absurdity makes them exceedingly serious for the advocate of triune immersion. The references you will find in Romans 6:3, and Acts 2:24, R. V.

Good-breeding is the result of much good sense, some good nature, and a little self denial for the sake of others. and with a view to obtain the same indulgence from them.

Love not getting, but giving. It is goodness and honor and peace and pure living—yes, love is that, and is the best thing in the world, and the thing that lives the longest.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification, Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brookyn, N. Y.
Memory Verses: Micah 6:8; Titus 2:13,14.

Golden Text: 1 Cor. 13:13.

Paths of Peace

Take my heart, O Father, take it,
Make and keep it all thine own;
Let thy spirit come and take it,
Turn to flesh this heart of stone.
Heavenly Father, deign to mould it
In obedience to thy will;
And, as passing years unfold it,
Keep it meek and child-like still.

Father, make it pure and lowly,
Peaceful, kind, and free from strife,
Turning from the paths unholy,
Of this vain and sinful life.
May the blood of Jesus heal it,
From its sins give full release;
Holy Spirit, take and seal it,
Guide it in the paths of peace.

Meaning of Biblical Terms

An exchange gives the following table of biblical terms translated into present-day meaning. It is convenient to paste in a Bible for reference. It may also be used at times to arrest the attention of boys whose alert minds will be glad, for instance, to figure out just how tall Goliath was, and to approximate what measurement in the classroom the giant would reach were he present. This is the table:

A day's journey was about 23 1-5 miles.
A Sabbath's day journey was about an English mile.
A cubit was nearly twenty-two inches.
A span was nine inches.
A hand's breadth is equal to 3 5-8 inches.
A finger's breadth is equal to 1 inch.
A shekel of silver is about 50 cents.
The ratio of a shekel of silver to a shekel of gold was apparently 16 to 1.
A talent of silver was $538.30.
A talent of gold was $13,809.00.
A piece of silver, or a penny, was 13 cents.
A farthing was 3 cents.
A mite was less than a quarter of a cent.
An ephah, or bath, contained seven gallons and five pints.
A hin was one gallon and two pints.
A firkin was about eight and seven-eighth gallons.
An omer was six pints.
A cab was three pints.

Keep your mind on the great and splendid things you would like to do.

Faith as a Child

As trustful as a child that looks
Up in its mother's face,
And all its little fears and ills
Forgets in her embrace;
So I to thee my Savior look,
And in thy face divine
Can read the love that will sustain
As weak a faith as mine.

America! America!

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood,
From sea to shining sea.

O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life!
America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea!

—Hymn 403, Hutchins' Hymnal.

Charade

A word I know will quickly show
What wicked people are;
And when transposed will be disclosed.
A name they always share.
Transposed aright, 'twill bring to light
What all would wish to do,
If altered now, 'twill fairly show
What hides them from our view.

Answer in next issue.
Answer to last week's Charade, "Almond."

Have something to say—say it—stop talking.

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. JUNE 5, 1917 NUMBER 21

Rort Moermans Apr 7
10516 Mussle Ave

WHAT WOULD YE DO?

Why hold ye back your social hand?
Because he is a Jew!
If Christ would come into your land,
What would ye Christians do?
Would ye bar gate
With heart of hate—
Or say, "How do you do?"

Would ye invite him to your club,
Or slam the door in face?
Would ye your blessed Savior snub
As oft ye do his race?
With lame excuse
Because they're Jews
By God's eternal grace!

If Christ should come again on earth,
Would he be crucified
As Son sublime of marvel birth
Or homage him denied?
Because of trace
A Hebrew face—
Or would ye bend your pride?

If Christ should stray to Russia's land,
Would Czar to him bend knee?
Or, of this lowly Jew demand
His passport then to see;
Since Muscovite
Has barred the right
To Jewish liberty!

Would ye permit this faultless Jew
At your exclusive inn?
Or say: "We have no room for you,
Nor for your Hebrew kin!"
Or burn your ire
In holy fire
For him who pardoned sin?

M. Boshwitz in "The Jewish Review."

MILITARY EXEMPTION
GOD'S WAY OF DELIVERANCE

I thank God that his followers all seem agreed that, to fulfill the law of Christ, leaves no room for us to fight and destroy our fellow creatures. They are purposed in their heart not to do that which the law of Christ says, "Thou shalt not." We claim "Thy word is a lamp unto our feet and a light unto our path." "Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart. I have inclined my heart to perform thy statutes alway, even unto the end." Paul who was appointed as an apostle, to us who were once Gentiles in the flesh, tells us, "Be ye followers of me, even as I also am of Christ." We therefore feel safe in following his word and example, as he gives them both to us. When Paul was overwhelmed by an infuriated mob at Jerusalem he said unto the chief captain, "I beseech thee, suffer me to speak unto the people." "And when he had given him license" (Paul neither ignored nor treated with contempt his authority), he preached a grand old sermon, and made some sad confessions of happenings before his conversion. The chief captain commanded him to be brought into the castle, and be examined by scourging, but Paul did not propose to be scourged, just for the sake of posing as a martyr, unless it would in some way glorify the cause of Christ, when, for the asking, the laws of the country would prevent it. Therefore "Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest, for this man is a Roman." Yet he had appealed to Rome for exemption from bonds and scourging, which their law granted: and he appealed again to the law when the high priest commanded them that stood by him to smite him on the mouth. "Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people." When the young man, told Paul of a conspiracy among the Jews against his life, Paul prayed the centurion to let the young man speak to the chief captain in his behalf, which was granted. When the young man had made the conspiracy known unto the chief captain, he put his humble petition to him, as the one with the necessary authority, to prevent the execution of the conspiracy, in these words. "But do thou not yield unto them: for they lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now they are ready looking for a promise from thee." The chief captain was not a Christian, but the Lord allowed his authority to be used in Paul's defense. When Festus, wishing to please the Jews, asked Paul to go up to Jerusalem, and be tried before him there, Paul, squarely refused to go saying: "No man may deliver me unto them. I appeal unto Ceasar." Paul said "If I be an offender, or have committed anything worthy of death, I refuse not to die." But he was not offending the law; they were the ones who were constantly ignoring the law by false accusations and false judgments and unlawful conspiracies. Festus' testimony agrees with Paul: "But when I found that he had committed nothing worthy of death, and that he himself had appealed to Augustus, I have determined to send him." God was not afar off, while his faithful servant Paul was combating with the powers that be. They are for our protection. He knew Paul and Paul knew the law. But when the elements became angry, and the great sea lashed and foamed, "and we being exceedingly tossed with the tempest, the next day they lightened the ship, and the third day we cast out with our hands the tackling of the ship. And when neither sun, nor stars, in many days appeared, and no small tempest lay on us, all hope that **we should be saved was then taken away.**" Paul feared there would be much damage, not only to the ship, but also to life. Paul knew not how to meet these conditions; they were not natural conditions, and there was no natural way of escape provided, and they must perish, unless it was God's will to save them by a special miracle, which had not been promised. Paul believed and trusted God when he had his promise, but he could not depend on a promise before it was made. But listen to his confidence and good cheer, when he is assured by a promise: "And now I exhort you to be of good cheer. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul: thou must be brought before Ceasar: and, lo, God hath given thee all them that sail with thee." And it all worked out as the angel had promised, and Paul explains to Ceasar, why he had appealed to him. It all looks very natural and plausible to Ceasar, who gives Paul a respectful hearing.

He explains that the Jews deliveded him into the hands of the Romans. "Who when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Ceasar: not that I have ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain." Ceasar found nothing against Paul, but wanted to hear of him, concerning that sect that he knew was everywhere spoken against. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." This is a long way to liberty, and it was fruitful in developing Paul's sympathy for others, as he showed in his answer to King Agrippa who said, "Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." Paul had no special liking for the bonds, as he said, "I know how to be abased;" yet he said with unflinching determination, "I can do all things through Christ which strengthened me." Because this deliverance came about in a natural way, through the protection of the appointed officers, was it any less the fulfillment of the promise made to Paul at his conversion, "I will appear unto thee: delivering thee from the people, and from the Gentiles, unto whom I send thee" than it would if the deliverence had come about by a special miracle. It was the Jews who persecuted Paul, not those in authority. When Paul had finished his course, he said he had kept the faith, and was expecting the crown. Let us therefore keep the faith, whatever may come, and trust to God for deliverance, and trust to him to give in his own time and way. Our thought and prayer must be to be worthy of his favor and grace. Watch and pray.

Sadie Skeels.

WORK FOR EXEMPTION RIGHT; WAR WRONG

Dear Brethren:

I have not written to you for a long time; but I have not been entirely idle in the vineyard. I receive and answer many letters, and in my weakness try to build up some, if I can, through the word in our most holy faith, to comfort those who mourn and encourage those who are disheartened. Tonight I feel as if I needed to be helped by those more faithful, more wise and strong than am I. It does seem as if God was testing every saint to see if he was a man after God's own heart who would do all his will. The world and its allurements are turning some away; false doctrine is making shipwreck of many; some are turning back to the country from which, like Abraham, they were called out.

I have read with keen interest and with some sadness the articles on exemption from military service. Paul appealed to Ceasar, and not a hint is given in the Bible that he did wrong in so doing. Why may we not appeal to Washington? While God does work for us, it is his command that we work also (Haggai 2:4; Mark 16:20; 1 Cor. 3:9; 2 Cor. 6:1). Jesus says do not be anxious and worried as to the necessities of this life, for God knows that we have need of these things (Matt. 6:30-32). But how does he provide them? Are we to sit down and with folded hands wait for them to be given to us? No. The command is, "Be not slothful in business" (Rom. 12:10), and to work with our hands (1 Thess. 4:11; 2 Thess. 3:12; 2 Thess. 3:10). Workers together with God. Why should not this apply to exemption from military service? Let us do all we can for ourselves, then God will do his part. If he permits the utmost test to come to us—if we are compelled to enter the service, then do as Jesus said—do not fight, because our service is not given to this world but to the King of Israel (John 18:36). Should we not obey God rather than man (Acts 5:29)? And if we stand the test God is able to deliver us even from the lion's den and the fiery furnace.

Now as to our citizenship. There is no need to multiply words. Our citizenship is in heaven (Phil. 3:20; Eph. 2:6-19; Col. 3:1-3). Why is our

citizenship in heaven? Because our King is there. If we give our allegiance to another we are traitors. This may sound harsh, but it is the word of the living God. Now stop and think, brethren, for one moment. The nations fighting now are the nations that are going to fight against our King in the last battle (Joel 3:9-13; Rev. 16:14-16). Do you want to be found in the ranks of those who are trying to overthrow the power of the King of kings, our gracious Redeemer who died to save us? Some of these nations are going to fall upon the mountain of Israel to rise no more (Ezek. 39:4). Do you want to be among them? Many of the ancient people whom God says he loves with an everlasting love (Jer. 31:3), will be shot to death. Can God's blessing rest upon these who do this terrible slaughter? There is a vast difference between a man protecting his family from outrage and murder and voluntarily placing himself in a situation in which he must kill. God has not brought his saints into this strait yet. Indeed he has prepared a place of safety for those who are faithful where they may hide until the indignation be overpast (Isa. 26:20,21).

Another thought. Can you, brethren, imagine our Lord taking a gun and killing all he could find? He is our pattern in all things pertaining to this life. These are indeed perilous times and temptation comes so insiduously, satan appearing as an angel of light, that only those that build upon the word will be able to stand (Matt. 7:24-27). Brethren, be not deceived. God is not mocked; for whatsoever a man soweth, that shall he also reap (Gal. 6:7). All they that take the sword shall perish with the sword (Matt. 26:52; Rev. 13-10).

Your sister in the Lord,

Flora A. Wood.

SEES JEWISH REPUBLIC WITH U. S. PROTECTION

London, May 18—The republic of Judea or the republic of Israel, a home-ruled nation—under the protectorate of the United States of America! Site: The land of their fathers, Palestine; capital, Jerusalem.

The world war, in the view of many, seems about to bring true the dream that has persisted through the centuries that the Jew has wandered the earth. He is about to have his own home back again to live there in security. That this security should be maintained by America is the idea of Israel Zangwill.

"Such a protectorate," he said, "would be expected of course, to endure only so long as was necessary to see the Jewish nation firmly established among the nations of the earth."

This statement to the United Press by the great leader of Jewish opinion is significant for its indication of a meeting point between the efforts he has led and the efforts of the Zionists, of whom Louis D. Brandeis has been the most prominent in America.

The Zionists have made Palestine their sole objective. Zangwill's organization has urged that it is more important that the Jews should colonize somewhere at the earliest possible time than that they should return to their own ancient land.

Admitting the strength of the tie that bonds them to Palestine, he has urged that if this is not feasible they should settle elsewhere.

Zangwill won the support of Joseph Chamberlain and Winston Churchill to his colonization scheme before the war, but South Africa, Canada and Australia opposed it in turn.

A Jewish nation in Palestine is another matter. Zangwill's idea of an American protectorate is based on the desire that Jewish interests should be protected by a great power that had no self interest there to serve.

The above article taken from "The Cleveland Press" of May 18, is especially interesting to the household of faith and appropriately brings out the force of an article appearing in the old files of The Restitution under the caption: "One Nation upon the Mountains of Israel," commenting upon Ezekiel 37:22, "I will make them one nation," etc., in which the writer said: "The text quoted above gives assurance that a permanent union of the two nations under one King shall yet be effected, and already God's stately steppings are seen among the nations, which will culminate in the rescue of his ancient people."

In view of this yet future union of Israel and Judah, how do many brethren also declare that there are no "Israelites" outside those known as "Jews"? I do not accept much of the Anglo-Israel teachings, yet in my mind, those British Isles are referred to in Isaiah 41:1; 24:15; 60:9; and Jer. 31:10, and were intended by God in his mercy toward Israel as a sanctuary in which to "Renew their strength," in preparation for the work he had for them to perform among the nations in these latter days as his "battle ax" and "sharp threshing instrument," etc.

How long this time will be, we may only surmise from similar epochs of which the Scriptures tell us. By "last days" or "latter days" I understand some such period as mentioned in Gen. 6:3, where we see that a period of 120 years was marked off in which God's purpose to bring about a new dispensation was visibly going on. A similar time is seen in the bringing of Israel out of Egypt, from the birth of Moses (their visible and fleshly leader under God), to the actual crossing of Jordan by the people (Deut. 34:7). Also, from the time the first of Israel were taken away to Assyria until all were carried captive by the Gentiles. In other words, the visible gradual rise of Gentile power, and corresponding decline of Israel in God's favor, until they were utterly scattered, was another period of about 120 years. From these and other similar facts in God's dealings with Israel, I incline to the view that it is a fixed rule; and that the grand change from "Gentile times" to the return to Israel of God's favor and blessing will be a similar period of about 120 years. The deduction is simple and natural that God must now be favoring Israel in gradually increasing degree and withdrawing from the Gentile powers the degree of divine favor which gave them their supremacy.

We are nearing the end of this age, as all Bible students agree, therefore, when I find a certain people peculiarly favored by the God of Israel, we are bound to explain it reasonably with the facts. Let us look at the Anglo-Saxon race with this thought in view. Concerning her growth in population, the great English Statesman, W. E. Gladstone, once said, "There is no parallel in all the records of the world to the case of that prolific British mother, who has sent forth her innumerable children over all the earth, to be the founders of half a dozen empires." (Compare Gen. 35:11). And of America he said, "While other countries have doubled, or at most, trebled their population, she has risen, during one century of freedom, in round numbers from two millions to forth-five millions." And, although this was over thirty-five years ago, the ratio has remained much the same, proving God's continued blessing of a people in the end of Gentile times whom many say are "Gentiles." (Compare Gen. 48:17-19.)

The Anglo-Saxons have, in their history duplicated the history of Israel in the land of Canaan, literally fulfilled by them for centuries. For instance, before they crossed Jordan to enter that land, Moses said of them, "Israel then shall dwell safely alone" (Deut. 33:28). And here we see that the primary reason of their isolation was for safety. And, looking at Deut. 33:16, we read his words again, "So shall we be separated, I and thy people from all the people that are on the face of the earth." The next verse shows that the natural result of this separation, this "dwelling safely alone," was an enormous increase in numbers so that they are practically innumerable. England's splendid isolation has called forth many comments as being the source of safety.

In the article referred to it is said that England is one of the greatest among nations and that that alone proves that England is not the ten-tribed kingdom. Truly, England is very great in many ways, and bearing in mind that we are in the last days of "Gentile times," England's greatness is one evidence in favor of the belief that she is the ten-tribed kingdom which had God's promise of returning at this time. And while I see clearly that the blessing indicated as resting upon Israel in early times is all that is intended by Numbers 23:10, I believe I can show that the same blessing was to, and therefore has returned to, Israel after she had been made "few in number" for her former sins. To begin with, Jer.3:11, 12, gives the reason for the blessing of the ten-tribed kingdom that "the backsliding Israel hath justified herself more than treacherous Judah," and so we are prepared for the declaration in Jer. 31:2: "The people which were left of the sword found grace (God's favor) in the wilderness, even Israel, when I went to cause him to rest." And why do I exclude Judah from a part in this favor which went out toward the ten tribes, since Judah was also "of Israel?" For answer read Ezekiel 16:51, speaking of the Jews, "Neither hath Samaria committed half thy sins." See also the parable in Ezek. 23, which shows most conclusively the distinction as to the culpability of the two peoples--Israel and Judah, a distinction never lost sight of after the division of the kingdom under Rehoboam, son of Solomon. Now reading from the 41st chapter of Isaiah, I find in the Anglo-Saxon people, a people very much resembling what is there fortold of Israel. Then remembering that the "last sands of Gentile times are about to run out," as Brother Joblin often expressed it, "I say, where shall we find room for another such nation?" "Keep silence before me, O islands! and let the people renew their strength." What islands are these, and what people are to renew their strength, and what weakened them? I think I know who "the people" are from the tenth verse: "Fear not, thou worm, Jacob; and ye men of Israel, I will keep thee, saith the Lord and thy Redeemer, and Holy One of Israel." This has been fulfilled in time past toward England, and also the 15th verse. In the last mentioned verse God says he will make them a "sharp threshing instrument to thresh the mountains (kingdoms) and beat them small" In Jer. 51:20-22 a similar picture which was written of Israel after their dispersion: "Thou art my battle-ax and weapon of war; for with thee I will destroy kingdoms," etc. Brother Joblin has often used the expression, "England is God's battle-ax." What caused him to apply this term to England, if not the undeniable fact that her armies have been instruments in dealing with the Gentile powers?

In the words of Micah 5:8-9, they shall be like "a lion among the beasts and a young lion among flocks of sheep." It says this shall take place "among the Gentiles." "In the midst of many people." Surely the God of Israel must be using his people during these closing days of the Gentile times, the ten tribes who "found grace" in his sight while in dispersion. It was the Jew only who was to be known by the show of his countenance (Isaiah 3:9 and 8-9) in order that his greater sin should meet its punishment throughout the Gentile age. "A by-word and a curse among all nations" (Psa. 44:13-15) has been his portion (Jer. 24:9,10; Luke 11:51), and upon him (the Jew) should come the blood of all the martyrs even of the Lord himself, as seen by Matt. 27:25. These words do not apply to Israel as a whole; only to the people of Judah.

It is useless to seek to prove that all that are left of "Israel" are now known as Jews. Much testimony, both historical and scriptural, can be brought to prove the contrary. In the effort they get no further than to show that Jews are Israelites, which everyone knows. Is not every Jew an Israelite seeing Judah was but one of the tribes of Israel? They are a part of Israel and properly enough referred to as "Israelites" or Israel without implying that the whole nation was, therefore, necessarily understood to be amalgamated into one people again.

The ten-tribed kingdom called "Samaria" (Micah 1:5), existed under a line of nineteen kings, covering a period of 250 years, before they were

transported to the cities of Media; Holah, Habor, and the region bordering the Caspian Sea. Scores of passages prove that even the "King of Judah" recognized "Israel" as a separate kingdom and did not pretend to reign over both Samaria and Judah (2 Chron. 18:28,29).

Chas. A. Goss.

ETERNAL LIFE: WHEN OBTAINED

In John 10:27,28 we read: "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." We see from this statement that Jesus has promised to give to the sheep or righteous eternal life. Do they now have it in possession, as so many teach, or is to be obtained at some time in the future? Let the Scriptures answer.

In 1 John 2:25 we read: "And this is the promise that he has promised us, even eternal life." Now let us see where this eternal life is: 1 John 5:11: "And this is the record, that God hath given to us eternal life, and this life is in his Son." So if this life is in God's Son, in actual possession, it would render him an undying creature. Rev. 1:18: "I am he that liveth, and was dead, and behold, I am alive for evermore, Amen, and have the keys of hell and of death."

Then in what sense have the children of God eternal life? They have it in hope. Titus 1:2: "Paul a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness. In hope of eternal life, which God that cannot lie, promised before the world began" (or before times eternal). We have learned now that this eternal life is in Christ, and is promised to the believer, and that the believer has it now in hope.

The next thing is to find out when the believer gets life in actual possession (Rev. 2:10): "Fear none of these things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death and I will give thee a crown of life." But the great question arises, Do they get that life at the time of death? Let us still search the Scriptures. Mark 10:29,30: "And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions and in the world to come, eternal life." Dan. 12:2: "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Now we have learned by the Scriptures just when the children of God get eternal life—in the world to come, and by a resurrection from the dead.

Owen Jones.

HUMAN NOT ANGELIC EXCELLENCE

In our cleaving to Christ as our divine Savior, we too often overlook the intensely human in his nature, and yet a human without sin. Jesus lived in our nature. He suffered; he longed for love. "Simon, son of Jonas, lovest thou me?" He craved for sympathy. "Could ye not watch with me one hour?" He felt the most tender compassion, "Jesus wept."

It is a failure to apprehend this truth which has led the ascetic and the enthusiast to seek to become Christ-like, by crushing out every impulse of human nature. But let us ever remember that the diviner impulses are not to be brought into supremacy by stilling the spirit of humanity within us.

"We do not reach spirituality of character by spasmodic, unnatural efforts to crush the nature that is within us, but by slow and patient care to develop and disengage it from its evil. It is not angelic, but human excellence at which we are to aim; nor can we be "perfect as our Father is perfect," except in our degree. To become saints we must not cease to be men and women—

For man is not as God.
But then most God-like, being most a man.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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INDIANA FINANCIAL REPORT

Editor Restitution:

I am sending financial report of the Indiana quarterly Conference held at South Bend, Indiana, May 6-8 1917.

To balance Aug. 27, 1916	$ 30.30
Collection May 8, 1917	41.50
	$ 71.80
Expenses at Quarterly Conference	$ 71.50
Balance on hand May 8th	$ 20.30

Ezra C. Railsback, Treasurer.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

Hypocrites seek merit with men; formalists seek merit with God.

The last word from Brother Wilson is that he plans to move to Cleveland in July.

We are happy to have with us again Sister Roberta Lang, after a long visit with the brethren in Brooklyn, N. Y.

Weights may be changed into wings. Duty at first seems a load; but if it is cheerfully, habitually, constantly done, it becomes delight.

A card bearing Christian greetings is sent from Brother and Sister Ashate announcing the birth of a baby boy on May 14th.

We need all our strength and all the grace God can give us for today's burdens and today's battles. Tomorrow belongs to our heavenly Father.

People who whimper and whine because of the lack of a "chance," either commercially or religiously, are usually afraid of hard work and responsibility.

BIBLICAL USE OF THE WORD "ISRAEL"

Many influences are at work all the time to pry us away from the precious word of God. An instance occurs in this issue of The Restitution in the words of W. E. Gladstone, which are quoted in connection with Gen. 35: 11: "There is no parallel in all the records of the world to the case of that prolific British mother, who has sent her innumerable children over all the earth to be the founders of half a dozen empires.' (Compare Gen. 35: 11.)" The text speaks of "a nation and a company of nations." The Anglo-Israelite gloss on the passage is the "nation" spoken of is England, and the "company of nations" is her colonial possessions. The text pertains to "Israel" or the ten tribes, they say. A few superficial readers are content to accept this allegation without taking the trouble to even turn up and see if the application is rightly made.

The word "Israel" was used before the ten tribes existed (Gen. 35:10); and it is used after they are in final extinction (Rev. 21:12). We **have "Israel" before the ten tribes existed, and after they cease to exist.** Yet Israelitish boasters always think of the ten tribes whenever and wherever they see the word "Israel." But of whom is it said in Gen. 35:11, "A nation and a company of nations"—the ten tribes? No! Begin at the tenth verse: "And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins." "Of thee"—Jacob; whatever the meaning may be, it applies to Jacob, and not to the "ten-tribe people" of Anglo-Israel phraseology. There can be no question as to the meaning of the passage: Jacob was multiplied, not into ten, but into twelve minor nationalities in one nationality. A long succession of "kings" came out of Jacob. Why steal a promise made to "Jacob" and give it to ten of the tribes, and cheat the other two tribes out of what rightly belongs to them? Why separate this promise from the Jews, who were equally constituents of the national "Jacob" with the ten tribes who are cast off? What the text says applies equally to all the tribes. A more exact translation of the text sets forth this idea in even clearer light. Change "and" to "even." Any Hebrew scholar knows that "even" is an admissible rendering of the Hebrew **wav** in construction with a substantive. "A nation, **even (wav)** a company of nations shall be of thee, and kings shall come out of thy loins." And that was so: a nation consisting of twelve nations has come out of the loins of Jacob, and played an important part in history.

Use what talent you possess. The woods would be very silent if no birds sang but those which can sing best.

BOASTING IN THE FLESH

In this issue the reader will find an article entitled "Sees Jewish Republic with U. S. Protection," in which the writer advances the theory of Anglo-Israelism. There is not one brother in a thousand that will agree with the writer that Englishmen are Israelites, and we expect to be flooded with articles from brethren in refutation of the idea. Our primary purpose in writing this editorial is to ask brethren to desist from writing replies to this article, as we do not think the arguments used are calculated to convince the skeptical, and controversy enervates instead of edifies.

Personally we have only seen bitter fruit borne by the tree of Anglo-Israelism. When our pastorate was in Oregon, Ill., a "Rev." Mr. Brown learned the truth there, but when he became tardy in obeying it in baptism, we enquired into the cause of his disobedience, and then he revealed the fact that he was an Anglo-Israelite. The curious reader may wonder what there was in that to cause disobedience of the truth. Well, the "Rev." Brown revealed the secret when he told us that being an Anglo-Israelite, he believed, of course, that Englishmen were Israelites, and the Church of England was therefore the real Church of God, and the one to which he would like to belong, but since no Episcopal church existed in Oregon, he immediately joined the Methodist instead and began preaching for them! Right glad we are that Brother Goss says he does not "accept much of the Anglo-Israel teaching," for Anglo-Israelism proper is a system of speculation wild and fantastic in the extreme, spluttering about prophecy in a cheap and childish fashion, and reducing history to mythical legends of Scotch and Irish absurdities.

To be plain, brethren, we are tired and disgusted with too much Israelism after the flesh. Human nature in all nationalities is prone to boast about itself. The Lord has declared that he "shall save the tents of Judah first, that the glory of the house of David . . . . do not magnify themselves against Judah" (Zech. 12:7). Thus an Anglo-Israelite, who is usually an Englishman, boasts that Israel (meaning himself) is better than Judah, although our Lord sprang out of Judah, the royal tribe. Yes, he "magnifies" Israel, and belittles Judah! Then again, Christ was a blood relative of the Gentiles (Matt. 1), and "Israel" (Englishmen?) killed the prophets (Rom. 11:3), stumbled and fell (vs. 11), were broken off (vs.17), were diminished (vs. 12—curiously enough we are told that in one century the United States has increased from two millions to fifty-five millions, and this increase proves we are Israelites! Well our increase has come mostly from Italians whom the pope has dumped upon our shore, and from the negros in the South. Are negros Israelites?), are enemies of the gospel (vs. 28), and God has smitten them with blindness "until the fulness of the Gentiles be come in" (vs. 25). Men who boast of being Israelites certainly are boasting over a vain thing; and if England is Israel she is doomed to blindness and diminution so long as Gentile times last! Room for boasting lies rather with the Gentiles, and therefore Paul asks them not to "boast against Israel" (vs.18), not to be wise in their own conceits (vs. 25). When shall we learn that the flesh profiteth nothing (John 6:63), not even in the case of Jesus Christ (2 Cor. 5:16); that Israelites after the flesh are not children of God (Rom. 9:48), but are men of any nation who are free from guile (John 1:47); and that a Jew is one inwardly, "whose praise is not of men, but of God" (Rom. 2:28,29)? The "praise of men" is poured out on the flesh; the praise of God has an eye to the heart. And when the Lord returns we shall see fulfilled the words of the prophet: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men be bowed down: **and the Lord alone shall be exalted in that day"** (Isa. 2:11,12). Then the "greatness of England," about which some men now foolishly boast, will fade like a leaf, and disappear like withered flowers. May God help us to put the flesh aside and give more prominence to the spirit.

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Dear Brother Huggins:

My wife made the good confession of faith, and being unable to secure a preacher of the gospel, I baptized her in the Bitter Root River Mother's Day, May 13th. May she ever prove faithful and receive a crown of life at the last great day. Faithfully yours, J. A. Dickinson.

Dear Restitution:

I have been reading "The Waymarks to the Holy City," and as we see such things coming to pass we may know that it cannot be long till it will be declared that time shall be no more. With wars and rumors of wars and kingdoms trembling we know the time is not far distant when the God of heaven will break in pieces and consume all these kingdoms, and will set up a kingdom which shall never be destroyed.

I see in this issue of the paper where Brother Almus Adams has held a number of debates. We are commanded to contend earnestly for the faith, but do they do it? No. When I talk to those of the immortal soul heresy they say, "Well, we won't argue; you have a right to your belief, and I to mine." I say No; unless we can give a "thus saith the Lord" we have no right to our belief. They have drifted into the idea that anything will do, but years ago when I knew such men as J. C. McKinzie, Thacker, Hicklin, Foore, and some others of our staunch advocates they would fight for their belief. I have not heard a gospel sermon for many years, but this does not diminish my faith in the least.

Mattie E. Ridgway.

Dear Brethren:

I will write a few lines of admonition to the household of faith. Lift up your heads and rejoice, beloved ones, for the coming of the Lord is near, even at the door. The signs fulfilling around us certainly show where we are at in the history of the age. The great world war is upon us; all nations must drink of the wine cup and be mad. It is almost so now. We pray the great God for his protecting care over all of his children in this trying hour. We long for our dear Lord to come and rule in righteousness then we know that justice will be done in the earth. Be strong in the Lord, for he that is to come will come and will not tarry.

Yours in hope,

M. E. and E. F. Randolph.

Mr. Robert G. Huggins:

Dear Sir: I am writing in regard to the isolated sister, Louisa Corbaley. She is 84 years old, and has been bed-fast during the past 3 weeks. She has been quite poorly for two years. Her friends and neighbors have been helping her all they possibly could during this time, but now, owing to the high prices of everything, the limit has been reached. And now will the brothers and sisters help her a little? She has a nurse now but her nurse cannot stay with her much longer without some pay, and she would not require high wages. She has many friends and neighbors here who would be sorry to see her sent to the alms house.

Mrs. Corbaley is strong in the Abrahamic faith. She fully enjoys the "dear old Restitution," as she calls it. She has taken this paper for nearly fifty years she tells me. I am Mrs. Corbaley's friend and neighbor.

Yours very truly, Mrs. H. D. Duggins Bangor, California.

Editor's Note.—We are not personally acquainted with Sister Louisa Corbaley, nor with her friend and neighbor, Mrs. H. D. Duggins, who writes the above letter. These remarks are not made to deter any one from helping her financially, God forbid; but when an appeal is published in The Restitution readers seem to decide instinctively that we endorse and approve the appeal. Appeals for financial aid through the paper are easily abused, and it seems to us that we shall soon need to adopt some kind of rules for self-protection. Our present method leaves a big opening for impostors to profit by our generosity. We publish Mrs. H. D. Duggins' letter with the understanding that she will receive any contributions that may be sent for Sister Corbaley, and that she will acknowledge through The Restitution the amounts sent and be responsible for the disbursement of same.

Dear Restitution:

A few of our brethren evidently do not approve of military exemption, and are not in favor of the Church of God petitioning the government to that end. Whether we are relieved of military duty by the president and congress or not, we should let those in authority understand that we can under no circumstances serve the government as combatants.

Supposing the United States were at war with Great Britain instead of Germany, and our brethren in Christ in Canada were forced into the British army, and brethren in the United States were likewise placed in the army. In a short time the brethren in both countries would be trained in military tactics and placed on the firing line with a rifle in hand, or behind a machine gun or cannon, and ordered to do their utmost to destroy the enemy. As there would be brethren of Christ in both armies, brethren would be shooting at brethren! What a position to be in! We ought to be willing to lay down our lives for the brethren, instead of trying to take their lives. We should not go to war, we are non-combatants. We ought to show our colors. I do not mean waving the flag of the United States, but to let all know that we belong to Jesus Christ.

J. C. Thompson.

MILITARY EXEMPTION PETITIONS ARE SENT TO CONGRESS

Many of our readers will be glad to read the following correspondence between Brother Alldridge and Representative William Gordon:

Brother Alldridge's Letter to Representative Gordon

Cleveland, O.,
May 14th, 1917.

Hon. William Gordon,
Representative 20th District,
Cleveland, Ohio.

Dear and Honored Sir:

Enclosed please find petition signed by members of the Church of God praying exemption for this organization from Military and Naval Service.

We are closely related to the religious body known as The Christadelphians, whom the U. S. Government granted exemption from Military and Naval Service during the Civil War. We are willing, if ordered to do so, to serve the Government in any capacity except bearing arms as combatants.

We cannot, owing to our religious convictions, engage in strife whereby the life of our fellowmen may be jeopardized.

Trusting you will present these petitions to the attention of the proper authority on the behalf of the Church of God, so that suitable consideration and action may be taken.

I remain, Dear Sir, Respectfully yours,

(Elder) Geo. B. Alldridge.

11320 Knowlton Ave.,
Cleveland, Ohio.

Representative Gordon's Reply to Brother Alldridge

Washington, D. C.
May 23rd, 1917.

Mr. Geo. B. Alldridge,
11320 Knowlton Ave.,
Cleveland, Ohio.

Dear Sir:

I received yesterday your petition with two hundred and ninety-four others, and your letter of May 14th in reference to same. The bill for the increase of the military establishment which authorized the president to draft into the military service, was approved by the president on May 18th, 1917, so your communications and the petitions were received too late to be considered by congress or the president before the bill became law.

I have forwarded your petition, however, and letter to the Secretary of War for his consideration in the administration of this law, and have advised him that I am retaining the other two hundred and ninety-four petitions received with yours. I will make such disposition of these other petitions as you desire and request.

Yours truly,

William Gordon.

Brother Alldridge's Response to Representative Gordon

Cleveland, Ohio.,
May 28, 1917.

Hon. William Gordon,
Representative 20th District
Cleveland, Ohio.

Dear and Honored Sir:

In reply to your letter of May 23rd, would say: The writer cannot understand how an appeal for exemption from an act can be made until that act becomes a law. Paul reasons that, "he had not known sin, but by the law" (Rom. 7:7). A paragraph in section 3 of the act passed by the sixty-fifth Congress now in session, reads, "Nothing in this act contained shall be constructed to require or compel any person to serve in any of the forces herein provided for if found to be a member of any well organized religious sect or organization, at present organized and existing, whose creed forbids its members to participate in war in any form, and whose religious convictions are against war or participation therein in accordance with the creed of said organization," etc.

The petition now in your custody representing the membership of the organization known as "The Church of God," established in the year 1863, comes within the spirit and protection of this act.

Dear Sir, please place these on file in the proper department, for the purpose of reference when in the different states on the day of registration, exemption may be sought in accordance with the law as set forth in section 3, as above quoted.

Thanking you, dear sir, for your kindness in this matter, I remain respectfully yours.

(Elder) Geo B. Alldridge.

BEREAN REPORT

The Executive Board of the National Berean Society met at the home of the president on April 21st. Brother Frank E. Siple conducted the devotional service.

The first business was the consideration of the registration of the recording secretary, Sister Ella DeMont,, of Indiana. Because of the excellent reasons given, her resignation was accepted with regret. According to Art. 4, Sec. 6 of the Constitution the board filled the vacancy and elected Sister Dessie McDonald, of Plymouth, Ind.

The report of the Cor. Sec. showed an increased interest and activity throughout the country. A detailed report will be given at the end of the year.

The tract Committee reported nearly 2000 tracts distributed to date. The money for this important branch of the work came from two sources only, the National paying the postage. What is the work worth to you? This is a matter which must be discussed at the next meeting; do not forget it.

The social correspondence work has been a new department this year, and the report of the chairman of the committee shows that it has been eminently worth while. Will any who have received or written letters write to the chairman of the committee, Miss Anna L. Adams, 408 E. Chamberlain St., Dixon, Ill. before Conference telling her what you think of this work. Would you like to see it continued?

The organization committee has done splendid work, and we feel that putting this work into the hands of a small committee was one of the wisest moves we could have made. Sisters Lydia Railsback, Indiana, and Idona Romine, Nebraska, have done wonderful work in the field, as reports in the paper have shown from time to time. Besides the societies that have been organized through their efforts, they are in correspondence with a number of places where the interest is very active.

Plans for the conference were discussed. We hope that as many as possible will try to attend the conference at Oregon, Ill., next August. Let each society try to send a delegate.

E. K. Harsch, Cor. Sec.
Rec. Sec. Pro Tem.

Note.—The quarterly dues from the State societies and all societies not affiliated with some states, are now due. Any one desiring Berean pins may secure them at 25 cents each. The supply is limited and the new ones will cost more. Send dues and ordes for Berean pins to L. N. Roose, Treas., Charter Oak, Iowa.

How frequently it happens that we lose our blessings because we do not love the giver, or live in habits of thankfulness.—Mrs. Sherwood.

Faith must destroy fear, or fear will destroy faith. A confident trust in a loving heavenly Father is incompatible with fear.

LOVE

"Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing" (1 Cor. 13:1,2).

We read this Scripture often, but do we believe it or not? I know that love is the fulfilling of the whole law, and I try to be loving and kind to do to others as I want them to do to me. Now let us look closer and ask ourselves a few questions. How many kind deeds of love have you or I done during this last week? Have we been busy running back and forth, giving all our time and strength to our own household and family, and have we deceived ourselves into thinking that if our time is well spent, make nice comfortable surroundings for our family, that we are showing how we love? The most loving mothers I ever knew were not even Christians! all mothers spend their time and strength for their own. That is love, but not the love that our text speaks of. "If we love those who love us, what thanks have we? do not even sinners the same?" Can it be said of you or me as was said of some of our own people living in our midst, "Well, they may be Christians, but they are not very loving ones: they live only for their own immediate family, and they are only kind and loving to the ones of the family that have obeyed the gospel. The disobedient ones are not loved, are not even hardly visited when sick, for really by the time they do for and help bear the burdens of the ones who please and obey them, their time is fully occupied."

But you quote, "Do good to all men, especially to those who are of the household of faith." We can hide behind this text as thousands are doing, but if we look we will see that we are not exercising love, for we by nature love our own flesh and blood; **but we are commanded to love the ones who do not love us; to return good for evil.** Oh, sad as it may be, there are children who would have been won if the truth had been held up with a love that faileth not, instead of in a harsh commanding way. The pages of our dear Restitution are full of knowledge and good help,but we do not lay more stress on what we believe than how we love? Yet Jesus says all the law and the prophets hang on this one subject. God grant that our lives may be big enough to love others because he loves us, and not make ourselves believe that if we show the world we love our favorite child that we are exercising a love that will ever win or draw anyone to Christ. "While we were yet sinners, Christ died for us," knowing that if he be lifted up he would draw all men unto him. If we do not show and live lives of love we cannot draw any man unto him. God is love; his greatest commandment is love; his life is love—love to whom? To sinners as well as saints, to the world as well as his own family of sons and daughters. Father, help us to walk in thy steps, and follow thy example more and more each day. For we see our lack of love.—Mrs. Chas. Thomas.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification, Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N.Y.
Memory Verses Micah 6:8; Titus 2:13,14

Golden Text: 1 John 4:10

John 3:16

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

In this verse we have revealed ten strong points:

1. God: the Creator.
2. The world: the created. In this instance it is the inhabitants of the world that are called "the world." Through man's disobedience sin entered, pain, anguish, misery, sickness and death followed. To relieve this condition.
3. God's love is revealed.
4. God offers a conditional gift.
5. God's gift is his Son.
6. The condition is belief or faith in that Son as able to save.
7. The offer is to all: "Whosoever believeth."
8. Those who accept the gift are to have something.
9. That something is life.
10. The duration of that life is eternal.

The love of God was not an ordinary love, for God "so loved."

The gift of God was not an ordinary gift, for God gave us his Son.

This Son of God was not an ordinary son. God has many sons, but this Son was God's only begotten.

It was God who gave, and it is his Son that he gave.

And it is in him—this Son of God—we must have belief.

The belief we are to have is that Jesus is the Christ, the Son of the living God.

By having this belief we accept Jesus as our Savior.

Jesus is our Savior, for he saves us from the result of our sins.

The result of our sins is the opposite of eternal life, eternal death or perishing.

So those who accept Jesus as their Savior will have fellowship with God and his Christ in the kingdom throughout eternity.

Have you accepted him? If not, why not?

There will come a day, when the blue vault of heaven will break, and through the opening will appear Jesus the Christ the Son of God. Simultaneously the brown crust of earth will part and out from its bowels shall come forth the saints of God, who shall ascend to meet their Lord in the air, to be forevermore with the Lord.

Come, Lord Jesus; come quickly.

Success and Faith

There is a kind of faith that is not a part of religion. It is the faith that you use when you go into a dark room and put your hand on the thing you wish to get. You know it is there or you are sure enough about it to go and put your hand where you think it is.

If you put good seed into the ground, you have faith it will do well. A carpenter builds a staging of light stuff and climbs to it and stands there. He has faith it will hold him. Other men who have not his faith think he is risking his life.

Men and women who succeed have faith. Faith is a great secret sf success. Believe in your work, your skill, your power, your knowledge. Make up your mind about your work and then have faith in your own thinking.

Of course, things will not turn out exactly as you plan; you will meet with trouble; matters go wrong for the best planners. But if you are going to succeed, you will believe in your own ideas when your friends think they are foolish.

If you have thought more on the subject than they, if you know what they have not found out, stick to your ideas and win!

Make the best of trouble. Believe in what you know and have reasoned out. Change some plans if necessary, but have faith and stick to your work.—World's Chronicle.

"Rest in the Lord, and wait patiently for him: fret not thyself."—Psa.37:7.

Art thou anticipating, with nervous apprehension, some formidable evil? Is thine heart trembling at the very thought of it? It may be thou art like one who has come to the far end, like the apostle Paul in Asia, "Pressed out of measure, above strength, insomuch that we despaired even of life." If so, accept a word of encouragement. It is our deep and earnest desire to strengthen your hands in God and to encourage your heart to trust him for all that is before you. "Fear not," only believe. He never fails a trusting heart —no, never. Make use of the resources which are treasured up for you in him. Just put yourself, your surroundings, your fears, your anxieties, all into his hands and leave them there.—C. H. M.

Our Weekly Puzzle: A Diamond

First.—A consonant.
Second.—A small boy.
Third.—A metalic mind instrument
Fourth.—Name of our favorite editor.
Fifth.—Deprived of sight.
Sixth.—The terminal.
Seventh.—A consonant.
Answer in next issue.

Answer to last week's Charade:
Evil, Vile, Live, Veil.

The Paying Harvest

I sowed the seed of a cheering hope.
  In the saddened heart of a suffering one,
And it overflowed with cheer his heart,
  And came one day back to my own.

And once I helped a needy soul,
  When helpless seemed his sorrowing way,
And from that grateful one there came,
  In my sorrow and need, his help today.

Think not anything little, wherein we may fulfill his commandments. It is in the midst of common and ordinary duties that our life is placed; common occupations make up our lives. By faith and love we obey; but by obedience are the faith and love, which God gives us, strengthened. Then we shall indeed love our Lord, when we seek to please him in all things, speak or are silent, sleep or wake, labor or rest, do or suffer, with a single eye to his service.—Edward B. Pusey.

Services may mean sacrifice. Christ warned one would-be disciple that to follow him did not mean ease and honor,but hardship and sacrifice. If the Son of Man has not where to lay his head, what can his disciple expect?

Most true it is that what costs little is worth little! A religion which costs us nothing, and consists in nothing but hearing sermons, will always prove at last to be a useless thing.—J. C. R.

Example is more forcible than precept. People look at our six days of the week to find out what we mean on the seventh.

The vital power of good example lives on from generation to generation, keeping the world ever fresh and young.

No one is so quick to suspect others of hypocrisy as the one who knows that his own goodness i s nothing but a veneer.

A good deed is never lost. He who sows courtesy, reaps friendship; and he who plants kindness, gathers love.

A friend is the first person who comes in when the whole world has gone out. Make God your friend.

Wisdom is knowing what to do next. Skill is knowing how to do it, and virtue is doing it.

An unkind word falls easily from the mouth, six horses can not draw it back again.—Chinese Proverb.

Nothing is too high for us to reach, but we must climb with care and confidence.

Shirkers get paid what they are worth.

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ROBT. G. HUGGINS **10623 LEE AVENUE** **CLEVELAND, OHIO**

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. JUNE 12, 1917 NUMBER 22

A VALUABLE SECRET

Keep Still

It doesn't take a Plato to prosper in life
And gain a full share of respect;
For winning your way through the scuffle and strife,
There's one rule that you may not reject.
The fellow that wins both the plums and applause
Is not the first man up the hill;
But the fellow who knows when its proper to pause—
The man who knows when to keep still.

In councils of state, in the circle at home,
The fellow who's sparing of speech,
Who knows thoughts are the sea and that words are the foam—
He's the chap we are trying to reach.
"A word fitly spoken" is fine in its place,
The ear it may soothingly fill;
But the man who runs first at the end of the race,
Is the man who knows when to keep still.

In politics words have wrought wreck and defeat;
In love they've resulted in woe;
For its mostly the case, when the tongue is too fleet,
The hand and the mind are too slow.
In anger or sorrow, in joy or despair,
Reflection was ne'er known to kill,
And the man most worth trusting, most faithful and fair,
Is the man who knows when to keep still.

Selected by Brother Geo. B. Alldridge.

THE DEVIL

By Sister Viola G. Meermans

Like one who on a lonesome road
Doth walk in fear and dread,
And having once turned round walks on
And turns no more his head,
Because he knows a fearful fiend
Doth close behind him tread.

Immortal Personal Devil and Associate Doctrines a Dreadful Contagion

The above, taken from Coleridge's "Ancient Mariner," expresses the modern idea of a personal immortal devil. The superstitious beliefs which most people entertain with reference to a personal devil are detrimental in various ways. They confuse the mind, stultify the understanding and pollute the languages. Much of this is due to so-called "spiritual leaders." At one time public attention was called to the fact that a father stamped out the life of his child in order to destroy the devil which he believed the child to possess. Common sense, cultivated by education, will serve as a corrective to this superstition which is antique and fantastical. The practice of witchcraft, in the 16th and 17th centuries illustrates one phase of the modern belief of devil-possession, which belief was that some supernatural power had evil influences over people and thus could work evil among their neighbors . The one accused of such was condemned and destroyed. At this time the jails were unable to hold all condemned, and there were not enough judges to try all the cases. In some countries whole counties were depopulated that no witch might escape. In a certain place four thousand victims were sacrificed at one time. The dreadful contagion struck North America and developed in all its fury at Salem, Mass., in 1692, when a number of people were executed.

Belief in an immortal personal devil originated in the morbid imagination of ill-informed men who dug caves, built cells, and hid themselves from society and from the possibility of acquiring knowledge. They thought out horrible terrors and imagined they saw things.

The Idea of Two Spiritual Opposing Forces Originated in Babylon

The doctrine of two opposing spiritual powers sprung from the Pantheon of Babylon, a temple erected for the worship of gods. according to mythology. In Chaldean mythology the great Merodach, champion of the gods, looms up, going forth to battle to fight Diamal and her serpent brood, armed by all the divinities and entrusted with their powers. Such stories of two opposing spiritual powers are found in Scandinavian mythology and in that of barbarous nations. This dual divinity seems to have taken a deep hold on the nations of antiquity. It can be traced to Babylon, Egypt, to the Brahmanism and Buddism of India, and even according to one writer, "the later Jewish and Talmudic ideas are strongly leavened with it." It eventuated in the third century A. D. in the heresy known as Mancheism, named from Mani or Manes, the founder, who was a native of Persia, and who was crucified there in the year 276. Mani claimed himself to be "the last and greatest of the prophets," and his doctrine was a medley of Hebrew, Christian, and Zoroasterian philosophy—the rival opposing forces of the Godhead, with the ultimate victory to the good being the main line of his teaching. Dualism perished with Mani, yet the false philosophy that he worked out tinctured and tainted religions. On a somewhat reduced scale this teaching of opposing spiritual powers has come down to the present age through the intervening ages of spiritual darkness, and it crops out large and bold early in the English language and literature, and still remains one of the standard superstitions of our modern heathenism.

Poets Have Helped to Shackle Men with the Chains of Dualism

For further promulgation of this inconsistent doctrine we are indebted to some of our greatest poets. At the time of the Reformation in the struggle when religious thought was ridding itself of its shackles, some poets came in and tangled folks up again. In some of our modern poetic teaching about the devil, instead of a rival God, we have a mighty spirit that aspires to universal power and with a host of rebels makes a vain attempt to overthrow Omnipotence. In the modern world there is no better illustration of the wheat and tares growing together than that of the truth and the mixed-up devil story. Though choked and smothered, the wheat continues to grow, and we do find some common sense exerted, also some who treat the matter as it should be treated.

Diabollo Considered Etemologically

Out of one hundred and some passages in the Scriptures in which the word "devil" is used, thirty-seven of these rendered "devil" is "diabolos." "Diabollo" is a Greek word; **dia** (through); **ballo** (to strike); to pierce as with an arrow. "Diabollo" means, then, "to pierce through," as when a man's character is attached by the false charges of another; his character is pierced through. "Diabollo" also means "to culumniate" (falsely accuse). As the idea implies that the accusations are false, the term "diaballos" means a false accuser or culumniator. The term "devil" is the improper meaning, first given by the translators of the Scriptures into Greek. Leigh says about this rendering, "Nowhere else sampled (i. e. used) in any Greek author."

Me Diabolos, or Devil in the Plural

In searching the Scriptures we find that in some passages the word "diabollos" in the Greek, is translated "devils," in other passages the same word "diabolos" is translated "false accusers" and "slanderers." Paul, when stating the qualifications of deacons and their wives in 1 Tim. 3:11, with reference to the wives he said: "Even so must their wives be grave, not slanderers, sober, faithful in all things." In the original we find the words from which the translators translated "not slanderers" are **"me diabolos,"** which if translated as most all other passages are, "devils," would read. "Even so must their wives be grave, not devils," etc. Perhaps the galantry of the translators, to avoid giving offense to the fair sex, made them translate the passage correctly. The same statement might be made with reference to Titus 2:3: "The aged women likewise, that they be in behaviour as becomtch holiness, not false accusers," etc. "Not false accusers" in the original is "me diabolos." Read 2 Tim. 3:1-3 and know that the word rendered "false accusers' here is "diaboli" "devils"—if that be the proper translation.

The Word "Devil" is Applied to Human Beings, Not to an Immortal Being Apart from Man

In passages just quoted the word is applied to human beings and not to supernatural. invisible beings. Now, if the word "false-accuser" or that of "slanderer" is the proper translation in these passages, why should not a similar rendering be given throughout the Scriptures? Why has not the word been rendered uniformly throughout the Scriptures? Do any two people agree on the character of the devil, his existence, his attributes? Seeing then, that there is a simple meaning, and seeing there is a mysterious meaning, can it be proper, can it be advantageous to substitute a word which has no definite meaning for one which has a fixed, a practical meaning? Put the intelligent meaning of the word "diabolos" in passages rendered "devil" and it will make them more intelligible and practically useful. In John 6:66-71 we read these words of Jesus': "Have not I chosen you twelve, and one of you is a devil?" Then Judas was a devil. "He spake of Judas Iscariot, the son of Simon" (John 6:71). Then this conclusion would overturn the common idea of the devil that he is a supernatural being. "Devil" represents not only a human being who falsely accuses but the state of mind when false accusations arise. It represents a ruling, active, selfish, accusing state of mind, which enters a man, gains possession of his mind, creates in the man those mental states by which the man as a false-accuser, manifests himself. Judas, before the betrayal, was a false accuser, a servant of self-love principle, accusing his master principle; he became subject to its dictations and a slave in carrying out its behests. Vicious plans and habits are not produced in a moment. The selfish desire works a long time before it comes to its development. A vicious state of mind works insensibly oftentimes before the vice enters the heart of the man, that is before it is so influential as to break forth in positive acts. Such was the case with Judas. He had long been in a state of mind in which he falsely accused his master: mark how he grumbled respecting the ointment used for the anointing of Christ (John 12:1-6). Then the false accusation state of mind, "diabolos" entered and possessed him. Now read John 6:70 and translate "diabolos" correctly "false-accuser:" "Have not I chosen you twelve, and one of you is a false-accuser."

Diabolos is Correctly Translated "False Accuser"

Following are a few texts in which "diabolos" is the original and which should rightly be translated "false-accuser." Acts 13:6-10. In this pas-

See page 255 for completion of this article.
(next page is 257 by mistake)

prophets, Jesus Christ himself being the chief corner" (Eph. 2:20)? Here we have it all explained. We are glad to know that this dear brother agrees that the Scriptures are our standard, and that the dead are not promised a future opportunity to gain salvation in the future. As we have seen, the resurrection is for only two classes, the just and unjust; the unjust go into the second death; the just into life eternal. We repeat again that the Scriptures must state God's will to humanity, and if they do not declare that the bride is the New Jerusalem, then they declare that the angel told John a falsehood, for he did not show John what he said he would, but something else. Now dear brother, read and ponder the words of this chapter again, and be not hasty in saying the Holy City is not the bride. May God bless us all in our investigations of his word.

J. J. Heckman.

IS "EVOLUTION" DOOMED?

It will surprise many, says the Boston "Herald," to hear that the great doctrine of evolution is not as firmly fixed as the scientists would have us believe. While accepting evolution as a fact, they have disagreed so profoundly over its method that the process itself has come to be doubted. The theory of natural selection, known as Darwinism, is especially under criticism, and the strictures on it add to the confusion. For, before referring everything to "the survival of the fittest," you need to account for the origin of the fittest. It is easy to say that if a new type of gas engine or automobile happened, from whatever cause, to be superior to every other, it would have the right of way, get itself diffused, and form the foundations of further improvements. We could thus have a Darwinian theory of progress in the mechanical arts. But we should want to know by what factor of intelligence and planning the new type got its superiority. It is this lack of information in evolutionary doctrine about plants and animals which makes all the trouble.

Dr. W. B. Scott in a book on the theory of evolution, assumes the task of justifying his own belief in evolution, and is yet constrained to take sides with the very doubt which he puts aside, and warns us against "making evolution into a sacred dogma, which no one shall dare to criticise or doubt." He even hints at "revolutionary discoveries which may change the aspect and significance of all previously acquired knowledge," suggesting "half a century hence" as the time when our whole outlook regardng evolution "may assume a different aspect." Should this half-prediction be verified we may see great scientific names tumbling down from their places of authority and the world rushing back to views which it has long been taught to regard as outgrown.—The Christian.

Self-distrust is the cause of most of our failures.

"HOW DID YOU LIKE THE SERMON?"

Asking that question has become a habit which it will probably take centuries to eradicate. It is a demon which can be cast out only by prayer and fasting. No wonder spiritual results of preaching are so meagre. What can be expected from preaching unless laymen realize that they are to follow up the work of persuasion by driving home the word set forth by the preacher? Sermons are not toys to be played with, or pretty pieces of rhetoric on which every member of the congregation is expected to pas judgment. To ask "How did you like the sermon?" is to drag it down to the level of a crazy quilt, or a piece of crochet-work. A sermon is not an exquisite bit of literary brick-a-brack to be chattered over and judged by the technical rules of art. It is not a dumpling into which every self-constituted critic is invited to stick his fork that he may praise or condemn the cook. A sermon is a solemn warning, a bugie call to duty, a burning condemnation, an earnest stroke against a giant wrong, an exhortation to high endeavour, the illumination of a majestic truth. What a question for an earnest Christian to ask inside the house of God: 'How did you like it?' Sermons are preached, not to be liked, but to be accepted and lived. Suppose, pray, you did not like the sermon! What of it? Suppose that scapegrace who sat with you in the pew went away disgusted! The preachers in the New Testament were not anxious that their sermons should be liked. Never ask that insipid question: "How did you like the sermon?" Such a question injures the one that asks it, and debauches the person who answers. It trains men to measure sermons by false standards and to seek for entertainment rather than for truth.

The cruical question is not: "Did you like it?" but "Did it help you?" "Did it comfort you?" "Did it give you new visions of duty?" "Did it bring you nearer to God and his Christ?" "Did it make you think you could do a bit more for the cause than you had done in the past?" The parable of the sower has an abiding significance. Those birds which devour seeds are like the poor; they are always with us. In our days such birds have no feathers, but in instinct they are true to the nature of the birds which Jesus Christ saw; and one of their favorite methods of rendering vain the work of the sower is asking: "How did you like the sermon?"—Selected.

ZIONISTS BID FOR ALLIES

Petition Balfour to Support Restoration of Jews

Ottawa Ont., May 29.—In view of the likelihood of Palestine passing permanently under allied control, Clarence I. Desola, on behalf of the Federation of Zionist Societies, applied today to Foreign Minister Balfour for the co-operation of Great Britain and the other allied governments in a project to repopulate the Holy Land from the Jewish population of the world. Sympathetic consideration was promised.—Selected by Bro. Chas. A. Goss.

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EDITORIAL

We are pleased to report a pleasant and enjoyable visit from Brother and Sister William Coy, of Salem, O. Brother Newman Smith, accompanied by his sister Mary, of Monroeville, O., have also been among our visitors.

Dating June 1, Brother David F. Beck, of Springfield, O., writes: "We take great pleasure to inform you that on last first day, May 27, before Sunday School, we baptized Roy E. Lutz into the all-saving name. He is the husband of Sister Lutz, who was baptized when Brother Anderson was with us."

Sister F. F. Cook writes: "Have you The 'Catechism of the Bible?' It was printed in Plymouth, Ind., Democrat Printers and Binders, 1888. I have most of one left; a few of the last pages are gone. It is very good; texts from the Bible are given in answer to each question. I would be glad to get some if they can be obtained." We have never seen a copy of this work, and if any reader knows if it can now be procured, will he please communicate with Sister Cook, 16 East Main St., Waterbury, Conn

BIBLICAL MEANING OF THE TERMS "JUDAH" AND "ISRAEL"

We are told in the word of God not to give heed to genealogies (1 Tim. 1:4). They are classed with "Jewish fables" (Titus 1:14) and "foolish questions and strivings about the law" (Titus 3:9), which are unprofitable, vain, and strife-breeding subjects (2 Tim. 2:23). These Scriptures were brought afresh to our mind when we read the proof of the article in this week's Restitution entitled "A Jewish Republic." The article is an Anglo-Israelite effort, an attempt to make the grandly significant phrase "the God of Israel" mean "the God of England"! It is not our purpose to give a seriatim review of all the points made in this article, and to show the misapplication of texts, applying some to Judah that belong to Israel, and others to Israel which belong to Judah, and in one case quoting for Bible a statement which cannot be found in the Bible, namely, "They shall no more be remembered by their name of Israel, but shall be called by another name."

Our purpose now is to invite critical attention to the following quotation from the article aforesaid touching the meaning of the terms "Judah" and "Israel:" "Considerable importance is attached to a clear and definite understanding concerning the distinction between 'Jews' and 'Israel.' Many say: 'Why, are not all Jews Israelites?' and such seem to think conversely that therefore all Israelites must be Jews. About as logical as to say that 'all Americans are New Yorkers' . . . . for the reason that these are certainly Americans. We must drop the habit of confusing the terms 'Israel' and 'Jews' as though they were synonymous terms."

The distinction made in this quotation between "Judah" and "Israel" is an Anglo-Israelite distinction much insisted upon by Edward Hine, the father of Anglo-Israelism in England, who says in his published works (so boastful and egotistical as to disgust any modest man) that the distinction between the terms "Judah" and "Israel" is as pronounced as between England and France; and that they are so separate and incompatible that you might as well talk of mixing fire and water. If the distinction is as distinct as Mr. Hine claims, we would still be prepared to show that it fails to support the cause of Anglo-Israel. His invented formula, "All Jews are Israelites, but all Israelites are not Jews," however, is not true, as we shall now show.

Jews Are Israelites

While it is true that the house of Jacob was divided into two political sections in the latter part of Jacob's history, and for the sake of distinction were called the "house of Israel and the house of Judah," it is entirely untrue that there is a distinction between the terms "Judah" and "Israel" as defining two parts of the same stock in all succeeding time. Jews are Israelites, and Israelites are Jews, according to the Bible. The term "Jew" is an abbreviated form of Judah.

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sage "Thou child of a devil," there is no authority in the original for such translation. The proper translation is "Thou child of calumny," as we say of wicked person, "a child of vice." Read John 8:44. In Ephesians 4:27 people are urged to look out for those who are looking for opportunities to charge them with offenses against the law. Paul refers to a human, and not an invisible enemy where offenses are referred to that are objects of notice by the civil magistrate before whom the false-accuser, not the "devil" would be happy to have the opportunity of taking a believer. Read Rev. 2:8-10 and read "devil" "false-accuser.' A false-accuser, by branding them with charges before a civil magistrate, might obtain their committal; but an invisible agent called "the devil" could not cast human bodies into prison.

We are urged to submit ourselves to God, and James says, "Resist the devil, and he will flee from you" (James 4:7). With complete submission to God, and complete resistance to the false-accuser we will not be charged falsely nor will the opponent have any opportunity to falsely accuse. Paul says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" Eph. 6:11).

The Temptation of Christ Reasonably and Scripturally Explained

Read Matt. 4:1-11; Mark 112,13; Luke 4:1-13 and you will find the account of Christ's trials, when he was tempted of the devil. "No passage of Scripture admits of a literal interpretation unless all the parts of the same admit fairly, and in accordance with common sense, of such literal interpretation." By the study of these passages we will find that the temptation of Christ must not be taken literally. This temptation or trial of Christ was a conflict of the human heart with divine authority. A prudent commercial man always sees that careful preparation is made before entering upon a new enterprise. A philosopher always sees that his students keep silence for a long time before he begins work with them. Every sane man carefully reflects on any cause he purposes to pursue before he fixes upon the pursuit of that course. We find that Christ is in the wilderness for this purpose. For forty days he is engaged in heavenly contemplation. Christ realized his great mission and for a period of time considered it. At the end of forty days he was hungry and as he looked at the stones on the ground he realized that because of the divine power in him he could turn the stones to bread. But Christ was to triumph through the human nature he possessed and he refused to tempt God. The record states that "the devil taketh him up into the holy city and setteth him on a pinnicle of the temple." If the devil were the being some think he is, how unseemly it would be to have such an one walking up to the holy city with Christ! Again, we are urged to take up our cross and follow Jesus. We wish to follow him alone. Christ knew that God would care for him, but he did not wish to tempt his Father.

We find in the next trial of Christ, that in no way could the transaction be literal. It is recorded that "the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." There is no mountain high enough and so situated that by standing on it all the kingdoms of the world could be seen. However, the glory of a kingdom consists of its institutions, wealth, power, and intellectual character, all of which could be realized only by a close position in a kingdom. These were thoughts he entertained and struggled with, and over which he triumphed gloriously.

THE KINGDOM OF GOD AND CO-ORDINATE INCIDENTS

Preparatory Texts (2 Tim. 2:15; 2 Tim. 3:16, 17; 2 Pet. 1:20,21; John 7:17; 20:31; 6:63).

1. The coming of Jesus and the resurrection.

Proofs: John 14:13; Jude 14; 1 Thess. 4:13-18; Phil. 3:20,21; Acts 1:11; Rev. 22:12; 1 Cor. 15:23; Col. 3:4.

2. The judgment of the saints and the indignation.

Proofs: 2 Cor. 5:10; Rom. 14:9-12; Isa. 26:19-21; Dan. 11:36; 2 Tim. 4:1; Acts 10:42; Rev. 2:26-28; Dan. 12:6.

3. Jesus and the saints at Jerusalem and the Armageddon.

Proofs: Psa. 24; Zech. 12:6-9; Joel 3:9,10; Rev. 19:19; Psa. 2:4-12; Zech. 14:5; Rev. 16:16; 17:13,14.

4. The restoration of Israel and the kingdom set up.

Proofs: Acts 1:6,7; Micah 4:1-7; Jer. 16:14,15; Ezek. 20:33; Isa. 10:20,23,38; Zech. 2:10-13; Amos 9:11-14; Acts 15:13-18.

5. Zion built up and the Lord in his glory.

Proofs: Psa. 102:16; Isa. 61:4-11; Ezek. 36:21-25; Psa. 87:1-4; Isa. 60:1 6; Ezek. 36:33-38; Ezek. 37:21-28; Matt. 19:28; Acts 3:20,21.

6. The judgment of the nations and Jesus as universal king.

Proofs: Psa. 2:8-12; Matt. 25:31-46; Rev. 11:15; Rom. 14:11; Psa. 89:14-18; Isa. 9:6,7; 1 Cor. 15:24-28; Psa. 96:10-13; Jer. 23:1-5; Zech. 14:9; Psa. 72; Psa. 97:1-7.

7. God's purpose completed and the earth filled with his glory.

Proofs: Isa. 45:18; Psa. 119:95; Dan. 2:4; Eccl. 1:4; Matt. 5:5; Dan. 7:27; Psa. 10:4,4; 2 Pet. 3:13; Rev. 22:1-8.

The Amen (Num. 14:21; Isa. 11:9; Hab. 2:14; Psa. 72:19,20).

This outline is for the student. Preparatory and Amen texts to be committed to memory.

D. C. Robison.

No one ever outlives his usefulness. God has something for us to do as long as he keeps us here.

IS THE NEW JERUSALEM THE BRIDE

A brother seems to think not; but let us see what John says: "And there came unto me one of the seven angels which had the seven vials, full of the seven last plagues, and talked with me, saying, Come hither, and I will show the bride, the Lamb's wife." What did the angel show John? Listen: "And he carried me away in the spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God" (Rev 21:9,10). This shows that the Lamb is now married, in this part of the vision, and that the holy city is the bride. John in chapter nineteen had see the marriage, and here he is shown the bride. There she is represented as a pure woman clothed in white: here as a city. There she is seen in heaven (ver. 14); here she is seen coming down from heaven. The white clothing is explained to be the righteousness of the saints. Surely the saints are wearing their own righteousness, and that proves the armies in heaven to be the saints, and shows them to be in heaven.

But the brother thinks the saints never get to heaven where Jesus went, and gives Scripture to prove it, and we agree with him on that point, but the word "heaven" is often used figuratively in the Bible, and especially in the book of Revelation. John sees war there (Rev. 12:7), the man child caught up to God and to his throne (Rev 12:5). The dragon, which is a symbol of pagan Rome, cast out of heaven, and the angel flying in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth, "saying," that is, preaching as he flies, and in mid-heaven, but he is preaching to those that dwell on earth. Who would think that the angel will be where Christ went, and hollowing so loud that men will actually hear on earth? Nor is it believable that an actual war occurred in God's dwelling place, and that the dragon was actually after giving his seat, and power, and great authority to the ten horned beast, cast from that exalted place; but the heaven was used as that which is exalted, and kings were represented as in heaven while the people are on the earth.

Jesus says, "I came down from heaven." How did he come down? By being of heavenly origin, and not literally; for he was born here, made of a woman, made under the law. Paul speaks of the saints as being clothed with a house from heaven, after the earthy house of this tabernacle is dissolved. Does he teach that the resurrected body will actually be made in heaven and brought down to us? No; but that resurrection and immortality are of heavenly origin, and hence come from there. Saints are now said to be in heavenly places (Eph. 1:3) and to sit in heavenly places (Eph. 2:6), as well as the powers and principalities (Eph. 3:10). More properly the heavenlies, and hence the word represents much more than God's dwelling place Paul says the saints are caught up in the clouds, to meet the Lord in the air. Could they not be seen descending from there? Paul says we have come into the heavenly Jerusalem (Heb. 12.22-24). That this text represents present time is clear from the fact that Paul speaks of the church as one of the things to which we have come.

Yes, Abraham looked for a city, and so do we with all who are properly taught in the Scriptures; but what city will be the throne of the Lord? Jerusalem (Matt. 5:35; Isa. 24:23; Zech. 1:17; Mic. 4:7). It is to be rebuilt (Jer. 30:18; read whole chapter; Jer. 33:10,11; Isa. 61:4; Jer. 33:16). Strangers will help build it (Isa. 60:10). People will be required to annually go there to worship (Zech. 14:16-21). When the Lord returns to Zion, he will dwell in the midst of Jerusalem (Zech. 8:3). All these texts teach plainly that Jesus is to dwell and reign in the ancient city of Jerusalem; and one other says: "But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion" (Joel 3:20,21).

Now let us reason a little. The texts we have referred to not only teach that Jesus' throne is to be in Jerusalem, but on Mount Zion as well, and they also state that the waste cities are to be rebuilt over the land of Israel and Judah. Now put one large city 1500 miles square down there and it would not only cover Judah and Israel; but it would reach out a long ways into other countries, and there would be no room for any other city in Palestine. But the throne of God and the Lamb is in the New Jerusalem (Rev. 22:4). Now if it is a literal city it must stand so that Mount Zion will be in it, and as the city is to stand so that there will be three gates to each of the four cardinal points of the compass, we must conclude that it stands square with the world. Now let it stand with Mount Zion in it, and if it runs any ways south it will take in desolations that are to be rebuilt and inhabited by Israel; and if it is only extended to the north the same is true of northern cities; and as it is to be square it must run either one way or the other; and what would the sons of strangers have to do in the building of the walls of a literal city from the literal heaven? But the walls are to be as high as their length and breadth, and that would make a fifteen hundred mile high wall. For what purpose would such a wall be used? The fact that the city is the glorified bride proves that it is not literal, and its walls are the precious stones, "lively stones," as Peter puts it, which are built together for a habitation for God. The twelve foundations bore the names of the twelve apostles. A name often is biblically used to represent the thing which bears the name. Example: "And when they believed the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized" (Acts 8:12). Paul dwelt two whole years in Rome, "preaching the kingdom of God, and teaching these things which concern the Lord Jesus" (Acts 28:31). The things which concern the kingdom of God, and those which concern the Lord Jesus, are the same, and that proves that "the name of the Lord Jesus" is equivalent to saying the Lord Jesus; and may it not be so here. especially in the light of the fact that the church is "built on the foundation of the apostles and

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that Israel of the ten tribes and Judah of the two tribes became amalgamated during their captivity into one people. The ten tribes had forgotten their God and the covenants before their captivity by Tiglath Pileser, and shalmaneser (1 Chron 5:25,26; 2 Kings 15:29; 17.6): and because of their persistent idolatry were they thus carried away. Notice that they are not carried to Babylon, but to Halah, Habor, and the River Gozan, and other cities in Northern Media near the Caspian Sea. This was B. C. 739 to 720. Now in B. C. 588, Judah was carried away to Babylon by Nebuchadnezzar, king of Babylon (2 Kings 25:8:20; 2 Chron. 36:20). During the seventy years which Judah spent at Babylon, how could they have mingled together? But coming down to the time when Judah returned from Babylon after the seventy years captivity, Ezra, in Chron. 2:63 says, "The whole congregation together was forty and two thousand three hundred and three score" (42:36). And further, Israel had gone, in fulfillment of the word by Jeremiah, "out of the land of the Chaldeans" before Judah and Benjamin and the Levites were carried into Babylon. Mingling together was impossible ; it needed no other prohibition than that which distance from each other raised. The Jews themselves know of no such things. To whom did the Jews themselves refer, in John 7:35, as "the dispersed among the Gentiles," if not to the ten tribes? Could any people but them be so designated by the Jews in this connection?

Trusting that I have presented some food for thought, and that what is only outlined here may assist my readers to see God's dealings with Israel of today in a clearer and more scriptural way. I appeal to every lover of truth to cast aside all prejudice and preconceptions and weigh the evidence of God' word impartially. You may recognize them as the people of Israel, and the people over which the twelve apostles shall sit, and judge on twelve thrones, according to the promise of the Lord Jesus. Whether the present movement among the Jewish people will culminate in the establishment of a Jewish Republic or not under a protectorate of the United States, who can tell? The recent drawing together of our country with the Mother Country, and the unifying of our war plans, would seem to be wonderfully and providentially propitious for the accomplishment of the hope and aim of the Zionists for securing Palestine for the Jewish people. A broad view of the international situation, and even a moderate understanding of chronological "times and seasons," many of which terminate and point to a crisis at this time, should prepare our minds for even more surprising events than those recently developed.

Chas. A. Goss.

"When we cross the desert, plant trees by the way, it may chance to you to return old and weary, to sit under their shadow, and eat of their fruit," runs an oriental proverb. There are more senses than one in which it is possible to make the barren and dreary places of today become beautiful and refreshing ones of some day that is coming.

WAYMARKS TO THE HOLY CITY

In The Restitution of April 24th and of May 1st there is an article on the subject of "Weymarks to the Holy City." I wish to offer a few remarks thereon.

In the article of May 1st under the subhead, "The Son of Man and his Kingdom," the writer says: "The peoples, nations and languages, that shall serve him are the nations of the saved (Rev. 21:24), not the wicked nations of the earth, for these are dashed in pieces at the second advent." When I read this statement, a passage of Scripture on the same subject came to my mind: "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:12). The context to this quotation proves it to refer to the time when Christ reigns in his kingdom. If all the nations are destroyed when Christ comes to reign, when will all the nations be blessed in Abraham and his seed, because Abraham obeyed his (God's) voice (Gen. 22:18; Micah 7:20)? If the nations are all destroyed when Christ comes to reign, who will Christ and his saints reign over? And how will the twelve apostles reign over the twelve tribes of Israel, in the regeneration?

(It is possible that Brother Francis has read with some misunderstanding the quotation he has criticised. Surely it is the "nations of the saved" and not the "wicked nations of the earth, dashed in pieces at the second advent," that are blessed as subjects during the reign of Christ. And Isa. 60:12 speaks of certain nations which shall be "utterly wasted" then Is Christ going to reign over "wasted" nations? We think not. "If all the nations are destroyed," an expression Brother Francis repeats, suggests to us that he has misunderstood the writer somewhat.—Editor.

Under the "judgment of the Papacy" the writer says: "We are brought to A. D 1798, when Berthier, a French general entered Rome, proclaimed a republic, took the pope a prisoner, and gave the papal head a deadly wound (Rev. 13:3)" The Roman beast of Rev. 13:1 has seven heads. Now the question is, Is the papacy one of the seven heads? In Rev. 17:9 we read: "The seven heads are seven mountains, on which the woman sitteth. And they are seven kings; five are fallen, one is the other is not yet come; and when he cometh, he must continue a little while" (R. V.). The fifth head was fallen in John's day. One was, the imperial which fell A. D. 47; the one to come was to continue a short space. This cannot be the papacy, for it has lasted longer than all the others put together.

The first appearance of the papacy is a horn on the head of the beast, among the ten horns (Dan. 7:8). "This horn's look was more stout than his fellows" (verse 20), classing him as a king and a fellow to the other kings. In Rev. 17:11 the papal beast is "the eighth, and is of the seven.' This is according to the facts of history. The papacy is the eighth from the Roman empire, church and state united; but the papacy is not one of the seven heads. The head that was wounded (Rev. 13:3) was wounded before the rise of the papacy as a civil power. The beast that received the wound (Rev. 13:3) is the Roman empire, and in verse 5 the empire received a "mouth (the papacy) speaking great things and blasphemies." And after this we read, "And power was given unto him to continue forty and two months." This forty and two months is during the reign of the papacy 1260 years after the wounding of one of the heads of the beast. "It was the removal of the seal of government from the Tiber to the Bosphorus (by Constantine) that made the pope the greatest personage in Rome, and in the prostration after Alaric's invasion he was seen to be so (Bryce's Holy Romna Empire, p. 136). It was the rise of the papacy that healed the wound, given the empire by the invasion of the northern Goths and Vandals; so that instead of the papacy being the one that received the wound, the papacy is the power that healed the wound.

Furthermore, the receiving of the wound, and the fall of the civil power of the papacy is more than 1300 years apart. The most remarkable statement of the writer of the article in question is the following after 1870: "Following in swift succession the last vestage of temporal power was swept from his grasp, and thus his dominion was taken away and consumed and destroyed unto the end; that is, the end of his dominion. Following the destruction of the temporal powers, there comes a reviving of its spiritual powers or domination, called "the healing of the deadly wound." Here we are taugh that the reviving of the spiritual, heals the temporal wound. This is confounding things that are different. And how could the spiritual be revived that was not wounded? How bright and harmonious the truth appears when contrasted with error! "Buy the truth and sell it not;" and again, "The truth shall make you free."

I have a work, "Lectures on the Apocalypse by Seiss." And to show the power of creed to confirm men in error. I will give two extracts: "The theological standpoint of the writer is that of Protestant Orthodoxy. He claims to be in thorough accord with the great confessions of the early church and the reformation. Contrary to these he has nothing to teach." In the next quotation we shall see how he sticks to his text. On the word "Apocalypse" he says: "It is called 'The Apocalypse of Jesus Christ which God gave unto him.' Some understand this gift in the sense of signified, made known to; and to put themselves under the necessity of explaining how this could be without compromising our Lord's divinity." Thus the plain meaning of the language, "to shew unto his servants things shortly to come to pass," is ignored in order not to compromise the Lord's divinity. Jesus Christ had been fully revealed in the four gospels. Here we see how error blinds.

Geo. Francis.

A good word is an easy obligation; but not to speak ill requires our silence, which costs us nothing.

SUBSCRIBERS FOR THE RESTITUTION

By Auntie Wince

No reports of new subscribers for our paper, so far as I have seen. I have secured but one, with half-way promises of two more, for I can reach people only through my pen.

But this will never do. God asks more than this at our hands. When he gave us the Linotype, we dedicated it to his service, we said it was his Linotype. But what can the poor Linotype do if no agents offer themselves to put its finished products into the hands of those who are perishing for a lack of the truth?

These are fearful days, I know, they are full of foreboding, of terror Money cannot buy food when there is no food to buy. Our great men warn us that we must face starvation, flour costing $8.00 per hundred weight, that two years ago could be had for $2.40; wheat frozen out, and weather too chillingly cold for the planting and growth of other staples. What then? Must the Lord's work be halted? Shall we stop working for him: stop giving lest we suffer for lack of food? That will not help matters, it will only make them worse. "Trust in the Lord and do good, and verily thou shalt be fed." Elijah was. Is not that "verily" strong enough? But what if we stop trusting; cease doing good? Will food be given then?

Men are out canvassing for "the Youth's Companion," for "The Fort Wayne Evening Journal" and other papers, and are making in some instances $100.00 or more per week. I feel a sense of hurry. Surely with the end so near we ought to hurry. Subscribers can be secured for The Restitution as well as for "The Youth's Companion." Try it and see. Ask every man and woman you meet, make a regular house to house canvass of your neighborhood, and do it in faith and with prayer to God for success.

Blest be the hands that toil to aid
The great world's ceaseless need--
The hands that never are afraid
To do a kindly deed.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Anne Doane	$ 2.25

This is undoubtedly the philology of the word, but conventional usage overrides philology in thousands of cases. The word English, of which Anglo-Israelites make so much, is an example. It comes from the Angles, who in conjunction with the Saxons invaded England to help the Britons against the Picts and Scots of the north. Later came Danes and Normans who laid the foundation of England's heterogeneous stock. From the Angles the country acquired the name Angle-land; and the people occupying it came to be called Angle-ish or English irrespective of original extraction. The fact is, there is a very small Angle element in England, and yet all alike are Angle-ish according to the philology of the name. These remarks are equally true about Judah. We must not tie ourselves up with strings of philology (1). We have the "habit" of mixing up the terms "Judah" and "Israel" because we have acquired it from the Bible. What is the "habit" of Bible writers in this respect—what is the Scriptural usage in regard to the term "Judah"? Let us see:

Paul was a Jew (Acts 22:3).

Paul was an Israelite (Rom. 11:1).

Therefore a Jew may be an Israelite, and an Israelite may be a Jew.

Israelites Are Jews

In the book of Esther Artaxerxes (Ahasuerus) reigned as king over one hundred and twenty-seven provinces of Persia. His jurisdiction covered the while of the region to which the tribes had been removed. Now how are they described? Haman, their adversary, contrived to obtain a decree for the extermination of the whole nation. Listen with both ears will you? "The letters were sent by post into all the kings provinces, to destroy, to kill, and to cause to perish, all Jews" (Est. 3:13). The 12th verse says the decree was sent "to the governors that were in every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language." This decree covered a variety of nationalities, and in all these nationalities "all Jews" were to be extirpated, whereas, according to the Anglo-Israelite theory, the Jews, having been only a short time in Babylon, had gone back to Jerusalem and were there at this time. The ten tribes were Mordecai's people, as well as the two tribes; they were in the Persian empire and are described as "Jews." Such are the facts in the case. When Jesus said, "Salvation is of the Jews" (John 4:22), did he mean salvation is of the two tribes, to the exclusion of the ten? Then what would become of the Anglo-Israelite claim that salvation is the peculiarity of the ten tribes, that while Judah is cursed, Israel is blessed? Do we find the Jews to whom salvation appertains called "Israel" also? Yes, we do! Let Paul instruct us while he talks to the chief of the Jews (Acts 28:17): "For this cause therefore have I called for you, to see you, and to speak with you, because that for the hope of Israel I am bound with this chain" (Acts 28:20). The hope of Israel and the hope of the Jews are therefore the same thing.

Therefore an Israelite may be a Jew, and a Jew an Israelite.

FINAL CORRESPONDENCE ON MILITARY EXEMPTION

Representative Gordon's Last Response to Brother Alldridge's Letter

Washington D. C.
May 31, 1917.

Mr. George B. Alldridge,
11320 Knowlton Ave.,
Cleveland, Ohio.

Dear Sir:

I have your letter of the 29th instant. Male citizens between the ages of 21 and 30 inclusive who are required to register under the conscription law on June 5th, may obtain exemption under that law by registering and claiming exemption in writing at the time of registering.

Yours truly,
William Gordon.

P. S. I enclose letter from the Secy. of War in answer to mine. W. G.

Secretary of War's Response to Representative Gordon's Inquiry

War Department,
Washington D. C.
May 28, 1917.

Honorable William Gordon,
House of Representatives.

My dear Mr. Gordon:

I desire to acknowledge receipt of your letter of May 23rd in which you enclose a petition from the members of the Church of God, as submitted to you by Mr. George B. Alldridge, of Cleveland, Ohio

While the selective service law authorizes the president to exempt from draft persons who are members of well regulated religious organizations whose beliefs and creeds forbid them to participate in war, the determination of whether a par ticular claim for exemption, exclusive or discharge, shall be granted will be made by boards to be appointed by the president. These boards will function under the law and under regulations prescribed by thie president. The only regulations that have as yet been prescribed, are those governing the registration alone. The determinations of exemptions, exclusions and discharges is a second step, quite separate from the registration. Regulations governing the determination of exemptions, exclusions and discharges will, when promulgated, be made available to all concerned at the offices of the local boards. Until such regulations have been promulgated further information cannot be given as it might later prove misleading: and even after the regulations have been made public, decisions concerning exemptions, exclusions or discharges in individual cases cannot be made by this office, since the law provides that all such cases shall be heard and determined by the boards to be established for that purpose.

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(1) We feel like it is our duty to say here that etymology is an unsafe guide to a word's meaning, for usage carries off a word frequently very far from its etymological meaning. The word "dilapidation" is a good example. Etymologically it can only be applied to a stone house, but usage permits it to be used of a wooden house as well. No one now seeks to restrict the word "cynosure" (so often used of beautiful women) to its etymological meaning of "dog's tail." So with the word "Judah." Etymologically it means the Jews; but the "habit" of enlarging its meaning to embrace Israelites soon became fixed with Bible writers in both Testaments. We are not ashamed of a "habit" which we have acquired from writers who were moved by the Holy Spirit.

Very truly yours,
Newton D. Baker,
Secy. of War.

A JEWISH REPUBLIC

Concluded

Will there be a Jewish republic established under a U. S. protectorate? Why should the political opportunity for such a plan present itself just at this time if the God of Israel is not providentially ruling the affairs of the nations for Israel's good? I confess inability to answer. "He watching over Israel slumbers not or sleeps," and that does not mean the Jews only.

Considerable importance is attached to a clear and definite understanding concerning the distinction between "Jews" and "Israel." Many say: "Why, are not all Jews Israelites?" and such seem to think conversely that therefore all Israelites must be Jews. About as logical as to say that "all Americans are New Yorkers, or Rhode Islanders," for the reason that these are certainly Americans. We must drop the habit of confusing the terms "Israel" and "Jews" as though they were synonymous terms. Only two tribes Judah and Benjamin (the latter being a very small tribe), with the priests or Levites, were left after the captivity of the ten tribes which revolted under the reign of Solomon's son Rehoboam. It was only after the two tribes were carried to Babylon for the 70 years captivity they began to be called "Jews."

In 1st Kings 12:20, we read, "There was none that followed the house of David but the tribe of Judah only." The next verse tells us that Rehoboam "Assembled all the house of Judah and the tribe of Benjamin." How he came to assemble Benjamin is shown in the previous chapter. How accurately and faithfully God's promise in 1st Kings 11:13 is here fulfilled. He has declared that this separation into "two kingdoms" was his doing. Every movement and feature of it was foreseen and foreordained of him. He had said to Solomon: "Howbeit, I will not rend away all the kingdom, but will give one tribe to thy son (Rehoboam) for my servant David's sake, and for Jerusalem's sake, which I have chosen." And in this same chapter (1st Kings 11:36) we read that God gave "one tribe" to the king of Judah, "that David my servant may have a light alway before me in Jerusalem" (1 Kings 15:4). God's word (1 Kings 12:21-24) has pronounced the decree which makes Judah and Israel two nations, and if his word stands they will not be made one nation again, until he makes them one on the mountains of their own land. To affirm otherwise, shows ignorance of God's declared purpose. Ezek. 37:15-22 shows that the two nations will remain two with Israel called by another name. In Hos. 1:10, we find although Israel shall be called "Lo-Ammi," (not my people), in their dispersion, in the place where they were so called, it shall also be said: "Ye are the sons of the living God." "They shall no more be remembered by the name of Israel, but shall be called by another name." They are at this time, "in numbers as the sands of the sea." Then shall Israel and Judah be gathered together, as shown by Hos. 1.11, not before, although the theory of there being "no Israel but the Jews," annuls this and similar passages. "In those days" (this time now upon us) the house of Judah shall walk to the house of Israel, and they shall come together out of the land of the north to the land that I gave for an inheritance unto their fathers" (Jer. 3:18). How will "Judah walk to Israel" if all Israel is now absorbed into Judah? Does not the theory forestall the plan of God about this matter? In Isa. 11:12-13, we see that he will recover his people from all the countries "and from the islands of the sea both the **outcasts of Israel** and **the dispersed of Judah**;" which shows that he recognizes the distinction which he put between them when he divided the kingdom. When they are awakened to the tremendous fact of their identity and once realize God's hand in the affairs of the nation, the "homing" instinct will be revived in Israel, and then "they fly as a cloud, and as doves to their windows," hastening to their old Fatherland. "Surely the isles wait for thee, and the ships of Tarshish first, to bring thy sons from afar, their silver and their gold with them unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee" (Isa. 60:8,9).

England is "Tarshish," and hence you must see the propriety of England's ships being "first" to carry back the long exiled people to their own land. Before Judah was carried away, during the first century of Israel's captivity, the prophet Jeremiah wrote of them, "Remove out of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks" (Jer. 50:8). Israel is compared to "sheep" which wandered through all the mountains and was scattered upon all the face of the earth, and none search or seek after them. See Ezek. 34:16. This was written during Israel's captivity, and positively indicated what was to happen to them and was fulfilled literally by their migration from Assyria. There is absolutely no foundation for the theory

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THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification, Encouragement and Entertainment of Youth

Edited by **A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.**

Memory Verses Micah 6:8; Titus 2:13,14

Golden Text: James 1:5

"Between the dark and the daylight,
  When the light is beginning to lower,
Comes a pause in the day's occupation
  That is known as the children's hour."
Longfellow.

"I and My Father are One"

In reading the Scriptures we find a magnificent harmony prevailing throughout in reference to the will of the Father, embodied and carried out by the Son. Although the one is clearly distinct from the other, yet a unity of purpose prevails, emanating from Jehovah, the spring and centre of all glory and good. "Yet have I set my king upon my holy hill of Zion" (Psa. 2:6). Although Jesus the Christ, the Son of God and also the Son of David, will reign in Jerusalem yet for all that, the main spring of action is from the Father, who will execute his glorious future purposes in a blessed and obedient Son.

How to Kill, Embalm and Bury the Bible School

Here are the rules:

1. Don't come.
2. But if you do, come late.
3. If it is too wet, too dry, too hot, too cold, stay at home.
4. When you come, be sure to find fault.
5. Don't do anything to help.
6. Don't take any part in the class.
7. Try not to encourage the officers or teachers. They don't need it.
8. Believe all the scandal you hear.
9. Don't contribute to the expenses.
10. If you have a friend who does not belong, use your influence to keep him from joining.

If "children of older growth" wish to wreck the Church, they can take the above to themselves simply by changing the caption from "Bible School" to "Church Meeting."

Do you look up, read and commit to memory the Golden Text? Remember that at a critical moment a memorized scriptural passage recurring to mind, will do more than any other thing toward the withstanding of temptation and the upbuilding of character.

Be quick to praise and slow to scorn
For what the future holds, who knows?
To day the vine has but a thorn—
Tomorrow brings the rose.

"Rejoice in the Lord, and again I say, rejoice."

Habit

Man is such a child of habit
  If he once performed a thing
Then it comes so very easy,
  Just like chasing round a ring.
One cigar will get him going,
  It is all off with reforming,
And when he has smoked a score
  He's a chimney evermore.
A Bad Habit
If he gets into the habit
  And the way of drifting round
To the corner billiard parlor,
  Where congenial souls are found,
And a social visit holds him
  He is restless as the tail
Of the busy bright eyed puppy
  Or the gentleman in jail.
A Dangerous Habit
If he takes a certain paper
  He is lost without the sheet,
If a strange hotel he enters,
  There is nothing there to eat.
If he finds a special barber
  Daily in the selfsame place
And to that man's chair gets fitted
  No one else can scrape his face.
A Foolish Habit
Thus it is we form our habits,
  Bad, indifferent and good,
At the same place every morning
  On the same old job saw wood.
In the same old ruts we travel,
  Custom holds us on the rack,
If we step aside a minute
  We are lost till we get back.—Buffalo News.
Read 1 Cor. 10:13.
A Good Habit
If you wish to form a habit
  That of you, good thoughts will raise;
Cultivate the good things only,
  And to God devote your praise.
Keep away from evil places
  Where are sown the seeds of lust;
Then watch the people who know you
  Place in you, their perfect trust.—A. D. D.
Read Psalm 1.

Our Weekly Puzzle

Don't loose me, friends, through day and night
I mock the swiftest bird in flight.
I'm murdered by mankind at large,
Reverse me—quickly I'll discharge.
Transposed, I'm in a bill 'tis clear,
Again—an insect will appear.
Answer next issue.

Answer to last week's puzzle:

H
BUB
BUGLE
HUGGINS
BLIND
END
S

Our work may seem but a discord,
Though we do the best we can;
But others will hear its music,
If we carry out God's plan.

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ROBT. G. HUGGINS 10623 LEE AVENUE CLEVELAND, OHIO

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O, JUNE 19, 1917 NUMBER 23

WHEN JESUS IS COMING

Soon the wars will cease
And we will all be glad;
For we know that he is coming
For the Bible tells us so.

When that very day will come
We are not so very sure;
But we know that he is coming
To this world forever more.

Raymond Larkin, (twelve years old.)

THE DAY OF THE LORD

Blow ye the trumpet in Zion!
Ye watchmen who stand on her walls,
And sound the glad word to her children;
Your long sought deliverer calls
To all the dispersed of his people,
Who wander as strangers alone;
His voice sounds throughout all the nations,
"Ye children of Israel return!"

Jerusalem's desert shall blossom;
Her vales with new beauty shall bloom;
With the songs of rejoicing and gladness
Her children return to their home.
The field is all ripe for the sickle,
The day of the Lord draweth nigh,
And Jesus, with armies celestial,
As conqueror descends from the sky.

His foes in deepest confusion,
Shall yield to his power divine;
Death and hell be cast from his presence,
While his saints in their glory shall shine.
And see! in Life' Book they are written,
The names of those worthy to reign!
O Lord! make us each of that number,
And come, yea, come quickly! Amen.

Selected by Madeline Byers.

THE MAN OF SIN

The Future and Individual Theory Exposed

The church at Thessalonica had been agitated with ideas of the imminence of Christ's appearing. Paul writes to quiet their apprehension on the subject, and reminds them of what he had told them while he was with them, namely, that before the day of Christ would come, there should be a widespread departure from the truth, and a subsequent and consequent development of "that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God" (2 Thess. 2:3,4).

The Man of Sin Developed by Apostacy

These words of Paul amount to a paraphrase of the words of Daniel. There is, however, a feature in them which is lacking in Daniel's representation of the matter. Paul connects the development of the "man of sin" with the "falling away" that was to come, and intimates by the concentration of his words, that the one was to result from the other—that the revelation of the "man of sin" was to be the result of the falling away from the truth. This is an important addition to the information communicated by Daniel, without which the identification of the power represented would not have been so complete as it is. There is nothing in Daniel to indicate that the appearance of the little horn of the fourth beast was to be connected with God's operation among men by the truth. For anything there is in Daniel to the contrary, the little horn might have represented a heathen power, like Babylon, or like the original ten horns, having no germinal connection with anything pertaining to God; but by Paul's words we are enabled to see that this little horn was to be the political offspring of an apostacy which was to take place among those professing the truth of Christ.

Faithfulness of the Brotherhood Retarded his Maturity

This leads us straight to the papacy, for the fact is notorious that the papacy, which has ruled the political and ecclesiastical destinies of Europe for twelve centuries, is nothing more nor less than the political incorporations of the principles developed as the result of a departure from the truth on the part of the early professing Christians. In the papacy therefore we behold the man of sin indicated by Paul, and the system which is to be consumed with the spirit of his (Christ's) mouth, and "destroyed with the brightness of his coming." So long as the brethren, as a whole, were faithful to the truth, it was impossible for this man of sin to be revealed, and, therefore, it was impossible for Christ's coming to take place, because the coming of Christ was to occur for the destruction of the man of sin.

Paganism Also Hindered

There was another obstacle in the way at the time Paul wrote. "Ye know," says he, "what withholdeth, that he might be revealed in his time." The man of sin was to be supreme power in the state. Before this could be accomplished, paganism in high places had to be abolished. The pope, as the professed "Vicar of Jesus Christ," claiming to be "King of kings and Lord of lords," could never be politically developed in Europe until the Roman empire was revolutionized, and changed from a pagan to a professed Christian power. The paganism of Rome was therfore an obstruction. It was "that withholding" the revelation of the "man of sin." But the hindrance was to be "taken out of the way," and "Then shall that wicked be revealed." We know, as a matter of history, that paganism in due time, was taken out of the way, and that the way was thereby opened for the uprise of the little horn on the head of the fourth or Roman (symbolic) beast, which as a "man of sin," should prevail against the saints for 1260 years, and exalt himself in the earth above every object of worship.

Individual Theory of the Man of Sin Absurd

There are some who hold that this "man of sin" is a particular person—an individual of extraordinary audacity and impiety, who has yet to appear and theoretically abjure the existence of the Almighty, and offer himself to all the world as the object of worship. But such take an extremely narrow and utterly untenable view of the matter. All they rely upon is the phrase "man of sin;" but this no more proves the personality of the power referred to, than do Paul's other words, "The old man" prove that he meant a literal octagenarian whose company we were to avoid, in "putting off the old man and his deeds." If the "he" applied to the man of sin, proves the personality of the power referred to, what is to be made of the "he" applied to the "what withholdeth?" "He who now letteth (or hindereth) will let (or hinder) until he be taken out of the way." There was a "he" existing in Paul's days, obstructing the development of the "man of sin" and who was in due time to be removed to make way for his impious successor. Who was this? Let the individualists answer. Was there a particular man living in Paul's day, whose death or deposition was necessary to the appearance of the "man of sin?" If the answer is "yea," who was it? and how is it that eighteen hundred years have elapsed since his death, and yet the "man of sin" of the individualist has never made his appearance? A full confrontage of this difficulty will demolish the individual theory.

The Papacy is Essentially a One Man System

The obstruction in the way of Paul's man of sin was the faithfulness of the brotherhood, and the political supremacy of paganism. Both these barriers vanished in course of time, and these reprove, in the historical arena, that monstrosity which has overshadowed the historic page with records of transcendent cruelty and iniquity. Historically, the pope is absolutely the man of sin; for throughout all the generations of the papacy the pope has been the only man in the earth in his position. The system of the papacy is essentially a one man system. The theory of the system does not admit of more than a single head. It has happened once or twice that there have been rival popes, but this was an anomaly never sanctioned by the system. Politically the pope is the man of sin, whoever the pope may happen to be. The individuality of the man is entirely absorbed in the position. No individual man is essential to constitute the popeship. The popeship has always found a man to fill it whoever has lived or died, which shows that it is the office or position which Paul contemplated when he spoke of the revelation of the "man of sin." One man filled the man of sin office when that which hindered was taken out of the way; and an entirely different man will be in it when Jesus is manifested to destroy the whole system.

Literal Time Theory of Futurists a Palpable Error

Those who individualize and futurize the "man of sin" are in the habit of literalizing the period of the little horn's prevalence. "Time, times and a half," are literal three and a half years, at some undiscoverable time in the future, during which "the Anti-christ" of their theory will appear on the scene, rise to the summit of universal power and come to his end by divine interposition. How this theory can be entertained by an intelligent mind on a full review of the bearings of the case, it is difficult to conceive. It involves several anomalies of the most palpable kind. In the first place, if the time, times and a half of Daniel's fourth beast are literal and future, of course the little horn represents a power yet to appear; and in that case, the political visions shown to Daniel and John take no notice of the greatest political phenomenon of the fourth beast period of the world's history.

Daniel is shown the fourth beast and told about the fourth beast kingdom, and put in possession of details respecting it, but is withheld all information of the most prominent, extraordinary, and longest lived feature of the system, viz., the papacy. The most astounding phase of the fourth beast history is left out of the symbolism of the fourth beast period! He receives no information of a persecuting regal imposture, which should lift its head and voice over all the kings of the continent for more than 1260 years, and tramples under foot the truth and the friends of the truth all that time; but he is particularly enlightened with reference to an insignificant three years and a half during which a daring man is only to equal (for he could not surpass) the impiety and cruelty exhibited by the Roman pontiffs for more than a half score centuries!

The suggestion has only to be started to be condemned. How utterly incongrous, that in a symbol, confessedly extending over a chronological period

of 2000 years, an incident of only three and a half literal years' duration should receive a place as its most conspicious feature—a period of utter insignifigance as history goes. Again, such an assumption would make the vision teach that the saints were not to be prevailed against in the course of history, except during three and a half years at its close, and would place in a curious position the fact, that as a matter of history, the papacy has spoken great words against the Most High, and prevailed against the saints for a period of 1200 years. Besides, of what would the vision be, if its applicability were confined to a single oppressor, and a period of three and a half years at the close of history? Especially as it is denied by those who maintain this theory, that there is any clue to the time when the man of sin may be expected to appear. And it could in that case only interest those contemporary with that epoch, it would throw the vision into the corner, as a thing destitute of spirituality for all time, and only possessing the kind of interest attaching to any prodigy—a view of the matter eminently derogatory to God, in view of the fact that it was communicated by him for enlightenment, encouragement, and guidance. The literal theory is puerile and untenable. It is utterly unworthy of consideration, and can never be entertained when a broad and competent view of the facts is taken. The historical view of the matter, which is, "the truth of the matter," gives utility and importance to the vision. We read in it the consoling assurance that "the Most High ruleth in kingdoms of men," and that the "practising and prospering" of human wickedness and presumption in the earth, has a determined end—that the triumphing of the wicked like the waves of the sea, has an appointed bound that it cannot pass—that the times of the Gentiles are fixed and defined, and that standing where we are, we can look forward with intelligent expectation to their early expiry, and the glorious manifestation of the Ancient of Days in righteousness to judge and make war, and destroy them that destroy the earth.—Selected by Flora A. Wood from "Christendom Astray."

SOME THOUGHTS ON THE MINISTRY OF PAIN WITH REMINISCENCES

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither will there be any more pain, for the former things are passed away."

Pain is a warning from nature, an admonition of the Most High. Suffering is the result of error—sin if you please, although not in the sense of wickedness perhaps. Pain is a "curtain lecture" that is particularly applied to the human race because they are supposed to be more or less capable of understanding its meaning and the more refined and delicately capable the nature, the straighter the line of demarkation is drawn and the tighter the girth. Thus it has often be observed that in the more savage races the tension on the nerves is much less, both bodily and mentally. The further down among the lower animal races we go the less we find the necessity for the application of pain and the less it is experienced by created things until plant life is reached and lo, the apple may be pulled from the tree, or the ear of corn from the stalk, just as the oyster may be rent from the shell or sponge from the rock, and there is no evidence that either plant or animal experiences anything of a shock, far less a pain.

I am aware that some will question the correctness of these statements, who judge more by sentiment than by actual facts and experiences and who imagine that the lower animals and savages have experiences and even thoughts and sentiments like the higher races of civilized human beings; but all such ideas are only instances of nature faking not in accord with the truth.

Thus the author of the book "Rifle and Hound in Ceylon" relates many instances of this callousness of his dogs in the chase. One instance I recollect in which the dog was charged by a stag at bay and ripped open. Then when the deer started again, this same dog continued the chase, entrails trailing on the ground, and when the hunt was finished they pushed them back and sewed him up and he came out all right again. Could any human being endure such? Then we have no end of narratives of wild animals wounded even fatally but who charge down on the hunters though riddled with bullets none of which have reached a vital spot.

I have myself seen many instances of this callousness to pain in the lower animals. I mean too, that keen agony such as is the fate of our race. Some one shot into my flock of ducks once and for two or three days I noticed that one poor thing waddled peculiarly although he fed just the same, and when I came to examine her the abdomen was peppered with shot. That domestic animals do feel pain to some extent is sufficiently evident to the observer; even a hen in laying an egg experiences something of the pangs of child birth perhaps, and the higher order of animals more in proportion, but the difference in degree when compared with the human instance is so vast that it can hardly be mentioned in the same breath.

This limiting of the experience of pain in the lower animals where it would be of no use is one of the wise "dispensations of Providence" that are shown throughout all creation. With the bodily there is also the limiting of the mental capacity so that it ranges only in certain limits. Inside of these certain ranges there is absolute perfection of intuition; outside and beyond all is blank. Is there anything for instance, more strenuously perfect than the mother love of a hen? The beautiful figure is used even by the Master to express the perfection of divine care; yet when a chick is dead there is no expression of grief; she has no more use for it, and shows no more disappointment than in vain attempt to hatch a china egg. All such experiences would be useless in the case, hence nature simply blots out the capacity to understand. No unnecessay waste, no delay; the thing is done—the grind goes on for the purpose that the grind was intended.

And this brings us to the contemplation of the beautiful text at the head of this article, no more pain. In the altered conditions of the redeemed earth, the renewed earth, pain would serve no useful purpose, no helpful educational purpose such as it serves here and now, for we shall then "know as we are known." Then the intuition of righteousness, when that which is perfect is come to the human race, will be absolutely correct as the minor intuitions that serve as monitors to the lower races which we can now study and observe. As the swallow knows its course and its time, so the bee finds its way home. When that day comes the dread messenger that signals distress ahead to imperfect knowledge would be a supererogation, therefore there will be no more pain.

But just think in this connection of the atrocious doctrine that some even now attempt to promulgate—the doctrine of "eternal torture." I had thought that this vile thing would have died a natural death in the twentieth century, and perhaps it would but for the ignorant ranting of the Billy Sunday type of proselytizers who ever and anon rise with raucous voices and violent gestures to drum up recruits and pound out a considerable gratuity for themselves. There is nothing that gives a "black eye" to the profession of Christianity as this calumny does. Every semi-civilized self, styled "free thinker," holds it aloft with a complacent grin which he considers argument enough, and as the thing has such a strangle hold on the common sense of all sorts and conditions of humanity, his argument holds good for all such, and one wonders how many and how various are the victims of the delusion.

Some years ago when I lived on the eastern shore of Maryland, and where I was kindly granted much freedom in the local press, I was casually introduced one day to a man with a rich Irish brogue. In hearing my name he pondered a while and then exclaimed, "Why this is the fellow that does not believe in hell!" "Oh," I said, "I believe in a hell all right, but I do not believe that the Creator submits his creatures to eternal torture. Would you do it?" "Why no," said he, "I would not do it, but its God's way you know." Then Scotland and Ireland had it hot for a while, and later when I was in the neighborhood where the Irish friend lived I enquired about him and told my little story to some sympathizers in the gospel there. Then they laughed, and one said if there was a hot place to put miscreants he was the one in the nieghborhood that deserved it. Another said that he was about the only man in the district that they were really ashamed of as a neighbor—a drunkard and a ne'erdo well. I have met similar instances. One "soak" of my acquaintance comes to mind who would start an argument with me on the subject of hell every chance he had until I made a sort of personal application in a humorous way, and told him that according to all accounts he was heading for the hot place and he need not be so anxious.

Such folks are not worth wasting breath on for the most part profane babblers. They stand at the corners of the street and in the slum saloons profaning the name of the God of heaven, who to them is a "damning" God, a furious ogre of iniquity, a magnified image of themselves, plus additions of their base imagination. It is different though when we meet with gentle people benighted by this delusion, virtuous and otherwise sensible people; women of Christlike dispositions, men clean minded and amiable held down by this moral and mental nightmare. I have in mind now a preacher of the Presbyterian Church who might almost be described as "holy, harmless, undefiled and separate from sinners," whose whole object in life seems to be helpful and kind to his neighbors with a clear vision of God and his Christ, and yet so tied up with the conventionalities of sectarianism and so limited with its shortcomings and errors that an otherwise superior mind is stultified.

I often listen to his preaching and have noticed his difficulty almost to resentment with the popular and Presbyterian idea of hell. When he reads such a passage in the Bible as that beautiful one in the Psalms, "Though I make my bed in hell," you can almost see the chill running down his spine. Ignorant of the simple solution of the whole question his soul struggles for an apology for the monstrosity, and he makes a crude attempt to minimize the thing and reduce the pain of the future "to a sort of dismal feeling," a kind of mental grippe, something less than toothache and rather more than corns maybe. In a late endeavour he put it down to remorse— this seems to be the latest fashionable resort in the matter. Just as if any of these toughs experienced any such sentiment as remorse.

David was right when he said in the seventy-third psalm that they are not tried "like other men" their "strength is firm," and they have even "no pangs in death" as others. Remorse is a poetical fiction, another nature fake with no basis whatever, in fact so far as the brute is concerned, else the Deutcher junkers and the Hohenzollerns would have all grieved to death long ago.

J. F. Gelletly.

THE HOLY CITY BOTH MYSTICAL AND REAL

Dear Brethren:

I have noticed some letters in The Restitution that deal with the subject of the New Jerusalem, or as it is sometimes called, the Holy City. One letter by T. H. Drinkard takes the position that it is a real, material city, having streets and houses walls and gates. Another letter by Geo Francis holds the position that the saints in their glorified state are what we are to understand by the Holy City the New Jerusalem. With him to seek a city that hath foundations whose maker and builder is God is simply to seek immortality.

Now this subject is one of intense interest to all believers of the truth who have set their heart's affection on the gospel hope of a future

life. If it is possible to rightly understand what God has promised to those who love and obey him, then it will strengthen our character and we will be better equipped to fight the good fight of faith in these perilous times. In making a few suggestions and giving my thoughts on this subject I wish it to be understood that it is not that I wish to criticise or find fault with any, but rather that we may all learn. Indeed, I feel very grateful to the brethren for having raised this subject. I think that the views set forth by Brothers Drinkard and Francis are not contradictory and if properly examined are quite harmonious.

A City Defined

My first thought in considering this subject is, what is a city? The dictionary gives this answer: A large number of inhabited houses in one place; also a collective body of inhabitants incorporated and governed by officers as a mayor, etc. This definition shows that "city" may mean either the houses or the people, though the usual sense includes both.

Resurrected Saints Material Like Christ

My second thought is of the resurrected and glorified saint. What is he like: is he a material being, does he occupy space? For answer we must look to the risen Christ. He is the first fruits, the sample of all that follow. Christ was a material being. He could be seen and touched. He ate and drank. I conclude, therefore, that the risen saints will be like Christ, material beings; organized into a corporate body under their great head with other officials to assist. They lack but one thing to constitute a city, that one thing being definite location or home. Will they have a home? If we answer in the affirmative it follows that it will be a material home, for no other kind would suit material beings.

The angel invited John to come and he would be shown the bride, the Lamb's wife; the record tells us John saw the holy city, Jerusalem. In verse 2 of chapter 21, it is said to come down from God out of heaven; in verse 10 of the same chapter it is said to descend out of heaven from God. But one brother objects in this way, if this is literal and a material city is meant then the angel did not keep his promise to show John the bride, the Lamb's wife. My thought here is that John tells of seeing something else besides the material city. He saw the kings of the earth. What kings are referred to here—the wicked kings that destroy the earth and rule by force and cruelty? Oh no; none such can enter this city. These kings are the risen saints now invested with kingly authority. They will live and reign with Christ and constitute the bride, the Lamb's wife. But what are they doing that takes John's attention? Why they are bringing their glory and honor into the city. In other words the glorious bride is moving into her new home. The word spoken by this angel was steadfast and John saw what the angel promised to show him.

Measurements According to Angelic Standard

Our Brother seems to see hundreds of objections to the literal city. I must confess I have not seen so many. The measurements of the city seem to him very absurd. To this I reply, we are not always in a position to judge as to what is reasonable and what is absurd. The other day I read of a fierce battle and where do you think it took place? Why, three miles up in the air beyond the clouds. Fifty years ago this would seem a very absurd story, but our knowledge has increased since then.

Just a few thoughts on the measurements of this holy city as given by John. It appears that these measures were made according to the measure of a man. But John is careful to note that it was not a mortal man, but an angelic man that did the measuring. If I may venture an opinion, judging from John's description of the holy city, it would be that city is quite unfit for the abode of mortal man. But we must bear in mind that it was never designed for mortal men. The inhabitants of that city are all made equal to the angels and can die no more.

From what we know of the angels they possess powers quite beyond the human. In one case an angel gives the time that he took to fly from the throne of God to the city of Babylon, just while Daniel made a short prayer. The distance is not stated, but it is reasonable to think that men, possessed of the same powers of locomotion, would find no difficulty in getting about a city of 1500 miles square. Then again, angels seem to have power to control or suspend the law of gravitation, they move horizontally or upwardly with equal ease. Again, the changes in atmospheric conditions present no difficulties to them. All these things have a bearing on the question of whether the measurement of the city is reasonable or not. I can think of no difficulty that would prevent it being literal when we take into consideration the nature of its inhabitants.

Then, when we consider the purpose for which this city is established, to be the capital city of the earth and the headquarters for the rulers, it would seem to be necessary to have constant communication with all the rest of the earth. If we consider the possibility of wireless telegraphy the light of the city might have a distinct advantage. I have thought a good deal of the light that will radiate from that glorious city. Its effect on vegetation alone can scarcely be estimated. No wonder the surrounding country shall bud and blossom as the rose.

But dear brothers and sisters, I have said enough to indicate my line of thought. I know that it is very easy to be mistaken, and if any see where I have gone astray from the written word in these rambling thoughts I would esteem it a favor to have them point it out to me. At present, if we do away with the literal account of the glorious city of God, I really do not know what we can put in its place.

John Parker.

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EDITORIAL

June the 10th we had the pleasure of another visit from Brother Ashford Lehman.

Never bear more than one kind of trouble at a time. Some people bear three—all they have now, all they ever had, and all they ever expect to have.

The Editor began a series of special meetings in Salem, Ohio, June 12th. Further comments upon this meeting may be expected in next week's Restitution.

All seem to be pleased with Brother Donaldson's "Young People's Page." The Brother is getting up an interesting and instructive page, and we congratulate ourselves in having so competent a helper as Brother Donaldson for a fellow-laborer.

Sunday evening, June 10th, after a sermon on "The Mysticism of Baptism," Ralph S. and Raymond E. Murray, sons of Sister Murray, were baptized into the name of Jesus Christ. Sister Murray has special grounds for gratitude in the fact that now all of her children are with her in the faith.

Copy is rather shy now, as is usual in the warm months. Will writers please note this intimation of our need, and kindly send some MSS.

THE GOSPEL FOR ALL

NO. 6

Fear has no place in working out our salvation: love must do it all: and perfect love casts out all fear. —Alta King.

Editor's Reply

Fear Essential to National Life

Take the verdict of history as illustrating the importance of fear. Take the strenuous ages—the heroic periods of human history—and you will find them all characterized by a deep earnestness which sprang from a profound awe and reverential fear of God. The same remark is equally true of the classic ages. As long as the utterances of the Delphic oracle were received as undoubted truth, and Erinnys feared, Greece was great in virtue, heroes and power. But when their horrible sanctions lost their power over the public conscience, then set in that slow decay of manhood which made Greece an easy prey for the Roman arms.

Through the loss of fear Greece became a nation of airy triflers, without awe, without convictions and without shame—a people whom Paul found gossiping on Mars Hill (Acts 17). That is what came of eliminating a fear of the gods from the national faith. All periods of the world's history marked by the birth of liberty, by resistance of tyrants, have been characterized by a fear of God. God is more than a sentiment—he is justice. There is something to fear in God. His attitude towards evil and wrong should alarm evil doers. Nowhere in nature do we find God a loose and easy Sovereign. He is kind—but within the limits of inexorable law. He is good; but you can take no liberties with him. Find, if you can, anything loose or erratic in the flaming sun and circling stars—anything out of order in nature—from a drop of dew to an ocean's tide—from a grain of sand to the farthest star? Do you imagine, O ye sentimentalists, ye who say "fear has no place in working out our salvation," that the God who never has an unequal balance in nature, will confound the distinctions of right and wrong in moral government? Impossible! For then the God of this vast, orderly, law-abiding physical universe would be contradicted and discredited by the God of the moral and spiritual universe—and that cannot be! Better fear God, dear reader. He dashes Dagon in pieces—he speaks in wrath as well as in love—he has a scourge for impenitent guilt, and a left hand that points to outer darkness, as well as a right that shows the way to the kingdom of God. Beware of God is the message we must lay upon the hearts of the children of men (Exo. 23:21).

Moral suasion is not enough—sentiment alone will not do—sweetness and light have no **vertebre**, backbone, against the seductions of sin—no motive sufficiently strong to keep men away from the sorcerous shore of the Sirens. You cannot grow an oak in a hot-house. You cannot get depth of character and solidity of conviction out of the teaching that ignores authority, despises law, and fondles with excessive indulgence and sentiment the child, the church, the state. "Fear has no place in working out our salvation," is a statement which sounds like it had been copied from "Science and Health;" it certainly was not taken from the Bible. A religion without any fear in it; a religion which has "no place" for fear, is necessarily a limp, self-indulgent, indolent thing, tolerating evil, and easy in its virtue—if it has any—a thing of sentiment rather than principle; a song rather than a service; a profession rather than a practice.

Sinai Before the Mount of Beatitudes; Moses, then Christ

These remarks, we admit, may offend many nice people, of soft voices, tender sentiments, refined manners and tolerant views; but the prevailing lack of our times is the fear of God, and we must tell the truth whether our testimony is appreciated or not. Fear is the beginning of wisdom (Psa. 111:10). Fear is the beginning, not the end of wisdom. Fear is the **A**, not the **Z** of wisdom. It is good to start on. It goes before the assurance of faith, and the perfect love which casts out fear. Just as Sinai came before the Mount of Beatitudes, and prepared the way for it. Sinner friend, the only safe road to the sermon on the Mount, and the tenderness of Christ, is by a way that leads past Sinai. We must quake under the thunders of the law before we are prepared to appreciate the grace of Jesus Christ. In training children, you should be careful to win their esteem and admiration, as well as evoke their love. In all life, law with penalty, appealing to fear, comes before grace and forgiveness appealing to love—law, then grace; Moses, then Christ. The same law holds in your home. The son to whom you expect to leave your property and money must learn to obey, must hear from your lips, "Thou shalt not," and sometimes feel in his flesh the penalties of broken law. Boys must be taught the fear of wrong-doing if they are to grow into self-controlling men. Authority, equally with love, enters into family discipline. When you were a boy, a falsehood started fear; a profane word made you conscious of deserving punishment; and it was good for you they did. Of course, as boys we fretted under restraint, and wondered why we were continually headed off with "Thou shalt not." We lost our temper, sulked, soiled our clothes, but only a vision of a rod, or dark closet, or lost dinner, brought us to terms. Fear has its place and a very useful place too, in the life of children. "Honor thy father and thy mother" (Exod. 20:12) is the only command in which one person's will is subordinated to another. It is only the moral, undeveloped character of the child that can justify this subordination. And here is a beautiful picture of man's relation to the Supreme Father. The claim of the higher Parent gradually grows up and overshadows this delegated authority over the child.

PROPHECY AND THE PRESENT CONFLICT

I think that we should not apply prophecy until we can say as Jesus said, "This day is this Scripture fulfilled in your hearing." That is one objection I have in applying Ezek. 38 to the present war.

Let us examine Joel 3:12: "For behold, in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem." "I will also gather all nations and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."

The whole world realizes the fact that after this present strife, there will be a Jewish state in Palestine. Germany and England have both made some such statement. The new Russian government has granted citizenship to the Jews, and in the United States thousands of dollars are being raised for their relief. We notice that the Jews are becoming more prominent of late; surely this is the time when God is getting Israel out of the nations where they are scattered. We can surely say all nations are in battle because those not really engaged are taking steps in that direction.

The only thing which is not quite clear is the place mentioned by Joel, as there is no record of a valley of that name in his time. Possibly he referred to the valley which is now called by that name, which is near Jerusalem. He later calls it "the Valley of Decision," and Cruden's Concordance gives the meaning of Jehoshaphat as the Lord's Judges, or he will plead for him. Could we not say, "All nations being brought to battle, the Lord will decide or judge for his people and his heritage Israel?"

Let us read on and see if what he says will agree with the things coming to pass now. Joel 3:9: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up." From the time the present war broke out the nations began crying "Preparedness," and began to call upon their most able men. We know this to be true in our own country. They are now trying to force the conscription bill through so they can call all the able bodied men to war.

Verse 10: "Beat your plowshares into swords, and your pruning hooks into spears: let the weak say I am strong." Are they doing this? Steel has made a great advance in price because they are beating it into implements of war (swords) instead of farm implements (plows). Even the farm tractor is being used to make thei war tanks, said to be one of the most deadly weapons now in use. When peace is mentioned either side will say, "We want a peace that will give weak nations equal rights with strong". ("Let the weak say I am strong").

Now turn to Zephaniah 1:15. He calls it the day of the Lord's sacrifice that day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. This surely is a day of waste and desolation. As badly as food is needed we see it shipped across the ocean only to be sent to the bottom. The land where the armies are, is so dug up with trenches that it is a desolate waste. Yes, these are dark and gloomy days, conditions are growing worse, and no relief is in sight.

Verse 16: "A day of the trumpet and alarm against the fenced cities, and against the high towers." Every day we read in the paper of some stronghold being threatened.

Verse 17: "And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust and their flesh as the dung." Every nation now in the war has gone into it blindly, not knowing what they were fighting about, and apparently without thought of what the outcome would be. Still they are going on as blind men. What about the last of the verse? Do we not read of the rivers running red with blood? I think that we will all agree that their blood is poured out as dust and their flesh as dung when we read of the fields covered with dead which they cannot bury on account of the heavy fire.

Let us now turn and see what Nahum says in describing the chariots in the day of his preparation. Nahum 2:4: "The chariots shall rage in the streets, they shall jostle one against another in the broad ways, they shall seem like torches, they shall run like the lightnings." Who could give a better description of the automobiles of today? When seen after night they resemble torches, and in every little town they are raging in the streets. We have two broad ways (highways) in Nebraska, The Lincoln and the O. L. D. Tourists are jostling together, some going one way and some another. I think that all will agree on the last part, they shall run like the lightnings.

Verse 5: "He shall recount his worthies: they shall stamble in their walk, they shall make haste to the wall thereof, and the defence shall be prepared." Here we have some more about making haste to the wall, and preparedness also. Let us look in the book of Luke and see what Jesus said would be the sign of his coming. In Luke 21:24 he has just finished telling of the destruction of the temple, and he says: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." In verse 25 he tells of the signs of his coming: "And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations with perplexity; the sea and the waves roaring." We can plainly see the distress of the nations on the earth by the way the commission sent here by England talk. They came here to tell America that we were up against a real fight and to be prepared to make any sacrifice, also to warn us against the mistakes which they had made. They cannot see the outcome and are walking blindly dragging everybody into their quarrel that they can, to try and save themselves.

Verse 26: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken." Let me ask, Are men's hearts failing them thinking of what this time of trouble will finally come to? Almost every day we hear some one say, "I don't see what this will come to, we are shipping all this food to Europe when it is so badly needed here; and then if they draft all the young men into the army there will be no one to take care of the crops if we raise any." Stop and think what it will be should this country be in the condition of the countries of Europe. Are their hearts beginning to fail them now?

In the next verse he says: "And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

Brethren, I think that we can see that these things are beginning to come to pass, so let us who are of the day be sober, putting on the breast plate of faith and love, and for an helmet, the hope of salvation (1 Thess. 5:8). These are the weapons we should use to fight our battles. I am your brother, praying that we may all be worthy to meet the Lord when he comes.

Grover Gordon.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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Truth is tough. It will not break like a bubble, at a touch; nay, you may kick it about all day like a football, and it will be round and full at evening.

The wages of sin are always paid. If there is any delay in settlement, compound interest is added.

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Brother Huggins:

On May 19th father started a two week's meeting at Dry River, Va. While that meeting was going on, the church made up money and bought us a buggy, which we appreciate very much. The meeting ran from Saturday evening until the next Sunday evening when they were expecting to close, but they wanted it to continue. On Friday evening June 1st, Mr. Willie H. Boyer, son of Brother and Sister M. E. Boyer, put on the all-saving name. On Saturday evening his brother, Samuel H. came forth for the remission of his sins. Sunday morning, after the sermon, Mr. Otis Ritenour also came for the truth. Immediately after the sermon, father led these brothers down into the liquid grave, where all three put on the all-saving name and entered into newness of life. May they continue to walk in the steps of the Savior, is our prayer.

Mellie L. Anderson.

Dear Restitution:

I feel constrained to express my heartfelt thanks to God for you, brethren, in continuing your weekly visits to cheer us on our way. "Where no counsel is the people fall: but in the multitude of counsellors there is safety" (Prov. 11:14; 24:6). So "let us not be weary in well doing: for in due season we shall reap, if we faint not." Think not for a moment that Paul did wrong in appealing to Ceasar, for see what it led to in Acts 28:21-31. He acted wisely as commanded in Matt. 10:10. Amen. For why should we die before our time of probation, 70 years? Matt. 8:10, as cited by Brother C. A Goss, only shows a man's standing and his faith in the Christ. In Acts 10:3-7 and 16:14,15,40 we find two people of character ere they become obedient to the gospel.

Christ teaches his interested brde, both by precept and example, not to go to war, saying, "Put up thy sword into the sheath" (John 18:11; Matt. 26:1,2). And Paul shows all true believers their armory in Eph. 6:10-18. We are taught to ask and we shall receive; and as ye would that men should do unto you do ye even so unto them. So is it not right and not wrong to let our government know of our hopes and fears? Amen. Luke 3:14 puts a stop to war for all who follow the Christ by John telling the soldiers to do violence to no man and have no strike. He knew that Jesus would soon teach them the way of life (Matt. 3:11,12).

We ought to know that this world is evil and not patchable, and that God has established his church here for a special purpose on trial for a better (Gal. 1:4; Matt. 9:14-16; Heb. 5:9; 12:2; Acts 20:28). The friend of God has left us an example in order to have peace, and to become his seed we must walk in his and the Master's steps (Heb. 11:8; Gen. 13:8-19; Rom. 4:12; Gal. 3:27-29; 1 Pet. 2:21). Amen. Brethren, were not most of us worshipping God ignorantly, as Paul, ere we were connected to the truth as it is in Jesus? How many we know now who are trying to patch up so to speak, the teaching of men with the gospel of Christ.

Dear Editor, please bear with us again, and accept thanks for past favors.

Yours in hope of life. R. A. Humphreys.

A WORLD REPUBLIC

We notice that through the statements of some of our statesmen and writers that in time there will be one universal republic. They advocate this as remedy for the settlement of world wars. They claim that this will unite all governments on the earth and will therefore establish universal peace. We do not wish to go into detailed argument in regard to what republics have accomplished but will call attention to our own government. Have we filled the purpose for which our constitution was framed and adopted? The purpose that our forefathers had in their minds was a grand one, viz., in order to form a more perfect union, establish justice, insure domestic tranquility, provide for common defense, promote general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America. Have we, isolated as we have been, as to territory, and are, accomplished the above purpose? Have we been able in the years of our existence to impress upon other nations the superiority of our government over theirs? This is for each of our readers to judge. We have made a wonderful advancement in many respects. But have we been able to preserve our government from the hands of willful and determined men? If so, why have we permitted such men to place the price of food products so far above a normal price?

When congress has failed, a call is sounded to the people to cultivate war gardens. How nobly they are responding! It requires no "selective draft" to get them to join the army of producers. No nobler spirit could be shown than that of our people cultivating to save the world from hunger and starvation. Are republics the best form of governments? Is our government stronger than a monarchy? The oftener the unit is divided the weaker it becomes. Our government is made up of executive, legislative and judicial departments. Each possesses a different function. From my standpoint this renders us more or less weak. This form of government permits designing men to prevent the object of our people.

An aristocracy under the rule of a just ruler will give us the better form of government. If rulers of aristocracies would act upon the principle that they receive their power from the people, all would be well. I know that I am touching a responsive chord in American readers when I express myself as above. I think the reason is we have always been ruled by human governments.

Human governments originated when Cain built a city. Do you think that from such a source a perfect government could be evolved? I am not offering my criticisms against human governments, because I can see no good in them. Paul says they are ordained of God. They have and will serve a purpose of Jehovah. They can never bring universal peace on earth. I have my thoughts firmly fixed on the purpose for which God created the earth and man. I can see when the kingdoms of this world will become the kingdom of our Lord and his Christ (Rev. 11:15). This war was based upon the determination that Germany should become a universal empire. Four universal empires have existed on this earth, and the prophet Daniel says, chapter 2, that in the days of these kingdoms, represented by the ten toes of the image, God will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever. In the seventh chapter and twenty-seventh verse he tells us where it shall be, and to whom it will be given. He states that it will be under the whole heavens and that it shall be given to the people of the saints of the Most High, and that it shall stand forever, and that all dominions and rulers, shall serve him.

In this Scripture there is not the slightest hint that republics will become universal on the earth. It is everywhere taught from Genesis to Revelation that Jehovah will in the near future send his Son from heaven to restore all things which God hath spoken by the mouth of all the holy prophets since the world began (Acts 3:20,21). In the first chapter of Genesis God reveals to us his purpose when he said to the man whom he had created, have dominion over every living thing that moveth upon the earth. Dominion meant to rule, but he lost this privilege through disobedience. The woman was promised a seed that would bruise the serpent's head. This seed is to destroy sin and fill the earth with the glory of God (Isa 11:1-9; Heb. 2:14). In Jer. 23:5 we learn that a King shall reign and prosper and shall execute judgment and justice in the earth. Isa. 9:6,7, says, that the child born and the son given, the Prince of Peace, shall sit upon the throne of David and upon his kingdom, to order it and to establish it with judgment and justice from henceforth even forever. In the Lord's prayer (Matt. 6), Jesus taught his disciples to pray, "Thy kingdom come, thy will be done, in the earth as now in heaven." It is the kingdom of God that will bring universal peace in the earth and not a republic. Human governments can never serve God's purpose, as the flesh has ever been too weak in governmental affairs. It was the human element in the Jewish theocracy that caused a failure in that semi-divine government. Had they obeyed Jehovah he would have made them a holy nation (Exod. 19:5,6). His purpose will be accomplished when Israel is restored to their ancient home, Palestine, and submit to the rule of Jehovah's Son, Jesus the Christ (Ezek. 20:33-38). I am aware that when I ask and am granted a place in your excellent paper I am in opposition to almost the entire religious world. We invite criticism if given in a right spirit. Our object is not controversy but to know the truth and the whole truth.

Submitted in a Christian spirit.—D. C. Robinson, Evangelist of the Church of God of the Abrahamic faith, in "The Salem News," May 28th, 1917.

"A lighted lamp," writes Mr. Cheyne, "is a very small thing: it burns calmly and without noise, yet it giveth light to all that are in the house." And so there is a quiet influence which, like the flame of scented lamp, fills many a home with light and fragrance. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

A GIRL'S ESSAY ON BOYS

Boys are men that have not got as big as their papas, and girls are women that will be ladies by and by. Man was made before women. When God looked at Adam he said to himself, "Well, I think I can do better than that if I try again," and he made Eve. God liked Eve so much better than Adam that there have been more women than men ever since. Boys are a trouble. They wear out everything but soap. If I had my way half the world would be girls and the rest dolls. My papa is so nice that I think he must have been a little girl when he was a little boy. Man was made and on the seventh day he rested. Women was then made and she has never rested since.—Sent by Brother Knapp.

"THE WYSE SAYIN'S O' SOLOMON"

The above is the title of a version of the Proverbs in braid Scotch by Rev. T. Whyte Paterson. English readers will be able to recognize such a verse as "Pride gangs afore a dunnerin' doon-come, an' a vauntie speerit afore a sossin tummle." But to give some idea of the genius of "braid Scots" we will quote Proverbs 21:6-9, in Mr. Paterson's rendering:

6. Gear that's gotten by joukrie-pawkrie is like reek [illegible] Wha hunt for't are [illegible] the [illegible] o' death.

7. The wicked, by their [illegible], [illegible] Because they dinna care a whistle whether a thing's richt or wrang.

8. It's an [illegible] gate that's ta'en by the man wha [illegible]; but the man wha [illegible] guid, [illegible]

9. Better tak' ye're tuin' on the riggin' o' the house, than [illegible] a fykie, flytin' woman. [illegible]

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification, Encouragement and Entertainment of Youth

Edited by A. O. Donaldson 127 Ryerson St., Brooklyn, N. Y.
Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Matt. 11:28-30

Somewhere, someway, sometime each day, let us turn aside and stop and pray that God will use us in making known to sinful man his way of salvation.

The Fool's Prayer

The royal feast was done; the king
Sought some new sport to banish care,
And to his jester cried: "Sir fool,
Kneel now, and make for us a prayer!"

The jester doffed his cap and bells,
And stood the mocking court before;
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head and bent his knee
Upon the monarch's silken stool;
His pleading voice arose; "O Lord,
Be merciful to me, a fool!

"No pity, Lord, could change the heart
From red with wrong to white as wool:
The rod must heal the sin: but, Lord,
Be merciful to me a fool!

"'Tis not by guilt the onward sweep
Of truth and right, O Lord, we stay:
'Tis by our follies that so long
We hold the earth from heaven away.

"These clumsy feet, still in the mire,
Go crashing blossoms without end;
These hard, well-meaning hands we thrust
Among the heart strings of a friend.

"The ill-timed truth we might have kept,
Who knows how sharp is pierced and stung?
The word we did not have the sense to say,
Who knows how grandly it had rung?

"Our faults no tenderness should ask,
The chastening stripes must cleanse them all;
But for our blunders, oh, in shame,
Before the eyes of heaven we fall.

"Earth bears no balsam for mistakes;
Men crown the knave and scourge the fool
That did his will: but thou, O Lord,
Be merciful to me, a fool!"

The room was hushed, in silence rose
The king, and sought his garden cool,
And walked apart, and murmured low,
"Be merciful to me, a fool!"—E. R. Sill.

Our Hero: Joffre or Christ?

In addition to the $265,000.00 spent by the corporation, fully one half of the 5,000,000 individual citizens of the great city of New York were equally extravagant in their expenditure of time, money, and strength in entertaining a man famous as a warrior—a profession that wounds, maims, cripples, kills: a profession that has made untold thousands of orphans, that has turned happy wives into mourning widows; that has turned happy men into hardened brutes; that has impoverished countries; that has annihilated families, broken up homes and made broken down, old men of the flower of our youth: **and this man who has assisted in establishing this condition, we count as a hero and do him homage!**

Another man, a Prince, a real hero, who lived some 1900 years ago, and through whose living was inaugurated whatever good there now is in the world, who never shed blood, but on the contrary restored sight to the blind, gave health to those who were sick, made the lame to walk, restored reason to those who were bereft of it, fed the poor and needy; and in place of making widows and orphans, restored to Jarius his daughter, to the widow of Nain her son, and to Martha and Mary their brother; who was in all things obedient to his Father, and in the end gave up his life, that we through faith might partake of his obedience, righteousness and perfection and thus live with him and his Father throughout eternity in the kingdom of God.

This is a word picture of Jesus the Christ the Son of God. All he did was done willingly and in obedience to the Father who planned it all in and through love. Knowing this we would ask, how much of our time, how much of our money, how much of our strength, are we expending in making known to sinful men the love of God as exemplified in the person of Jesus our Lord? "As for me and my house we shall serve the Lord."

Our Weekly Puzzle

S tay who will, I onward S peed.
E lijah's robe a righteous C reed.
A Savior came, let sinners R ead.
R eal ambition is broad I ndeed.
C laim to preach or seek to P lead.
H ere to get a glimpse of T weed.
T ruth is as sweet to some U nfreed.
H e will not mar a meekly R eed.
E xtract the beam and so E xceed.
Answer next issue.

Answer to last week's Puzzle.
Time, Emit, Item, Mite.

"Oh! think no' that he careth not,
Think not he doth not see;
For the eyes of the Eternal One
Are ever watching thee."

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. JUNE 26, 1917 NUMBER 24

LIFE'S JOURNEY

Time is fleeting, rolling on,
  Spring time comes, and soon is gone;
Youth is joyous, childhood gay,
  Yet happy hours soon pass away.

Youth soon gone, then strenuous life;
  Hope and sorrow 'mid worldly strife.
All must tread the wine press here,
  Some with gladness, some with fear.

Yet still we look for better things,
  The hope from which true pleasure springs;
The glad fruition, 'tis on the way,
  The never-ending, happy days.

This life is but a little span,
  Given by God to mortal man;
Improve it well while then you may;
  'Tis ever fleeting; can not stay.

But if perchance we reach that goal,
  Beyond the tide and shifting shoal;
All will be well at Christ's right hand,
  When we all reach the promised land.

J. E. Hogarth.

"BE THOU FAITHFUL UNTO DEATH"

By Geo. B. Alldridge

This morning in the absence of the regular teacher in the kindergarten class the writer was requested to take charge of it. The dear little tads are preparing for "Children's Day," so we listened to their lessons as each in turn rehearsed them. The first dealt with the creation of man and the death of Abel, followed by a bright little fellow who told the story of the flood; then the story of Abraham and Lot was recited, and the story of the offering of Isaac that touched my heart strings as it was simply told as a child knows the story.

Next in line was our dear pastor's boy, Russell. He recited the story of Moses from his birth until Moses ascended Mount Pisgah there to die. We noticed that he laid particular emphasis upon the scene where Moses struck the rock twice; and looking into my face his large full innocent eyes looked straight into mine, I thought full of sympathy and indignation, as he exclaimed, "For that God said he should not enter into the promised land."

Beloved, dear Russell's story has left a deep impression upon my heart and mind. I recall Heb. 11:24-26: "By faith Moses, when he was come to years, refused to be called the son of Pharoah's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward." And then like a flash Heb. 3:16-19 quietly passed through my mind: "For some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief."

Beloved, the struggle towards the the mark for the prize of the high calling of God in Christ Jesus is a man's game; it is no place for a coward or a slacker. When we measure our lives described in Heb. 11, to my mind they throw a light as small as a wax taper, compared to their brilliant lives like a Mazda-nitrogen incandescent lamp that dazzles our eyes like a sun as we behold them. Beloved, honestly at times I tremble with fear as I review the lives of Moses and his brother Aaron, God's first High Priest over his chosen people Israel. Both were denied entrance into the land of Canaan. They had braved the wrath of Pharaoh, renounced their worldly expectations, perilled their lives, led the hosts of Israel for forty years through the wilderness, for the sole purpose of reaching the promised land, and the eyes of Moses, the sweetest character of all time except Jesus, were only to be once gladdened by the sight. What Moses had endured in those forty years, all to secure one object—entrance into the good land of promise; but he died with that object unreached, though spread out in all its tempting loveliness before him.

No wonder our little tad, Russell, laid emphasis upon this scene. When Moses became angry, when the people clamored for water, daring to carry out the commands of the Lord in a petulant spirit, assembling the people hastily, without sanctifying them for the great miracle about to be performed, addressing them roughly and claiming the credit of the miracle, though perhaps unintentionally saying, "Must we bring water out of the rock?" and smiting in his vexation the rock twice, instead of once, as he had been commanded, and thereby injuring the type—Moses by this one act displeased the Lord who denied him entrance into the promised land. In whatever relation we behold Moses, like his great antitype Jesus, the sublimity and suggestiveness of his character is pronounced always noble by nature, the greatest of all missions, his greatness in the manner it was accomplished; but above and over all he maintains the ascendency over his passions and feelings, so that the record is: "Now the man Moses was very meek, above all the men which were upon the face of the earth." When God said. "Now therefore let me alone, that my wrath may wax hot against them: and I will make of thee a great nation." Read Exodus 32:1-35. Moses in my judgment. except Jesus, stands out the noblest man that ever lived. Read verse 32: "Yet now, if thou wilt forgive their sin—and if not, blot me. I pray thee, out of thy book which thou hast written."

Yet this man. the noblest of all, failed. Beloved, come with me; let us stand apart, amid a scene of beauty and quietness. Moses has just assembled the children of Israel now for the last time; it is a last farewell, but he is about to bless them in return for all their wrong to him. He cast his eyes over the leaders before him, and over the vast host, while a thousand contending emotions struggled for the mastery in his bosom. The past with its toils and sufferings rose up before him, and how could he part with his children—murmuring and ungrateful though they had been—whom he had bourne on his brave heart for more than forty years? Self-collected and calm he stood before them and gave them his last blessing.

Beloved, he made no complaints—never spoke of his hardships in their behalf, made no allusion to his anguish in leaving them on the verge of the Promised Land, the object for which he had toiled so long. He did not refer to his death. In the magnanimity of his great heart, forgetful of himself or else not daring to trust his feelings in an allusion to his fate, he closed his sublime address in the following touching language: "The eternal God is the refuge, and underneath are the everlasting arms; and so he shall thrust out the enemy before thee; Israel then shall dwell in safety alone. Happy art thou, O Israel, who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency!"

No wonder he ascended the mountain side, his great heart of love breaking as his steps became slower as he drew near the summit. The people burst forth into weeping. Beloved, I think sometimes that Moses, like his antitype Jesus, was alone with God, that he died of a broken heart. Who can tell what passed through his mind as God miraculously spread before him all the land of Canaan? I think he saw the future, the babe born in the manger at Bethlehem, as the Son of God crying as he bowed his blessed head, "It is finished." He saw Jerusalem going down in its fall and rising again in power and glory, when he with Abraham, and Isaac, and Jacob, and all the saints shall sit down with the great King in his glory. Beloved, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who, for the glory that was set before him, endured the cross, despising the shame, and is set down at the right hand of God. For consider him that endured such condition of sinners against himself, lest ye be wearied and faint in your minds."

Beloved, let us "follow peace with all, and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. Lest there be any fornication, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterwards, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

Beloved, let us be like Moses—faithful unto death, forgetting ourselves and giving a hand to the other fellow; for in helping others we help ourselves. This is the law of love and sacrifice. James Whitcomb Riley expresses my thought very nicely:

When a man ain't got a cent,
  And he's feeling kind of blue,
And the clouds hang dark and heavy
  An' won't let the sunshine through,
It's a great thing, O my brother,
  For a fellow just to lay
His hand upon your shoulder.
  In a friendly sort of way.

It makes a man feel curious,
  It makes the tear-drops start;
An' you sort of feel a flutter
  In the region of your heart.
You can look up and meet his eyes;
  You don't know what to say
When his hand is on your shoulder
  In a friendly sort of way.

Oh, the world's a curious compound,
  With its honey and it's gall,
With its cares and bitter crosses
  But a good world after all.
An' a good God must have made it
  Least ways, that is what I say
When a hand is on my shoulder
  In a friendly sort o 'way.

BAPTISM

On the evening of June 3rd, the Church of God at Brooklyn met for the purpose of witnessing Miss Irene Forman and Miss Mildred Lois Donaldson put on the all saving name of Jesus, their Lord, in the waters of baptism. The announcement of their desire was not a surprise, for each had been fully tutored by pious mothers. We pray the eternal Father will watch over them, guiding them, teaching them, preserving them, and that when Christ shall come they, with us, will enter into his rest. A. D. Donaldson.

THE CHRISTIAN AND WAR

Is It Too Late?

No! It is not too late for us Christians to consider our relation to this war question.

Yes! It is too late for the Pacifists; for their weapons, being merely political, have failed, as everything human is bound to fail.

Yes! And the Socialists have failed too, having repeatedly scorned and rejected true Christian standards for those of a stupid and godless materialism. True, we did admire their devotion and zeal for peace. For the last two tragic years their burning enthusiaism (in America at least) has put us poor sleepy (though "professed") followers of the Prince of Peace to shame! But they are now bidden to "forever hold their peace," and that is the only brand of "peace" they are allowed to hold on to; for whatever is not built on "Christ the Solid Rock" is left to the fate of "sinking sand."

But what about us? Yes, we Christians, who have been preaching this gospel of love, joy and peace so loud and so long? Now that it has come to practicing what we preach, and the fiery test will be applied—are we willing to go through with Jesus? Are we ready to "go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:13)?

Should a Christian Fight?

Let us examine carefully and prayerfully the principles of our holy faith, which principles we but yesterday rattled off so glibly, but which now mean so much! The subject is so vast, and the space allowed so small that I shall confine myself to answering some of the popular objections to Christian Non-resistance. However be it clearly understood that the matter is treated from the Christian standpoint only, and addressed only to Christians; the arguments being based solely on the authority of God's Holy Word.

Question: "If war is wrong for the Christian, why did God himself in the Old Testament lead Israel into battle and into victory against their enemies?"

Answer: The Jews were then living in the age of law and judgment; whilst we dwell in the dispensation of grace and mercy! Right here is where there is an appalling amount of thick ignorance among God's own people, resulting in this everlasting muddling up of Old Testament and New Testament teaching of law and grace, of judgment and mercy, of war and peace—all through failing to "rightly divide the word of truth." We find recorded in the 17th verse of the 1st chapter of John's gospel that "the law was given by Moses, but grace and truth came by Jesus Christ." God ordered Israel to wipe out in direct judgment the morally rotten Canaanites; but **find me in the New Testament where Christ ever sent his followers on such a mission?** On the contrary he sent them out to save men—not to butcher them like cattle. Again, Jehovah openly declared himself on Israel's side, by startling miracles, both at Jericho and with Gideon, as well as at many other times and places. What nation now in the bloody mess can produce such proofs of its being in the right, or of God being on its side?

No! As far as the Christian is concerned, the "eye for an eye" system has given place to the "Turn to him the other cheek also" of Matt. 5:39-44. The reader is urged here to compare the following passages in order to realize the wide difference existing between Israel and the Church of Christ:

ISRAEL	**CHURCH**
Difference in Conduct	
Deut. 7:1,2	Matt. 5:38-44
Difference in Worship	
Lev. 17.8,9	Matt. 18:20

Question: "Oh, it is all very well in theory; but suppose a brute in human form attacked your wife and children. Would you stand by and allow it?" And having fired this broadside the patriot awaits the answer with an air of triumphant finality, while I am supposed to rush blindly into the favorite trap. But praise God, he who is in the habit of receiving "tips" from heaven soon gets wise to such tricks; and now for the

Answer: In the first place **the illustration does not fit the case at all**, for the murderous individual tries to assault my family **of his own free will**, whereas in this war poor harmless people are driven like cattle and **quite against their will** by godless governments into butchering each other. A more fitting picture of the situation would be found in a Spanish-American cock-fight, where the benighted birds are at their owner's pleasure—these latter together with the "neutral" spectators reaping all the profits!

In the second place, to substitute facts for wild supposition, thousands of humble Christian homes have **never** yet been broken into by a criminal of any sort: God protecting his own according to their faith; for they put their trust in him rather than in the police.

Thirdly. If it should come to actual violence, Matthew 5 and Romans 12 would still remain true, and God's Word would still have to be obeyed (cf. the case of the Three Hebrew Children, Daniel 3:16-23).

Of course I have not included the many religious persecutions which down the ages have been the inevitable accompaniment of every new and powerful movement; and yet these very persecutions have set the seal of God's approval in the most striking way on the doctrine of Christian Non-resistance. Those early Non-resisters, mind you, were the same martyrs, of whom, in these days of **inherited** religion, the boast is so often heard, that "their blood was the seed of the church!" Their sublime endurance under the most exquisite sufferings should not only draw tears from stones, but **silence forever our contemptible excuses for crawling cowardice!** "And he said to me, These are they which come out of great tribulation * * * therefore are they before the throne of God * * * They shall hunger no more, neither thirst any more * * * For the Lamb shall lead them unto living fountains of waters" (Rev. 7: 14-17).—Weekly Evangel.

THE COMING OF JESUS AND THE RESURRECTION

Article No. 1

The two incidents in the above title are co-ordinate. The true followers of Jesus are looking forward anxiously to these events. They assure us eternal life and a position in the kingdom of God. In my outline on the Kingdom of God and co-ordinate incidents I gave several Scriptures as preparatory texts. Paul in writing to Timothy admonished him in the following language: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." If all students of the Scripture would heed the above and study diligently, there would be less schisms in the world.

The above incidents are among the most important to the Christian. Without the coming of Jesus and the resurrection there could be no further existence. The doctrine of the soul's immortality is of Egyptian origin, and had its beginning in the garden of Eden expressed in the following language: "Thou shalt not surely die." The serpent announced it to the woman, and it has been believed since. Man from his own estimate, is indestructible, whereas the Scriptures teach that when his breath goeth forth his thoughts perish, and that the dead know not anything. It requires God's power through the resurrection to change these conditions. The Father hath life in himself, and hath given the son to have life in himself. This life is only obtainable through the Son, who is the resurrection and the life. It is also stated that Jesus brought life and immortality to light through the gospel. This gospel, Paul says, "is the power of God unto salvation unto everyone that believes it." For the above statements we will seek now the proofs. The proofs are so numerous that it requires some effort on our part to select those most instructive. During his last days Jesus began to impress upon the minds of his apostles that he would leave them. In John 14th chapter we learn that they were troubled. To comfort them he announced that he was going to prepare a place for them. He said: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." The promise here stated needs no comment.

First—He was going away to prepare a place for them.

Second—He will come again.

Third—He will receive them unto himself.

Fourth—That where he will be his followers will be also.

When this promise was made Jesus was on the earth. He went to the Father and when he comes again he will be on the earth to awaken the dead and change the living. I challenge our opponents to produce a Scripture that will take him from the earth. In Acts 1:11 we have the testimony of two angels, that this same Jesus that is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. If such a promise were made to you concerning a dear friend who was leaving you there would be but one thought in your mind, and that would be that he will surely come. So we believe and pray, "Come, Lord Jesus; come quickly." For we know that he will bring his reward of eternal life. In Thess. 4:13-18 Paul states very clearly that the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. The above were comforting words to the believers in Jesus the Christ. In the above Scripture we have the proof of the spirit through Paul that Jesus will come again and then the resurrection will take place. In 1 Cor. 15:23 we have this proof: "Every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming." This statement was made to show the Corinthian brethren that the resurrection of Jesus assured the resurrection of those asleep in him. We fall asleep of a night with a hope that we will wake in the morning. We have no assurance that we will. How different is our falling asleep in Jesus! The order is Christ first, then those who are Christ's at his coming.

It is stated that the coming of Jesus is promised more than three hundred times in the New Testament. And yet a large per cent of nominal church members are either wholly ignorant of the scriptural proofs or radically opposed to the doctrine. Others have it interwoven with heretical doctrines that nullify all the scriptural promises. When Paul wrote to the Philippian church he assured them he was looking for the Savior, the Lord Jesus Christ from heaven, who he said, "shall change our vile bodies, that they may be fashioned like unto his glorious body." This change therefore depends upon his coming. This Scripture blends his coming with the change from mortality to immortality.

We have tried to select those scriptural proofs that require but little effort to understand. We have one more proof that we wish to offer which will be found in the Collossian letter (3:4), and reads as follows. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Now if the doctrine as preached by the nominal churches be true, why did Paul write that when Christ does appear that we shall appear with him in glory? The generally accepted doctrine is that the dead are conscious at all times with Christ, or as some teach, are in a place called paradise and conscious, awaiting a judgment. Truly, as one divine writer has said, "Man was made upright, but he has sought out many inventions." These are what Jesus called "traditions." Accept Paul's instructions to Timothy (2 Tim. 2:15) and all these proofs will be clear.

D. C. Robison.

There is but one way to eternal life—a thousand ways to destruction!

THE LIVING WORD

By S. Roxana Wince

No. 6

In our last lesson we saw Athalia, the murderess, slain and her little seven year old grandson set upon the throne of Judah.

But was the living word there still after the wicked, though brief reigns of Jehoram, Ahaziah and Athaliah? It certainly was, for Joash, or Jehoash, as he is called in Kings "did right in the sight of the Lord all his days wherein Jehoida instructed him," and there is no standard of right and wrong in the world from which we can be instructed save that living word. The breaking down of the house of Baal, his altars and his images and the slaying of Mattan the priest of Baal, by the people; the mention made by Joash of the collection that the Levites were required to bring in out of Judah and Jerusalem according to the commandment of Moses the servant of the Lord; the giving of this money by the people that broken places in the house of the Lord might be mended, and spoons and vessels of gold and silver be made to offer withal, to replace those that the sons of Athalia had bestowed upon Baalim; and the offering of burnt offerings continuously all the days of Jehoiada, all go to prove that the book of the law of the Lord still held its place.

But when the wise instructor Jehoiada died, aged one hundred and thirty years, and was buried in the city of David among the kings (an honor not accorded in full to Joash when he came to die) then Joash missing his great teacher, and too weak-minded to stand against the flattering obeisance of the princes of Judah, hearkened to their request that they might be released from attending the temple services and instead worship God in the high places at home, their intention being to serve groves and idols, and give up keeping the commandments of the sacred book, though all of them had rejoiced with the people when the collection was called for and had kept giving till there was enough to set the house of the Lord in his state.

What was the trouble with them, we wonder? Perhaps they thought the journey to Jerusalem was too long to travel over so often, the cost too great, and besides, it was such hard work to do everything the law of God required. If they served idols they could do just as they pleased, and have so many pleasures that were now denied them. It is so easy to go wrong; it takes backbone to go right, and Joash sanctioned their course, and not only sanctioned it, but was so angry with Zachariah, the son of Jehoida, who, when moved by the spirit of God said, "Why transgress ye the commandments of the Lord, that ye cannot prosper?" that he had him stoned to death, though he owed his very life, his crown, his long, peaceful reign—everything he had under God, to Jehoiada and Jehoshebeath.

But the prophetic prayer of the prophet-priest had swift answer. The Lord did "look upon it and require it." War came just as it did in the days of the judges, and as it always does when God's own chosen people give up the imperishable book to serve Baal. Palace and temple were despoiled of their treasures to stay its coming but all in vain. And though the company of Syrians was small that came against Judah, the great Judean host was utterly defeated, and Joash, a helpless sufferer, confined to his bed, was murdered by his own servants "for the blood of the son of Jehoiada."

But I will try hereafter, not to go quite so much into detail, though as far as we have gone it has seemed necessary, that we might have a clearly defined idea of the nature of the seemingly overwhelming forces that the people, the book and the king must overcome before they can come into their own.

Idolatry, that is the distinguishing mark of every soldier in the armies that oppose the people and the book. The people of Israel were set in the world to keep the book, and to fight its battles through flood and flame to the bitter end. Whenever this God-appointed task was shirked and the worship of the Lord was set aside for the worship of idols, then God, to turn them back to the way of peace and joy, met them with the sword, with defeat, with cruel bondage, with poverty so dire, that not a sword could be forged, not a plowshare sharpened in all the land of Judah. It seemed to be the only way to teach them where to look for deliverance. But how many times, how many precepts, how many prophets, how many scourgings it took to keep even a few of them loyal to the living word that they and it might not perish, and all hope for the world die out! How stiff-necked, how slow of heart to believe they were!

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We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the preeds of this fund.

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Do what you should do, and you will be what you should be!

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

We offer congratulations to Brother and Sister Tabor for a son born to them Tuesday morning, June 19th.

In the day's mail comes a letter informing us of the death of Sister Louisa Corbaley. We take this means to call attention to the communication in this issue.

We are sorry that The Restitution of June 12th was folded wrong, and as a consequence was stapled wrong. If readers will remove the staples with a knife and reverse the pages, then put the staples back, the paging will be correct.

JOURNEY JOTTINGS

On Tuesday, June 12th, the Editor left Cleveland for Salem, O. In due time we arrived there and went to the home of Brother and Sister Wm. Coy, where we were "at home" during our stay in the city. Brother and Sister Coy are among "the excellent of the earth," and what added to the pleasure of our sojourn with them was the company of their bright and interesting boys, one of whom is already an intelligent, obedient believer, and a second ought to be. In the afternoon we wended our way to the home of Brother and Sister D. C. Robison, the evangelists, known in many parts of the United States, as they have traveled very extensively. Where they are unknown personally Brother Robison is known by his writings, as he is a regular contributor to The Restitution. We regret to report that his indisposition, mentioned before in our pages, continues. We pray that the approach of summer may be friendly to his recovery, not only for his own sake but also for the sake of the truth, as Salem badly needs his competent ministerial ability.

Tea over, a meal decidedly of a "southern" type, which Sister Robison had prepared to humor us, and which was much appreciated, we betook ourselves to the church which is next door to Brother Robison's, and where we met a good sized audience for Salem. Meetings were held on Tuesday, Wednesday, Thursday and Friday evenings, and the attendance and interest quite satisfied the brethren and sisters. The fact is there are several cases of interest there which promise obedience soon. We had most edifying visits with Brother and Siser Buckman and their son, Carey; Brother and Sister Owen Pottorf, including Sister Ella Knowles, who lives with them; Sister John F. Moore, who, we regret to say, is sick abed; and Brother and Sister Townsend and a Mr. Hart, who lives with them. Mr. Hart is one of the interested friends of whom we have spoken. He has learned and accepted all the truth except baptism. We sat up till one o'clock in the morning discussing the mode of baptism. It is to be hoped that a man so near the kingdom of God as Mr. Hart will not long "halt between two opinions" (1 Kings 18:21) on a question so easily settled by an appeal to the oracles of God.

Saturday morning we said good bye to the people of God in Salem, and we were off for Canton, O. Arriving there we went to "The Repository," a paper published there, where Brother W. C. Heacock is employed as cashier. Our call "surprised" Brother Heacock, as he did not know we were in the city. He was having trouble with his eyes, but was able to work; and he sent us to his home so we could unload our grip and have dinner. Sister Heacock took us "in," and after dinner, in company with Brother Heacock as guide, we started upon the work we had come to Canton to do. Sister Moses had moved from Cleveland to Canton, and we soon found her. Then there was a Mr. and Mrs. Clayton Rader, a young married couple who wanted to be taught the truth preparatory to baptism, and we found them. Sunday morning came and a little company assembled at the home of Brother Heacock— Sister Moses and her husband; Mr. and Mrs. Rader; Brother and Sister Heacock and ourselves. We had a lesson designed to perfect Mr. and Mrs. Rader in an understanding of the kingdom of God; and this was followed by the breaking of bread when four of us partook of the Lord's supper. It was a great pleasure to Brother and Sister Heacock to find that they can now have a little weekly meeting to keep the feast of the Lord's passover. Tuesday came and duties at home required our attention; so we had to say good bye again. We shall never say good bye in Eden—thank God.

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Dear Restitution:

I am in arrears on the subscription to our beloved paper; and send many thanks for continuance of same to my address. Circumstances have intervened to hinder earlier renewing.

The words of cheer our beloved paper heralds to its anxious readers are sublime; strengthening our faith-bound hearts in the soon coming Master and King, who is so soon to be glorified in his saints. May our Father strengthen your care worn hands in dispnesing the strenuous work in the effort to give us the best that human minds can produce, to keep us in the narrow way till Jesus comes to reign.

Bless his holy name. Yours in the most holy faith, R. M. Reynolds.

Mr. Robert G. Huggins:

Dear Sir: As Mrs. Duggins is not home, who wrote about Mrs. Corbaley, I am taking the liberty of writing in her place, to let you know that Mrs. Louisa Corbaley has passed away.

The end came peacefully and without pain after being bedfast for about two months. She reached the age of 84 years, 2 months and 15 days.

Please print this so no money will be sent her as she does not need it now.

Yours respectfully, Mrs. H. Hobbs, Bangor, Cal

REPORT FOR MAY

Sermons

Avery 3rd	1
Kennard 5th-7th	5
Avery 10th	1
Kennard 12th-14th	6
,, 20th-21st	2
Avery 23rd	1
,, 25th	1
Total	17
Baptized	1

Money Received

Kennard	$ 3.15
Brother Dixon	2.30
A Brother	15.00
Omaha Church	25.00
A Brother	4.00
Total	$ 49.45

Expense

Kennard (3 trips)	$ 3.45
Salary	83.00
Amount of order	$ 86.45
Endorsed on order	$ 49.45

Remarks

During the month of May quite an interest has developed at some points. Brother Dixon of Kennard is now rejoicing in hope. This Brother said he heard me preach twenty-two or twenty-three years ago, and at that time tell that we were approaching a world war; and now, he said it is here just as you predicted. Who can doubt the truth of the statement, in the face of the fact that the whole orthodox world has been preaching no more, but that all troubles would be settled peacefully by council of nations and that the world was getting better. We have told the opposite tale; now who has told the truth? In whom should the people put the most confidence? Why not be honest like Brother Dixon and be convinced by the facts?

Here I would like to say a few words with reference to the cry of peace, but am so pressed for time at this writing that I must defer it until later, and if the Lord wills shall have something to say on that subject. The time has come when it is quite possible that the preaching of the gospel to the world is a secondary matter. It is still a duty, but the most important thing is for the bride to get her clothes ready to slip on at a moment's warning, for the wedding day is approaching.

Nevertheless the real day and hour of that event has not been announced. We read of many engagements where it is said the wedding will take place in the spring, or early fall, and many like statements, without stating the day because that is left to a later time. Just so we are expecting Jesus to set the day for the wedding; and the bride should be ready, when the announcement comes, to put on her garments. Let us be on the watch for great events.

Almus Adams.

OBITUARY

Peter G. Woalf

Brother Woalf prominent farmer and pioneer of Clarke County, Washington, died June 3rd, 1917, at his home near Lake Shore, at the age of seventy-one years.

Brother Woalf came to this county in 1881 from Clarke County, Iowa. He was born in Jackson Co., Ohio, and lived there until 1854 when he moved to Iowa. Brother Woalf was a successful farmer and a good citizen, and did much toward developing the County, clearing away the heavy timber to make his home where he reared his family. In the year 1863 he married Miss Margaret E. Harsh who survives him.

He is survived by two sons, seven daughters, twenty-four grandchildren and six greatgrandchildren. The sons are, J. W. Woalf of Felida and J. E. Woalf of Vancouver, Wash. The daughters are, Mrs. Ida Melrvin of Tacoma; Mrs. H. A. Knapp of Camar; Mrs. W. J. Byran of Seattle; Mrs. Douglas Capler; Mrs. W. H. McFarland of Vancouver; Mrs. Frank Carman of Felida. He leaves also three brothers, J. B. and M. Woalf of Felida: T. G. Woalf of Fairview, Oregon; and one sister, Mrs. J. C. Nargent of Felida, Wash.

Brother Woalf learned the truth under the preaching of J. M. Stephenson in Iowa when a boy and became associated with the church of God at Felida, Wash., under the ministry of W. A. Prosser some thirty years ago. It was partly through him that Brother Prosser came into the Felida neighborhood.

Six grandsons acted as pall-bearers and six granddaughters as honary pall-bearers carrying the flowers. Services were conducted by the writer and we laid Brother Woalf away in the cemetery seven miles north of Vancouver to await the soon coming of the Master.

A. W. Darby.

THE ONLY WAY

One of the greatest difficulties we have to contend with in presenting the truth to unbelievers is the fact that most people believe that if they live a clean and moral life they will be saved. We continually hear the remark: "Oh, as long as I do what is right I shall have as good a chance as anyone."

You will notice that this class look upon the future as a lottery, and are far from having the spirit that Peter had when he said, "Give diligence to make your calling and election sure" (2 Pet. 1:10). Again, the saying, "as long as I do what is right," is very vague. How do they know what is right if they have not studied God's word? These same people consider it necessary to understand and obey the laws of their country, because if they do not they know they will be punished; and yet they treat with contempt God's laws, which are far above and more important than man's laws. The only standard of right doing that we can rely on with perfect confidence is the Bible, which is God's true and unalterable word, and contains the only reliable information on the subject of salvation. Therefore any one who depends upon his own definitions of right and wrong, is travelling upon the broad way to destruction. Jesus in the sermon on the Mount says: "Enter ye in at the straight gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat; because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it" (Matt. 7:13,14).

These worldly people who look upon their own right doing as sufficient for salvation, do not realize what they are losing by not reading God's word. Paul tells us, "Not that we are sufficient of ourselves, to think anything as of ourselves, but our sufficiency is of God" (2 Cor. 3:5). Does this look as if our self-made standards of right will amount to anything before God? The Lord says in Isaiah, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8,9). And again, the same prophet tells us: "All nations before him are as nothing, and they are counted to him less than nothing and vanity' (Isa. 40:17). Surely this will prove to anyone who has a desire for salvation, that a knowledge of God's law is absolutely essential, and can only be obtained through that source. It is difficult to get people to recognize their own impotence, and put themselves in subjection to God's will, but we must remember that if we are to reap a reward we must also do some sowing; and in these last days it is very necessary that we should do our utmost to spread the truth. "For the Son of Man cometh at an hour when ye think not" (Luke 12:40). And so let us remember the Master's words: "I must work the works of him that sent me while it is day; the night cometh when no man can work" (John 9:4).

There is another class of people who claim to be Christians that are still more difficult to approach; these are the ones who profess to know God and who are all the time preaching the serpent's lie that has been so prevalent ever since Adam sinned. It is very remarkable how they cling to error. There are over two hundred so-called Christian creeds, and each one claims to be right, but they are all groping about in the dark. The prophet says: "For behold, the darkness shall cover the earth, and gross darkness the people" (Isa. 6:2), and so prophecy is being fulfilled before our eyes. The churches of Christendom are preaching today "Patriotism to the Republic of the U. S.," instead of "Patriotism to the Kingdom of God." The fact is, the religious world does not understand what the kingdom of God is and so naturally they do not preach it. They are striving for something that they cannot clearly define. Unless any one has a clear idea of what they want to attain they will never gain much. There is only one way to obtain eternal life, but their ways are too numerous to mention. Jesus said: "Verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1). And again he says: "Strive to enter in at the straight gate, for many, I say unto you, will seek to enter in and shall not be able" (Luke 13:24). This is absolute proof that there is "only one way" to gain salvation, and that is by understanding and following God's commands; and the only way to obtain that knowledge is to read His Book, for without his guidance we can do nothing. Christ said, "No man can come to me, except the Father which hath sent me draw him" (John 6:44). So let us try and spread abroad this glorious gospel of the kingdom. "For in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:16).

A. E. Griffiths.

A man's character is frequently treated like a grate—blackened all over first to come out the brighter afterwards.

THOUGHTS ON SECOND PSALM

"Why do the heathen (nations) rage?" Rage results from opposition to either individual or national designs. The present international slaughter is truly the raging of the nations, though we opine not the raging spoken of in this Psalm. Like Matthew when he says, "Then was fulfilled that spoken by the prophet." Events remind us of a certain prophetic utterance, though not primarily the event referred to. This second Psalm will doutless have its fulfillment when the events of chapter 14 of Revelation are being enacted; when the Lamb stands on Mount Zion, and with him the one hundred and forty-four thousand redeemed ones, soon to be manifested as the Lion of the tribe of Judah. When the Jews shall have returned to the land of their fathers, and acquired wealth, the Gog power, with his confederates will invade Palestine and succeed in capturing and sacking the city of Jerusalem. Then it is that the Lord with his chosen ones will appear on the scene, for it is written: "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." Then the Lord will fight against that host with an overflowing rain, great hailstones, fire and brimstone, and with pestilence; for a burning fever will consume their tongues in their mouth, and their flesh while they stand on their feet, and burn out their eyes. Also a maddening pain will cause every man's sword to be turned against his brother. And as the above plagues on the men so will it be on the beasts, causing them to trample down their riders. Judah also shall fight. The result being that five-sixths of that great army will be destroyed. The remainder will retreat, doubtless pursued and harassed by the Jews. When the pursuit ceases, and they have time to canvass the situation they will rage to think that they have been so signally defeated by such insignificant opponents.

Proclamation will have gone forth—the angel flying in mid-heaven—the heaven ruling power that has just been enthroned on Mount Zion, and the heaven of the nations not yet yielding obedience to the new power Jesus and the saints, calling on the nations to submit; and offering amnesty and peace to such as will comply with the terms, unconditional surrender (Rev. 14: 1,6,7; Psa. 2:10-12). This is too humiliating to their pride. They meditate a vain thing. They call a council of the nations form a coalition, muster an army, and set themselves against the Lord and against his anointed for the purpose of breaking their bands asunder and resist every attempt to subdue, or be reconciled to his righteous rule. The Lord will smile at their endeavours, for he knows that the Father has set him on his holy hill of Zion, and at his request the nations will be given to him for an inheritance, and the utmost parts of the earth for a possession, to be ruled with the iron hand of justice, or be dashed in pieces like a potter's vessel.

Now is the opportunity to exercise wisdom. Those who receive instruction serve with fear, and rejoice with trembling, putting their trust in him, will be blessed. When all nations shall have been subdued, and come under the benign rule, and render willing and grateful service to the Lord, then will the curse that had been laid on the earth on account of sin, be removed. The seasons will be propitious; the earth will yield her increase; correct hygiene will prolong life; good-will among men and beasts will promote happiness; worship in spirit and in truth will be accepted of Deity; and the knowledge and fear of the Lord will fill the earth even as the waters cover the seas, and all men shall be blessed in him, and all nations shall call him blessed, and daily shall he be praised. With what longing desire, with what burning zeal should we pray, "Even so, come Lord Jesus; come quickly."

S. T. Blessing.

HOLLOW GLADNESS

The prodigal fed the swine but went hungry himself. Samson made sport for the Philistines, but his own soul was in bitterness and anguish. A man who was seeking medical advice for the relief of settled melancholy, being ordered to visit the play-house and amuse himself with the performances of a certain actor whose words kept everybody in a roar, mournfully replied that he was that very actor himself!

What hosts of empty, weary, aching hearts are hidden beneath costly robes, gay adornings, and fair faces.

"Underneath the sunniest smile
There lurks the saddest heart."

People who cannot deceive themselves often think to deceive others by the semblance of joy, and they sometimes succeed; but an anointed eye can see the skeleton grinning above the feasts, and the ear gifted with spiritual discernment can detect the hollow mockery of that laughter of fools, which is "like the crackling of thorns under a pot."

Hypocritical mirth, to a sensitive and discerning mind, is full of horror and ghastliness; and when the forces of nature, which, if honestly employed, might help to build up the stricken soul and heal its wounds, are exhausted in an empty and pretentious parade of carelessness, indifference and mirth, the foundations of vitality are sapped, the inward anguish of the wounded spirit is only intensified and finally health and strength give way, and the poor victim of hidden grief and hypocritical gladness dies as a fool dieth.

Solomon said of laughter "It is mad," and much of the mirth of the godless and worldly is an insane recklessness which seeks to hide real anguish under the mockery of pretentious mirth. Let us be honest in our joys as well as in our sorrows. Let us put away sham, and hypocrisy, and hollowness, and live a real life. Let no smirking smile tell a lying tale of simulated happiness, but let our lives be true and faithful, as in the sight of him who searcheth the hearts and trieth the reins of the children of men.—Common People.

ANTI-CHRIST

In the holy writings we find Anti-christ as in Dan. 7:8 a horn on the head of the fourth beast; showing that he is a phase, or a part of the Roman empire. He has his rise after, and among the ten horns that the empire was divided into by the invasion of the Goths and the Vandals in the fifth century of our era. The reader will notice that after the rise of this horn, that he monopolizes the business of the empire to the end. Daniel says, verse 11: "I beheld then because of the great words which the horn spake: I beheld even till the beast was slain, and his body given to the burning flame." We are not informed how soon after the division of the empire into the ten kingdoms that the Anti-christ arose, but about A. D. 610 Phocus, the emperor, acknowledged the bishop of Rome as the head of the Christian churches, and soon after that, if not before, he plucked up by the aid of the emperor, three of the first horns by the roots (verse 8). That this horn is the Anti-christ we learn by verses 21 and 22: "I beheld, and the same horn made war with the saints, and prevailed against them until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." If this persecutor of the saints is not Anti-christ, who is he?

The three horns that he plucked up were three of the ten, that were Arian in faith and therefore obnoxious to Anti-christ. It will be seen that this horn makes war on all opposition to his own power, for the purpose of exalting himself. This is evident by the "great words" that he speaks. Paul notices this power prophetically in 2 Thess. 2:4: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. And now ye know what withholdeth that he may be revealed in his time." See Dan. 7:8. "For the mystery of iniquity doth already work: only he who now letteth will let (or hinder) until he be taken out of the way." Paganism was in the way, but when that was removed, then the papacy soon showed his exalting disposition.

The duration of Anti-christ's reign is made plain in the Bible. Dan. 7:25 gives it as "a time times and the dividing of time." On the principle of a day for a year in symbolic prophecy, it is 1260 years. The 70 weeks of Dan. 9:24 proves that the day-year interpretation is correct. The same period and the same power is referred to in Rev. 13:5 where he was to continue forty-two months. There is no time left for a future Anti-christ.

Geo. Francis.

"I never jump at conclusions," said the preacher. "No," remarked the elderly member of the congregation, who is very frank, "I have noticed that from your sermons; you reach a conclusion very slowly."

AN EXHORTATION AT THE BREAKING OF BREAD SERVICE

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."

The phrase "in Christ" is of frequent occurrence in the Scriptures, and conveys to our mind an impression of a state or condition of profound importance. Out of Christ, God is a consuming fire to the workers of iniquity.

To be "in Christ" is to be in a condition of perfect security. Hence we read in Isaiah: "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." And in view of this, taken in connection with the judgments coming on the ungodly world, how important the entreaty: "Come my people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a moment until the indignation be overpast; for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall dissolve her blood and shall no more cover her slain."

Remember, too that the children of Israel were safe from the destroying angel while within their dwellings, whose door-posts were sprinkled by the blood of the Pascal Lamb.

Brother Thos. Gibbs.

SECRET COMING OF CHRIST
AN INVENTION OF N. H. BARBER

The theory that Christ came secretly in October, 1874, is not original with C. T. Russell. The writer is old enough to remember reading after one N. H. Barber in about 1870 A. D. I believe, who lived in Rochester, N. Y., who taught that Christ would come in October, 1874. When the time passed, as one of his followers told the writer, while at a campmeeting at Springfield, Mass., in 1875, that Mr. Barber was right as to the ending of 2300 years Daniel 8:14, in October, 1874 A. D. But that he was mistaken only in the manner of his coming, which was to be as a thief, secretly to steal away his saints. And, so far as I am informed, that was the beginning of the secret of the rapture theory. I said to my informant: "Do you call my Christ a rogue, sir?" He said: "Well, the Bible says he was to come as a thief." I said: "Yes, he was to come unexpectedly as a thief; but not to steal as a thief." - J. A. Cargile in "Present Truth Messenger."

Many a can-not is a simple will-not!

"May both races forgive us," said the California philosopher "yet, if the lords of Karma grant us our will, we shall in our next incarnation be half Irish and half Hebrew. For the Irishman is happy as long as he has a dollar, and the Hebrew always has it."

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.
Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: 1 Peter 2:9

Friends, in this world of hurry,
And work, and sudden end,
If a thought comes quick of doing
A kindness to a friend,
Do it that very moment!
Don't put it off—don't wait;
What's the use of doing a kindness
If you do it a day too late?—Charles Kingsley.

Youth has charm; manhood shows energy; but it is in age we expect to find dignity

Our late Brother John D. Hodge, the leading member of the Church of God, N. J., whose age was over eighty years, possessed the charm of youth, for he was beloved by everyone with whom he came in contact. He had the energy of manhood, for he went to business every day, doing his work ably and well; each Sunday found him at his place in church, where his clear and active mind was reflected in his well thoughtout exhortations; his willingness and capacity for labor was displayed by him presiding at the organ and always assisting in whatever other work presented itself. The real dignity of age shown from him, for while he never forgot that he was a son of the Most High, and as such, an heir of the kingdom, he always remembered that he was a sinner saved by grace, and so through kindness of heart and gentleness of spirit tried to show others the redeeming love of God in the person of Jesus Christ our Lord.

In the light of the above we beg to ask, when is youth? and when is age?

Brother Hodge when asked the cause of his youthfulness replied, "I never allow my mind to dwell on the things of the past, for I live in the present for the future."

The Early Church

What were the characteristics of the early church, as noted in our today's golden text that made the members peculiar? and should these characteristics mark the church of today?

1. They were followers and disciples of Jesus Christ as an intimate, personal Savior.

2. They were called Christians. The church was simply spoken of as "the church" or "the churches of Christ" or the "church of God."

3. The ordinance of baptism was administered upon repentant believers as an initiative rite.

4. They met together on the first day of the week for "breaking of bread, exhortation and prayer."

5. They believed from the heart all things that God had said unto them through the medium of the prophets, his Son Jesus and the apostles.

6. They believed that "Jesus was the Christ, the Son of the living God."

7. They also believed that his kingdom was to be established on this earth, and for the purpose of establishing this kingdom "he would appear a second time, without sin unto salvation."

8. Believing he would come, they constantly watched for him, so living that he would not be ashamed of them.

9. They gave as the Lord had prospered them, and believed that he loved a cheerful giver.

10. They were a missionary people, going everywhere speaking of "the way" and preaching "the word."

11. They parted of their goods and gave to those who had not.

12. The result: "They praised God and had favor with all the people, and the Lord added daily to the church."

Question: What would be the result today, if all church going people did as above?

Tomorrow

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:34).

I have nothing to do with tomorrow,
The Creator will make it his care;
Should he fill it with trouble or sorrow,
He will help me to suffer and bear.

I have nothing to do with tomorrow,
Its burdens then why should I share?
Its grace and its strength I can't borrow,
Then why should I borrow its care?

Our Weekly Puzzle

My whole is an article that grows in the field, used as food for man and beast; cooked by itself, beheaded; again beheaded shows the object of cooking; when again beheaded shows a preposition; again beheaded we have a beverage.

Answer in next issue.

Answer to last week's puzzle: **Lion, Bear, Camel, Lamb, Horse, Dog, Ass, Ram, Man.**

Let him not boast who puts his armor on
As he who takes it off, the battle done.
Study thyself and most of all note well
Wherein kind nature meant you to excel.

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. JULY 3, 1917 NUMBER 25

THE TIME IS AT HAND

What though thy sons be sleeping,
Beneath the earth's cold sod;
Yet cease thy wail and weeping,
Church of the living God.

What though on earth thou drinkest
The cup of shame and grief;
'Tis nearer than thou thinkest,
The hour of thy relief.

The Lord on high has risen,
The first born from the dead;
And soon from death's dark prison
The captives shall be led.

Then hush thy tones of sadness,
Thy sackcloth cast aside;
Prepare to meet with gladness
Him raised and glorified.

Selected by Jesse Titman.

THE TESTIMONY OF THE TABERNACLE

No. 1

Note.—Much of the following article consists of excerpts from a volume called "Shadow and Substance," by W. H. Walker, of Pittsburg, Pa., to whose high literary ability and scriptural insight we are indebted for many helpful and beautiful suggestions.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16,17).

By the passage just quoted we see that no part of the Scriptures can be neglected without our losing something which we need to the perfecting of ourselves for the Christian's battle of life; and we should have the same respect for one part of the revealed will of God, or for any manner of teaching in accordance with that word, as for any other.

We have the best reason for studying the books of Moses in the fact that Jesus himself commanded all to "search the Scriptures"—not search some of the Scriptures, but all the Scriptures. "And beginning at Moses and the prophets, he expounded unto them the things concerning himself" (Luke 24:27).

About one fourth of the book called Leviticus is devoted to the tabernacle services, priesthood or worship, while in Exodus there are several chapters in detail of its construction and ordering of the worship. In the New Testament, the epistle to the Hebrews is a divinely inspired commentary upon these things. Without knowledge of the books of Moses this exceedingly rich and profound exposition of divine truth would be almost meaningless, while with its inspired help, we find every personage, institution and part of the tabernacle illuminated with new light, and Christ in sacred symbolism standing out of the dim past as never before realized.

In all ages divine revelation has been progressive in its nature. At first, man was only able to take in a very partial revelation of God, and the great God of all the earth makes his capacity for receiving the limitation or measure of this revelation of himself. He spoke at sundry times and in divers manners as man was able to comprehend. God was preparing a way for the fuller revelation that he had in store in the fulness of time.

When God spoke to Moses it was from the midst of the cloud and smoke of Sinai. When Moses asked of God, "I beseech thee, show me thy glory," God answered him by putting him into the cleft of the rock and allowing him to see only his back parts (Exod. 33:18-23). This is the only view the law could give of God; with his face away from man, for man had broken God's law, thus becoming a transgressor, subject to the wrath of God—the penalty being death. So when God took up his abode among his people Israel, he hid himself behind the vail in the holiest of all in the tabernacle, "the Holy Spirit thus signifying that the way into the holiest of all was not yet made manifest" (Heb. 9:8).

God has now in effect, come out to man in the person of Christ, and we are invited to behold his glory in the face of Jesus Christ, and even to enter into the holiest of all by faith in our great high priest, by whose sacrifice and mediation we are purged from our sins and so may worship the Father in spirit and in truth. The tabernacle helps us to understand many passages in the New Testament which would otherwise convey little or no meaning. The figures used by the Holy Spirit to convey the fuller truth to our minds have their origin in the Old Testament symbolism of the tabernacle. In its revelation we find those principles of righteousness and grace, according to which intercourse could be yet maintained with a sinful and rebellious people.

The voice of God from the Mount was so terrible that the people requested that they might not hear it again only through a Mediator (Exod. 20:19). God then retired into the sacred enclosure of the tabernacle—a testimony on the one hand of the sin of man, and on the other, of the rich grace of God. Though man had become unfit for God, yet he was disposed to help him up again to the level where he might approach God on the principle of grace, based on perfect righteousness. Thus, around the thick darkness and gloom of Sinai, these premonitions--these foreshadowings of grace--were permitted to shine forth to a rebellious people. In the very place where the offence abounded, grace did much more abound, and shadows of good things to come were to be seen (Rom. 5:21).

The pattern of the tabernacle was given to Moses by God—nothing was left for the wisdom of Moses to supply. "See thou make it according to the pattern shown thee in the Mount," is the command no less than five times recorded, and seven times the record says, "Moses did according to the commandments of the Lord," that is, in reference to the setting up of the tabernacle.

We must remember that these things were patterns of things in the heavens (Heb. 8:5), and were shadows of good things to come; therefore a minuteness of detail and great care were necessary. The pattern must agree with the things pointed to, or a change in the things themselves is implied.

In Exod. 25:1-8 we have a record of God's command to build: "Speak unto the children of Israel that they bring me an offering; of every man that giveth willingly with his heart ye shall take an offering." Then are specified the matials required. God required that the offerings for the building of the tabernacle should be given voluntarily by the people--they were not taxed for its cost or for its maintenance afterward---according to their means as the measure of the requirement. How quickly and how willingly they responded, so that Moses had to ask them to stay their gifts when enough, and more than enough had been given. What an example of open handed, large hearted liberality we find in this conduct of Israel. Sometimes we are inclined to feel a little self-satisfied and something akin to pride for what we call our advanced light and greater privileges, but lest we forget that the proportion of those blessings is the measure of responsibility, let us each ask ourselves the question, "Have I yielded to God a corresponding consecration of myself and all I possess?" There are some Christians who give one-tenth of all they have to God and thus satisfy themselves like Jacob of old. There are many more perhaps that do not give that much, but leaving them out of the question for the present we say, But what about the nine-tenths? Is the answer Christ-like that says in effect, "Oh, that is for ourselves?" The idea that this belongs to me, and that belongs to God, needs to be gotten rid of by all who profess his name and hope in his coming.

Trusting that the time already occupied has not been unprofitably spent, I will pass from general to particular truths concerning the tabernacle. The tabernacle was a tent--that being the meaning of the Hebrew word. All Israel were dwelling in tents in the wilderness, and Jehovah came down to their condition. This seems to be the first suggestion of "Immanuel" or God with us—the title given Jesus by inspiration through the prophet Isaiah (7:14). Moses in Exod. 15 had spoken of preparing an habitation for God. That tabernacle was the dwelling place of Jehovah and not the dwelling place of the people.

The tabernacle was a sanctuary. See Exod. 25:8,9; 29:45: "And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. And I will dwell among the children of Israel, and will be their God."

It was a holy place for a holy God and a holy people. It was set apart for sacred purposes and its courts could only be traversed by holy feet. It was the place of worship for Israel. Its outer court, holy place and most holy place, represent the different degrees of nearness to God in the progressive life of this people and each person individually as well, showing again the progressive nature of God's revelation of himself and his plan of salvation.

The Levites entered the court only, the priests the holy place, and the high priest the most holy place once a year, and that not without the shedding of blood. But thanks be to God for his abundant mercy and grace that through the blood of Jesus Christ the great High Priest and Mediator of the New Covenant, we have liberty at all times to enter into the holiest of all, and may there worship in spirit and truth.

As a sanctuary it must be reverenced (Lev 19:30).

As a sanctuary it became a sacred shelter or refuge (Psa. 61:1-4). David says: "Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle forever. I will trust in the covert of thy wings.' In many other of David's Psalms we find its beauty and strength extolled—reference to it as a place to learn God's ways—a place of praise and a place of help.

Chas. A. Goss.

Honest Money.—A bankrupt and disgraced promoter of fraudulent schemes; during the days of his seeming prosperity and while he was mak- lavish displays of great wealth, presented the famous cathedral of St. Paul, in London, with a communion service of solid gold which cost $125,000. Since then it has come to be known that this man was a shameless fraud, and that his money was filched from his dupes by cunning schemes. The trustees of the cathedral have, with a commendable sense of honor, returned the full cost of the communion service received by them to the scoundrel's creditors; in that way they have kept their hands clean and stainless. It would be a good thing if every Christian business man would thus hold himself clear of every possible connection with dishonest money.

TWO EXTREMES REFUTED

No. 14

Other Objections Answered

One very friendly critic, and one whose honesty I cannot doubt, offers several objections to what we have previously written, and gives a few texts in an effort to disprove our position. He says: "Paul plainly states that as in Adam, or through the disobedience of Adam, all die, even so by or through the obedience of Christ, all shall be made alive" (1 Cor. 15:22). While to us Paul does not plainly state what this objector says he does, yet he does say, "For as in Adam all die, even so in Christ shall all be made alive." But does "all" men mean the aggregate of the human race in this passage? Will every individual of the human race die? Let Paul answer: "Behold I show you a mystery: we shall not all sleep, but we shall be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we (who do not die) shall be changed" (1 Cor. 15:51,52). "We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air," etc. (1 Thess. 4:15-17). Does Paul contradict himself? If not, the word "all" here is used in a limited sense: for all do not die, and as those who do not die will not be made alive, all will not be made alive in an unlimited use of the word. But how do I know that some will not die? Because God says so; then because God says some of the dead will not live again, I know that not only those that do not die will not be made alive; but those also; and that fact is positive proof that the word "all" is here used in a limited sense.

Again, this critic overlooks the fact that the word "in" is used instead of by, or through, as he puts it; and he never can show a single passage that states any one but Christians are in Christ, and that makes the last clause of our text refer to them, and them only, as does all other parts of this chapter. The resurrection of the righteous is the only resurrection alluded to in First Corinthians fifteen, and is a resurrection to incorruptibility and immortality.

We are then referred to Rom. 14:10,11: "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Our critic then asks, "How shall we give account of ourselves, and the tongue confess, and the knee bow, if we are not resurrected?" Now let us notice the word "we." Who is represented in this epistle by that pronoun "we"? Perhaps that will throw some light on the text. "We are slanderously reported" (3:8). "We conclude that a man is justified by faith" (3:28). "Shall we continue in sin" (6:1)? "We are buried with him in baptism" (6:4). "We should also walk in newness of life" (6:4). We have been planted in the likeness of his death. "We shall be in the likeness of his resurrection" (6:5). "If we be dead with Christ." "We shall also live with him" (6:8). Now come to our chapter: "For none of us liveth to himself, and no man dieth to himself. For whether we live we live unto the Lord; and whether we die we die unto the Lord: whether we live therefore or die, we are the Lord's." Follow now the word "us" through this epistle, and you will find it used to represent baptized believers, as the word "we," and shows who Paul is speaking of. Now when we speak of sinners he calls them "they" and "them" (ch. 1). Then the "we" who are mentioned by Paul are the people to whom he is writing and himself, and no person with whom I am acquainted doubts that that class will be manifested before the judgment seat of Christ, and every one of us (the church, the Lord's people) shall give account of himself to God." "Let us (does the us here refer to the ignorant dead?) therefore not judge one another any more."

But will not every knee bow before Jehovah, and every tongue confess him? So says our dear correspondent, and they cannot minus a resurrection, therefore he thinks all will be raised. Paul states Jesus "must reign till he hath put all enemies under his feet, and the last enemy that shall be destroyed is death." Then other enemies besides death are to be destroyed, and if we can find who they are we can see what is to be put under his feet. Mal. 4:1-3 says all the wicked are to be destroyed, and Paul says they that have sinned without law shall perish without law; and Obadiah says of the heathen, "they shall be as though they had not been;" and that includes enough this far. Now who are those that are to bow and confess? "And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb for ever and ever" (Rev. 5:13). Now does the "every creature" who renders this praise include the wicked who are to be destroyed, the heathen who are to be as though they had not been, and those who are to perish without law? If not, then "ever" is used again in a limited sense, and does not include every individual of the human race, and if it includes the wicked, and heathen, and ignorant, then they are not destroyed, and God has spoken many foolish things, or words without meaning. But God says of the horse, chariot and army, no doubt of the Egyptians who perished in the Red Sea: "They shall lie down together, they shall not rise; they are extinct, they are quenched as tow" (Isa. 43:17). The word "extinct" means exterminated, or being no longer in existence (Stand. Dic.). Then the dead heathen are no longer in existence, and, hence their knees are not any longer knees, nor do their tongues exist any more; and as they "shall not rise" they never will exist again, and the "every tongue" and "every knee," can only allude to those that are responsible, just as the "every creature" in Revelations alludes to the glorified throng, after all sinners have ceased to be creatures, and millions of the lower creatures as well have become extinct, and perhaps none of them will ever say anything like what the "every creature" here is represented as saying, but only glorified human beings or creatures will be the speakers, with the angels perhaps; and that shows clearly the limited use of the word "every." God says of ignorant professors, "But these speak evil of the things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about with winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their shame; wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 10-13). But some are so afraid that our ignorant religious neighbors will not have another opportunity that we will not quote further; but with Jude leave them in "the blackness of darkness for ever," and give the fair chance advocates an opportunity to get them in the light, against the "thus saith the Lord." They must excuse us for believing God rather than them.

J. J. eekman.

THE COMING OF CHRIST

W. B. Townsend

"And when he had spoken these things, while they yet beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Jesus' disciples were assured by the angels that he would return to earth again in person, as he had left the earth. Jesus himself said in John 14, "I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." In Matt. 25:31: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

The Bible is full of proof that Jesus is coming to this earth again, but when is he coming, and for what purpose? Jesus says, "The day or the hour knoweth no man; no, not the angels in heaven, but my Father only." He has given us signs whereby we may know approximately, for he says, "As the days of Noe were, so shall also the coming of the Son of Man be." And Paul, in the 5th chapter of 1st Thess. says: "But of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety, then cometh sudden destruction upon them; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." It is those that are not looking for him that will be overtaken as a thief. Beloved, we know by the condition of things at the present day, that the Lord may appear at any time. But of more importance than the time, is the duty of keeping ourselves unspotted from the world, to be accepted of him when he comes.

For what purpose is he coming? We will have to go to the Scriptures for an answer, for we can find it nowhere else. Paul says in Heb. 9:28: "Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." We see by this statement that only those who look for him will receive salvation. In John, 5th chapter, we read: "For as the Father has life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." And Paul in Phil 3:20,21 says: "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." And Matt. 16:27: "For the Son of Man shall come in the glory of his Father with the angels, and then he shall reward every man according to his works." This is positive proof that we do not receive our reward at death, as the majority of people teach. He is coming to see that God's will is done in the earth as it is in heaven, which we know is far from being done now. In Num. 14:21 God said to Moses: "As truly as I live, all the earth shall be filled with the glory of the Lord." Zech. 14:9: "And the Lord shall be king over all the earth; in that day there shall be one Lord, and his name one." The 72nd Psalm beautifully describes the condition of things in the coming age: "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the rivers unto the ends of the earth." May the time soon come, is my earnest prayer.

A comic song may be on the tongue when there is a funeral dirge in the soul.

DEATH

Death is extinction or cessation of life; a total and permanent cessation of all the vital functions. Death is not life; neither is it a spiritual birth, neither is it a separation of life from death; for in death all life is extinct, put out, no longer existing. We are amused at Cruden's effort to explain what death signifies:

1st. The separation of the soul from the body, and he quotes Gen. 25:11 to prove it: "And it came to pass after the death of Abraham, that God blessed his son Isaac." Does Cruden claim that Abraham was the body, and Isaac the soul? There are two souls there, one is dead, the other alive. Believe Scripture instead of Cruden. He claims this is a temporal death, pertaining to time, especially to this life or world. Paul says the things which are seen, are temporal, but the things which are not seen are eternal (2 Cor. 4:18).

2nd. He calls it a spiritual death, and quotes Luke 1:79.

3rd. He calls this the eternal death (Rev. 2:11). To all these kinds of death, Adam made himself and his posterity liable by transgressing the commandment of God in eating the forbidden fruit. For his transgression God said to Adam, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19). God here declares that Adam shall return to the place that he was taken from, which was the ground. Does he return alive? No. The return to dust places him back in the state he was in before God formed him in his own likeness. And the Scriptures declare that such are dead. "They shall lie down alike in the dust, and worms shall cover them. He shall be brought to the grave and remain in the tomb" (Job. 21:26,32). "Thou takest away their breath, they die, and return to dust (Psa. 104:29). "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:4; Eccl. 3:19,20; 12:7). "In death there is no remembrance of thee" (Psa. 6:5). So if death ends all, then when our life's course is run we are forgotten forever. But does death end all life? Yes; all of this present life. Is there any that will live again? Yes: "Blessed are the dead which die in the Lord" (Rev. 14:13). Who is it that dies in the Lord? All that are baptized into Christ. Who are baptized into Christ? All those who believe and obey the gospel message that Paul preached. Job asked the question: "If a man die shall he live again?" If he dies in the Lord, yes; if he dies in Adam, no. Those that die in the Lord, how do they come to live again? By a resurrection. "For since by man came death, by man came also the resurrection of the dead" (1 Cor. 15:21,22). This is a recreation of the man that returned to dust. He was a flesh-and-blood man, and if not responsible to the law of the gospel, he will remain in the congregation of the dead (Prov. 21:16). "Flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50). The ones led by the spirit of God are the sons of God. And as Christ was raised to a spiritual life and can never die, so all those that are Christ's will be raised to a life that never ends. Then death hath no more dominion over them. Search the Scriptures; learn the way of life; and quickly be baptized into Christ; and though we die, we have the promise of living again.

E. W. Knapp.

ZIONISTS GIVE $473,000 FOR PALESTINE FUND

Brandeis Urging U. S. Support is Given Ovation

Baltimore, June 24.—A total of $473,000 was pledged tonight at the twentieth annual convention of the Federation of American Zionists toward a fund of $1,000,000 to equip an industrial army to go to Palestine and prepare the way for its occupation by Zionists after the war.

Justice Louis D. Brandeis of the United States supreme court pledged $10,000, while Mrs. Joseph Fels of Philadelphia pledged $20,000. San Francisco Zionists guaranteed $35,000 and Ohio members $35,000.

A great ovation to Justice Brandeis as he came upon the stage of the convention hall featured the opening session. The cheering continued ten minutes.

Rabbi Stephen A. Wise exhorted the convention in the name of Justice Brandeis to serve the country "with all your hearts, minds, and strength."

Over 1,000 delegates registered.—Cleveland Plain Dealer.

In speaking of the opinions recently expressed by an "advanced" woman, to the effect that wedding rings are "relics of barbarism when women were men's chattels, Rev. E. A. Cutler, of Milwaukee, Wis. said: "This might be true of a ring in the nose but not of a ring on the finger. Objection to the wedding ring is another phase of the revolt against the divine institution of marriage in certain quarters." Wedding rings are symbols of love and sacrifice and men should wear them, too, he said.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Mrs. John Moore .... $ 2.00

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It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

By removal from Geneva, Ohio we have gained Brother and Sister Harry Stroud, and Sister Viola, their daughter.

Two brethren Miller, from Hagerstown Md., have found employment in Cleveland, and we understand that their mother, who is also in the truth, will soon join them.

Brother and Sister Townsend, Sister Ella Knowles, and Mr. Hart, an interested friend, of Salem, Ohio, and Brother B. F. Smith, of Monroeville, Ohio, were visitors June 24th. We are always glad to have brethren and sisters visit us who are sound in the faith.

Sunday, June 24th, after brief comments on the Bible lesson for the day, which was 1 Sam. 15 chapter, and after most beautiful and inspiring selections were rendered by the choir and by Sister H. H. Hawkins and Sister Helen Pate, Mrs. Alice Smith, formerly Baptist, wife of Brother B. F. Smith, was baptized. Sister Smith has a large acquaintance among the brethren and sisters, and they will doubtless receive this report of her obedience to the truth with appreciation and gratitude.

Dating June 1st, S. M. Tobey requests contributors to write articles on being born of God.

We lose this week the company of Sister Murray, her son and daughter, Raymond and Dorothy, and also Brother Gardy, by removal to Unionville, Ohio.

Brother Donaldson's copy for "The Young People's Page" was tardy in coming this week, and had to be abridged considerably to get it in this issue. He certainly has given the young people an attractive page this week, as he always does; but to correct any possible misunderstanding in regard to it, and to forestall and neutralize probable criticism by hyper-critics, we wish to say that in an effort to attract the attention of the young, our Brother has no thought or intention of hiding the kingdom of God behind the flag and patriotism of the United States. "That which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). Yet we may take the flag, politics, patriotism, and many other things which they "highly esteem," and use them as stepping stones to higher and better things. "Thou hast given a banner to them that fear thee." This is not a flag to kindle national pride and patriotism, and to minister to racial prejudice and hatred (Gal. 3:28). And God has given us this flag to be "**displayed because of the truth**" (Psa. 60:4). We are aliens and strangers to "the kingdoms of this world" (Rev. 11:15); we are "pilgrims on the earth" (Heb. 11:13). We fear God and he has given us "a banner," the flag of the commonwealth of Israel, the kingdom of God. This is our flag; and we love it more dearly than the world loves theirs, and we are ready to "display" it at every opportunity. If the reader cares to read further remarks on this subject, he may peruse another editorial in this number entitled "The Rage and Meditation of Sinners."

THE RAGE AND MEDITATION OF SINNERS

Psalm 2:1

Having now the historical and prophetical scope of the psalms in mind, we are ready to "rightly divide" (2 Tim. 2:15) them by textual review. "Why do the heathen rage, and the people imagine a vain thing?" This passage is a monograph of sinners. Who they are is expressed by the words "heathen" and "the people"; and the particular "motions of sins" (Rom. 7:5) of which they were guilty, by the words "rage" and imagine." The thoughts expressed in a sentence cannot be properly comprehended unless we understand all the words used in it. In order therefore to give the reader a "perfect understanding of all things" (Luke 1:3) contained in this text, we invite him to consider

1. The persons meant by "heathen" and "people."

This consideration is an important one, for the reason that usage has stamped upon the word "heathen" a meaning quite different from its original sense. With us a heathen is the most ignorant, the lowest and basest of men; and we always think of them as living in China, or somewhere else, always a long distance from home. But the Hebrew word **goi** and its corresponding Greek word **ethnos** (Acts [illegible]:25), translated "heathen," mean "a nation" (2 Cor. 1:26; Gal. 1:16; 3:8). In Matt. 6:7, we have **hoi ethnikoi,** "those belonging to the nations." Distasteful as it may be to enthusiastic politicians, the word "heathen" is national rather than individual in its meaning. Individually, "the people imagine a vain thing"; nationally, "the heathen (nation, **goi**) raged." The thought here is, the Lord and his Anointed were opposed by the people as individuals, and by the heathen as nations. Hostility was expressed both individually and nationally. The nation was as guilty of the Lord's death as were the people who composed the nation. How sad it is, what a necrosis it is to every heart throbbing with the love of God shed abroad in it by the Holy Spirit, to see professed brethren of Jesus, the One the world hated and killed, loving the world so much (Jas. 4:4) they are at the polls on election day, pragmatic politicians! Trying to love Jesus and the world at the same time (Luke 16:15)! Trying to "stand in" with two masters! Denouncing individual sinners, shunning the "appearance of evil" so far as immoral impurities go, and yet identified with all this evil in its organized and governmental form! O Consistency, you precious bijou, where are you?

Having noticed the individual and national range of transgression, we must now observe the

2. Manner of their sin.

The word "rage" is from the Hebrew word **ragash**, and means "to assemble" (Young) **Chemah,** another Hebrew word translated "rage," means "to have heat, fury, poison." Dangerous waves of the sea are said to be "raging waves" (Jude 13). Nebuchadnezzar when provoked to wrath, performed deeds of cruelty "in rage and fury" (Dan. 3:13). It was when Naaman became "wroth" that he "went away in a rage" (2 Kings 5:11,12). It is when men become full of "heat, fury and wrath" that they burst out in a "rage" of anger. The word "imagine" is from the word **hagah,** which means "to meditate, utter, mutter." The Greek word **logismos,** translated "imaginations" in 2 Cor. 5:10, means "reasonings." So when "the people" reasoned and "meditated deceits all the day long" (Psa. 38:12) "against the Lord, and against his Anointed" (Psa. 2:2). "the heathen" (nation) "tumultuously assembled (Psa. 2:1, see margin), and took counsel together (vs. 2). The result was that by "putting their heads together," they succeeded in devising a diabolical plot in the wisdom which is "earthly, sensual, devilish" (Jas. 3:25), and serpentine (Gen. 3:1). With the "heat, fury and poison" of the serpent, they bit the promised seed in the heel (Gen. 3:15)– only inflicting a temporary wound. Within three days God liberated their victim from the power and dominion of death, because he was an "Holy One" (Acts 2:27). "Death has no more dominion over him" (Rom. 6:9); sin cannot "sting" him to death any more (1 Cor. 15:56). He has bruised the serpent on the head, so far as he is personally concerned. Before long he will come and take "the earth for his inheritance" (Psa. 2:8), bind the serpent power a thousand years (Rev. 20), and then give it the fatal blow of extermination. "The God of peace shall bruise satan under your feet shortly" (Rom. 16:20).

COMMUNICATION

"They shall make known unto you all things which are done here" (Col. 4:9).

Dear Restitution:

Will some kind brother or sister please inform me through the columns of this paper how I may purchase an illustrated book of Bible stories for children?

Respectfully, A Sister.

THE TEMPLE OF THE LIVING GOD

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are" (1 Cor. 3:16,17). Again: "Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak is defiled" (1 Cor. 8:7).

These verses were suggested to me when it came to my knowledge through personal observation, that some of the brethren of our faith were addicted to the cigarette habit. This ought not to be, for every man who has named the name of Christ, "purifieth himself, even as he is pure."

The use of tobacco in whatever form is unclean and harmful, but how much more harmful it becomes when it is made up into the cigarette, for one of the ingredients of which it is composed, viz., copperas, acts directly on the nerve cells and, in time, destroys self-control. There is no one so ignorant but who is familiar with the dangers lurking in this pernicious habit, as it leads to graver and far more serious evils. Can we picture for a moment our Life Giver and Redeemer going about seeking the lost with a cigarette in his mouth?

If we have been thorough and close students of God's word, if we are true followers of the lowly Nazarene, there would be no question in our minds as to what our attitude should be regarding this and other forms of vice, for how is the world to differentiate between the true and false disciples of Christ, if we bear no earmarks of his discipline and purpose concerning us. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Mark 7:21). We are enjoined to crucify our fleshly lusts and desires (it is the battle with the foes from within which is most difficult to win) so that we may build and perfect character while it is day, for the night soon cometh when no man can work. It is not so much a change of character as nature which we will have at our Lord's appearing, so it behooves us to grow in perfection and grace now, that we may be prepared and worthy to assume the duties assigned us in the future age.

Should there be any doubt as to what he would have us to do on this score? Nay, verily; for we are to be doers of the word, and not hearers only (James 1:22). Self-indulgences, coupled with the allurements of the world, should have no part in our lives; they are destructive and not constructive forces, and lead us away from God. We are free, bought with a price, and these things gender to bondage (1 Cor. 6:19,20). No specific declaration in God's word forbidding these indulgences? Search for these admonitions, for they serve as guides toward the goal to which we are pressing.

Let us as children of the light put on the whole armor of God, so as to overcome these tendencies, bring into subjection the inclinations of the heart and mind, and honor him in all our ways. It is only to the overcomers that eternal life is promised and the blessings of the kingdom bestowed (Rev. 2:7). We must cleanse ourselves, so as to be a fitting abode for the Holy Spirit, ever keeping in mind our high calling in Christ Jesus. "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me; and lead me in the way everlasting" (Psa. 139:23). May we have no idols to separate us from the love of God as it is in Christ Jesus, but be ready to meet him, when he comes, with our lamps well trimmed and burning. You know there were five wise and five foolish virgins.

Minnie McIlrath.

A PRAYER

Our Father and our God, God and Father of our Lord and Savior, Jesus Christ: In coming to thee with our prayers and thanksgivings, we acknowledge that all things were created by thee, and that in thee do all things exist: the worlds were framed by thee, and by thy power are they upbuilt upheld and preserved. We thank thee for the many blessings thou hast showered upon us, the sons of men. We thank thee for life, that we can praise thee and do thee homage. We thank thee for health, so we may have strength to work in thy vineyard, honoring thy holy name. We thank thee for clear and sound minds, so we can exercise faith in thy promises and hope in their fulfillment. We thank thee for food and shelter and raiment, so that our bodies may be strengthened and our health preserved, that we may follow in thy way more perfectly. We thank thee for love, that essence of thyself, with which thou doth draw men unto thee, and that we must cultivate, show and use, so the world may see we belong to thee and are thine.

We thank thee that we live in a country, the constitution of which guarantees liberty of life and happiness and freedom to worship thee according to our conscience; and we pray that our conscience may constantly be kept attuned to thy will. We thank thee for the gift of thy love, Jesus the Christ, thine only begotten Son, whom thou didst send to us as a propitiation for our sins. We thank thee that we do believe in him as our sin-bearer, our advocate, our High Priest, our Righteousness, our Salvation and our Redemption; and that in him we have liberty of access unto thee and freedom from sin and the results of sin. We thank thee for our church fellowship, that constantly keeps us in mind of this liberty and freedom, and we pray our hearts may be softened and our minds made more receptive, so we may more fully understand and appreciate what this great liberty and freedom mean to us. We thank thee for the ordinance of baptism, which shows our Lord's obedience unto thee, in that he died, was buried, and was raised again to die no more. And we pray, taking Jesus as our example, that to us it may mean our death to the world and its allurements, being buried, rising to "stand fast in that liberty wherewith Christ hath made us free.

We thank thee for the institution of the Lord's supper; for it vividly brings to our minds the broken body and the shed blood of him who became a prisoner of death, that we, through faith in him, might enjoy liberty and freedom throughout eternity. We thank thee for the promise of the soon return of our Lord, for the purpose of establishing thy kingdom on earth; for we know that under his rule and guidance this liberty and freedom shall be exemplified in its fulness; for purity and righteousness shall abound, and thy love shall be dominant. We pray thee that those of our number who are absent through sickness, may have the comfort of thy spiritual presence, realizing that when the new order of things is instituted they shall be free from pain and suffering; and Father should any be absent through indifference or carelessness, we pray thee that their hearts may be touched by thy spirit of grace, so they may realize and appreciate the liberty and freedom that thou, in thy love hath offered them, in the person of Christ Jesus our Lord. And Father, of those who know not thee, who do not believe in Jesus as thy Son, the Anointed, we pray we may be instruments in thy hand of leading many such to a saving faith in thee, through Jesus Christ our Lord and Redeemer. "For where the spirit of the Lord is, there is liberty;" and if "thy Son shall make them free, they shall be free indeed." These things we ask in the name of Jesus Christ, to thy glory. Amen.

A. D. Donaldson.

The mark of a man--the absence of pretension.

A mule makes no progress while he is kicking; neither does a man.

Learn to ride the horse that threw you.

OBITUARIES

George W. Smith

George W. Smith was born in Vermillion County, Indiana, December 9, 1838. He was the son of James W. and Eliza (Pugh) Smith, and the oldest of a family of eight children. He died June 11, 1917, at his home, aged seventy-eight years, six months, and two days. On February 22, 1862 he enlisted in company K, Indiana Volunteers, and served until the close of the war, lacking only a few days of being out four years.

April 9, 1867, he married Julia A. Jones, daughter of Robert and Elizabeth Jones. The marriage took place in Warren County, but they went to housekeeping in Vermillion County, Illinois, upon a farm he had previously purchased. In 1876 they returned to Warren County where they lived until 1903, when they moved to Howard County, near Greentown, where they lived until the time of his death.

Those that survive him are his wife, two children, Ashley R. Smith, of Greentown, Howard County, Ind., and Nettie Smith Evans, of Williamsport, Ind.; three grandchildren, and one brother, Marion Smith, of New Richmond, Ind. Besides these he leaves many friends and business associates.

He had a deep sense of honor, and his ideas of right were firm and of the highest order. He had been a member of the Church of God of Warren County for many years, and lived a faithful Christian life.

Nettie S. Evans.

A short service was held at his home in Howard County and the remains then conveyed to Williamsport by motor car where the regular funeral services were held at the home of his daughter, at 10 o'clock, June 15, 1917. The house was filled with the relatives, brethren, and friends to whom we spoke words of comfort from Rev. 1:18. Many beautiful floral offerings were given in testimony of the high esteem in which Brother Smith was held by those that knew him best. The funeral procession then proceeded to West Lebanon where he was tenderly laid to rest to await the coming of our Lord and Savior Jesus Christ, and his resurrection. For he spoke back from heaven through the beloved apostle John saying, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." And when he comes and uses these keys Brother Smith will be delivered from both the place and the condition of the dead into the glorious liberty of the children of God.

The deceased had been very successful in the acquisition of property in his long business career. He owned some 2900 acres of the best land in Indiana, besides being the largest stockholder in the Williamsport State Bank. He was a large stockholder and president of the First National Bank at Swayzee, Ind., and the possessor of much other property. But this accumulation of property did not turn his head away from the path of rectitude and integrity, nor shake his loyalty to his family and friends, nor seduce him to infidelity to Bible teachings--all of which is the best evidence of his high and substantial character and faith in God.

D. E. VanVactor.

Robert Sandford Sullivan

Robert Sandford Sullivan was born near Thomasville, North Carolina, January 4, 1846. He departed this life at his home in Attica, Kansas, May 28, 1917, aged seventy-one years, four months, and twenty-four days.

In the year 1870 he moved with his family to Lawrence County, Missouri, living there ten years. He then moved to Harper County, Kansas, locating on a homestead near where the city of Attica now stands. Here he engaged in farming until about the year 1896, when he moved into the city of Attica to engage in the furniture and undertaking business, retiring from same only a few years ago, owing to ill health.

He was married to Martha Younts December 25, 1866. To this union were born seven children, only two of whom are now living; to wit, T. H. Sullivan and Mrs. R. O. Williamson, both residing at Attica, Kansas. He is also survived by his wife, Mrs. Martha Sullivan, two brothers H. L. Sullivan and David Sullivan, of Sturges Ky., and three grandchildren, Ray Clifford Sullivan, Blanche Sullivan, and Donald Williamson, all of Attica, Kansas.

In early manhood he became a member of the church of God. He was taught the precious faith through the teachings of Brother A. F. Servis, who has been asleep for some years. Brother Sullivan and his wife were baptized by Brother James Butt about the year 1875, while living in Lawrence County Missouri. From that time they have been strong in the faith and conscientious supporters of the kingdom. He and the writer were the first ones to introduce in his community the doctrine of the kingdom of God and the coming of the Lord Jesus. The first meeting of any kind held in the new settlement were held by our people. He has ever lived faithful to the truth, not missing a communion meeting since 1883 to the time of his death. At our last meeting, held on the night of April 5th this year, he said that he thought it would not be long until the Lord would return. He was a firm believer in the mortality of man. He believed that the Lord Jesus the Christ will soon come to raise the righteous dead, to change the righteous living, clothing them with immortality and making them partakers of the divine nature. He believed they are to become the sons of God on the divine plane and be joint heirs with him; that they will sit with him on his throne, the dominion of which shall be from sea to sea, and from the river unto the ends of the earth.

He died as he had lived, a worthy citizen, a faithful friend, a loving father and husband, a Christian man full of the faith once delivered unto the fathers. Let us of the faith of this community and the brethenr elsewhere so live that we may be ready to meet Brother Sullivan in that bright morn where there will be no more death, neither sorrow nor sighing, where all tears shall have been wiped away, and the whole earth filled with the knowledge and goodness of the Lord as the waters cover the sea.

S. C. Oliver.

BAPTISMAL SERVICE

At our regular services at Hillisburg Sunday morning, June 17th, Brother Charles H. Lewis requested baptism. Upon his confession of faith we went to the water nearby and immersed him in the name of Jesus Christ for the remission of sins. Brother Lewis lives at Colfax, Ind. He and his wife, Alga Lewis, will put their membership into the Hillisburg church. May the Lord bless these good people in this manifestation of an active Christian life. May they achieve all their anticipations of development in their association with the church, and be able to receive the crown of life in the soon coming kingdom.

D. E. VanVactor.

PROPHECY FULFILLED

"For thus saith the Lord God of Israel unto me: Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. And if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, ye shall certainly drink" (Jer. 25:15; 16:28).

See if you cannot see an accurate fulfilment of it in the attitude of the U. S. toward the war. First, it was said that it would have nothing to do with it. It determined to stand aloof from the conflict. Jeremiah said that some of the nations would say, "We will not drink of the wine cup of wrath." But God said that they should drink of it So although the U. S. seemed so determined to keep out of the struggle in the beginning they are now in it and drinking of the wine cup of God's wrath. It is just following in the line of events as outlined in the word of God.

Fertilizer Shortage Hits Germans Hard

If all conditions continue favorably Germany can hope for barely a medium harvest owing to the lack of fertilizers, particularly nitrates. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth. They shall not be lamented, neither gathered or buried" (Jer. 25:33). We have read where the people were not allowed to lament for their dead, but were forced to appear cheerful "They shall not be buried." Have we not all read how impossible to bury the great number of killed, and so they are placed in great heaps and burned. "They shall be dung (a fertilizer) upon the ground." Listen to this: Refiners on the German-Belgian frontier are now rendering the fats and oils out of the corpses for lubricating purposes, and are shipping the balance of the bones and waste home for fertilizers.—Selected by Flora A. Wood.

HALF UNITED STATES ARE CHURCH MEMBERS

The church population of the United States is only half the total population, according to the figures prepared this year by Dr. H. K. Carroll, religious statistician. His grand total of membership in all the churches of the United States is 40,016,789. "When to this total is added the number of children in the families of church members but not yet enrolled, it is easy to believe that the church population of the country is well over fifty millions," and the total population is now about one hundred millions. The ten largest denominational groups, in order of membership, are:

1.	Roman Catholic	14,330,370
2.	Methodist	7,608,284
3.	Baptist	6,534,132
4.	Lutheran	2,454,334
5.	Presbyterian	2,171,601
6.	Disciples	1,337,450
7.	Protestant Episcopal	1.078,435
8.	Congregational	790,483
9.	Reformed	514,543
10.	United Brethren	366,877

Besides these leading denominations there are some which hardly sound like church names, but they stand for actually existing religious "bodies" nevertheless: Church of God in Jesus Christ, Six-Principle Baptists, Old Two-Seed-in-the-Spirit Predestinarian, Church of God and Saints of Christ, United Zion's Children, Defenseless, Christadelphians, Christian Workers for Friendship, Zion United Apostolic, Church of the New Jerusalem. Hepziba Faith Association, Friends of the Temple, Social Brethren, Church Transcendent.

Dr. Carroll omits all reference to the Salvation Army.—Selected by Sister Susan A. Howard.

A certain photographer never says to a lady customer, "Now, look pleasant, madam, if you please." He knows a formula infinitely better than that.

In the most natural manner in the world he remarks, "It is unnecessary to ask madam to look pleasant; she could not look otherwise."

Then click [illegible] the camera and the result is never in doubt.

The small talking in fashionable circles is the fruit of small thinking!

Look out, and do not pin your faith on the sleeves of men who often change their coats!

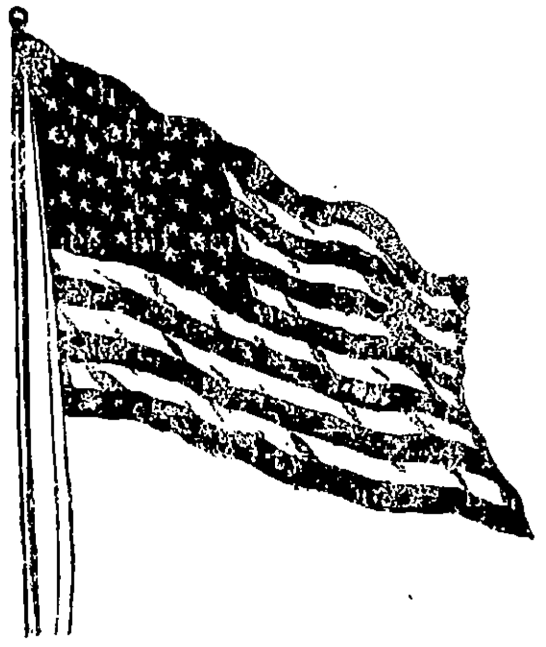
Many a long-headed man has fallen headlong!

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification. Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.
Memory Verses: Micah 6:8; Titus 2:13,14

Golden Texts: 2 Cor. 3:12; John 8:36.



The Star Spangled Banner

Oh! say can you see by the dawn's early light
What so proudly we hail'd at the twilight's last gleaming,
Whose stripes and bright stars, thro' the perilous fight,
O'er the ramparts we watch'd, were so gallantly streaming;
And the rocket's red glare, the bombs bursting in air,
Gave proof thro' the night that our flag was still there!
Oh! say, does that star spangled banner still wave,
O'er the land of the free and the home of the brave!

On the shore dimly seen thro' the mist of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, half conceals half discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected, now shines in the stream:
Oh! say, does that star spangled banner yet wave,
O'er the land of the free and the home of the brave!

"I stand for service to all the people."—Jackson.

"I would rather be right than president."—Clay.

"We are answerable to the people."—Webster.

"Yet they, believe me, who await no gifts from chance, have conquered fate."—Arnold.

"But the right is more precious than peace." —Wilson.

"Go forward if you would not go backward."—Franklin.

"Until mankind shall cease to have ambition and avarice, wars will arise."—Marshall.

"Know the truth and the truth shall make you free."—Jesus.

Be the Information Bureau in Your Own Home

Parents, how do you expect your children to learn rapidly if you become irritated when they ask you questions and turn them off by saying: "Oh, don't bother me. You are too young to know about such things, and you would not understand if I told you."

This is, in effect, an invitation to your child to go to some other source for information.

The natural curiosity of childhood, young womanhood and manhood, unsatisfied in the right way, causes limitless trouble and sorrow today.

The father and the mother should be looked upon as the ever-ready fountain of knowledge, reliable and dependable at all times.

When a child must go to another source outside of the home for enlightenment and information on matters sacred to them, the parents have lost the strongest tie of protection which they can draw around them.

When the boy can always ask father, and the girl can always ask mother, and be sure of a sympathetic answer, the way is already paved for good, clean young people.

Be truthful; if you cannot answer the question put to you, parents, say frankly that you will look the matter up at once and try to meet their requests.

Companionship of the parents is two-thirds in keeping the children off the streets, and the partners in knowledge make a stronger bond than any other.—Selected by Brother J. E. Hogarth.

It is figured that this week is the 99,635th of the Christian era, the 153rd of the great war, and the 13th of America's participation therein.

Our Weekly Puzzle

1.—A leaping pole.
2.—One who irons.
3.—A moderate current of air.
4.—To cover or hide.
5.—Having taken root.
6.—A fruit or vegetable.
7.—One who sails a yacht.

The answer to above is in the form of a double acrostic.

Answer to last week's puzzle:
Wheat, Heat, Eat, At, T (Tea).

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. JULY 10, 1917 NUMBER 26

OUR FATHER

2 Cor. 6:18

No longer orphans here on earth,
A promise comes from afar;
It shines in brightness 'way beyond
The brightness of a star.

"I'll be a Father unto thee"—
Almighty power is there:
"My sons and daughters," saith the Lord,
"My glory bright shall share."

The time is now, yea, now the day,
Adoption's hour is here.
Look up and claim what is thine own,
And pray, "Our Father dear."

And ask forgiveness, full and free,
Ask Christ to dwell within:
Thy heart's own temple, pure and bright
And cleansed from every sin;

And then a child of God you'll be.
And "Father, Father mine."
Will be your cry, and he will hear,
And cause his face to shine.—Sel.

PERFECTION

A Sermon by Brother Geo. B. Alldridge, Delivered in Cleveland, O., June 17, 1917.

Text: Therefore, leaving the principles of the doctrines of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrines of baptisms, and laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit" (Heb. 6:1-3).

1. Principles of the doctrine of Christ.
2. The foundation of repentance from dead works.
3. Faith toward God.
4. Doctrine of baptism.
5. Laying on of hands.
6. Resurrection of the dead.
7. Eternal judgment.

Paul tells us that those who in the school of Christ have acquired this knowledge, results in possessing these five ingredients, that if exercised make us exact copies of God's dear Son, or a perfection of character:

1. Our minds enlightened.
2. Tasted of the heavenly gift.
3. Partakers of the Holy Spirit.
4. Tasted the good word of God.
5. The powers of the world to come.

Paul reasons that any who, after this wonderful experience, returns back again into the world, will never return, and in the end must suffer the second death.

Notice his argument in verses seven and eight taken from an horticultural figure or illustration: "For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned." Now listen: forget me and imagine you hear Paul addressing you in verses 9-12: "But beloved, we are persuaded better things of you, and things that accompany salvation, though we must speak; for God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints and do minister. And we desire that every one of you do shew the same diligence to the full assurances of hope unto the end; and that ye be not slothful, but followers of them who through faith and patience inherit the promises."

Our dear Lord in the days of his flesh here upon earth, living and experiencing the joys and sorrows of our daily life, was continually seeking to impress upon the minds of his disciples the secret of his wonderful life. Over and over again he reiterates the fact that, "I and my Father are one," and as proof of this to the unbelieving Jews, his argument was: "If I do not the works of my Father, believe me not, but if I do, though ye believe not me, believe the works; that ye may know and believe, that the Father is in me, and I in him."

This sweet and blessed relationship Jesus sought to instill in the hearts of his disciples, now exists also between him and us. It is remarkable how fully the Lord has covered the whole range of illustration in describing the oneness subsisting between himself and his consecrated followers. He gives us an illustration from the mineral kingdom, saying that we are living stones built together upon him as the foundation and capstone, to be the temple of our God. From the animal kingdom our Lord drew illustration of this oneness likening himself to the good shepherd, and his true folowers to the sheep under his care, one with him in fellowship. From the family relationship he drew an illustration of the true husband and true wife, and their complete, thorough union of heart and of every interest. From the family again he drew another illustration representing the Creator as the Father, himself as the elder son, and all of us his faithful followers, his brethren. From the human body we have another illustration, Jesus himself being the head over the church, which is his body, for, as Paul declares, "We are members in particular" of the body of Christ. Once more: from the vegetable kingdom he drew the lesson we wish now to impart: I am the vine of which my true disciples are the branches.

His own words are: "I am the vine ye are the branches. He that abideth in me and I in him the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5).

The vine to Jesus was at this moment, just prior to his death, especially significant. Probably he recalled to mind Isa. 60:21: "The people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of hands that I may be glorified." You remember Jesus in this same connection, verse 8, said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Jesus had just quit the upper room, the traitor had gone to do his work of betraying his Lord. On his way to the garden of Gethsemane his journey probably led past the golden gate of the temple. Josephus tells us that the temple gate way was adorned with a golden wreath of vines, each grape cluster a man's stature in length, the leaves and buds were wrought in gleaming, reddish gold, but its clusters of yellow gold and its grape stones of precious stones. It was one of the wonders of the sacred pile, that supreme monument of Herodian architecture, and Tacitus records that it excited the admiration of the Romans when they invaded Jerusalem under Titus, and they supposed that, seeing this emblem, the temple was sacred to the God Bacchus. How significant and powerful this emblem becomes when correctly understood!

The blazing torch in the uplifted hand of the statue of liberty suggests "Liberty enlightening the world," so this emblem on what Christ called "his Father's house of prayer," surely suggests "Fruitbearing" as the climax of our lives who are the temples of the living God. Jesus says, "I am the true vine." Then there must be a false vine. Paul tells us the kind of fruit that grows on the true vine. He says it consists of love, joy, peace, longsuffering, gentleness, faith meekness, temperance. What is the fruits of the false vine or vine of the earth? The true vine is nourished from heaven; the false from the earth. The false vine delights to boast in its fine cathedrals, its stately temples, its Billy Sunday tabernacles, its solemn chapels, orphanages, hospitals, etc.; it delights to boast of its political power, the honor it receives from men, its wealth and social standing. It is great and influential in the world, but it says by which it is nourished and sustained it has the spirit of the world. It has grown wonderfully, has over three hundred branches, claiming over four hundred millions of clusters of grapes, and today boasts it will conquer the world.

But listen: "And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and cast it into the great wine press of the wrath of God, and the wine press was trodden without the city, and blood came out of the wine press even unto the horse bridles by the space of a thousand and six hundred furlongs" (Rev. 14:18-20) This pretty near describes the length of the celebrated "Hindenberg Line"—about 200 miles!

Beloved, it is a blessed thing to understand and preach the doctrine of Christ, for he himself has said: "If any man will do his will, he shall know of the doctrine, whether it be of God or I speak of myself" (John 7:17). And Paul to Titus wrote: "But speak thou the things which become sound doctrine" (Titus 2:1). Doctrine prepares the soil of our hearts so that it may be cultivated in bringing forth the fruits of the spirit. I realize keenly that Paul is in earnest when he declares that "Moreover, brethren, I declare unto you the gospel, which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (1 Cor. 15:1,2). But it seems to me that now we are upon the eve of our Lord's return. He is about to garner his fruit, his wheat. There is a period in the life of the fruit or wheat when it just seems to bask in the sunlight and ripen, one becoming mellow and sweet, the other yellow and fragrant. Are we not now arrived at that period in our Christian experience when the sunshine of God's love is just putting the finishing touches, so to speak, of our character, just mellowing us, just putting on the yellow, golden tint that suggests the soon breaking forth into the divine nature? If so, then beloved, meditate much upon John 15: 1-10. Read these verses carefully; they tell us the secret of fruitfulness, viz., just abiding in Christ. A branch lives and flourishes only as it grows on the stem, sharing its life and drinking in its sap. If it be severed from the stem, it may retain its greenness for awhile, but it is cut off from the source of life, and it presently withers, and so "apart from Christ," the glorious sun of righteousness, we can do nothing. We must keep in vital union with him by constant faith and fellowship, fed by his love and daily, and hourly refreshed by the grace of his Holy Spirit, as a branch is refreshed by the dew and the rain.

Again, beloved. Oh, the joy that comes as a result of union with Christ! Listen: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Beloved, we are to be just like a living branch, rejoicing in the sunshine and soft summer breeze. And while, beloved, the New Testament is full of joy, yet it warns us over and over that sorrow and suffering is our portion this side of the kingdom. It is the dear Father's way of pruning the

fruit bearing branch that it might bear more fruit.

Jesus was made perfect through suffering. Yes, joy filled his own dear heart amid all the griefs of his earthly pilgrimage. His life was the most painful man ever lived, yet it was the sweetest, purest, happiest, and the most peaceful; and as we catch and drink in his serene triumphant spirit, we have learned the secret of his life and victory over sin.

In conclusion, beloved, the secret of it all lies in these words, "He went about doing good" (Acts 10:38). "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth, but I have called you friends, for all things that I have heard of my Father I have made known unto you. Ye have no chosen me, but I have chosen you, and ordained you that you should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father, in my name, he may give it you These things I command you that ye love one another."

Let us learn to love one another as Jesus loves us. This means self sacrifice. Indulgence in selfishness ends in misery. To know and love Christ means we are his friends, obeying the Father as he did in all things; means doing God's will. Ultimately he will give us a place in his kingdom if we obey him.

When the world's a-goin' crooked,
  Or it looks that way to you,
Somehow seems to be a tangle
  To most everything you do:
When you start out of a morning
  With your luck a-running wrong,
The birds along your pathway
  Have a harshness in their song,
And the grass, though soft as velvet,
  You will sort o' stumble through;
Such times if you want things better,
  Beloved, its mostly up to you.

'Tain't hard smiling with the sunshine,
  But its during stormy spells
When our weary feet are slippin'
  That the stuff that's in us tells;
No, you won't have flowers allu's,
  For the paths you travel through.
Still, if you would have things better
  Beloved, its mostly up to you.

There is so much bad in the best of us,
  And so much good in the worst of us;
That it hardly behooves any of us
  To speak ill of the rest of us.

Some liberalists, under the cry of liberality, crucify such as differ from them in cold blood!

THE JUDGMENT OF THE SAINTS AND THE INDIGNATION

Article No. 2

The object of these articles is to assist those who have no time to search the proofs from the Scriptures. The incidents are arranged in a logical order. The preparatory text of this article will be found in 2 Tim. 3:16,17 and reads as follows. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." If anything else had been needed to make the man of God perfect and thoroughly furnished unto all good works, the apostle should have so written. The word of God is sufficient, and if studied with the purpose in heart to know his will, we will be wise and shall understand God's purpose regarding the earth and man. Let us accept the text as God-inspired, and not man-made.

The co-ordinate incidents in this article introduce us to a very important subject and logically follow the coming of Christ and the resurrection. We are surprised at the number of proofs at our command to prove the statement. Very little has been written as to what will take place after the raising of the dead and the changing of those living. Paul in writing to the Thessalonian church says, that the saints raised, and those who have been changed, will be caught up together in the air, and ever be with him. The question is, Where will Jesus and the saints go after they have met the Lord in the air? We think the Scriptures are very clear on this subject. We are informed 2 Cor. 5:10 that we (the saints) must appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. The language of this text proves that their judgment is for the distribution of rewards, and not for condemnation. The rewards are determined in the mind of the Judge before he leaves the presence of the Father, as Jesus says, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). Now if these rewards are to be determined after he has erected his judgment seat, he could not bring them with him. This judgment must take place on the earth. So permit us to give the testimony of the prophet Isa. 26:19-21, which reads as follows: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

This text suggests a hiding in chambers. His people are taken to these chambers after the earth has cast out her dead, which evidently means the resurrection. The indignation period occupies the same period as does the judgment of the saints. The prophet in verse 21 states that the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. The rewards that the Lord distributes to his saints will be positions in his kingdom. "He hath made us unto our God kings and priests; and we shall reign on the earth" (Rev. 5:10).

We shall now give further proof of the subject under consideration. In 2 Tim. 4:1 we read: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick (living) and dead, at his appearing and kingdom." It is evident that the judgment here spoken of must be for those who were raised and those changed. This judgment must take place when Jesus comes, and that he is the Judge is also true If the saints are to be judged to determine whether they are worthy of a crown, Paul must have made a false statement when he wrote, "There is a crown of righteousness laid up for me; for I have fought a good fight, I have finished my course, I have kept the faith." The apostle earned the right to this hope while living This same hope was extended to those who love his appearing When we obey the gospel we have entered the narrow way which constitutes our "trial period." To the overcomer I will grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. In Rom. 14:10 the apostle states again, as he did in 2 Cor. 5:10, that we shall stand before the judgment seat of Christ. For this reason he admonishes the brethren not to judge each other, nor set at nought thy brother. This judgment is to condemn, and should not be done. There is one consoling thought in these Scriptures and that is, that Jesus will protect us from the trials and troubles of the indignation period. During this period we will receive the reward that we have earned through our labors for the kingdom of God. Little has been written until recently of the trouble that is to come upon the earth. Jesus in Matt. 24:21 said that, there shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be. Those who are acquainted with the history of the Jewish people at this time know to what extent they suffered. Josephus records the horror and the suffering at the seige of Jerusalem by the Roman army. This punishment was meted out to the Jewish nation because of their sins and iniquities. During this period the Lord protected those who were his. They were directed to flee from Judea into the mountains The Scriptures as plainly teach of the coming trouble as they did of the times of the destruction of Jerusalem and the dispersion of her people. In Dan. 12:1 the prophet states that at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book Daniel's people were destroyed and dispersed at the destruction of Jerusalem; at the time spoken of above they shall be delivered.

The poet has truly written that "coming events cast their shadows before." It surely does not require a prophet's eye to see what is coming upon all nations. There is yet in the near future a crisis far more terrible than any that has ever taken place. It will be the last, as the Lord will direct the forces that will deliver Jerusalem and the Holy Land from the enemies of the Son of God, the Lord Jesus the Christ.

We shall call your attention to but a few more texts on this subject. The readers of this article are requested to read carefully Joel 3:9-18. Can you not see that we are living in the very times described by the prophet ? Never in the history of the world have men been engaged in the manufacture of war implements as today. Truly are men beating their plowshares into swords, and pruning hooks into spears. The spirit of war has a strong hold upon the people in this era. A careful reading of the last three chapters of the prophet Zechariah will enable the reader to see some of the trouble coming upon us. The indignation period will end where it did when Jehovah punished the Jews for their iniquities. The coming trouble and tribulation will come upon the nations of the earth. If you read carefully you can see that the armies of the nations are at this time unconsciously moving toward Jerusalem in fulfillment of Zechariah 14:1,2. Then what ? The Lord shall be king over all the earth. Dear ones, let not your heart be troubled, for as sure as you are faithful the crown is yours. We are in the time of the end. The Lord is coming soon.

D. C. Robison.

THE LIVING WORD

No. 7

By S. Roxana Wince

Have you read the 13th chapter of 2 Kings? It is certain from what is said therein, that Jehoahaz and Joash his son knew something of the Lord and that deliverance can come only from him. They knew that the Lord was angry with Israel, because they had done evil in his sight, or at least Jehoahaz did, when he and his people were given into the hands of the same Syrian kings that a little later came against Judah; for "Jehoahaz besought the Lord, and the Lord hearkened unto him: for he saw the oppression of Israel . . . . And the Lord sent them a savior, but not in the days of Jehoahaz for it was Joash his son, who became their deliverer, the same Joash who wept over the face of Elisha when he was sick, who shot the symbolic arrows from the window, and who smote upon the ground at the command of Elisha.

Three times he smote upon the ground, and three times he beat Benhadad, son of Hazael king of Syria For "The Lord was gracious unto Israel, and had compassion on them and had respect unto them, because of his covenant with Abraham, Isaac and Jacob and would not destroy them, neither cast them from his presence as yet And Joash recovered the cities of Israel that Benhadad had taken.

And now we must go back to Judah. Their next king was Amaziah, the son of Joash. He stood for a time on the side of the book, but after being victorious over the Edomites in the valley of Salt, he brought home their gods and set them up to be his gods, only to find, as all other of the idol worshipping kings of Judah had found, that gods of wood and stone cannot save. He was murdered at Lachish by some of his own people.

Uzziah son of Amaziah, came next to the throne when only 16 years of age, and reigned 52 years. "And he did that which was right in the sight of the Lord . . . . And he sought God in the days of Zechariah, who had understanding in the visions of God, and as long as he sought the Lord God made him to prosper." Yes, to prosper for God helped him in his wars with the Philistines, the Arabians, and the Ammonites, and he became a great and mighty king; and all because of that strange, magical, unchanging book.

But he too fell, not into the sin of idolatry, but from pride, for knowing that the kings of pagan countries also held the office of High Priest as well, and were counted incapable of error and were adored (for how could he help knowing these things with the constant communication that was going on in those days between his own country and Babylon and Egypt ?), essayed to take the Aaronic priesthood as the rightful adjunct of the crown, was stricken with leprosy, and while the earth was quivering in the throes of a mighty earthquake was hurried out of the temple by "Azariah the chief priest and all the priests," and being thereafter cut off from the house of the Lord as a leper, had to live in a house by himself to the day of his death.

Stanley says Uzziah followed the precedents set by David and Solomon, when, according to Josephus, he entered the temple clothed in priestly attire, intending to offer incense on the golden altar. David and Solomon did enter the holy place, but not it seems to offer incense but burnt offerings and these most likely in the God-ordained way through the proper officials. I may be mistaken in my thoughts as to what constituted Uzziah's guilt, but it was certainly connected with the attempt to offer incense, judging from the instantaneous punishment inflicted, and the awful earthquake that rocked the temple, opened its roof, let in the light, set the people fleeing, and rolled great masses of earth from the mountain side down to the spring of Enrogel.

"As long as he sought the Lord, God made him to prosper," are words in the story: draw your own conclusions.

FAIR CHANCE

What kind of a chance did you say? "A Fair Chance." Why, bless you do you not have a fair chance? What do you mean? "Well, there are some who have not learned the truth perfectly; have not had it explained so clearly that they understand it as they should; and we believe that God in some way will provide a way for them to become so instructed in the truth that they will be saved." What! going to give them a better chance than you have had; pray tell us how this is to be done? "Well, we believe that those who are partly converted to the truth will be raised in the next age and finish their education and be saved." That would be fine would it not? But look here: has God promised to do that? Would that be a fair chance? Are you going to make God a respecter of persons?

Now let us examine God's word and see if we can find such doctrine taught. If we cannot, it is the word of man, and a very dangerous doctrine to follow. There is no respect of persons with God. "For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law." "God judgeth according to every man's work in this life" (Acts 10:34; Rom. 2:11; Gal. 2:6; Eph. 6:9; Col. 3:25; 1 Pet. 1:17). The one that has learned some of the truth, has had the Bible, so he could search the Scriptures for himself, as Jesus commanded (John 5:39-47). Those in Thessalonica searched the Scriptures daily to see if Paul taught the truth (Acts 17:11). The parable of the Rich Man and Lazarus teaches this same scriptural truth that one must study and search for himself. Abraham said, "They have Moses and the prophets: let them hear them. If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead" (Luke 16:27-31)

We see by the law of God delivered to Ezekiel that no one can deliver but their own souls by their righteousness (Ezek. 14:14-20). Noah preached to the antideluvians one hundred years and they would not accept and were lost. Did they have a fair chance or must they be raised again? Also Sodom and Gomorrah. We find no Scripture saying anyone shall have any chance other than the one they have in this life. If raised again, what condition are they raised in? Are they raised as children or full grown men; and are they promised a different schooling from the present? No. The command is, "Go ye into all the world, and preach the gospel . . . . He that believeth and is baptized, shall be saved; he that believeth not, shall be condemned."

Do not bank your hope of eternal life on God doing something he never promised? This doctrine of "Fair Chance" necessitates a resurrection that God has not promised, and it is a very unfair chance for those that have obeyed. They are entitled to only one resurrection, while those that will not learn the truth can have two resurrections! Whenever one goes outside of God's word and teaches for truth something not written there, they are adding to God's word and will lose eternal life for presumption.

E. W. Knapp.

If you would kill a slander, let it alone.

In prosperity caution, in adversity patience.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

July 1 a large delegation of our young brethren and sisters went to Monroeville, Ohio, and visited Brother and Sister B. F. Smith. This visit has become an annual affair. A report of the meeting may be expected next week.

During the week we had a pleasant visit from Brother John W. Lea, of Philadelphia, Pa., Editor of "The Faith." This Brother taught us proof reading when we became Editor of The Restitution, and we have known him favorably in other ways for several years.

Sunday, July 1, the following friends and students of the truth were baptized into Christ: Mr. and Mrs. Clayton Rader, and Mr. and Mrs. Geo. Jones. Brother Rader was formerly Methodist and Sister Rader is the daughter of Brother and Sister John Grief, of Unionville, Ohio. They are residents of Canton, Ohio, and will meet with the believers there. Brother Jones is the brother in the flesh to Sisters Titman, Tabor, Larkin and Thomson. Sister Jones has had some difficulty in bringing her mind into subjection to God's truth, but now finds happiness in submission to his will.

THE GOSPEL FOR ALL

No. VII

Fear has no place in working out our salvation: love must do it all; and perfect love casts out all fear. Only those who accept the gospel which is the foundation of love in humble gratitude, will ever be benefited by it. Those who accept because it is their only chance, must lack largely, if not altogether, this saving spirit of gratitude and love.—Alta King.

EDITOR'S REPLY

Fear, Equally with Love, Has a Place in the Gospel of God

"Fear has no place in working out our salvation: love must do it all." Undoubtedly this is the most erroneous statement the writer has yet made, as it is also probably the most unscriptural. "This day," said God to Israel in Deut. 2:25, "this day will I begin to put the dread of thee and the fear of thee upon the nations under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee." God is the author of the "dread," "fear," and "anguish" in this verse. "And the fame of David went out into all lands: **and the Lord brought the fear of him upon all nations**" (1 Chron. 14:17). The large place of fear in the plan of God and its saving, essential nature in "working out our salvation," may be seen in the subjoined propositions which, we ask the reader to note, are amply sustained by explicit and reiterated declarations of Holy Scripture:

I Having no fear of God is an earmark of the wicked. This characteristic of sinners God reprobates; but some mistaken people encourage it by preaching a gospel which has "no place" in it for fear. They talk incessantly of another chance. "Those who accept because it is their only chance." Do you see what this implies? But now to the Scriptures about the wicked which declare they lack the fear of God:

"He forsaketh the fear of the Almighty" (Job 6:14).

"Yea, thou casteth off fear, and restrainest prayer before God" (Job 15: 4).

"Their houses are safe from fear, neither is the rod of God upon them" (Job 21: 9).

"He mocketh at fear, and is not affrighted: neither turneth he back at the sword" (Job 39:22).

"The transgression of the wicked saith within my heart, that there is no fear of God before his eyes" (Psa.36:1).

"There is none righteous . . . .THERE IS NO FEAR OF GOD BEFORE THEIR EYES" (Rom. 3:10,18).

II The fear of God is an earmark of the righteous. Instead of fear "having no place in working out our salvation," the very reverse is affirmed in the following unmistakable utterances of the Divine Oracles:

"Come, ye children, hearken unto me: I will teach you the fear of the Lord" (Psa. 34:11).

"In thy fear will I worship toward thy holy temple" (Psa. 5:7).

"Stablish thy word to thy servant, who is devoted to thy fear" (Psa. 119:38).

"Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread (Isa. 8:13).

"If I be a father, where is mine honor, and if a master, where is my fear? saith the Lord of hosts. . . ." (Mal. 1:6).

"Serve God acceptably with reverence and godly fear, for our God is a consuming fire" (Heb. 12:28,29).

"Pass the time of your sojourning here in fear" (1 Pet. (1 17).

"The fear of the Lord is a fountain of life, to depart from the snares of death" (Prov. 14:27).

"By the fear of the Lord men depart from evil" (Prov. 16:6).

"The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; and he shall not be visited with evil" (Prov. 19:23).

"By humility and the fear of the Lord are riches, and honor, and life" (Prov. 22:4).

"Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long" (Prov. 23.17).

"Serve the Lord with fear, and rejoice with trembling" (Psa. 2:11).

"By faith Noah, being warned of God . . . . moved with fear, prepared an ark to the saving of his house; . . . . condemned the world, and became heir of the righteousness which is by faith" (Heb. 11.7).

"Others save with fear" (Jude 23).

"WORK OUT YOUR OWN SALVATION WITH FEAR AND TREMBLING" (Phil. 2:12).

"Fear has no place in working out our salvation" ([illegible] Hope).

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Dear Restitution:

I am enclosing one dollar and fifty cents for The Restitution. My husband's father takes it, and we have always read his paper. But now he has moved some distance away and we don't get to read his paper any more, so we cannot do without it in our home. My husband belongs to your church, and I am sorry to say I do not belong. I wish I did. We never see any one here that belongs to your church. If we were able I would send for a preacher to come and preach for us. But we are poor folks and not able to do that unless we could hear of one near to us. But I like to read the little paper and hope I will get it [illegible].

Fannie Hull.

Brother Huggins:

I herewith send you an article clipped from "Chicago Herald," June 23d, first edition, which which is quite interesting as well as encouraging to us who are looking to the regathering of God's ancient people to their old home land, where all of the old prophets, ancient worthies, Christ and his apostles, have lived and died and have prophesied concerning it. I am very much interested in the articles in the good old Restitution, although all the writers are new to me save that of dear old Sister Wince.

Yours in hope of life eternal through Jesus our only Life-giver. D. P. L. Clem.

WILSON TO FIGHT TO INAUGURATE JEWISH REPUBLIC

Morgenthau Commission Will Study Desires of the Residents of Palestine

Washington, June 22.—President Wilson is giving serious consideration to the Zionists recommendation that one of the war aims of the United States shall be the establishment of a Jewish republic, with Jerusalem as the capital.

Ostensibly the commission, consisting of Henry Morgenthau, former ambassador to Turkey, Major Felix Frankfurter, U. S. A., and E. W. Lewin-Epstein, connected with the Zionist movement, is en route to Egypt and Palestine for the purpose of aiding suffering Jews, and especially those numbering about 1 000, who are naturalized American citizens.

Small Part of Duty

This, however, will be only a small part of the duty of Mr. Morgenthau and his associates. As a matter of fact, they have been instructed to make a thorough investigation of the situation of the Jews in Palestine and neighboring sections of Turkey, and to follow carefully the campaign against the Turks and Germans which the British are conducting.

The reports the commission will make will be of the utmost value to the President in guiding him as to the character of terms he will fix as conditions for the settlement of the war. Every nation is concerned about the Jewish question and is anxious, once and for all, to free Jerusalem from Turkish misrule.

Drive From Two Sides

A British military expedition now is operating toward the city where Christ suffered, and it is expected that within a comparatively short time it will be rescued from Turkish control. Two British expeditions are moving against Turkey from the east, one passing through Mesopotamia and the other from Egypt along the eastern shore of the Mediterranean.

Eventually if they compass it, these expeditions will meet; but that is long time in the future, in view of the desperate resistance theTurks, aided by the Germans are making.

It is important, of course, that the military campaign which the British from the south and the Russians from the north are carrying on shall have success, since that would have a tremendous bearing upon the end of the war.

Seek Desires of Jews

With this ultimate result, however, the Morgenthau commission will have no concern. It will be their business to aid the Jews in every way they can; to see that those who are suffering shall get the supplies which American men-of-war were forced to unload at Alexandria, Egypt, and enjoy the benefit of the $10,000,000 relief fund which had been collected in the United States, and finally, to ascertain the desires of the Jewish people with reference to their future political condition.

It is apparent to the President and others in Washington that a Jewish state could not stand alone. It will have to possess the moral and perhaps political support of a strong nation or nations if it is to live.

U. S. Would Give Guarantee

It was suggested recently from London that control of Palestine, once it has been wrested from the Turks, shall be turned over to the United States. This nation, it was pointed out, is free from any entanglements in the near East, and it could be depended upon to pursue a thoroughly unselfish policy in connection with the administration of the territory.

The President and his cabinet, from all reports, have no intention of taking possession of territory so far from the new world. In view of this determination the plan has been advanced that the Jews be permitted to form a republic, the independence and territorial integrity of which shall be guaranteed by the United States and Great Britain, and if Russia, France and Italy so desire, by them also.

It is a reflection upon the paucity of human ideas that this guarantee proposal should be advocated; for Belgium enjoyed similar guarantees and they were ruthlessly violated by Germany. In this case, however, attention is drawn to the fact that the signers of the agreement will be nations who are fighting to uphold the principle of the sanctity of treaties and that there is no likelihood that they would violate their pledged word, however great might be the temptation. Selected by D. I. P. Clem.

We are also plainly told that the world looks on at Christ's second coming. Matt. 24:30: "Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." Notice the exegetical jugglery of Mr. Russell on this point: "His coming invisible, gradually the world will come to recognize his presence" (Vol. 2, page 102, "Studies in the Scriptures"). "For as the lightning shineth, bright shining, gradual dawning of the truth of his invisible presence" (Ibid).

Evidently the author of "Millennial Dawn" does not know much about a flash of lightning. An old colored man said, "De only think what makes lightnin' go slow am a black gum tree." The grain of this tree is like winding stairs.—Sel.

OBITUARY

Sarah J. Rupe

Sarah J. Rupe was born August 9, 1850, near Argos, Indiana, and died June 26, 1917, at her home in Argos, at the age of 66 years, 9 months, and 17 days. She was the daughter of Daniel and Jane Wallace-Ripley, pioneers of this community. She united in marriage with George W. Grace in 1869, and became the mother of one daughter, Margaret Elizabeth. Her husband died Sept. 30, 1871. She was married to William A. Rupe Dec. 27, 1874, and to them were born three children, Edwin A., Zora M., and Inez B. Zora M. died in infancy and her husband on June 4, 1893. Her other children, four grand-children, one brother, Henry Ripley, of the state of Washington, one sister, Eva Shlotes, of Angela, Montana, and many other relatives, survive her.

Soon after the death of her first husband, Sister Rupe united with the Church of God at old Antioch in the year 1872. After her second marriage she moved to Argos in March, 1875, and put her membership in with the Church of God here, August 20, 1893, where she remained a member till the time of her death.

The writer's personal acquaintance with Sister Rupe reaches back to his earliest recollections. She was of a joyous, happy disposition, and looked upon the sunny side of the constantly changing scenes of life, always a kind, considerate neighbor and helpful to her friends. She was a devoted wife and mother, and poured out the energies of her life upon the family altar. With a high sense of honor and integrity she stood firm upon her convictions of right and wrong. She had her full share of mortal sorrows, but took them patiently and cheerfully. In her later years she was stricken with disease and blindness, but this did not prevent her being a constant student of the Bible through the ministration of her daughter, Inez, who was her faithful companion in study as well as caretaker of her bodily needs. Worn with suffering, sad from the uneven struggle, all endured as the chastening of the Lord, she fell asleep in Jesus to peaceful rest.

Funeral services were held from the residence at 2 o'clock June 23, 1917. The home was filled with relatives and friends to pay a last tribute of respect to the memory of the departed one. Many floral offerings testified to their love and respect. We spoke words of hope and comfort from Romans 5. Then Sister Rupe was laid to rest in Maple Grove cemetery to await the awakening voice of Jesus when he comes.

FOR THOSE WHO WOULD AID THE PASTOR

Pray for him. He needs your prayers. Make this a part of your daily program.

Co-operate with him. His business is to work with you and not for you. To co-operate means more than to oppose. It means activity.

If you need him, let him know. He is not omniscient. Do not take special precaution to conceal your need in order that you may accuse him of inattention or neglect of duty.

If you know of any sickness in the neighborhood, let him know. He has no other way to find out.

Do not lay claim to all his time and attention. There are others.

If some new family moves into the community and you would like to have the pastor call on them, say so.

Get the church and the kingdom on your heart. Consider what you can put into the church as well as what you can get out of it. The church is not kept for your convenience, but as organization by which you can help save those who have ears to hear.

Be a "booster." A booster is worth a hundred croakers. In fact, the persistent kicker, so far as church usefulness is concerned, is just one less than none.

Love the church. It is the world's greatest institution. Christ began it.

Believe in your own church. It is just what you make it. Pray that you may be worth something to it.

Reverence the church. It is not a secular institution. It is not a centre for social amusement. It is the house of God. Use it as such.

Attend the church. There is no inspiration in preaching to empty seats. See that your pew is filled at every service.

Guard your tongue. Your neighbors are reading your life. A cruel or unkind word may drive somebody from your church. You may not mean any harm. But, you are responsible for the consequences of your words as well as the motive. Do not offend. Listen to Christ. "Woe unto the man by whom offense cometh."

Contribute to the church. The preacher cannot work on earth and take his meals in heaven. Church expenses must be met. Are you doing your share?

If you have any contention with anybody, get it straightened out. If you try and they refuse you will exonerate yourself. If you refuse, it will be chalked up against you in the judgment. This is a blue-penciled crime. What will you do about it then?

Go to your pastor and say, "I do not know how much I can do, but I am willing to do what I can. Count on me. Use me."

Avoid any display of class distinction in your church association. Measured by Christ's standard, goodness is greatness. There is so little difference between the highest and lowest that we have nothing to boast about. Safeguard the interests of your church along this line.

Do not speak lightly of any one's social standing or intellectual training. Unavoidable poverty is no disgrace. The inclination to ignore those below your own rank is the most obvious symptom of empty-headedness.

Learn to hide your aches and distresses under a pleasant smile. Few people care much about your tooth-ache or rheumatism. God can do more with some troubles than the preacher. Try him. Use your pastor when you need him.—Selected by Brother Titman.

BAPTISMAL SERVICE

At our services at the Eagle Creek Church of God Sunday evening, June 24, three good ground hearers received the gospel seed of the kingdom of God, and consented to obey that form of doctrine once delivered to us by being baptized to symbolize their faith in the fundamental fact of Christianity, that Christ died and was buried and rose again. Accordingly we repaired to the waters of Eagle Creek Monday morning at 9 o'clock and inducted Sisters Anna Matilda Pearson, her daughter, Adele C. Pearson, and Nora Cochenour into the household of faith by baptism.

May the blessings of heaven rest upon these worthy members of the church of God. May the ministration of the spirit of the gospel of peace work mightily in their lives, to the pulling down of all the strongholds of the enemy, and result in their final perfection of both soul and body in the kingdom of God.

D. E. VanVactor.

"BROAD-MINDED" RELIGION REBUKED

There are "broad-minded men" who show a curious inconsistency in their methods of reasoning about religion and about secular affairs. "The Lutheran Church Work and Observer" (Harrisburg) finds them properly detected and put to the blush by a writer in "The Atlantic Monthly." These men generally boast of their "liberality and breadth of view" in matters of religion, and are fond of saying that in their judgment "one church is as good as another." The religious paper pays its tribute to the good offices of its literary brother, finding it "refreshing to see the broad-minded man so sharply rebuked in a journal that is valued generally for its high literary standing rather than for its religious teaching." These are the paragraphs quoted:

"Of all persons who hinder the progress of religious thought, possibly the most effective is the man who is broad-minded without being deep-minded. It takes an exceptionally gifted man, one of unusual intellectual powers and mentality rarely disciplined, to be "broad" without spiritual deterioration. It has been well said that one's religion is like a river. When a river breaks over its well-established and ancient banks, unless it is a stream remarkably deep, it will quickly degenerate into an odorous and malarial swamp. Obviously the best thing to do with ordinary rivers is to keep them within their ancient bounds. An extraordinary religious soul may break over the banks and hew out new channels successfully. The ordinary man, breaking over the former restraints in an intense desire to be "broad," usually accomplishes nothing except his own spiritual stagnation and the annoyance of his neighbors.

"For a spiritual genius like Philip Brooks, to take only one example, one can have nothing but admiration; for in breaking over the bounds of conventional religion he did not abandon them. He appreciated their value and sought merely to breaden the old channel. But it is a very different feeling that one observes the genial gentleman who enlives an after-dinner smoke with the smiling and patronizing remark to the clergyman present, 'Well, I'm broad-minded enough to know that one church is as good as another.' Of course he is broad—swamp-broad, and covered with a rich intellectual scum which prevents him knowing what arrant nonsense he is uttering. He knows that one cigar is not as good as another: that one bar is not the equal of every other bar; that Henry James and Robert Chambers are not equal as novelists, that Beethoven and Irving Berlin are not occupants of the same musical plane. He has very definite opinions as to the moral superiority of either Germany or England, and even the comparativeness righteousness and usefulness of Mr. Bryan and Mr. Roosevelt. And yet there he sits, pitying his poor clergyman for being a narrow-minded ass, and saying, 'One church, one religion, one philosophy is as good as another.'"—Literary Digest.

MAKING FOR OURSELVES SOULS

Luke 21:19

In the King James Version this reads, "In your patience possess ye your souls." The Revision has it, "In your patience ye shall win your souls"; and the Emphatic Diaglott, literal translation, "In the patient endurance of you, preserve the lives of you."

Dr. L. F. Brooke, an eminent Unitarian, believes that this refers to character building, what we might term the growth of a divine life within, from the divine begettal. Something may be said in favor of such an idea, but the question is, what did Jesus intend his disciples to understand? Just before this he had said, "Not a hair of your head shall perish." But this did not mean that they would be exempt from death, for in verse 16 Jesus tells them that some of them would be put to death. It means then, generally considered, that some day they would possess their lives, or souls, which they had lost by persecution. In other words, if they lost their lives in his service they would find them.

But the general idea of Dr. Brooke may be accepted as far as the words go. The question of a resurrection, making for themselves souls, was for them to answer. "He that endureth to the end shall be saved." He shall receive back the life he lost. The key text is, "To those who by patient continuence in well doing, seek for glory, honor and immortality, he will render eternal life."

Reader, are you making for yourself a soul? If so, Jesus is building a mansion for you, and where he is you will be, and your soul will be where you are. I am certain.—N. B. Webber.

THE CARNAL VERSUS THE SPIRITUAL

A Study in Contrasts

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (1 Cor. 3: 1).

I The Carnal Man is marked by seven features—
1. He is carnally minded (Rom. 8: 5, 6).
2. He is carnally limited (1 Cor. 3:1).
3. He is carnally weak (1 Cor. 3: 2).
4. He is carnally bound, enslaved (Rom. 7:14).
5. He is carnally disposed (1 Cor. 3: 3, 4).
6. He is carnally opposed to God (Rom. 8: 7).
7. He is carnally doomed (Gal. 6: 8).

II The Spiritual Man—
1. He is spiritually born (John 3: 6).
2. He is spiritually led and taught (1 Cor. 2: 10-12; Rom. 8: 14).
3. He is spiritually minded (Rom. 8: 5, 6).
4. He is spiritually renewed (Eph. 4: 23).
5. He is spiritually sealed (Eph. 1: 13).
6. He is spiritually filled (Eph. 5: 18).
7. He is spiritually freed (Rom. 8: 2).

—A. T Pierson.

CHARACTER

D. C. Robison

Good character is above all things else. Good character is the finest essential of man. Character is what a man is—the sum total of himself.

Your character can not be essentially injured except by your own acts. You can not dream yourself into a character. You must hammer and forge one. Thoughts, words, looks, actions form the alphabet by which you may spell character.

To form character is to form grooves into which are to flow the purposes of our lives. Character is made up of small duties faithfully performed, of self-denials, of self-sacrifices, of kindly acts of love and duty. Add character to knowledge and we have invincible power.

We must not hope to be mowers,
And gather the ripe, golden ears
Until we have first been sowers,
And watered the furrows with tears.

Alice Cary.

There are at present nearly 40 000 war widows in England. This number already far exceeds estimates made at the beginning of the conflict, the highest of which was about 30,000. Provisions have been made by the government for supplying each of these women with a pension.

Chicken breeders on the east coast of England have been compelled to abandon their efforts to raise chickens owing to the constant jar from heavy guns on the continent which kills the chicks before they are hatched.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.
Memory Verses: **Micah 6:8; Titus 2:13,14**

Golden Text: Matt. 6:33

Some think they are doing the work God has appointed for Christians when they try to destroy the worldly amusements which sap so much life from the people in these days. But Christ did nothing of this kind, nor has he directed his followers to do so.

Call men into the new life of Christ and all these things will drop from their lives as the old leaves drop from the tree when the new sap rises within it. If all worldly amusements were swept away and Christ did not take possession of the heart, some other evil would occupy it.—Selected by Sister Grace Lawrence.

Work Done Squarely

The longer on this earth we live
And weigh the various qualities of men—
The more we feel the high stern-featured beauty
Of plain devotedness to duty.
Steadfast and still, nor paid with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days.—James Russell Lowell.

Our Weekly Puzzle

1. Great loftiness in me you see,
2. Divisions of time my next will be,
3. A chargé or onset this will show,
4. A city taken by Danites now,
5. This by Christ was after wrought,
6. A river of Egypt here is brought.

Primals, finals and centrals,
Alike read down by you,
Will bring three Bible books,
At once before your view.
Answer next week in triple acrostic.

Answer to last week's puzzle:

L ope staf F
I rone R
B reez E
E clips E
R oote D
T omat O
Y achtsma M

When you destroy a thistle plant a rose.

Relief in Rhyme

When matters go askew sometimes,
I find much help in making rhymes.
For instance, when I darkly "grope,"
It helps a lot to think of "hope."
And when the night is black as "ink"
It helps to think that dawn in "pink."
When scenes are steeped in "misery"
I like to think of "charity."

"Glad" rhymes with "sad," and "light" with "night,"
While "plight and "spite" suggest "delight."
And as for "jeer," and sneer and "fear,"
My rhyming scheme leads on to "cheer."

Just try it when your days are "blue,"
Your rhymes may show the skies are too."—John Kendrick Bangs.

On the front of the New York Public Library
is engraved this
Sentiment
BEAUTY
Old yet ever New
Eternal Voice and Inward Word
But above all things
TRUTH
Beareth Away the Victory

Vacation Days

You, dear reader, have the advantage over me, for at least you know my name and address, but I even do not know that much concerning you. At times I wonder how many of you there are. I know of three: the proof reader in the office, who reads the page as a matter of duty; Sister Donaldson who reads the page as a proof of wifely interest; and Sister Lawrence who sent us that nice little article on the left—the only letter we have received concerning the page since it has been our privilege to conduct it.

Now that school has closed and we are "on vacation," I want you to take your Bible and read the one hundredth Psalm, and with that Psalm in your minds study nature. If on a farm watch the cattle, the sheep, the chickens, the crops; if in the city study your little garden; watch the trees the grass, such animals as you can; and no matter where you are study the sky—the stars, the sun, the moon. Then write your impressions—in school we call it "a composition"—don't we? using not over 150 words, and kindly mail it to me not later than August 25. If this is too much, will you write your name, address and date of birth on a post card, and mail that. Everything will be acknowledged and some of the better letters will be published. You see I feel lonely and want a larger circle of friends. Don't you want to be my friend?

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O, JULY 37 1917 NUMBER 27

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RESTLESS HEART, DON'T WORRY SO

Dear restless heart, be still!—
  Don't fret and worry so;
God has a thousand ways
  His love and help to show;
Just trust and trust and trust
  Until his will you know.

Dear, restless heart, be still!—
  For peace is God's own smile,
His love can every wrong
  And sorrow reconcile.
Just love and love and love
  And calmly wait awhile.

Dear, restless heart, be brave!—
  Don't moan and sorrow so;
Just hope and hope and hope
  Until you braver grow.
He hath a meaning kind
  In the chilly winds that blow.

Dear, restless heart, repose!—
  Rest on his heart an hour.
His heart is strength and life,
  His heart is bloom and flower.
Just rest and rest and rest
  Within his tender power.

Dear, restless heart, be still!—
  Don't toil and hurry so;
God is the silent One,
  Forever calm and slow.
Just wait and wait and wait
  And work with him below.

Dear, restless heart, be still!—
  Don't struggle to be free,
God's life is in your life;
  From him you may not flee.
Just pray and pray and pray
  Till you have faith to see.

Selected by Sister McIlrath.

Wesley's Rules

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can
At all the times you can,
To all the people you can,
As long as ever you can.

THE NATURE AND WORK OF THE HOLY SPIRIT OF GOD

R. H. Judd.

Much serious controversy has resulted owing to diversity of opinion and belief respecting the nature and work of the Holy Spirit. If numbers alone could decide the question there would be no need to further discuss the matter, as unquestionably the majority of church worshippers acknowledge the Holy spirit to be the third person of the Trinity. Fortunately men and women are beginning to realize that numbers on one side or another do not always guarantee truth: indeed, they not infrequently indicate the reverse, especially in such cases where a determined minority are in opposition.

To the writer, and doubtless to many others, the very fact that any doubt at all exists regarding the personality of the Holy Spirit is in itself a very considerable argument against the popular view. No doubt has ever been entertained, or any controversy raised among professing Christians concerning the personality of God the Father, or the Lord Jesus Christ. The logical force of such a comparison must surely appeal to the thoughtful mind.

Another point, almost equally impressive, is the fact that in the sacred Scriptures expressions are frequently used in connection with the Holy Spirit which are entirely incompatible with, and antagonistic to personality, which are never made use of respecting God the Father or Jesus Christ our Lord. The conclusion therefore is self-evident and does not require stating..

With the request that the observations above referred to be carefully and critically considered, we now pass on to an examination of the subject as accounted for in Holy Writ. We firmly believe such a study to be effective must be based on well recognized principles—principles which are in no way self-contradictory, or in any way inconsistent with correct language and common-sense.

As we proceed in our study of each mention of the subject in Scripture, we shall find numerous instances where the living existence of both Father and Son are especially stated and confirmed by actual demonstration. No equivalent, from beginning to end of Scripture, can be found regarding the Holy Spirit.

No more fair way to find out the meaning attached by any author to a particular word can be adopted than to examine every use made of it throughout his work; and it will readily be acknowledged, for very obvious reasons, that his first use of the word is a fair index to every subsequent use; moreover, the first use will be in its primary and most important sense.

It will be generally agreed that the following terms all have reference to the same Spirit of God and that those who contend for the personality of the Spirit believe that each of these have direct reference to him and to no other:

"The Spirit of God" (Gen. 1:2; Matt. 12:28).
"The Holy Spirit of God" (Eph. 4:30; John 14:26).
"The Holy Spirit" (Matt. 3:11; Luke 1:35).
"The Spirit of the Lord" (2 Kings 2:16; 2 Cor. 3:17).
"The Spirit" (Neh. 9:30; 1 Tim. 4:1).
"My Spirit" (Gen. 6:3; Joel 2:28).
"Thy Spirit" (Job. 26:13; 34:14).
"The Spirit of truth" (John 14:17; 1 John 4:6).
"The power of the Highest" (Luke 1:35).

Special attention is called to the fact that these various expressions by which the Spirit is known, are not names. In the strict sense the Holy Spirit has no name, and this is a most striking contrast to the numerous and appropriate names of God the Father and our Lord Jesus Christ. Bible history attaches much importance to names, and especially among the Hebrews names carried a wealth of meaning. Even the stars, God says, he "called by name," and the Christian is promised a new name. We all love the sentence. "I have called thee by thy name; thou art mine" (Isa. 43:1).

The study of this subject has generally been exclusively confined to the New Testament, and even then has been spasmodic in nature, taking passages here and there out of their connection, and thus unavoidably, if not intentionally, obtaining an erroneous construction. Perhaps another reason why teachers of the orthodox faith (so-called) have confined themselves to the New Testament is the reluctance to admit that the Holy Spirit was a force in human affairs before the promise by Christ of another comforter. They are, however, frequently compelled to recognize the fact somewhat indirectly.

Genesis 1:2

The Authorized Version commences the word with a capital "S." This is corrected in the Revised Version, and is an exceedingly clear instance of how translation may be not translation only, but a commentary also. Being Trinitarian in majority they naturally read into the translation their Trinitarian view by using the capital letter. So clear, however, is the error that the Revisers, who also were Trinitarians, altered it in spite of the consequent exposure of a cherished belief.

Genesis 6:3

This verse is unquestionably generally supposed to apply to the Holy Spirit as a personality. We shall have cause to consider it from another point of view when we come to the New Testament. In the meantime, we have ample evidence of the intended meaning of the term in the verse itself. The margin of the Revised Version gives "rule in" or "abide in" instead if "strive with." The Variorium Bible gives "dwell (or sojourn) in." If we translate the verse "my spirit shall not always abide in man," we have a statement in harmony with other Scriptures, for it is a plain indication that the Almighty will not suffer evil men to be immortal, but will deprive them of the "Spirit of life" (Job 34:14; Psa. 104:30), after reducing their days to the limit of one hundred and twenty years. That such a rendering is correct is the testimony of Dr. Olhauser and Dr. A. Kulmer. In the Septuagint the passage is rendered, "My breath must not continue in these men to this age.' The Peshito, the Chaldee Targum, and Vulgate versions confirm this.

Genesis 41:38

Few of even orthodox believers would accredit this heathen monarch with any knowledge of the "Spirit of God" in the sense regarded by them. That such is not the sense is again plainly intimated by the Revisers in substituting a small "s" for a capital one. The verse following declares it was God, and not a separate personal spirit, who "showed" Joseph "all this." Has not the reader noticed other similar passages of Scripture, where mention being made of the "Spirit" the action is attributed to God. If the "Spirit of God" is the third person in the Trinity co-equal and co-eternal, is such treatment considered? Most emphatically no! Surely those who contend the Holy Spirit is an indwelling person must contend the same for Gen. 41:38. If they do this, they must admit the Holy Spirit pre-existed the time of Christ, and worked along the same lines as the promised advocate which Christ said was to come as "another" comforter. Thus there would be two Spirits occupying the same office.

Exodus 31:3

Here we have a most interesting use of the term "Spirit of God." How mundane many Christians would consider the mechanical arts with which Bezaleel was endowed! They would be too spiritual to be troubled about such things. God filled Bezaleel with his spirit not for service in heaven, but for service on the earth, which God "formed to be inhabited." In Exodus 28:3; 35:35, "filled with wisdom of heart" is given as equivalent to "filled with the Spirit of God," evidently showing that godly characteristics are manifested through Bezaleel in preponderance of daily duties in unison with its natural abilities so amply satisfied by the wonders of the world in which he lived.

"Filled with the Spirit of Wisdom"

We can scarcely pass by such an expression as filled with the Spirit of wisdom" without noticing several similar expressions used in Scripture, and of which more particular notice will be taken in due course.

"Spirit of jealousy" came upon him (Num. 5:14).

"Spirit of grace" poured on house of David (Zech. 12:10).

"Spirit of knowledge, counsel, might, and fear of the Lord" (Isa. 11:2).

"Lying Spirit" (1 Kings 22:23).

"Spirit of bondage" (Rom. 8:15).

"Spirit of slumber" (Rom. 11:8).

"Spirit of truth" (John 14:17; 16:26; 1 John 4:6).

"Spirit of error" (1 John 4:6).

"Spirit of promise" (Eph. 1:13).

Are each of the above separate spirits? I do not know of any who would so contend, yet I would have you take particular notice that the phraseology used in connection with these is identical to that used of the "Holy Spirit" and "Spirit of God," viz: "Come upon," "pour," "rest upon," "given," "sealed with," etc., so that "things which are equal to the same thing are equal to one another." If one is a person the others must be also.

The book of Leviticus has no mention of the Spirit of God.

Numbers 11:16,17

The next allusion to it is in Num. 11:16,17 where God says, "I will take the spirit which is upon thee, and put it upon them." Clearly the "Spirit of God" (or Holy Spirit) is indicated here. Can the Spirit of God be a personality if it can be given to, or severally "rest upon" seventy persons at once? Assuredly not. Evidently also Moses continued to retain a portion, for he bore the burden of government with the seventy elders.

(To be continued.)

THE GREAT WAR AND THE COMING KING

A great war is raging, the worst the world has ever seen, with an intense fiendishness on one side at least, sparing neither man, woman nor child, which appears to them to stand in their way of success. With crowns and thrones being toppled into the dust heap, with the world in the greatest condition of unrest, surely we ought to find something in prophecy that would let us know something about it, and yet many devout believers seem to be in a maze to find anything about it in the grand old book. This has been greatly caused in some quarters at least by some so-called great expounders of prophecy claiming knowledge to themselves beyond their day, and settling prophecy as fulfilled: some of which is just being enacted now. In those days of the past when the supposed great ones had settled everything, if anyone dared to differ from them he was denounced as a heretic and put out of the synagogue. Many of such cases occurred.

I will give here just one instance of this kind of blundering by a supposed great authority. Isaiah 18:1 in the Hebrew reads: "Ho to the land shadowing with wings which is beyond the waters of Ethiopia!" This shadowing with wings was set down by him to mean the sails of the British ships that were to convey the Jews back to Palestine. Another writer wrote a large pamphlet proving to his own satisfaction at least that the wings referred to were the steam engines in the British ships, as if sails or steam engines shadowed over Great Britain! But anyone who will go there now will have no difficulty in learning what the passage means if he will just use his eyes and look upwards, he will see the "wings" above him frequently, both friend and foe. Up till June 1914, the world was crying "peace, peace." The preachers were preaching that it was their mission to bring round a millennium of peace, and many of them believed that they were fast accomplishing it. Andrew Carnegie, the man with the millions, built a palace at The Hague; and many beside him fondly imagined that all the jarring nations would go there and arbitrate their differences. But now the tremendous storm has come and Andrew Carnegie is reported to be "in his dotage, and wails to his wife daily, 'Has the war ended yet? My great dream is gone. I would give all I have to shorten the war by a week.'"

Many other people's dreams have gone to pieces over this beside Carnegie's. The British politicians were caught dreaming, when this war broke upon them, and many valuable lives were lost before they had time to waken up, but they had plenty of warning before it came. The leading soldiers knew it was coming. Lord Roberts for years warned the government of its coming, but they slept and dreamed on till the Kaiser got in some of his fine planned work. In 1859 in Rowalpindee on the foot hills of the Himalaya mountains Sir Colin Campbell came to bid my regiment goodbye (the 93 Highlanders) before he returned to Britain. He was our commander-in-chief during the mutiny. Among other things he said: "Men, I expect a great European war, and I will have you all home to fight with me." I was watching for that great European war till it came upon the world. I am also looking and waiting for a greater event than that. I started to look many years ago for the coming of the great King, who is going to take all governments into his own hands and bring peace on earth and justice to all. I had learned before '59 that the orthodox preachers were not preaching the second coming of Christ, which I found the Bible taught, and then I read my Bible under a good deal of persecution. The soldiers were brave and ready for any fight, but they were a most ungodly lot; and if one persisted in reading his Bible, he had to stand the taunts and jeers of a crowd. The only physical violence that ever I received from them was a book thrown at my head, but many of the early Christians had to suffer much greater trials.

Revelation 16 is a vivid description of this war. Possibly all of it is not being fulfilled now, but much of it is. The great trouble in the proper understanding of this chapter to many believers arises from a number of causes. In the first place, it is written by an orientalist to an oriental people, much of it in highly figurative language, and the only way to understand it is to study carefully the other prophets, especially Ezekiel and Daniel, and keep oneself posted as far as possible in history. Another great difficulty concerning the understanding of this chapter to some believers who have cordially accepted the explanations of some of the great men of the past, who have made almost the whole of it fulfilled a hundred years ago. The French Revolution and the Napoleonic wars were, according to certain expositors, a fulfilment of John's prophecy. When that was given and accepted by man, this terrible calamity was yet in the womb of the future, but the French Revolution was not a patch to this thing. The angels are now pouring out the vials of God's wrath upon the earth such as was never done to the same extent before, and why is this being done? The nations have corrupted God's word and shed the blood of the saints and prophets, and God is punishing them for their iniquity. The Scriptures are plain enough and are now translated into many languages, and any one who will take the trouble to read them prayerfully and carefully, throwing away man-made doctrines, can see that the clergy of all denominations are not teaching religion as taught by Jesus Christ and his apostles. It took me between three and four years to thoroughly convince myself of that fact, but after a study of them night and day I saw no way to avoid the fact.

Well, God has at length brought this grievous calamity on the world because they will not follow the plain teaching of his word! The sea is sometimes used for peoples and nations. See Rev. 13. Surely if there has been any time in the world's history, when the actual sea and rivers have run with blood it has been since the war started. The fourth angel poured out his vial upon the sun. What does that mean? I was puzzled for a time what that meant, but now it is a common saying in regard to nations and rulers that they have taken their place or have lost their place in the sun. This verse then means the angel is pouring out God's wrath upon many of the rulers of the world and they are falling from their thrones, and some more of them will go yet before this war is finished. The fifth angel's vial will be poured out shortly upon the seat of the beast which sits in Rome. For they have blasphemed the name of the God of heaven, and repented not of their deeds. The sixth angel has been pouring out his vial for a long time now upon the Euphrates or the Turkish power, which has desolated God's land, persecuted and destroyed his people, and the day of God's vengeance is now coming upon them, and they will not only be driven out of Europe 'bag and baggage,' but their power will be wiped from the face of the earth sooner or later, that the way may be prepared for the land shadowing with wings to bring God's scattered and peeled people to their own land and to get conditions ready for the coming of the great King as described in Zechariah 12th and 14th chapters. Many events have yet to occur before these two chapters can be fulfilled, and God's people must be slow in making announcements that Christ is coming to the world to take to himself his great power and reign on Mount Zion at a certain time, for great mischief has been done in the past by supposed great men setting dates for his coming. In 1864 I intended to go to New Zealand, but I was assured by one who was supposed to be a great authority that Christ would be here before I could get there! And small prophets have been setting dates ever since. Let us work on in the Master's service, and if we do so, whether we are asleep or awake when he comes, he will find us and give us our reward. "Thy kingdom come, thy will be done on earth as it is in heaven."

A. Wallace Mason, M. D.

WHAT IS THE DUTY OF AN ISOLATED BROTHER OR SISTER IN REGARD TO THE LORD'S SUPPER

This question is asked of me, and I will answer to the best of my ability through The Restitution, so all can read the answer.

We read where "two or three are gathered together in my name, there am I in the midst of them (Matt. 18:20). And we are commanded to not forsake the assembling of ourselves together, as the manner of some is, but to exhort one another and so much the more as ye see the day approaching (Heb. 10:25). Well, the day is approaching: what shall we do? We can exhort one another by correspondence; but we cannot assemble together. We think this applies to organized churches. Again, Jesus said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day" (John 6:53-54). Our duty seems very plain, where there are two or three, but there seems to be no provision made for one. Is it a sin for one to live isolated? It would almost seem that it was, as one cannot partake of the sacrament, as Christ and his disciples did, and that is our pattern (Matt. 26:26; Mark 14:22; Luke 22:19). The broken bread, and wine, represents Christ's flesh and blood. Perhaps it takes the place of manna that God fed the children of Israel on in the wilderness. For Moses said unto them, "This is the bread which the Lord hath given you to eat." And every one had to gather according to his eating: so each individual in order to live was responsible for his own life by his own acts (Exod. 16:15-21). And if they overdid the gathering, they sinned in the sight of God (verse 20), just as much as the one that eateth and drinketh unworthily (1 Cor. 11:25-31).

Now we, like the Israelites, are in the "wilderness of sin," and must eat of the bread of life in order to live eternally; and as the Israelite ate his own gathering, so we I think can fulfill the sacramental law by partaking of it alone, just as we are commanded to pray alone "in secret," and God will reward us openly (Matt. 6:6). If the partaking of the sacrament is essential to obtain eternal life then we isolated ones must partake alone with Christ. "He that eateth, eateth to the Lord, for he giveth God thanks. "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Spirit" (Rom. 14:17-23). So in regard to the Lord's supper I would say: "Let every one be fully persuaded in his own mind" (Rom. 14:5). "If any man serve me him will my Father honor" (John 12:26). If the isolated brother or sister is fully persuaded that it is a "Christian duty" to partake of the Lord's supper at certain times, then it is right to partake alone and it would be a sin not to. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

E. W. Knapp.

PROVE IT

"Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of Hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Let us prove the Lord and see if he will not faithfully keep his promise to "open the windows of heaven and pour out a blessing." A blessing that will not only fill your store-house with gear, but your hearts and lives with grain. Some of the greatest blessings of this life are not merely material ones.

A man in a western mining town once addressing an audience asked them to contribute to a worthy charity, and he closed his appeal by saying in the blunt, western manner that his hearers could so well understand: "The Good Book says 'he that giveth to the poor lendeth to the Lord.' Now, if you like the security, come down with the dust."

Let us lend freely to the Lord, thereby laying up treasures for ourselves in the world to which we all are hastening and feeling assured of being blessed an hundred fold in the present life.

Let us share our abundance or our little, not with the selfish hope of personal gain but because our hearts are filled with thankfulness and with love that greatest motive in heaven and earth

Because it is but a proper expression of love and gratitude to God for all the blessings we have received from him. Jesus said: "Freely ye have received, freely give."

1. I should give cheerfully, "not grudgingly or of necessity; for the Lord loveth a cheerful giver." I should be glad of opportunities to give. I should cultivate a love of giving, so that it will become a pleasure to me. It is thus that I shall come to have the spirit of Christ.

2. I should give prayerfully, asking the blessing of God upon my offerings.

3. I should give systematically. This is implied in the rule requiring me to consecrate a fixed portion of my income to the Lord. I should not leave my giving to be governed by impulse or convenience.

4. I should give intelligently. Having set aside a fixed portion of my income for the Lord's treasury, I should inform myself with regard to the relative claims of the different objects which will come before me.

Giving thus cheerfully, modestly, prayerfully, systematically and intelligently to the cause of Christ, I may confidently look for his blessing upon my gifts, my business and upon my soul, if the gifts are made in the spirit of love and for the honor and glory of him who is good and whose mercy endureth forever. Selected by Auntie Wince.

FAITH

Eph. 3:17: "That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love . . . ."

The first thing we must know is what the faith is. Paul in Heb. 11:1 says: "Now faith is the substance of the things hoped for, the evidence of things not seen." Third verse: "Through faith we know that the worlds were framed by the word of God, so that things which are seen were not made of the things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain. By faith Enoch was translated that he should not see death. By faith Noah, being warned of God of things not seen as yet prepared an ark to the saving of his house. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out not knowing whither he went."

This is the faith of Abraham, and also the faith of our Lord and Savior Jesus Christ. Beloved, if God so loved us, we ought also to love one another. We are a chosen people; we have been called out of darkness into his marvellous light to see the beauty of his only begotten Son which he has given us that through him we might have everlasting life. What a peculiar people we must be! The called of God! What a calling! Let us continue steadfast in his love unto the end and great shall be our reward. If we are only ready to meet Jesus at his appearing!

John Greif

God remembers what his children forget, even to the minutest good deed.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

H. S. Lasher	$ 1.00
Mrs. Ray Saylor	1.00

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

During the week we have lost by death Sister Jane McKinley. Funeral services were held in the Church of God July 5th.

The Young People's Society of Cleveland have lost two of its members by the removal of Brother and Sister Everett Murray to Unionville. They have only left us temporarily, but we miss them nevertheless.

Our visitors have been Brother Earl, of Barberton, Brother and Sister Fankhonuer, and Brother and Sister John Grief, of Unionville, O.; Brother and Sister Lent and Sister Bauk, of Fonthill, Ont., Canada.

JESUS KEPT IN VIEW

"Looking unto Jesus . . . Consider him (Heb 12:2,3).

Both expressions make Jesus the object of especial attention, but each from a distinct point of view. The former represents the contestant as withdrawing his gaze from everything but the great Forerunner, who is seated at the goal as Judge. His career, his victory, is the animating consideration. The latter expression conceives the contestant as having concentrated his gaze upon the great Exemplar before him, and as now considering the great difference between the way this Chief Leader made his race, and the easier conditions under which the follower is making his; as a fretful passenger in a palace car might "consider" Fremont's exploration of the route. It means to make a comparison.

So we have—

1. The exclusive Beholding.
2. The comparative Considering.

COMMUNICATION

"They shall make known unto you all things which are done here" (Col. 4:9).

Dear Sir:

Find enclosed twenty-five cents, for which please send me six each of the "Bible Lessons on First Principles," respectively, "Introduction" and The Word of God in Three-fold Aspect." I became interested from reading The Restitution given me by Mr. J. Conaway.

Thanking you, Mrs. H. Loveless.

BAPTISM

Russell P. Emigh, upon confession of faith, was baptized in Yellow River, near Burr Oak, Ind., June 29, 1917. The readers of this paper will remember that Brother Emigh is the young man that changed our daughter Venus' name from VanVactor to Emigh about a year ago. He credits Venus with his conversion, and we are glad to say Amen. Brother and Sister Emigh live in Kankakee, Ill., where we have no church organization.

We wish for Russell a constant and full growth in the Christian life until he shall come to the full stature of a man in Christ Jesus, who is our head in all things, and be a faithful servant in the work of the Lord, and thus be worthy to receive a faithful servant's reward when Jesus comes.

D. E. VanVactor.

CONFERENCE NOTICE

The annual Conference of the church of God of Indiana will be held at Roll, August 9 to 12. May all who can possibly attend this meeting do so. Let each church send in a report of its year's work, also send one or more delegates to represent them in conference session.

Good speakers will be present, and a good profitable meeting is anticipated. Time is short; remember the date.

Floyd A. Stilson, Pres.
Flora H. Prior, Sec.

A RELIGIOUS CONTROVERSY IN JAPAN

Ever since Buddhism was first introduced into Japan from China and India in the sixth century a struggle has been in progress between it and the Shinto religion. Shintoism which literally means the "way of the gods" is fundamentally a system of ancestral worship. The gorgeous ritual and the exalted moral code of Buddhism proved extremely attractive to the people. The Shintoists who embodied the native Japanese beliefs were forced to put their ritual into written form. Despite all they could do, however, the influence of Buddhism was so strong that the native religion fell into decadence for a time and Buddhist priests came to serve in most of the Shinto temples.

About the year 1700 a revival of "pure Shinto" occurred and in the revolution of 1868 Buddhism was finally disestablished and Shintoism was made the only state religion. Large numbers of Buddhist temples were turned over to the Shintoists after having been divested of their Buddhist ornaments. The majority of the people are Buddhist believers and as a consequence Buddhism later revived somewhat.

Shintoism has remained the state religion, much to the dissatisfaction of the Buddhist leaders who were made even more discontented when, at the coronation of Emperor Yoshihito some time ago, their representatives were not recognized to the same extent as the Shintoists

A delegation of Buddhists recently submitted to the government a series of resolutions, previously adopted by the sects of the empire, declaring that since the constitution fully guarantees freedom of religious thought, the official attitude toward Buddhism shows a lack of sympathy. The government was urged to enact a new religious law and was asked to bar Shinto priests from conducting religious services, the resolutions contending that Shintoism is nothing more than a system of rites.

The resolutions also asked that the officials who treated Buddhist representatives disrespectfully at the coronation ceremonies be held responsible and that the right to be elected members of legislative assemblies throughout the empire be extended to Buddhist priests. The presentation of the petition to the government has renewed and intensified the long-standing controversy between the two religions.

A GREAT CLOUD OF WITNESSES

Gleanings by Flora A. Wood

"This (Jesus) is my beloved Son" (Jehovah).

"I came forth from the Father" (Jesus).

"Thou (Jesus) art . . . . the Son of the living God" (Peter).

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. Whosoever denieth the Son, the same hath not the Father" (John).

"And he (Paul) preached Christ . . . . that he is the Son of God" (Acts 9:20).

A stream cannot rise above its fountain-head, sinful flesh and a carnal mind never have and never can beget a perfect and sinless being" (S. H. Thomas).

"It was not unto the angels he said, 'I will be unto him a Father, and he shall be unto me a Son.' Thus we see Jesus was made better than the angels, because he is God's own Son by begettal" (Almira Brooks). "That God ordained that like should produce like, and the law of generation and marriage, no one wants to deny. The human race, if left to itself, must follow out these laws, but God is not bound by them. If God is able to do a thing it is right for him to do it, for God is not able to do that which is not right. If God raised up children from the stones, he could count them as Abraham's seed. That God did set aside the law of natural generation in the case of Christ is proved by the following Scripture: 'It (the seed of the woman) shall bruise thy (the serpent's) head.' You will notice that it is to be the seed of the woman. 'But when the fullness of time was come, God sent forth his Son, made of a woman' (Gal. 4:4). God did not adopt a son of Joseph and send him. God sent his own Son" (James A. Patrick).

"And I will put enmity between thee and the woman, and between thy seed and (zaroh) her seed; he shall bruise thy head, and thou shalt bruise his heel' (Gen. 3:15). Notice here how God has reversed his otherwise invariable order of Jewish genealogy, the Hebrew zaroh being the term for "her seed." If otherwise it would be zaroam, 'their seed,' or more properly zaroi, 'his seed.' Again, this term zaroh, 'her seed,' is the only time mentioned here in the Old Testament. In all other instances it is always and under all circumstances zorai, 'his seed.' That in itself is sufficient to prove to any one who understands the Hebrew language that the coming one, who is to bruise the head of satan, is to be miraculously born, and that he is to come from zaroh, 'her seed' only" (Philippe Spievacque)

"If we tore out of our Bibles those pages which speak of Jesus as the divine Son of God, we would have very little left but the covers" (Flora A. Wood).

"Woe unto them that put darkness for light, and light for darkness" (Isaiah).

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life" (Jesus).

The German government endeavours to keep German soldiers at the front as well as those in hospitals well supplied with good reading material. Large travelling libraries go about from place to place supplying the men with novels by the best authors, periodicals and technical works. More than 100,000 volumes of choice books have been sent to German prisoners in Russia, it is said.

NORTHWEST CONFERENCE REPORT

The Northwest Conference of the Church of God convened at Felida, Wash., June 21st to 24th. Quite a number of the brethren came from a distance. The opening address on Thursday evening was given by Brother Darby, of Corvallis. Friday morning Brother Smith, also from Corvallis, spoke for us. In the afternoon a social meeting was held. In the evening Brother Darby spoke on faith.

Saturday morning, business meeting and in the afternoon old Brother Prosser spoke to us on, "I am coming again—Jesus." Brother Darby spoke to us again in the evening.

Sunday morning Brother Prosser spoke again He was able to speak only twice, but how we enjoyed his sermons on the blessed promises. It was a blessing just to have him with us. In the afternoon we went down to the river and Brother Darby baptized Elwood Caples and Pearl Wolfe. There are three and perhaps more to be baptized later. After the baptizing we had communion. In the evening Brother Darby preached on the prophecies that are being fulfilled. At our business meeting a committee of three was appointed on "Resolutions" and they gave the following

Resolutions

We, your committee, submit for your consideration the following: Be it resolved, that we express our sympathy to the family of Brother J. B. Wolfe in the loss of a beloved wife and mother. Again it is resolved, we tender sympathy to Sister P. G. Wolfe and family in their recent bereavement through the death of a loving husband and father.

And it is further resolved, we tender sympathy to the family of Brother Frank L. Benson in their recent bereavement through the death of Brother Frank L. Benson. We feel the church of God has suffered a great loss in his death, but we believe when Christ comes we shall all meet in his kingdom.

And we also wish to express our most sincere appreciation of the kindness of the church and friends in Felida and thanks for their kindness and generous hospitality during this meeting, and to Brother Darby for his faithful discharge of duty and untiring effort for the good of the cause.

And resolved, that we are thankful that our dear Brother Prosser has been spared to meet with us once more.

J. W. Irwin.
Mrs E. A. Morgan.
D. E. Prutzman.
Committee.

A. W. Darby, Pres. Eva McIrwin, Sec.

Letter from Sister Libbie Palmer

Dear Sister Eva and All the Dear Ones in conference Assembled, Greetings:

Finding at last that we could not go, I must write and bid you all good cheer. You cannot know how hard it is to give up meeting you again, for it is the one brightest spot in all the year that I look forward to, for there is no tie on earth that binds closer than our common fellowship. And now when all the world is mourning under this dark cloud of war we can only pray, "Come, Lord Jesus, and come quickly." I cannot look for any peace or rest for the world without him. It seems to me that Daniel could not better describe this awful time than he did by saying, "Then will Michael stand up." Surely we cannot see the end of these things. We can only wait and pray and try to be ready. Whatever may come we have a sure promise that if we are hiding in him, "it shall not come nigh thee." So we can only trust and wait for the final great gathering together in a glorious reunion in the kingdom of God.

I send greeting to you all, and especially to dear old Brother Prosser, if he should be there. I shall be with you in spirit in every session of the meeting. Christian love to you all.

LIBERTY BONDS

At this time when the most stupendous drama in the history of the world is being enacted, and which will lead up to the closing scene of this present era, our attention is arrested by the vast loans which are being made by this country to the warring nations, the issuance of liberty bonds, and the universal response in the purchase of same on the part of the people.

We, the people of the Most High, have been investing in liberty bonds from time to time, for lo, these many years. As one by one take on the name of Christ, they become holders of liberty bonds, without money and without price, which requires in return their loyal allegiance to the King of kings and Lord of lords. The investment yields three hundred fold, not only in this age, but in the age to come, and are the only bonds ever issued which make men free indeed.

We, as an enlightened people, should not invest in these so-called liberty bonds just put on the market, for in so doing we become a party to the fearful carnage that is devastating this beautiful earth which God has given to the children of men. It takes courage, brothers and sisters, to live close to God today, and to do his will, keeping our garments unspotted from the world. It is always so easy to go with the crowd. Let us keep in mind the tremendous sacrifice on the part of him by whose acts we were made free, and not become entangled again in the yoke of bondage.

We are singularly blessed in that we are being permitted to see the ripening and fulfilment of God's plan in this, the close of the Gentile age. His spirit is still in the world, hovering over his children, and will not be withdrawn until the Bride is taken away. Then the cry shall go forth, "Woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpets which are yet to sound!"

Minnie McIlrath.

WOMEN IN ENGLISH CHURCHES

While in the past two years the cause of woman suffrage has made material advance in England as a result of conditions arising from the war, and while the opposition to women as competitors of men in various trades and occupations has disappeared in large measure, the established church still refuses them as being equal to men.

Some time ago a national mission—a series of revival services—was decided on and it was proposed to emphasize in this mission "the equality of men and women in the sight of God—equality in privilege, equality in calling, equality in opportunity in service." This proposal was at once denounced by the high church wing of the church as "pestilential heresy" and as "mischievous nonsense" that would make "the church a laughingstock throughout Christendom."

Women were forbidden to speak in the churches under any circumstances by most of the bishops, but the bishop of London decided that they might address congregations so long as they did not speak from the pulpit, the lectern or the chancel steps. Because of this concession the high churchmen threatened to strike and refuse to have any part in the mission, so the bishop of London had to retract. Another bishop who was disposed to permit women to take some part in the work announced somewhat sarcastically: "I have therefore decided that during the mission I shall not sanction any woman telling her sisters of the Savior's love in any church in the diocese."

It is said that the sentiment in England opposed to allowing women to speak in churches is akin to that at the bottom of the opposition to their entering the various professions and trades, that is, the men fear that the women would take some of the positions from them or crowd some of them out entirely. It is predicted that the time is not far distant, however, when women will be allowed to preach in England, just as they are now permitted to practice law and medicine and to hold various positions formerly monopolized by men. In this country where the ministry is more or less open to women, no harmful crowding out of the male preachers has been perceptible nor has the average quality of the ministry been lowered in the least.

OUR RESPONSIBILITY FOR TRUTH

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest to them; for God hath showed it to them" (Rom. 1:18,19).

There is no reason why any human being of ordinary intelligence should refuse to acknowledge God, and accept the truth as taught in his holy word. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." This Scripture is very plain, and no man living would willingly incur the wrath of God, yet so long as we refuse to accept this great gift of eternal life, that is promised us if we repent and believe on him, just so long we are grieving and dishonoring God and in danger of incurring his just wrath. "How shall we escape if we neglect so great salvation ?"

One may not have the excuse that he has no opportunity, or cannot understand the word of God, for his power and glory is manifested all around us in many ways. We can look about us and see the wonderful creation, the trees, plants, flowers, grain, and all products of the earth which minister to life. We look at the heavens and see more of God's handiwork in the sun moon and stars, made and kept in their places to give light to the earth. "The heavens declare the glory of God, and the firmament showeth his handiwork." We know that this Omnipotent Being is the ruler of the universe. How beautiful the awe-inspiring words, "Be still and know that I am God!" He has shown us these things so there may be no reasonable excuse for us to ignore his precious and exceeding great promises. "Because that which may be known of God is manifest to them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Rom. 1:20). All who go carelessly through life continually "putting off" the saving of their souls, and ignoring God's express commands, are taking fearful chances. The most lowly and ignorant of the human creation may acknowledge and serve him: they cannot help but see his abounding love and mercy in the unmerited blessings and privileges given us. "Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters."

To all unsaved ones, I would say, do not wait. The time draws near when Christ will come for his chosen ones. I pray God we may all be found ready and worthy to be clothed in that heavenly garb, pure and shining, clean and white. "Blessed are they that are called unto the marriage supper of the Lamb."

Jennie McNee.

Self-Respect

Think well of thyself. We should respect ourselves as we would have others respect us. Self-respect is the noblest garment with which a man may clothe himself. Self-respect will be found at the root of all the virtues—cleanliness, sobriety, chastity, morality, religion.

Young men! Let the nobleness of your minds impel you to its improvements. You are too strong to be defeated save by yourself. Let not a craven heart or a love of ease rob you of the inestimable benefit of self-culture, and you shall reap a harvest more valuable than gold or jewels.

D. C. Robison.

"A ROOT OUT OF A DRY GROUND"

Writing in "The Christian" on Isaiah 53:2, Dr. Stuart Holden says:

"There is nothing more striking in this, the most wonderful of all chapters of Messianic prophecy, than the suggestion of unlikeliness which Isaiah here expresses. When Christ comes, it shall not be as a plant which springs from well-watered soil, whose life can be thus accounted for naturally, but, as one for whom some supernatural explanation must be sought. This is just the Hebrew way of saying that Christ cannot be explained on human grounds: that he is himself the greatest miracle of all: and that only the divine character of the seed can account for such a plant. There is nothing in his surroundings, in the obscurity of his earthly origin, in the lowliness of his early associations, or in the poverty of his racial inheritance to account for his wisdom, his words, or his width of vision. It is not surprising that in the day when prophecy was fulfilled in himself, the men who knew him best should say, 'Whence hath this man such knowledge?' 'Can any good thing come out of Nazareth?'

"Looking at his work in the lives of men today, we see him still 'as a root out of a dry ground.' For we see purity emerging as it were out of impurity, humility growing in the soil of pride, generosity flourishing from selfishness, and the new life springing up in strength and beauty out of the dry ground of the old. This word is fulfilled afresh in each one who humbly confesses 'that Christ liveth in me.' And how is is the confidence of those who go forth to sow the good seed upon the highway. For Christ takes root in the unlikeliest ground, and in the veriest desert the Rose of Sharon and the Lily of the Valley will bloom."

STRAUSS SEES JEWISH NATION WHEN WAR ENDS

New York, July 5.—A Jewish nation with modern cities, a free government and a population of two million will be established in Palestine after the war, in the opinion of Nathan Strauss, philanthropist. He looks for an exodus of Jews from the United States and other countries.

"We will establish a government along whatever lines the allies suggest," said Strauss. "There is no selfishness about it. The Bible says we will have our own country back and the allies are winning it back. They must decide what is best."

He indicates, however, that a republican form of government under a protectorate of the powers would be best. "Given half a chance we will make it the Paradise of the earth," he added. "It will be up-to-date in every particular. Palestine will support 2,000,000 people, and it has only 600,000 now. Educationally and religiously it will be the promised land of the whole world."—The Cleveland Press, July 5.

More Costly than Gold.—The expression "worth their weight in gold" is a familiar one. It used to be an accepted fact that gold was the most valuable of the precious metals, but now that has ceased to be true. There has recently appeared, under warrant of the highest scientific authority, a statement of values based upon the commercial prices of various rare metals. A pound avoirdupois of gold is put in this statement as worth $300; but chromium is worth $490 a pound, and palladium is worth $560. Uranium is worth $980, and osmium is worth $1,000 a pound. Barium costs $1,900 a pound; rhodium, $2,500; and arium, $3,600. Indium costs $4,400; thorium, $8,300; and rubidium, $9,500 a pound. All these figures seem small, however, when compared to the value of gallium, which according to the scientific standard, is worth $68,000 a pound. So it is shown that even in the metallic world there are many things more precious than gold. In the intellectual and spiritual world there are a great many things that gold will not buy. It can not purchase a good conscience, or contentment, or any of those rare and beautiful virtues which are to be found only in the treasure-house of the soul. Gold is a good servant, but a poor god.

A VACATION TRIP

Let us suppose a railway to have been built between the earth and Centarus, said the lecturer. By a consideration of this railway's workings we can get some idea of the enormous distance that intervenes between the constellation Centarus and us—that being the "nearest" to our solar system.

Suppose that I should decide to take a trip on this new aerial line to the nearest fixed star. I ask the ticket agent what the fare is, and he answers:

"The fare is very low, sir. It is only a cent each hundred miles."

"And what, at that rate, will the through ticket one way cost?" I ask.

"It will cost just $2,750,000,000," he answers. I pay for my ticket, and board the train. We set off at a tremendous rate. "How fast", I ask the brakeman, "are we going?"

"Sixty miles an hour, sir," says he, "and its a through train. There are no stops."

We'll soon be there, then, won't we?" I resume.

"We'll make good time, sir," says the brakeman.

"And when will we arrive?"

"In just 48,663,000 years."

The minister was shaking hands with a new member of his congregation, a girl fresh from Sweden, and said, cordially, "I would like to know your address, so I can call on you."

"Oh," said the girl, innocently, "I haf a man."

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification, Encouragement and Entertainment of Youth

Edited by **A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y**

Memory Verses: **Micah 6:8**; Titus 2:13,14

Golden Text: Romans 8:28

The Halt

"Wait a little," said the robin,
"For the song I have to sing."
"Wait a little," said the rosebud,
"For a bit of blossoming."
"I know the world is busy,
But the sunshine and the smile
Shouldn't wholly be forgotten,
Let us wait a little while."

Wait a little on the beauty,
Wait a little on the song,
They will leave you better fitted
For the tasks that need the strong.
Life holds nothing for the laggard;
But the road is many a mile,
And there's hope and strength in halting
Only just a little while.
—Washington Star.

Wait a little, and the trouble
That this world is passing through,
Will be shattered by the presence
Of our Lord, the Savior true.
He who is God's great annointed
And was here on earth before,
Will come again, and that shortly—
And "peace on earth" he will restore. A. D. D.

Importance of Small Things

I am thankful that I have learned, not only to see that I ought to say, but to feel what it is truly to say, "good is the will of the Lord" in little things as well as in great things. Many who seek to be enabled, and are in measure enabled, to say this in great things, have yet to learn what it is to say it in little things; and in consequence, they are often heard complaining of what in little matters God appoints for them, in a way that contradicts the faith that "all things work together for good to them that love God," and that, therefore, there is a good in all things, to be extracted from each thing as it comes, by receiving it in the light of love. Love to God, that love which receives God himself as the portion of the soul in every cup, its sweetest ingredient, whatever other sweet ingredients may be in it, is as essential to the right understanding of what God does in providence as the faith that he is love in what he does.—John McLeod Campbell.

"The fool no wisdom ever learned
But it in him to folly turned."—Alger.

Eulogium on Love

If I create wealth beyond the dreams of past ages and increase not love, my heat is the flush of fever and my success will deal death.

Though I have foresight to locate the fountain of riches, and powers to pre-empt them, and skill to tap them, and have no loving vision for humanity, I am blind.

Though I give my profits to the poor, and make princely endowments to those who toil for me, if I have no human fellowship of love with them, my life is barren and doomed.

Love is just and kind. Love is not greedy nor coveteous. Love exploits no one; it takes no unearned gain; it gives more than it gets. Love does not break down the lives of others to make wealth for itself: it takes wealth to build the life of all. Love seeks solidarity; it tolerates no divisions; it prefers equal work-mates: it share its efficiency. Love enriches all men, educates all men, gladdens all men.

The values created by love never fail; but whether there are class privileges, they shall fail; whether there are millions gathered they shall be scattered; and whether there are vested rights, they shall be abolished. For in the past strong men lorded it in lust and strove for their own power and pride, but in the future, when the perfect hath come, the strong shall serve the common good.

Before the sun of Christ brought in the dawn, men competed, and forced tribute from meekness; but when the full day shall come, they will work as mates in love.

For now we see in the fog of selfishness, darkly: but then in the love of Christ, clearly: now we see our fragmentary ends, but then we shall see the destinies of the race as God would have us see them. But now abideth honor, justice and love, these three; but the greatest of these is love.

Our Weekly Puzzle

Behead a disguise and leave a request.
Behead a girl and leave assistance.
Behead repair and leave finality.
Behead a walk and leave a whole.
Behead an armor and leave pain.
Behead one of a group and leave a live coal.
Behead an animal and leave a dark fluid.
Behead a morass and leave indignation.
Behead a ditch and leave a cereal.
Behead a fashion and leave a poem.
Behead a model and leave antiquity.
Behead a lesson and leave spoken.
Answer in next issue.

Answer to puzzle in last issue:

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. JULY 24, 1917 NUMBER 28

BE STRONG

"Have not I commanded thee? Be strong and of good courage . . . . for the Lord thy God is with thee" (Josh. 1:9)

"Lo, I am with you alway, even unto the consummation of the age" (Matt. 28:20, R. V.)

Tired? Well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come! rouse thee, work while it is called today;
Laggard, arise—go forth upon the way!

Lonely? Yes, what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life into its own; work on!
Work may be done in loneliness.

Dark? True, and what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet;
Thy steps will guided be, and guided right.

Hard? Ah, and what of that?
Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go, get thee to thy task; conquer or die!
It must be learned—learn it then, patiently.

No help? Nay, 'tis not so!
Though human help be far, thy God is nigh;
Who feeds the ravens, hears his children cry;
He's near thee, wheresoe'er thy foot-steps roam;
And he will guide thee, light thee, bring thee home.
Aye, doubt him not, the victory is won.—Selected by H. E. Russell.

AN INCURABLE GRUMBLER

Mrs. Higgins was an incurable grumbler. The minister thought he had found something about which she could not complain; the old lady's crop of potatoes was certainly the finest for miles around. "Ah, you must be well pleased," he said, beaming as he met her. "Every one's saying how splendid your potatoes are this year." The old lady glowed at him as she answered: "They're not so poor. But where's the bad ones for the pigs?"

Enthusiasm is as good a thing in religion as fire in a cook stove.

Wear a smile—it is cooler in summer and warmer in winter.

PULPIT ECHOES

DOCTRINAL AND PRACTICAL ASPECTS OF THE KINGDOM OF GOD

A Sermon Delivered by Robt. G. Huggins in Cleveland, Ohio, June 24th, 1917, and Reported for "The Restitution" by George B. Alldridge

The great central theme of the Bible is the kingdom of God. This to be correctly understood, must be reviewed firstly in its doctrinal aspects, and secondly in its practical aspects.

Doctrinal Aspects of the Kingdom of God

To Jesus the doctrine of the kingdom of God was always paramount. We read in Luke 8:1: "And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God. and the twelve were with him." Notice the subject matter of the gospel of the kingdom was "glad tidings." The disciples of our Lord, as recorded in Luke 9:1,2,6 closely followed him in also making this the chief theme of their preaching and life's vocation. Paul in Gal. 1:6-8 realized the great importance of preaching the gospel of the kingdom; in fact, he distinctly states this to be the "gospel of Christ," and the only gospel he knew. accursing any man, or even angels that preached any other. Its importance and significance Paul further shows in Rom. 1:16 to be "the power of God unto salvation." Without its knowledge and obedience to its requirements none can be saved.

Practical Aspects of the Kingdom of God

The practical aspects of the gospel of the kingdom, when reviewed from several Scriptures, are startling and remarkable. From many Scriptures we learn that it is

I. A Divine Political Government to be Set up on the Ruins of Present Governments

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44). Isa. 9:6,7 tells us exactly the nature, location and the executive of this remarkable government, that will, as these Scriptures prove, be established upon the ruins of all the present governments of the earth. Jehovah says: "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen" (Heb. nations) (Hag. 2:22).

"And the seventh angel sounded; and there were great voices in heaven saying. The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever" (Rev. 11:15). "The kingdoms of this world" mean every nation, none are exempt; all must come under the reign of our Lord and his Christ. "I saw in the night vision and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed" (Dan. 7:13, 14. 18, 22, 27).

God has a purpose for placing his Son as head over this kingdom that he will set up, viz., "For he must reign till he hath put all enemies under his feet" (1 Cor 15:25). Today there are many rulers, kings and governments; but "The Lord shall be king over all the earth; in that day shall there be one Lord. and his name one" (Zech. 14:9). The second Psalm points out unequivocally that every nation ultimately, however obscure or distant they may be, will be compelled to acknowledge Christ as their king. "Ask of me, and I shall give thee the heathen (i. e. nations) for thine inheritance, and the uttermost parts of the earth for thy possession." Please notice the following remarkable language: "Thou shalt break them with a rod of iron: thou shalt break them in pieces like a potter's vessel" (Psa. 2:8,9). How will this be accomplished ? God proposes to utilize the present reigning kings, presidents, etc., to bring this about. David declares in Psa. 110:5 that, "The Lord at thy right hand shall strike through kings in the day of his wrath." "When God arises to judgment, to save all the meek of the earth, surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Listen: "He shall cut off the spirit (life) of princes; he is terrible to the kings of the earth" (Psa. 76:6, 9, 10, 12).

David in prophecy says, "Thou didst cause judgment to be heard from heaven: the earth feared and was still" (Psa. 76:8). Now notice how John, the revelator, on the Isle of Patmos centuries after David wrote this, in speaking of the very day in which we now live says: "And I saw heaven opened and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war . . . . Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture, and on his thigh a name written, KING OF KINGS AND LORD OF LORDS" (Rev. 19:11.13, 15.16).

This clearly reveals to the unbiased mind the fact that the kingdom of God is a divine political government, set up, established and maintained here upon earth, occupying the same area and territory previously occupied by the governments, nations and peoples of our own time and generation. God intends to take this world by conquest in the person of his Son. The present rulers and governments are usurpers. By the medium of Christ and the saints, operating through the nations hostile to each other, God will subjugate all his enemies.

II. The Kingdom of God will Subjugate "All Enemies." Human Governments are the First Enemy it Smites

We wish to rivet your attention especially to Dan. 2:44. Please notice that the first evil the kingdom of God first subjugates and destroys is the earthly kingdoms: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Paul recognizes an enemy that will continue to exist as such until the end of the thousand years reign: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:24-26). Instead of the present nominal churches calling themselves "Christians," now represented in all the nations involved in war, "winning the world for Jesus" and establishing the kingdom of God, we find from God's word that

III. All Earthly Governments will be Arrayed Against Christ at His Coming; They will Resist Him and His Government with Arms and Treat Him as an Invader

"Why do the heathen (nations) rage, and the people imagine a vain thing ?" Notice how David answers his own question: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision, then shall he speak unto them in his wrath, and vex them in his sore displeasure" (Psa. 2:1-5). Why do they wish to cast away the cords and bands that bind them ? Because the saints are to "execute vengeance upon the nations, and punishments upon the people, to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: this honor have all the saints" (Psa. 149:7-9). Now read Rev. 17:12-18. The beast is pagan Rome. The ten horns or kingdoms emanate from this power. The woman or great city is papal Rome or the papacy. All Bible students are agreed as to the meaning of these symbols.

IV. All Nations Disciplined; Papal Nations Annihilated

Daniel in his night vision saw all this and

vividly describes it (Dan. 7:7, 12, 26). The little or eleventh horn is the papacy or papal power. All nations have become drunk with the golden cup in her hand full of abomination and the filthiness of her fornication (Rev. 17:1-7). Paul in 2 Thess. 2:1-12 warned the church that this mystery of iniquity was beginning to corrupt the church even in his day. Open your Bible and read Zech. 14:2-13, and ask yourself if God is not now fulfilling these prophecies ? "All nations" are being gathered, even our own, The United States of America ! The papacy for 1600 years has ursurped the kingdom of God, the pope being God's vicegerent or representative. We who are of the church of God are neither inclined to be pro-German or pro-Ally, but are surely sympathetic with all that is pro-phetic. Current events are rapidly fulfilling prophecy. The first nations to go down into oblivion are the papal nations. The question is asked, "Is this gathering of the nations the great battle of Armageddon ? We answer, Yes ! The Diaglott version renders the word "battle" as "the great war of God Almighty" (Rev. 10:13-16). Armageddon involves the whole arena in which this great struggle exists.

Read Rev. 18:2-19, 20, 24; compare the description with present events. What nations are now suffering the most ? Belgium, the papacy's most loyal and faithful daughter, is exhausted; France, her oldest daughter, is "bled white;" Austria-Hungary is on the verge of exhaustion and revolution; Italy fares no better; Spain at any moment may plunge into the vortex. The finances at the Vatican are in a bad way because "Peter's Pence" no longer flows into its treasury. Belguim was the chief supporter, France next, and our own land, third. What does this mean ? It means that The United States, with these as a papal nation, is doomed. Brethren, God has spoken; his word has gone forth, and it will not return unto him void (Isa. 55:11). Germany invaded Belgium, France and Poland; she is still occupying these countries. Turkey, whom every Bible student knows is the river Euphrates (Rev. 16:12), is fast drying up. Yet she scourged Armenia, a papal country. Russia is in a terrible plight, and the end is not yet. I wonder if we cannot recognize the U-boat atrocities in Rev. 18:17. Verses 9-15 surely embrace the cardinals, bishops, priests, and clergymen of the various protestant bodies. The great battle of Waterloo was fought a little more than a century ago just a short distance from Brussels. Today history is repeating itself only on a more extensive and gigantic scale.

V. Death is the Last Enemy, and War the Last Sin

The world's great Waterloo is near; Christ will be victorious. First, Turkey must go down, followed by the papal kingdoms, and the papacy itself; then the protestant nations: America, Great Britain and Germany. These are all beastly powers and as such go down into hadean oblivion, never to rise again (Rev.19:17-21). Then follows the reign of Christ for a thousand years, when peace and happiness shall reign. At the end of this period men will again organize themselves to make war. This is the great sin of humanity. Under the leadership of Gog and Magog they go up as numerous as the sand of the sea to compass about the camp of the saints and the beloved city, but God intervenes and destroys them all (Rev. 20:719). "To gather them together to battle" (Rev. 20:8) means "to gather them together to war" (Diaglott translation). Thus the last enemy is death, and the last sin is war. Then follows the last judgment, and the final scene of death and hell being cast into the lake of fire—the second death. Then God will make wars to cease unto the ends of the earth(Psa. 46:6-11). The great tragedy of sin that introduced death at the beginning of human history (Rom. 5:12; 6:23), will have wrought out God's purpose. Sin and death will then be destroyed and a new race immortalized and perfected in God's image, will enter the new heaven and the new earth, now pure, holy and blessed with the presence of God himself, who will be all in all and blest for ever more.

PROPHECY CONVERTED INTO HISTORY

Brother Huggins:

By request from several of the brethren I am sending you a paper I read at our Avery meeting, June 24th. If you are short of copy it may do to fill in with. My object has been to present the truth in a way that might arouse interest concerning Christ's return, the resurrection of the dead, the change of the living who are worthy, and the permanent establishment of the kingdom of God in the earth. Events are transpiring in our day which, according to Jesus' own words, point unmistakably to the fulfilment of all these things before the passing of the present generation. This suggested to me the heading for my paper:

SOME EVENTS THE HISTORIANS OF THE NEXT GENERATION WILL WRITE ABOUT

Thrones and Kingdoms Weakened and Fell

A number of important events, marking a new epoch in the history of the world, happened at the close of the last generation. As a result of the great conflict of nations which began in August, 1914, perilous times soon began to be felt in all the nations of the earth. After desperate fighting for almost three years a cry for peace could be heard on every hand. Important events came thick and fast until all nations became involved in the conflict. The cry for peace was still heard, but no honorable peace could be established. Conditions grew worse and worse. Thrones and kingdom which had stood for centuries weakened, tottered and fell. The wealth of the nations and the best of their manhood were poured into the struggle in the vain hope of bringing about a forced peace. The wholesale destruction of food stuffs, together with shortage of crops in various places, soon brought about world famine conditions. Pestilence spread and earthquakes destroyed cities in different quarters of the earth.

A Peace Conference Gave Palestine Back to the Jews

A peace conference was finally called and a league of nations formed to maintain peace. Some of the nations entered the conference rather reluctantly, and an undercurrent of distrust seemed to exist in the negotiations of terms. In the meantime the Jews of the world convened a congress to reorganize themselves into a Jewish nation, and to take concerted action on making demands on other nations for their rights. For over nineteen hundred years they had been scattered among the nations of the earth as corn is sifted in a sieve, and they now saw the opportunity and the necessity of demanding of the powers that Palestine, the land of their fathers, be given back to them that they might re-establish the kingdom of Israel. Through the influence of England and the United States this was granted them. The Jews of the world became awakened, a nation was born in a day, and by the aid of England over a million Jews returned to Palestine in less than a year. Almost all so-called religious denominations favored their return to their homeland in the hope of sending missionaries among them to convert them to Christianity before the Creator of the earth should decide that it had served its period of usefulness as the abode of man and revoke the sacred promise made to Abraham giving him and his seed an everlasting inheritance in the earth.

The Church of God and Its Peculiarities

There was one religious sect, however, that did not believe that the Jews would ever accept an immaterial sky-kingdom set up in their heart, instead of a literal kingdom which their prophets had taught them would some day be restored to them when their Messiah should come; not a new kingdom but the restoration of the one overturned in the days of Zedekiah, the wicked prince of Israel. The Jews as a nation had rejected Jesus as their king for many centuries in spite of the fact that he had told them that he had come but to the lost sheep of the house of Israel. He had also confessed before Pilate that he was born into the world to be king of the Jews. The most astonishing fact of all is that the orthodox churches, during the dispensation of Gentile times, completely ignored the many plain statements of all the prophets that Christ was to reign over the house of Israel and bring into subjection all the Gentile nations left on the earth when he returned. God had also plainly promised Abraham that in him and his seed should all the families of the earth be blessed, and the apostles made it plain that Christ was the seed referred to. The only plausible explanaton that can be given for the strange doctrines that crept in back in that age is that man has always been dissatisfied with God's plans and has insisted upon fixing up something he liked better. It began to look then as if the Creator of man and the earth had a great plan, seeing the end from the beginning, and that we are now living in the period when he will manifest his power and cause his will to be done in earth as it is done in heaven. God, too, had promised that the meek should inherit the earth, which had never been done until the present time; he had promised also that a king should reign in righteousness and princes rule in judgment; and we understand now that Christ is the king and the princes are the subordinate ruling power in his kingdom. Those who believed this gospel or good news were known as members of the Church of God, and were looked upon as a peculiar people. They dwelt together as brethren, and believed that the Bible was God's word sent to mankind to be understood. In many places they met as often as twice a week to study the Bible, endeavouring to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth, and to talk of their hope. They even went so far as to teach that the apostle James believed what he taught as recorded in the Acts of the Apostles that God was taking from the Gentiles a people for his name, and after this he would return and build again the tabernacle of David that was fallen down, that the residue of men might seek after the Lord, and all the Gentiles upon whom his name be called.

Russia Breaks the Peace Pact of the Allies

The Jews had gotten control of much of the wealth in the nations where they had been, and now with their energy and means were laying plans to rebuild the temple on Mt. Moriah. Without warning the peace pact was broken by Russia, Germany and other allied powers, and it seemed that man's efforts to maintain peace were an utter failure. Russia had plenty of men, but her money was exhausted. England and America had formed a protectorate over Palestine so that the Jews had no military protection over their own, dwelling in unwalled villages. So Russia had an evil thought and decided to swoop down and take them with their wealth. At this juncture God intervened in behalf of his chosen people, their enemies were destroyed on the mountains of Israel, Christ and the saints returned to Jerusalem and were accepted as their long-looked-for Messiah.

Open Graves Found; Friends Missed

Some years prior to this a strange phenomenon happened at various places on the earth which the world was puzzled to explain. Here and there men and women had suddenly disappeared, and even an open grave was now and then found as if the dead had been raised. These open graves were so scarce, however, that it did not cause much of a sensation. Almost all the finely kept cemeteries, with their massive marble monuments, were undisturbed. The most startling thing was that open graves were found in places that had long been forgotten as a burying ground. The sublime fact had been overlooked that God

had promised that a book of remembrance would be kept by the recording angel, a true record [illegible] in the Lamb's book of life, and preserved where moth or rust doth not corrupt, or where thieves break through and steal. It was overlooked, too, that it was to be the Father's good pleasure to give the kingdom to the little flock. The heathen philosophers, prior to the dispensation of Gentile times, had taught that man had an entity within him that was a part of God and of a never dying nature which was the real man, and at death bid good-by to the body that was placed in the grave, and went to a spirit-world, either to enjoy eternal happiness or suffer conscious and never ending pain in a literal fire that God had made for disobedient mankind. A few who were asked to sanction this error were unable to understand why God did not warn Adam and Eve of such a place, if it existed. Instead, death was pronounced upon them in the event of transgression. This false doctrine was also taught by papal Rome, and toward the close of the Gentile times almost all the protestant churches springing from the papacy, had taught it. Hence it was hard to convince those who had accepted this doctrine that a resurrection of the dead had really taken place, and that these bodies that were laid in the grave were changed from corruption to incorruption, from mortality to immortality, and came forth triumphant over death and the grave. Much weeping and wailing and gnashing of teeth is reported from different quarters where many who thought they had a right to the marriage feast were cast into outer darkness.

Jerusalem the Queen City of the World

Jerusalem which, peculiarily located as it is in the geographical centre of all the land surface of the earth, is fast becoming a great world metropolis. People in all lands make yearly pilgrimages to worship the Lord of hosts, and can now understand what Jesus meant centuries ago when he said we were not to swear by Jerusalem because it is the city of the great king. It is now openly declared that faithful Abraham, Isaac and Jacob, and David with all the patriarchs, the apostles which Christ appointed to declare to the world the good news concerning the kingdom of God and the name of Jesus Christ, and the faithful from all nations who believed this mesage, which was called the gospel, are now with Christ at Jerusalem, and share with him the ruling of the nations. The resurrected saints partake of Christ's nature and go and come in a mysterious manner to the world. It is now an accepted fact that the birth of the spirit is not at conversion but at the resurrection, as Jesus tried to teach Nicodemus long years ago. The saints appear unexpectedly at intervals before the executives of the various nations and declare the law which must now go forth from Zion. Some of the nations have submitted and others are suffering drought, pestilence, and destruction as a result of their stubbornness in yielding. The law as given is absolutely just and righteous. Trial by jury and the taking of all testimony is done away with, for the saints judge by quick understanding, and none of the guilty escape or the innocent condemned. The nations of the earth that have long so much desired peace begin to realize that the grand age has come, and are beating their swords into plowshares, and their spears into pruning hooks. Christ declares that he will reign until all enemies shall be put under him, and that the last enemy to be destroyed is death. When this is accomplished, all sin eliminated, and the curse removed, and a knowledge of the glory of the Lord fills the whole earth, "God himself" has promised to come and dwell with his people. The inhabitants of Jerusalem send out many reports of how those who are fortunate enough to be with Christ in his kingdom are continuously singing songs of rejoicing that he gave himself a ransom that they might have life, and have it more abundantly. Those who have seen Jesus say that he is the same humble Savior that stooped to wash his disciples' feet and preached glad tiding to the poor of the world, rich in faith, but possessors of all things.

J. E. Hammond.

THE INDIANA CONFERENCE ANNOUNCEMENT

The business meetings will be held on Friday and Saturday, Aug. 10th and 11th at 2 P. M. The Berean business meeting convenes Friday at 3 P. M.

Floyd A. Stilson, President.

How solitary was Jesus intellectually, morally and socially! None understood his purpose; none cared for his ideal morality; no one sympathized with him in his efforts to make the world better. But how this tended to his general self-development, and how in particular it increased his moral strength! The man will never be worth much who is always on good terms with everybody, who is continually courted and petted by everyone with whom he comes in contact. Lovely as Christ was socially, he often courted physical solitudes as well, passed many a night on the slopes of the Mount of Olives. We lose ourselves in the company of our fellows, but we find ourselves when we are alone. A man learns in solitude something of his own capabilities. Christ's isolation, socially and physically, made him calmly and divinely self reliant. How strong he was!—From Brother Joblin's scrapbook.

"The time will come," thundered a suffragist orator, "when women will get a man's wages!"

"Yes," sadly muttered a man on the rear seat of the car, "next Saturday night."

Courage, next to honor, is the greatest quality of the mind.

THE RESTITUTION

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IMPORTANT NOTICE
All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., 10623 Lee Avenue, Cleveland, Ohio.
All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.
It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.
While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

Remember that July 31st is a fifth Tuesday, and no Restitution will be published. The next paper will bear the date of August 7th.

We have gained one by the removal of Sister Miller, the mother of our twin brethren Miller, who comes to us from Maryland.

Our visitors this week were Brother and Sister Ernest Blyth, of Columbus, Ohio, and Sister Lottie Young, of Brooklyn, N. Y.

We call attention to this rule which governs exemption from military duty for religious reasons: "That you are a member of any well-organized religious sect or organization founded and existent May 16, 1917, and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organization." Those subject to draft should present the board with a copy of The Restitution dated May 15, 1917, where Brother A. L. Corbaley gives the text of a petition which our brethren used for exemption during the Civil War. It will be found on page 223.

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Dear Restitution:

Hurlburt's Bible Stories, $1.50, Revell and Company, Chicago, Illinois. This is the best illustrated collection of Bible stories that I am acquainted with. The Crisis advertises "Grandfather's Bible Stories" at $1.00, but I do not know as to its merit.

S. Roxana Wince.

Dear Editor:

I take the opportunity to write a few lines to The Restitution. I obtained a copy of your paper a few weeks ago. I subscribed for it for six months. I find some of the writers understand Bible truths as I see them especially in the opposition to bloodshed and war. Our prayers and thanks to God are that we keep in the strait and narrow path of life, which is Christ. When we spiritually understand and discern God's word we keep ourselves unspotted from the world. There is quite a difference in God's dealing with his people under the law and under grace. I feel as if I were almost alone in this part of the country, but as the apostle Paul said in Col. 2.5, that he was absent in the flesh but with them in the spirit, so it is with us, if we understand the spirit's teaching the same. This is my first attempt to write for any paper.

I remain, J. A. Hamilton.

"FEAR NOT, FOR I AM WITH THEE"

Gen. 26:24

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:9).

"Let not your heart be troubled, neither let it be afraid." Fear is nothing but temporary insanity. All persons are surrounded by a personal atmosphere which is subject to all sorts of influences, and it may be revelation to remember that incessant and excited worry harms the object of regard and penetrates its atmosphere with evil influences. Quit it!

The universe is our kind benefactor, if we are in harmony with it, and the only home we will ever know. It is the wretchedest spleen to criticise it, and the worst folly to doubt it. Man is a goal, a triumph, an instrument and as person indispensible to all life. Shall such material demonstrate fear or worry?

Kindly read 1 John 4:18; 1 Thess. 5:8,9; Isa. 35:3,4. We are not appointed for wrath. The nations resisting Christ are receiving just recompense; and shall we go to God's stamping ground, or shall we fear and worry about being forced to go there by man? We are a holy people, a chosen few, representatives of Almighty God. Let us

not worry about our lot, but trust in his Omnipotence.

> "The fear-thought of cool reason,
> Keeping watch above its own,
> Guards, clear of eye, and firm of hand, and sure of aim,
> A providence serene. Hold fast to that!
> What will you? Poison the other's soul
> With gasping worry-breath?
> Litter the other's way with refuse-thoughts
> Created in your trouble-mill of dread?
> Fill skies of life with clouds and smoke and fog
> Bred of distress insane?
> And, by swift occult procedure, make harm sure
> By mad excess of love in panic?
> Forbear! Such fear's the common foe
> of lover and of loved.
> Lo, that which notes the swing of worlds,
> Breathes none the faster if a comet, loosed
> In space, threats self and systems;
> But ineffably calm, wills law,
> And, power projecting, guards and guides,
> Lord of its summer seas and worlds a-sail.
> Imitate!"

Does the Infinite Breather who breathes stars and intelligences into being, fear, worry, entertain disturbance in the interest of human beings? And does not the Infinite hold our welfare in absolute regard? If we are true children how can we have fear or worry-troubles during this distressing period?

Suggestion rules the universe, and self-suggestion, the people. Cultivate absolute courage and employ the will by vigorously stating: "I am determined to have absolute confidence in my Creator; no ill will befall me or mine." As your faith so be it.

A Brother Co-operative, Sterling E. Russell.

RULES GOVERNING EXEMPTION FROM MILITARY DRAFT

Following are the rules which must be observed by brethren who have registered and who desire to obtain exemption from military and naval duty. They are printed so that such of our readers as desire exemption may proceed legally and intelligently about the matter.

Seven Days to File Claims of Exemption or Discharge

(Except for industrial or agricultural reasons.)

(A) No claim of discharge on account of the industry in which you are engaged can be decided by a local board.

(B) Whether you file a claim of exemption or not, you must present yourself for physical examination on the day named in the notice.

From the day notice that you are called is mailed and posted you have seven days in which you may file a claim of exemption or discharge. [illegible] wish to file such a claim:

The form for filing this claim is simple. If you

(A) Go to the board and get Form 110 for exemption or Form 121 for discharge. If the board has not the printed forms ask to consult the form pamphlet and copy the form shown there.

(B) Fill out the proper form and file it with the board.

(C) Do this within seven days of the posting and mailing of notice to you to present yourself.

Another person can file a claim in your behalf but must use different form in filing the claim.

Ten Days After Filing Claim to File Proof

Your claim of exemption or discharge must be filed within seven days of the day on which notice to you that you are called was posted and mailed. But after you have filed your claim for exemption or discharge you have ten days within which to file proof.

The method of proving claims is very simple, but it is rather exact. If you follow the rules given below you will have done what is required of you.

First—Go to the local board and consult the regulations to find out the form number of the affidavits that you must submit for your particular claim.

Second—Ask the board for the blank affidavits that are necessary in presenting your proof; if the board has not the forms, ask to consult the pamphlet of forms.

Third—Have the affidavits properly accomplished and return them to the board within the time limit assigned you—ten days from the filing of your claim.

Remember:

(A) You must submit your proof in the prescribed form and the board has no authority to exempt or discharge you unless you submit all the affidavits required by regulations.

(B) There will be no argument before the board and no proof other than the prescribed affidavits unless the board calls for other proof which it will do in only a limited number of cases.

When Claims Are Decided

Every claim for discharge or exemption will be decided by the local board within three days after your affidavits have been filed.

Certificate of Exemption or Discharge

If your claim is allowed a certificate of exemption or discharge will be issued to you.

Remember:

(A) This certificate may be recalled at any time.

(B) If it is temporary or conditional, it becomes of no effect when the time or the condition named is fulfilled.

(C) You have been drawn for military service and when the condition that has postponed your posting to the colors ceases you may be recalled at any time.

(D) Remember that your case may still be appealed to the district board by the government and on this appeal your certificate may be withdrawn at once. When so withdrawn you stand precisely as though you had been selected for military service by the local board.

Adverse Decisions on Claim

If your claim is disallowed by the local board your name will be certified and sent by the local board to the district board as one who has been called for military service and not exempted or discharged. Within two days thereafter, if practicable, a list of those so certified to the district board will be given to the press with a request for publication, will be posted in the offices of the local board accessible to the public view, and notice will be mailed to the address on your registration card.

Therefore, if you have filed a claim for exemption and proof in support thereof, watch the notices in the office of the local board, beginning about five days after you have filed your proof to see what disposition was made of your case and make arrangements for the prompt receipt of mail.

How to Claim Appeals to District Boards

Claims of appeal may be made by a person within ten days after the day when notice has been posted and mailed that such person's name has been certified to the district board as one who has been called for service and not exempted or discharged.

Therefore if you desire to appeal—

1—Go to the local board and get or copy form 153 or 151 for filing your claim of appeal.

2—Get or copy also form 151 or 152 for notifying the district board of appeal.

3 File your claim of appeal (153 or 151) with the local board.

4—Send your notice of appeal (form 151 or 152) to the district board

5 Do this within ten days from the day when notice that your name was certified to the district board was posted and mailed.

Remember:

You can only appeal the final order of the board exempting or discharging or refusing to exempt or discharge you. You cannot appeal other orders or action of the local board.

Proving Your Appeal

You have five days after the district board receives your notice that you have filed a claim of appeal in which to file evidence additional to that filed by you in the local board, but all such evidence must consist of affidavits.

Decisions of Appeal

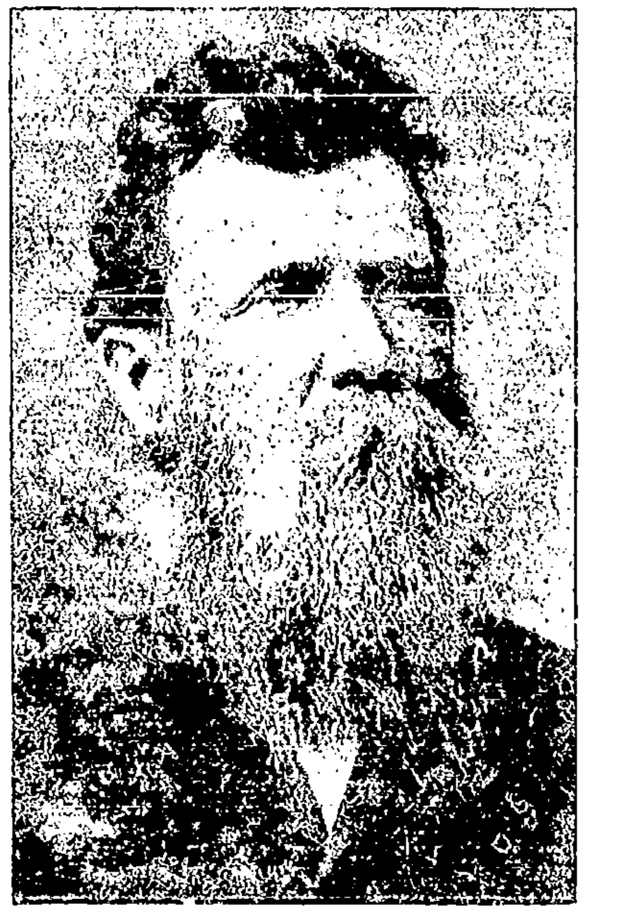
The decision of your appeal must be made within five days of the closing of proof, and you will be notified by mail of the action of the board on your appeal.

OBITUARIES

R. J. Whitaker

R. J. Whitaker fell asleep in Christ March 2, 1917. He had been in bad health for seven years; he was also blind. On Friday he fell asleep to wait till the Lord comes to awake him. He was a member of the church of God at Clear Creek, N. C., and was baptized by Enoch Anderson, father of J. H. Anderson. He was 76 years old. He had been in the true faith for 39 years, and loved the truth. We laid him away in the Knobbs Cemetery to rest till Jesus comes. May he soon come! I was Brother Whitaker's daughter-in-law. I want The Restitution to send me the paper. I cannot pay for it now, but if the Lord wills I hope to pay for it sometime. I am not a member of the Church of God, but if I ever have a chance I will become a member. There is no one in the faith here except myself and husband. We read The Restitution and the Bible and stick to them. We joined the Baptist church before we got the paper and before we knew the truth. I have given samples of the paper to others and it has done them good. We live at McDade, Tex., and if any one in the faith ever comes this way, stop and see us.

Mrs. D. C. Whitaker.



Samuel T. Hook

At his home on the farm five miles east of Elkhart, Ind., Samuel T. Hook went to rest on June 30, 1917, after an illness of only four days. Years ago my father and mother took up the faith and were baptized by Eld. J. S. Hatch at New Palestine, Ind. Father died as he had lived, firm in the belief that to sleep in Jesus was blessed sleep. We took him back home and buried him on the shady slope of the hill overlooking the stream where he was baptized, where he awaits the resurrection. My father would have been 75 years of age had he lived to Sept. [illegible], 1917, and he and my mother, who still lives, would have had 53 years of life together. Two children survive him, a son and daughter, Frank M. Hook and Mrs. Glenn Hook Daily. They have been faithful subscribers and loyal readers of The Restitution ever since coming into the faith. Many are gone on who knew them, but some few still remain whose hearts will ache with us in our loneliness.

His daughter, Mrs. Glenn Hook Daily.

A. Logan Thompson

Amanda Logan Thompson was born in Rush County, Indiana, September 6, 1830, and died at her home, 516 North Centre St., Plymouth, Indiana, at 1:50 Saturday morning, July 7, 1917, aged 86 years, 10 months, and 1 day.

She was the daughter of Thomas and Mary Logan, and came to Marshall County with her parents, leaving her home in the south part of the state the day she was six years old, and arriving twelve days later near where the Wolf Creek mills were afterwards located. Her father was the first physician to practice medicine in that part of the County. The lot of her life was thus early cast in the wilderness, and in her long, industrious and influential career she contributed her full share in the wonderful transformation that civilization has wrought, both in the material and moral development of our County.

On February 14, 1850 she was married to W. D. Thompson. The wedding was one of the important events among the early white settlers, and absorbed so much of the attention of the neighborhood that the school room where she had formerly been a pupil was without attendance that day, and the teacher having nothing to do, composed a fitting poem descriptive of the event. Into the new household thus established came seven children, and the mother's life has been crowded full of the hopes and fears, the achievements and failures, the joys and sorrows that attend such a busy life. The husband died August 27. 1[illegible]9. Besides this her life was saddened by the loss of four of her children, and most of her old time relatives. She leaves one sister, Rachel [illegible], of Tiosa, three children, Pheebe C. Wiley, Eva L. Underwood, of Plymouth, and Bert C. Thompson, of South Bend. Also four grandchildren, five great-grand-children, and many other relatives.

On May 4, 1916, Sister Thompson fell at her home and fractured her right hip, and has been confined to her bed ever since in a helpless condition resulting in long continued suffering.

Sister Thompson was one of the members of the early establishment of the Church of God of the Abrahamic faith in northern Indiana, and lived an earnest, peaceful, devoted life of consecration to the teachings of the gospel. She rendered signal service in the vineyard of her Master by ministering to the temporal wants of itinerant ministers and visiting brethren, in opening the doors of her home and bestowing its free hospitality and entertainment to all comers throughout the long years of her active life. Thus she fought a good fight, she has kept the faith, she has finished her course, and there is laid up for her a crown of life that the righteous Judge will give to her in that day when he comes to crown his own.

Funeral services were held at the residence at 2 o'clock Tuesday, July 10, 1917. The home was filled with the relatives, brethren, friends and neighbors who testified of their love for Sister Thompson by the gift of many beautiful flowers. We spoke words of comfort from Matt. 5 and 6, reviewing the Lord's prayer which Sister Thompson had dwelt upon in her last days. Burial was made in Oak Hill where she sleeps in Jesus to await the coming morn of resurrection

D. E. VanVactor.

AN INVITATION

On behalf of the Church of God of the Abrahamic faith at Roll, Ind., we extend to the churches, and all isolated brethren of like precious faith and all others desirous of studying the word of truth and of coming into a saving knowledge of the gospel of the kingdom of God, a hearty invitation to attend the annual Bible study and state conference from August 1 to the 12, 1917. Come, let us enjoy your association, and profit by our mutual study of God's word. Let us not forsake the assembling of ourselves together, and so much the more, as we see the day approaching.

We open our homes and hearts to welcome you to this season of spiritual improvement and enjoyment.

Geo. Hodson and
Cantwell Drabenstott, Elders.

Note: Persons intending to attend any of these meetings please notify as to the time and place of arrival as directed below.

Persons coming over the Clover Leaf or Marion and Bluffton Interurban, notify John Swindler, Van Buren, Ind., R. Route, and stop at Van Buren.

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Persons coming over the L. E. and W., or the Muncie and Ft. Wayne Interurban, notify Clifford Griffith or Clarence Griffith, Montpelier, Ind., R. R. No. 10, and stop at Montpelier, and conveyance will be there to take you to Roll and entertainment will be provided.

SHREWD ASTROLOGER

Louis XI of France one day sent for an astrologer who had predicted many deaths accurately.

"You, sir," said the king, "you who can foretell everything, pray when shall you die?"

"I?" the astrologer answered coolly. "Why, I, sir, shall die just three days before your majesty."

This reply so alarmed the king that he ordered him to be lodged in one of the finest palaces and well taken care of.

"ANY IN HEAVEN TOO"

Little Mary was sitting with her uncle George one afternoon. Uncle had told her to keep quiet, as he had some accounts to look over; so Mary busied herself with a picture book. For an hour all was still; then Mary heard her uncle say, "There! I have quite a nice little sum laid up against a time of need."

"What are you talking about, Uncle George?" asked Mary.

"About my treasures, little girl, that I have laid up."

"Up in heaven?" asked Mary, who had heard her father that morning read about laying up treasures in heaven.

"Oh, no, Mary; my treasures are all on earth—some in banks and some in other places," answered Uncle George.

"But haven't you any in heaven, too?" asked Mary.

"Well. I don't believe I have," said Uncle George thoughtfully. "But run away to your mother now, for I am going out."

Uncle George went out and was gone a good while, but all the time he was thinking that after all, perhaps he was not so well off if he had no treasures laid up in heaven to be ready for him when he left this world and his money behind him. He was so impressed with the thought that he wisely determined to lay up treasures in heaven. He did so. Little Mary never knew until years after that it was her childish question that started Uncle George on a generous, active, Christian life.—Zion's Herald.

THE INDEPENDENT YOUNG WOMAN

How many men are there today toiling night and day in order that they may, when they die, leave their daughters safe from want, and in comfortable circumstances? The best way to leave their daughters safe is to give them knowledge of business and affairs that will enable them to take care of themselves. Give them knowledge of a profession or occupation, so that they will be able to take care of their money, if they have any; to earn it, if they have not. This is better than to leave the daughter a princely fortune, and make her a mark in the community for every eager, grasping, selfish prodigal to reach out to attain. Better have her able to fight the battle of life for herself, and to so live that the world will be better for her life.

Has any woman ever attained such greatness that, at the mention of her name, we think of the books she wrote before we think of the woman she was.

Want of care does more harm than want of knowledge.

A REAL HELPMEET

A teacher of a certain school class who had been telling her children mythological tales was amazed to find what confidence the children were beginning to put in the stories. Realizing the harm that would come if the children were allowed to continue in their belief in such characters, she sought to discourage them by a simple application of logic. She said:

"Who was Atlas?"

A youngster immediately arose and said he was the man who held the world on his shoulders.

This was a good chance to tear down the belief in such stories and the teacher sought to reason with the boy.

"If Atlas held the world on his shoulder, who supported Atlas?"

This question stumped the children, when finally a red-headed youngster, who took little interest in the stories told, answered:

"His wife."

AS OTHERS SEE US

A local preacher, who was in the habit of taking his wife with him to his preaching appointments, said on arrival at the chapel in a country town: "My dear, you go in there; you will be all right. I must go round to the vestry."

In the vestibule the wife was met by a kind-hearted steward, who, after giving her a hearty welcome and a hymn-book, conducted her to a comfortable seat. At the close of the service the same kind-hearted steward gave her a hearty shake of the hand, adding how pleased he would be to see her at the service each Sunday. Then, whispering, he said, "But let me tell you, we don't get a duffer like this in the pulpit every Sunday."

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: John 6:27

"As a dog returneth to his vomit, so a fool returneth to his folly."—Prov. 26:11.

Of all our troubles great or small,
The greatest are those
That don't happen at all.

Study and you will know. Know and you will love. Love and you will give.

Every day is a fresh beginning

Something New

There is something new in the world today,
Something fresh with a brightening ray,
Something sweeter than all we've known,
In the beautiful days that have come and flown—
For so life needs in its pride and power
Something new in the world each hour.
There is something new for us all to see,
Something new for us all to be,
Something wiser and grander, too,
Something more lovely for life to do—
For so it hungers and so do we
For something new in our grief and glee.
There is something new each day that breaks,
Something nobler to help us find
A cleaner heart and a happier mind—
For so life feeds on the dreams that glow
With something new for the world to know.—Baltimore Sun.

Yes; there is always something new, and to keep abreast of the times we are supposed to notice the new things and adopt them as they come our way. No man can be successful in business and conduct it in the same manner that his grandfather did. The world moves; light turns into darkness and after a space, light again appears.

We now have the glorious summer time, but in a few short weeks dull autumn will be here to be followed by cold bleak winter, then beautiful spring; and on top of spring the bright, warm rays of summer again. There is no stop; there is no standing still. Nature teaches us that we must keep moving, that we must have our face turned toward the sun and walk with a firm, solid step. Still there is one thing we cannot improve, we cannot alter, we cannot change, and that is

The Foundation of Our Faith and Hope

In Malachi we read, "I am the Lord (God): I change not." In James we have these words: "The Father of lights, with whom is no variableness, neither shadow of turning." And in Hebrews, in reference to our Savior, the apostle Paul tells us that "Jesus Christ, the same yesterday, and today, and forever." So we see both the Father and the Son are the same today as in the days of old, and their promises are as faithful and as sure. We can not embrace new doctrines, we must remain true to the old. In regard to Christianity we cannot improve on the foundation. We can build on it: we can grow in knowledge and grace; in fact we must build; we must grow; but unless our building and our growth is in accordance with the old book our work is in vain. So friends, in regard to this one thing let us be old-fashioned, even though the world does mock and laugh. "O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us, and the truth of the Lord endureth forever, praise ye the Lord."

God never hurries, and is never late.

Steeled Souls

We are entitled to respect just in proportion as we do our work without grumbling and in a spirit of real devotion. Most of the work of carrying on the world is necessarily hard and dull and routine in character; and for it the world needs men and women who can steel their souls against weariness and monotony, and press forward with good cheer.

Success not a Surprise

One man in a million wakes up like Lord Byron, to "find himself famous." But the majority of famous men are not taken unawares by fame. On the wall of their mind hangs their own vision of what they ought to be. They are not surprised by success when it comes; because they have seen it coming, and planned out its coming in their dream.

Aim High

Be original, think clear, work hard, be practical, but not to the extent that sentiment is crowded out; be persistent and always keep, at least one step ahead of the "other fellow," and your success is assured.

Hard? yes, its hard, but if you desire success—as the world calls success—there is no other way.

Our Weekly Puzzle

Fill in the blank spaces with a word of five letters, each time using the same letters but differently transposed.

Sin . . . . . many pleadings and tries hard to have us poor . . . . . of mortals follow where it leads, but no sooner how many . . . . . we are tempted let us . . . . . it with . . . . . from God's holy word, thus crushing its power.

Answer next issue.

Answer to puzzle in last issue:

M-ask, M-aid, M-end, M-ace, M-ail, M-ember, M-ink, M-ire, M-oat, M-ode, M-old, M-oral.

If at any time this life of ours grows feeble, or low, or lonely, I know no other remedy than to return to its Eternal Source, to God himself; and through him all the means of grace become again living and true; and through him all his creatures become again near and dear and accessible.—Elizabeth Rundle Charles.

We always have someone else to blame for our failures, but never forget to give ourselves full credit for our success.

Our next issue will be especially for the younger children.

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ROBT. G. HUGGINS 10623 LEE AVENUE CLEVELAND, OHIO

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

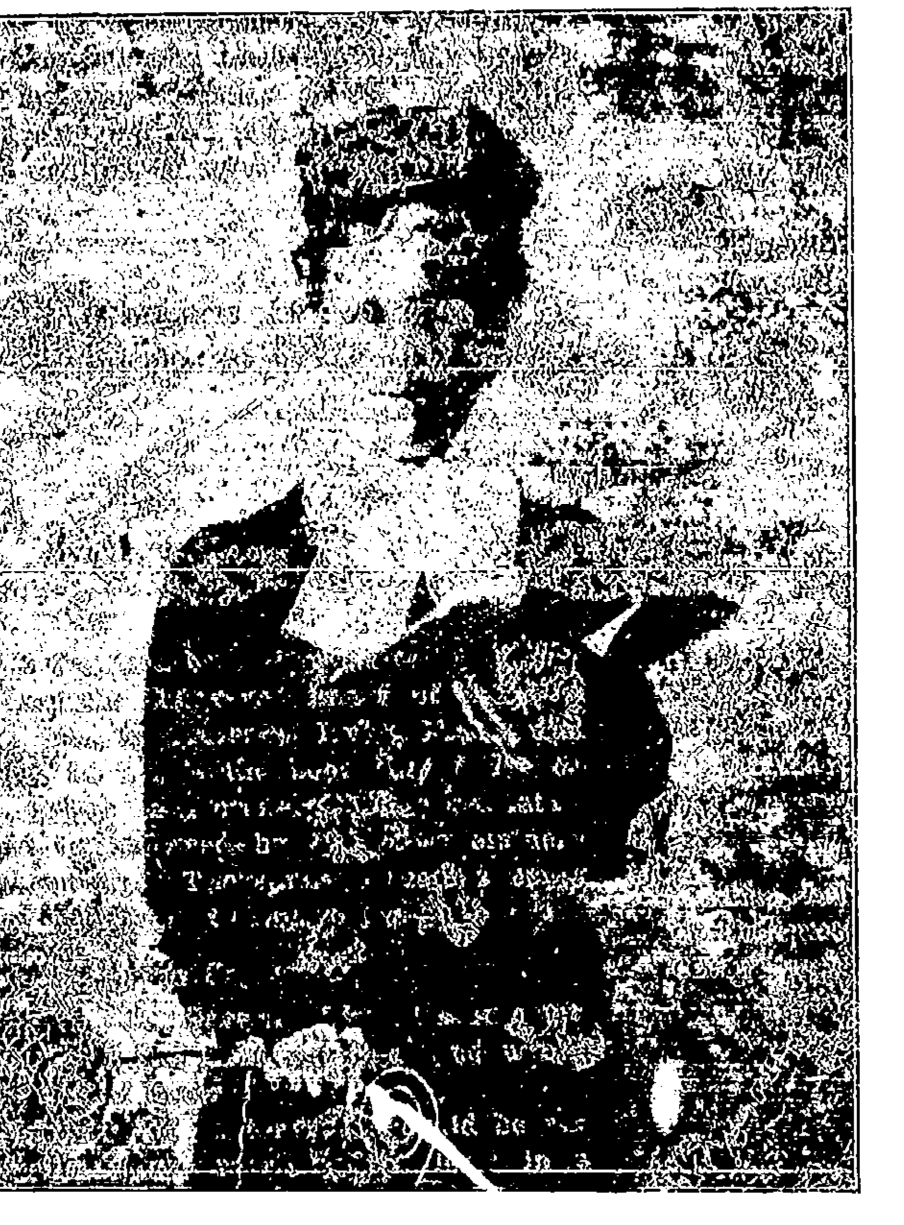
VOLUME 69 CLEVELAND, O, AUGUST 7, 1917 NUMBER 29

IS THIS WAR AN EVIDENCE THAT THE SECOND COMING OF CHRIST IS IMMINENT?

A Sermon by Maud Hembree

The German Emperor said in 1904, "We demand our place in the sun"; but his sun will set in obscure darkness, declared Pastor Maud Hembree yesterday morning in a sermon to her flock at the Megiddo Church in Thurston Road. She took for her topic, "Is This War an Evidence That the Second Coming of Christ Is Imminent?" From the signs which she read in the Scriptures, she argued that the hour is nigh for the reappearance of the Messiah; that he will set up an earthly kingdom with its seat in the ancient city of Jerusalem; that the nations will arise against him; that Armageddon will be fought; and that all the earth will bow to the rule of the Prince of Peace.

Our theme this morning said she, is that question which lurks in the breasts of thousands: Will Christ himself return from heaven to establish a real kingdom on this earth, whose officers shall be peace and exactors of righteousness, and does the present war and time of trouble prove that his coming draws nigh?



Maud Hembree, Pastor, Rochester, N. Y.

Both the Bible and history prove, she continued, that God once had a real kingdom on the earth, governed by Saul, David, Solomon, and its other rulers. the land of Palestine its dominion, with Jerusalem as its capital city. This kingdom lasted 4[illegible] years, when, because of the wickedness of some of its rulers and subjects, it was finally overthrown, first partially, by the king of Assyria; then led into captivity by the king of Babylon; and at last destroyed by the Romans in A. D. 70 to 73. Of this kingdom God speaks in Ezekiel 21:27, "I will overturn, overturn, overturn it; and it shall be no more until he comes whose right it is, and I will give it him."

How long was the kingdom of David to remain in ruins? "Until he comes whose right it is." Was it a real kingdom that was overthrown? It certainly was. Who is the one whose right it is? And when he comes will God give it to him? Listen to the answer in Luke 1:31-33: "The angel said to Mary, Thou shalt bring forth a Son; and shalt call his name Jesus; and the Lord God shall give unto him the throne of his father David; and of his kingdom there shall be no end." Hence the kingdom to be given to Jesus will be a real kingdom.

Prediction Not Yet Fulfilled

The spiritual reign of Christ in the heart, or the reign of Christ by his truth in the heart of his people, we do not deny, but forty such reigns will not fulfill the prediction the angel made to Mary. We ask: Did God give unto Jesus the throne of his father David when he was on earth, or has it been given to him yet? You are forced to answer, No

The disciples were not deceived as to the nature of the kingdom; but at first they erred in thinking that it would be established at his first coming. When, as recorded in Luke 19:11-13, as they neared Jerusalem they thought that the kingdom of God should immediately appear, what did Jesus say to them? Did he tell them that he was going to heaven and they should follow him there? No; but he said: "A certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his ten servants, and said unto them, Occupy till I come." He taught as plainly as truth could be taught that he was the nobleman going into a far country, and his followers were to occupy until he came to set up his kingdom.

How He Will Come

How will Jesus come again? Let him answer (Matt. 25:31): "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Did Christ come in his glory the first time? Could this refer to the truth in the hearts of men? What folly! Jesus not only preached the kingdom of God before his death, but continued to proclaim it to his disciples after his resurrection. They did not yet realize that Jesus was to leave them, and they said, "Lord, wilt thou at this time restore the kingdom to Israel?" Only one thing was uppermost in their mind, a desire that the kingdom of God should instantly appear. When he was taken up and a cloud received him out of sight . . . . they looked steadfastly toward heaven," evidently struck with wonderment at the unexpected occurrence. Angels appeared upon the scene: "two men stood by them in white apparel and said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This same Jesus shall come again, was the comfort given; and all who believe this divine record will say amen.

Disciples' Central Doctrine

From that day forward this became the disciples' hope, the central doctrine around which all their teaching revolved. Jesus told them that they would understand the times and seasons of his coming after the Holy Spirit should come upon them, and when endued with power from on high, Peter exhorted them to repentance and proclaimed the gladsome truth that, he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Peter now understood that Christ would only remain in heaven until the time for the setting up of the kingdom as foretold by all the prophets. The apostle James testified to the same truth in Acts 15:14-16: "God at the first did visit the Gentiles to take out of them a people for his name." When did God visit the Gentiles? It was after Christ's resurrection. Now, listen to the next verse: "After this I will return and build again the tabernacle of David, which is fallen down." Christ could not return at his first coming, and would not return until after a people had been taken out from the Gentiles.

Long Night of Darkness

The apostle Paul also gives wonderful evidence on this subject in 2 Thess. 2:1-3. He told his brethren that the coming of the Lord Jesus should not occur in their day, and would not come until after there was a falling away from the truth; a long night of darkness was to set in, and mankind be turned away from these glorious truths to fables before the Son of Man would appear. How strikingly this truth proclaimed by Paul over 1,800 years ago has been fulfilled and verified on the pages of history! It is only necessary to read the history of millennarianism to know that the second coming of Christ was the hope of the Christian of the first centuries, but as the historian states, "It was the Alexandrian theology that superseded them; that is to say, Neo-Platonic mysticism triumphed over the early Christian hope of the future." Yes, the pagan doctrines of Plato, who taught that man had an immortal soul and went to heaven at death, triumphed over the true Bible hope that all future life depends upon a resurrection from the dead at the second coming of Christ.

Augustine, who lived in the fifth century, was the first to fully formulate the creed into which was incorporated the doctrine that the church was the kingdom and would accomplish the work without the coming of Christ. While mankind has been turned away from the glorious truths of revelation, God has preserved the Bible and we still can have the true hope that was the theme of all the inspired writers.

As Paul told us, the Jews rejected Christ's first coming and the Gentiles refuse to believe in his second appearing; but to be accepted we must believe both. Jesus said to the Jews, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." What nation is this? Listen to Jesus' answer in Luke 12:32: "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." It will only be a little flock, a peculiar people, a holy nation zealous of good works, taken out of Jew and Gentile, that will be ready at the coming of the Master.

To Begin at Old Jerusalem

We are often asked, "What will Christ do when he comes?" Do? Jesus will do when he returns to the earth what every right-minded man and woman would have him do. He will set up on earth a righteous government which, beginning at Jerusalem, rebuilt and proclaimed as the metropolis of the world, will spread and continue to spread until the whole earth will be brought into subjection to righteous laws, which in a few years will cause joy and gladness, peace and plenty to fill the earth. When we pray, "Thy kingdom come," it means for God's will to "be done on earth as it is in heaven." That glorious age will be brought about by Jesus.

The reign of Christ, our future King, is the only remedy for the redemption of this fair planet from the evils that now prevail. When he comes, "the Lion of the tribe of Judah," to vest in himself the authority now exercised by all the kings, rulers and parliaments of the world; when he sends forth to all the world, "Fear God and give glory to him, for the hour of his judgment is come;" when he lays hold with unsparing hand upon the trusts and vested interests which obstruct the path of general progress; when he rebukes strong nations afar off and forces them to lay down their arms and learn war no more; when he shivers to atoms the false ideas and superstitions that like a pall have blinded men and women to the truths of divine revelation; when he sweeps from the face of the earth the tangled

web of existing institutions which shelter vice and misery, and deals with strong hand the swift and powerful awards of unerring justice; when sentence against an evil work is executed speedily; when he binds the devil which is sin and all sinners and sets up a new, divine arrangement of things, then, and not till then, will mankind see their folly and come from the ends of the earth and say, "Surely our fathers have inherited lies, vanity and things wherein there is no profit" (Jer. 16:19).

When he comes the nations of the earth will not willingly submit to his rule. The kings of the earth and their armies will go out to war against the coming King (Rev. 19:19). Then shall occur the great battle of Armageddon. Jesus will prevail and the millennium will begin. While no man knows the day or hour that Christ will appear, we can know the times and seasons, and what is happening in our day is evidence that the coming of the Lord is nigh at hand. When Jesus in Luke 21:24 foretold the desolation of Jerusalem, he said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." He carried us down the stream of time past the Jewish age, which ended at the destruction of Jerusalem, A. D. 70 to 73, down to the closing years of our Gentile age.

What Suns Have Set

What did he say would happen then to tell us the nature of the age in which we live? "And there shall be signs in the sun and in the moon and in the stars, and upon the earth distress of nations, with perplexity." You will not see Jupiter, Mars or Saturn shaking in their orbits; you can look at the physical sun and moon and see no signs of decay; but in the political heavens, to which Jesus refers, you can witness a terrible shaking. The lights of Belgium, Servia, Montenegro and Roumania have almost gone out. The ruler of Russia, one sun in the political heavens, has gone down; another of lesser light in the realm of Greece has been obscured. The German Emperor said in 1904, "We demand our place in the sun; but his sun will set in obscure darkness. The Bible contains much evidence to prove that it was the lights in the political heavens Jesus referred to, and their wonderful fulfilment in our day proves that the God of heaven inspired Jesus to foretell things to come. Jesus continued: "Men's hearts failing them for fear and for looking after those things that are coming on the earth, for the powers of heaven shall be shaken." Are not men's hearts failing them for fear? Can you deny the fact that this prophecy is fulfilled as never before, with seventeen nations of the earth engaged in a deadly conflict, and no prospect of peace in the near future?

Day Is at Hand

What did Jesus foretell next? Listen! "Then shall they see the Son of Man coming with power and great glory." What will be nigh at hand when they see these things come to pass? "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

The prophet Joel also foretells the condition of things at the present: that the Gentiles will be preparing for war, waking up their mighty men, beating their plowshares into swords and pruning hooks into spears; and then tells that when this comes to pass, "The day of the Lord is near." In 1870, when Germany and France were at war, all nations were not in the conflict. When Russia and Japan engaged in strife, all nations were not beating their plowshares into swords. When Spain and the United States went out to war, men's hearts were not failing them for fear. Our hope in the second coming of Christ to right this world's wrongs is not Utopian, not vain and imaginary; but it is a sure and certain hope, built on evidence sure and solid. It is built on history, and above all it is built on the Bible, the most wonderful of all books.—The Rochester Herald. Sent by Esther Ingham.

THE WORD OF GOD

As a divine word, it regenerates the soul (I Pet. 1:23).

As a nourishing word, it promotes growth (I Pet. 2:2).

As a sanctifying word, it separates (John 17:14-17).

As a purifying word, it cleanses (Eph. 5:26).

As authority, it demands obedience (James 1:23-25).

As a powerful word, it penetrates (Heb. 4:13, 14).

As a glorifying word, it illuminates (2 Cor. 4:4-6).

As a triumphant word, it creates a song (Col. 3:16).

As a course of study, is sends out skilled workmen (2 Tim. 2:15).

As an unerring word, it is a safe guide (2 Pet. 1:19).

As a written word, it produces faith (John 20:31).

As a spiritual weapon, it is the sword (Eph. 6:17).

As a perfecting word, it disciplines (2 Tim. 3:16,17).

As a present word, it is in the heart (Rom. 10:8).

As a righteous word, it judges (John 12:48).

As a medicinal word, it heals the body (Psa. 107:20; John 4:50).

As an eternal word, it abides (1 Pet. 1:23-25).
—Selected.

He—And so you think women have strength of mind. Do you believe, like Ceasar, woman has strength of mind enough to refuse the crown?

She—I think so. Of course she might try it on to see how it looks.

TESTIMONIES CONCERNING WAR

Quotations Gathered from Various Sources

by Linden J. Carter

"War is hell" (General Sherman).

"I cannot fight, for the spirit of war is slain within me" (George Fox).

"War is as contrary to the spirit of Christianity as murder" (Dr. Adam Clarke).

"God is forgotten in war; every principle of Christianity is trampled upon" (Sydney Smith).

"I have just visited the battlefields of France. I stood, as it were, at the door of hell. I saw myriads marching into the furnace. I saw some coming out of it, scorched and mutilated" (David Lloyd George).

"Massacres of boys! That indeed is the essence of modern war, the killing off the young. It is the destruction of the human inheritance, it is the spending of all the life and material of the future upon present-day hate and greed" (Mr. Britling, in H. G. Wells' "Mr. Britling Sees it Through").

"It is supposed that sixteen billions of mankind have perished in wars since the beginning—about twelve times the present population of the globe . . . . It is evident that war is one of the chief hindrances to the cause of Christ throughout the world" (Rev. E. P. Marvin).

"War is the greatest crime of the human race. It is not in my philosophy that if the murder of one man makes a villian, murder of thousands makes a hero. A standng army means waste, depression, moral decay. A nation cannot be moving toward peace while definitely preparing for war" (General Sherwood, who fought in forty-two battles in the Civil War)

"In war the worldling denies the one kind of tie in killing his fellow-creature; the Christian denies two kinds--he kills his fellow-creature and his fellow-Christian. War is thus shown to be at least twice as evil for the Christian as for the worldling. But if we take into account the incalculable difference between the temporal and the eternal, then the participation in these hatred-breeding, life-destroying, infidel-making scenes of carnage is infinitely worse in the converted man than in the unconverted" (A. S. Booth-Clibborn).

"Life is of God. To take is as to give it. is his prerogative. Man has no right to do so save where immediately delegated to the work by the express command of the Most High. In this dispensation of grace, God never delegates this right to man. Those, then who are his, must decline to have any complicity with war, raise their protest against punishment which takes life, refuse to have profit or pleasure at the cost of human life, and so live in communion with him, that anger shall be destroyed within, save as it moves in the power of his infinite love against evil in every form" (Rev. G. Campbell Morgan, D. D., in "The Ten Commandments").

"All swords that ever flashed from scabbards have not aided Christ a single grain. Mohammedans' religion might be sustained by scimeters, but Christians' religion must be sustained by love. The great crime of war can never promote the religion of peace. The battle, and the garment rolled in blood, are not a fitting prelude to 'peace on earth: good will to men.' And I do firmly hold, that the slaughter of men, that bayonets, and swords and guns, have never yet been, and never can be, promoters of the gospel. The gospel will proceed without them, but never through them. . . . Hush thy tramp, O war; put away thy gaudy trappings and thy blood-stained drapery, if thou thinkest that the cannon with the cross upon it is really sanctified, and if thou imaginest that the banner hath become holy, thou dreamest a lie. God wanteth not thee to help his cause. It is not by armies, nor by power, but by spirit, saith the Lord'" (Charles H. Spurgeon).

"I think it was Dr. Franklin who indulged his fancy to paint the horrors of war. He represents an old angel taking a young one with him to visit the earth. The first scene to which he introduces him was a naval combat. 'The massive ships, mounted with cannon and filled with human beings, sailed round each other; each discharging and receiving volleys of bullets, grapeshot, cannon balls and bomb-shells, till the decks were covered with the slain and the sea was red with their blood, and the shrieks of the dying rent the air. The young angel turned to his senior and said: 'You have made a mistake. This cannot be earth, it is surely hell; and these must be devils not men.' 'No,' replied the elder angel, 'this is earth, and these are men. Devils have more sense!'" (Rev. E. P. Marvin).

Ez for war, I call it murder, -
  There you hev it plain and flat;
I don't want to go no furder
  Than my Testyment for that;
God hez sed so plump and fairly,
  It's ez long ez it is broad,
An' you've gut to git up airly
  Ef you want to take in God.

'Taint your eppylets an' feathers
  Make the thing a grain more right;
'Taint afollerin' your bell-wethers
  Will excuse ye in his sight;
Ef you take a sword and dror it,
  An' go stick a feller thru,
Guv'ment ain't no answer for it,
  God'll send the bill to you.

--James Russell Lowell.

—Messiah's Advocate.

A FEW THOUGHTS ON SPIRITUAL FOOD

I have been quite impressed by a paragraph which I quote from a report of Brother Almus Adams: "The time has come when it is quite possible that the preaching of the gospel to the world is a secondary matter. It is still a duty, but the most important thing is for the bride to get her clothes ready to slip on at a moment's notice."

Dear brothers and sisters, I have been thinking for some time that what we need is more spiritual teaching, for I verily believe that all will agree with me that we, as a people, have put more stress on our knowledge of the Bible than in the deeper spiritual teachings of the book. Not that I would decry knowledge, for it is greatly to be desired.

We say that we are expecting our Master very soon, but do our daily lives always attest to this fact? Are we willing to empty our lives of everything which is not in accord with our perfect example? Do we realize what this really means? Can we grasp the teachings of Paul in Rom. 8, that we are to live, not after the flesh, but after the spirit? Can we say with Paul that "we glory in tribulation, knowing that tribulation worketh patience, and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy spirit which is given unto us." Have we been crucified to the world, or do we still try to hold on to the world and Christ too? "Ye cannot serve God and Mammon."

Dear brothers and sisters, let us turn the searchlight into our hearts and pray with the Psalmist, "Cleanse thou me from secret faults;" and, "Create in me a clean heart, O, God; and renew a right (or constant, margin) spirit within me. For thou desirest not sacrifice; else would I give it; thou delightest not in burnt offerings. The sacrifices of God are a broken spirit: a broken and contrite heart, O, God, thou wilt not dispise."

Do you not see, dear ones, that the work which should mostly concern us at the present time has to do with our hearts? Christ says, "The word that I have spoken, the same shall judge you in the last day."

We would do well, then, to pay the more earnest heed to the words spoken by our blessed Master. "Therefore be not anxious, saying, What shall we eat, and what shall we drink, or with what shall we be clothed; for all the nations require these things, and your heavenly Father knows that ye have need of these things. But seek you first his righteousness and kingdom, and all these things shall be superadded to you. Be not anxious, then, about the morrow, for the morrow shall claim anxiety for itself: sufficient for each day is its own trouble" (Diaglott).

How many of us try to live up to this teaching? Do we not think more of what we are going to eat and wear than we do of putting on the robes of righteousness with which the bride must be arrayed? But one will say, "But we have to think of our work." But which do we put first? Upon arising in the morning which is first in our thoughts, how soon can we get out to the field, or to work on that new dress; or how best can I live this day that I may be approved of my Master? "For where your treasure is, there will your heart be also."

What of the treasure hid in the field and the pearl of great price? Think you, they were found without seaching? And what did the man when he had found them? Did he sit down and let them stay where they were? No! he went and sold all that he had, and bought that field. I tell you, brothers and sisters, this which we are seeking is worth all or nothing. May the Lord help us make our garments pure and spotless.

Grace Lawrence.

SEVEN POINTS OF CONTACT BETWEEN MAN AND HIS MAKER

Text: John 14:23; Gen. 2:7.

Introduction: Originally, God and man walked together. Man became estranged from God. Since then, God has been seeking and finding men in all the walks of life.

Note the following points of contact:

1. **The Ear.** "Incline your ear and come unto me, hear, and your soul shall life" (Isa. 55:3).
2. **The Intellect.** "Think on these things" (Phil. 4:8).
3. **The Affection.** "Thou shalt love the Lord . . . with all thy heart." "We love him because he first loved us" (Matt. 22:37; 1 John 4:19).
4. **The Emotion.** "Thou shalt love the Lord . . . with all thy soul." "Be zealous" (Matt. 22:37; Rev. 3:19).
5. **The Conscience.** "Their conscience bearing witness and their thoughts . . . accusing or excusing one another." "If our heart condemn us, God is greater than our heart . . . . If our heart condemn us not then have we confidence toward God" (Rom. 2:15; 1 John 3:20,21).
6. **The Will.** "If any man will do his will he shall know of the teaching" (John 7:17, R. V.).
7. **The Holy Spirit.** "He shall reprove the world of sin." "He shall testify of me" (John 16:8; 15:26).—The World's Crisis.

NATIONAL BEREAN NOTICE

The fourth Annual Conference of the National Berean Society of the Church of God of the Abrahamic Faith will convene at Oregon, Illinois, Aug. 15,16, 1917. Let each society send a delegate and then let each member of the society come too, to see if the delegate does as he has been instructed.

This conference comes between the Illinois Bible School and the State Conference. As the Bible School begins on August 7, come as near that date as possible and enjoy two weeks of Christian growth and fellowship.

Leila E. Whitehead, Pres.

NATIONAL BEREAN NOTICE

Will all chairmen of committees, presidents of state societies, and general officers who will not be able to attend the Annual Conference, please send in your reports of the year's work by August 7.

Evelyn K. Harsch, Cor. Sec.
5447 Ohio St., Chicago, Ill.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

THE GOSPEL FOR ALL

No. VIII

Fear has no place in working out our salvation: love must do it all; and perfect love casts out all fear. Only those who accept the gospel, which is the foundation of love, in humble gratitude, will ever be benefited by it. Those who accept because it is their only chance, must lack very largely, if not altogether, this saving spirit of gratitude.—Alta King.

EDITOR'S REPLY

Gratitude is Both a Theological and Ethical Question

"Those who accept (the gospel) because it is their last chance, must lack largely, if not altogether, this saving spirit of gratitude." This statement by our correspondent raises the question of how gratitude is produced and, as is usual with apologists of the Larger Hope, answers the enquiry wrongly, and by unconscious duplicity obscures a vital and fundamental part of religious truth with decided immoral muendoes. As the matters involved touch both theological and ethical issues at the very heart they deserve considerate attention.

Facts About Gratitude Which are Generally Accepted

Permit us then to state some facts about gratitude to which all normal minds assent. The will of man is influenced by motives and by affection. Acts of the will which are produced by pure affection are called "disinterested acts." Probably not one of our readers who has attained his majority but has, at some time in his life, felt affection for another, so that it was more gratifying to please the object of his affection than to please himself. Love for another always influences the will to do those things which please the object loved. The acts which are performed by love are called "disinterested acts," and are so called because they are not done with selfish ends in view; they are performed solely to please and gratify the desires of another. Now when the affection is fixed upon an object the will is made one with the will of the object loved and adored; and when that object is regarded as supreme, to obey his will and obtain his commendation becomes a spontaneous volition of the soul, and it becomes superlatively happy in service.

The Highest Enjoyment Consists in Giving and Receiving Affection

Logic kindly takes us by the hand and walks with us as we proceed in our perambulations. When an object whose character engages the heart presents itself to our notice, then the affection flows out to it like a river to the sea. A bond of sympathy and love is at once established between the hearts of the two persons. The things which affect the one then affect the other, in the proportion of the mutual affection. One meets the desires and obeys the will of the other from choice. The soul's highest enjoyment and happiness consists in giving and receiving affection. When the intellectual and mental faculties perceive in the object loved perfections of the highest kind, together with affection of the purest character for those that love him, the conscience sanctions the affection of the heart, confirms the decision of the mind, and ratifies the obedience of the will—in a word, all the moral powers of the soul unite in harmonious and happy obedience, and the soul is lost in gratitude, love and praise.

How and What Generates Affection and Love

What generates gratitude in the heart thus becomes perfectly clear. Constituted as we are, we must feel, want and need mercy before we can feel any love for him who supplies our want and bestows upon us mercy. In the degree of our need is measured the degree of gratitude for him who supplies our need. If the wind blows our hat off on the street, and a boy recovers and gives it back to us, our gratitude is slight and may be adaquately expressed either with a dime

tip or merely with a "thank you;" but if our boat capsizes and a man rescues us from the throes of drowning, our gratitude is unbounded in extent and perpetual in duration. Just in proportion therefore as the soul feels its danger, its misery, its lost and guilty condition, in that proportion exactly will it exercise love and gratitude to the being who gives favor and deliverance. Then if the sinner's need is small, if his danger is but slight, the words "salvation" and "Savior" are both robbed of their meaning, and the sinner himself is stripped of his capacity to love, adore, and praise God. Do you ask why? Because deep gratitude cannot be generated in the heart by giving an incidental favor. The greater the kindness and self denial of a benefactor in our behalf, if we stand in grave need, the stronger and warmer will be the affection which his goodness will produce in the recipient of his favor. From these obvious remarks the following propositions result:

The Facts About Gratitude Stated in Propositions

1. The sinner must feel that he is evil, sinful, and lost, as the pre-requisite condition, upon which alone he can love a deliverer.

2. The degree of kindness, self-denial, and sacrifice in a benefactor, temporal or spiritual, graduates the degree of affection and gratitude that will be awakened for him.

3. Therefore if a sinner does not feel that he is sinful and sees that he is lost, he cannot be saved; and if he were saved, he could feel no gratitude in his heart towards his Savior. Neither the sacrifice of Christ nor the love of God, nor anything else in the universe can generate love in his heart so long as he has no sense of need.

We Must Feel the Want to Exercise the Love

Larger Hope apologists excel the world in prating about love; but see now what havoc they make of the subject in view of the foregoing propositions of undeniable truth. By every form of address conceivable the word of God inculcates the idea that we must feel the want in order to exercise the love. "Come unto me, all ye that are weary and heavy laden." "If any man thirst, let him come." "Blessed are they that hunger and thirst after righteousness, for they shall be filled." To our dire need now add the gift of God's only begotten Son, who died in agony on the cross saying, "It is finished." When the sinner couples the sacrifice of Christ to his need, love springs up in his heart. No human being can exercise full faith in these two truths and not love the Savior. Right here, however, when the sinner is about to love the Savor, and is about to see why he should love him, Larger Hope appears graceful, bowing, and smiling and says: "Those who accept the gospel because it is their last chance, must lack largely, if not altogether, the saving spirit of gratitude." To detect the poison in this sweet morsel, and to see the duplicity hidden in it, reduce it to home-spun English as follows:

The Larger Hope Theory Stated in Home-spun English

1. Those who accept the gospel because it is their "last chance" are "scared into it." Understand, then, that you must accept the gospel because this is not your "last chance."

2. Those who accept the gospel because it is their last chance must "lack largely" all gratitude.

3. Those who accept the gospel because it is their last chance must lack "altogether" the sense of love and gratitude.

4. Therefore, sinner friend, in order that you may accept the gospel in love and gratitude, you must know and verily believe that your chance to be saved now is not your "last chance;" that you are a nice good fellow, having considerable "merit;" that you are not "lost," only misplaced; that you have a "right" to another chance; that your present condition is a misfortune and not a crime; and that since you are not in a very bad predicament anyway, you should accept the gospel with a devout spirit of gratitude, **because you have nothing much to be grateful for!**

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

To the Dear Household of faith:

I want to express my heartfelt thanks for the dear Restitution, which has so kindly been sent to me for some time. I feel assured that the dear Lord will bless those that contribute to the Helping Fund, as well as the Editor and helpers. Things are developing so rapid that our Lord's return must be very near at hand. May the Lord help us to be ready. From your aged sister in much love, Mrs. M. J. Craton.

Dear Old Restitution and its Many Readers, Greeting:

I am still among the living but not very robust any more as I am 71 years old. But I am still strong in the faith, looking for our Redeemer and Savior. As we are living in perilous times it stands us in hand to ever keep our eyes Zionward. Oh this terrible war! At its end we can see a dim light that will shine brighter and brighter unto the perfect day. The world is drifting along in darkness and not taking heed to that light. When the Bridegroom shuts the door then they will want to go in; but it will be too late. Everything is being preached today but the gospel, but in the last days deceivers are to get worse and worse, deceiving and being deceived. Talk to the people and they do not

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seem to understand where we are (and seem to care less); they are all alive on the war question but do not seem to know what it means. It means a whole lot to those that are watching the signs of the times. Brothers and sister in Christ, let us be ever mindful of him that said, "I will never leave nor forsake you." Hoping he will soon come, is my prayer. Jesse Harold.

OBITUARY

Catherine Elizabeth Tribby was born in Oxford N. Y., Aug. 24, 1849. She passed away Friday, July 13, 1917, age 68 years, 10 months, and 19 days.

In the year 1876 she was married to Samuel Tribby. They were among the early pioneers of the state of Minnesota. For twelve years she has made her home with her daughter and husband Mr. and Mrs. L. N. Ireland, in Moorefield, and later in Curtis. She was the faithful mother of three children. One little son died in infancy, one daughter, Mrs. Gertrude Snyder, preceded her mother in death two years and three months ago. This leaves only one daughter, Mrs. L. N. Ireland.

Her circle of friends was large both in Curtis and elsewhere. She passed away in the fervent hope of eternal life. She was not only a Christian by profession but those nearest her testify that her Christian life was consistent and steadfast, thus bringing the sunlight of comfort and a hope that lessens the sorrow of parting and causes the beloved friends to look forward to a time not far distant when the sad goodby will be forgotten in the glad good morning.

O how sweet it will be
In that beautiful land,
So free from all sorrow and pain;
With songs on our lips
And with harps in our hands
To meet one another again.

The funeral services took place from the Methodist Church in Curtis, Neb., Saturday afternoon, July 14th, at 4 o'clock, being conducted by Chas. M. McCorkle pastor of that church. Interment in the Curtis Cemetery.—Sent by Sister A. F. Schultz.

An elderly Philadelphia lady, a church member, active in good works, but quite conservative, went to San Francisco to visit relatives and see the fair. A few days before Billy Sunday began his revival there, a niece asked her:

"Aunty, you saw Billy Sunday in Philadelphia last winter, didn't you?"

"Yes."

"He starts here next Sunday," said the girl. "I suppose I ought to go, oughtn't I?"

"Why, yes," said the old lady. "You ought to hear him, certainly—but it does not seem a nice thing to do on the Sabbath."

Take heart with the day and begin again.

PROGRAM

Fourth Annual Conference of the

NATIONAL BEREAN SOCIETY

of the Church of God of the Abrahamic Faith

Oregon, Illinois, August 15.16, 1917

Wednesday Evening

6:30-6:45: Devotional Exercises, . . L. M. Howell, O.
6:45-7:45: Model Berean Class, . . E. K. Harsch, Ill.
7:45-8:00: Intermission.
8:00: Music, Sermon, ... Frank E. Siple.

Thursday

8:30-8:45: Devotional Exercises, . . Norris Rupp Ill.
8:45-10:45: Business Session.
10:45-11:00 Intermission.
11:00-12:00: Papers and Discussions.

1. Paying of dues—national, state, and local—and the use made of the dues. Mabel Kendrick, Tex.
Discussion led by Mrs. Idona Romine, Ind.
2. (a). Tract libraries for local societies.
(b). Sermons for the Isolated, Russell E. Zeller, Neb.
3 How can the National Society best serve the societies that are isolated? . . . . Mrs. Lilian Railton, Fonthill, Canada.
4. Literary Work:
(a). Berean column in the church papers.
(b). Social correspondence work, ... Alma Roose, Ia.
Discussion led by Leota Hanson, Missouri.

1:30-3:30: Business Session, continued.
3:30-4:00: Discussion of papers continued.
4:00: Boat Ride on Rock River.

Bereans

The National Berean Conference comes between the Illinois Bible School, Aug. 7-15, and the Illinois Conference, 17-19. Make your plans to attend all these. Those from west and north can attend the Waterloo, Iowa, Conference on their way home, as it follows the Illinois Conference immediately.

Oregon, Illinois, is on the C. B. & Q. Those from the north can come direct on the St Paul branch. Junctions for the C. B. & Q. are at Dubuque, Iowa, and Rochelle Illinois. The best route from the east and south is through Chicago. The C. B. & Q. leaves the Union Station. Can transfer from any other station to it by Parmelee Bus. Trains leave Chicago at 10:10 A. M., 4:35 P. M. and 6:30 P. M. Fare from Chicago, $2.38 one way. Take the taxi at Oregon for the "Little Stone Church."

There is nothing which so refines the face and mind as the constant presence of good thoughts.

If you are going to be carried over the rough places you might as well not be able to walk at all.

PUT UP THY SWORD

By E. W. Dyer

Shortly after the outbreak of the great war, so said a recent periodical, a young Austrian reservist who was called to the colors refused to respond. When asked why, he answered, "I am a Christian now, and cannot conscientiously take up arms against my fellew-men." Upon being told that he must go or be shot he calmly replied, "I will die then;I cannot, will not fight." Many have severely criticised him and others of like character, but I believe he did right.

Brethren, is it right for a follower of the meek and lowly Jesus to fight? Can we fight if we have his Spirit in our hearts? Read 1 Pet. 2:21-24: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously; by whose stripes ye were healed."

Has Jesus ever led anyone to the battle-field? If so we fail to find anything concerning it in the Guide Book. Does he command his followers to fight? No! Quite to the contrary he said, "Put up thy sword." Again, Jesus answered, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence" (John 18:36). If there is any kingdom which we as Christians should defend, it is Christ's; and it seem that if ever there was a time in its history when it needed defending it was when Jesus the prospective King, was about to be taken prisoner by his enemies and put to death. But when Peter drew his sword and cut off Malchus' ear Jesus said, "Put up thy sword into the sheath." Had he been a believer in resisting with arms, quite probably he would have said, "That's right Peter; cut off the other ear!" No! That is not the Christ spirit. Our gentle, holy Savior who "was brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so he open not his mouth," commands us not to fight.

We have a warfare, but not a carnal one: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Cor. 10:4). We are to fight sin, but with spiritual weapons, such as prayer, the sword of the spirit, a holy life, and the word of our testimony.

"We are ambassadors for Christ" (2 Cor. 5:20). Webster gives the following definition of ambassador or embassador, which words may be used interchangeably; "A minister of the highest rank, employed by one prince or state, at the court of another . . . . representing the power and dignity of his sovereign." As Christians we are employed by the heavenly government to represent the power and dignity of our great Sovereign, Jesus Christ, at the courts of earthly princes and states. What did Paul say was the duty of Christ's ambassador? "He has committed unto us the word of reconciliation" (2 Cor. 5:19), and, "As though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." What a high calling! What an honor to bestow on mortal man! Jesus represents God to the Christian and we represent Jesus to the world, and beseech them in Christ's stead to be reconciled to God. Can we fill the sacred position, and faithfully discharge the duties devolving upon us as Christ's ambassadors if we take up arms against our fellow-men? Imagine America's ambassador to England going about with a sword slashing, maiming and killing subjects of King George! What kind of an impression would this give the English people of America? Is it not just about as inconsistent for Christ's ambassador to participate in the carnage of carnal warfare?

We—all of Christ's followers on earth of whatever race, color, or earthly nationality—go to make up one great nation. We are called out from this world to be a separate people, a nation among nations. Read what Peter had to say about this: "But ye are a chosen generation, a royal priesthod, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light" (1 Pet. 2:9). It seems to me it would be an absolute impossibility for one to show forth the praises of the meek and lowly Jesus while on the field of battle fighting or in any way promoting carnal warfare.

Suppose I, a follower of Christ, shoot a man who also claims Jesus for his Savior. Am I not taking the life of a member of the body of Christ? I would be murdering my brother! Could I do that if I really loved him? No. The thought of it makes one shudder. Yet, there are, on fields of battle today, Methodist arrayed against Methodist, Baptist against Baptist, Salvationist against Salvationist; and those of other communions against their brothers, slaying each other! Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). We are also commanded by Jesus to love our enemies (Matt. 5:44).

If I love my enemy I shall have no desire to kill him. To kill a man who has not yet made his peace with God would end probation for him. Had he been allowed to live a little longer, perhaps he would have come under the influence of the gospel and have yielded himself to Christ. It is possible that that soul would have been saved for eternal life; but I sent him into a Christless grave. Would that be following in Christ's steps?

We say we believe Jesus will soon return to earth to set up his kingdom and give his people an inheritance, incorruptible, undefiled, which will not fade away. Are we living up to our profession? If not, can we reasonably expect worldly people to believe we are sincere? How must we live to be in readiness for Christ's coming? Without "spot, or wrinkle, or any such thing; . . . holy and without blemish" (Eph. 5:27). "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34). "Watch ye therefore and pray always." "Be patient therefore, brethren, unto the coming of the Lord" (James 5:7). "Be diligent that ye may be found of him in peace, without spot, and blameless" (2 Pet. 3:14). "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).—The World's Crisis.

ALWAYS THANKFUL

The father of a family being absent at dinner, the mother called on little five-year-old Ernest to ask the blessing. Folding his hands and bending his head, he said:

"Dear Lord, sometimes we have more and sometimes less, but we're very thankful."

GOD IS NOT DEAD

At one time I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by the dangers which beset the church.

One morning I saw my wife dressed in mourning. Surprised, I asked her who had died. She replied, "Do you not know? God in heaven is dead."

I said to her, "How can you talk such nonsense, Katie? How can God die? He is immortal, and will live for all eternity."

"Is that really true?" she asked. "Of course," I said, still not perceiving what she was aiming at, "how can you doubt it? As surely as there is a God in heaven, so sure is it that he can never die."

"And yet," she said, "though you do not doubt, you are still so hopeless and discouraged." Then I observed what a wise woman my wife was, and mastered my sadness.—Martin Luther.

WHEN EAGER TO CRITICISE

When you are eager to criticise, just stop a moment and put yourself soberly in the place of the man you wish to criticise, reflect on his difficulties, and on what you are sure must be his good intentions. Reflect also on your own vast ignorance of the facts he has to deal with. You will be surprised to find how much tamer your tongue grews.- Auntie Wince.

An engine of one-cat power running all the time is more effective than one of forty horse-power standing idle.

Who cares to meet the man who has never made a mistake for that infallible individual has likely never made anything else.

RELIGIONS IN THE WORLD

Please give the number of adherents of the various religions of the world, such as Catholics, Protestant, Buddhists, etc.

Christianity, 564,510,000, consisting of 272,860,000 Roman Catholics, 120,000,000 Eastern Churches and 171,650,000 Protestants of all denominations; Confusianism and Taoism, 300, 830,000; Hinduism, 210,540,000; Mohammedanism, 221,825,000; Buddhism, 138,031,000; Judaism, 13,052,000; Animism, 158,270,000; Shintoism, 25,000,000; unclassified, 15,280,00.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Eph. 6:2

See Exod. 20:12

Today we dedicate this page to those of whom Jesus said,

"Allow the little children to come to me, and do not prevent them; for of such is the kingdom of God."

The Child's Prayer

Into her chamber went
A little maid one day,
And by a chair she knelt
And thus began to pray:
"Jesus, my eyes I close—
Thy form I cannot see;
If thou art near me, Lord,
I pray thee speak to me."
A still, small voice she heard within her soul:
"What is it, child? I hear thee—tell me all."

"I pray thee, Lord," she said,
"That thou will condescend
To tarry in my heart
And ever be my friend.
The path of life is dark—
I would not go astray;
Oh, let me have thy hand
To lead me in the way."
"Fear not—I will not leave thee child alone."
She thought she felt a soft hand press her own.

"They tell me, Lord, that all
The living pass away—
The aged soon must die,
And even children may.
Oh, let my parents live
Till I a woman grow;
For if they die, what can
A little orphan do?"
"Fear not my child—whatever ills may come,
I'll not forsake thee till I bring thee home."

Her little prayer was said,
And from her chamber now
She passed forth, with the light
Of heaven upon her brow.
"Mother I've seen the Lord;
His hand in mine I felt,
And, oh, I heard him say,
As by my chair I knelt,
'Fear not, my child—whatever ills may come,
I'll not forsake thee till I bring thee home.'"

—Hodges Reed.

"Remember now thy Creator in the days of thy youth, while the evil days come not; nor the years draw nigh when thou shalt say, I have no pleasure in them."

The Child's Little World

Little girls and little boys,
Little treats and little toys,
Little guns and little whips,
Little hops and jumps and skips;
Little ships with little crews,
Little socks and little shoes;
Little feasts and little fancies,
Little songs and little prances;
Little hopes and little fears,
Little smiles and little tears;
Little dreams of wondrous things,
Knights and dragons, elves and kings;
Land of all the little joys,
Land of little girls and boys.

Are you good or are you bad? Do you know how to tell? Do you do whatever your mother tells you to and exactly on the moment? If you do you are good, if you do not you are bad. Goodness is to obey, badness is to disobey. We all respect goodness. Your father and your mother are good. Every one respects them, don't they? Are you respected? Be good and command the confidence, respect and love of all.

Thoughts About Children

A child's nature is trustful, loving, dependent.

A child thinks his father the greatest, handsomest and most powerful man that ever lived. He goes to him with all his troubles; he carries to him his every joy; he looks upon him as a counsellor, protector, guide and friend.

He does not believe there is anything his father can not do; his word is beyond question; the highest authority is "father said so."

Do we—children of a larger growth—see any lesson in this, as to our love, trust in, and dependence on our heavenly Father?

Our Weekly Puzzle

The children arranged their blocks in the order of the alphabet, A B C D E F: baby Tom changed the positions of three of the blocks and left the line of letters so they spelled two distinct words. You try it.

Answer next issue.

Answer to puzzle in last issue:

Emits, Mites, Times, Smite, Items.

Whatever you are doing, do it better than ever before.

"What is conscience?" asked the Sunday school teacher.

There was a dead silence from the class.

"Oh, you know," she said encouragingly. "What is it that tells us when we do wrong?"

"I know," said the littlest girl in the class; "it's grandma."—Grit.

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. AUGUST 14, 1917 NUMBER 30

"HE LEADETH ME"

In pastures green? Not alway; sometimes he
Who knoweth best in kindness leadeth me
In weary ways, where heavy shadows be.

Out of the sunshine warm and bright;
Out of the sunshine into darkest night,
I oft would faint with sorrow and affright.

Only for this: I know he holds my hand;
So, whether in green or desert land,
I trust; although I may not understand.

And by still waters? No, not always so;
Oftimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storm beats fiercest and I cry
Aloud for help, the Master standeth by
And whispers to my soul, "Lo, it is I."

Above, the tempest wild I hear him say:
'Beyond the darkness lies the perfect day:
In every path of thine I lead the way."

So, whether in the hilltops high and fair
I dwell, or in the sunless valleys where
The shadows lie, what matter? He is there.

And, more than this, where'er the pathway leads,
He gives no helpless broken reed,
But his own hand, sufficient for my need.

So, where he leads me I can safely go,
And in the blest hereafter I shall know
Why in his wisdom he hath led me so.—Selected
by Sister McIlrath.

TO WHOM SHALL I RENDER OBEDIENCE

"A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people" (Acts 3:22,23).

The context shows clearly that this prophet is Jesus the Christ and makes it a duty upon us to hear, i. e. take heed to all that he says or teaches, for he says, "The word that I have spoken shall judge him (that rejecteth me) in the last day." To judge here means to condemn, and makes Jesus declare that rejectors of him are condemned by his teaching, and if by that, the proof is conclusive that one can be condemned after having kept the law of Moses by rejecting the teaching of Jesus. This prophet commands his disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you." Notice, he does not teach them to observe all things commanded by Moses; but "all things which I have commanded you," and that clinches the nail so surely driven by Moses. Both Moses and Jesus enjoin upon us the obligation of obeying the commands of Jesus.

Commission of Christ to Teach the Gospel and Obey His Commands

The gospel is what is to be taught to the nations. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Here we have it clearly commanded to preach the gospel. Why did Jesus command his followers to teach the gospel? Was it not becase he wished them to do exactly what he commanded? Most certainly it was. His command was not to go and preach the philosophy of the heathen, nor the gods of the Greeks, but the gospel; and should I start out teaching those things under this commission every one would object by saying the commission only enjoins the preaching of the gospel of Christ, and the things he commands, and that I have no right to add the teachings of heathenism.

Along comes one and says we must preach the law, and have people keep the sabbath. Why so? Does the commission say any more about the law and sabbath than it does about the teachings of the heathen philosophers? If the fact that the one not mentioned nullifies it, the other must also nullify or the rule will not work both ways, and is a poor one. Then from the last commission of Jesus there is no command to keep the law or the sabbath, and if it is obligatory upon the followers of Christ we certainly ought to have had it mentioned here.

The Gospel is Not the Law

But is it necessary for us to keep any part of the law? Let Jesus answer: "Therefore, he that heareth these sayings of mine and doeth them (not doeth something else), I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." This very clearly shows that those who hear and do what Jesus teaches are safe from all evil and will never be destroyed as those who hear and do not; and proves clearly that the hearer of Jesus and the doer of his word is building upon the only safe foundation, and that leaves out anything else as necessary to our salvation. He that heareth and doeth this is safe, hence this is enough. Again, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him" (John 14:21). Whom is it that the Father and Son will love ? Notice, it is not he that keepeth the sabbath or law but **my commandments**, says Jesus. Is this true ? If so Jesus' commandments are all the commandments necessary for his followers to keep.

Again, "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). What more would we wish ? The Father and Son both abiding with those who keep not the law but Jesus' commands. Jesus never commanded anyone to keep the law and sabbath, but on the contrary commanded the man who was cured of his infirmity, to arise, take up his bed and walk on the sabbath day, when the law clearly stated that people should carry no burdens then, by which he showed his lordship over that day. Again, "The Jews sought the more to kill him, because he had not only broken the sabbath, but said also that God was his Father" (John 5: 18). Who here says Jesus had broken the sabbath ? John, the beloved disciple. Did he tell the truth ? If not then God inspired John to write a falsehood and say Jesus did a thing he did not do which leaves the Bible with inspired errors in it.

Listen again, "At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the pharisees saw it, they said unto him. Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shew bread, which was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath and are blameless ? But I say unto you, that in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the sabbath day." Here Jesus admits that his disciples were violating the law, as did David and the priests, but declared them to be guiltless, and the reason of their innocence is because he is Lord of that day and could change or rule it to suit himself and the convenience of his disciples. Lord means ruler, and Jesus had rulership over that day, and we have seen that he commanded one to carry a burden, and condemned not his disciples for gathering food.

Disciples of Christ Now Under Grace

Now we know that all the sayings of the law are spoken to those under the law that every mouth might be stopped, and the while world might be subject to the judgment of God" (Rom. 3:19). Christians, or the disciples of Christ, are not under the law (Rom. 6:14,15). Hence the law does not speak to them. As the law does not speak to Christians, and Jesus must be heard by them in all things whatsoever he saith unto them, they have a right to carry beds or gather grain upon that day, and all the twisting of Sabbatarians cannot get around the fact. Paul tells us, "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one who continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). To whom was Paul writing ? The churches of Galatia, Christians. What does he tell them ? "For as many as are of the works of the law are under the curse." As many of whom ? Christians, the people to whom he is writing, of course. Do you, my Christian friend, wish to be under the curse ? If not do not do the works of the law; for as many as are of these works are under the curse. The sabbath is one of the works, hence trying to keep it will bring the curse to him who does it.

One under the law is bound to keep it all. and none of the fathers could do that (Acts 15:10). The law was a heavy yoke, but Christ's yoke is easy. Speaking to Israel God says, "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and her solemn feasts" (Hos. 2:11). When does her mirth cease if not during the time of Jacob's trouble which is during the Christian dispensation, and Sabbatarians admit we now do not have to keep the feast days, new moons, and solemn feasts, as they are all done away with. Then why contend for sabbath keeping when all the rest of the verse is so literally fulfilled in this dispensation ? If the sabbath does not cease now when will it, or did old Hosea prophesy a false prophecy ? But Paul tells us of the fulfilment of this prophecy, "Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath" (Col. 2:16). We leave off the word "days" because there is no Greek word for that word, and we will not add to the original Scriptures. Here the feasts, new moons, holy days, and sabbath are all mentioned as being no longer binding because the hand-writing of ordinances (Gr. Dogmas, which is defined, laws) that was against us, and contrary to us, was taken out of the way being nailed to the cross (verse 14).

Passing Away of Ordinances Included the Sabbath

The hand writing of laws was taken away, and that did away with the sabbath, and all other holy days of Israel. But we are sometimes told that sabbath here refers to the ceremonial sabbaths, and not the seventh day. But upon what authority ? None, but the assertion of him who says that the feast days are mentioned first, and

nothing left but the weekly sabbath. Again it is said the word "sabbath" is a translation of the Greek word **sabbaton**, which is plural, thus giving room to refer it to the feast days; but in a tract recently handed out by some Sabbatarians this statement is quoted: "And they rested on the sabbath according to the commandment," and used by the writer to prove that the disciples of Jesus kept the sabbath. The word "sabbath" here is from the identical Greek word as in Colossians, and, in this instance they admit that it refers to the weekly day of rest. Many other texts also can be given where the word **sabbaton** is used where the weekly day of rest is spoken of without doubt, and there is not one reason why Paul is not speaking of it.

Two-Law Theory Absurd

One not under the law is not spoken to by the law, and hence the law in which the sabbath is commanded does not speak to Christians, and therefore not commanded to Christians. But some tell us there are two laws, one ceremonial, and one moral: one written on stones, one in a book; one the law of Moses, and one the law of God. Where does God tell us such things ? Was not the law of ten commandments written on stones and also in the book ? If not written in the book how did it get there ? Is it not there now ? Who put it there ? But that which was written on stones was done away with. 2 Cor. 3:7 reads, "Which was to be done away." Verse 11 says, "was done away," while verse 3 says, "abolished." Then the two-law theory is of no use, for that written on stones was done away and abolished, and as the sabbath law was there it shared the same fate, and we prove again Paul correct in his statement concerning the sabbath.

But that which was written on stones was called the covenant (Deut. 4:13): "And he declared unto you his covenant, which he commanded you to perform, even ten commandments: and wrote them upon tables of stone" (Deut. 4:23; Exod. 34: 27, 28; 2 Kings 8:9,21). This covenant was made at Sinai, and Paul declared "gendereth bondage," and was to be "cast out" (Gal. 4:22-31), waxed old, and in Paul's day was ready to vanish away (Heb. 8:7-13). The reader is requested to turn and read the references given. This old covenant contained the ten commandments and the sabbath was given in them. As this was done away with, cast out, waxed old, and vanished we must conclude that the sabbath went with it.

J. J. Heckman.

They who do not smile put the "ouch" in "grouch."

The only thing about common sense is—it is not common.

It is the small things you do by which you are judged.

TRUTH VERSUS FABLES

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

We Are Entirely Dependent Upon God

The above text from the Scriptures is a very simple statement, recorded in clear and intelligible language, and yet the world at large does not understand it. Have all the good people professing to be Christians, who we meet in our daily lives, read that text I wonder, and paused to think what it means ? It flatly contradicts the idea that man is of a dual nature. It proves undeniably that he is entirely dependent upon God for everything, and refutes any theory of anything immortal in his make-up. But the people of the world are too much occupied with their own pursuits and pleasures to give time to study God's word and seek salvation: they prefer the creeds of their own particular denominations to seeking for themselves out of his word. They are like the pharisees of old of whom Jesus said, "Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matt. 14:13,14).

We Must Seek God the Way He Directs Us

It is a sad and mournful thing to see the thousands on every side who are striving to enter into life by a way that has been pointed out by man, instead of seeking of God for themselves; for it is one of his prerogatives that we must seek him, not he seek us. Jesus says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). This is a definite promise, and God never breaks a promise; neither does Jesus promise anything that will not be fulfilled. Therefore the remedy for the world's blindness is to follow Christ's injunction, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

Our Salvation is Conditioned upon Both Grace and Faith

Referring again to our text it says, "By grace are we saved through faith." So we have to depend upon the grace or favor of God, and we cannot obtain that without faith. This has a restricting influence on salvation. Our faith must be established before God will recognize us. Now what do we have to have faith in ? Here is where the majority of people go astray. A short time ago the writer asked a minister what he understood by the gospel. He replied, "The death and resurrection of Christ." This is an example of the prevailing ignorance of the Bible. In Luke 9:2 we read that Jesus sent his disciples out to preach the kingdom of God, which is repeatedly referred to as the "gospel of the kingdom" (Matt. 4:23; 9: 35; 24:14; Mark 1:14; Luke 8:1). The 10th verse records their return, so they had now preached the gospel, and yet in the 44th and 45th verses it distinctly says that they did not understand what Jesus meant when he spoke of his death and resurrection. Mark 9.31,32 also records the same statement, so if the definition of the gospel by my minister acquaintance was correct, the disciples were preaching something they did not understand and, in fact, knew nothing about! Such a ridiculous statement to emanate from a professed minister of the gospel is too absurd for contemplation; but such is the ignorance of the world.

An Immortal, Man Cannot be Saved

But this view of the gospel cannot be wondered at when we seek knowledge from a star of such magnitude as Canon Liddon, one of the shining lights of the church of England. He says man is "a spiritual being," and I notice he uses this expression interchangeably with "immortal being." If that is so why was it necessary for Christ to die to save mankind, for if man is spiritual or immortal he cannot die (spiritually anyway), therefore does not require saving; and furthermore, if man is spiritual, why should Christ have had to die a physical death, to save a man from a spiritual death ? It is simply chaos: the deeper you search into these orthodox creeds the deeper into the mire you sink till you are lost in oblivion.

A "Declaration" of "The Things" of Faith

Casting aside these hare-brained conjectures, let us turn to the word of God, and we soon find in simple language the faith that is required of us is in "The things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12), which is a condensed "declaration of those things which are most surely believed among us" (Luke 1:1).

If we believe, therefore, this gospel of the kingdom, which was preached to Abraham (Gal. 3:8), and afterward to Moses and the children of Israel (Exod. 6:6-8), and still later to David (2 Sam. 7:12), and lastly by Jesus and the apostles, then if we obey God's commands, and become his children by adoption (Gal. 4:4-7) through baptism (Col. 2:12), we become eligible to receive his favor, as spoken of in our text, but not unless we have complied with all these conditions.

Hopeless Condition of Unbelievers

Paul said to the Ephesian brethren, referring to the period before their baptism, "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). Can any one imagine a more helpless condition than to be without hope and a stranger from God; and yet that is the exact condition the world is in today, though the professing Christians would indignantly deny such an accusation. The word of God is irrefutable; it has stood all the past centuries, and will stand till the end. Beloved, how much we ought to praise God who has revealed to us his glorious light, for Peter says: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light" (1 Pet. 2: 9). What a contrast this condition is to the one brought about by believing the fables which Paul prophesies in 2 Tim. 4:3,4. How true his words were, for shortly after his day the Catholic Church, the great apostasy, dominated the religious world, the teachings of which afterwards drifted into the different denominations and creeds of today through the Reformation, and so Paul's prediction is fulfilled, just the same as all other inspired writings have been or will be.

"Not of Yourselves"

The last part of the text reads, "And that not of yourselves; it is the gift of God." Here we are reminded again of our weakness and our utter dependence on God. So many people think they have a right to eternal life and to prove it quote, "That unto me every knee shall bow, every tongue shall swear" (Isa. 45:22). They distort the Scriptures by taking a few words of a verse to support their own pet theory, without any respect toward what the inspired writer is teaching. It is perfectly true that every knee shall bow to him in that day Isaiah is speaking of, for the wicked will have been eliminated. The 20th verse says, "Assemble yourselves and come; draw near together, ye that are escaped of the nations." So according to that some have been destroyed, or there could not have been any referred to as "escaped." The Bible teaches from beginning to end that only the righteous shall be saved, but the wicked shall be destroyed. "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. 4:1). That does not look like everyone will bow the knee when a portion of them shall be burnt up root and branch, does it ? As far as I can understand language it means extinction for those who have disobeyed God's commands. Surely this will prove to all that salvation is conditional. We all know that man fell through sin, but God in his goodness has offered to raise him up again if he will abide by his plans and arrangements. Man being the offender must of necessity accept the terms offered him by the offended, if he wishes to obtain pardon; consequently salvation is conditional, and is only offered to those who are willing to accept God's terms and comply with them. The fact that eternal life is a gift of God (Rom. 6:23) is ample proof that we are dependent on him for it. This doctrine of universal salvation, which people are so prone to believe, is simply a phantasy of man's brain and is not taught in the Bible, and all who believe it are living in a fool's paradise, which will melt away like a dream when the sun of righteousness shall rise with healing in his wings.

Perilous Times Require Earnestness in the Truth

Beloved, let us be earnest in all we do. We are living in perilous times, and if we are faithful unto him whose name we have taken, we shall

surely be persecuted, for we are told in Acts 14: 22 "that we must through much tribulation enter the kingdom of God." Let us then be prepared for these trials and abound in the work of the Lord, and not only strive to live closer to God, but let us do our utmost to induce others to study and accept this great salvation. It is man's haughty spirit that keeps him from God, so let those beautiful words of our Master sink deep in our hearts: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls" (Matt. 11:29).

A. E. Griffiths.

THE COURAGE OF A GOOD CONSCIENCE

In the face of the sacrifice which is now confronting our beloved country, it is essential to maintain a common ground of fellowship upon which differences of view and of feeling can unite in working for the one great end of advancing the world's good.

Patriotism at this time is assumed to express itself above all else in the one quality of courage, and many of those who have volunteered for military service believe that they are offering their lives for their country. The millions who have registered know that sacrifice of life is a possible issue of this service. Their courage is hailed as the chief capital of the nation in its extremity.

In considering this situation it is well to remember that the courage of the "silent masses" of humanity not so directly involved in the conflict should be fairly appraised and no injustice be done to those who express themselves in terms which do not agree with the ordinary patriotic standards. The limited class who cannot in good conscience respond to their country's call with any form of military service may yet be found to be equipped with courage of the highest order.

The religious bodies whose membership has been exempted by the Government from active military service appreciate this regard for conscientious scruples and desire to take no advantage of this action of shielding themselves from any dangerous service or sacrifice which may express their sense of duty to the cause of humanity.

In the conflict in Europe, some of the most perilous work in mine-sweeping in the English Channel has been voluntarily assumed by men of this class, often called by the rather vague term, "pacifists." Their valor in the face of danger has been inspired by the desire to save life. Their efforts have been commended as equal in courage to any of those manifested on the battlefield.

The ambulance work of non-combatants who have declined to carry any weapons of defense, has also won the highest recognition from the President of France and from the King of Italy. More than two thousand of this class have been engaged in ambulance work and in efforts to rebuild the desolated villages and the country-side in northern France. They have not been daunted by the perils of bursting shells or lurking fevers. We cannot as good citizens safely ignore them in the claim that courage in this crisis shall be accepted as the measure of a man.

The supreme example of courage in the history of the world as recalled by the words, "Even Christ pleased not himself," shines forth as a perfect expression in this extremity. He made this sacrifice of life holy that we might know how to make ours holy. He gave courage a new content and an infinite value. He made it sacrificial. In that path we are called to walk and it may lead us in divergent ways, but as our eye is upon him, we shall at least be preserved from reproaching one another.

(Issued by the Representative Meeting of the Society of Friends, held at Fourth and Arch Streets, Philadelphia.)

Wm. B. Harvey.

Sixth Month 20, 1917. Clerk.

SUNDAY'S REVISED FIGURES

The final figures announced by the William A. Sunday Evangelistic Association as covering the New York converts fall somewhat short of the newspaper computation. The New York World declares:

"The men and women trail-hitters who signed cards giving their names, addresses, and a definite pledge to lead a better life numbered, the association's tally shows, 65,915.

"This figure is considerably below the count made by the newspapers—with a comptometer—of every person who went forward and took Billy's hand. That total was 98,948, but it included—as was expected by Billy and his associates—a great number who went up the trail out of curiosity, or as a stunt, or just to get a good look at the soulsaver. It included also many who, in the confusion, were not reached by the secretaries who distributed cards. The 65,915 were the serious, sincere persons who really sought to be made better."—The Literary Digest.

We think it is quite possible that many more "stunts" could be deducted from the 65,915, without any injustice to Billy Sunday. Probably it is true that 65,915 "took Billy's hand" for one reason or another; but that one of them was taught the "things concerning the kingdom of God and the name of Jesus Christ" (Acts 8:12) we deny outright.

It is a good thing to be rich and a good thing to be strong but it is a better thing to be loved of many friends.

One stitch at a time taken patiently and the pattern will come out all right.

Show courtesy to others, my boy, not because they are gentlemen, but because you are one.

Knowledge is power.

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It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

Brother J. S. Lyon, formerly of Alabama, was a very welcome and interesting visitor of Sunday July 29th. Fifteen years ago he visited the Cleveland church and is still rejoicing in the hope.

Will the brother or sister who sent a one dollar bill from Toronto, Canada, please send their name and address to The Restitution office. The money was sent with the request for tracts, but through an oversight the name was not given.

MATTHEW 10:28

> "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

Among the prominent misunderstood texts of Scripture that cause good, honest people to err, Matthew 10:28 holds a conspicuous place. This text is relied on by those who believe in the immortality of the spirit to prove this doctrine. When the text is fairly examined this will be seen to be a wonderful mistake. In the first place, the word **psuche** from which the word soul is here rendered, is never rendered spirit; and in the second place, there is nothing in the text to prove that the soul is immortal, but the opposite is plainly indicated. Let us get the quotation just as it is in the Bible: "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

The Soul Destructible, Not Immortal

The first thing that I shall call your attention to is that it is plainly stated that God can "destroy" the soul here mentioned. Anything that can be destroyed is not immortal, hence the soul here mentioned is not immortal. But one may object that it is said that man cannot destroy the soul, but that God only has the power to do this. It makes no difference what power it takes to destroy it, if it can be destroyed, it is not immortal. To take the position that the soul is the offspring of God, and that mortal man for that reason cannot destroy it, but that God can, is fatalism of the worst sort. If one mortal being can destroy another mortal being then all mortal beings can be killed or destroyed. This all will admit. Now it follows that if one immortal being can be destroyed or killed, then all can, for all partake of the same nature. This we are logically forced to admit. Notice, a mortal father can kill or destroy his child; so can the child kill, or destroy the father, because they both have the same nature. Now it follows that if God, the immortal Father, can destroy one of his children, the child could destroy or kill the Father; for according to the theory they are both of the same nature. Now if one is ever destroyed the time might come when the other would be destroyed. Such a position as this is ridiculous; still it is just the logical conclusions of the position so often taken on Matt. 10:28.

Having noticed the absurdity of the common position taken on this Scripture, i. e., that it teaches the immortality of the soul or spirit, I shall now give what I consider a correct exegesis od this text.

Psuche and Zoe Life

The Greek word **psuche** here rendered soul has a variety of meanings. Its primary meaning is anything possessing animal life. Its secondary meaning is animal life, and I am sure that it is used in that sense here. There is another Greek word translated life in the New Testament, and that is **zoe**. This word commonly represents the future, eternal life of the overcomer; but not always, however. The Christian and sinner each have **psuche**, or animal life here. The Christian has **zoe** life in promise here, and will get it in fact in the world to come by a resurrection from the dead (Mark 10:28-30; Luke 18:28-30; Dan. 12:2). The sinner does not have the **zoe**, or eternal life either by promise in this life or the life to come; for **zoe** life depends on a belief in Jesus Christ (John 3:16). The sinner will be resurrected not to **zoe**, or eternal life; but to **psuche**, or animal life. Man can destroy **psuche**, or animal life in this age, but the power to do this in the resurrection age belongs to God alone.

Now with these facts before us that the word in Matt. 10:28 rendered soul simply means animal life, that the sinner will be resurrected to **psuche**, or animal life; that God only will have the power to destroy this **psuche**, or animal life in the future age, I think that we can understand this passage. The admonition is not to fear those who can kill the body now but cannot destroy the future life; for man will be resurrected and this would amount to little: but rather fear God who can and will, if we spend our lives in wickedness, destroy both body and future **psuche** or animal life of the wicked in hell. I am sure this is the meaning of this text.

Another point of note is the Greek word from which the word "hell" is rendered. It comes from **gehenna**, a place indicative of the future destruction of the wicked, and not their preservation.

The Gospel Trumpet.

TESTIMONY OF THE TABERNACLE

No. 2

The tabernacle was a figure of the wilderness life of God's redeemed people, which gave place in due time to another condition typified by the more perfect and enduring temple, glorious alike within and without. It is likewise a type of him who fulfilled all types. He had no fixed abiding place, no where to lay his head, yet was filled with the Holy Spirit without measure. And now victorious over death he, like the glorious temple, is glorified and abideth forever.

The chief interest to us of the tabernacle comes from its typical character. It was a part, and a very prominent part, of a typical system. There was a typical sanctuary, a typical service, a typical priesthood; a typical victim was slain, and typical sacrifices were offered by priests who were themselves types of the Lord—our great high priest. It was typical of Christ, of the church, of the individual believer.

First.—"The Word was made flesh and tabernacled among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth" (1John 1:18). As God was in the tabernacle, so God was in Christ reconciling the world unto himself, not imputing their trespasses unto them (2 Cor. 5:19-21).

Second.—It was typical of the church: the church is now the dwelling place of God (see Eph. 2:22) though like the tabernacle, not outwardly glorious in this present age.

Third.—It is typical of the individual Christian, because the believer is now the temple of God, who by his spirit dwells in his body (1 Cor. 3:16,17; 6:19; 2 Cor. 6:16). As God was in Christ so now is he in the Christian. It was likewise typical of the eternal state when the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and he shall be their God (Rev. 21:3).

To begin a description of the tabernacle is a task not easily performed, for to describe its appearance would convey no idea of its details. We will begin with the court however, since we would naturally come to that first in approaching it. It is described in detail in Exod. 27:9-17, which all should read. The length of the court shall be an hundred cubits, and the breadth fifty cubits everywhere, and the height five cubits of fine twined linen, and their sockets of brass.

The cubit was about a foot and a half of our measure, or about 19½ inches in length, to be exact. This makes the court of the tabernacle about 162½ feet in length by about 80 in breadth, and in form a perfect rectangle. It was formed of 60 pillars, 20 being on the south and 20 on the north sides; 10 on the west and 10 on the east sides. On the west end of this court stood the tabernacle, the door or entrance being on the east end.

These 60 pillars were about eight feet high and the same distance apart. They were about half the height of the boards of the tabernacle, and were called "brazen pillars," from being made either of brass or of wood covered with brass. They stood upright in position, and were ornamented with a piece of silver at the top. The pillars sustained the curtains, being themselves kept in place and prevented from falling inward or outward by cords and pins. There is considerable that might be said of the lessons suggested by the pillars and their fastenings, but I must pass on to consider other parts.

The next thing to notice about the court is the curtains or hangings. These were of fine twined linen and suggest thoughts of righteousness. Thus righteousness and purity encircled the habitation of God, excluding everything impure or defiling, and emphasizing the fact that there is an inside and an outside with a clearly defined line of separation between them. The only way in was through the gate or door-way, suggesting Christ, who said, "I am the door; by me if any man enter in, he shall be saved" (John 10:9). The curtains were suspended from silver fillets, and were transparent, so that the people outside could see what was going on in the court into which they could not enter.

The gate of the court was composed of a curtain suspended from four pillars. It was never to be drawn, but looped up in the centre, so that the moment that the worshipper stood at the gate he might see the tabernacle. So the sinner who comes to God through Christ, the Door, may see the end of his journey from the beginning. The material and colors of the gate were the same as the vail, but there were no figures of Cherubim upon it. The colors of blue, scarlet, and purple, of this entrance had each a peculiar meaning or suggestiveness. Blue is the heavenly color, reminding us that the Lord from heaven brought life and immortality to light and through him we partake of a heavenly calling that our citizenship or allegiance is registered there; that we are like the patriarchs and prophets of old mentioned in 11th chapter of Hebrews—looking for an heavenly country. The scarlet reminds us of the object of his coming in the flesh shedding his blood for the remission of our sins. And the purple proclaims his royalty the son of David, the King of kings and Lord of lords.

The gate was always toward the east, or sun rising, reminding us of the need of spiritual light in order that we may enter the court. There was but one gate, so there is but one Savior — one way to God, and that by him.

Its width was particularly noticable, being 30 feet wide, but very low in proportion. In this it was the reverse of the door of the tabernacle, which was both narrow and high. As we stand at the wide open gate of the court we are reminded of those words of Paul in the 3rd chapter of Ephesians. He prayed that they might be able fully to comprehend with all saints what is the breadth and length, depth and height, and to know the love of Christ, which passeth knowledge, that they might be filled with all the fullness of God. Notice the order in which the Apostle speaks of the love of Christ: it is first its breadth, though most frequently quoted as though it were the other way, length and breadth. The Apostle begins with the breadth of love—just where it is needed to embrace the sinner who comes to the gate which is Christ, and entering that way the sinner can begin to learn its length, depth and height.

The court, which I have endeavoured in my feeble way to outline, rather than to describe, was not the place to abide, but a place through which to pass into the sacred presence of God, who dwelt between the Cherubim over the Ark in the tabernacle. Upon entering the court through the gate, the first object we meet is the brazen altar, which stands facing the gate. It is made of wood, but covered with strong brass plates to protect it from the fire. It is about 7½ feet square and 4½ feet high. While there is much of interest in this altar, I must pass it by, and likewise the brazen laver, which stands between the tabernacle and the altar. The purpose of the laver is described in Exod. 30:17-21, but there is no description of it, nor its size. There are some beautiful suggestions in this laver and its uses, but time will not permit to go into them here. You may look up an inspired comment upon it for yourselves however, in the 13th chapter of John.

Chas. A. Goss.

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J. F. and Quincy Carpenter 2.00

JESUS AND THE SAINTS AT JERUSALEM AND THE ARMAGEDDON

Article No. 3

"No prophecy of Scripture is of private interpretation" (2 Pet. 1:20,21).

The careful student of the Scriptures can glean many blessed truths from the Bible that others have never gained. We sometimes think that if Bible students would make the same effort to inform themselves in scriptural truths as they do in gaining temporal things, we would have many more well-informed Christian men and women. To understand God's purpose we must not only study diligently but we must meditate daily and hourly on his plan of salvation. In the language of one of the Bible writers, we must be always ready to give a reason for the hope within us, with meekness.

Our preparatory text for this article may be found in 2 Pet. 1:20,21, and reads as follows: "No prophecy of Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." Men who claim to see visions and to receive impressions direct from heaven can have no use for our preparatory text. This is in harmony with Paul when he wrote to Timothy, "All Scripture is given by inspiration of God." The purpose of God is the golden thread that may be traced from Genesis to Revelation. The gospel of the kingdom is the sun that sheds light through every Bible truth; without it the Scriptures would be a blank book. We hear persons say: "I cannot understand the Bible. To me it is a sealed book." No wonder! You permit others to study and interpret Scripture for you whereas the apostle writes that no prophecy of Scripture has any private interpretation.

With the above statements we will take up our subject. In our second article we spoke of the judgment of the saints. In Isa. 26:21 we read: "The Lord cometh out of his place to punish the inhabitants of the earth for their iniquities." Jude writes: "Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly," etc. This text informs us that Jesus will come with his saints. The judgment has been completed and an unconquerable army is on its way to Jerusalem. From whence do they come, and where do they go? Let the Scriptures tell.

Our first proof may be found in Deut. 33:2: "The Lord came from Sinai, and rose up from Seir unto them; he shineth forth from Mount Paran, and he came with ten thousand of his saints: from his right hand went a fiery law for them." Habakkuk in the third chapter and third verse said: "God came from Teman (marginal, the south) and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. His brightness was as the light; he had horns coming out of his hands: (marg. bright beams out of his sides), and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet." If you are faithful, dear brothers and sisters, you will be among this happy throng. These Scriptures reveal to us the location of the judgment seat of Jesus the Christ. The prophets said that they came from Sinai. The prophet Isaiah had a vision in which he saw this vast army coming from the south. Isa. 63:1-3: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I, that speak in righteousness, mighty to save." Isaiah saw this vison as he dwelt in Jerusalem.

In Psa. 24 we are permitted to behold this army of Jesus and his saints as they arrive at Jerusalem. We request the reader to study carefully this whole psalm. The Lord demands a surrender of the city, which is in possession of the enemy. The demand is: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." The demand comes, "Who is the King of glory?" The answer is, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." This is the second demand for the surrender of the city. Again they ask, "Who is this King of glory?" The answer came, "The Lord of hosts; he is the King of glory." To those who are looking for the Lord who will judge the saints, this is a bright picture.

In the first and second verses of Zechariah 14 we learn that all nations have been gathered against Jerusalem to battle. We learn further in this chapter that the Lord will go and fight against those nations, as when he fought in the day of battle. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." The prophet also speaks of an earthquake which will change the surface of that country. Those surrounding Jerusalem will flee to the valley of the mountains. A further reading of this chapter reveals to us the punishment that will come upon the enemies of the Lord. He will smite them with a plague. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, their tongues shall consume away in their mouths, the enemies of the Lord will be in a tumult and will destroy each other. Judah also shall fight at Jerusalem. This is the Armageddon or the great battle of Almighty God. This victory will give Jesus and the saints possession of the city of Jerusalem and the land of Canaan. This will be the punishment of the flower of our land as they are in seige around Jerusalem. We have been accustomed to view things afar off and are continually saying, "This may be a thousand years hence. It can not come in your day nor mine." He that hath eyes that see must realize that the armies now in the field are unconsciously marching to their defeat. England will soon have an army in Palestine, and no doubt will soon capture Jerusalem from the Turk. The allied powers seem to be falling apart. The conditions in Russia are very uncertain; the appearances now are that a general peace compact will soon be entered into between the allied and central powers. Then we will enter that period when men will cry peace, peace, when there is no peace. At this time the Lord will come and take his saints into their secret chambers. The nations will be left to themselves. It will be a time of a renewed preparation for the last great battle or the Armageddon. How long this period will last we are not able to say. Some think about forty years, others think about the time that Moses was in organizing Israel into a government. Of one thing we may be sure, that events will not drag. We are living in an age of electricity. This is a time for those who have become Christ's to be watchful and prayerful.

D. C. Robison.

THE LIVING WORD

No. 8

By S. Roxane Wince

Jotham, the son of Uzziah did right in the sight of the Lord, though the people did corruptly. He prevailed over his enemies and waxed "mighty because he prepared his ways before the Lord his God." So we are sure the blessed book was his daily counsellor in all the affairs of life. But not so was it with his son Ahaz, "for he walked in the ways of the kings of Israel, and made also molten images for Baalim, burnt incense in the valley of the son of Hinnom, and burnt his children in the fire after the abominations of the heathen whom the Lord had cast out before the children of Israel," and was defeated in his wars with the Syrians, with the Israelites, with the Edomites and with the Philistines, and distressed by the Assyrians, and yet continued sacrificing to the gods that had ruined him, never once turning or obeying the Lord.

Who could have been his teacher? We are not told; surely not his father, but some recreant Levite, or idolatrous noble, for his wife was Abi, or Abijah, the daughter of Zechariah, surmised to have been the favorite prophet of king Uzziah, and she was in all likelihood a God-fearing woman, for her son Hezekiah became one of the most illustrious of the kings of Judah, beginning a deep and thorough work of reform on the very first day of the first month of the sacred year. The Lord's house had been closed by Ahaz. Hezekiah had it re-opened, the doors mended, the priests and Levites sanctified, the vessels replaced before the altar, the ritual service of song and sacrifice restored and the passover kept, as it had not been kept since the days of Joshua; a multitude coming from the northern kingdom to take part in the great festival.

And he did one thing that none of Israel's or Judah's kings before him had ventured to do: he took away the high places of Bethel where Jacob had seen the mountain-ladder, symbol of Israel's kingdom; Mizpah, where Samuel had made sacrifice, and prayed for the gathered host of Israel, in time of distress; Moriah, where Abraham offered the provided lamb in place of his son; and so many more places where God had once condescended to hear and answer his people, because they had all been desecrated by idol worship.

But was not Hezekiah's conversion due to some influence outside of his own family? Mr Stanley, who wrote the history of the Jewish church, thinks so. He makes it due to the prophecies of Mica the Morasthite, who suddenly appeared in an assembly where the king was present, and with biting sarcasm denounced the sins of nobles, priests, and prophets, and warned them of swiftly coming judgment if they did not repent. And so Hezekiah wisely heeded.

And it all came about. Hezekiah's faith was renewed, the fountains were stopped, the broken wall was mended the people were told to be strong and courageous and not to be afraid nor dismayed, for the king or Assyria nor for all the multitude with him, "for" said Hezekiah, "there be more with us than be with him." "With him is an arm of flesh, but with us is the Lord our God to help us and to fight our battles. And the people rested themselves upon the words of Hezekiah, king of Judah."

And the Lord did defend the city, he did help, he did fight the battle for Judah.

"For the angel of death spread his wings o'er the blast
And breathed in the face of the foe as he passed,
And the eyes of the sleepers waxed deadly and chill
And their hearts but once heaved and forever grew still."

One hundred and eighty-five thousand corpses lay there, when Sennacherib and a few surviving soldiers arose in the morning. What a triumph of faith it was! What a victory for the living word! For "no Assyrian host ever again crossed the Jordan."

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: 2 Peter 3:18

From time to time we will have a sort of a
Sunday School Lesson
and today we will open the matter with the subject of

Knowledge

Kindly read with me the second chapter of First John, and ask either father or mother the meaning of any words or verses you do not fully understand.

To secure knowledge we must have a teacher, one who knows more than we do; also one who is willing and able to impart unto others that which he knows. So we shall go to God, the fountain head, and read what he hath revealed unto us by his spirit, through his Son and his apostles. Kindly read these passages carefully.

Christ commands us to have knowledge, for he tells us to search the Scriptures, and learn things concerning himself (John 5:37-40).

Knowledge is necessary, for our faith must have a foundation (Rom. 10:1-3).

Even love, to be perfect, must be backed by knowledge (Phil. 1:8-11).

Jesus Christ is the key to all knowledge (Luke 11:52).

Jesus blest Peter for knowing a certain fact that we must know and proclaim (Matt. 16:15-17).

What will happen to those "who know not God" (2 Thess. 1:7-10)?

Eternal life is to know God, and Jesus his Son (John 17:3).

Paul was told "to know the will of God" so he could tell it to others. If we are wise will we not have the same knowledge and make the same use of it (Acts 22:7-15)?

What We Are to Know (1 Cor. 2:1,2).

We are to know that Christ is our head (1 Cor. 11:1-3).

We are to know and understand the love of Christ (Eph. 3:14-19).

We are to know that of ourselves we are nothing but Christ is all in all (Rom.7: 14-19).

God hath made revelation; it is for us to search out and get knowledge (1 Cor.2:9-16).

A good thing to know (Rom. 8:28).

We are to know our hope and inheritance (Eph. 1:16-19).

We are to know that Jesus is the Christ (Phil. 2:8-11).

Of itself knowledge simply maketh proud; we are to use our knowledge in God's service (1 Cor. 8:1-3).

Great as knowledge is, it is worthless without love (1 Cor. 13:8-13).

In the future our knowledge will be perfect (1 John 3:1-3).

Finally read 2 Tim. 1:12,13.

The Word "Gospel" in John 3:16

We often hear that the verse known as John 3:16 contains the whole gospel. Were you ever able to find the word "gospel" in it? It is there. Read the verse carefully and note what word you can spell with the capital letters printed therein.

"God so loved the world, that he gave his Only begotten Son, that whosoever believeth in him should not Perish, but have Everlasting Life."

My Sunday School

Brooklyn is known as "the city of churches," but to my mind it could better be called "the city of Sunday schools," for the largest number of schools is situated here as well as the largest schools. Yet the writer never attended a Sunday School as such for when he was a schoolboy the church of God at Brooklyn did not conduct a Sunday of Bible School, and his parents were so very careful of his up bringing they would not permit him to attend a Sunday School where known error was taught. So father often said, "What is the use of having the children spend time in learning something that we know to be wrong, and then we, and they spending more time in unlearning it, and then perhaps not succeeding? It is far better to take the time at first and teach them rightly." So father "took the time." He was the teacher; we were the scholars. Vividly do I remember our little class: father at the head of the table, a large, open Bible in front of him, we each seated at our places with small Bibles. No leaflets: not anything except the clear word of God "that liveth and abideth forever"—each member of the class reading in rotation a verse till the chapter was finished; then after a short prayer, in which father asked that the efforts put forth might be blessed, father would explain verse by verse; often word by word; at times illustrating the point by some little story, or by drawing a word picture of some incident in his own life, or again in ours; a quotation; and so on: always backed by a companion Scripture which one of us would be asked to find and read.

Father, always patient, never took anything as a trouble, never considered anything as a sacrifice. His mode of teaching made the hour, to us a pleasing diversion, never a task. His one idea was to raise his family in the fear and nurture of the Lord, to make them loyal, honest and true. The Sunday lesson was followed by nightly family worship where Scripture was read and explained: memory verses recited; and prayer with thanksgiving offered; but above all, father was a lesson in himself. His very life was an example; for he was manly, honest, honorable, upright and consistent. His every word and deed showed him to be a son of God.

Did it pay father for the time spent, the effort made? Allow me to state, without pride or boasting, that all of father's children, together with their wives and husbands, their children and children's children are active members of the household of faith, living in peace and at peace, honored and respected. Do you think it paid?

The above is written in father's name, but to mother the same credit is due, for she also was a part of the class, and in father's absence always took the lead.

Success has its price, and you can pay it if you will.

Make yourself generally useful.

Our Weekly Puzzle

I use my first to let you know
How fast my thoughts they come and go;
My second did in Eden fail
And heeded not the Savior's call;
And on the ocean third is seen,
My whole's the scholar's pride, I ween.

Answer in next issue.
Answer to puzzle in last issue: **Cab, Fed.**

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. AUGUST 21, 1917 NUMBER 31

OPPORTUNITY!

Master of human distress am I!
Fame, love and fortune on my footsteps wait,
Cities and fields I walk, I penetrate
Deserts and seas remote, and passing by
Hood and mart and palace, soon or late
I knock unbidden at every gate!
If sleeping wake, if feasting rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore,
I answer not, and I return no more!

Selected by D. C. Robison

KNOWN, BUT NOT UNDERSTOOD

By B. B. Sutcliffe

Text: "We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

There are things we know but do not understand. This is true in the natural as well as the spiritual world. We do not understand how we fall asleep nor how we wake up, but we know we do both On the spiritual plane we do not understand how all the experiences we meet can work together for good, but we know they do. There would be no need of this text if things went always as we desired or if we always understood why they go as they do. But the text gives us a hint what the Christian has before him.

A Certain Prospect

The prospect is that certain experiences which will be hard to bear will be met with on life's journey. There will be many things which will cut and hurt and which seem altogether unnecessary and as though it were impossible for them to work for good. Think of John the Baptist locked up in prison. He was a man accustomed from his youth to the great outdoors; the mountains and the plains—the rivers and brooks—the broad noonday sky and sparkling starry heavens were natural to him. He had given his life to God and thousands hung on his words. Suddenly he is thrown into prison for his faithfulness to the Lord. But the Lord was at hand. The Lord with power to speak a word and blind eyes saw and deaf ears heard. And even the bars and doors of the grave were broken and opened. Surely such a one with such power could open mere prison doors and set the prisoner free. But though he knew John was in prison because of faithfulness to himself, he gave no sign, nor went to the relief of the imprisoned one. John could not understand, but he could know that this awful experience would work together with all his other experiences for good. Think of Daniel—faithful, true, sincere, a man of prayer and godliness, yet because of the very fact that he was what he was, he must needs go to the lion's den. He, too, could not understand but he could know "that all things work together for good." So in the path of the Christian there lie strange, mysterious experiences that seem to make the soul stagger and the spirit grow faint. There come occurrances which, looked at by sight, seem to be anything but good but seem so evil that they cannot be made to work together for good. They call the Christian to implicit trust in God's purpose and absolute confidence in his ways. In all his experiences he is to walk by faith—not understanding perhaps but knowing that, in spite of appearances, all things work together for good. But while the believer has this prospect, he also has

A Certain Promise

When Peter came to things he did not understand in the dealing of the Lord, he, naturally, wanted to understand. Instead of explaining, the Lord simply said: "What I do thou knowest not now; but thou shalt understand hereafter." This promise each Christian may take to himself, knowing that some blessed day all questions will be answered and he will understand how as well as "know that all things work together for good." We cannot think of John the Baptist or Daniel or Stephen or any of the heroes of faith, who have met trying and bitter experiences which they could not understad, even now finding fault and saying to the Lord: "Thou shouldst have done it differently, O Lord." The Christian may not understand in the present time why the Lord permits the hurt but he knows that all things work together for good and some day he will understand the need for the hard things and how they have worked together for good. And while he faces this prospect and rests in this promise he has

A Certain Provision

A provision the Lord has made to meet every experience. Irrespective of how deep the hurt he permits or how bitter the cup he presents he makes provision that will keep the heart in perfect peace. The command to the Christian reads:

"Be anxious (or worried) for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth understanding, shall keep your hearts and minds in Christ Jesus." He cares for us and desires with longing that we should cast all our care upon him. He will comfort, he will sustain, he will uphold, so that in the midst of hard and bitter experiences which cannot be understood, the Christian looks forward to the day when he will understand, while he may enjoy in the meantime the peace that passeth all understanding.—Selected by Brother Finlayson.

SOMETHING FROM PALESTINE

Contributed by J. F. Gelletly

I have just finished reading a book entitled, "With the Turks in Palestine," by one Alexander Aaronsohn—a Jew; and I thought that The Restitution readers would be interested in some extracts that I might quote as we are all intensely interested in the subject on which he writes—the Holy Land.

According to his account he was born at Zicron Jacob, a little village "lying just south of Mount Carmel." His parents were pioneers from Roumania who with others founded a Zionist colony there. Aa a young man he came to the United States and took service in the governmental department of agriculture, taking out his first naturalization papers here.

Returning, however, to Palestine on a photographing expedition without completing the process of naturalization, he was caught in the draft for the war and enlisted in the Turkish army. The book is a narrative of his hard experiences there and interesting throughout. He ultimately escaped to tell the tale and give us other information and expressions, some of which I quote.

Palestine a Country of Perpetual Sacrifices

While Belguim is bleeding and hoping; while Poland suffers and dreams of liberation, while Serbia is waiting for redemption, there is a little country the soul of which is torn to pieces, a little country so remote that her ardent sighs cannot be heard. It is the country of perpetual sacrifice, a land of promise never to be attained; the country that gave the world its symbols of soul and spirit—Palestine.

No war correspondents, no Red Cross or relief committees have gone to Palestine because no actual fighting has taken place there, yet hundreds of thousands are suffering the worst agonies of soul and spirit. Those who have devoted their lives to show the world that Palestine can again be made a land flowing with milk and honey, those who have dreamed of reviving the spirit of the prophets and the great teachers are hanged and persecuted and exiled. Their dreams shattered; their holy places profaned.

Cut off from the world with no bread to sustain the starving body, the heavy boots of the barbarian soldiery trampling their very soul, the dreamers of Palestine refuse to surrender; and amid the clash of guns and swords they are battling for the spirit with the weapons of the spirit. The time has not come yet to write the record of these battles nor even to attempt to render justice to the sublime heroes of Palestine. This book is merely the story of some of the personal experiences of one who has done less and suffered less than thousands of his comrades.

This of course was written before the British invasion of Palestine. Most remarkable, I think, is his remarks on the German propaganda.

The Road to the Orient Open and Already Easy of Access

To us born and bred in the East as we were, the success of the German propaganda in the Turkish Empire could not come as an overwhelming surprise; but its fullness amazed us. . . . . In order to realize her imperialistic dreams Germany absolutely needed Palestine. It was the key to the whole oriental situation, no mere coincidence brought the Kaiser to Damascus in November, 1898, when he uttered his famous phrase at the tomb of Saladin, "tell the three hundred million Moslems of the world that I am their friend. . ."

The nations of Europe laughed at this visit and its transparent purpose, but it was all part of a scheme which won for the Germans the concessions for the Koria-Bagdad Railway and made them owners of the double valleys of the Euphrates and Tigris. . . . They are practically in control of the Syrian routes. . . . They also control the three Armenian routes of Cappodicia, the Black Sea and the Trans-Caucasian branch. . . . They dominate the Persian route, toward Tauris and Teheran as well and the gulf branch of Zobcer. These railways delivered into German hands the control of Persia, whence the road to India may be made easy.

An Imperialistic Dream has Germanized Palestine

To make the oriental dream a reality the Germans have not relied on their railway concessions alone. Their government has done everything in its power to encourage German colonization in Palestine. Scattered all over the country are German mills that half the time have nothing to grind. German hotels have been opened in places seldom frequented by tourists. German engineers have appeared in force surveying, sounding, noting. All these colonists held gatherings in the Arab villages, where the ignorant natives were told of the greatness of Germany, of her good intentions, and of the evil machinations of the other powers.

Moreover, as if by magic, the whole country became Germanized in all the mosques. Friday prayers were ended with an invocation for the welfare of the Sultan and "Hadji Wilhelm." The significance of this lies in the fact that the little "Hadji" can be properly applied only to a moslem who has made the pilgrimage to Mecca and kissed

the sacred stone of the Kaaba. Instant death is the penalty paid by any Christian found within that enclosure; yet Wilhelm II, head of the Lutheran faith, stepped forward as "Hadji Wilhelm."

His pictures were sold everywhere; German officers appeared and it seemed as if a wind of brutal mastery was blowing. The dominant figure in this movement in Palestine was, without a doubt, the German consul at Haifa, Lentweld von Hardegg. He travelled about the country making speeches and distributing pamphlets in Arabic in which is was elaborately proved that Germans are not Christians like the French and English, but that they are descendants of the prophet Mahommed. Passages from the Koran were quoted prophesying the coming of the Kaiser as the Savior of Islam.

LOOKING INTO THE MILLSTONE

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Before this many false prophets were deceiving many; and because of the abounding iniquity, the love of many shall wax cold. "But he that shall endure unto the end, the same shall be saved." The gospel of the kingdom was the main theme of the Master's teaching; because it is the love of God that leads man to repentance; therefore the wisdom of the Master in giving that subject primacy above all others. The gospel of the kingdom is God's masterpiece in turning men from darkness to light, and to produce in them that quality of mind that he so much desires for their happiness and for his glory. "As a man thinketh in his heart, so is he." The mind is the standard of the man.

When God brought the descendants of Abraham out of Egyptian bondage, he gave a type of the deliverance of all saints through the gospel of his Son. Their minds were strongly given to idolatry; and to teach them the knowledge of the true God, he caused the temple to be built in which his worship was to be celebrated. And in the last chapter of Exodus we read, "So Moses finished the work." "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." "And Moses was not able to enter into the tent of the congregation because the cloud abode thereon, and the glory of the Lord filled the tabernacle" (Exod. 40:33-35). Now let us go to the finishing of the spiritual tabernacle or temple, and learn the lesson taught.

"And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened . . . . And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled" (Rev. 15:5-8). The opening of this temple is before the first vial is poured out. The voice comes from the opened temple, ordering the pouring out of the vials (chap. 16:1). And now when we consider that most of the material that constitutes that temple is in the grave, what becomes of the idea that most of the plagues are in the past ?

In chapter 14:1, the Lamb and the 144,000 are standing on Mount Zion, and they sing the song of redemption; they are redeemed. And at verse 6 the angel appears in the midst of heaven, proclaiming the everlasting gospel to every nation, kindred and tongue, and people, sayin. "The hour of God's judgment is come."

Again: the third angel threatens dire judgments on the worshippers of the beast and his image, "in the presence of the holy angels and in the presence of the Lamb" (verse 10). Therefore the events of chapters 14, 15 and 16 are after the return of Christ. Would any reasonable man affirm that from the time of the French Revolution (when it is claimed the first plague was poured out) that no man could enter the temple, join the ecclesia, until the last plague was poured out ? This is the logical conclusion of popular teaching on the plagues.

There is internal evidence that the plagues are all poured out in rapid order, falling on the last generation of this Gentile age. Under the first vial we read, "And there fell a noisome and grevious sore upon the men which had the mark of the beast," etc. And under the fifth vial, "They blaspheme God, because of their pains and their sores." The inference is that they fall on one generation.

Geo. Francis.

TO SAVE

"Christ Jesus came into the world to save sinners" (1 Tim. 1:15). And Christ said, "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13; Luke 5:32).

Where is the class on earth he did not come to call ? There is no class. "There is none righteous, no, not one" (Rom. 3.10). Paul declared he was chief of sinners (1 Tim. 1:15). Why ? Because he persecuted the church of God (1 Cor. 15:9; Phil. 3:6). How did he persecute the church ? He made havoc of the church, and entering into every house, he hailed men and women and committed them to prison. When Stephen was stoned it was a part of his persecution that he consented to it, considering it was right.

This stoning of Stephen was in direct opposition to the law that God commanded in Deut. 13: 10. There they were commanded to stone to death those that left the true God, and served other gods. In Stephen's case, he was stoned to death because he served the true God. Paul was very zealous in bringing such to punishment. If there are none righteous then all are sinners. For all have sinned and come short of the glory of God. God hath concluded them all in unbelief: "The Scripture hath concluded all under sin" (Rom. 3:9-23; 11:32; Gal. 3:22).

We find all mankind are sinners and Christ came to call them to repentance. Do all repent? No. What change takes place in the one that does repent? He is sorry for the sins he has committed, and now wants to live a sinless life as nearly as he can. Can he obtain that sinless life? Yes. How? By seeking after Jesus until he finds him. Then obeying him by believing his gospel as recorded, and being baptized into his name he becomes a brother of Christ and a son of God by adoption. His name is recorded in the book of life. "When the Lord himself shall descend from heaven with a shout and with the trump of God: the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16,17).

Who are the dead in Christ? Those that were baptized into Christ (Gal. 3:27). Jesus left the world nearly 2000 years ago. He left his commands here. They are published in a book called the Bible; and if we believe and obey the word as written we will believe and obey our Lord and Savior Jesus Christ, and will be saved when he comes by a resurrection from among the dead. He is the only one that brings us forth at the resurrection, so come to him. Trust him and be saved.

E. W. Knapp.

FELLOWSHIP

What is meant by this term? Can one church or one individual member of a church refuse to fellowship another and that act have no bearing on the entrance of either church or party into the kingdom of God? If a firm believer in the gospel of the kingdom finds from his or her study of the Scriptures that he or she cannot believe in regard to different subjects not at all essential to salvation, or have exactly the same view as some other believers, should that one be disfellowshipped? Should an one be dechristianized or barred from the truth and considered unfit to partake of the Lord's supper? Especially if this sister or brother is in all repects worthy to be taken into fellowship? Would this have been Christ's way of treating this brother or sister? It is so easy to loose sight of the fact that in judging others we are condemning ourselves. Jesus said, "Judge not that ye may not be judged." "Therefore thou art inexcusable, O man, whosoever thou art who judgest, for wherein thou judgest another, thou condemneth thyself, for thou that judgest doeth the same thing." "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." The disfellowship of a baptized believer in the gospel, by other sisters or brothers in the church, without good reasons for the same, is truly a serious thing. Suppose by any chance the King should say to this sister or brother so treated, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." It is to be deplored that we are so apt to forget the second great commandment. We do not realize that charity (love) is everything in this life. Jesus had too much charity in his heart to cut off any from the truth who believed in him as the Christ. The word was his creed and should be ours. Let us try to encourage love and charity in the body, instead of discord, simply because we cannot all believe just alike on all points.

Jennie McNee.

"HE IS HELPED WHOM GOD HELPS"

William Modie tells of two blind men in Rome who went begging through the streets. One cried: "He is helped whom God helps." The other, with more diplomacy, called out as he went: "He is helped whom the king helps." The emperor, hearing of it, caused a loaf of bread to be filled with pieces of gold and sent to the man who had honored him. The beggar, noticing how heavy the loaf was, thought it indigestible and offered it to the other blind beggar for a few pennies. The latter bought it, found the treasure, and ceased to beg. As the one to whom the bread was given still continued to cry through the city: "He is helped whom the king helps," the emperor summoned him to his presence and asked: "What hast thou done with the loaf that I lately sent thee?" The beggar replied: "I sold it to my friend, because it was heavy and did not seem well risen." Then the emperor said: "Truly he is helped whom God helps," and the blind man was turned away empty-handed.—Sel.

DANGER OF DESPISING THE WORD OF GOD

1. Those who preach another gospel shall be accursed (Gal. 1:9; Deut. 4:2).
2. Those who do not believe the gospel shall be damned (Mark 16:15,16; John 12:48).
3. To those that receive not the love of the truth there shall be sent strong delusions, that they may believe a lie (2 Thess. 2:10-12).
4. There is no escape from judgment for those who neglect the word spoken by the Lord (Heb. 2:2,3; 10:28,29).
5. Any one who attempts to add or to take from the word shall suffer the plagues spoken of therein, and have his part taken away from the Book of Life and the Holy City (Rev. 22.18,19).—Gospel Message.

And so let us be cheerful, without regret for the past, with contentment in the present, and with strong hope for the future.

No one should be above receiving help or above bestowing it.

AN HONORED BEAST

Humble as it seems, the ass was honored above all Bible animals. In the Old Testament, the eyes of Balaam's ass were opened to see the angel in the way, before the Lord permitted Balaam to see him. Next, the Lord permitted the ass to speak. All through this remarkable scene, the beast showed a gentleness and reasonableness far beyond that of the recreant prophet.

In the New Testament the ass received even higher honor. Not only was it permited to be a part of our Lord's triumphal entry, but Jesus himself chose it to carry him from the Mount of Olives to the Temple gate. We may well conjecture that the mother trotted contentedly by the side of her colt in that greatest of all triumphal processions.

The horse has been called the symbol of war and victory;the ass, the symbol of peace and service.—Little Overcomers.

ONLY SAFE ON YOUR KNEES

Principal George Adam Smith tells a tale of how, in his early Alpine-climbing days, he was climbing one of the Swiss Alps on the sheltered side. Though they did not know it, a great wind was blowing, and as they climbed to the topmost crag, the guide, who had been leading the way upwards, stepped back, as was his wont, that the traveller might have his foot first upon the top. Doctor Smith sprang to the top of the peak, and was almost blown back over the edge by the wind. The guide seized him and brought him down to his knees, crying in his ear: "Down! Here, on the summit, you are only safe on your knees." So with the heights of our gladness, when life is splendid, and the world is full of glory, we are only safe upon our knees.—Pittsburg Christian Advocate.

HOW THE WORD OF GOD SHOULD BE USED

1. Even the king should have a copy (Deut. 17:18-20; 2 Kings 11:12).
2. It should be kept beside us (Deut. 17:19; Rom. 10:8).
3. It should be read all the days of our lives (Deut. 17:19; Acts 17:11).
4. We should keep and do all its precepts (Deut. 17:19; Psa. 119:112).
5. It should be continually in our mouths (Josh. 1:8; Col. 3:16).
6. We should meditate on it (Psa. 1:2; 119:97).
7. We should use it as the Savior did when tempted (Matt. 4:4,7,10).
8. It should be diligently taught to our children (Deut. 4:9,10; 2 Tim. 3:15).

See that the key to success does not rust in the lock.

CONFERENCE NOTICE

The church of God in Nebraska will meet in conference this year at Cambridge, Neb. Aug. 25 to Sept. 2 inclusive. The services will be held in a grove in a large tabernacle tent. Small tents have been rented for sleeping purposes. Meals will be furnished at 25 cents.

Besides the sermons from Brother Adams we expect to have Bible lessons given by various brethren. We also expect to hear some sermons from Brother Hammond, of Avery, Neb., one who, we understand, is new in the faith but is earnest and enthusiastic in the work. All seeking truth are cordially invited to attend.

Alta King.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Mary Hockman	$ 1.00
A Sister	1.00
Chas. Anderson	1.00
Mrs. Chas. Stedman	1.50
A. E. Shaw	2.00

Are you lonely, sad, disliked? He that would have friends must be friendly himself. Lonely, disliked, shunned people are usually those who, instead of being friendly, going out and winning love and friendship, are standing still waiting for love and friendship to come to them.

Our minds are like farm wagons: when they have but little to carry they make much noise about it, but when heavily loaded they run quietly.

The best reward for work well done, is more work.

Turn a deaf ear to idle talk.

Will and work are sure to win.

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It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

We know of but one substitute for wisdom and that is silence.

Here is a beautiful acrostic which is a good definition of faith: "Forsaking All, I Take Him."

The word of God talks with us. "Talks with us," understand, and not merely to us (Prov. 6:22). To talk to a person is one-sided, the giving of an address. But to talk with a person implies that the one addressed replies. There is interchange of word and thought (Luke 24:32).

If you desire a sweet hour of communion with God you may compare the following Scriptures in very profitable study: "The Lord thy God . . . . will rejoice over thee with joy: he will be silent in his love" (Zeph. 3:17, margin). "And they shall be mine, saith the Lord of hosts, my jewels, in that day when I act" (alternative reading, probably more correct, of Mal. 3:17).

Are you getting tired of waiting for the Lord to come, reader? Some of you have exercised patience and have waited for many years. But to all such we can say for their comfort that Christ too has been patiently waiting as the days and years have rolled by. This astonishing fact about "the patience of Christ" we lose by the Authorized Version's rendering of 2 Thess. 3:5. Do we wait, with longing hearts, for him? He also, with longing heart, waits the day of his coming, "expecting" with fondest desires the hour when his foes shall be put under his feet (Heb. 10:13).

Paul was a musician. We know this from a number of incidental sayings about him in the New Testament. He joined Silas in a duet at midnight that woke up the prisoners (Acts 16:25). Then the apostle himself emphasizes the power of song in two of his epistles. He exhorts the brethren in Colosse to stir each other up with psalms, hymns, and spiritual songs. Paul marched, and he wanted all his brethren to march in the Christian life to music. Paul tells the Ephesian disciples not merely to sing, but to "make melody in their hearts to the Lord." The original word here used means to play on a stringed instrument. The most wonderful of all instruments is the harp of the human heart. It contains multitudes of chorals, marvelous melodies. Like Paul and Silas, let us all learn to sing praises to our God.

A REAL VACATION

By the generosity of our Cleveland brethren and sisters we are privileged to have a midsummer vacation of two weeks each year. We must confess, however, that our previous vacations were only vacations in name, as we always returned home as tired, if not more tired, than when we left. This year we planned to have no vacation at all, or have one different from our former ones. It is safer to stay at home and work than to whirl around the country in pursuit of pleasure. A happy suggestion came from Sister Chas. Fankbonner, of Unionville. She found a large, empty house in the wild woods, surrounded with beautiful woods, apple trees, berries, etc. "There," she said, "is a place where you can have a rest—a real vacation." The proposition looked good to us, and Sister Fankbonner proceeded to rent the place, and Sister Murray and family,Brother and Sister John Grief, and Mr. and Mrs. Day, two interested friends, all joined Brother and Sister Fankbonner in furnishing the house with comfortable essentials. And for the first time in our life we are having a real vacation. By a "real vacation" we do not mean absolute cessation from toil. That would be laziness. And to abandon the work of the truth even temporarily would contravene the words of Christ: "I must work the works of him who sent me, while it is day: for the night cometh when no man can work" (John 9:4). With Sunday evening sermons omitted during our vacation (a gracious concession made by our brethren and sisters), and with Sister Frances Russell, a beloved helper, "ever faithful and ever sure," in charge of The Restitution, we are relieved of all anxiety and "dull care," having nothing on our mind but one sermon a week and the instructing of four friends in gospel truth, Mr. and Mrs. Day, and Mr. and Mrs. Luther. Instead of this being a labor it is a real pleasure.

THE GOSPEL AND SALVATION IN THE COMING AGE

Dear Brother in Christ:

I would like to ask you a favor. Will you please make me clear on this question: Will the gospel be preached in the age to come, and will people be saved by it? I believe there are many others like me who would be interested in the answer to that question. So if you have the space will you please answer through The Restitution. Thanking you, I am, your brother in the one faith,

Russell E. Zeller.

EDITOR'S REPLY

We will try and make it clear to Brother Zeller how we understand the subjects he enquires about. We understand that the gospel will be preached in the next age, and that people will be saved by it then as now; but this concession must be qualified scripturally and reasonably then the same as now. What some of these qualifications and reservations are we shall now briefly indicate.

I. The gospel is not preached to the saints. They heard it in this age, obeyed it, and enjoy full salvation then.

II. The gospel is not preached to the wicked. They are burned up root and branch like a tree thrown into a fiery furnace. They are reduced to ashes and are trampled down under the feet of the righteous, who are now healed by the healing beams from the sun of righteousness (Mal. 4th chapter).

III. The gospel is not preached to the vile and ignorant who have lived and died in past and present ages, for death to them is a finality. They shall no more exist after they die than people who have never existed at all (Obad. 16). They are not raised from the dead, and therefore have no existence in the coming age (Psa. 49th chapter).

IV. The gospel is not preached to the masses of living people at the coming of Christ. These are mostly slain by fire and sword immediately previous and subsequent to, the coming of Jesus (Dan. 12:1: Luke 21:25,26; Jer. 25:30-33; Isa. 30:27, 28; Rev. 19:11-16; Isa. 66:15,16; Psa. 50:3-6; Mal. 4; Psa. 11:6).

V. The gospel is preached to "the residue of men," "the left of the nations," the "remnants," etc. (Isa. 66:19,11; Zech. 14; Acts 15:14-17).

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Dear Brother:

Enclosed you will find $1.50 to pay our back subscription to The Restitution. No one knows how much we thank you for sending the paper to us until we could pay for it. I believe we owe one year back We will try to pay up for another year soon.

Times are much the same here; crops are burned up and the grass is short. We are having the war and famine and pestilence on us now, and hope to see all of Matt. 24 fulfilled ere long. Under it all we are trying to lift up our heads and see through the dark clouds, for we know they alone stand between us. and the dawn of a better day. It is so sad to see the condition of the people and know that darkness covers the earth. and gross darkness the people.

I am also sending 25 cents for some of Brother Joblin's tracts. We are isolated and give all the tracts we can to people who will read them. Thanking you again, I will close. Yours in hope,

Mrs. W. L. Robbins.

Brother Huggins:

Will you please tell me if there is any difference between the belief of the Christadelphians and the church of God. I see by your last paper that Brother Lea, of Philadelphia, had been a friend of yours, and the body of believers in Rochester, N. Y., where he speaks will not fellowship us on account of the nature of Christ, also mortal emergence. There is a body of Christadelphians in Orlando, Fla., but they believe as Brother Lea does, and there is one of the members of our class who wishes very much to be immersed, but we cannot ask a brother from them, knowing they would not fellowship us, and from your paper we cannot see any difference whatever in the way you believe and the way we do; also in all of the tracts we have got from you. We were wondering if there were any of the brethren in Florida that we could ask to come here for the purpose of immersing our friend; we thought perhaps you might be able to tell us. We regret very much being so isolated, especially in these momentous times when we need each other's help so much.

I am enclosing a dollar. Will you please send some of the tracts you have just written that have been advertised in The Restitution lately for the balance. We would like them for distribution among our friends here to try and interest them in the study of the truth. Your sister in the only true faith,

Lillie Gillott.
St. Cloud, Fla.

Editor's Note.—We regret that the facts in the case are correctly stated by Sister Gillott, but we are sure no blame in the matter can be attributed to us, as we have made repeated appeals to the

Christadelphians to end needless division, and have entreated and implored them even in tears to live in peace with us until the Lord comes. Fundamentally in accord with us doctrinally and practically, they inconsistently reject us from their communion. We deplore their inconsistent and unscriptural attitude, and think we see signs among some of the thoughtful of their members of a better day approaching. Let us hope so. In any event the responsibility is theirs. Will some of our brethren in Florida or elsewhere in the South please correspond with Sister Gillott.

JUNE REPORT

Sermons

Kennard 1st to 3rd	4
Avery 7th	1
Kennard 9th and 10th	4
Avery 14th	1
Kennard 16th and 17th	4
Avery 21st	1
Avery 24th	3
Blair 18th	1
Avery 28th	1
	20
Baptisms	17

Money Received

Kennard	$ 3.60
Brother Griswold	5.00
Brother Metheny	10.00
Brother Wm. Stevens	5.00
A Brother	10.00
Brother Jas. Gamble	5.00
Brother C. Fletcher	10.00
Total	$39.60

EXPENSES

Kennard and return 3 trips	$ 3.60
Salary	83.00
Amount of order	$86.60
Endorsement	$39.60

Remarks

During the month of June we had cause for much rejoicing, although our heart was heavy. On the last day of May we laid away our son who had been suffering all winter with tuberculosis. The many letters of comfort received helped somewhat to bear the burden. But few have escaped this kind of sorrow and they know so well how to sympathize and comfort. How we long for these conditions to pass away, and we do believe the golden age is about to dawn upon this sin-cursed earth.

On June 8th we were all made to rejoice when Clarence andMayrhill Sorensen and Gladys Bates expressed a desire to put on Christ. These three young people have lived only a few rods apart for a good many years and were like brothers and sisters; now they are in the truest sense of the word. Gladys has taken a great interest in the Sunday School for some time, and must be given a great deal of credit for the manner in which she has trained the children for all entertainments such as Easter and Christmas. Brother and Sister Sorensen are two excellent young people, and we are not just handing them bouquets—what we say is literally true. So the church is much better off by their acquisition.

On the tenth we all met at Kennard from far and near with well filled baskets and enjoyed an all-day meeting. Last fall Sister Bessie Jenkins suggested that we meet at Kennard for an all-day service, and this was to be on Thanksgiving, but the nearest we could come to it was Dec. 10th, owing to circumstances. The day was such a success from every point of view she suggested that we make it a feature of this year's work, and several such meetings have been held, and the success and profit in many ways have proven the wisdom of her suggestion, and we are all glad the Lord put it in her heart to make such a suggestion. But Sister Jenkins never makes many unwise efforts: her plans are always fruitful of good. After making the suggestion and it had been so successfully carried out she has been deprived of their benefit until last Sunday when we were made to rejoice when she was again present. Sister Jenkins, by her singing and personality, always makes a meeting better by her being there, and all who know her will bear me out in this. It is too late after people are gone to tell how we appreciate them: do all that while they are here. We can sing their praises after they are gone, but they will not hear them; and we can place flowers on their caskets, but they will not scent their fragrance. People who are always lending a helping hand are appreciated little enough. So those who always have a sore spot and a grouch on top can hardly expect any bouquets here or hereafter.

The churchs of Arlington, Blair, Kennard Omaha and Avery have met in these meetings, and the good fellowship manifested gave a foretaste of the great coming gathering. Many times quite a history is attached to these meetings, and very often, baptisms. For instance: Brother John Mehrens came from over in Iowa and brought his son to be baptized with others. Over twenty years ago at Ainsworth I baptized Mrs. Alta Cole and daughter Mary, who is now Mrs. Mehrens, and now I baptize the son and grandson of this couple. we can never tell where a work begun will end.

While we were enjoying our dinner at the above meeting a message came from home that Mr. Harold Ealy of Moorefield, was in Omaha and desired baptism. Brother Nelsen, in his liberal way, volunteered to go after him so in company with Brother White they drove down twenty miles and got him, making almost record time. While we were waiting we held our afternoon meeting when Mrs. Jessie Ward, daughter of Sister Wright, made the good confession of faith.

Our intehest does not always stop with those who accept the faith: we consider their chances for interesting some one else. The chances for doing a good work after baptism depends entirely upon whether we influence others or whether we allow others to influence us and do the cause harm. Everyone coming into the church have changed their relationship to the world and worldly things, and have certain rights that are or should be sacred to them, and we should never allow those rights to be trampled upon. Our duties to the church should always be first and well done, and then other things considered. Too often people allow themselves to be influenced to make their duties to the church secondary and in so doing lose their influence for good and materially lessen their chance of getting into the kingdom of God.

At the same meeting Mrs. Arthur Johns and son Edward, took a stand for the truth and took on the sin covering name. Sister Johns is an excellent lady with an excellent family and we extend to them hearty welcome into the body.

Also Mr. Peterson and wife, a young couple who have been attending services for some time. Brother Peterson is battling for the truth and is calling for a meeting among his friends that he is trying to influence toward the truth. We trust his efforts will prove successful. Monday morning, before taking the train for home, Oscar Anderson and wife and Clinton Appleby demanded baptism. Brother and Sister Anderson are newly weds and are starting life right. We hope for their association in the kingdom. Brother Appleby is a steady young man and completes the family of Brother J. C. Appleby, except one son.

Brother Metheny and his two sons of Lincoln also came to our Kennard general meeting to be baptized. I baptized their mother years ago at a conference in St. Paul. They have proved faithful and, as the doctor said, the fact that we have not mixed is proof of their devotion. One of the boys is a partner with his father as a physician and surgeon and, as he had enlised in the doctor's department he wanted to be safe before going. He said, "I am not going to fight, but to relieve the suffering." We know these are two splendid young men that we can recommend to the household of faith. May the Lord bless all these and keep them through the hours of trial that is to try all them on earth. With the rest we rejoice that our own son and his wife put on Christ and are ready for the sounding of the trumpet.

On the 24th, at the request of the Avery church, the brothers from Blair, Kennard, Arlington, and Benson and Omaha met with them and the splendid meeting had to be attended to be enjoyed and understood. Words would hardly be adequate to express the pleasure and benefit of the ninety-five grown people, besides many children. The Avery brethren proved that they are royal entertainers. We enjoyed a solo by Sister Krogh and Sister Cronk, and a duet by Sister Banning and sister-in-law. We gave a discourse in the morning and afternoon, with a short address by Brother Hammond that was enjoyed by all. Sister Bray presided at the organ with her usual skill and was a valuable assistance to the many voices that were praising God in song. The meeting will always be an oasis in the desert of life. So the month of June closes with the wish that all months could come and go as it did.

Almus Adams.

OBITUARIES

Frank L. Benson

Frank L. Benson was born in Sweden, July 30, 1870, died at Central Point, Oregon, July 13, 1917. Brother Benson was the oldest of twelve child-Minn. At the age of thirteen he came to Hastings, Minn. In 1900 Brother Benson came to Oregon, locating near Central Point. In 1904 he was married to Miss Ellen Bursell, to whom were born two children, Eula, age eleven, and Rafael, seven. His wife and the two children are living, also both of his parents, six brothers and three sisters. All of his relatives live in Minnesota except two brothers, one a missionary in China and one a farmer near Central Point, Ore.

Brother Benson was a very successful farmer, a good business man, and well liked by his neighbors. I visited at his home last January and our conversation on the signs of the times was of great interest to him. Since then he has been trying to get the scattered brethren of that part of the country together that they might talk of the soon coming of the Lord.

The writer spoke to a large congregation of his neighbors of his faith and hope. Brother Benson became associated with the church of God under the ministry of Wm. Skeels. We laid him away in the cemetery just east of Central Point to await the coming of our blessed Master.

A. M. Darby.

A. J. Fike

Adam Justin Fike was born in Kansas, May 26, 1888, died July 22, 1917. He was a member of the church of God since his boyhood. He is survived by his wife, Mary C. Fike, and by his mother, Mrs. J. M. Fike, and five brothers: Chauncy E., Valentine J., of Portland; Jay V., of Woodburn, Oregon; Freeman C. and V. Morell, of Phoenix, Arizona; and one sister, Mrs. E. O. Dickinson, of Hartford Washington.

Services were conducted by the writer from the Finlay and Son chapel, Portland, Oregon.

A. W. Darby.

George Hervey Himmelright was born December 5, 1855, in Tippecanoe County, Indiana. He was the son of William and Melvina Day Himmelright and one of a family of fifteen children being the sixth one of them to be taken away by death.

He was married to Lucinda Evans, March 17. 1897, and became the father of two daughters, Melvina and Verna. Melvina preceded him in death March 25, 1915.

He united with the church of God, April 1903, under the ministry of Elder A. H. Zilmer, and has been an active member in its affairs ever since, serving as elder for a number of years. Brother Himmelright has lived an upright Christian life of devotion to the cause of the truth and to the church.

He has been afflicted since a light paralytic attack two years ago, and was stricken the second time about 10 o'clock August 1st and died at four o'clock in the afternoon. He was driving the binder in the harvest field when taken and never regained conscienceness. He had lived 61 years, 7 months, and 26 days.

He leaves his companion and one daughter, Verna, six brothers and three sisters, and many other relations. The community loses a good citizen, the church a staunch supporter, and the home a loving father and a devoted husband.

Funeral services were held at the home, Saturday August 4th, 1917, at 2 o'clock, where a large assemblage of relatives and neighbors were in attendance. Many flowers were given in token of love and esteem. We spoke words of comfort from 1 Thess. 4:13 after which the burial was made in Jordan cemetery where our beloved brother awaits the resurrection.

D. E. VanVactor.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Psalm 68:5,6
Prepared with a Special Thought Toward The Isolated Ones

Myself and Me

I'm the best pal that ever I had,
I like to be with me;
I like to sit and tell myself
Things confidentially.

I often sit and ask me
If I shouldn't or I should,
And I find that my advice to me
Is always fairly good.

I never got acquainted with
Myself till here of late.
And I find myself a bully chum,
I treat me simply great.

I talk with me, and walk with me,
And show me right and wrong,
I never knew how well myself
And me could get along.

I never try to cheat me,
I'm as truthful as can be;
No matter what may come or go,
I'm on the square with me.

Its great to know yourself and have
A pal that's all your own;
To be such company for yourself
You're never left alone.

You'll try to dodge the masses,
And you'll find a crowd's a joke,
If you only treat yourself as well
As you treat the other folk.

I've made a study of myself,
Compared with me the lot;
And I've finally concluded
I'm the best friend that I've got.

Just get together with yourself
And trust yourself with you,
And you'll be astonished how well yourself
Will like you if you do.

Alone, Yet Not Alone

It is night. The full moon is reflected on a large sheet of water on which floats an old fashioned, flat-bottomed boat in which sits a girl, back curved, head bent, sad looking, and melancholy.

This is the description of a picture that hangs on the wall of our dining room. Many of you will recognize it. Some of you may possess it. The name of the picture is "Alone" and it is well named; still, need anyone ever be alone?

When I was a boy, as you now are, I well remember mother teling me that "I never was alone," that God was with me; how that God knew when I did good, and how pleased he was; and how equally he knew when I stooped to do a mean or evil act and how it vexed him; that he constantly watched over me, and if I would only ask him, he would protect me from evil, guide me to righteousness, lead me in the way of peace, and cover me with the shadow of his wings."

As a boy, at times I doubted, but I am a boy no longer, having graduated from the Boys High School to the school of experience, a hard and exact teacher, and I have received some severe knocks. But no longer are there any doubts regarding the loving-kindness and long-suffering of our God; and what a blessed peace we have in the knowledge that in his watchfulness over us, he does protect, guide, lead and cover us in, through and by our Lord and Savior Jesus Christ, "who in all points was tempted like as we are, yet without sin."

Personally I am most "alone" when in a crowd; and I am in a crowd most of the time. This morning I could not sleep—it now is 4:45 a. m.—and I came down stairs to have a little confidential talk with my boys and girls, and I sit here all alone, not a soul stirring, the only noise I hear is the chattering of the little birds in the garden

and the ticking of the clock. Did I say I am alone? I do not feel lonely. I do not even feel that I am alone. Never in my life did I feel the loving companionship of my God and his Christ more than I do this moment. It is this companionship of God and of his Son that I want you to have and feel; and it is a blessed thought that the more we are alone the more we have God with us; that the further we get from the world and worldly things the closer is our walk with God; and that the more isolated we are from the gross things of this life, the nearer, the closer, the more intimate is our companionship with him of whom Peter wrote, "Cast all your care upon him, for he careth for you."

Can you imagine a greater isolation than a man both blind and poor? We know such a man. He is a member of the church of God at Brooklyn; and he says that daily he thanks God for the loss of his sight, for when his eyes were removed desire and temptation went with them. Our brother is a large powerfully built man, good head, active brain, agreeable talker, pleasing personality. As you look at him your first thought is one of sympathy, but he does not sympathize with himself for his companionship with God has taught him that "in whatever state he is, therewith to be content."

As you grow older you will realize that real happiness consists of embracing your opportunities and being contented with your lot. For if we are alone, if we feel we are isolated it is our own fault. It is because we will it so. It is because we will not allow God to come into our life. God never forsakes us. If we are not intimate with him, if we do not fellowship with him, if we have not his companionship, it is because we have deserted and forsaken him.

Barred

The shade of the man who gouged the poor by selling adulterated food at high prices when he was on earth, stood shivering before the pearly gates.

"I thought I ordered you to go down below." said St. Peter.

"I did," replied the shade. "But satan would not let me in. He said I wasn't the sort of person his friends and boarders cared to associate with."

Space forbids their printing, so kindly look up and read Psalm 121; Romans 8:31-39.

Our Weekly Puzzle

. . . . is the only female in the Scriptures who is mentioned as having any concern in the writing of letters.

I say wisdom is gathered on foot, along country roads. Collect your ideas where you can: from alley, boulevard, office, lecture hall, theatre, dinner table, library, wharf, picture gallery, streetcar, opera-house, curbstone or court-room; but test them on the road. Confronted with the realities of soil and salt water and the character shaped by these, they will look vastly less momentous or vastly more so.

Do you know who this female is?
Answer in next issue.

Answer to puzzle in last issue:
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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O, AUGUST 28, 1917 NUMBER 32

MAN'S MORTALITY

The following beautiful poem is a literary gem. The original is found in an Irish MS., in Trinity College, Dublin. There is reason to believe that the poem was written by one of those primitive Christian bards, in the reign of King Diarmid, about the year 554, and was sung or chanted at the last grand assembly of Kings, Chieftains, and Bards ever held in the famous halls of Tara. The translation is by the learned Dr. O'Donovan.

Like a damask rose you see,
Or like a blossom on a tree,
Or like a dainty flower in May,
Or like the morning to the day,
Or like the sun, or like the shade,
Or like the gourd which Jonah had,
Even such is man, whose thread is spun,
Drawn out and out, and so is done.
  The rose withers, the blossom blasteth,
  The flower fades, the morning hasteth.
  The sun sets, the shadow flies,
  The gourd consumes, the man—he dies.

Like the grass that's newly sprung,
Or like the tale that's new begun.
Or like the bird that's here today,
Or like the pearled dew in May.
Or like an hour, or like a span,
Or like the singing of a swan,*
Even such is man, who lives by breath,
Is here, now there, in life and death.
  The grass withers, the tale is ended,
  The bird is flown, the dew's ascended,
  The hour is short, the span not long,
  The swan's near death, man's life is done.

Like the bubble in the brook,
Or in a glass much like a look,
Or like the shuttle in the weaver's hand,
Or like the writing on the sand,
Or like a thought, or like a dream,
Or like the gliding of the stream,
Even such is man, who lives by breath,
Is here, now there, in life and death.
  The bubble's out, the look's forgot,
  The shuttle's flung, the writing's blot,
  The thought is past, the dream is gone,
  The waters glide, man's life is done.

Like an arrow from the bow,
Or like swift course of water flow,
Or like that time twixt flow and ebb,
Or like the spider's tender web,
Or like a race, or like a goal,
Or like the dealing of a dole,
Even such is man, whose brittle state,
Is always subject unto fate.
  The arrow shot, the flood soon spent,
  The time no time, the web soon rent,
  The race is run, the goal soon won,
  The dole soon dealt, man's life soon done.

Like to the lightning in the sky,
Or like a post that quick doth hie,
Or like a quaver in the song,
Or like a journey three days long,
Or like snow when summer's gone,
Or like a pear, or like a plum,
Even such is man, who heaps up sorrow,
Lives but this day, and dies tomorrow.
  The lightning past, the post must go,
  The song is short, the journey so,
  The pear doth rot, the plum doth fall,
  The snow dissolves, and so must all.

*The poetical legend that the swan sings as it is dying.

THE RESTORATION OF ISRAEL AND THE KINGDOM SET UP

Article No. 4

The strangest thing in the mind of the writer is that so few persons believe and preach that Israel will again possess the land covenanted to our fathers. The proofs are so abundant in the Old and the New Testaments that there should be no divided faith. Many persons believe and preach that Jesus will come again, and others that he will build up and establish his kingdom; but they leave out the gospel of this kingdom, and teach that the saints will rule over saints. The kingdom of God can never be established without the return of the seed of Abraham being a part of that kingdom. Fleshly Israel will be the subjects in that kingdom. Every prophet who has spoken of their dispersion has also spoken of their return. Jehovah has said through the mouth of more than one of the prophets that he will plant them again in their land, and they shall never be plucked up. A gospel preached without Israel restored is not the gospel preached by Jesus and his apostles.

We will proceed to furnish the proofs for our statements regarding this subject. Our preparatory text for this article may be found in John 7:17, and reads as follows: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." This is a very important statement, coming as it does from the mouth of him who spake as never man spake. He spake as one having authority, and not as the scribes. This ought to give added weight to other Scriptures. No alien need expect to know fully of the doctrine until he has done the will of our heavenly Father. We shall only be able to furnish a small per cent of Scriptures in proof of our subject, so numerous are they.

When Jesus had been with his apostles forty days, after his resurrection, and speaking of "the things pertaining to the kingdom of God," they asked this question: "Lord, wilt thou at this time, restore again the kingdom to Israel ?" Note the answer: "It is not for you to know the times, nor the seasons, which the Father hath put in his own power." The answer of Jesus clearly admits that they were right in the doctrine of the restoration of the kingdom, but they were not clear as to the times and the seasons in which it was to be restored. The enemies to the doctrine claim that his apostles were ignorant in regard to the nature of the kingdom, and believed it to be a literal kingdom, whereas it was to be a spiritual kingdom. No amount of argument can establish such a doctrine. It is evident that Jesus had not taken the pains to teach them in regard to the times and seasons as he did to teach them that Jehovah would destroy all the kingdoms of this world and give in their place a divine and universal kingdom. Their minds had been so completely filled with the wonderful works done by Jesus that their minds could not retain all the details. The spirit had not yet been given which would "bring all things to their remembrance." It became their teacher after the Pentacostal baptism. From that time on to the death of the apostles there was no division of faith between the restoring of the kingdom to Israel and the times and the seasons. Until the times and the seasons came they were to be his witnesses to the uttermost parts of the world. Their business was to preach the gospel of the kingdom of God, which embraced the setting up and the establishment of the kingdom with Jesus as universal king.

In Ezek. 20:33-39 we have the most positive proof of their gathering from whence they had been scattered. That Israel is yet in dispersion is evident. Go where you may and you see Abraham's children. The following is from the prophet Ezekiel: "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. I will bring you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. I will cause you to pass under the rod, and I will bring you into the bond of the covenant. I will purge out from among you the rebels and them that transgress against me." In this Scripture the Lord God said "as I live" certain events shall take place with Judah and Israel.

1. That he will rule over them.
2. That he will gather them out of the countries wherein they are scattered.
3. That he will plead with them face to face.
5. He will purge out the rebels and them that and bring them into the bond of the covenant.
5. He will purge the rebels and them that transgress against him.

The covenant herein spoken of may be found in Jeremiah 31:31-35. When this is made Israel will be an obedient and God-fearing people. They will be fit subjects for the kingdom of God that will occupy as its territory the land promised to Abraham and his posterity. This will constitute the stone that will smite the image on its feet and grind it to powder. In Ezekiel 37:21-28 the prophet states that the Lord God will take them, the children of Israel, from among the nations, and bring them into their own land. He will make Judah and Israel one nation in their own land. One King shall be King to them all. David my servant shall be their prince forever. They shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt. They shall dwell therein, even they and their children, and their children's children forever. Also the twelve apostles shall occupy twelve thrones, judging the twelve tribes of Israel (Matt. 19:28). Then as Isaiah and Micah have written, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge among the nations and shall rebuke many people. They shall beat their swords into plowshares and their spears into pruninghooks. Neither shall they learn war any more." The kingdom under the rulership of Jesus, the Son of the living God, will change the thoughts and actions of the inhabitants of this earth.

In Daniel 7:27 we have the kingdom of God as it will exist when the kingdoms of this world have become the kingdom of our Lord and his Christ. Please note that Daniel says "the kingdom, the dominion, and the greatness of the kingdom," having developed from the kingdom of Israel into the dominion phase, then into the greatness when it will become universal. This is the kingdom that will be established under the whole heaven, and will be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions (or rulers) shall serve and obey him. When these conditions prevail every knee shall bow, and every tongue shall confess to God. Then there will nothing harm in all the world. The flesh nature will have been destroyed in man. There will be no wild nor ravenous beast—all will become herbiverous and domesticated. When we pray that his will be done in the earth, we are praying for the kingdom to come.

D. C. Robison.

"Why, Willie," said the Sunday-school teacher in a pained voice, "have you been fighting again ? Didn't you learn in last Sunday's lesson that when you are struck on one cheek you ought to turn the other one to the striker ?"

"Yes'm," agreed Willie; "but he hit me on the nose, and I've only got one."

BAPTISM

By S. Roxana Wince

"The name of the Lord is a strong tower: the righteous runneth into it and are safe."

None of the towers erected by men are places of safety in these awful days of trial and judgment, the new machinery of war walk over them and crush them like straws. And no human name is a safeguard from our relentless foes; the storm beats on all alike. The name of the great Kitchener, made neither its owner nor his companions secure. It was no shelter, no hiding place. But the name of the Lord is. In the shadow of his wings we can trust. His name is indeed a strong tower: a tower so strong that it is invincible; no one can snatch us out of the Father's hand, when once we put ourselves under his protection, and continue trusting in him and doing his will.

But how get into that tower, that safely covering name ? Our text declares that "the righteous runneth into it and are safe." Runneth ? Yes, they are in haste. They scent the danger. They dare not wait for the tomorrows that never come, nor for wider knowledge, maturer age, or gaining of riches. To them "now is the accepted time; now is the day of salvation."

"The name of the Lord"—"there is no other name given under heaven among men whereby we can be saved." Not essential that we get into it ? Not essential that we keep the commandments and the statutes of the Lord ? What does Jesus say of those who climb over the wall to get into the fold, instead of going in at the door ? Does he not call them thieves and robbers ?

There is only one door into the fold, only one opening into the strong tower. Be sure, O seeking one, that you find it, and seek not to be saved in your own way, or under cover of your own righteousness, for these things will avail you nothing in the day of wrath. Run into the tower. "Repent and be baptized every one of you in the name of Jsus Christ (or into the name), for the remission of sins" (Acts 2:38).

We get into the name of Jesus, have it named upon us as our name, only in baptism. It is the name of the household or family, the name of adoption, the name whereby we become sons and heirs of God according to promise. Jesus was baptized to fulfill all righteousness (Matt. 3:15,16; Eph. 4:5).

Faith precedes baptism, because the gospel is first to be preached, listened to, and believed before we can be moulded into his form by a symbolic death, burial and resurrection (Mark 16:15, 16; Acts 15:7,9,11; 16:7,8; Rom. 6; Acts 3:4, 16:31-34; 8:28,36,39), being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation for our sins, to declare his righteousness for the remission of sins that are past, through the forbearance of God (Rom. 3:24,25), and are no longer under condemnation (Rom. 8:1). "For he that is dead is freed from sin" (Rom. 7:4), and walking in the new life, becomes God's servant, having his fruits unto holiness, and in the end everlasting life. Is eternal life worth anything ? Then refuse not to "pass under the cloud and through the sea." It is the only way to the Holy Land. We are debarred from all other roads. The death-like flood must be crossed, there is no path around it, and the destroying host are behind us, it is death to go back, it is death to hesitate, for while we hesitate the wall of waters may fall and we be lost forever.

Who of you who read these pleading lines, if yet out of Christ, will refuse to obey? There is not a moment to lose. The Judge is at the door.

CALIFORNIA CONFESENCE PROGRAM

Thursday ,26th

7:30 p. m. Opening Address, O. J. Allard.

In his talk, Brother Allard emphasized the importance of the presence of brotherly love and a spirit of learning to make the meetings successful.

8:00 p. m. Sermon "The Purpose of God in Creation." J. C. Wilson, Phoenix, Ariz.

He made the point that the sin of Adam brought about the awakening of man's conscience, and a knowledge of right and wrong.

Friday 27th

10:00 a. m. Bible lesson, O. J. Allard. This was a lesson comparing the nature of Adam with that of Christ.

11:00 a. m. Sermon. "Dispensational Truth to the World at Different Epochs." J. C. Smith, Burbank, Cal.

He showed the different conditions of the church comparative to the messages to the seven churches.

2:30 p. m. Sermon "The Father's House" (John 14:1-4). J. C. Wilson, Phoenix, Ariz.

He held that the house was the church.

7:30 p. m. Sermon "The Covenants." O. J. Allard.

He showed that we are not under the ten commandment covenant but under the two commandment covenant.

Saturday 28th

9:30 a. m. Business Meeting.

Report of work in California. O. J. Allard.

Brief report of work in Arizona. J. C. Wilson.

11:00 a. m. Sermon "The Work of the Holy Spirit." V. S. Trowbridge, Lordsburg, Cal.

2:30 p. m. Study. Mrs. Eva Stearns.

The study was on the 24th of Matthew. Her talk tended to show that the little horn spoken of by Daniel is still future.

7:30 p. m. Sermon "Dispensational Truth." J. C. Smith, Burbank, California.

Sunday 29th

9:30 a. m. Bible Study. Matthew 24 (continued), Mrs. Stearns.

10:00 a. m. Communion. Conducted by J. E. Adamson.

11:00 a. m. Sermonettes. Mr. Clarence Corbaley.

He gave a history of the advancement of the truth since the beginning of the nineteenth century.

Mr. James Young. He talked on the 11th of Isaiah.

12:00 Picnic Dinner.

1:30 p. m. Business Meeting. Reports of evangelist and Finance Committee.

2:30 p. m. Sermon. J. Tucker, of Placentia, Cal., talked on "Sanctification."

7.30: p. m. Lecture. "Infallible Signs of the World's Speedy End." Dr. J. H. Young, Pomona, Cal. He gave a very scholarly address.

Business Meeting

The secretary gave a full report of the business for the past year showing the collection of $716.00, all of which had been raised by voluntary subscription. Of this amount $207.00 was expended on equipment and $239.70 on incidental expenses, leaving $269.30 balance for ten months work of the evangelist.

Mr. O. J. Allard reported that during his three hundred days spent on the work of the church, he preached 238 sermons and 3 funeral sermons. He baptized 4 people in the faith. There are 6 or 8 who are thinking strongly of baptism.

Mr. J. C. Wilson of Phoenix, Arizona, gave a brief and interesting report of the work done in Salt River Valley in the last four years.

It was decided to have the evangelistic work continued during the next year, and a sum of $575.00 was raised toward this end.

Officials Appointed for the Coming Year

Pres.: Mr. Earl Taber, Los Angeles, Cal.
Vice-Pres.: Mr. C. E. Hatch, Santa Ana, Cal.
Sec. and Treas.: Mr. E. J. Adamson, Pomona, Cal.
Cor. Sec.: Miss Grace Steffa, Pomona, Cal.

Submitted by A. Grace Steffa.

BROTHER TOUCHY

The words sensibility and sensitiveness stand for two different things. A soul full of the former and properly educated, restrained and developed is not only blessed in itself but becomes a blessing to others. A person filled with the latter and branded by friend and foe as a sensitive individual is a torment to himself and a burden, trial and affliction to all who have anything to do with him.

The sensitive man imagines that he has a finely strung nature, that he has an exquisite refinement of spirit, that he has an exalted creation in himself which lifts him far above the common herd, as he calls the mass of mankind, when really he is in an unnatural and abnormal mental and moral condition. He thinks that he is not understood when he is only too well comprehended. He conceives himself to be in sublime moods, when he is an intensely egotistical and selfish man. Fancying that he has reached a high, exalted and superior state of mind, he is nothing but a very "touchy" easily offended man.

Such a person has to be handled with the most delicate care as one would the rarest porcelain and alabaster. He has to be approached as one would draw near a prickly plant. He has to be touched and dealt with as one would a vessel full of scalding water. Or associated with as visitors walk with anxiety and apprehension through a gun-powder magazine.

Sometimes this character is in the home-circle; and we may well pity the household when thus afflicted. Such an one seems determined to be miserable. He or she has been overlooked, slighted, ridiculed, or insulted in some way. They are convinced that the laugh they heard given as they entered the room was at their expense. The whisper in the corner had them for a subject or target. Now then what is the use of living any longer ? Anyhow the least they can do is to retire from the table or fireside, seek some remote part of the dwelling and there brood over their wrongs and nurse their fancied griefs.

In spite of every painstaking effort our vulnerable brother or sister is going to be mortally or immortally wounded about something. Looking out for slights, expecting cuts, these imaginary wrongs fairly abound according to his jaundiced and distorted vision.

So the sermon was aimed at him. The preacher alluded to him. He was not consulted about the meeting. He was not invited to sit on the platform. Even when asked to come up to this exalted station of plank and chairs in lines, he after all that, was placed on a back row of the seats. He was not allowed to sing a solo. He had not finished his testimony when a hymn was raised by somebody in the audience and his words were drowned out, etc., etc.

It is all lost time to try to explain, to promise, to apologize and beg pardon. The fit of wounded vanity, of offended dignity, over the unappreciated merit and overlooked majesty of Brother Touchy is upon him, and has to be worked off by slices and sections if ever removed at all. Like the moon which after being full has a long and steadily lessening and darkening process, and even when it turns again to the light, does so very gradually indeed; so does our deeply wounded and offended brother; he recovers his old time fullness and brightness very slowly. He consents to unbend and smile in gradually widening lines of light, and we are thus taught as he approaches the full stage again. that an august personage has been outraged, and how careful we ought to be in the future lest this important social and ecclesiastical orb should go into a dark period once more, and never perhaps come forth to beam upon us and the world again.

Sometimes Brother Touchy writes a stiff and stately letter to the pastor asking that his name be taken from the church roll. Oftener he absents himself from the house of God. David's place is empty. And it remains vacant for periods ranging from one Sunday to an entire year. In some instances Brother and Sister Touchy do not return until a new pastor is sent to the charge.

When the new preacher arrives they take the

front seat, and nearly shake his hand off in congratulations, well wishes, and protestations of friendship when he stands in the chancel after the sermon to be introduced to his new flock.

Of course there are Dr. Gullibles who believe and receive this rush and gush. But they are soon undeceived. The Sunday quickly comes when the sermon is preached which "does up" Brother and Sister Touchy for another month, year, or pastorate. A sudden gloom falls upon them. A strange coldness takes possession of them. An icy manner envelopes them. They have been marked out, struck at, openly slighted, publicly cut, insulted and outraged. Therefore they wished it understood unmistakably, that they are now done finally and forever, with him and her and them, and this and that, and these and those and anybody and everything except their own wounds, bruises, wrongs and manifold grievances.

It is all in vain to expect to heal a man of this malady by telling him how disagreeable he is. That he already knows. It is also lost time to point him to the billion and a half of people in this world who are not trying to slight, wound, slander or otherwise injure him; that they do not know him, and have not even heard of him.

We fear this last piece of information would bring on a fresh attack of the disease of a more aggravated type or form. He, Brother Touchy, would immediately want to know why these people should be so ignorant of his existence, attributes, accomplishments, performances and whereabouts. Was he a nobody and nonentity ?

Evidently the only hope for Brother Touchy is in full salvation, which brings with it the genuine and lasting cure of sensitiveness. The truly holy heart is a lowly heart. The wholly sanctified soul is an humble soul. The man who has had the precious blood of Christ to purify, and the holy loving presence of Jesus to enter and dwell with him, has no inclination or time for the indulgence of the spirit or life we have been describing in this article. He is content to take a low seat at the feast to which he has been bidden. He is not looking for public recognition and honor, and so is not hurt or cast down when they are not rendered to him. He has a strange sweet sense of littleness and unworthiness and when set aside and overlooked feels that he has no just cause to complain. He realizes that but for the grace of God he would be in hell, and so patiently endures the unkind words and ill usage of men.

In a word he has by * * grace moved into the thirteenth chapter of First Corinthians and can now abide the shocks, changes and wrongs of time. He has an experience which will not allow him to be puffed up or to be provoked. He now suffers long and is kind. He possesses a blessing from the skies which enables him to bear all things and in every sorrowful and trying circumstance of life—never to fail.—From an unpublished book by Dr. Carradine called "Some of the Brethren."

If a book is dull, that is a matter between itself and its maker; but if it makes me duller than I should otherwise have been, I have a grievance.

DIVINE PARADOXES

A paradox is defined to be a "tenet or proposition contrary to received opinion, and seemingly absurd, but true in fact."

The gospel of Christ is full of paradoxes; for God's thoughts and ways are on a higher plane than human thoughts and ways, and therefore appear impossible and even absurd from the merely human standpoint, just as the statements and actions of an astronomer searching the heavens with a telescope would appear absurd to the wild savages in the heart of Africa. We give a few of these paradoxes:

1. We see unseen things (2 Cor. 4:18).
2. We conquer by yielding (Matt. 5:5; Rom. 12:20,21).
3. We rest under a yoke (Matt. 11:28-30).
4. We reign by serving (Mark 10:42-44).
5. We become great by becoming little (Matt. 18:4).
6. We are exalted by being humbled (Matt. 23:12).
7. We become wise by being foolish (1 Cor. 1:20,21).
8. We become free by becoming slaves (Rom. 6:17-22; Rom. 8:2).
9. We possess all things by having nothing (2 Cor. 6:10).
10. All things are ours, because we are not our own (1 Cor. 3:21; 1 Cor. 6:19).
11. When we are weak then we are strong (2 Cor. 12:10).
12. We triumph by defeat (2 Cor. 12:7-9).
13. Our honor is our shame (Phil 2:5-11; Luke 6:26).
14. We glory in our infirmities (2 Cor. 12:5).
15. We live by dying (John 12:24,25; 2 Cor. 4:10,11).—Selected.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. Those whose circumstances do not permit quest. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Edward L. Gerrish	$ 1.50
Brother Wood	2.00
Ben Meadows	1.50

And if God knocks continually at the heart of man, desiring to enter in and sup there, and to communicate to him his gifts, who can believe that when the heart opens and invites him to enter, he will become deaf to the invitation and refuse to come in ? —Lorenzo Scupoli.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

"MANY CALLED; FEW CHOSEN"

The Gospel for All; Only Few Accept It

There are many ideas, conceptions and theories in the world which make void the law of God. Numerous expressions have recently forced themselves upon our attention which have a decided tendency to relegate the word of Jehovah to desuetude. Coming from those who claim to be enlightened in the gospel, they are not to be ignored as originating in the habitude of the ignorant. On the contrary, they appear in studied compositions, in discourses that are discantive, and in arguments that are deliberative, bespeaking that those who use them have accepted the dangerous upshot to which they lead.

We refer to such forms of expressions as these: "The gospel is only for the little flock;" "It was not meant for the world;" "In the next age it will be for the world as it is now for the little flock"; etc., etc. By reading Luke 12:32, the only Scripture text referred to, and that one is misapplied—the reader will notice that our Lord says to the "little flock," "It is your Father's good pleasure to give you the kingdom." Not, as some wrest it, that the preaching of the gospel was limited to the little flock, but to them the kingdom is to be given. To preach the kingdom only to the little flock is one idea; to "give them the kingdom" is another idea. The message of the kingdom was preached to all; that only a "little flock" should get the kingdom promised in the message in no way circumscribes the universality of the message in its delivery.

Let us enquire at the oracles of God (Rom. 3:2): Was the gospel preached only to a few, or was it preached to all and accepted by but few? Are the "few" and the "little flock" of the Scripture the ones preached to, or the ones saved by the preaching? The gospel was sent to "all the world"—not a little flock (Matt. 28:18-20; Mark 16:15,16; Luke 24:46,47). "Ye shall be my witnesses," says Jesus to his apostles, "both in Jerusalem and in Judea"—and unto a "little flock"? Just to a few? No: "Unto the uttermost parts of the earth" (Acts 1:8). The commandment to repent is intended for "all men," even for the ignorant Athenians (Acts 17:30). To the Gentiles Paul was sent to open their eyes (Acts 26:18). If modern perverters of the gospel had been with Paul they could have enlightened him wonderfully from their standpoint. They would have said: "Paul, you have the cart before the horse; Jesus did not intend the gospel for anybody but the 'little flock.' Shame on you for introducing it to the ignorant and idolatrous Athenians?" To this calumny Paul would doubtless answer that he was divinely commissioned to go to the Gentiles and "open their eyes" (Acts 26:18). But to this our erratic critics would complacently reply: "Hold on, Paul, you are wrong about that; you must not open their eyes; they are to be opened in the next age; go now to the 'little flock' and preach, and to them only. The gospel is not for the world now; it is only for the few." We think Paul has the best of the argument, and we take our stand with him. We have read in the Book that "many are called, but few are chosen" (Matt. 20:16); only in the books of men destitute of the truth do we find this statement reversed. Dear brethren and sisters, do not be "moved away from the hope of the **gospel, which was preached to every creature under heaven"** (Col. 1:23). This says "every creature under heaven"; let the sacriligious say to "only a few." God's word says the called are many, the chosen but few (Matt. 20:16); let the presumptuous say "the called are few—only the little flock." "Let God be true, but every man a liar" (Rom. 3:4).

KINGS AND RULERS ARE USUALLY SINNERS

Psalms 2:2

Our Lord's death was desired and sought by a sinful people; but the heads of the governments were especially desirous to invent a pretext to take his life. Herod tried to kill Christ as soon as he was born, for the reason that as "King of the Jews" he was a rival to his throne (Matt. 2:3-17). All government officials were unfriendly

to Christ, and sought to take his life, except Pilate, who disliked to condemn the innocent; but when a clique of foul-mouthed politicians clamoured for his life, he become "afraid" (John 19:18); and when they made the threat, "If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar" (vs. 12), "that saying" (vs. 13) brought Pilate to time. The reason "that saying" had such a powerful effect upon Pilate was this: he was holding his office under, and subject to, Caesar. He knew that if the people made an accusation to the Roman Emperor, as they had threatened to do, of his friendship to "another King, one Jesus" (Acts 17:7), he would lose his position, if not his head. His unwillingness to give sentence against Christ did not extenuate his sin; rather it aggravated it. Hence Pilate is mentioned by name, as is also Herod, as being one of the "kings of the earth" who fulfilled the prophecy. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord" (Acts 4:26,27). The word yatsab, "set," means to station oneself in opposition—a most determined, resolute and defiant attitude (Psa. 36: 4; 2 Sam. 18:13). The Lord's enemies—his worst ones—have been, and are the officials in the kingdoms of this world.

Of the forty-two kings who reigned over Israel and Judah, most of them were either sinners, or what is worse, apostates. If this is true of the officials of God's Theocracy, what about the government authorities in heathen nations? "Time and chance happen" (Eccl. 9:11) to us all in many things, but when it comes to destiny of governments, their kings and rulers, we are within the limitations of a definite Providence. Sometimes God providentially manipulates an individual, if he is uncommonly righteous or wicked, but this is not usual. When organized into a government, however, men's power becomes so great that it is necessary for the finger of God to providentially touch them, in appointing them "times" and "bounds of habitation" (Acts 17:26). To effectually do this, he has to lead "counsellors away spoiled" at one time, and break the "bonds of kings" at another (Job 12:17,18). Therefore promotion to national honor does not come from the votes of the people; it does not come "from the east, nor from the west, nor from the south. But God is the Judge" (Psa. 75:6,7). God is the Maker of the earth, man and beast; and as owner he claims the right to manage affairs as seems good to him (Jer. 27:5). By virtue of the owner's right, "he removeth kings, and setteth up kings" (Dan. 2: 21). Nebuchadnezzar was slow to learn this lesson about God's political prerogative, and some of our brethren are. He was punished "till" he learned and recognized God's superintendence over national affairs (Dan. 4:25-32). Punishment for seven times passed over him before he knew "that the Most High God ruled in the kingdoms of men, and that he appointed over it whomsoever he will" (4:37; 5:21). He sets up or dethrones kings; "the heavens do rule." And while he is the ruler and appointer of all officials, we must remember this fact, that he selects the person best suited to his purposes, without any regard to morality or religion. He not only rules in the kingdoms of men, and giveth it to whom he will, but it is added, "And setteth up over it the basest of men" (Dan. 4:7).

THE GOSPEL FOR ALL

No. IX

Their acceptance is largely selfish. They see in the gospel a means to save "self"; but they do not see the love of God to the world revealed in it, and thus it fails to engender in them the same unselfish love for those who need God's love and mercy as much as they do, but have not as yet been favored with the knowledge of it.—Alta King.

EDITOR'S REPLY

Salvation of "Self" First, Common Sense

As soon as brethren allow the "steadfast" word of God to leak out of them like "leaking vessels," as the Greek of Heb. 2:1,2 reads, they begin to talk voluminously about love and unselfishness—splendid subjects to be sure, when they are not slaughtered in murderous caricature by tolerant and broad-minded errorists. Such people pat themselves on the back and tell how lovely and unselfish they are; and then, forgetful of their high sounding claims, they frown and scowl and wink and blink as they tell how unlovely and selfish and mean and narrow and bigoted we are! They can swallow the world with its boots on, but they cannot, with all their boasted charity, endure those who maintain the flesh-crucifying principles of the truth. We are, in their gracious estimate, "largely selfish." And why? Because we see "in the gospel a means to save 'self.'" Since when did it become "selfish" to look out for yourself? Must we go naked to clothe our neighbors? Must we starve to feed the poor? Must we kill ourselves—for deliberate starvation is pre-meditated suicide—that others may live? You can fling invectives galore, but the "selfish" principle remains undisturbed that we must clothe ourselves before we can help clothe others; we must have good nourishing food ourselves before we can feed others; and we must live ourselves before we can minister to the comfort and happiness of others. These remarks are founded on the rock of common sense and are as true when applied to the spiritual life as they are when spoken of in reference to the temporal life.

Salvation of "Self" First, Scriptural; The Salvation of Others, Second

Instead of the salvation of "self" being "largely selfish," as misrepresented by our correspondent, the truth is exactly the reverse. Speaking personally and "selfishly" Paul says: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed in pure water. Let us hold fast the confession of our faith without wavering." Having attended thus far to ourselves, his next thought is concerned with others: "And let us consider one another to provoke unto love and good works" (Heb. 10:22,23). We first save ourselves, then we serve God; we first come to "full assurance of faith" ourselves, then our faith is communicated to others (Rom. 1:17). When this course is daubed and labelled "largely selfish," hostility is shown toward a divine principle of revealed truth expressed in the exhortation and commandment of Paul in 1 Tim. 4:13-16. ". . . . give attendance to reading, to exhortation, to doctrine . . . . . meditate upon these things; give **thyself** wholly to them . . . . **take heed unto thyself**, and unto the doctrine; continue in them: for in doing this **thou shalt both save thyself**, and them that hear thee." "Save thyself." Do you call this selfishness? Then quarrel with Paul about it. "What must I do to be saved?" (Acts 16:30). Does this question sound selfish? Paul and Silas thought differently about the query and frankly answered it (Acts 16:31). And Peter, when asked by men who saw in the gospel "a means of saving 'self,'" the same question, replied as the representative of all the apostles, "**Save yourselves**" Acts 2:40)!

The Love of God to the World Realized and Appreciated

Now the salvation of ourselves does not engender in us a bit of selfishness, nor does it lessen our desire for the salvation of others. On the contrary, it is our salvation that opens our eyes to the love of God manifested to the world. As we showed in article VIII, only personal blessing, love and redemption can beget personal gratitude and thankfulness. We were of the world, and yet God found us in the plentitude of his mercy, and we became "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy" (1 Peter 2:9,10). Where nothing is received there is nothing to be thankful for. We know that before we were chosen of God that we were "not the people of God;" that before we learned and obeyed the gospel, we had "not obtained mercy;" we know this because Peter says so. And if we know this much about ourselves when we were in the world and of the world, we also know that the world is no better off than we were formerly. It is the knowledge of our previous ignorant, alienated state that makes the heart of every brother and sister swell with love to God for granting us "mercy." Humbled before him in perpetual humiliation because of our former lost and miserable condition, our hearts are bursting with "the praise of him who hath called us out of darkness into his marvelous light" of truth, mercy and love.

What Magical New Means Are to be Employed in Making the Ignorant Wise?

Sister King complains because we do not have an "unselfish love for those who need God's love and mercy as much as we do, but have not as yet been favored with the knowledge of it." They do not have a knowledge of the truth, she admits, and she has an "unselfish love" for them. So do we. So does God. Yet in the face of all this "unselfish love" the world is ignorant, and "willingly ignorant," of God's love, mercy, and truth (2 Pet. 3:5). Scoffers abound; they hate the truth and ask, "Where is the promise of his coming?" (vss. 3,4). "Willingly ignorant," they speak against the things which they do not understand (vs. 12). Sister King's "unselfish love" does not open their eyes; we join her as an active participant in love, and still they grope in darkness; and finally, God's "unselfish love" is added to our "unselfish love"—and still they have not been favored with knowledge "as yet"! To unselfish love add "favor," and they are ignorant still. Larger Hope gets its golden facination by assuming and presuming and supposing and allowing and inferring that all must be favored with a knowledge of the truth. Its advocates never lost an opportunity to reason upon this hypothesis. But knowledge is acquired by the employment of means. This is where Larger Hope gets weak in the knees. We want no idealism; away with Utopianism. Facts and truth are what we want. **What means do they propose to employ in the age to come, that are not existent and operative now, to teach the ignorant knowledge?** Mind you, the means now existent and operative leave the majority of the people ignorant of the gospel. The employment of the means in the age to come that are employed now, would meet with no more success then than now. Mark then our question well: **Tell us what new means are to be employed then that are not extant and operative now, whereby all the ignorant shall become wise!** More anon.

COMMUNICATION

"They shall make known unto you all things which are done here." (Col. 4:9).

Dear Brother Huggins:

Enclosed please find order to renew my subscription to The Restitution. It expired some time ago, but I have just neglected attending to it. Thank you for sending it on, just the same. It seems that the paper grows better each issue: we just could not keep house without it. My husband enjoys it although he is not of our faith, and I am hoping that it may help him to see our way. With kindest regards to yourself and family, I am,
Your sister in Christ, Bernice Phelps Rogers.

Is this world-war to have as deep an effect as Buddha, as Plato, as Jesus? One does not measure the significance of men by tons or acres, nor that of events by the noise of the concussion. The fine thought may have more lasting import than the death of ten thousand men in battle.

ENGLISHMEN NOT JEWS

It is greatly to be regretted that so many of those who have been led to look for our Lord's personal and pre-millennial return suffer themselves to be switched off from the main line of testimony to some side track, where their witness-bearing is worthless or worse than worthless. But for obvious reasons satan is ever on the alert to corrupt this far-reaching truth, and to obscure this blessed hope by a cloud of false doctrine. Hence he is always seeking to lead his advocate into wholly irrelevant issues, inducing them to link with the second coming * * * * some heresy or vagary, that has no more connection with the Savior's future advent than with the man in the moon. Still it is enough in thousands of instances to disgust sober-minded Christians with the whole subject.

Among the useless speculations that have become associated and identified in the public mind with the pre-millennial faith is the theory that Englishmen belong to the ten lost tribes of Israel. Even if it were true, no conceivable good can be accomplished by discussing, and urging it, and writing books and pamphlets about it, when it only diverts attention from Christ himself, and at best can be but a minor adjunct of his return. The Bible nowhere says that Englishmen are Jews; and if the brethren with whom this is the favorite idea insist that it is proved by unanswerable arguments, they ought to remember that a [illegible] proved by unanswerable arguments to foretell the duration of the present age; and the twenty years ago Mr. Baxter proved by unanswerable arguments that Louis Napoleon was the antichrist. But neither of these views, although maintained with the utmost confidence, and established by unanswerable arguments, remain proved. It often happens that the logic of facts is mightier than the logic of reason.

It seem strange that the English should be pitched upon as Jews, unless it can be shown that not only the ancient Britons, but the Romans, the Picts and the Scots, the Anglos, the Saxons, the Danes, the Normans, and nearly every other nation in Europe are also Jewish. No people on earth, unless it be their descendants in the United States, can boast, if they consider it ground for boasting, of such commingled blood in their veins. It would be absolutely impossible for Englishmen to trace their lineage back generation by generation, as the Jews can do, to a pure and unmixed Jewish origin or Jewish descent. There has been an infusion into their individual life and nationality of something from almost every tribe and principality and kingdom that could reach them during the last eighteen hundred years; and hence the claim that they continue to be Jews is absurd.

But the theory is contrary to the word of God, notwithstanding the forty or more proofs that are given to indentify the English as Jews. For example, that word put into the mouth of Balaam by Jehovah himself says, "Lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. 23:9). In what sense can this be understood of Englishmen? They do not dwell alone, but are found all over the earth, mingled

It seems strange that the English should be

England "shall not be reckoned among the nations." It is, and has been for centuries, one of the leading nations; and the utmost stretch of the imagination cannot make it correspond with the description here given of Israel, but which is and has always been literally true of the Jews. Even in their dispersion they have never been confounded with their conquerors as the Saxons were with the Normans.

If however it is urged that these words apply to Israel only when in covenant relation to God, it is sufficient to answer that the predictions of the Holy Spirit concerning the Jews in exile, driven from their land for their sins, cannot at all be made to fit the history and conditions of the English. Thus we read: "They that hate you shall reign over you; and ye shall flee when none pursueth. * * I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits * * I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number" (Lev. 26:17-22). "Thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee * * The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail" (Deut. 28:37-44).

Much more of the same sort might be quoted, and it is obvious that it cannot refer to England. Are Englishmen few in number? Are they despised and oppressed and ridiculed? In the race for national power and renown, have they become the tail? For generations they have been the head of political influence, and the arbiters of the destiny of Europe, and of much of the world beside. With the exception of one of their numerous offspring, the United States, they are the wealthiest people on the earth; and the threatenings of God against Israel surely are not fulfilled in the singular sucessful and powerful career of Great Britain.

"The Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you" (Deut. 4:27). "Ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldst not obey the voice of the Lord thy God * * and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind" (Deut. 28:62-65). "And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries. But I will leave a few men of them from the sword, from the famine, and from the pestilence" (Ezek. 12:15.16). The predictions, of which these verses are samples, are now fulfilled before the eyes of the world in the strange history of the Jews; but they are unmeaning if written of England.

One would think that the Anglo-Israel brethren must be silent in the light of the following testimony: "The children of Israel shall abide many days without a king, and without a prince * * afterwards shall the children of Israel return and seek the Lord their God, and David their king (or as the Targum renders it, 'they shall obey the Messiah the Son of David, their King'); and shall fear the Lord and his goodness in the latter days" (Hos. 3:4,5). When did England abide many days without a king and without a prince, except during the brief Protectorate of Oliver Cromwell, who is sorely needed again, not only in England but in many kingdoms and republics?

The Anglo-Saxon-Danish-Norman nation, being uncircumscised, is positively excluded from the national covenant, as God himself declares (Gen. 17:10-14). Hence even if Jews they cannot receive the promised national blessing, but must stand upon Gentile ground. They are either believers in Christ or unbelievers. If the former they are part of the church, in which "there is neither Jew nor Gentile, there is neither bond nor free, there is neither male nor female" (Gal. 3:28). If the latter, they are under the curse, and until redeemed with the precious blood shed on the cross, they are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12).—James H. Brookes.

MATHEMATICS IN MORALS

"Lord, how oft shall my brother sin against me, and I forgive? till seven times?" (Matt. 18:21).

What a beautifully simple rule that would have been! Forgive seven times! How easily the rule could have been applied! The merest tyro could have measured out his moral obligations to a nicety. Forgiveness would have been a matter of careful counting—four times, five times, six times, seven times, and then—! How this little rule would have simplified our moral relationships! How it would have revealed the whole extent of our responsibilities, and shown us just where we were! "How oft shall my brother sin against me, and I forgive him? till seven times?" * * "I say not unto thee, until seven times; but, until seventy times seven." Then the Master will not accept and confirm the simple rule. He rejects it. Not seven times, but seventy times seven!

Forgiveness is not a thing which begins when I have counted one, and may end when I have counted seven. It has no arithmetical boundaries. It reaches away where simple arithmetic wearies itself and is lost. "Till seven times!" That is a simple rule. "Seventy times seven!" That is a great principle. A rule has limits; it begins here, it ends there. A principle is like God's overhanging firmament; its boundaries are horizon lines; but when you go to touch them, and say, "Here the firmament ends," they recede before you—things that can never be grasped. Forgiveness is not a thing to be settled by petty rules, and so no petty rule was given. Instead of a rule, he gave us a principle—"Not seven times, but seventy times seven."—The Christian Herald.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Matthew 7:12

Rules For Success

Attend carefully to whatever you undertake to do.

Be prompt in all things.
Consider well then decide positively.
Dare to do right, fear to do wrong.
Endure trials patiently.
Fight life's battles bravely, manfully.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation.
Join hands only with the virtuous.
Keep your mind from evil thoughts.
Lie not under any circumstances.
Make few acquaintances.
Never try to appear what you are not.
Observe good manners.
Pay your debts promptly.
Question not the veracity of a friend.
Respect the counsel of your parents.
Sacrifice money rather than principle.
Touch not, taste not, handle not intoxicating liquors or tobacco.
Use your leisure time for improvement.
Vie with the godly to do good.
Withhold not your sympathy from the poor.
Extend to every one a kindly salutation.
Yield not to discontentment.
Zealously labor for the right, and success is certain.

A Useless Member

"Yes," said Aunt Susan, surveying the bandaged wrist, "the doctor says it's a bad sprain, and the minister says I know now how the church feels in not having the use of all its members. I had sense enough, too, to feel I deserved to have him say it to me.

"I've never thought that just what being a member of the church meant before, though I've been one for thirty-five years. I've never felt obliged to do what the church wanted done. I felt it was a favor, and half the time I let some one else do it instead. When I was through with work at home and with what things I liked to do outside, then I was willing to do something in the church. I guess I've been about as useless a member to the church as the sprained hand is to me.

"There's a lot of things I need to do, but I can't use this member to do them, that's certain. I've been a useless member, and if the rest of the members had been like me the church would have been as paralized as old Cousin Josiah who can't move hand or foot. I'm ashamed of myself, I am, and things are going to be different from now on."—Selected.

Mother Never Was A Boy

Any differences father and mother may have had were totally unknown to us children, for in our presence they always were of one mind and we never heard either contention, controversy or argument. In later years mother confided to us, that at times after chiding us boys for some minor offence and she and father being alone, father would say, "Ma! you're a trifle hard on the boys. A boys nature is to be rough and mischievous. I'm afraid, Ma, you don't fully understand them, you know you never were a boy."

The other day while in conversation with Mr. Flesner—a business associate—he transferred his attention from me to an assistant, a youth of about eighteen, whom he sharply criticized. Some time after the young man was heard to remark, "I wonder if Mr. F. always was as old as he now is, or was he at one time my age?"

We relate these true incidents solely as a foundation on which to rebuild the old adage, "Put yourself in the other fellow's place." We are told to "judge not," also to "think evil of no man," and if we, when in the humor to criticise, will remember that "circumstances alter cases" and that conscience generally is shaped through education and environment, we often will leave unsaid the word of censure. Then we will use our knowledge and strength in so building our own character that we will be an example for others to follow, to the glory of God the Father, as we read: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Our Weekly Puzzle

In **first** you'll brace a well-known face,
For **second** a pronoun give,
And **last** we all will be, I know,
If long enough we live.

But not my **whole**, is my advice,
Whatever be your aim;
But mind the good old maxim true,
Just try and try again.

Answer next issue.

Answer to puzzle in last issue: **Jezebel.**

I say stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.—Abraham Lincoln.

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VOLUME 69 CLEVELAND, O. SEPTEMBER 4, 1917 NUMBER 33

MY GUIDE

There is no path in this desert waste
For the winds have swept the shifting sands;
The trail is blind where the storms have raced,
And a stranger, I, in these fearsome lands,
But I journey on with a lightsome tread;
I do not falter nor turn aside,
For I see his figure just ahead—
He knows the way—my Guide.

There is no path in this trackless sea;
No map is lined on the restless waves;
The ocean snares are strange to me
Where the unseen wind in its fury raves;
But it matters naught; my sails are set,
And my swift prow tosses the seas aside,
For the changeless stars are steadfast yet,
And I sail by his star-blazed trail—my Guide.

There is no way in this starless night;
There is naught but cloud in the inky skies;
The black night smothers me, left and right,
I stare with a blind man's straining eyes;
But my steps are firm, for I cannot stray;
The path to my feet seems light and wide;
For I hear His voice—"I am the way!"
And I sing as I follow him on—my Guide.
Robert J. Burdette. Selected by Auntie Wince.

TWO EXTREMES REFUTED

No. 15

We are referred to Romans 5:18 as proof that all men will be raised from the dead and we can do no better than quote the words of Dr. John Thomas in explanation of this passage. In reply to John S Watt he says: "Mr. Watt relies also on Rom. 5:18 for the universality of this monosyllable 'all.' He supposes that the two 'alls' in this verse are co-extensive. If this is the case, then he is a universalist. The passage reads thus, 'As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.' Now if the phrase 'all men to justification of life' is as universal as that of 'all men to condemnation,' it follows that the free gift of an immortality connected with justification or pardon is bestowed unconditionally upon all infants, idiots, infidels, believers, and so forth, be they just or unjust. This is certainly universal salvation; and if it is true, I would suggest the propriety of Mr. Watt addressing himself to some more important calling than that of presbyterianizing mankind, who according to his demonstration, are all under the sentence of justification of life, and therefore will be universally saved. But to the context we must go and not to my friend in order to be dilivered from our dilemma. The 19th verse shows that 'all men' was used by the apostle to signify the many. This will be more apparent from the following allocation, viz:

Verse 18		Verse 19
As through one offence	equal to	As through the disobedience of the one man
the sentence came upon all men	„	the many were constituted
to condemnation;	„	sinners;
so also by one act of obedience	„	so by the obedience of one
the sentence came upon all men	„	the many shall be constituted
to justification of life	„	righteous

"In this passage then, 'all' signifies the many; and who are the many constituted righteous? Why, the Scriptures teach us that he who doeth righteousness is righteous; the many, then, are the doers of righteousness or well-doers, and therefore these are they who are placed under sentence to justification of life. This is in conformity with what the apostle says, namely, that the gospel is the power of God for salvation (or justification of life) to every one (the many) who believe; for in it is the justification of God revealed for belief. Now if infants and idiots and pagans who are physically, intellectually, and circumstantially incapable of understanding the power of God can be the subjects of a justification which is predicated on belief of the gospel, then may they be regarded as part of the many upon whom the sentence to justification comes; but on the contrary, if they cannot be justified by the gospel seeing it is the power of God to believers, then it follows that they are not included in the 'all' of the many under justification, but in the all or the 'many' under the sentence of death which has come upon all constituted sinners by virtue of their descent from the mortal progenitor of the race. It is the just who shall live (eternally); and that by faith" (Apostacy Unveiled, pp. 97,98).

That the Doctor is correct is also evident from verses 17 and 21: "For if by one man's offence death reigned by one; much more they which receive abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ." Here it is they which receive grace and righteousness, who shall reign in life, and it is the same ones who are justified unto life. "Sin hath reigned unto death, even so might grace reign through righteousness unto eternal life." This shows that the life to which those spoken of as being justified is eternal life, and comes through grace reigning in righteousness, and not spontaneously without effort on the part of those who receive the eternal life. Again Paul states in verses 1 and 2 of this chapter. "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." This clearly states that justification comes by faith and that we have access by faith to the grace wherein we stand and rejoice; but if we have access to the grace by faith we have not obtained it until we have exercised faith, and it does not reign over us before we have access to it. "He giveth grace to the humble" (Jas. 4:6). "By grace are ye saved through faith" (Paul). Then grace does not come to any but those who humble themselves and exercise faith.

Now read again: "But not as the offence so also is the free gift. For if through the offence of one many be dead, much more the grace of God and the gift of grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences (not just one) unto justification." The justification Paul here speaks of comes by the free gift, and is of many offences, and must liberate from more than one offence; for many is more than one. Now all the offences of the human family are many, and if the whole of the human family are included in the justification they must be justified from the whole of the offences of the family. That would be universal salvation brought about by the obedience of Christ without a single effort on the part of the sinner. Isaiah shows so beautifully the limited use of the word "all" that we will quote again a passage from him, as it seems that our critic has not closely read previous articles: "And it shall come to pass that from one new moon to another, and from one sabbath to another shall all flesh come to worship before me, saith the Lord." Will every dead heathen, every dead sinner come to worship before God in the new heaven and the new earth state? "All" means all with our critic, and so it must be if he is correct, and then with him we have all been justified in life, and here all living and worshiping, and what less is it than universal salvation; and yet he declares, "I am not a Universalist!" If he is not he must give a limited meaning to the word "all;" for all are justified to life, and all come to worship God in the new heaven and new earth, which proves conclusively universal salvation if we say "all" includes every human being that ever has or ever will and does now exist. But let us give the prophet an opportunity to demolish our critic's house of sand: "And they (the all flesh) shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto (shall I say the aggregate of the human family with none missing?) all flesh" (Isa. 66:21-24). If "all flesh" takes the human race, universally, then the wicked will go forth and look upon their own dead bodies, and abhor them, which could not be unless our critic gives them immortal souls in which to go, and out of which to look. If the word all means means every human being that has, now, or will exist, our critic is an immortal-soulist and universalist, and teaches that souls can be saved while bodies are lost and burning in the fire. What will he do? Come to the truth and teach with Paul, the prophets, and Jesus that justification is conditional, and the all who are justified are those who comply with the conditions, and not the aggregate of the human family; or go on contending for a theory that runs him into the fallacious idea of immortal-soulism, capped off with universalism. He must do one of the two things or discard the word of God. "All" cannot include those who have transgressed if there are no immortal souls; for a carcase is a dead body, and cannot look upon itself neither can it worship God, nor go and come to worship. I wonder if our good critic will continue to contend that "all" includes the whole of humanity after he reads this? If so, he should explain how dead sinners can worship while dead; and after he has done that he might give us some light how extinct heathen who shall not rise shall have knees to bow.

J. J. Heckman.

EXTREMES

What It Is to Have the Spirit of Christ

"Now if any man have not the spirit of Christ, he is none of his" (Rom. 8:9).

With this divine light to guide us let us test the various theories, creeds and practices that are in the world. The expert, when testing for gold, has no hesitation in throwing to one side many of the baser metals that might deceive the unwary. So we can at once throw away a great deal of that which claims to be Christian. Pronounced evil of every shape and form has no part with Christ, that belongs to the old Adam no matter what its pretensions may be. In as brief a form as possible let us get at what is meant by this spirit of Christ. "Jesus saith unto them, My meat is to do the will of him that sent me and to finish his work" (John 4:3,4). "I have glorified thee on the earth I have finished the work which thou gavest me to do" (John 17:4). Christ set up a standard of obedience to the Divine will higher than had ever been seen in the world before, and this standard is for his servants to follow. Whosoever tries to change or alter that is none of his.

The Christians of the first and second centuries had no written creed apart from the Scriptures, and they were mostly all humble and what the world called unlearned people. One of Christ's claims to divine authority was that "to the poor the gospel was preached" so that his gospel must have been of a very simple character.

On the day of Pentecost there were about three thousand baptized. Again we are told in Acts 4:4: "Howbeit many of them who heard the word believed and the number of the men was about five thousand." How would it have been possible for the believers to have gone into any minute examination of such a multitude before they were baptized as is the practice with some now? Of course these people were all Jews and thus were believers before this in one God, in the resurrection of the dead, in a coming Messiah who was to reign on David's throne and was to govern the world: but the details in regard to how the dead were to be raised they could not understand nor many other details which they were to learn later. Then we have the case of the Philippean jailor, a heathen, who was converted and baptized in a single night. It would have been impossible for him to have grasped elaborate details in a few hours that night, such as is insisted upon now by creed builders who ostracise and denounce those daring to differ in any respect from these man made creeds. What God requires to be believed in order to be saved he has stated plainly and distinctly in his word and it requires no elaborate process of reasoning of so called learned men to set it forth.

Truly there are deep things in the Scriptures that require years of careful, prayerful study to rightly understand, but that is the strong meat of the word and babes in the truth should not be crammed with it. The terrible mistake that is made by many zealous individuals is attempting to do this, and not only this but often to insist that their own unscriptural deductions be accepted as gospel upon pain of being ignominiously expelled from their body. That is not in accord with the spirit of Christ, but this has been done again and again by many organizations claiming to be followers of Christ. They have driven the little ones by wholesale to destruction and to such we apply Christ's terrible words: "But whoso shall offend one of these little ones who believe in me, it were better for him that a millstone was hanged about his neck and that he were drowned in the depth of the sea" (Matt. 18:6). I fear that a tremendous amount of millstones should have been served out in the past to the leaders in getting up creeds and enforcing them by expelling those who would not accept.

Even now the spirit is still rampant in many places among those who profess to believe the gospel of the kingdom and life only in Christ. I know of a case where a young man came from England and travelled on business extensively through the United States and wherever he was on Sunday he tried to join with those, as he supposed, of like faith; but they one and all rejected him because he did not come from the right brand of faithful people in England. One body offered to fellowship him if he would promise not to go back to the hall he came from and where his parents were. This he refused to do.

In the case cited they did not apparently consider his faith astray but he did not belong to the right party. It is certainly not the spirit of Christ. Consequently they may call themselves all the high sounding names they choose but in this spirit Christ will not accept them. "Though I have the gift of prophecy and understand all mysteries and knowledge and though I have all faith, so that I could remove mountains and have not love, I am nothing. And though I bestow all my goods to feed the poor and though I give my body to be burned and have not love, it profiteth me nothing. Love suffereth long and is kind; love envyeth not, love vaunteth not herself, is not puffed up" (1 Cor.13:2-4).

This side of the Christian life has been by far too much neglected in many organizations who yet claim to be brethren of Christ and who lay the greated emphasis on the latest evolved ideas by some supposed great man. Another case I know of in Great Britain is that of two sisters in the gospel who are refused the right of fellowship with the body of believers in the town where they reside, because they will not promise to have no fellowship with another body of believers in any nearby town when they go there!! Such is not the spirit of Christ. There are others of these supposed great men descending to deliberate falsehood in order to get even with someone that would not endorse all their elaborate teachings. That is the spirit of evil, certainly not the spirit of Christ.

On the other hand many profess to be believers and even preachers of the gospel of the kingdom and life only in Christ who are by far too loose in their methods of overseeing the church of God; who will admit anyone to communion with them on the plea that it is every one's duty to examine himself before partaking of the body and blood of the Lord. Such very liberal people, as they call themselves, ignore the fact that that was written to the church of God at Corinth who were all baptized believers. But even Paul in this same letter orders the church of God at Corinth to expel from among them one of their number who had committed a public sin. That kind of a plea by one who has been appointed an overseer in the church of God is not in harmony with the spirit of Christ. Christ has laid down certain distinct rules for our guidance and it is at our peril if we ignore them, no matter how gratifying to the flesh it may be to do so. It will not justify those who do so to plead ignorance of Christ's commands for they are plainly written for our guidance. There is a great tendency in human nature to try to glorify oneself and get all the glory and honor one can get. This was manifested even among the apostles and Christ reproved them of it and said, "Neither be ye called masters, for one is your master even Christ. But he that is greatest among you shall be your servant and whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:10-12).

Neglecting these great over-ruling principles and riding hobbies about doctrine has led to endless mischief against the spread of the glorious gospel in the latter days. One says I am of Paul and one Appolus, or one of Dr. T., another of Dr. R. and many have fought like wild cats, as the Kaiser's ungodly troops, over some phases of doctrine and sometimes used language toward one another only fit for Billingsgate. Such is certainly not the spirit of Christ. If we are to be accepted by Christ when he comes, we must not only believe and obey the gospel, but we must steadfastly follow on, becoming more Christ-like in our characters as the years are passing by and his glorious coming is drawing nearer.

A. Wallace Mason, M. D.

TESTIMONY OF THE TABERNACLE

(Concluded)

The tabernacle proper was an oblong rectangular form, 45 ft. long, 15 ft. wide, and the same height. As you already know, it stood at the west end of the court, being like the court, longest from the east to west. It had a side for every quarter of the globe, yet was one tabernacle. It was made of forty-eight boards, which were covered with gold, and stood upright and firmly fixed in sockets of solid silver. The boards were joined together by bars, five in number, extending the whole length of the structure. Four of them passed through rings, but the fifth was shot through the boards edgewise from end to end, like a bolt, but could not be seen, a type of the Holy Spirit. The door of the tabernacle was made of five pillars, which stood in sockets of brass, from which a vail, called "the first vail," hung. The whole structure was covered by four coverings.

In the tabernacle with its four sides, some writers and students of Scripture symbols have discerned a type of the four gospels in their testimony of the one Christ in four distinct aspects of his personality and life. In the Gospel by Matthew we have a presentation of Christ as King in harmony with Old Testament prophecy and hope. In that Gospel we are constantly pointed to the prophets and the expression "that it might be fulfilled which was spoken by the prophets," is peculiar and characteristic of Matthew. The genealogy of Christ in Matthew is that of the King. The birth of Christ is at Bethlehem, the City of David, or royal city where the King should be born. The wise men come seeking one born to be King in the 2nd chapter, while in the 3rd John the Baptist comes as herald of the kingdom and introduces both King and kingdom. Many other references might be made showing that Matthew's view of Christ is harmonious throughout to the claims made in the first chapter that he was the Royal Heir, the Son of David. How different is the view presented by Mark, yet equally true, but taken from another standpoint. Mark presents Jesus in the character of a servant, doing perfectly the will of him who sent him. Here he says, "I do always those things which please him." Always about his Father's business. Two word characterize this book of Mark's: they are "straightway" and "immediately," for as a servant he only needed to know what to do, and then to do it. We notice the absence of the genealogy in Mark's Gospel. That was also in harmony with the character in which he depicts Jesus as a servant.

In Luke Jesus is presented as the Son of Man—the Savior born for all the people— not of the Jews only. Everything human in Christ is emphasized. He presents himself as a man for lost men. There are nearly two chapters of genealogy of Christ in Luke, tracing him up to Adam, who was a son of God by creation, but not tracing him to David or Abraham, as in Matthew.

In the Gospel of John we have the highest presentation of Christ as the Son of God. There is no genealogy in John. We begin with "the Word": "And the word was made flesh and dwelt among us, and we beheld his glory."

There is no temptation in John's Gospel, for a Son of God was announced from the beginning, and the temptation must belong to another phase of his manifold character and offices. The agony in the garden is omitted, and in the recorded events of the crucifixion we are occupied with those which strongly marked his divine character. There is no rending of the vail in John's Gospel, for the one whose place had been behind the vail was out now in full manifestation— God manifest in the flesh of his Son.

These differences of the Gospels have been set forth in ancient symbolism. The Cherubim with its four distinct faces, the face of a lion, ox, man, and eagle, have been made to teach these truths. The Gospel by Matthew is represented as a lion; Mark as the ox; Luke, the face of the man; John, by the eagle. Men have tried to write a harmony of the four Gospels, and the imperfect results of the efforts are the best evidence of their failure to do it. God did not intend them to be harmonized. Their great value consists in their characteristic differences rather than in any harmony that can be made of them. Differences are not contradictions.

Let us now draw near to the tabernacle proper and look at its coverings which are four in number. The first on the outside was made of badger's skins; the next ram's skins dyed red, then the goat's hair, and last of all fine twined linen. The animal which supplied the badger's skins for the outward covering of the tabernacle is believed to have been the seal from the shores of the Red Sea. They were not dressed but rough and unpleasant in appearance—a first class rain and dust-proof covering. The ram's skins underlaid the outer covering, but whether of real utility or only for their symbolical meaning I have not learned. And as the badger's skins were supposed to be typical of the outward or human aspect of Christ, as he appeared to man as described in the 53rd chapter of Isaiah, so the ram's skins dyed red were understood to represent the Lamb of God which taketh away the sin of the world. The blood of Jesus Christ, God's Son, cleanseth us from all sin (1John 1:7). As the badger's skins represent the human or outward view of Christ, and the ram's skins dyed red represent the object of his humanity, obedience unto death, even the death on the cross, where he shed his blood, so the goat's hair covering brings to mind the complete putting away of sin. On the great day of

atonement two goats were presented before the Lord, lots were cast, and the goat on whose head the lot fell was slain as a sacrifice, while the other goat, after the sin of the nation had been confessed upon its head, was set free and permitted to escape into the wilderness; this meaning that on the basis of the sacrifice of the first goat all the sins of Israel for that year were put away and gone forever.

Chas. A. Goss.

ROMANS 1:20

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse."

A casual reading of this Scripture sometimes leads to the conclusion that mankind may seek and know God through his wonderful works of nature, and that they are without excuse since they do not make use of this means of knowing him. But a study of the chapter will not support such interpretation.

Paul is writing to the Roman church. From verses 13,14,15 it would seem that some there were complaining because Paul did not get around to visit them. He says: "I would not have you ignorant, brethren, that oftentimes I purposed to come to you." Evidently they thought Paul, like some other Christianized Jews, had come to believe that the gospel belonged to Gentiles only on condition of their circumcision. For Paul explains, "I am a debtor both to the Greeks and the barbarians, both to the wise and unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Why was he thus ready to preach the gospel ? "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek" (verse 17 reveals why the gospel is God's power unto salvation to both Jew and Gentile). In verse 18 Paul explains why he is not ashamed of the gospel: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Why is God's wrath revealed from heaven against men who hold truth in unrighteouness ? Because "that which may be known of God is manifest in them, for God hath showed it unto them." To whom ? To those men who hold truth in unrighteousness.

Further reasons for God's wrath being revealed against men who know and hold truth in unrighteousness is found in verse 20: "For the invisible things of him from the creation of the world are clearly seen (being understod by the things that are made), even his eternal power and Godhead so that they are without excuse." Who are without excuse ? These men who hold truth in unrighteousness. Why without excuse ? Because the things that are made, the very works of nature, testify to the truths which have been revealed to them. Paul plainly has in mind those to whom God's truth has been revealed, who yet hold it in unrighteousness; such as he himself would have been if he had been ashamed of the gospel and neglected to preach it to Gentiles.

From verse 21 on he gives a very good description of backsliding Israel, and shows how God's wrath was revealed against these people who knew God, yet glorified him not as God, and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind. If it be true that the many who are living and have died in ignorance of God and his power to save, are without excuse because they have failed to seek him and his salvation through his works of nature, why then is the gospel said to be the power of God unto salvation ? Why was it necessary for Jesus to come and show the way of salvation and life, bringing life and immortality to light through the gospel, at such infinite cost and suffering to himself, who never committed one sin ? Why did the apostles suffer untold persecution that the gospel might be preached ? And last, but not least, why did not we come to our knowledge of truth of God's eternal power and Godhead and his power to save, through our study and reverence of the things that are made ?

The gospel, Christ, the apostles, all are unnecessary if man is without excuse for not knowing and accepting God's salvation, because they have failed to see and understand him in the works of nature. All the heathen beliefs with which the world is burdened teaches us what seeking to know the Supreme Power of the universe through nature, without a direct revelation from the Supreme Power, leads to. Nature helps to establish our faith in God, but only after we have learned to know him through Christ, the perfect revelation of himself to man. Man must know and accept Christ and his gospel before he can be saved. It is not equally true that man must know and reject Christ and his gospel before he can be lost ?

Alta King.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Chas. E. Anderson	$ 1.00
Wm. Banes	1.50
Mrs. Cora Reed	.50
Sister Chappelle	5.00

There was more lion in Daniel's heart than he found in the den.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

THE MINISTERIAL FUND

Some time since in response to an appeal from Auntie Wince, brethren and sisters sent us $72.00 to help in the education of a minister. At that time Brother Wilson, of Kansas, expressed a desire to take up ministerial preparation, and set July, 1917, as the date when he would begin. Brother Wilson has not found it possible to begin the work as he anticipated; and we are now extending the same offer and invitation to someone else. If any brother feels an inclination towards the ministry we ask him to immediately communicate to us his desire, age, extent of education, experience in public speaking, etc. If no one responds to this editorial by Nov. 1, 1917, we shall refund to the donors the money which we now hold, unless they order it used for some other purpose in the furtherance of the gospel.

Sister Rena Endsley writes that she would like to see some article in The Restitution on the beast and his mark. She sends the following list of Bible references on the subject, which will make an interesting Bible lesson for our readers: Dan. 7:7,8,24-27; 8:9-14; 11:21-45; 12:1; Isa.14: 12-14; Matt. 24:20-24; 2 Thess. 2:1-9; Rev. 13:1-18; 14:9-11; 15:2,3; 16:1,2,10,11; 19:20; 20:4.

From Heb. 1:14; Matt. 18:10; Psa. 91:11 it would seem that angelic care for the heirs of salvation begins in infancy and continues through life.

What doth it profit, my brethren, if a man is on the right road and headed the wrong way?

To live in the spirit is the right condition of man, and to live in the spirit is to live with God—hearing him, and knowing him, and loving him, and delighting to do his will.

Anger and malice have the same effect on the mental vision as the heat waves that rise from railroad ties in that the object you gaze upon becomes distorted and blameworthy.

REFLECTIONS ON THE SIGNS OF THE TIMES

Dear Brother Huggins:

In The Restitution of July 24 you have an article in which you claim this is the battle of Armageddon. Will you please explain the following Scriptures that seem to me to be contrary to that view: Zech. 14:2 says "all nations will gather together against Jerusalem to battle." 14 verse says Judah also shall fight at Jerusalem. Are they there now in a condition to do that? Does the 38 chapter of Ezekiel refer to the same time? I have always thought it did. The 8 verse says the powers spoken of in the first of the chapter shall come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been waste, but is brought out of the nations, and they shall dwell safely all of them. The 10 verse says, an evil thought shall come into the mind of the party spoken of in the first of the chapter. "I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely all of them dwelling without walls, having neither bars nor gates; to take a spoil, and to take a prey from the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

Do those conditions exist now? I think not. In the 14 verse the prophet is instructed to prophesy against Gog when Israel is dwelling safely. Who is Gog, and who is Gomer? I have obtained the idea from reading that they are Russia and Germany and that they will be allied at the time of the great battle of Armageddon, and that Israel will be in the holy land with a considerable wealth. I believe they will be restored at the close of this war, as all nations have agreed to it, if what has been published in the papers is true. I look for the great battle to take place after that.

Submitted in love with a desire to know the truth.

H. B. Hathaway.

P. S. The saints will be taken before that battle takes place, for in the 5 verse of Zechariah 14 says they come with the Lord, and he comes when half of the city goes into captivity.

EDITOR'S REPLY

Brother Hathaway's objections have been made by many other readers. The force in the objections lies in the presumptions that Israel must be restored to a national existence prior to the Lord's coming, and that the battle of Armageddon takes place between these two events. Both these postulates are wrong as we shall now show.

The Restoration of Israel to National Existence Occurs After the Lord Comes

The testimony of the prophet Micah is explicit on this point. After the Lord comes and the "Lord's house" is built on Mount Zion, and when "many nations" repair to Jerusalem for instruction in the Lord's word, Israel's part in post-adventual things is revealed in the sixth and seventh verses in unmistakable chronological accuracy: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever." "The day" when Israel shall be assembled and gathered and made a "strong nation," according to this prophecy, is after Christ comes and during his reign. Peter confirms Micah's prophecy by stating that at his second coming Christ will be a prophet like Moses, and shall restore Israel as Moses restored them. Moses was personally present with Israel in their exodus from Egypt, and in all their wilderness wanderings. Antitypically then, the times of refreshing and restitution are both "from the presence of the Lord." "He shall send Jesus Christ, is the plain affirmation. The restoration of Israel takes place after Christ comes, and not before, as many seem to think (Acts 3).

Armageddon is a War, Not a Battle

As we pointed out in our sermon in The Restitution of July 24th, to which Brother Hathaway refers, instead of "the battle of the great day of God Almighty" (Rev. 16:14), the Greek reads "the war of the great day of God Almighty;" and instead of "to gather them together to battle" (Rev. 20:8), the correct reading is "to gather them together to war." For authority for these amended readings see the Revised and Diaglott Versions. There is a most radical difference between a "battle" and a "war." The first is a single struggle, usually a decisive one like Waterloo; while the second is a series of struggles drawn out for a number of years like the Civil War. Armageddon is a war, not a battle. With these truths before the mind the objections stated are harmonized, and it is not necessary to review them seriatim.

It's no use inviting a man to rest on the gospel of peace if you hand it to him on the end of a pitchfork.

NEBRASKA EVANGELISTIC REPORT FOR JULY

Sermons

Kennard 1st	3
Debolt 4th	1
Debolt 8th	1
Avery 12th	1
Palmer 14th-19th	7
Plainview School-house 22d-28th	6
Holbrook 27th	1
Cambridge 29th	1
Wray, Colo. 31st	1
Total	22
Baptized	14

Expense

Omaha to Palmer	$ 3.02
Dinner	.35
Palmer to Arapahoe	3.26
Lunch	.25
Holbrook to Stratton	1.34
Stratton to Wary, Colo.	1.46
Meals and Lodging	1.95
Total	$ 11.63
Salary	83.00
Amount of order	$ 94.63
Endorsed on order	$ 51.45

Money Received

Brother Gamble	$ 5.00
Brother S. A. Story	10.00
Plainview church	10.00
Palmer church	3.50
Brother C. W. Zeller	2.00
Kuffer Zeller	1.00
Russell Zeller	1.00
Merton King	2.00
Sister Titus	5.00
Brother Demmick	1.95
Sister Lulu Pickering	10.00
Total	$ 51.45

Remarks

During July we have put in a very busy month by beginning at Kennard where on the first day we spoke three times, and then on the second met at the lake north of Blair and helped Brother Krogh, father of Brother Harvey Krogh, Harold Mehrens, son of Brother George Mehrens, of Santa Rosa, N. M., and Albert Harper, son of Brother and Sister Frank Harper, formerly of Avery, put on Christ in baptism. On the Fourth instead of meeting with the world in their hilarious way of celebrating, the churches of Omaha, Avery, Blair, Kennard and Arlington met in a fine, grassy grove at Debolt Place, near Brother Sorensen's, where all partook of a bounteous dinner, after which we spoke on a theme of the gospel. A few outsiders by invitation met with us and were very much interested. Time will show the result.

At my daughter's home near this same place we met on the 8th, where Brother Hammond and the writer both addressed the brethren on live themes. Brother Nelson and family and Brother T. Crone and family showed the true kind of zeal by driving down after attending Sunday School in the forenoon at home (Kennard). On the 12th we met with the church at Avery, where we had a good meeting, as we always do with this faithful little band.

On the 15th we bade the brethren in the east part of the state good by, where we had labored all winter, not being able to get far away from home on account of sickness in the home. We arrived that evening in Palmer, where Brother Frank Forbes met us and conveyed us to his hospitable home, where Sister Forbes had a good supper in waiting. In the evening we began our meeting, and on Tuesday the 17th we went to the North Loop river and planted in the likeness of Christ's death, Frank and Fay Burke and Morris Zeller. These three young men now have a chance to make a good showing in the world, and we pointed out to them their splendid opportunity. On Thursday evening we met at Brother Zeller's, where Francis Zeller, Leta Lamberson, and Evelyn Burke took the sin covering name. We look for and expect these six young people to prove of great value to the church.

On Friday, after visiting the homes of all, we took our leave, and in the evening stepped off the train at Arapahoe where our eldest sister lives. After spending a pleasant night there they took us to Holbrook where Brother Wilson met us and conveyed us to his home. After supper we made our way to the school-house to begin our meeting, but a prospective rain kept the people away. After waiting a while and no one else came except Sister Meyerhoffer and family, we decided to return home; But Brother Wilson's car had just as firmly decided not to. Finally Mr. Meyerhoffer, by making a couple of trips, got us all home. But how patient Brother Wilson was. We decided that he possessed one of the greatest Christian virtues—patience.

Sunday they came from Holbrook, Freedom, Edison, and Havana, 15 miles or more away. All brought their dinners and stayed all day. In the forenoon and afternoon we spoke on "A Message to the Church." It was a meeting long to be remembered. In the evening we talked on the "Nature and Spirit." Wednesday we met at Brother Cathrop's and proceeded to the creek near his house, and there in the presence of a large gathering of brother and sisters we placed in the body of Christ Miss Ruth Hammond, daughter of Brother and Sister Calvin Hammond, Cecil Steadman, oldest daughter of Brother and Sister James Steadman, all of Freedom, and Wayne Wilson, oldest son of Brother and Sister A. B. Wilson, of the Plainview church, North West of Holbrook, and Andrew Story and Wife, son of Brother S. A. Story, of Holbrook. Now these are rejoicing in the thought of their safety. No difference what comes they are under the protection of a King that preserves and saves their lives instead of sending them to their death for a cause that can not and never will be realized by human rule. We see the flags flying from every church proclaiming church and state with a vengeance. Now is the time for the church to stand aloof and wave no banner but that of truth and shout for no king but Jesus, and be in no way connected with the governments of this world, and in no way hinder the finishing touches of the gospel. If we do God will hold us responsible.

On last Sunday, by earnest request, we stayed over and met with the brethren at Brother Gamble's near Cambridge. Brethren from Freedom, Plainview, Holbrook, Bartley and Indianola met to the great satisfaction of Brother and Sister Gamble. Sister Gamble has become so feeble she can no longer go any distance to meeting, so you may imagine her appreciation. We noticed the kindness of the sisters in the extreme heat, by fanning her. Sister Gamble, you will soon renew your strength. Be faithful, he is almost here, a few more days of suffering and then, O then the age where the inhabitants will not say, "I am sick!" but once more live in the glory and viger of youth. What sacrifice is too great to win the kingdom, and if we allow one act of selfishness to dominate our lives, we shall miss it. We must forgive, not compromise. God forgave me when I was a sinner, I must forgive my brother without provision or contingencies. If not, I am only seeking to ease my Adamic nature when I say I will settle on conditions. There is no reward for that, not even forgiveness. Forgiveness with conditions attached is contrary to all Bible precedent and is an abomination to the Lord, for it is only pretence and not forgiveness. I wonder how far we have gotten in Christian ethics? Our actions alone can tell.

We begin the month of August at Sister Rogers at Stratton, Colo. The Lord knows why we are here and whether he has any people or not. Let us be faithful, the day of the Lord hastens greatly. Let us all try to be of the number that will hear the "well done" to be said to the faithful.

Almus Adams.

INDIANA CONFERENCE REPORT

The annual conference of the churches of God in Indiana met at Roll, Aug. 9 to 12. The attendance from other places was unusually large this year: there were about seventy, and the majority of these were delegates. The membership of the church at Roll is rather small, so with this large crowd of visitors, their facilities for entertaining were taxed to the limit; but they managed well, and all were comfortably located and enjoyed thoroughly the stay there, the preaching services and all things pertaining to the occasion.

F. L. Austin, of Fonthill, was the principal speaker. His sermons were full of spiritual food and delivered in his usual pleasing and forceful manner. Brother VanVactor assisted in all services, but his preaching came before the conference, having held a meeting and Bible study a few days before. Among the visitors were a large number from Ohio, the Brush Creek church, also

Earl Tabor, from Los Angeles, Cal. Brother Tabor conducted an interesting and profitable Bible lesson on Saturday morning.

The first business sessions were held on Friday and Saturday afternoons. The following is a brief outline of what was done at this time. There was the usual roll call of churches, reading of minutes, treasurer's financial report, the various church reports of their own year's work, minister's report, the appointment of committees, etc., after which the conference proceeded to business. The proposed new constitution was adopted by the conference, the delegates casting a unanimous vote in favor. Realizing the great need of more evangelistic work being done in Indiana, and in view of the fact that there are localities where churches might be organized and others re-organized, the conference discussed the advisability of employing an evangelist for the coming year. They also discussed ways and means for raising funds for the same. The motion was made and carried that our church budget be $1500 and that the Conference Board proceed to raise funds according to the constitution. The same officers were re-elected for the ensuing year. Adjournment.

At the close of this meeting, the Bereans had their annual business meeting, presided over by Emma Railsback.

After the Sunday morning service the congregation with filled baskets repaired to the country and, in a beautiful woods, ate their dinner. At three o'clock they went to a small body of water where Brother VanVactor led seven young men and women into the water and buried them in baptism—symbolizing Christ's burial and resurrection. May they continue faithful in this new life that they rose to walk in. We rejoiced to see these fine young people put on Christ and determine to live for him. Their names should appear here, but they were misplaced by the Secretary and cannot be found just now.

The committee on resolutions submitted the following:

Whereas we have been permitted to meet in another annual conference, it is with humility and grateful hearts we offer thanks to Almighty God for all his manifold blessings. Resolved that we tender our sympathy to the families that have been bereft of their loved ones during the past year, and we feel the church of God has suffered great loss, and their activities in the church will be sadly missed.

And let it be further resolved that we express our sincere appreciation for the kindness of the Roll church and thanks for their generous hospitality. Committee. Mrs. S. J. Whitten, J. J. Snodgrass.

Flora H. Prior, Sec.

Behold the Lord cometh, O may it be soon;
The world is corrupted and refuseth him room.
But we of the household who have tasted of grace
Will welcome his coming, as should the whole race.

Etta Donaldson.

PROVERBS 23:7

"As a man thinketh in his heart (or mind) so is he. Out of the abundance of the heart (or mind) the mouth speaketh."

You become like that which your mind feeds upon and causes Paul to say, "Whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, think on these things." And to Timothy he says, "Follow righteousness, faith and charity, with them that call on the Lord out of a pure heart." The wise man says: "The heart of fools proclaim foolishness," and again, "When wisdom enters the heart, discretion shall preserve thee and understanding deliver thee from the way of evil."

Esdras tells us that when Adam was placed in the garden of Eden he was given the commandment to love God's way, and when he transgressed he was appointed unto death, and that Adams's descendants walked in their own will and despised God's commandments. Then Esdras says, "Ponder how great fruit of wickedness this evil seed hath brought forth" which was sown in the heart (or mind) of Adam. But Paul says to the Colossians: "You have put off this old man (Adam or flesh man) . . . . . and have put on the new, who is being moulded afresh after the image of him that created him . . . . . And as the elect of God put on charity which is the bond of perfectness, . . . and the peace of God which passes all understanding shall keep your hearts and minds through Christ Jesus."

Paul tells us in Hebrews the 3rd chapter, to "exhort one another daily lest some be hardened by the deceitfulness of sin." For we are being tested as Israel was in the desert, and if our hearts lack faith we shall fall short and not enter this rest as those who fell in the desert. Let us labor to enter that rest lest we fall after the same example of unbelief or disobedience, for the word of God is living and powerful, a discerner of the thoughts and intents of the heart.

Mary Miller.

A Lost Day

Lost, lost forever is the day,
Gone, gone the time past all returning,
When thou at sunset canst not say—
"I have learnt something worth the learning."

BOYS AND GIRLS

"And the streets of the city shall be full of boys and girls playing in the streets thereof" (Zech. 8:5).

What city is the prophet Zechariah speaking of? Jerusalem. Whose children will play in the streets? The children of the people living there. Who are to live there? God's people. "I will save my people from the east country, and from the west country: and I will bring them; and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and righteousness." Who are these people? The Jews. "In those days it shall come to pass that ten men shall take hold of the skirt of a Jew, saying, We will go with you; for we have heard that God is with you (Zech. 8:23). There will be a time when the wicked people of this earth will cast lots for God's people and give a boy for an harlot, and a girl for wine that they may drink (Joel 3:3).

Will those who are raised at the resurrection have any boys or girls to play in the streets of Jerusalem? No. "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels: and are the children of God, because they are the children of the resurrection (Matt. 22:30; Mark 12:25; Luke 20:34,35). Those women that are raised at the resurrection have passed beyond the curse that God pronounced upon the first woman: "I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children" (Gen. 3:16). So the ruling class in God's kingdom will have no increase—no boys, no girls to share their joys, as in this age. In that age they will have no sorrows. May the time soon come when the boys and girls of God's people may be found playing in the streets of Jerusalem.

E. W. Knapp.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8: Titus 2:13,14

Golden Text: Proverbs 1:8

This page is for "us boys," but we want the girls to read it.

Little Boy

So all of your friends ran away little boy,
And went to the picnic without you,
So, left all alone and deprived of your joy,
The whole world seems tumbled about you.

I know it is hard to be left in the yard,
Deserted by friends and your brother,
But there, little lad, though I know you feel sad,
There's one who will comfort you --mother.

In the stern years ahead, little boy, little boy,
You will learn about friends and fair weather;
You will learn the sad truth ,that in age as in youth,
Good fortune and friends go together.

When you are a man with your battles to fight,
And sorrows's white head comes to sear you--
When friends slink away as they left you today,
God grant that your mother be near you,

How Do You Measure Up

A New York bank gave an examination to its youthful employees, in which the following question was asked:

What, in you opinion, are the ten most important qualifications to be possessed by boys working in a bank?

The best answer was as follows:

Knowledge and undersanding of one's self.
Ambition and ability to act.
Untiring energy.
Desire to learn.
Desire to overcome one's weak points.
Eye for the little things.
Not to be a bully or act smart.
To plan one's time.
To be pleasant and cheery.
To be mentally and physically alert.

A boy with all these traits would not only make good in a bank—he would be a success at anything. Just look over the list again and see how all-embracing these ten qualities are. They constitute perfection itself. See how many of them you possess. Have you a knowledge of yourself? Just think it over carefully. Have you ambition and ability to act? This is a very important quality. A boy or girl who has ambition possesses one of the prime necessaries to make him succeed. Now check off the other questions, and determine your rating for your own information.

An Appeal to Boys and Girls

Miss Ruth Humphreys, of Bear Garland County, Arkansas a 16 year old sister of the household of faith, is desirious of communicating with other readers of this page. Our advice is to write at once, for if you delay you may forget, and the loss will be yours, as sister Ruth writes a very fine letter.

Something Money Cannot Buy

Today we had a short conversation with Col. Greene, son of the late Hettie Greene, and as he left us we noticed he walked with a decided limp, not moving the knee joint of his left leg. The thought came to us, that with all his millions of dollars he cannot replace that which originally God gave him free of cost, a sound limb; so boys, you see that in some things you and I are better off than the wealthy Colonel.

Harm Done to Youth by Tobacco and Liquor

By Dr. William A. Brady

No youth under the age of 25 years has any excuse for indulging in stimulants or narcotics. Tobacco is a poison to the developing body and mind, and almost inseparable from lax morals in the immature. Parents who permit or acquiesce in the use of tobacco by growing boys do their youngsters great injustice. The narcotic action of tobacco in the formative years of life is a terribly dangerous thing to place within the reach of our young men.

Failure of eyesight (tobacco amblyopia), palpitation, acid dyspepsia and heartburn, angina pectoris, premature arteriosclerosis, chronic Bright's disease, inscmnia, chronic rhinitis ("catarrh") and chronic sore throat and chronic hacking cough are a few of the results of tobacco habit, and incurable unless the habit is broken off.

The per capita consumption of tobacco in America has steadily increased in recent years, along with the steady increase in the A-B-C of arterial degeneration—apoplexy, Bright's disease and cardiac (heart) failure. There is a reason.

In England the per capita consumption of tobacco is less than one-third of that in America, and there has been no marked increase in recent years. In England the A-B-C of arterial degeneration has shown no such steady increase as in America.

The indictment against the cigaret stands: It is a time waster. It betrays the morality of the younger generation. It weakens the faculty of concentration.

Friends

Oh, they are firmer friends by far,
Than any other creatures are!
How happy their two lives must be,
Blessed by such perfect sympathy!
Where is the pair so fond as they,
Together through the whole long day?
Indeed it's sure they'd spend the night
On the same pillow if they might,
(And, to be very frank with you
At times—and unbeknown—they do!)
Each lives but for the other's joy,
They are a puppy and a boy.

The L. H. J. for the current month says: "Twenty-five billions of cigarettes were smoked in the United States during 1916, seven billions more than in 1915. Putting our population at one hundred millions, and omitting women and children, this total means that every boy and man smoked 62½ boxes each of cigarettes during 1916. And yet how many thousands of us never smoked a cigarette so the actual total for each cigarette smoker must be nearly 100 boxes a year. And A. D. D. says he thinks the actual total for each cigaret smoker far exceeds 100 boxes a year for this would average but two boxes a week, and he knows boys who smoke four and five boxes a day. Just think of the great number of boys and men who, carrying the "fixings" with them, roll their own cigarettes. Boys, it is not manly to smoke. I consider myself a man, very much of a man, and I do not use tobacco in any form. I trust that in this you will follow my example.

See much—admire little.
Hear much—believe little.
Know much—say little.
Avoid much—fear little.
Labor much—use little.

Our Weekly Puzzle

The old men spake unto Rehoboam, if thou be my **first** unto the people, they will be my servants forever.

When the Lamb opened the second seal there went out another horse that was my **second.**

The Lord said unto Abram, "Get thee out of thy country, and from thy **whole,** unto a land I will show thee.

Answer in next issue.
Answer to puzzle in last issue:
Disc—our—aged

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VOLUME 6) CLEVELAND, O, SEPTEMBER 11, 1917 NUMBER 34

A SOLITARY WAY

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness;
Our dearest friend is "stranger" to our joy
And cannot realize our bitterness.

There is not one who really understands,
Not one to enter into all I feel;
Such is the cry of each of us in turn.
We wander in a "solitary way,"
No matter what or where our lot may be;
Each heart, mysterious, even to itself.
Must live its inner life in solitude.

And would you know the reason why this is?
It is because the Lord desires our love,
In every heart he wishes to be first,
He therefore keeps the secret key himself,
To open all the chambers and to bless
With perfect sympathy and holy peace
Each solitary soul which comes to him.

So, when we feel this loneliness, it is
The voice of Jesus saying "Come to me;"
And every time we are "not understood"
It is a call to him to come again,
For Christ alone can satisfy the soul,
And those who walk with him from day to day
Can never have a solitary way.—Selected.

THE ANALOGY OF SIN AND SICKNESS

Chas. A. Goss

Many will hesitate to accept as a fact the statement that sickness and consequent suffering are as truly due to broken laws of health as that the consequences of sin are due to broken laws. In the one case we call it natural law and in the other spiritual or divine law.

Some will continue to quote the Apostolic word that "bodily exercise profiteth little" with much emphasis upon the last two words, whereas the writer of them only intended to imply a comparison with eternal things; the true meaning being that exercise profiteth for "a little time" as compared with exercise in godliness which promised the life which "is to come" (1 Tim. 4:8). Paul plainly exhorts Timothy to take care of his health (1 Tim. 5:23). And when the question arises, why did Jesus give so much prominence to the healing of the physical ills of the people? can we not recognize that the truth impresses upon our mind as a fact that the full realization of the gospel promises will mean that there would be neither sickness nor sin. Consider the picture of multiplied and hopeless invalidism and physical wrecks which met his eye and called and begged for his ever ready help. And in our own times what a vast burden of care and labor is imposed upon the families and friends where one of the circle even is afflicted as some of those were who called aloud to the Great Physician as he went over the hills and valleys of Galilee.

"In all too many homes the spirit of invalidism is a household goddess at whose shrine each member of the family does devotion," says Dr. R. S. Carroll, in an article in the Scientific Monthly.

"The productiveness of tens of thousands of American homes, the writer asserts, is being dissipated through the humoring of the self-centered, sympathy-craving, wilful and unnecessary invalids. Is not this the first time anyone has had the courage to criticise the professional 'shut-ins ?'

"The drain these exacting invalids make on the family purse is not their only sin. Their greatest crime is the slavery they impose on the daughters and sisters who carry the trays, fill the hot water bags, strain the orange juice, hunt up the drafts, administer the alcohol rubs, smooth the wrinkles out of the sheets, and so on every five minutes all day.

"And this 'economic and spiritual waste' persists in great measure because many doctors find these invalids a reliable source of revenue, at the cost of no anxiety to themselves. (Whereas he should make it his duty to tell the patient what he or she can do to help himself toward recovery and enforce his advice by constant precept.)

"The number of these wilful shut-ins would be reduced to the mimimum in a month if all physicians were honest and brave enough to speak the truth, as Dr. Carroll has done."

A strict and conscientious care of the health is particularly needed by women and young girls, as emphasized by a recent investigation by the Department of Labor among women regularly employed in retail stores in Boston which shows they lost, on an average, about six and a half weeks of working time during a year, which excludes time when they were absent with pay, on vacation or sick leave. This obviously makes a considerable hole in a meagre yearly income. More than two-fifths of this lost time was due to sickness—thirty per cent of it to sickness of the employee and ten per cent to sickness of some member of her family, which required her presence at home.

This would mean for all the women an average of nearly two weeks in a year of incapacity to work through bodily infirmity. The report says: "Whether the wage-earning woman's liability to fall ill is greater than the wage-earning man's remains to be determined." If it is not, the question of national health has not begun to receive the attention it deserves, for a general average of two weeks' incapacity a year would be an appalling toll to pay to unsound health.

Nearly half of the lost time was due to enforced lay-offs and to the intervals between losing one job and finding the next.

That there is a strong analogy between sickness and sin can scarcely be questioned. How often the Great Physician of the soul showed this in forgiveness of sins and healing diseases by the one operation. In such cases who can doubt that sickness and sin were synonomous terms and inseparable conditions. Sin is itself a form of spiritual sickness and to such no doubt the apostle Paul alluded in his letter to the Corinthian brethren who took of the bread and drank of the cup without self-examination, not discerning the Lord's body: "For this cause many are weak and sickly among you and many sleep."

Consider the picture of multiplied hopeless invalidism and vast burdens imposed thereby on friends and families contrasted with that presented in Isaiah 61:1-9; 65:17-25.

Jesus gave promise of the future fulfilment of these prophecies by reading from them in Luke 4:16-22, thus announcing his mission to preach the gospel and to heal and deliver. We shortly find him doing those things. Read Matt. 4:23-25

Following with the multitude come closer and hear the wonderful discourse on the mountain side—blessings on meek and merciful, pure in heart and peacemakers. Astonished at his doctrine were the Jewish Rabbis.

Now we come nearer, note the voice, with the expression and gesture of hands which betoken his complete absorbtion; beauty of features and nobility of expression challenge our closest attention, and as our eyes are riveted upon his face, we are deeply impressed with the amiable yet reverend aspect he wears.

Now he has descended from the mountain side. His face is shining with the deep and holy enthusiasm of his first great public discourse. No wonder the multitude was astonished, for he taught them as one having authority, and not as the scribes.

Let us read what took place from Matthew's account (chap. 8:1-4). A man that was a leper, outcast by the law of Moses and shut out from almost every association of family and friends. Nothing could increase his ostracism, and he was beyond human help. Did Jesus hesitate to touch him ? No; he is "the end of the law for righteousness," and its ceremonial uncleanness was nothing to him.

But how can we estimate the man's faith who, against all traditions of his people and his own experience asks to be made clean ? Did ever such a prayer as his go unanswered ? Have none of us a similar prayer to make for cleansing ? Matthew gives many similar scenes, but we cannot notice them all. One in the 9th chapter is, however, specially worthy of considering. It is another case where human help was impossible —"a hopeless case," we would call it; but not so the Great Physician. But what is the meaning of his words? Does Jesus expect this man to have faith before he was restored ? Yes, Jesus "saw his faith" and said, "Son, be of good cheer; thy sins be forgiven thee." Can we doubt that those words and Jesus' power, which belief of them inspired within the man, removed both the cause of his infirmity and its consequences; restoring him to both spiritual and physical health. "Be of good cheer." Of a truth he had double reason for cheerfulness.

Now let us look through another's eyes as we read Mark 5:25-28 and the context. It tells of another fearful and trembling one who reaches the Great Physician's side. Can you imagine the joy and gladness which filled that poor woman's heart as she went her way homeward healed and blessed ? These all had obeyed the prophet's injunction: "Seek ye the Lord while he may be found; call ye upon him while he is near" (Isa. 55:6,7). "Let the wicked forsake his way, and the unrighteous man his thoughts. Let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

Just as with those poor and lame and halt and blind, and the palsied ones, and even the lepers—so it is with every one of the human race. Not one can deliver his brother or give to God a ransom for him. Their only hope is in God and he will abundantly pardon. Jesus possessing the spirit of the Father without measure did the works of which the spirit in David wrote in Psa. 145:9-19.

We have the germs and microbes and bacteria of sin as well as those of disease. In the physical life the best protection to health is that maintained in the body itself. The forces generated within our bodies, when living according to nature's laws, become a positive force against all kinds of evil influence that would cause disease. Disease germs, microbes or bacteria, with long and impressive names which frighten us, pass us by, or if by chance are admitted into the body, do not harm, but are cast out or changed in their passage by the normal secretions of a highly vitalized body.

They can generate no toxin (poison) within a body abounding with life and magnetism, and disease germs have to be retained and taken into the blood to do harm. Just so in the germs of sin, if in spiritual health sin finds no lodgment in our hearts. We are never hurt by a temptation if we do not give it a place to lodge and germinate and produce its poison. Such a condition of spiritual health is not attained through self-righteousness. The apostle tells the Romans that some go about to establish their own righteousness, not submitting themselves to the righteousness of God. "But now," says Paul, "the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference. For all have sinned and come short of the glory of God: being justified freely by his grace, through the redemption that is in Christ Jesus" (Rom. 3:21-24).

THE LIVING WORD, HOW IT GREW

No. VI-A

By S. Roxana Wince

We read the books of Jonah, Joel, Amos, Micah, Hosea and Isaiah and remember that all of these books were wholly in the possession of either Israel or Judah at the time of Hezekiah's death. You will understand the prophets much better and the study will be much more interesting if you connect their words with the history of the kings.

Jonah had prophesied against Nineveh when Joash, the son of Amaziah (862 B. C.), was reigning over Judah. Joel came next sixty-three years later. He is "the earliest of the prophets of Judah whose writings have come down to us." He describes in clear, graphic, and highly poetic style a plague of locusts and worms, such as the oldest men in the land had never seen. Neither had the like been in the days of their fathers nor would there be any after it to the years of many generations, with drouth, famine and pestilence combined; the wheat and the barley perished; the vine dried up; the trees withered; the seeds rotted under the clods; the herds and flocks were without water and without pasture; and fire swept over the great grazing places of the wilderness and destroyed the forests; even the meat offering and the drink offering being cut off from the house of the Lord. The lamenting priests lying all night in sackcloth shrieking aloud to God to "spare his people." And well they might for they had sinned by being, as well as the elders, the people's leaders in guilt. There had been bribery, corruption, relentless oppression of the poor, drunkenness, bacchanalian revelling. There must be fasting now, repentance, reformation.

A solemn assembly must be called; the elders and all the inhabitants of the land must gather into the house of the Lord and cry unto him as Joel himself is crying, "rending the heart and not the garment," that the Lord may return and repent and leave a blessing behind him. As he surely will when the great northern army is removed and his people know that he is in the midst of them and is the Lord their God and they are never more made ashamed.

This terrible locust judgment must have fallen on Judah in the days of Uzziah, though no mention is made of it in the story of his life, and only this in Amos: "And he said, The Lord will roar from Zion and utter his voice from Jerusalem, and the habitation of the shepherds shall mourn and the top of Carmel shall wither."

But are Joel's locusts and worms literal locusts and worms? Certainly, and the worms are only locusts in different stages of development. Stanley scouts the idea of a Chaldean army being referred to even in the second chapter, though Joel distinctly says, "A nation is come up upon my land, strong and without number, whose teeth are the teeth of a lion, ... He hath laid my vine waste and barked my fig tree; he hath made it clean bare and cast it away and made all its branches white." Babylon was the lion power.

Blowing the trumpet sounded the alarm for coming war. Men do not blow the trumpet because of an invasion of locusts, nor do locusts boast of having done great things as Sennacherib the king of Asyyria did when he declared to Hezekiah, that God was deceiving him when he said: "Jerusalem should not be delivered into the hands of the king of Assyria," nor do locusts mockingly ask, "Where is thy God ?"

But that northern army was not an army of locusts for the home of the locust is in the south and not in the north, nor does it seem to be the Assyrian host, for it refers to a time when Judah shall no more be made "a reproach among the heathen." Joel's prophecies stretch far beyond his own time past the fall of Jerusalem by the hand of the lion power of Babylon, past the time of the pouring out of the spirit upon all flesh, past the darkening of the sun and moon, past the bringing again of the captivity of Judah and Jerusalem, past the gathering of all nations in the valley of Jehoshaphat and the pleading of the Lord with them for his heritage Israel, whom they have scattered among the nations and from whom parted his land: a time when the Lord shall be the hope of his people and the strength of his people Israel, when Edom shall be desolate the blood of Judah be cleansed and the Lord dwell in Zion.

Stanley says the "memorable visitation of locusts" following a season of unusual drouth, "must have been not earlier than the time of Joash, nor later than the time of Uzziah." Jamieson, Faussett and Brown say: "Joel's predictions were probably delivered in the early days of Joash, B. C. 870-865, because no mention is made in them of the Babylonian, Assyrian, or even the Syrian invasion."

Amos, the herdman of Tekoah, comes next, B. C. 787. Tekoah is a small town six miles south east of Bethlehem; but although Amos belonged to Judah his prophecies were given to the people of the northern king and Uzziah was king of Judah two years before the earthquake mentioned in Zachariah 14:5.

He was not the Amos who was father of Isaiah and his predictions were directed not only against Damascus, Gaza, Ashdod, Ekron, and Askelon of the Philistines, who had carried God's people away captive to deliver them up to the Edomites; against Tyrus who had done the same thing, forgetting the brotherly covenant made between Hiram and Solomon; against Edom, "because he did pursue his brother with the sword and cast off all pity;" against Ammon for the cruelty; against Moab for burning the bones of the king of Edom; against Judah because they despised the law; and against Israel "because they sold the righteous for silver, and the poor for a pair of shoes." Amos asserted that the destiny of these peoples was either to perish or to go into captivity.

His fourth chapter describes a period of drouth in the land of Israel, much like that which must have preceded the coming of the locusts on the land of Judah. It may have been the same.

The thoughts of Amos, like those of Joel, are "long, long thoughts." He sees Israel destroyed from off the face of the earth and yet, hears the Lord saying that "he will not utterly destroy the house of Jacob," but that "he will sift the house of Israel among all nations, like as corn is sifted in a seive, yet shall not the least grain fall upon the earth"—not a tribe lost, though the sinners of his people shall die by the sword.

Are they not "long, long thoughts," when they stretch from the days of Uzziah to the time just before us when the tabernacle of David that is fallen is to be raised up and Israel is to be planted by the Lord upon their own land, no more to be pulled up out of the land which he hath given them ?

They surely are. How wonderful to have such visions, and how we wish that we too might look as they did beyond the lifted curtain of the years. And do we not ? O living word, how bright and cheering thy beams in these days of gloom and of war !

ZION BUILT UP AND THE LORD IN HIS GLORY

Article 5

There is nothing so comforting to those who believe in the soon coming of the Lord as the one expressed in the above title to this article. But few of the inhabitants of this earth believe it. they are deceived by believing in the doctrine of going to heaven at death. The spiritual interpretation of the Scriptures have lead many good men and women into error. They teach that Zion means the church, and that the church will bring about the above conditions before the coming of Christ, whereas the Scriptures teach the opposite. Peter says that Jesus will be retained in heaven until the time of restitution of all things which God hath promised by the mouth of all the holy prophets since the world began. Jesus promised his apostles that they should occupy thrones and rule over Israel when he came in his glory.

These Scriptures plainly teach that there is in the future a time of restoration in which those who are his will assist in that glorious work. In Isa. 32:1 we read: "Behold a king shall reign in righteousness, and princes shall rule in judgment." Jer. 23:5 states, "a king shall reign and prosper, and shall execute judgment and justice in the earth." The dark cloud that now hangs over this world must soon give way to "the glorious appearing of the great God and our Savior, Jesus Christ."

We wish here to call attention to our preparatory text. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." It is evident from the above that a man must first do the Father's will before he can know the doctrine. This accounts for the difference of opinions and faith. False teachers teach false doctrines. Paul states that the time would come when men would not endure sound doctrine. This condition certainly exists today. Again, we read that the time would come when darkness would cover the world and gross darkness the people. From Psa. 102:13-17 we are permitted to glean the following blessed truth: "Thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones and favor the dust thereof. So the nations shall fear the name of the Lord, and all the kings of the earth thy glory, when the Lord shall build up Zion he shall appear in his glory."

This whole psalm is filled with the prophet's vision of conditions when the Lord shall come. The followers of Jesus have the future of the earth and her inhabitants firmly impressed upon the tablet of their memories. The prophet Isa. 60:1-6 gives us a foretaste of the beauties and blessings of the future when Jesus shall reign in Zion. He says: "Arise and shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." In verses 21,22 of this chapter the prophet further says: "Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time." Again, this prophet in speaking of Zion says: "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. Strangers shall stand and feed upon your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the priests of the Lord: men shall call you the ministers of our God: Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

In Psa. 48:2 we have further proof, viz: "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge." No brighter picture could be painted with words than the above. Where God is known there is righteousness and joy and peace forever.

In Isa. 4:5 the prophet had the following vision regarding Zion and Jerusalem: "When the Lord shall have washed away the filth of the daughters of Zion and shall have purged tuhe blood of Jerusalem from the midst thereof, by the spirit of judgment and by the spirit of burning. Then will the Lord create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence" (covering). Isa. 24:23 speaks of a time and a condition in the future: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously."

Proofs are so abundant that it requires care to select those more easily understood. Every Scripture is a plain "saith the Lord," and needs no interpretation. There are some texts that require careful study and in order to an understanding the student must study diligently. The parables belong to this class. In Ezek 37 the prophet speaks of a time when the two kingdoms, Judah and Israel, will be gathered from among the nations where they were dispersed and have been punished, and will be planted in their own land; and another has said that they shall never be plucked up. Again, we read that the Lord will create Jerusalem a rejoicing and her people a joy. Then will be the time that Zion will be built up and the kingdom set up. It is written of them that they shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them. They shall not labor in vain, nor bring forth for trouble. The prophet gives the reason: "For they are the seed of the blessed of the Lord and their offspring with them." Think of the glory of Israel as pictured in the prophetic words, and then imagine if you can, the honors that will come to those who have assisted the Lord of hosts to bring about these results. The Armageddon battle will leave the land covered with destruction and filled with the slain. But in the end will the land be made glorious. Then will follow the judgment of the nations.

D. C. Robison.

INCORRUPTIBLE THINGS

The Incorruptible Body

"God giveth it a body as it pleaseth him, and to each seed a body of its own" (1 Cor. 15:38).

"It is sown in corruption: it is raised in incorruption" (1 Cor. 15:42).

To every seed belongs a body. This is a matter of common observation. All life is mysterious and invisible, but all life tends to incarnate itself in a material body. You drop into the soil a seed and what comes up ? Not a seed, but a stalk which is the body of the life planted. You put into a nest an egg, and what comes out ? Not another egg, but a creature which incarnates the life that was in the egg. There may be in the universe of created things life which is not clothed with matter. If so we know nothing about it. We know life only as clothed. Each order of life has its own appropriate clothing or body. Life has boundless variations, but each has its own body.

There is one flesh of beasts, another of birds and another of fishes. The hare and the elephant, the wren and the eagle, have each bodies fitted to the peculiarities of their distinctive life. These bodies differ in form and qualities.

The incorruptible body of the resurrection has an organic connection with the seed sown in the soil. "That which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own" (1 Cor. 15:37).

This similitude is easily understood. We are familiar wih the fact to which the apostle refers. We hold in hand a seed. As long as it remains there it is unchanged. Put it into the ground and a wonderful change takes place. A green growing shoot issues from the seed and develops in time into the full grown plant. The plant though very dissimilar to the bare grain, has a vital connection with it. It grows out of it, and is of the same order.

So in the resurrection. There is a vital relation between our present bodies and those of the resurrection. We have seen the coffin come from the dwelling. With tearful eyes we have followed it along the streets till the place of burial has been reached. Then we saw it lowered, and the earth filled in. What have we done ? This, we have planted another seed whose product will appear in the resurrection. We have sown the seed of immortality. The body buried is or contains the seed of the body which will rise to glory. The inert mass buried has a principle of vitality in it as certain as the acorn or the grain of wheat.

The seed determines the body. You do not expect the same plant from different seeds. The acorn always gives the oak. The flower seeds produce after their own kind. The seed determines the form, qualities and time existence. So the seed from God, the germ life, which God imparts to the believer. Our form in the resurrection will be human. We are not buried a human being destined to rise as angels. The seed of whatever form determines the body that shall be. The incorruptible seed in us is the life of the risen Christ. Therefore our body will be like his (Rom. 6:5; 8:29; 1 John 3:2).

In the person of Christ risen we see life and immortality exemplified. The whole nature is raised and glorified. "It is sown a natural body, it is raised a spiritual body." Our present body is dominated by the soul. It is a soulical body we have. But the new body will be the organ of the spirit. A spiritual body is not a body composed of spirit. A wind-mill is not a mill of wind, but a mill driven by wind. A water wheel is not a wheel of water, but a wheel driven by water. Likewise a spiritual body is a real body controlled by spirit.

We receive this body through Jesus Christ. Through Adam we have this present body. Because of sin we have this present weakness and mortality. Through Jesus Christ comes a new life now, and a new body hereafter. We have from Adam what he was. His life and nature have become ours. What Christ is we are to have. He is the type to which we as believers are to be conformed. He was no phantom but a real being of flesh and bones (Luke 24:39).—F. S. Weston, in "World's Crisis."

Man's writings are most voluminous; not so with the inspired writers, who say much in little, and that little authoritatively and infallibly.

Verily, every man knoweth about the pebble in his own shoe.

Seeking no praise one is never offended.

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EDITORIAL

In the make-up of The Restitution of Aug. 21, 1917, page 371, an article entitled "Barred" was injected into Brother Donaldson's page for which he is not responsible.

September the 2nd we enjoyed a visit from Brother and Sister Buckman and their son Carey, of Salem, O. These disciples are invaluable supporters of the truth and are important pillars in the church at Salem. Their visits are always refreshing.

On the evenings of Aug. 19th and 26th we gave two sermons in the Congregational Church in Unionville, O. Our subjects were prophecy and the European war. On one evening we were much gratified to have with us several brethren and sisters from Rochester, N. Y., and Brother and Sister Geo. B. Alldridge and daughter Sister Nellie; and Brother and Sister H. H. Hawkins, of Cleveland, O. Sister Hawkins ministered to the edification of all in beautiful song, and Brother Alldridge, always a beloved fellow-helper, gave a most inspiring exhortation.

When one has learned the alphabet, there is no limit to the amount of knowledge he may acquire.

THE LORD'S BANDS AND CORDS

Psalms 2:3

Man's heart is "desperately wicked" (Jer. 17:9). His carnal mind has been at enmity against God and his holy laws (Rom. 8:7) since our parent lusted and sinned in the garden of Elohim (Jas. 1:14). It expresses itself in all generations and in all ranks of the human family. The second psalm not only represents human hostility to God and his Anointed One, but also shows the extent of it when the writer speaks of the "heathen," "people" (verse 1), "kings" and "rulers." They say in verse 2, "We will not have this man to reign over us" (Luke 19:14). They may give a dozen reasons why they are hostile to Christ and righteousness: such as the incredibility of miracles, the faults of Christians, hypocrites in the church, etc., but the final reason of their opposition to Christ, and the secret cause of their rebellion against God, is found in those principles of truth, purity and love which are written in the Holy Scriptures. "Doctrines would be readily believed," says Horne, "if they involved in them no precepts; and the church may be tolerated by the world if she will not give up her discipline." To the penitent and cleansed heart God's laws of holy living are bright as the sun and soft as silk; but to the sordid minded sinner they are as the "bands" and "cords" which the yoked oxen, lank and tired with labor, are ready and eager to cast off. Hence they say, "Let us break their bands asunder, and cast their cords from us." In commenting on this text we may speak of the Lord's

1. **Bands.** It is profitable for us to notice that the resolution expressed in the words, "Let us break" is followed by unbreakable "bands." In other words, the sinner is represented as trying to break bands which cannot be broken. That this thought is there—the thought of trying to do an impossibility—is evident from the use of the word **moser**, which means a band or fetter. Thus in Job 39:5 **moser** is strong enough to hold a "wild ass." Moser was a band of such unusual strength, that the Lord who has Almighty power, was generally the one who is represented as breaking it (Psa. 107:14; Isa. 28:32; Jer. 2:20).

2. **Cords.** The same idea, the thought of extraordinary strength, is expressed by the word "cords," **aboth**, which Young defines as meaning "thick cords." These were the kind of "new cords" Samson was bound with (Judges 15:13). It was because the "spirit of the Lord came mightily upon him" (vs. 14) that he was able to break them. Because they were "thick" or very strong is why they were used in binding the sacrifice on the horns of the altar (Psa. 118:27).

Let us now drop the literal meaning of the bands and cords and catch the beautiful truths which they can teach us. What are the bands and cords of the Lord, which the sinner cannot break, but which he can reject? The Lord answers this question in Hos. 11:4: "I drew them with the cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws." Dear sinner friend, how can you have the heart

to say to the Lord and his Christ, "Let us break their bands asunder, and cast their cords from us," when the Lord's cords are only the "cords of a man," and his bands, "bands of love?" Why are you unwilling to assume the responsibility and service of our loving Lord, when he assures you that he is as "they that take off the yoke?" "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isa. 57:20). Hear the loving entreaty and invitation of him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). You may pretend that you are happy in the service of sin; but here we have authority from above to the effect that you cannot rest, and that you are weighted down with "labor" and burdens that are "heavy." Christ knows your condition, and as one ready to "take off the yoke" of sin that is so galling to you, says to "come" and share with him the "rest," the sweet rest of divine service. By "rest" we are not to understand a state of coma, or a condition of inactivity. "Take my yoke upon you," says Jesus, "my yoke is easy, and my burden is light." A yoke placed on the neck of oxen enables them to move together, to pull together; and with their strength thus united they are able to move huge burdens. So dear sinner, if you would quit saying to God and his Christ, "Let us break their bands asunder," and would joyfully take Christ's yoke upon you, you would link your weak self with the Omnipotent One; you would have Christ to help you pull through this world of burdens. Like a servant who works for wages, but who later wins the love of her master; he then lifts her up from the place of a servant to be his wife, and to share his fortune. The spirit of her service becomes changed. She continues to do the same duties of house-keeping, and has the same round of work. While a servant she called her work "drudgery;" but as his wife her work is now rendered from different motives, and she calls it "pleasure." The sense of duty is lost in the sense of love. The cold word "master" is transformed into the warm word "husband." And so it is with the sinner who welcomes the "bands," "cords," and "yoke" of his Lord. He is a servant and more; he is a son (Gal. 4:7), and a friend (John 15:15). "And it shall be said in that day, saith the Lord, that thou shalt call me Ishi (my husband), and shalt call me no more Baali (master, my lord)" (Hos. 2:16).

THE NATURE AND WORK OF THE HOLY SPIRIT OF GOD

Numbers 11:25

This verse requires separate comment apart from the preceding because, although it has reference to the same subject, details of importance are given which we do well to notice. The earlier verses (16,17) contain the promise, "I will," etc., here the actual accomplished facts are recorded, and what are they? That the Holy Spirit came down in the cloud and spake? No, emphatically no. A careful study and analysis can scarcely fail to convince that no personal spirit is here spoken of. The Lord came down in the cloud; the Lord did the speaking; and the Lord took of the spirit (a portion still remaining to Moses) and gave it to the seventy elders. There seems to be here some indication that the spirit of God was given in measure to each according to his willingness and capacity to use it. Verse 29 would seem to confirm this thought and to show God's willingness even in those days to bestow the spirit on those who sought to be filled by it. The wonderful significance of the prophecy in Joel, which we shall consider later, is not so much the pouring out of the spirit, as the fact that its bestowal would not be limited to a chosen few, but should be upon all flesh—the common people as well as the priesthood.

Number 24:2

Here we have another instance where the spirit is not designated by a capital letter. It is called the spirit of God, and it is said it "came upon" Balaam. Such phraseology has already been commented upon as being incompatible with personality.

Numbers 27:18

A very similar case to Gen. 41:38, to which passage reference is given—yet notice the contrasts. In the one case mention of the "spirit of God" is made by a heathen monarch whose knowledge of such a subject, it seems reasonable to suppose, would be extremely limited. In the verse we are now considering the Lord, the "God of knowledge" (1 Sam. 2:3), is the spokesman, and can we honestly say that the doctrine of one personality indwelling another is here set forth? Who would affirm so?

Judges 3:10; 6:4; 11:29; 13:25; 14:6,19; 15:14.

In each of these cases language is used completely unsuited to personality, but beautifully illustrative of what actually occurred. No amount of argument can gainsay the stubborn fact that it is altogether contrary to correct language to apply such terms as here used to personality. More important still, no parallel occurs in Scripture for such unnatural ideas. At the risk of repitition I would draw attention to the fact that in all these instances the Revisers have substituted a small "s" for a capital letter.

We have now covered an immense period, covering thousands of years, yet in all this time there is no tangible proof that the spirit of God is a separate personality from God himself.

1 Sam. 10:6-10

It is interesting to note that a complete change seems to take place at this juncture in the operations of the spirit of God. In the early history of the people of Israel God himself was their Leader. True, Moses was there, and we rightly give him high honor, but surely we cannot help recognizing that God never has since then, been in such close contact with his people. During the period of the Judges there was an undeniable "distance" between Jehovah and the nation on account of constant disobedience. Now, however, in their demand for a king God sanctions the proposal (although under solemn protest because of their rejection of him), and seems again to enter more closely into relationship with his people, in probable anticipation of the time when the Son of God shall be king in all the earth. Several points of interests are worthy of notice. The opening of the kingdom under Saul was to be under the seal of the spirit (1 Sam. 10:6), and Saul was to "be turned into another man." His old life was passed, and God was to be with him (1 Sam. 10:7). Matthew's gospel is frequently called the "Kingdom gospel" because it so largely treats of the kingdom and kingship of Jesus Christ. He also came under the special power of the spirit, and God was with him (Matt. 1:20-23). Thus Saul in becoming through the spirit both prophet and king is a wonderful type of the Lord Jesus.

1 Sam. 11:6

The Revised Version adds that the spirit of God came "mightily" upon Saul. Here we see plainly that the spirit was not always accompanied by the same measure of power.

1 Sam. 16:13,14

These verses are of particular importance and interest. Read according to the common interpretation they are made to convey the terrible doctrine that a righteous God in anger withdraws his Holy Spirit, and actually sends an evil spirit to terrify (see margin) Saul. The orthodox believer may think so but few will have the boldness to affirm it. Chapter 18:12 explains the Lord had departed from Saul and was with David.

2 Sam. 23:2

But one instance is found in 2nd Samuel, and how harmonious with all the preceding, in manifesting the nature and work of the spirit. We instinctively call to mind the following passages: Deut. 17:18-20; Josh. 1:8,9; Col. 3:16; 2 Pet. 1:21.

Errata

Brother Judd sends the following corrections to his article in the issue of July 17th.

1st. Near bottom of first page should read, "Father and Son are specifically stated."

2nd. Page 314, under Gen. 41:38 should read, "Is such treatment consistent."

3rd. Under Exod. 31:3 should read, "performance of daily duties," and "his" instead of "its."

"You can't defeat a man who is never discouraged," said Moupin.

Remember Zedekiah was taken and placed on trial as a traitor to the king who had placed him upon the throne.

THE IMPORTANCE OF PUNCTUATION MARKS

Philosophers and sages of all ages have emphasized the importance of little things. It is true that many little things are exceedingly important; this is true in the case of punctuation marks which are about the smallest things that enter into practical life. For example, the insertion of a comma at the wrong place or its omision may change the meaning of a sentence entirely; such mistakes have been known to virtually nullify laws and to result in the loss of large sums of money in business transactions, as well as to cause misunderstandings that had serious consequences.

It is related that a husband and wife once had a quarrel and the former sought the advice from a lawyer. The lawyer advised that the husband should make overtures to his spouse and suggested that he send her this message: "May heaven cherish and keep you, from your affectionate John." John wrote it out on a picture postcard but for some reason neglected to insert the comma and his message read: "May heaven cherish and keep you from your affectionate husband John." The disastrous results can well be imagined.

The story is told that Clement who ruled over a priory some time before the reformation had this motto placed above the door of the house:

> "Be open evermore, O thou my door,
> To none be shut, to honest or to poor."

People interpreted this just as it read; many visitors came from far and near to enjoy the hospitality of the religious house and all were welcomed by the prior. At length Clement died and was succeeded by a man as stingy and niggardly as Clement had been generous and lavish. He could not tolerate the motto with its friendly invitation, nor could he bear to think of spending money to have another made. Finally, after some thought, he altered the meaning to suit himself by the simple changing of a comma. This is the way the couplet read after he had finished with it:

> "Be open evermore, O thou door,
> To none, be shut to honest or to poor."

The toast which is said to have been given at a dinner in New York, "Woman—without her, man is a brute." and which was reported in a newspaper, "Woman without her man is a brute," is well known.

A newspaper advertisement read: "Wanted by a respectable woman. Passage to Europe; willing to look after children and a good sailor." About as bad is the following sentence from a popular novel: "On a sofa, stretched out like a lay figure, Lady Castlemere reclined, with a faded Indian shawl thrown over her lower limbs, which had been the gift of the queen on her wedding day." Proper punctuation would help in both these instances but greater clearness and conciseness would be obtained by a rearrangement of words and phrases.

Carelessness in printing made a reporter's account of the arrival of a famous statesman at an important meeting where he was to speak read as follows: "At this moment Senator Blank entered on his head, a brand new silk hat on his feet, a pair of shining patent-leather shoes on his features, a calm, contented smile."

A message, "Don't come too late," was utterly changed in meaning by the inadvertent insertion of a comma which made it read: "Don't come, too late." A similar mistake was made with a telegram sent in answer to an inquiry from a New York picture dealer whether he should pay $1.250 for a picture for one of his customers. The customer's telegraphed reply was: "No; price too much," but as delivered to the dealer it read: "No price too much;" he went ahead and bought the picture. Then of course there was trouble.

While great care should always be exercised in writing, to see that the proper punctuation marks are used and that they are inserted where they belong, it is usually quite as important to observe them carefully in reading. This is illustrated by the story of a minister who was given the following notice to read before his congregation: "A sailor going to sea, his wife desires the prayers of the congregation." Being somewhat nervous and confused, or perhaps a little careless, the preacher startled everyone by announcing: "A sailor going to see his wife, desires the prayers of the congregation."

HOW WE CAN DO THE IMPOSSIBLE

One of the axioms that are not true is "No one can perform the impossible." We can tell just what strain an iron bar will stand, and we can gauge precisely the force of steam; but when we come to the human being we find a paradox—a creature that does the impossible.

A tender woman, if she be gripped by some strong emotion, fright or eagerness to save her child, may suddenly become strong as a giant. When Stephenson proposed to run a steam car at forty miles an hour the world proved it could not be done; no one could live going so fast through the air. Yet he did the "impossible"! Fifty years ago it was impossible for a man to talk in Chicago and have his ordinary voice heard in New York: that is now done every day.

As a matter of fact, the art of success is—doing the impossible. There are always plenty of people to do the possible. You can hire them for three dollars a week or even for their board. The man in demand, either in the world of commerce or in the world of thought, is the man who does what cannot be done.

No man gets the ability to do an impossibility before he does it; the power comes with the effort. It is because of this law that moral obligations are binding.

The Bible is full of commands, the doing of which is beyond us. Who can keep the Ten Commandments or the precepts of Jesus? Only those can perform these duties who perform them. Power settles on us as we try. Jesus told the palsied man to stretch out his arm. He could not; but he did; power entered as he acted. The multitude was fed on a few loaves and fishes; enough provision was not made beforehand, but the supply was increased as it was given.

"Responsibility," said Horace Bushnell, "is not measured by ability." The half of strength is faith.

INNOCENT ENJOYMENT

In answer to a question in reference to innocent enjoyment we hunted up a short article published by Brother T. C. Newman in the "Millennial Harbinger" over thirty years ago, and written by Dr. H. More, because we thought it was better than anything we could write. It is as follows:

"If any of our pleasures are such that the thought of our holy elder Brother in heaven cannot mingle with them we may be sure they are wrong. If they are guiltless his presence would only deepen and brighten them. If they are foolish, or hurtful, or cruel, they will cower before his pure eyes. Perhaps there is no better test of their innocence than this: Would I like to see Jesus here and now? We must not imagine that he would be displeased to find us in any other than a solemn or grave mood. It would not displease him to find us in a cheerful, happy frame of mind. There are subjects calculated to make us joyful in which he would participate. He would rejoice in our joy so long as it was pure. So, then, if it seems incongruous to ask him to go with us to any place of amusement, we may be assured it is no place for us. If there is anything in our merriment which would offend his ear, then it is not fit for us. Let him be blended with all our thoughts—let him be the confident of all our feelings—let us rely upon his hearty sympathy in every phase of experience."

DON'T FORGET THE HELPING FUND

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The great man works for the joy of it, not for the wages.

BAPTISMAL SERVICE

At the close of our meeting in the morning, at Hillsburg, Aug. 19, 1917, Minta Marie Plummer and Orpha Blanche Spurgeon applied for baptism. We went to the water in the afternoon and inducted the two sisters into the body of Christ by baptism. By this act they symbolized their faith in the central truth of the gospel, the death, burial, and resurrection of Christ, and at the same time professed to be dead indeed to sin, and were buried because dead, and rose in the likeness of Christ's resurrection to walk in newness of life. At the evening service they were received into the church and given the right hand of fellowship. May they be blest by the goodwill and help of the church in their young lives. May the watchful care of our heavenly Father accompany them, and the spirit of love, as it is in Christ, be manifested by them, and toward them, until they come into the fulness of the spiritual life by a resurrection from the dead at the coming of the Savior, is our prayer.

D. E. VanVactor.

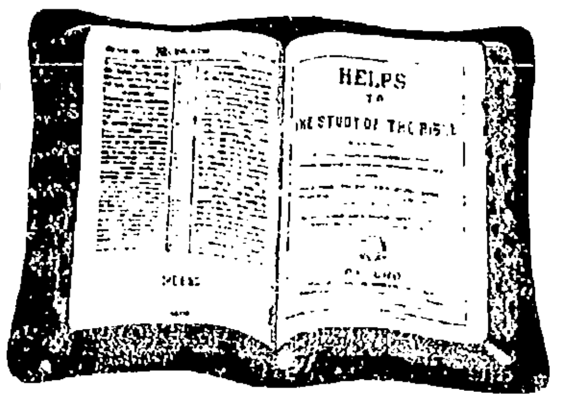
THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: John 5:39


HELPS
TO
THE STUDY OF THE BIBLE

My Bible and I

We've traveled together, my Bible and I;
Thro' all kinds of weather, with smile or with sigh!
In sorrow or sunshine, in tempest or calm;
Thy friendship unchanging, my lamp and my psalm.

We've traveled together, my Bible and I;
When life had grown weary, and death e'en was nigh!
But all through the darkness of mist or of wrong
I found thee a solace, a prayer, or a song.

So now who shall part us, my Bible and I?
Shall "isms," or schisms, or "new lights" who try?
Shall shadow for substance, or stone for good bread,
Supplant thy sound wisdom, give folly instead?

Ah! no, my dear Bible, exponent of light!
Thou sword of the spirit, put error to flight;
And still thro' life's journey, until my last sigh,
We'll travel together, my Bible and I.

My son forget not my law; but let thine heart keep my commandments, for length of days, and long life and peace, shall they add to thee.

Let not mercy and truth forsake thee, bind them about thy neck; write them upon the table of thine heart:

So shalt thou find favor and good understanding in the sight of God and man.

Thoughts on the Bible

Psalm 119:105

Study it through—it is a good thing to know.
Think it over—and it in your memory stow.
Write it down—so forget it you will not.
Pray it in—and have it firm as a rock.
Live it out—as a candle it's light.
Pass it on—and so make the world bright.

Our Illustration

If you open your Bible so as to show the same page we have in the picture of the Bible in the adjoining column, you will have before you the 22nd or last chapter of Revelation. It is a blessed chapter, as are all chapters, and I am going to ask you to do me a favor. Will you please get your Bible and with me, in a calm, meditative manner read this chapter, especially noticing the 17th verse? If you desire to be a son or daughter of the ever living God the invitation is to you. Then go back and re-read the opening verses and see what you are invited to. Once more read verses 12-14 and remember it is Jesus, our beloved friend, who is now talking, and he says that he is soon coming, and when he comes he is going to pay us for the work we have done in his name to the glory of God the Father. If you turn to Romans 2nd chapter and read the first eleven verses you might understand it better. Now go back again to Rev. 22; I know you are one with me in my desire to see the fulfilment of verse 20: that is the Christian's hope, the second coming of Christ and the things that will be accomplished thereby, and

The grace of our Lord Jesus Christ be with you all, Amen and Amen.

Christ's self-sacrifice for the race, is the mystery of divine grace and love:—The hope of sin-sick humanity; the assurance of salvation to believing, confessing sinners.

The tragedy of Christ's surrender to the Jewish council; his submission to the taunts, insults and rejection, by them, in the judgment hall, when Pilate desired to release him; Pilate's sentence to crucify him when he had repeatedly declared him innocent, surpass human comprehension. It is the tragedy of the ages.

But the blasphemous assault on him by the priests, scribes, and elders of the people while suffering for them on the cross, outrages human decency, and reveals indescribable moral degeneracy.

But remember, dear reader, Christ suffered all this for you and me, that we should not be eternally lost. Then think of his marvelous prayer for his revilers: "Father, forgive them, for they know not what they do."

How are we to approach such blessed strength? First of all, through a steadfast will to refuse nothing that God requires of us, and to do nothing deliberately which can displease him. Next, we must learn to take our faults humbly as proofs of our weakness, and use them to increase our trust in God and our mistrust of self. Neither must we be discouraged at our own wretchedness or give way to the thought that we cannot do or bear any special thing; our duty is, while confessing that of ourselves it is impossible, to remember that God is all-powerful and that through him we can do whatever he may require of us. We must learn to say with Augustine, "Give me what thou commandest, and command what thou wilt."—

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear"

A [illegible]ht From Over The Sea

Despite the action of the "lewd" Jews, we have reason to be thankful that Paul visited Thessalonica. Paul's first letter to the Thessalonians was perhaps the first letter he wrote to any Christian church. It was the beginning of a new activity. It was a form of activity which suited the temperament of the apostle, and in his letters to the various churches we have noteworthy and cherished contributions to the Book which is the greatest of all books. Where is the disciple of the Lord today who is not thankful that the beloved and gifted Apostle of the Gentiles gave ear to he appeal, "Come over to Macedonia and help us?"

A. S. C. in "Words of Life."

Our Weekly Puzzle

My **first's** in boy but not in girl.
My **second's** in diamond but not in pearl.
My **third's** in book but not in vol.
My **fourth** is always found in soul.
My **last's** in home but not in hall.
My **whole** should always be prized by all.

Answer in next issue.
Answer to puzzle in last issue. **Kind-red.**

Blessed is the man who keeps himself adjusted to divine opportunities.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. SEPTEMBER 18, 1917 NUMBER 35

ONE GOD

By Lady Blount.—Written last year

"Holding fast the faithful word" (Titus 1:9).

One God there is, and "One" alone!
God's Son himself revealed:
But this great Truth, the Christ hath shown,
Lies hid in satan's field!

The priests of old through satan's arts
Forgot God's Holy Word (John 14:28; 1 Cor. 15: 24-28),
And taught that of three equal parts,
Jehovah was one third!

But God is not a third of one,
Nor is our blessed Lord:
Through him the Holy Spirit doth come,
Which emanates from God.

Our Savior's and God's unity (i. e. harmony or oneness),
Is in the Scriptures stated,
But Unity and "Trinity"
Are in no way related!

The nature and affinity
Of "Pagan doctrines"—All
Such as "The Blessed Trinity,"
Were fashioned for man's fall!

But the One God will set us free
If we obey his word,
And seek for immortality
Through his dear Son, our "Lord."

A Prayer

O help us God to hear thy voice,
And see thee with faith's eye,
Through Jesus Christ make us rejoice,
And feel that thou art nigh.

This common and supposedly "orthodox" expression, "The blessed Trinity," is not found in the Bible, and ought not to be required as an article of faith. Every Bible truth can be (and should be) stated in Bible language. How true it is that the Reformation left much pagan teaching (which had been foisted on the Church by Romish time-servers) still unreformed.

It is probobly to this pagan view of God, handed on to us by tradition, that we owe the evils of Mohammedanism, Unitarianism and Swedenborgianism, as a protest against the false doctrine which perverted reason and revelation. The evils flowing from these systems, and more especially the first (the greatest religious hindrance to the spread of the gospel in modern times), must be attributed to the "woman" (Rome) mixing with the pure "meal" of revealed truth, the "leaven" of Paganism.

"Trinity Sunday" (so called) dates only from Pope Gregory, 828 A. D. Like the term itself, it was unknown in the early church. Whatever strength Islam has had and still has is due to its Bible teaching of the entire supremacy and oneness of the Lord God Jehovah, taught by his ever-blessed Son, "for my Father is greater than I."

Dr. Edward Haughton has well shown how the word "Lord" is erroneously substituted for the word "Jehovah." This, he says, is even done when it makes two Lords in the same verse. And that in both of our versions the definite article "the" is frequently omitted where it should be translated, and put in where it is not in the original. And, furthermore, the prepositions "at" and "from," and other words, are used in a confused sense to support various man-made doctrines: of which "three co-equal persons in one God" is a fair specimen (John 14:28; 10.29).

The "Rosary," so common in Romish circles, has its counterpart in Mohammedanism, used for the same purpose of counting prayers. Its invention is ascribed to the monk named St. Dominic de Guzman, in 1200 A. D.

The co-equality of our Lord Jesus Christ with God the Father, and with God's Holy Spirit which emanates from God himself (who is the one supreme Deity), is a man-made doctrine, probably introduced by men who divided themselves from the Apostles. Anyway Bible students must claim for themselves liberty of action, and must at all costs follow the Word, however contrary to tradition.—"The Faith."

BELSHAZZAR'S DREAM

In the Central Presbyterian Church, Marcy and Jefferson avenues, of which the Rev. Dr. John F. Carson, president of the Stony Brook Assembly; the Rev. Dr. McMillin, pastor of the Lafayette Park Presbyterian Church, St. Louis., who has given lectures during the Prophetic Conference, preached on "Belshazzar's Dream." The text was from Daniel 5. Dr. McMillin said:

The incident which we have before us is one of the most familiar and thrilling of all the stories in Scripture. The scene is in a king's palace. When the curtain rises, we see before us a banquet hall. Seated at the table are a thousand lords of the Babylonish empire. Some have thought that they were the chief magistrates of the different provinces into which the kingdom was divided. Others have thought that they were the commanders of the army which have been brought together by the king in a council of war. However, there were a thousand lords seated at the banquet table. At the head of the table sat one of the most insignificant and incompetent kings that ever graced a throne, Belshazzar. He was the nephew of one of the greatest monarchs that ever lived. The time of this incident was one of the most perilous of Babylon's history, for surrounding the city was the tremendous army of the Medo-Persian empire, which was commanded by Darius. For two years they had beseiged the city of Babylon, but Belshazzar and his subjects were laughing him to scorn, for they boasted that they had sufficient food to enable them to withstand the seige for ten years. So they had a banquet, they drank wine and worshipped gods of gold and silver and brass and iron and wood and stone, and mirth was flowing as freely as the wine. One thing which characterized that banquet, which made it unique in Oriental history, was the fact that, seated at the head of the table, drinking wine before the thousand lords, was Belshazzar himself. It was not usual for ancient kings to appear before their subjects.

When the wine was flowing most freely, and laughter was ringing most heartily throughout the hall, suddenly, silently, there appeared on the plaster of the wall, over against the candlestick, fingers of a man's hand. The king seems to have been the only one who saw it at first. With wineglass uplifted, and with a drunken laugh upon his lips, his eyes became suddenly riveted. One by one the guests saw that their monarch was looking at something that apparently formed no part of the occasion. Their own eyes were tnrned to the wall, until that whole banquet assembly had ceased their drinking and their laughter and were gazing on the fingers that had appeared.

The words which were written were in perfectly good Chaldean, yet Belshazzar could not read them. He called for his soothsayers and astrologers. They could not read them. What was to be done? All felt that the writing must be interpreted. Suddenly the door opened and there appeared in that hall an aged woman, the Queen-mother, the wife of the great Nebuchadnezzar. She either had no sympathy with the occasion or had been purposely uninvited, but now she comes and she addresses Belshazzar. She informs him that there was a man in the kingdom in whom was the spirit of the holy God, who had interpreted strange things before, who had been of great consequence of former days, a man who was now out of favor at court—Daniel by name. She suggested that he be brought and that he be asked to interpret the writing on the wall. Then was Daniel brought and as he enters that banquet hall we behold an old man. His hair is white, his brow is kingly. He seems to have been in the presence of kings before, and so he has, for in the days of Nebuchadnezzar he was one of the great men at court. He had been at banquets when these lords were babies, banquets far grander than this, for Nebuchadnezzar was the host. As he approached the King, Belshazzar turned his face toward him and said, with all the insolence of which his shrivelled soul was capable: "Art thou that Daniel which art of the children of the captivity of Judah, whom the King my father, brought out of Jewry?" Then, pointing to the handwriting on the wall, he promised him a great present if he would interpret it. A golden chain should be put around his neck, scarlet should be put upon his back, and he should be the third ruler in the kingdom. Then Daniel answered—and O the glorious abandon of his words!—"Let thy gifts be to thyself and give thy rewards to another." And then he read the writing. "Mene, mene, tekel upharsin." How easily he read it! But it was the writing of his God, and he understood God's language. Then he interpreted it. "Mene, God hath numbered thy kingdom and finished it; tekel, thou art weighed in the balances and art found wanting; Peres, thy kingdom is divided and given to the Medes and Persians." Why could not Belshazzar interpret this? Matthew Henry tells us that the words which were used were to be found both in the Chaldean and Hebrew languages. The word "mene" was both a Chaldean and Hebrew word, and so were the other words used. The Chaldean meaning for the word "mene" is "numbered." Its Hebrew meaning is "finished." So he read the meaning of the word like this: "numbered and finished." The Chaldean word "tekel" is "weighed." Its Hebrew meaning is "wanting." So he read the meaning of the word "tekel"—"weighed and wanting." The word "Peres" in Chaldean means "divided," but it is the Hebrew word for "Persians." So its meaning was simple—"divided, and given to the Medes and Persians."

Then commanded Belshazzar, and they clothed Daniel with scarlet and put a chain of gold upon his neck and made him the third ruler in the kingdom.

This is the story, and there are some features connected with it which make it most remarkably appropriate for us to consider in reference to the times in which we live. In the first place we are told it was a time of feasting, merrymaking. When in all the history of the world, has there been a time when men and women have been so insanely bent on pleasures as today? In the second place, there was a spirit of democracy apparent, which was unheard of before. An Oriental monarch had broken the barriers of aristocracy and dined with his subjects. And the most casual observer is certainly aware that today class distinctions are being done away with as never before. In the third place, they worshipped gods of gold and silver, of brass and iron, of wood and stone. Gold and silver, that is money; brass and iron, that is munitions; wood and stone, that is magnificent architecture. Those are the gods which the world is worshipping today, money, munitions and magnificence. In the fourth place it was a time of unprecedent military prowess. I have said that outside the walls of Babylon the Persian army was beseiging the city. Today is a time of unprecedent military prowess. Never before in the history of the world have the armies of the nations been so numerous or so tremendously wrought up as now. In the fifth place, the military tactics which were used on that occasion were absolutely unheard of in any previous war, for they tell us that the River Euphrates which ran through the city of Babylon, and, consequently under the wall of the city, was deflected from its course by the engineers of the army. So that Darius and his troops, marching under the wall of the city through the empty bed of the river, could take the city without a struggle. Today, in this present war, the tactics which are used are entirely without precedent. The airplanes, the gases, the submarines have never been used until now. So that some military writer has said that any book written on military subjects prior to the year 1914 is obselete. Lastly, let me say that, in spite of the terrible danger that was imminent, the Babylonish lords were light-hearted and gay. And so it is today, in spite of the unusual, unprecedented events which are transpiring around us, the multidude of men upon the earth are making merry. And yet we are told that on that night the city of Babylon fell. And so it may be that during this night of spiritual darkness we are on the eve of a great dispensational change.

I have also said that at that time God gave a message, and there was none to interpret it but Daniel, though it was plainly written on the plaster where all might see it by the candlestick, where a flood of light might be thrown upon it. And so it is today: God has spoken to us in his Word, and though all the soothsayers and astrologers and Chaldeans, I mean the philosophers, higher critics and skeptics, may be unable to read the writing that is written, there is a Daniel, I mean a Church, in whom is the spirit of the holy God, in whom the Holy Spirit himself is pleased to dwell, who can read what is written and who can interpret the writing of its God. And the meaning of the writing is this: "The night is far spent, the day is at hand."

There are three remarks which should be made on the subject of the handwriting itself: First, the handwriting on the wall is not a warning; it is a doom. It is a mistake to think that Belshazzar was warned by that writing. You will notice it is all in the past tense, "God hath numbered; thou art weighed; thy kingdom is divided." So we have not had the handwriting of doom yet, but the banquet of sin and revelry is on, and the armies of the world are gathered together. And who can tell when the handwriting of doom may appear? Secondly, this handwriting can only be interpreted by a spirit-filled man, and thirdly, the doom was followed by the speedy execution of God's judgment, for we are told, in awful solemnity, "In that night." That night,that very night, was Belshazzar slain. It is said that the mills of the gods grind slowly, but those are heathen gods. The judgments of our God are swift and powerful, and may be instantly expected. Therefore, let us turn from the vain delusions of the world while we are having the day of grace, that we may not be compelled to face the great and terrible God in his day of wrath.

NEBUCHADNEZZAR'S IMAGE

Dan. 2:28-45

Is a chart of time. Five distinct periods are traced upon it. These periods span the history of four universal kingdoms, viz.: Babylon, Medo-Persia, Grecia, Rome, and of Rome divided, and utterly annihilated by the kingdom which the God of heaven shall set up.

1. The head of gold represents Babylon.
2. The breast and arms of silver represent Medo-Persia.
3. The belly and sides of brass represent Grecia.
4. The legs of iron represent Rome.
5. The feet and toes represent Rome divided (vs. 41).

This same history in advance is outlined in the 7th chapter of Daniel by four beasts; each beast responding to the ten toes of the image And the ed by sections of the image; and the divided state of the fourth is represented by ten horns, correspnding to the tne toes of the image. And the spirit's word for it, "the ten horns out of this kingdom are ten kings that shall arise" (Dan. 7:24). This is infallible proof that the ten toes in Dan. 2:41,42, represent kings, and in the nature of things imply kingdoms. In the divided state of Rome, then, there was but one of fierce countenance (Dan 8:23). This weakened it, because the toe kingdoms were partly iron and partly clay, and these substances cannot be welded together (Dan. 2:42,43). We now proceed with the chart.

6. "In the days of these kings shall the God of heaven set up a kigndom which shall never be destroyed, and the kingdom shall not be left to other people (as were those kingdoms preceding it), but it shall break in pieces and consume all these kingdoms and it shall stand forever."

"It shall break in pieces and consume all these kingdoms." All what kingdoms? Does it refer to Babylon, that was broken to pieces and consumed by the Medes and Persians? Does it refer to Medo-Persia, that was broken to pieces and consumed by Grecia? Does it refer to Grecia, that was broken to pieces and consumed by Rome? Or does it refer to the fourth kingdom with all the toe, or horn kingdoms developed upon its territory? It seems to me that this question might be safely left to the common sense of the Scripture in hand, so plain is it. But the spirit has left no room for guess work. John saw this fourth beast kingdom, and its ten horns, and the angel explained to him that the ten horns "are ten kings"; and adds: "These have one mind (at the time of the end) and shall give their power and strength unto the beast; these make war with the lamb, and the lamb shall overcome them," as Daniel had predicted.

History is outlined by the image no further. The grand purpose of the image has been served: it was to reveal the establishment of God's kingdom "in the latter days" (Dan. 2:28); and this event is to put an everlasting end to the kingdoms of men.

Believers of God's truth in every age since Daniel could tell their whereabouts in the world's history by means of this image; but to none could it be more intensely interesting as to the believers of the present day. We are certainly living "in the days of these kings," when the next great event will be the setting up of God's kingdom, for which they have so long prayed "thy kingdom come."

Reader, should you ever be told that the kingdom of God was set up at the first Pentecost after the crucifixion of the Lord Jesus, your answer should be impossible;

1st.—Because the stone is to smite the image upon the feet of iron and clay (vs. 34). The image had no feet at the Pentecost referred to, therefore they could not have been smitten.

2nd.—Because if the image had been smitten at Pentecost, it never could have had any feet.

3rd.—Because it now has feet that have not been smitten by the stone; and no kingdom of God could fail to do what he promised it should do.

4th.—Because the one anointed to be king of God's kingdom is gone to a far country to receive a kingdom and to return (Luke 19:12). He returns when he has received the kingdom.

5th.—Because the saints, the members of Christ's body ('1 Cor. 12:27) are joint heirs with Christ (Rom. 8:17) and will reign with him (2 Tim. 2:12) on the earth (Rev. 5:10), and take the kingdom and possess the kingdom forever, even for ever and ever (Dan. 7:18), and are installed in this great authority and power by Jesus when he comes with the clouds of heaven (Dan. 7:13), and all the holy angels with him, and sits upon the throne of his glory (Matt. 25:31). He will confer upon his resurrected, glorified and crowned saints the honor of smiting the image upon its feet, for the spirit in David has said: "To execute vengeance upon the heathen and punishment upon the people, to bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written (in Dan. 2:34,35); this honor have all the saints. Praise ye the Lord" (Psa. 149). None of these events have yet transpired.

6th.—Because such an idea compels the wilful disregard of one division of the image, the feet and toes, or a wilful transposition of the order of events as arranged by the spirit in Daniel. In fact it makes verses 41,42, and 43 entirely superfluous, which alone stamps the doctrine of the Pentecost kingdom as man-made.

M. Joblin.

REJOICE YE

Revelation 4

"After this I looked, and, behold, a door was opened in heaven."

A writer has aptly and ably said: "Prophecy takes a step and ages have elapsed. Like a gigantic Colossus it bestrides the stream of life, planting its feet on epochs and crises separated by centuries from each other, while the sea of ages flows noiselessly and unnoticed by. Renewing its lamp in the days of the apocalyptic seer, it flings its light far forward with concentrated brilliancy upon the closing scenes of the present dispensation, only here and there revealing by its oblique rays a few of the more prominent objects in the intervening space. Enough, indeed is revealed to show us the magnitude of the field that has been traversed, while the frowning headlands before us warn us how near we are to that stormy sea of divine judgment, which when it rises in its fury, will sweep away all existing landmarks and bear us onward to that new heaven and that new earth wherein dwelleth righteousness."

John was carried forward in spirit to the Lord's day. His attention is turned to the future. "I will show thee things which must be hereafter." John is immediately in spirit, and sees a picture in symbol of that new heaven. The second and third verses read: "And behold a throne was set in heaven, and one sat on the throne, and he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald." The throne that he sees (in symbol) will not be established in heaven, but on the earth, divinely appointed. There is no personal likeness or resemblance of Christ seen upon the throne but one like unto jasper and a sardine stone. These were the first and the last stones in the breastplate of the high priest (Exodus 28). The one that sat upon the throne is the Alpha and Omega the beginning and the end, the first and the last (Rev. 22:13). This picture (in symbol) is the setting up of the kingdom of God by Christ and his saints on the earth. The rainbow which John saw is the symbol of the glory of God which will be round about the throne.

Fourth verse: "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting clothed in white raiment, and they had on their heads crowns of gold."

Sixth verse: "And round about the throne were four beasts full of eyes before and behind." The four beasts and the four and twenty elders are symbols of that element of the kingdom of God which consists of the brethren of Christ. The new government is in its infancy: the work of conquering the world to Christ is in progress.

Fifth verse: "And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God." The lightnings, thunders, and voices proceeding from the throne and the seven lamps burning before the throne, indicate the divine rule over a world which is still in revolt against divine authority. The four beasts full of eyes before and behind are symbolic of the saints who execute upon the world the judgments written; and as they proceed with the work they perceive everything that is going on; nothing can be hid from them.

David in the 149th Psalm wrote prophetically of this time: "Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen and punishment upon the people, to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: this honor have all his saints. Praise ye the Lord."

J. C. Thompson.

HOW SHALL WE BE STRENGTHENED

Dear Brethren:

I see so few letters in The Restitution. I find a command in Hebrews 10:25 to exhort one another so much the more as we see the day (of Christ's appearing) approaching. Another command is to pray one for another (James 5:16). I find in Acts 12:12 that many of the church were gathered together praying. In the fifth verse of the same chapter I find that prayer was made without ceasing of the church unto God for the release of Peter from prison. In Acts 16:13 we find that in Philippi there was a special place where people gathered to have prayer.

In Acts 20:36 we find our own great apostle calling the elders of the church together and praying with them. Brethren, why do not we meet together to pray with and for one another? If there was ever a time when we needed to pray with and for each other, when we needed to exhort one another to love and good works, it is in these last evil days when the opposers of God are doing all they can to draw away saints from their Redeemer, because the word of God says he knows his time is short (Rev. 12:12). I never knew of a prayer meeting by the church of God. There may be. I simply say I never knew of any, and I frankly say that as far as I have known and talked with the members of the Christ's body they seem opposed to these things.

This has always troubled me. I have always felt a lack of something when we met together, so now I am coming to you, my brethren, with my difficulties as is right and proper; and what the word teaches us to do. The pastor of the Baptist church here publicly teaches the restoration of Israel, the restitution of all things and the near coming of Christ for his saints and the establishment of the kingdom on earth. A few godly women meet weekly to study God's word.

There is also a weekly meeting for prayer and exhortation. I have been attending these meetings for several weeks and feel that I have been greatly strengthened in love and fellowship with God and with his children. I am writing these things to you, dear brethren, because I want you to know them. Frankly I am lead to think there will be many surprised when we meet our Lord in the air. Many who seem to be first will be last, and the last, first. Read Hebrews 11:31; James 2:25. It seems to me that we have relied upon our knowledge and somewhat neglected the weightier matters, love and good works. Jesus says by the love which we show for one another shall men know we are his disciples. Paul says though we understand all mysteries and all knowledge and have not love, we are nothing.

Your Sister in Christ, Flora A. Wood.

FINANCIAL REPORT OF THE INDIANA STATE CONFERENCE

Roll, Indiana, August 9-12, 1917.

August 9-12, 1917.

Aug. 12th 1917 to balance	$ 50.40
Collection	64.66
North Salem Church	17.00
Morning Star	8.00
Hillisburg	16.50
Brother Barnett	1.50
Total	$158.06
Amount paid to ministers	$ 97.25
Amount on hand	$ 60.81

Ezra C. Railsback, Treas.

NOTICE

The brethren in Chico would like to hear from Brother Lehman who visited them last winter to know whether or not he found someone to baptize him. I also wish to say to Sister Minerva Meyer, of Merced Co., Calif., that I received her loving card-letter and answered it. My answer was returned to me as unclaimed. Will she please write again giving her address?

Flora A. Wood.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

H. S. Lasher	$ 1.00
D. B. Wilson	3.50

It was Joseph in prison that God helped to the throne of Egypt. It was Israel at the Red Sea, a pursued and helpless people, whom God helped through the Red Sea. It was Elijah, who through his devotedness to God had incurred the wrath of Ahab, that was fed of ravens. It was the poor destitute widow, giving her last crumb to God's prophet, who was helped of God with a supply of meal. It was an imprisoned Peter who was helped of God in the deliverance from prison.

Some get rich and fail. Others fail to get rich.

THE RESTITUTION

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL

Brother and Sister Young, of Seattle, Wash., were visitors at the Lord's table Sept. 9th.

Brother Geo. B. Alldridge spoke acceptable words of doctrine and exhortation both morning and evening, Sept. 9th.

We spent Sunday Sept. 9th, with the brethren and sisters in Salem, O., Brother and Sister Heacock, of Canton, were there, also Brother Ashford Lehman. Brother Robison was too indisposed to speak, and Sister Wm. Coy was nursing a broken arm. Sister Pottorf seemed to be regaining her health, and Sister Moore, who was quite ill at our former visit, was quite herself again. Meetings were fairly attended, and we much enjoyed our short sojourn with the brethren and sisters.

THE WAY OF THE EAGLE AND THE WHALE

There are two animals, says a writer in Pearson's Weekly, that puzzle naturalists more than any other. They are nature's "submarine" and "airoplane," the whale and the eagle.

It is known that whales occasionally descend as far as 3000 feet below the surface of the sea; a depth at which, from the pressure of water, they ought to be crushed flat. Why they are not injured naturalists have yet to discover. It is this pressure that prevents a modern submarine from descending more than some 300 feet.

Eagles have been seen through telescopes to fly with apparent ease from thirty thousand to forty thousand feet above sea level. At that height no human being can live, owing to the rarefication of the air. How the birds live and fly at such a greater height than man can endure is another question still unanswered.—Selected from the "Boy's World." July 21st 1917, by Sister Woodbury.

The following is her solution submitted to the readers of The Restitution, as written for the Sister's Meeting of Springfield, Aug. 9th. "I wonder who will solve the puzzle before reading mine," says Sister Woodbury.

The Way of the Whale

After reading this interesting article I was deeply impressed when, like a revelation, the thought came to me, why, I can solve the question of the whale on a Bible basis from the word of God; of an actual occurrence as proof. You know, sisters, we read in Matt. 12:38-40, that certain scribes and pharisees whom Jesus called a generation of vipers, wanted to see a sign from the Master, but he answered and said unto them: "An evil and adulterous generation seeketh a sign; and there shall no sign be given to it; but the sign of the prophet Jonah. For as Jonas was three days and three nights in the whale's belly: so shall the Son of Man be three days and three nights in the heart of the earth."

Also in Luke the 11th chapter when there was a great gathering, Jesus said unto them: "This is an evil generation. They seek a sign, and there shall no sign be given them, but the sign of Jonas the prophet."

The application I have made is that Jesus died and was buried as it were in the bowels of the earth; in a pit, a hiding place. Yet his flesh saw no corruption. He came forth and lived. So also was Jonas figuratively dead and buried in a hiding place three days and three nights—the whale going down into the depths where no man or any ther creature could live. Jonah saw no corruption and lived, being cast out a living person.

The whale is a sure sign of the dead going down in the pit (sheol, the grave), and living again by the resurrection from among the dead. Thus I solved the puzzle why can the whale descend so far below the surface of the sea and endure the extreme pressure? The word says God prepared a "great" fish, and the New Testament says a whale. The dear Lord compares his burial to this great fish as a sign of the resurrection. He takes one of nature's own to prove not only a possibility, but an actual occurence in his own life, by showing the dead raised from the death state, and then his own burial as Jonah, preserved in the belly of the fish was a figure of the non-corruption of his body.

Hence he said to that evil and adulterous generation there would be no other sign but Jonah and the whale. Naturalists have not caught on to biblical terms and the applications the Lord made from things of nature. The above solution came like a flash to me from the knowledge of our Lord's doings, drawing lessons in parables from nature.

The Way of the Eagle

I pondered over the flight of the eagle to solve that puzzle too. Again like a revelation in the still hours of a sleepless night it came to me by another comparison in the beautiful thought of "when born of the spirit." For none but those who have become "flesh and bone," their whole person likened unto the "wind that listeth, not telling whence it cometh or whither it goeth," can mount to the height of the eagle on the wing and live. This figure of the listing of the wind as compared to the saint's changed condition, has always been so beautiful to me that I almost said aloud, "It's true, and the proof is in some one of the psalms. I will prove this too from a Bible basis." I could scarcely wait for the morning to come to get my dear worn Bible and look it up.

Yes: sisters, listen, the Psalmist tells us how and when, in Psalm 40:31. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles: they shall run and not be weary; and they shall walk and not faint." True: because of the change; as the margin reads, "They shall change their strength."

So the immortalized condition of the saints is likened unto the flight of the eagle; at so great a height, yet lives. Where no other bird can live and no human or mortal being owing to the lightness of the air.

After Jesus' resurrection you know, he appeared to the two apostles on the road, not visible to them until just at their side. Just like the wind coming and going. He could enter through the door invisible, yet a perfect tangible person before his apostles. Thus the puzzle of the eagle from which the Psalmist draws a lesson, the Lord explains from nature's own.

It verifies what Paul calls a "mystery" in the change from mortality to that of immortality at the resurrection. It is evident then that we can not mount up to meet the Lord in the flesh and blood condition. The change too will be as quickly and as invisibly as does the wind come and go. What a beautiful thought. All is calm and peaceful as a summer's eve; not a leaf stirring, when all at once there is a rustle of leaves. We surely do not know "whence it cometh or whither it goeth." But we do know the Psalmist has given us the proof when and how if faithful unto the coming of the Life-Giver.

Again, naturalists do not know biblical terms and why God for a divine purpose created the whale to represent weakness in the death state, and the eagle strength in the changed, immortal state.

PARTICULARLY INTERESTING THOUGHTS

Part of a Private Letter, Printed With the Consent of the Author

What strikes one as particularly sad is the way some people insist that everything of any consequence that is to happen has already happened, and the last "horn" has blown a thousand years or so ago. How people can be so blinded by prejudice is only paralled by Billy Sunday's demonstrations and the like.

With a world on fire; with things of such vast magnitude happening before our very eyes that any, or even all the things that have ever happened before are paled into insignificance, shows that these people are walking in their sleep or dreamin a long dead past. Why, this war now includes the United States, and all the rest are jumping in! Its territory extends from Japan round to Canada and the U. S., and from the north pole to the south pole. Even the South American republics are getting in, and yet some would have us believe that this vast, all comprehending movement has not been though of, or considered in the divine message to the sons of men! What's the use? To me, this is the "one divine event to which the whole creation moves;" this is the "last judgment" with the nations gathered together and being separated "the sheep from the goats," nationally to begin with, and it is not difficult to spot the buck Billy.

Some time ago I read a book, written by a Jew, and he went into details to explain that the reason why one half of all the Jews on the earth live in Poland was because they were driven there by German persecutions during the middle ages. And as we see now, even the Russian persecutions were under the auspices of a German Emperor of which King George, of England, is another specimen. In fact, this German royal clique has had a mortgage on the whole—or nearly so—of God's world, and this struggle is a death grip.

> "When grappling in the fight they fold
> Those arms that ne'er will loose their hold."

What I am looking for, to develop out of this, is the so-called "parliament of men" of Tennyson. This, of course is not the finish, but it the end of the more brutal elements of Germanism, who indeed is the one little horn, among the rest, that yanked up Denmark, Austria and France, all in my life time, and in my memory. In these encounters she succeeded so well that she thought she only had to gather herself together for another and greater plunge, and this (as it is written) is what she missed, for the judgment was "set," and they are taking away her dominion, but it seems a long job.

Anyhow the nations of the earth are getting their lesson—a most important one—that of a common brotherhood of all nations. This war has been instrumental in bringing about a great change in this respect sa far as the anti-military sentiment is concerned, also the anti-royal, divineright; and men are brought together on a common platform of humanity. This is essential, because the sentiment of the nations has to be changed before the situation will be changed.

The idea that the kingdom of Christ is a powerful autocracy to bind down humanity, subject by force, is an altogether crude idea. The law of Christ is perfect freedom; it will continue so to be. The problem remains though, how are people to be elevated to that degree of perfection in which they can be trusted with that "perfect law of liberty ?" Don't ask me, for the solution of the question is the business of the kingdom, and just as the Germans have been mentally and morally poisoned by education and environment into being the base things they have proved themselves to be, so the nations of the future will be led along by the "cords of a man"—ties of humanity—to the praise and glory of God and his Christ. And this war is the first lesson. For this cause God has "raised this man up that he may show forth his judgment to the Gentiles."—J. F. G.

THE TRINITY

ACCORDING TO THE ATHANASIAN CREED

Brother Huggins:

I send you a copy of a leaf taken from a Catholic prayer book. It is the creed of St. Athanasius. It is known in the creed of the nominal churches as the doctrine of the Holy Trinity. Whosoever will be saved before all things it is necessary that he hold the Catholic faith; which faith must every one keep whole and undefiled or without a doubt he shall perish everlastingly And the Catholic faith is this:

That we worship one God in Trinity, and Trinity in Unity; neither confounding the persons, nor dividing the substance. For there is one person of the Father, another of the Son; and another of the Holy Ghost. But the Godhead of the Father, of the Son and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal, and yet they are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty; and yet they are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord; and yet not three Lords but one Lord. For like as we are compelled by the Christian's verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Christian religion to say, there be three Gods or three Lords. The Father is made of none, neither created nor begotten (so also is the Son and is the Holy Ghost.)

The sentence in parenthesis was written in as the following leaf was gone. It seems strange that any person could formulate such a contradiction of statements and compel persons to believe them. It is stranger to know that any person in this enlightened age should teach such a church creed. Unless you accept this creed you are at variance with most of the nominal churches of today. The doctrine of the pre-existence of Christ has its foundation in this doctrine.

This creed is not found in the church literature earlier than the fourth century A. D. It is not positively known that Athanasius is the originator of this creed. Some writers place it not later than the eighth century A. D. There is one thing very true about it and that is that it has no place among Christian writers. I copy the following from the creed of one of the churches of today: "There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness. In unity of this Godhead there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost." May the Lord soon come and deliver us from such error. D. C. Robison.

THE CROSS AND THE CROWN

Words of Exhortation Given at Unionville, O., Aug. 29th, 1917

John 12:26: "If any man serve me, let him follow me, and where I am there also shall my servant be. If any man serve me him will my Father honor." How can we serve him ? Take up his cross and follow him. Jesus came to fulfill and do the work his Father gave him to do. He had many hard battles and trials and temptations, and with all the miracles and good works he did to save the people, they would not believe him, they would not have him. "Away with him," they said. But we can thank our heavenly Father that we know that he gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works (Titus 2: 14).

If we want to be accepted of him when he comes we must follow him. Do not put it off. It may be lost. Do not look back, look for the prize of that high calling. Let us keep in the narrow way and follow him to the end, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." We know that God is no respecter of persons, but in every nation he that feared him and worked righteousness, is accepted of him. We have believed on him; let us not be ashamed of him. Jesus said whosoever shall lose his life for my sake shall find it.

Again, if we want to have life and wear the crown, we must carry the cross. It may be a hard road to travel, but what matters that ? It will not be long. The time is near: soon our blessed Jesus will come, and if he finds us carrying the

cross he will receive us unto himself. We shall then see him as he is, for we shall be made like him, and we shall reign with him for ever and ever. We read in Rev. 2:26-28: "He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and I will give him the morning star." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus" (Eph. 1:3).

John Grief.

GOD'S WAYS JUSTIFIED

Reading the other night John 15, which says "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away:" Some years ago we knew a man who had two sons, both of them earnest workers in the Master's service, one of them an energetic Sunday-school and adult teacher. The other had charge of a mission in a poor neighborhood. They were both "taken away," leaving the father disconsolate. He had never done anything in the Master's service, but was like an old fig tree, cumbering the ground. Can we explain the reason why the workers are taken away and the sinners left ? The question is two-fold:

1. Why should the old father be left ? He seems a fruitless branch, and according to our Lord's teaching here he should have been pruned off for the health of the vine. But there is another parable of our Lord which is an essential commentary on his teaching here. It is his parable of the Barren Fig-tree (Luke 13:6-9), and it reminds us of a gracious truth which has no place in the parable of the True Vine—the truth of the long-suffering of God. There is indeed no room for unfruitful branches in the Lord's vine-yard; they not only fill places which other might profitably occupy, but weaken the vine, consuming the sap which should go to the nourishment of the good branches. But the Husbandman is always averse from severity, and he will not hastily cut off a branch. He tends it, and affords it every fresh opportunity, in the hope that it may yet bear fruit and escape its doom; and only when every remedy has failed does he abandon it. The pruning-knife is his last resort. The history of nations furnishes numerous examples. Thus, already in the days of Abraham, the land of Canaan was polluted by the sin of its heathen inhabitants, and God had his stern remedy in view. They must be destroyed and their land given to a purer race. But he would not execute the terrible judgment while the least hope of their amendment remained. "The iniquity of the Amorites was not yet full" (Gen. 15:16). and therefore he stayed his hand, delaying for some five centuries the operation of his purpose of redemption; and then at length he let his judgment loose on the obdurate sinners and cut them off with the swords of Joshua's army. It is not slackness when God leaves sinners to cumber the ground; it is long-suffering mercy, allowing yet further opportunity and addressing yet another and another appeal: "Turn ye, turn ye; for why will ye die ?"

2. The other side of the question is why those useful sons were "taken away." And here you really create the difficulty by overlooking the double sense of the phrase. When our Lord speaks of an unfruitful branch being "taken away," it is a gardener's term, and the idea is entirely different when the phrase is used of removal by death. When an unfruitful branch is "taken away," it is in judgment (cf. ver. 6). But when a good man is "taken away," it is for quite another reason. It is for a two-fold reason:

1. Because he is useful and has finished his work; and

2. Because trouble is imminent, and God would mercifully deliver him—"the righteous is taken away from the evil to come" (Isa. 57:1). In the one case the "taking away" is a judgment; in the other it is deliverance from completed service. And thus a case like that which you describe is no anomaly. It displays at once God's long-suffering mercy to sinners and his loving-kindness to his own.—David Smith.

THE GREAT MAN

The great man feels with the people but does not follow them.

He maintains his independence of thought, no matter what public opinion may be.

He is quiet, He does not strive nor cry out.

He knows and trusts the cosmic spiritual forces and is not impatient.

He thinks clearly, he speaks intelligently, he lives simply.

His ethics are of the future, not traditional and of the past, nor conventional and of the present.

He always has time.

He despises no human being, nor any other creature.

He impresses you much as the vast silences of nature impress you, as the sky, the ocean, the desert.

He has no vanity. He always has more than he thinks he deserves.

He is teachable, and will learn even from little children. He is not anxious to teach others.

He is rarely elected to anything.

He cannot retaliate, for he cannot descend to the level of them that love to do harm.

He lives in a certain self-sufficient aloofness so that your praise or blame does not seem to reach him.

Yet his isolation is warm, and not cold. He is keenly alive to human relationships and influences. He loves. He cares. He suffers. He laughs.

When you find him it is as if you had found a real human being among myriads of animals. All of the simple, strong qualities of the normal soul shine in him, with no pettiness.

You feel that what you have, such as your money or position, is nothing to him, only what you are; and that if he likes you it will be not at all for anything you do, say or pay, but for what your soul is within you.

He is not deceived by the two arrant humbugs of the world, Success and Failure.

He changes his opinion easily, when he sees his error. He cares not for consistency, which is the fetich of little minds, but for truth, which is the sum of great souls.

Bitterness, cynicism, and pessimism, which are tempers of pettiness, he has not; but love, cheer, and hope abound in him, for these are always the by-products of greatness.

When you love him, you yourself become great; for there can be no greatness that is not the cause of greatness in others.—Frank Crane.

WHAT JESUS IS TO ME

He is my Mediator (1 Tim. 2:5).
He is my Advocate (1 John 2:1).
He is by Bread of Life (John 6:35).
He is my Counselor (Isa. 9:6).
He is my Everlasting Father (Isa. 9:6).
He is my Faithful Witness (Rev. 1:5).
He is my High Priest (Heb. 4:14).
He is my Horn of Salvation (Luke 1:69).
He is my Lawgiver (James 4:12).
He is my Life (John 14:6).
He is my Passover (1 Cor. 4:7).
He is my Savior (Luke 2:11).
He is the Author of my Salvation (Heb. 5:9).
He is the Author and Finisher of my Faith (Heb. 12:2).
He is the Author of my Peace (1 Cor. 14:33).
He is my Consolation (Rom. 15:5).
He is my Strength, my Fortress and my Refuge (Jer. 16:19).

Dear reader, if you are in Christ Jesus, "who of God is made unto us wisdom and righteousness and sanctification and redemption" (1 Cor. 1:30), he is unto you all his word proclaims him to be.—Sel.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory verses: Micah 6:8; Titus 2:13,14

Golden Text: John 4:24

God Holds The Key

God holds the key of all unknown
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without its rest?
I'd rather he unlock the door,
And as the hours swing open, say,
"My will is best."

The very dimness of my sight
Makes me secure;
For groping in my misty way,
I feel his hand— I hear him say,
"My help is sure."

I cannot read his future plan,
this I know,
I have the smiling of his face
And all the refuge of his grace,
While here below.

Enough, this covers all my want,
And so I rest;
For what I cannot, he can see,
And in his care I sure shall be
Forever blest.—John Parker.

Read The Bible Intelligently

In reading Scripture we want to be in a quiet, peaceful frame of mind; we must give full attention to our reading so we will grasp the meaning of the words, thus understanding the general import of our lesson. It is far better never to look inside of the precious Book than to read it merely as a duty or punishment, reading in a hurried, haphazzard way. I knew a child whose one punishment consisted of Bible reading; the greater the fault the longer the reading, and that child grew up to detest the Bible and hate everything it represented.

Another child, well known to the writer, was allowed to read her Bible merely as a pastime, the parents being too busy to explain the meaning of the eager words, and that child had a wrong conception of God's whole word, simply because she had read it in a careless manner.

To illustrate: no one had troubled themselves enough to let her know the meaning of the word "unseemly," so when reading that glorious 13th chapter of 1th Corinthians she never used the word and there were many more—and to her mind the fifth verse read, "Charity doth not behave itself." I have tried to impress upon the minds of the readers of this page that when they come across a word they do not fully understand, to ask father or mother its meaning. I am quite sure they will take the time to answer your question, but if not, and you have no one else to go to, ask me, I will take the time.

For instance: take today's golden text, the same word, "spirit," appears twice, but the meaning of the two words is quite different: the first time it is used (God is a spirit) it means that God is life, it means not only that God is living, but that he gave us our life, and the destiny of our life is in his keeping; that God is not only the source but the very essence of life, and we might add, that we are accountable to God for the way we use that life which he hath given us. The second part of our golden text is, "And they that worship him (God) must worship him in spirit and in truth." Now this time the word "spirit" means that we, as living beings gained our life from God and being accountable to him for that life, must worship him, knowing what we are doing, why we do it, and do it in a whole hearted, willing way, holding nothing back, anxious, from the heart, to acknowledge by word and deed the love, the mercy, the long-suffering of our God.

By reading the preceding verses you will notice that Jesus is trying to impress on the woman's mind the difference between ritual form and ceremony, the observance of special days and seasons, and true heart worship. The verses following do not inform us whether or not this "woman of Samaria" accepted Jesus as her Savior, but let us trust she did, for from the wording I take it for granted not only fully understood him, but proclaimed him.

"Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long." In this instance the meaning of "fear" is holy reverence. Ask father or mother or teacher.

Another Lesson

Sometime since we had a lesson on knowledge. Today we will have a lesson on

Knowing God

You will notice that in these lessons we do not quote the Scripture verses, but simply give chapter and verse, so you will be forced to find the passage yourself, thus making you more familiar with the location of the books of the Bible.

With me kindly read the seventeenth of John, committing to memory verse 3, and imagine that I have answered your recital of it by quoting verses 25,26.

God is Almighty	Gen. 17:1; Rev. 1:8
God is the Creator	Gen. 1:1; Acts 17:24-26
God is Omnipotent	Ex. 6:3,4; Rev. 19:6
God is Omniscient	Psa. 139:1-6; Pro. 5.21
God is Omnipresent	Psa. 139:7-12; Jer. 23:23,24
God is immortal	Deut. 32:39.40; 1 Tim. 1:17
God is Eternal	Deut. 33:27; Rev. 4:8-10
God is Invisible	Job 23:8,9; Ex. 33;20
God is Just	Deut. 32:4; Isa. 45:21
God is Great	Psa. 135:5,6; 1 Chron. 2:4,5
God is True	Jer. 10:10; 1 Thess. 1:9,10
God is Merciful	Psa. 86:4,5; Psa. 112
God is Perfect	Matt. 5:4-6
God is Holy	Psa. 99:9; Isa. 5:6
God is Righteous	Ezra 9:15; Psa. 145:17,18
God is Faithful	1 Pet. 4:19; 1 Cor. 10:13
God is Glorious	Psa. 145:4,5; Ex. 15:11
God is Upright	Psa. 92:15; Rom. 9:14
God is Good	Psa. 135:3; Psa.25:8,9
God is Unsearchable	Job 11:2-10; Psa. 145:2,3
God is Long-suffering	Ex. 34:6; Micah 7:18
God is Compassionate	2 Kings 13:23; 1 Pet. 1:3,4
God is Incorruptible	Rom. 1:23
God is Immutable	Psa. 102:25-27; Jam. 1:17
God is Wisdom	Pro. 2:6; Jam. 1:5
God is Love	John 3:16,17; 1 John 4:8-10
God is Peace	1 Thess. 5:23; Heb. 13:20,21

In closing let us read together Psa. 103, giving special thought to verses 8 to 17 inclusive. May the blessings of God rest upon you. Amen.

Our Weekly Puzzle

A term for scolding backwards read,
Will give what all good people dread;
A character so base that none
The epithet would call their own.
Answer in next issue.
Answer to puzzle in last issue: Bible.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O, SEPTEMBER 25, 1917 NUMBER 36

WE KNOW NOT THE HOUR

Dear Brother Huggins:

I am sending you this little poem for publication in The Restitution. I think it is the one important subject in the minds of God's people today the hour when the Lord will return. May it help us to live nearer the truth as we see the day approach. How I love the truth, and how I long for more knowledge of God's word, for I am young in the faith, but am seeking the kingdom of God and his righteousness..

Your sister in Christ, Mrs. H. B. Hargleroad.

We know not the hour of the Master's returning,
Yet signs all foretell that the moment is nearing
When he shall return. 'Tis a promise most cheering
But we know not the hour.

There's light for the wise who are seeking salvation,
There's truth in the book of the Lord's revelation;
Each prophecy points to the great consummation.
But we know not the hour.

We'll watch and We'll pray with our lampe trimmed and burning;
We'll work and we'll wait till the Master's returning;
We'll sing and rejoice every omen discerning,
For we know not the hour.

Yes, we're waiting for the coming of earth's long expected Lord,
For the signs are now fulfilling that he gave us in his word.
We're watching, we're waiting for that promised happy day.
Yet we must not cease our working we must work and we must pray,
For we know not the hour. -Rearranged by Mrs. H. B. Hargleroad.

SUGGESTIVE THOUGHTS ON CURRENT SIGNS

Editor of The Restitution:

Ever since the '43 movement the time question has been quite prominent among the few that continued to believe in "The Age to Come." For some years after that event time-setting was very common. Most of the public speakers had a hobby of some kind; "time" was one of the chief ones with them. But when many dates which were set for the Lord to come passed by, they became more cautious, and contented themselves by stating that it was "near, even at the door." This was all right, as a man's lifetime is only a short time in comparison to the length of time since the coming was first promised. Even in the apostles' days they spoke of that day as being near. And we are commanded that when we see the signs being fulfilled "to lift up our heads and rejoice, for our redemption draweth nigh." So we should be interested in all the prophecies that describe that event; we must not be carried away by delusions, as many are If we read the many wrtings on the subject we find that there are nearly as many theories as there are writers; no two alike, unless some one is a follower of the other and has imbibed his theory. Our Advent friends, as well as some of the Church of God, are claiming that the time is ripe now, that all the Scriptures are fulfilled; and that Jesus may come at any time.

One writer recently stated that the prophecy in Ezekiel 38: 11 onward is ripe for that event. If we read the chapter through we find that it is in regard to Gog going up to Palestine. "And thou shall say I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither gates nor bars, to take a spoil, and to take a prey: to turn thy hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." The writer claimed that those conditions exist at the present time. He states that in 1904 there was 2,000,000 vines planted, and several colonies were established. This was true, but if he has followed the events of the war, he will know that the Turks have driven most of those people out; used them much as they did the Armenians. They killed those who resisted, and drove the helpless that they did not kill by torture, out to starve. The British Government conveyed many of them to Egypt, and established a colony near the Sphinx; gave some of the people work, and established schools for the children. Much of the land of Palestine is a training camp, occupied by the Turks— conditions much worse than before the Jews started to return to their own land.

Now read the 15th verse: "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil ? hast thou gathered thy company to take a prey ? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" It is plain what Gog is to go for; but the Turk has got in ahead of him, so that the land is all spoiled now, and there is nothing for Gog to get but the

Turk and the desolate land. Now who is trying to take that land? We find that the British on one side, and the Russians on the other are closing in on it. It is usual to claim that Russia is Gog; and that England and her Colonies are the lion and the young lions that are to contend with Gog and protect Jew in the final great battle. But now we find those two powers working in harmony. So there will have to be some great change before these two nations can fulfill this prophecy.

Some of our writers tell us that Germany fills the bill of Gog better than Russia does at the present time. It looks as though these writers will have to give time for a time of peace for the nations to recuperate, and for the Jews to gather there in Palestine, and "get silver and gold, and cattle and goods, and to build the unwalled villages, and dwell at ease." This is what the Jew is looking for, and appears to be what prophecy predicts. Apparently, when this war is ended, there will be a conference of all nations. They will form a compact, make some agreement that they will believe will insure permanent peace. When this takes place then the cry of "peace and safety" will go forth. It will likely be a success for a few years, long enough for the Jews to gather in Palestine, bring much wealth with them, and to dwell at ease for a short time. When this cry of peace and safety goes forth, then we may be sure that the end is near.

The sooner it comes the better for all who are looking for it, and are ready to meet our Lord with joy. May he soon come. If this is published it is to be hoped that it will draw out some of our best writers, and that they may throw some new light on the subject which has been muddled so long.

J. E. Hogarth.

CONSCIENTIOUS OBJECTORS IN ENGLAND

By William C. Allen

Editorial Correspondence in "Christian Work"

One of the remarkable sights witnessed in England during this war was the marching of a group of men through the streets of Dover en route for France. They were prisoners proceeding under military guard, and were being deported from "free England" because they could not conscientiously participate in war or destroy their fellow men. Some were church people, and based their refusal to support the war on the teachings of the Gospel; others were Socialists whose consciences forbade them to fight as a sin against humanity and social betterment. Some expected to be executed; all knew that humiliation and imprisonment awaited them. As they marched to the ship all joined in singing, "Stand Up, Stand Up for Jesus."

When the conscription laws of England were framed, provision was made for those who are conscientiously opposed to war. Such "Conscientious Objectors," as they are called, would have the privilege of going before tribunals which were established in different parts of the country and, presenting their case, claim an immunity that the law was presumed to afford them. If an applicant at a tribunal is refused exemption he at once is considered to be and automatically becomes a member of the army, subject to army penalties applied to those who are insubordinate or traitors to their country. Unfortunately, under these circumstances, every tribunal has done what was right in its own eyes They have also had the power when granting exemption, if doing so, to determine the nature of the alternative service of national importance which was to be taken up by those released from direct participation in the war. Often they have tried to force "Conscientious Objectors" into work that would indirectly assist the war, and frequently the latter have refused to be inveigled into such a situation. As a result much muddling and chaos has ensued and the presumed intent of the law has often been lost. All this has led to prosecution and persecution, and to the destruction of civil and religious liberty to an extraordinary degree.

While the military man gets into the saddle and overrides the liberties of England, and while the people live under restrictions that they have not known for generations, it has remained for the "Conscientious Objectors" to take a stand that is most unpopular, but which must be taken by some if the traditions of the race are to be maintained. Above all, the commands of our Lord appeal to them. Many rejoice in their opportunity to serve their country and the cause of human liberty through personal suffering. One day I met in a railway station in Birmingham a young man who remarked, "I am going home this afternoon to see my people, for it may be a long time before I have another opportunity, as I am expecting arrest and imprisonment most any day." I expressed my sympathy, when he added, "I would not miss this opportunity of coming to a decision for anything." Another "Conscientious Objector" wrote from his prison cell, "I am proud to be here; I have never been regretful for one moment that I came here." I am acquainted with a young man—a graduate of one of the great universities—who, when being commended for the sacrifice of all his earthly prospects because of his conscientious convictions, replied, "You speak about sacrifice; I have the peace of God." He faced imprisonment with joy rather than destroy in his heart the peace of God so precious to his soul.

Many young men have faced the tribunal with the same dauntless spirit. I recall a home where our host was one of the brightest young business men of London, and the junior partner in a great wealthy firm of that city. He apprehended what would await him because of the character of the particular tribunal with which he would be obliged to deal shortly after we were with him. He lost friends; his beautiful home would be broken up, his partnership profits relinquished, his family scattered, prison would very likely await him; yet I was never in a household where the presence of Christ was more real and where troubles were being faced with a more happy spirit.

I have frequently heard how boys from eighteen years and upward meet the tribunals. These Christian lads have an almost inarticulate sense of the sinfulness of war, and feel that they cannot engage in it out of loyalty to their Master. Inexperienced and unaccustomed to dealing with men or with expressing their religious faith, they have often faced the ordeal of contending at the tribunals with men skillful in speech and law, and who are trained to entangle others in argument, or who are also hostile to the lads before them, or fail to understand the purity of their motives. Some of these lads have been known to stand constant hackling by the hour with the utmost composure. The answers given by these boys have at times been astonishing. Thus, a member of a tribunal during an examination said to a boy of my acquaintance, "How is that you, who are so tender of life do not hesitate to kill cattle and even eat them?" Quickly was flung back the answer, "Cattle are not men." Another lad was being badgered by a tribunal, when one of his judges asked him, "Why should a big healthy boy like you want exemption?" Instantly the lad replied, "Why are you not in the trenches?" "Oh," said the man on the bench, "I secured exemption." The youngster answered, "That is just what I want." He got it.

Alternative service is very often dictated by the tribunals as a means of punishment. We are told that alternative service often means one shilling per day and to be housed in workhouses, prisons, or lunatic asylums.

The efforts of the tribunals to make any service as near the nature of a punishment as possible cannot make for national betterment, and are often ridiculous. Thus, I have known of school teachers being put at farm work of the humblest description, and the vacancies "filled" by incompetent persons who would be most useful to the state if engaged in their regular employment. Up to several weeks ago over two thousand of these contestants for civil and religious liberty had been arrested and many sent to jails—civil or military—and some to hard labor for various terms. At one time thirty-four men were sentenced to death but their sentences were subsequently commuted to ten years' imprisonment.

While in many instances "Conscientious Objectors" have been well treated by prison officials, there are many cases of hideous cruelty, which should be a warning to any nation that professes to stand for a love of human liberty. A friend of mine tells of such a prisoner who, speaking of his bodily suffering, exclaimed, "If they would only shoot me!" Dr. John Clifford write the following: A Congregational minister writes of a man twenty-nine years of age. He has known him all his life and been an intimate friend for the last ten years. For his genuineness he offered unimpeachable evidence. Spite of all evidence, the tribunals declared he had no conscience and ordered him into the army. I have recently seen him, and under these conditions. The cell is ten feet by seven, walls painted slate blue black, the floor to lie upon, an overcoat for a pillow, and not even a chair; solitary confinement for days and days, and everything taken away, even a tract that a good woman had given him on the journey; nothing to handle, nothing to count, thrown back entirely upon his own thoughts, with just food enough to keep him alive, unable to wash or shave or get his clothes off, or write any letters. So the great military machine is set to do its work. Bad as this is, it is mild compared with others I could quote. 'Four of them,' says a victim, speaking of the soldiers, 'set on me. . . . One shook me, dragged me along, while the other punched and thumped and kicked me . . . They set on me again and bruised me more.' A third time 'they started bruising again. I was absolutely exhausted, with bruises all over, lumps on my head, swollen cheek, and bleeding in one or two places, and could do nothing but lie on the floor and pray for God's protection.'"

A youthful "Conscientious Objector," who was suffering solitary confinement, begged a Bible of the prison authorities. He was refused this, along with any reading matter; but finally the officer in charge said to him, "Too much Bible reading is as bad as too much whiskey; you can have it one hour a day."

The many friends of these sufferers, as in the days of the apostles, "Remember them in much prayer." I recall a young man speaking of the deliverances wrought on behalf of some of these brave young men, declaring that "Prayer has done more than anything else." The world may say that he made a foolish statement, but the eye of faith sees that he was right.

Young men of all conditions in life are found in the ranks of the "Conscientious Objectors." The general attitude of many of them when appearing before the tribunal may be epitomized in part by the statement of the son of a peer, who in normal times devotes his whole life to improving the social condition of the poor in the east end of London. He stated to the tribunal, "As a disciple of Jesus Christ . . . . I must refuse to take any willing part in operations which have as their object or accompaniment the wholesale slaughter of my fellow creatures in war. I regard all wars, defensive and offensive, as essentially alien to that divine spirit which led Christ to the cross, and which bids us love our enemies and overcome evil, not with explosive bombs and shells, but by the methods of love and reason. . . I bear my testimony against a Compulsion Act which I regard not only unchristian, but also as a betrayal, in large measure, of the ideals of liberty for which Britain is considered to be fighting." He concluded his defence by a Scriptural quotation most appropriate to the occasion, whereupon he was accused of "blasphemy" and was compelled to cease his defence. The whole account reads like a reversal to the conditions of the seventeenth century in England, and indeed it is so.

If a boy will spend ten minutes each day reading his Bible he will arm himself against temptation.

RIVERS WILL BE CLOGGED WITH GERMAN BODIES

Says Prophecy Written 300 Years Ago

The four corners of the earth will yield armies for the great war, and fighting on German soil will become so furious that the previous battles will be as nothing, if a 300-year-old prophecy is fulfilled.

This prophecy, written by the monk, Fratre Johannes; about the year 1600, has just been declared genuine by the Newspaper Information Bureau at Washington. Frederick J. Haskin, head of the Bureau, says the prophecy was found on an old parchment in the Convent of the Holy Ghost of Wismar Germany, and is kept under glass in the town hall in that city.

There are a number of discrepancies which Mr. Haskin says are due to the translations, of which there have been many. The text of the remarkable prophecy is as follows.

The real Antichrist will be one of the Monarchs of his time, a Lutheran Protestant. He will invoke God and give himself out as his messenger or apostle.

This prince of lies will swear by the Bible. He will represent himself as the arm of the Most High, sent to chastise corrupt peoples.

He will have only one arm, but his innumerable armies, who will take for their device the words, "God is with us," will resemble the infernal regions.

Spies Overrun The Earth

For a long time he will act by craft and strategy. His spies will overrun the earth, and he will be master of the secrets of the mighty.

He will have learned men in his pay, who will maintain and undertake to prove his celestial mission.

A war will afford him the opportunity of throwing off the mask. Armies will be involved from the four quarters of the earth.

His words of imposture will resemble those of Christians. He will have an eagle in his arms, there will also be an eagle in the arms of his confederate. But the latter will be a Christian, and will die from the malediction of Pope Benedict, who will be elected at the beginning of the reign of Antichrist.

In order to conquer Antichrist it will be necessary to kill more men than Rome has ever contained. Never will humanity have been faced with such a peril, because the triumph of the Antichrist would be that of the demon, who will have taken possession of his personality.

Toward the year 2000 Antichrist will be made manifest. His army will surpass in number anything that can be imagined.

The Black Eagle will hurt itself upon the Cock, which will lose many feathers. It will soon be exhausted, but for the Leopard and its claws.

The Black Eagle, who will come from the land of Luther, will make a surprise attack upon the Cock.

Will Cross Rivers Over Bodies

The White Eagle will come from the North.

The Black Eagle will find itself forced to let go the Cock in order to fight the White Eagle, whereupon the Cock will have to pursue the Black Eagle into the land of the Antichrist to aid the White Eagle.

The battles fought up to that time will be as nothing compared to that which will take place in the Lutheran country.

When the beast finds himself lost he will become furious.

Men will be able to cross the rivers over the bodies of the dead.

Antichrist will sue for peace many times, but the seven angels who march before three animals of the Lamb will have proclaimed that victory will not be given except on the conditions that Antichrist shall be crushed like straw on the threshing floor.

The three animals will not be permitted to cease fighting as long as Antichrist has soldiers.

Last Battles Near Gun Works

It will be made manifest that the combat which will be fought out in that part of the country in which Antichrist forges his arms, is no human conflict. The animal defenders of the Lamb will exterminate the last army of Antichrist.

Antichrist will lose its crown, and die in solitude and madness. His empire will be divided into 22 States, but none will have any longer any fortifications, army, or ships of war.

The White Eagle, by order of Michael, will drive the Cresent out of Europe, where there will be no longer any but Christians. He will install himself at Constantinople.

Explanation of Text

The Kaiser is a German Lutheran—one arm is withered.

Germany is the Black Eagle

Austria, her ally, has also an Eagle.

Russia is the White Eagle.

France is the Cock.

England, the British Empire, is the Leopard.—Selected from 'The Weekly News" by Brother Geo. B. Alldridge.

REMEMBRANCE

"There is no remembrance of former things; neither shall there be any remembrance of things that are to come, with those that shall come after" (Eccl. 1:11).

We cannot remember events that took place before we were born. All the knowledge we have of events that took place prior to our life here we learn by reading of those events that were written by people living at that time. They wrote as they remembered, and we accept their record by faith. We have no remembrance of anything in the future. Prophets wrote of things that are to take

place in the future; we read those prophecies recorded in God's word; therefore we believe them by faith, and we find it a very interesting study to investigate the word as written. By so doing we learn that the things that are to come interest us more than the things that have passed. Why? Because this present life is short and no reward is promised now. But in the "age to come," as promised by prophets, there is another life, and it is an "eternal life," and is the "gift of God" (Rom. 6:23). This life is to be given to the ones in the past and the present age who remembered what God has revealed to us of his plans for our future life in the book he has had written for our learning, that we through patience and comfort of the Scriptures might have hope (Rom. 15:4).

Now the things that happened in Moses' life and the acts of the Israelites were for ensamples, and they are written for our admonition (1 Cor. 10:11). "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfected, thoroughly furnished unto all good works" (2 Tim. 3:16). Christ commanded to search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me (John 5:39).

Our remembrance of things as we see them are sometimes pleasant, and sometimes very unpleasant. The pleasant things we see cause us to be happy, but our happiness here is of short duration. If we read God's word and remember it, it teaches us a long life of happiness in the "age to come." And if we remember rightly and act accordingly, it places us in a position where we may enjoy this happy state for ever and ever. The plan is very simple. "Go ye into all the world, and preach the gospel to every creature. He that believes and is baptized shall be saved; he that believes not shall be condemned" (Mark 16:15,16).

Can we remember this? Do we want to be saved? This all depends on our faith. If we believe the Scriptures as written, and remember they are God's word (and no one can be saved outside of God's word) then we will remember it and forget man's word, and escape the punishment of condemnation, which is for all that accept man's word and turn aside from God's plan of salvation. If we remember God he will remember us. Then let us all be guided by the eye of faith and it will bring us to the point where we can remember God's promise to man, and see that it is only through obedience on our part that God will remember us. Please read 105 Psalm; it is a grand lesson on remembrance. God will remember his covenant forever, and has promised to bring forth his people with joy and his chosen with gladness (verses 8 and 43). God help us all to forget man and his word, and to lay hold on eternal life by fighting the good fight of faith (1 Tim. 6:12).

E. W. Knapp.

Opportunity calls once at every man's door. But misfortune seems to be more sociable.

A LESSON FROM NATURE

A Christian's glance is directed out of the window and lingers on a reed, or perhaps a stalk of wheat upon which a bird has alighted. This frail perch bends and yeilds beneath the bird's weight, or is swayed by the light breeze. It has no fear even though the outward support should give away, for it has wings, those supports which God has given.

The Christian's gaze may be withdrawn, but his thoughts picture faith as the gift of God which buoys up the soul, though all earthly aid be withdrawn. What delight for one soul to have trust in the fidelity of another! "It makes a pillow of softness for the cheek which is burning with tears and the touch of pain. It is a consoling voice that dwells as with an eternal echo on the ear; a dew of mercy falling on the bruised and troubled hearts of this world."

Thus did the hero-like Paul delight in the faithfulness of the Philippian church, for he wrote: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." Likewise was John glad when he said: "I have no greater joy than to hear that my children walk in the truth." Even so it is with those who, fearing for our future, have been instrumental in our becoming a child of God. How they must feel when their labor is lost and each individual does not strive to obtain that zeal to build up and keep himself in his most holy faith. It is our duty towards our teachers to grow in knowledge and grace so that their undertaking, on which they have spent so much labor and care, will be successful and prosperous. But what we owe our earthly teachers cannot be compared with what we owe to God, who chose us from the beginning and accounted us worthy of eternal life. Even the believer may, through self-satisfaction, forget to call upon God while he is near, and seek him while he may be found; but do not forget that a time will come when he will not recognize you as his child, and may turn a deaf ear to your pleadings.

Without faith there would be decay; life would be as a burning sandy desert, with nothing but a dark surrounding horizon. Let us spread the pinions of faith and love and soar upward, singing praises to him who gave us our wings, not only to prevent our falling, but that we should mount joyfully into the cloudless blue. More than this, dear reader, do not fear, for in health and prosperity Christ is a companion and friend. In sickness and old age and adversity, he is staff and support; for he is all and in all to the pilgrim journeying across the continent of the years.

Frances H. Russell.

A petty man is always impatient and never thinks clearly.

THE RESTITUTION

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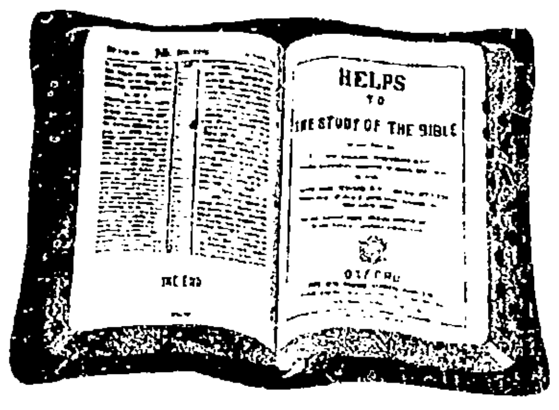
While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

EDITORIAL


HELPS
TO
THE STUDY OF THE BIBLE

The Open Bible

"Seek ye out of the book of the Lord, and read" (Isa. 34:16).

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

"These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so" (Acts 17:11).

Sept. 16th Sister McCave, of Atwater, Ohio, joined us in observing the Lord's supper.

The following brethren have been exempted from military and naval service: Alfred and Newman Smith, Eugene Millar, and Harold Baker. These young brethren have been granted exemption on religious grounds. Others have been excused on account of physical infirmities.

A curious comment on the common phraseology, "to save a soul," may be found in the Lord's words to satan regarding Job: "Behold, he is in thine hand; but save his life" (nephesh, soul). Rather a strange work for satan to do! The meaning is of course, just the same as in Matt. 2:20: "They are dead which sought the young child's life" (psuche, soul).—R. K. Strang.

The chief refuge of those who teach eternal torment is Matt. 25:46. Here the Lord says, "These shall go away into everlasting punishment, but the righteous into life eternal." The nature of the punishment, however, is clearly shown in other Scriptures to be death—the second death, from which there is no resurrection—and destruction, eternal destruction, from which there is no salvation. There is doubtless a reference in this verse to Psalm 37:22—"Such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off." Compare the two portions in the Psalm and Matt. 25 and the resemblance will be obvious. Blessed and cursed—inherit and cut off. The word used for punishment in Matt. 25:46 means a cutting off, and refers to the great and well understood anathema or curse, or cutting off (the death penalty) of the Old Testament Scriptures. The everlasting punishment is the everlasting cutting off or destruction of the second death in Revelation and of 2 Thess. 1:9, "who shall suffer punishment, even eternal destruction (not banishment, as the orthodox so mistranslate or misinterpret, misunderstand or misrepresent the word) from the presence of the Lord." This is the end of the wicked. There will be tribulation and anguish, indignation and wrath, a just recompense for all evil; but the end is absolute death—utter destruction—total extinction of being, like those wandering stars to whom is reserved the blackness of darkness for ever—i. e., total extinction and eternal oblivion.—W. T. Chesterman.

"The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

The girl who always has a grievance will often be forced to choose between her grievance and her friends.

THE GOSPEL FOR ALL

No. X

God draws people to him, never drives them, by causing love for himself to spring up in their hearts. The gospel is the power he uses to do this and until his loving justice and equity, which are revealed by the gospel, are understood, the gospel is robbed of its strongest drawing power.—Alta King.

EDITOR'S REPLY

Force Drives, Love Draws

In above remarks a difference is made between force which "drives" and love which "draws." This distinction is proper and very important. "No man can come to me," says Jesus, "except the Father which hath sent me draw him." In confirmation of this allegation he adds, "It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:44,45). In this text drawn to the Father and hearing and learning of the Father are equivalent terms. "Draw me" is an absurd prayer unless we are willing to "run after thee" (Cant. 1:4). Unless then we are "willing and obedient" a knowledge of the truth cannot come to us (Isa. 1:19); unless we "learn of the Father" we cannot be "taught of God" and drawn to God.

Learning the Truth Conditional

With this element of conditionality shining so brightly in the premise, we wonder why anyone believes in unconditional and universal enlightenment of the ignorant. If God draws instead of drives, and if he draws by "causing love for himself to spring up in their hearts," what if love fails to "spring," and the sinner refuses to respond to the appeals of God? "The gospel is the power he uses to do this," well and good, "to every one that believeth" (Rom. 1:16); but the gospel is just the thing which the sinner refuses to learn and believe. In this case, what about "the power"? If, when God's justice and equity "are not understood the gospel is robbed of its strongest drawing power," as is admitted, why claim the gospel thus emasculated, will enlighten all and draw all? We read of some who "draw back into perdition" (Heb. 10:39) while others "draw near with a true heart" (vs. 22). It is good to draw near to God (Psa. 73:28), but many do this merely with their mouth (Isa. 29:13), and fail to obey the command, "Draw nigh to God;" and failing to do their duty as required by the first part of this text, they forfeit the blessing contained in its latter part, "And he will draw nigh to you" (Jas. 4:8).

Some Not Able, "Never Able," to Learn the Truth

The gospel for all, making enlightenment compulsory, pulls up dozens of texts by the roots, and interferes with several principles of divine truth. Free will it demolishes as completely as universalism. To make enlightenment universal would require the "drive" of force. Wooings and entreaties of the gospel are impotent to teach the masses. Some hear and understand not (Isa. 6:9,10). "They (the wicked) know not, **neither will they understand; they walk on in darkness**" (Psa. 81:5). "The gospel is the drawing power" truly, but they do not "understand" it and they "walk on in darkness" instead of learning the truth. They are children of the night and not of the day. They have the gospel, "the power," today; but they "rob" it of all its power: where is the evidence that they will treat it better tomorrow? "They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, **that they cannot unedrsand**" (Isa. 44:18). Ever learning, they are "**never able to come to a knowledge of the truth**" (2 Tim. 3:7). "**NEVER ABLE**"! This hardly leaves room for them to learn the truth in the coming age.

Larger Hope A More Baneful Doctrine Than Purgatory

Probably some of our readers need more teaching relative to the gospel privileges subsequent to the second coming of Christ. Many have vague ideas on the subject. The result is that when it comes to pass that one of their relatives dies who had not understood and obeyed the gospel and who according to the tenets of conditional immortality which we glory to profess, cannot be saved; or it may be they lose an infant daughter or son by death—then these vague and false ideas break out on them like measles, and they say: "Well, since the gospel is to be preached in the next age, and people will be saved then, our aunt, (sister, brother, father or mother, as the case may be) will be raised from the dead and enjoy gospel privileges then; therefore there is hope for her salvation." The wish is father to the thought. And when people want to believe a thing it is wonderful how easily they are convinced. They only need the semblance of proof and they have the "proof." Without being conscious of it they embrace Larger Hope as an alleviation of the "pressure" they are under, and espouse the Catholic doctrine of purgatory, using other words to express the same idea. It makes no difference to them about proof; they do not ask for evidence: they have what they want, and they are going to believe it, proof or no proof. Hence it comes about that for people who are "without hope" (Eph. 2:12) they entertain much hope! As a heresy the Larger Hope is more baneful in its operations than purgatory, and as a destroyer of morals it is more deadly; for in order for a Catholic to escape from purgatory he must do penance and pay money as a sort of fine for his sins. This has a tendency to keep him from relapsing into sin again; it does put him under some restraint as to sin, and is calculated to make him enjoy his freedom because it costs him something to obtain it; but Larger Hope offers mankind a purgatory free—all of its healing efficacy may be enjoyed without the cost of one penny! If we were going into the purgatory business we would take the Catholic kind with its restraining, moralizing influences in preference to the "cost-you-nothing" Russellite kind, which lacks both restraints and conditions. "Then shall we know, if we follow on to know the Lord" is the Bible declaration (Hos. 6:2): "Then shall all know, whether they follow on to know the Lord or not" is the dictum of Russellism and Larger Hope.

THE JUDGMENT OF THE NATIONS AND JESUS AS UNIVERSAL KING

Article 6

The judgment of the nations cannot take place, in our opinion, until the kingdom of God, which is the kingdom of Israel, is re-established. After Armageddon there is evidently a time in which dispersed Israel will be gathered and the rebels purged out and the land cleaned of the accumulation of abandoned munitions of war, and the dead strewn over the land buried. The city of Jerusalem must be beautified, the temple built, its services restored, and the tribes settled in their land as the subjects of the kingdom. For proof see the last eight chapters of the prophet Ezekiel.

It is a mistaken idea to think that the nations will be judged immediately on the return of the Lord. Much preliminary work must be done before the nations are judged. The law must first go forth from Zion, and the word of the Lord from Jerusalem. The nations are not destroyed but "rebuked" and caused to abandon war and beat their swords into plowshares, and their spears into pruning hooks. We should remember that laws must be enacted and sent to each nation. Time must be given them to accept or reject the laws. Those who accept are given a place in the kingdom, and those who reject are destroyed with fire. The kingdom is now beginning its dominion stage. Up to this time the mustard seed kingdom has been growing. All thoughtful persons should know that Jehovah has had "times and seasons" in which he accomplished his purpose. He will certainly complete his purpose in the same way. We are too apt to eliminate the time when applied to Jehovah. How long a time will be occupied in accomplishing the things spoken of above is not for us to say. It is enough for us to know that the work will be well done. The consummation of his purpose will bring into existence the following conditions, viz:

"As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. 14:11). This will bring us to "the greatness of the kingdom under the whole heavens." These are the conditions implied in the prayer Jesus taught his apostles. This can only be accomplished by the coming of the kingdom, a condition well worth praying for. This will be accomplished as taught in the closing words of this prayer. For the kingdom is thine, the power is thine and the glory is thine. We must not lose sight of the statements often made that the kingdom of Israel restored under the rulership of Jesus and the saints will complete God's purpose in regard to the creation of the earth and man. Isa. 32:1 tells us that a king shall reign in righteousness, and princes rule in judgment. Again we read: "A king shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. 23:5). In the second Psalm we are informed that the Lord hath set his king upon his holy hill, Zion. He has given him the nations for an inheritance, and the uttermost parts of the earth for a possession. He is privileged to break them with a rod of iron, and to dash them in pieces like a potter's vessel. Jehovah then instructs the nations to serve and fear the Lord. Again the Psalmist says, "Yea, all kings shall fall down before him: all nations shall serve him."

The second Psalm is given to the prophet in vision. Note the order: The nations are in a rage (margin, "tumultuously assembled"); the people imagine (or meditate) a vain thing; the kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. The conditions of the kingdom of God have been made known to the nations of the earth and they resolve to break the bands asunder. The Psalmist says, "The Lord shall have them in derision. He will speak to them in his wrath, and vex them in his sore displeasure." The beginning of the judgment of the nations will begin when the Lord comes in his glory and sits upon his throne. Then will the twelve apostles sit upon thrones, judge the twelve tribes of Israel. The prophet Zechariah saw in vision when the Lord will be king over all the earth. "In that day there shall be one Lord and his name one." John in vision saw when the kingdoms of this would shall become the kingdom of our Lord and his Christ. We have a remarkable statement in Psa. 96:10-13: "Say among the nations that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad: let the sea roar and the fulness thereof. Let the field be joyful and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the world with righteousness, and the people with his truth." Truly will this be a gladsome time. Those nations who accept the rulership of Jesus and his saints, will receive the promise made to Abraham when the angel said, "He shall possess the gates of his enemies and in him shall all nations be blessed." Once more will the morning stars sing together, and the sons of God shout for joy. Amen.

D. C. Robison.

There are two things in which we should thoroughly train ourselves— to be slow in taking offence and to be slower in giving it.

Life is a preparatory school where the student must make good, if he is to go higher.

NEBRASKA CONFERENCE REPORT

Many of those in Nebraka who believe "the things concerning the kingdom of God and the name of Jesus Christ" met in conference at Cambridge, Nebraska, Aug. 25 to Sept. 2 inclusive. The total enrollment numbered 160, which included those who stayed for part or all the time. The evening services were generally well attended by townspeople. The time was spent in Bible study led by the writer and Brother Adams and in listening to the sermons delivered by Brother Adams and Brother John Hammond, of Avery, Neb. Brother Adams' sermons dealt chiefly with the signs of the times and the fulfilment of prophecy. Brother Hammond, who is young in the faith, but firm in the foundation truths of the gospel and principles of righteousness, was of chief help to those young in the faith. May the faith of us all, whether old or young, be increased to withstand the tests to which all God's children must be put before they can be chosen for the high calling in Christ Jesus.

On Sunday afternoon five, all from families already believers, submitted to the ceremony of baptism, which is but an outward expression of separation from the world and union with Jesus. May their lives prove the separation to be a separation indeed and in truth.

The business sessions of the week were few and short.

The following reports were read and accepted

Evangelist Report

Sermons	159
Expense	$ 58.34
Salary	1000.00
Total receipts	$1058.34
Baptisms	66
Cost of each baptism	$16.00

Almus Adams.

Treasurer's Report

Money rec'd for Evangelist Fund	$1199.80
Money paid out of Evangelist Fund	1061.63
Amount on hand	$ 138.17
Rec'd on general fund	$ 117.50
Paid out of general fund	44.15
Amount on hand	$ 73.35
Total am't rec'd for the year	$1317.30
Total am't on hand	$ 211.62

Report of Table Committee

Receipts	$ 176.58
Expenses	$ 111.68
Balance	$ 64.90

The balance left in the Table Fund and General Fund were transferred by votes into the Evangelist Fund, making a total of $276.52 to begin the new year's work.

The following officers were voted into office:

Brother M. D. Newell, Blair, Neb., President.

Brother Perley Brown, Dannebrogh, Neb., Vice-President.

Sister Alta King, Palmer, Neb., Secretary.

Sister Carrie Free, Blair, Neb., Treasurer.

Brother Almus Adams, Omaha, Neb., Evangelist.

It was voted to pay Brother Adams $100.00 per month and expenses. Subscriptions amounting to $530 were taken up.

It was voted to hold the next conference in Omaha, Neb., beginning either the 12th or 19th of Aug., as the Board may deem best. to suit the convenience of the National Berean Society, which has agreed to meet in Nebraska next year if suitable arrangements can be made. One afternoon of the conference week was given over to the Nebraska Bereans who no doubt will make their own report. An entertaining program was given by the young people, and a model Berean class was conducted by Sister Lulu Pickering.

Resolutions

The following resolutions were offered by the committee and adopted by the brethren:

Resolved, that the church of God assembled for the 32nd annual conference at Cambridge, Neb., Aug. 25 to Sept 22, 1917, do thank our heavenly Father we have been permitted to meet again this year, also for the growth of the church, and that such a goodly number are congenial in one hope, one faith, and one purpose.

Resolved, that we do extend our thanks to Brther Adams for the good sermons, his work of patience, forbearance and readiness to help each and everyone, and we appreciate the great trials under which he has worked the past year, which through all has been so full of success. We wish to extend our heartfelt sympathy to him and family for the losses in their home circle.

Resolved, we thank Brother Hammond for his teachings, and Sister King for her faithful work in the Bible lessons given.

Resolved, that it may be the will of this conference to keep our loyal feeling to each other intact and to allow no disturbing element to interfere in our brotherly love and forgiving spirit toward one another.

Resolved, we thank the people of Cambridge for their courtesy extended to us as strangers in their midst.

Mrs. Elma Wilson. Committee.
Ethel Hargleroad. "
Adele Bray. "

Brother Adams gave a verbal report of the song book committee, and promised a full report published in the paper.

Alta King.

What we need primarily is the assurance of a great and stimulating companionship. The restful realization of the companionship of the Lord has been the characteristic of all men and women whose lives have been truly fruitful. At the heart of their labor there has been rest.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Andrew Rooste	$ .50
Chas. Anderson	.75
Mrs. Ada Eldridge	.50

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. B. Donaldson 127 Ryerson St., Brooklyn. N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: John 14:1-3

Home

I dreamed of the queens and the warrior kings,
  Of the troublesome times of old,
Of the wondrous deeds and the wonderful things
  Of which records so oft have told;
Assyria's grandeur, and Babylon's wealth,
  And the splendour of Greece and Rome,
Then awoke, thanking God for vigorous health
  And the comforts and joys of home.

I dreamed of the lands where the soft breezes blow,
  And clouds roll in splendour above,
Where fairest of flowers luxuriant grow
  In balm laden gardens of love;
Where Orient beauty and statuesque forms
  Would ravish in evening's fair gloam,
And then I awoke with the feeling that warms
  The heart that's in love with its home.

I dreamed of the hillocks and mountains that rise,
  Sides covered with forests of green,
Of snow-capped peaks that are kissed by the skies
  Where grandeur romantic reigns queen:
Before me were lakelets of shimmering blue
  Reflecting the azure-lined dome,
Then awoke with my heart beating warmly and true
  For scenes far more charming at home.

I dreamed of the castles where royalty dwelt,
  Of walls that were centuries old,
Of fortresses both of the Saxon and Celt,
  Of strongholds of knights that were bold;
Of palaces echoing revelry, mirth,
  And roads over which I did roam,
I awoke realizing that nothing on earth
  To me was as welcome as home.

We Have Something To Do: Will We Do It ?

Now that vacation time is over and we are home again, what do we intend to do ? While we have been away, whether in city or country; mountain top or sea shore; valley or plain, have we made it our business to look into and study nature, so that in it we might see more of God and his works, so that our faith might be strengthened, our hope made more firm, and our love for our God and our fellows made stronger and more enduring ? Did I hear someone enquire, "has God anything to do with nature ?" Yes, my dear; he has all to do with nature; he has so much to do with it that it is a part of himself. In Psalm 24 we read: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he has founded it upon the seas, and established it upon the floods." And in Psalm 50 is this statement: "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." Yes! if we have eyes to see, we will notice God's power in every act of nature.

While away did you see any place you liked better than home? Did you see any one you loved more than mother? Perhaps you injured yourself or felt sick; I know that at times you felt hungry and sleepy; and at these times when you were hungry, perhaps sick, did not your thoughts run to home? Did you not wish mothwas with you? I know how you felt, for I have felt, and still feel, the same. Mother could and now wife can, when I am ill, do more for me than the doctor with his box of pills. Now I come to the lesson I wish to draw. While you were on that visit you were not at home, but your thoughts were on home and mother; you were anxious to return. The very fact that you were away from mother made you love her more; you yearned to see her; at times you were homesick. In Heb. 13:14 we read, "Here we have no continuing city, but seek one to come." While we are on this earth we simply are visiting; it is not our home, but God wants us to be thinking, waiting, and watching for that home that Christ now is preparing for us (see Golden Text), and which we so soon expect to inhabit. God does not want us to think overmuch of this world: he wants us to be homesick for that home that shall be our future abode. We are told in Phill. 3:20 to have "our conversation in heaven, from whence we also look for the Savior, the Lord Jesus Christ." So our present business is twofold:

First: Studying God so that we may know him better, so that our faith in him and his Christ will be strengthened. **Second:** Letting our light shine: or in other words, by word and action passing our knowledge on to others, so they too will glorify God by accepting Jesus as their Savior, thus having part in the Kingdom of God, our Home.

I'll end this little talk as I began it, by asking, "Now that vacation time is over and we are home, what do we intend to do ?"

Lord Chesterfield's Maxims on Home

Home is where the heart finds its greatest content.

Home is the result of learning to bear and forbear.

Home is the best school for making true men and women.

Home is God's blessing to mankind, the safeguard of the world.

Home is the dearest earthly shelter from the cradle to the grave.

Home is an inn where love is landlord and contentment chief guest.

Home is a corporation whose preferred stock is contented children.

Home is where happiness, health, harmony, hearts-ease, holiness, heritage, heaven dwell.

Home is where the wife is neat and clean, and the husband sober and industrious, children respectful.

Home is a comfortable and necessary retreat and shelter for us in advanced age, and if we do not plant it while young it will give us no shade when we grow old.

A little said and truly said
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Than hosts of words that reach the head,
  But never touch the heart.

Our Weekly Puzzle

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Who said the above, to whom was it said and where in the Bible can it be found.

Answer in next issue.

Answer to puzzle in last issue: **Rail-Liar.**

What a discredit to the Lord's work Christians are who go about with a worried and troubled expression! The little woman said, "They have more than all the gold." Of course they have, but sad to say, the reason that the world often does not know it is because they never see any evidence of it by those who profess to possess the Christ in their heart. If we ever needed Christians with the "joy of the Lord shine" on their faces, it is in these last days. Shine, brother, shine, sister! shine for Jesus!—R. R. J.

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VOLUME 69 CLEVELAND, O, OCTOBER 2, 1917 NUMBER 37

THE LORD IS MY GUIDE

God's promises oft have been told,
  By holy men in days of old;
His word's a lamp unto my feet,
  His counsel is both drink and meat.

His sheltering hand shall guide my way,
  Through sunshine and the cloudy day;
Though foes assail, and friends forget,
  He's faithful, and I'll trust him yet.

Yes, I'll praise him for his grace,
  And run with hope the heavenly race:
Till he shall come and call us home,
  No more in sinful paths to roam.

Should ease be mine, I'll praise him yet.
  Should sorrow come, I will not fret;
What e'er betide, he'll streagthen me;
  At last in peace, his face I'll see

Denver, Mar. 4, 1916. John E. Hogarth.

TWO EXTREMES REFUTED

NO. 16

We are told that "when the time comes to convert the world, Christ or the Christ-body will appear: for I understand that is the work of the millennial age." The word "world" as here used would be rather indefinite were it not for the fact that our critic says, "God is not now trying to convert the world," thus using the word for the present evil world. So it is this present evil world that he thinks will be converted in the age to come in contradistinction to the fact that John declares it shall pass away with its lusts, and only those of this day who do the will of God are to abide forever (1 John 2:17). That the word "world" here stands for people is evident from the fact that it has lusts to go with it in its passing. Then when our critic talks of the conversion of the world he should tell us not of this present evil world from which Christ died to deliver his people (Gal. 1:4), and chastens them that they may not be condemned with it (1 Cor. 11: 32). For surely that which is condemned to pass away will never be converted to holiness; but the world to come will be put in subjection to Jesus the Christ (Heb 2: 5-8).

Our critic continues: "As we read in Isaiah 25: 7, 8, "He will destroy in this mountain the face of the covering cast over all nations, and the veil that is spread over all people. He will swallow up death in victory; and the Lord will wipe tears from off all faces; and the rebuke of his people shall he take away from off the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation.'" When does this time come? When death is swallowed up in victory. When is that? Let an inspired writer explain: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then (notice then) shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:54). When is that? "Behold I show you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (vs. 52). Then it is at the resurrection of the dead who are raised incorruptible that death is swallowed up in victory, and as this is at the coming of Christ this scene must occur at that time, or at least near then. But when Christ comes to give reward to his servants he destroys those who destroy the earth (Rev. 11:18). And when destruction has been consummated, their carcasses, to those who worship before the Lord are visible; and this is positive proof that the wicked will not participate in this feast of fat things (vs. 6; Isa. 66:24). When the wicked see the righteous in the kingdom they weep, wail, and gnash their teeth (Matt. 8:12; Luke 3:28). "They gnash with their teeth, and melt away" (Psa. 112:10). Hence are not preserved to have tears wiped from their faces. "Let favor be shown to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord" (Isa. 26:10). Then it would be detrimental to the wicked to make a feast of fat things for them, and God will not do it.

As we have seen how the term "all" is often used in the Bible, we will only make one comparison here. "God will wipe away tears from off all faces." "All flesh come to worship before me." "They (the carcasses of the wicked) shall be an abhoring unto all flesh." Here the wicked are not considered as being a portion of "all flesh" after their being killed in the second death, and hence Isaiah does not include them in the "all people" of the text under consideration; and he could not include those who are not to arise from death, and that leaves the ignorant and depraved unredeemed, and makes him harmonious with the rest of the Bible.

We are told Jeremiah says, "Man will not say to his neighbor know the Lord: for they shall all know him from the least to the greatest." This dear good critic tells us he has studied the Bible many years but he, like the rest of us, must have overlooked some things in his studies or he would not have quoted Jeremiah as he has, or he is presuming upon our ignorance, and thinks as he is an old student we will take his quotation unquestioned; but as we happen to know the quotation we will first set him right on that and the difficulty will be solved, and the text cleared from teaching his universal theory. "Behold the days come, saith the Lord, that I will make a new covenant with (not man, but) the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they (Israel and Judah) shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, for I will forgive their iniquity, and I will remember their sin no more."

The reader can easily see the difference between the terms "man" and "the house of Israel." Man could be used in general, and include the whole of humanity, but Israel could only represent a definite people. Even here are conditions, and the aggregate of Israel are not alluded to: for Ezekiel says, before Israel is brought in the bond of the covenant the rebels are purged out from among them, and that would leave only a people whom the Lord could forgive, and those who are a forgiven people, hence need no teaching that they may know the Lord: they learned of him when he made the covenant with them. If "man" were the term here used he would have his sins forgiven,and universalism would be complete. It is wonderful to what lengths men will go to establish a false theory when once they have fallen in love with it. Jesus was a law giver, and he must lay down the law to the people of the dispensation he taught, and if there is a reward for obedience to said law the condition by which it may be obtained must be stated definitely. Now Jesus said much about a kingdom, and told the little crowd that followed him that it was the pleasure of his Father to give it unto them. But now for the conditions:

1. One must be born again (John 3:1-5).
2. His righteousness must exceed that of the scribes and pharisees (Matt. 5:20).
3. He must do God's will (Matt. 7:21,22).
4. Must labor (Col. 4:7-11).
5. Must continue in the faith (Acts 14:21,22).
6. Go through much tribulation (Acts 14:21, 22).
7. Be delivered from every evil work, and preserved (2 Tim. 4:18).
8. Must cultivate the Christian graces (2 Pet. 1:5-11).
9. Make his calling and election sure (2 Pet. 1:10,11).
10. Pass and be approved in the judgment (Matt. 25:31-34).
11. Be changed in nature (1 Cor. 15:50).

Either those eleven conditions are a law to the people of today, or they are not. If not, then we have no conditions of admission into the kingdom for the Christian dispensation, and it leaves an uncertainty to the Christian, and makes Jesus and his disciples preach a kingdom while they give no law by which we may enjoy it. If these are conditions, then what will become of those who do not comply with them? Have they any promise of admission? If they do, then the conditions are not conditions, and are merely idle words. If I teach a man that it is necessary to be born again if he wishes to enter into the kingdom of God, am I leading him astray? If I tell him he must be more righteous than the wicked scribes and pharisees if he would enter, am I teaching heresy? If I tell him he must do the will of God if he would enter the kingdom, am I telling a falsehood? If I admonish him to continue in the faith in order that we might enter, am I repeating an idle tale? If I admonish him to add the seven graces to his faith, am I giving him a fable? And if I warn him to make his calling and election sure, am I repeating old fogyism? But suppose I step up to a person and say: "I am teaching the gospel now to you, but this is not the last chance, and I assure you that there will be given you another opportunity in the day when it will be more pleasant to serve the Lord, and righteousness will be the rule with the people instead of the exception," would he not reasonably await the latter opportunity? If he happened to be a Bible reader might he not retort: "Except a man be born of water, and the spirit, he cannot enter into the kingdom of God; and here you say heathen, idiots, infidels, and even rejecters of the truth, will enter!" How could I answer him? How would our critic answer? "If any man speak let him speak as the oracles of God."

J. J. Heckman.

IS CONDITIONAL IMMORTALITY SCRIPTURAL?

None of God's Children Shall be Lost

We hear a great deal now-a-days about universal salvation. It seems to be the concensus of opinion that all good people (i. e., what the world calls good) will be saved, and as God is a God of love it is out of harmony with the Scriptures that any of God's children should be lost. We must admit this sounds reasonable from the worldly point of view; but the question is, Who are the good ones, and who are God's children? There

are different answers given to this question, so let us go "to the law and the testimony" and see what light it will throw on this subject. We do not wish to ride rough-shod over other peoples' opinions and beliefs, and so according to Isa. 1:18 "Come now, and let us reason together," and see what the Scripture teaches.

None Are God's Children by Nature

When Jesus was addressed by the young man as "Good Master," he was rebuked by Christ in these words: "Why callest thou me good? there is none good but one, that is God" (Matt. 19:17). This certainly does not give us much chance of posing as a good person, if Christ repudiated the allegation. Again we are told: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf, and our iniquities like the wind, have taken us away" (Isa. 64:6). This proves that man cannot claim to be good, especially when we read, "The heart is deceitful above all things, and desperately wicked: who can know it" (Jer. 17:9). How will the good people we hear talked about harmonize their attributes with these Scriptures?

Perfection is Completeness

But I think I hear someone ask, "What about Christ's admonition to be therefore perfect, even as your Father which is in heaven is perfect (Matt. 5:48) ?" And having fired this apparently unanswerable evidence at you they sit back with grim satisfaction. But let us analyze this text. In the first place, Christ cannot contradict himself; and it is absolutely ridiculuous to suppose that he told his disciples to be what he did not profess to be himself. In this fifth chapter of Matthew, Jesus is laying down certain rules or laws that should govern our actions, and by following his sayings we are bringing ourselves into a condition that will make us acceptable to God. If we, as his children by adoption live in accordance with his laws, our only desire is to serve him; and if we strive to serve him and keep from worldly things, we can by diligence have a perfect or complete desire for God, and that is what Christ is referring to. The word "perfect" in this text is translated from the Greek word teleos, the meaning of which, according to Liddell and Scott, is "complete" or "at last." So Christ was admonishing us to be complete in our faith and service to God, which he was himself, and that is not the same as being classed as good. Paul had this same thought of being complete in mind when he told Timothy that "All Scripture was given by inspiration of God . . . . that the man of God may be perfect (complete) thoroughly furnished unto all good works" (2 Tim. 3:16,17). The world's idea of being good is all a fallacy. It is evident David did not believe in the goodness of man when he said: "There is none that doeth good, no, not one" (Psa. 14:3). Paul repeats this passage in Rom. 3: 12. Now as we find that there are "none good," according to God's standard, what is the use of trying to maintain a false position, for it is evident that this professed goodness which men claim cannot save us, for if there is "no goodness" there is "no salvation."

Conditions of Brotherhood and Fatherhood

Now that we have found out that there are no good people, according to God's way of reckoning, let us see if we can find out what becomes of the common every-day sinner, whom the univesalists say cannot be lost as God is love and will not destroy his own children. In the first place, what constitutes a child of God? Paul in addressing the brethren of Galatia said: "For ye are all the children of God by faith in Jesus Christ" (Gal. 3: 26). And to the Romans he said. "For as many as are led by the spirit of God, they are the children of God" (Rom. 8:16). Now I ask, Can any man or woman who is immersed in the world's business and pleasures, confidently claim that they are led by the spirit of God? They may be very desirable people to know and very active in charitable and good works in general, but are they led by the spirit of God? It is impossible to be led by the spirit if we do not have or know the spirit. Paul says, speaking to the believers in Rome, "But ye have received the spirit of adoption, whereby we cry, Abba Father" (Rom. 8:15). Therefore as only those who are "led by the spirit" are the children of God, it appears he has not as many children in the world as many people suppose, for the majority of people do not know God or even want to know him, consequently they are not his children, but the children of wrath.

Conditional Immortality

Paul tells us, speaking to the brethren as to their condition before they believed: "Among whom also we had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others" (Eph. 2:3). And so the doctrine that God will not destroy his own children is correct, but the mistake people make is that they class everyone as God's children. The fact of being a human being does not of itself make us a child of God; we have to obtain that relationship by an understanding of God's plans and promises, and by belief and obedience of his commands. Therefore it is perfectly clear that there are conditions that must be fulfilled by us if we are to obtain immortality, hence the term "Conditional Immortality" is Scriptural.

Destruction Harmonized With God's Love

Now the question arises, How can we harmonize a God of love with a God of destruction? In the first place, who is the cause of this destruction? Let us take as an illustration the case of a man who commits a deliberate murder in the state of Ohio. He is tried before his fellow-men and found guilty, and condemned to death; his death means his destruction. Now who is responsible for his destruction; the jury, the judge, or the executioner? Why, none of these; the murderer is responsible for the loss of his own life. If he had not committed the crime there would have been no suggestion from any one of taking his life from him. The man has simply broken the laws of the land he lives in. He knew before he committed the crime that the punishment for murder was death, and if he tried to excuse himself on the plea of ignorance of the law, that would not help him, because he is supposed to know the laws of the land he lives in. Consequently there is no objection raised to this man's punishment because he brought it on himself. Very well, listen then: "For this commandment which I commanded thee this day, it is not hidden from thee, neither is it far off . . . . But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it. See I have set before thee this day life and good, and death and evil" (Deut. 30:11,14,15). Here we find God has made his laws perfectly clear to his chosen people and set before them life and good, or the alternative, death and evil. Now this leaves it entirely in the hands of man what his future shall be. He is a free agent, and can either obey or disobey, so if he chooses to disobey it simply shows that he ignores God and prefers death to life. You cannot blame his destruction on any one but himself; and if our universalist friends put in the plea that he did not know God's law, that is no more an excuse than it was for the murderer. If you want to escape punishment in this life you you must obey the laws of your country: if you you want to escape punishment in this life must obey God's laws. They are free to any one who want to know them. Ignorance is no excuse in either case.

Therefore after looking into this subject carefully we find that God is a God of love, as is claimed by our orthodox friends, and that man brings destruction upon himself. If God's punishment was eternal torment, like Billy Sunday preaches, then we might have cause for complaint, but instead of that the punishment meted out to the wicked is one that only a wise God of love, justice and mercy could conceive. For instance, how can we miss anything that we have never possessed? Personally I have never been the possessor of great wealth, have never had a palatial home surrounded with all the luxuries that money can buy. Consequently as I have never had these things I do not miss them; but if I had at one time been wealthy and had become poor, then I should feel the loss of wealth terribly. It is the same with life and death. If we know and can realise that it is in our power to "lay hold on eternal life," and understand where and under what conditions it will be surrounded, then it would be a terrible punishment to know we could not have it; but if we never knew anything about it; how could we miss it? The majority of people do not understand anything definite about a future life: they have a vague idea there is one, but what it is they cannot explain. We often hear the remark after a person has died, that they are better off and at rest from all sufferings. They admit that death is a happy release even if the person dead has died out of Christ. Yet in the same breath they will claim that God is a God of love and will not destroy, while they are actually looking on God's work of destruction, viz., the dead person in question.

When we come to understand the Scriptures we find that death is the most merciful and all-wise punishment that God could have devised. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Speaking about the wicked Paul says, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thes. 1:9). Therefore as eternal life is everlasting conscious existence, so death, as the antithesis, is everlasting unconscious non-existence. Now what pain can be experienced in non-existence? None; so we prove conclusively that God is a God of love and mercy and justice by the fact that his laws cause the disobedient to remain dead for ever, instead of consigning them to everlasting torment, as is still preached by many churches. It is these false doctrines that make God's laws appear unreasonable, therefore let us seek truth and light, and always bear in mind that "the Lord is righteous in all his ways, and holy in all his works" (Psa. 145:17).

A. E. Griffiths.

GOD'S PURPOSE COMPLETED AND THE EARTH FILLED WITH HIS GLORY

Article 7

All things have a beginning and an ending, so it is with Jehovah's purpose in regard to the earth and man. Man was created to possess the earth and beautify it. The earth was to have a divine ruler and was to be filled with a righteous race. Disobedience to the law under which man was placed brought sin into the world, and up to this time it has been the ruling power. God has checked it at times that sin might not gain the victory. There is a time not far in the future when sin will not only be checked but forever destroyed. The race will not only be redeemed but the earth restored to its former condition, when sin did not exist. The curse will then be removed. Thorns and thistles will not exist. The earth will yield its increase, pestilence and war will have no place in the restored earth. No inhabitant can then say, "I am sick." What a glorious future there is in store for this sin-cursed earth! What enjoyment will exist when man has been immortalized and given a place as one of the rulers in the kingdom of God!

The mistaken idea of men, that the earth will be destroyed, will then be corrected. Hear the prophet's word regarding the future of the earth. In speaking of the future of Israel the prophet says, "Israel shall be saved in the Lord with an everlasting salvation." Then he speaks of the existence of the earth: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it: he hath established it, he created it not in vain, he formed it to be inhabited" (Isa. 45:12-18). The wise man has written: "One generation passeth away, and another generation cometh: but the earth abideth forever" (Eccl. 1:4). Again we read: "Thy faithfulness is unto all generations: thou hast established the earth, and it abideth."

This grand idea is carried forward in the New Testament. Jesus himself declared, "Blessed are the meek, for they shall inherit the earth." The apostle Peter, after having been informed of the terrible things that would come upon the earth declared: "Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." Every prophet's vision permitted him to see far enough into the future to behold the restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began. John saw the old earth condition pass away and the new condition established. He says, "Behold I will make all things new." God himself will be there and be their God. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. There shall be no more curse, but the throne of God and the Lamb shall be in it, and his servants shall serve him." Well might Paul break out in eloquence and write: "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). Again we glean from the same writer: "He hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness towards us through Christ Jesus." These are some of the things with which the apostle was impressed when caught away and saw the new heaven and its conditions.

In further consideration of the beauties of the future and the blessings received by the righteous we may quote from John in Revelation: "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielding her fruit every month: and the leaves of the tree were for the healing of the nations." Jesus says: "Behold. I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." The apostle says, "I John saw these things and heard them." Reader, have you stopped long enough to contemplate the meaning of all these Scriptures? In your search for the wealth and honor of this life, will it not pay you to devote some time to the investigation of the many proofs given? It is no idle dream, neither is it cunningly devised fables when we declare the coming and the power of the Lord Jesus Christ. We find all along the way from creation to the closing scene in Jehovah's dealings with the race, well defined waymarks. When Moses had led the children of Israel to the border of the land promised to Abraham and his seed they refused to enter and possess it. Then the Lord decided to destroy them.

The prayer of Moses prevailed, and the rebellious subjects were saved. In his trials he was informed that "as truly as I live, all the earth shall be filled with the glory of the Lord." The prophet Isaiah was permitted to enjoy the same scene: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." One more testimony is given in proof and then we shall close. The prophet Habakkuk, like Isaiah has written, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." To enjoy these things Jehovah has promised to give to the people of the saints of the Most High the kingdom, the dominion, and the greatness of the kingdom under the whole heavens. Let all the saints rejoice.

D. C. Robison.

NATIONAL BEREAN COLUMN

**Leota B. Hanson, Editor, 5622 Vernon Ave.,
St. Louis Mo.**

"We Stand for Unity, Truth, and Righteousness."

Bereans:

We have just received word that our National Editor has been very sick for more than a month. We are glad to say that she is on the mend, and is now able to go down to business an hour a day. The reports of conference and other business will appear as soon as she is strong enough to give attention to this work.

Evelyn K. Harsch, Cor. Sec.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstance do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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A brain befogged by over-eating or other dissipation becomes a poor servant.

fire, and brimstone. . . . . . The pestilence shall consume their flesh while they stand upon their feet, their eyes in their holes, and their tongues in their mouth. A great tumult from the Lord shall be among them, so that each will fight against his neighbor. The beasts shall suffer the same, and in their madness trample down and destroy. Judah also shall fight (Ezek. 38; 39; Zech. 14).

This battle is the beginning of the war of Armageddon, which continues until the nations shall have been conquered, and the time for the marriage of the Lamb has come (Rev. 19). The Jews occupying the land when Gog descends upon them is only a preliminary gathering. During the Armageddon war they will gather from among the nations with their faces Zionward, and become one nation in the land upon the mountains of Israel, and one King shall be King to them all; and they shall become the head (nation), and not the tail. From thenceforth righteousness will prevail, and all nations be blessed in him (1).

S. T. Blessing.

(1) These things being so, the coming of the Lord and the gathering of the saints may be very, very near. — S. T. B.

EVANGELIST REPORT FOR AUGUST

Sermons

Stratton, Colo. Aug. 2-11	11
Laird, Colo. Aug. 12-15	5
Stratton, Neb. Aug. 17	1
Plainview, Neb. Aug. 19	1
Cambridge, Neb. Aug. 25-31	8
Total	26

Expense

Laird to Stratton	$ 1.25
Telegrams	1.35
Stratton to Holbrook	1.34
Total	3.94

Money Received

Stratton	$ 18.86
Laird	15.00
Mr. Hinton	5.00
A Brother	10.00
Gould Brothers	27.00
Total	75.96
Salary	$87.00
Expense	3.94
Total	$90.94

Remarks

The month of August was a busy month. On the second we were met at Wray, Colo., by Sister Minnie Rogers and family and driven to their home sixty-five miles south, where we continued till the eleventh. Sister Rogers has been calling for help for two years and every attempt to get there has been fraught with failure till now. The interest was good after the first few evenings when people began to see the point. At the conclusion of the meeting we helped four put on Christ. Ernest Rogers and Blanche Smith, son and daughter of Sister Rogers. The most remarkable part of this work is that they are the fourth generation I have baptized in that family. Back quite a number of years ago at St. Paul, Neb., I baptized Sister Starkweather, later Mrs. Julia Keeney, her daughter; still later, Mrs. Minnie Rogers, daughter of Sister Keeney; and now Ernest and Blanche, her son and daughter, daughter and grand-daughter and great-grand-daughter. And now there is Gladys Julia Smith, great-great-grand-daughter. But I expect the Lord to be here before she is old enough to be baptized. A Mrs. Wood heeded the call and put on Christ. Much credit is due Sister Rogers for her earnest work in getting the truth to her neighbors. They are calling for another meeting, which we are going to give soon, the Lord willing.

Ernest drove us again to Wray where we entrained for Laird, Colo., began meeting Sunday evening and continued till Thursday. On the 15th we went to a suitable place and helped twelve put on Christ; the next day two more. Most all of them are young people, they are very much in earnest and have started a Sunday School, and I have promised to go back soon.

Bidding them good-by with a promise to soon return, the Lord willing, we departed for Stratton, Neb., where Brother Hargleroad met us and drove us to his home. Here we always feel as much at home as under our own roof. In the evening we went to the City Hall where we gave a lecture on the great war, and now we are to respond to a call for a meeting there. After spending the following day with this hospitable family, I left for Cambridge to put on the finishing touches of the conference arrangements. Here we put in one of the most busy weeks of our career.

Now, dear brethren, this is our twelfth report for the year, and closes the year's work. The results are in the hands of God. We have tried to be faithful to the truth and earnest in its presentation. Sixty-six have been added to the body, and I can say the quality has been very good: we might say without reservation, splendid. My prayer is that all these shall be accounted worthy. Now let us watch and pray that we may escape these things that are coming on the earth. We are now entering on a new year's work, and calls are in for several months. During August a man and wife came from Mossouri to Omaha to be baptized but I was away and they had to return without immersion. Now I am to go to their home and do the work. Five more are calling for baptism at another point, and I am hurrying there, so the work is plenty. Pray the Lord that we may be able to heed the calls.

Almus Adams.

THE CANDLE OF THE WICKED PUT OUT

The Value of Alternative Readings

Before the war I had a large Bible-class of young men, most of whom are now at the front. I am anxious to expound to the remaining ones the words: "The candle of the wicked shall be put out" (Prov. 24:20). I have searched commentaries, but none give it, and I wondered if you could deal with it in your column.—Lay Preacher.

Answer by David Smith

The best commentary on Scripture is the Scripture itself. It frequently illuminates a passage when another passage is laid beside it; and the passage which connects itself in my mind with this of yours is Prov. 4:18: "The path of the just is as the shining light, that shineth more and more unto the perfect day." Of course our English Bible is merely a translation, and one who is unacquainted with the original misses much. His best remedy here is to compare both our versions and pay heed to the reviser's marginal notes, which frequently contain instructive suggestions. See what you find there in connection with these companion passages. In the former the margin gives as an alternative to "the shining light" the rendering "the light of dawn;" and, indeed, this is the true rendering, and ought to stand in the text. The idea is that the life of the righteous is like the day; the light breaks dimly, but it deepens and broadens until it attains the full radiance of the glorious noon-tide. This is his comfort. He may be compassed with shadows, but he knows that they will disperse; the clouds will lift, and by and by he will see the blue sky and the light of God's face. And with that prospect he can be of good cheer in this dimly-lighted world.

Now turn to the other passage. For "candle" the revisers give "lamp;" but the real puzzle is the word "reward" in the earlier half of the verse. Here the marginal note is "See chapter 25:18;" and when you turn thither you learn that the word there rendered "end" is the same which is rendered here "reward." And the margin explains that the Hebrew word is literally "latter end," and suggest two alternative renderings. "sequel" and "future." The latter is the proper rendering; and thus the verse should be read: "There will be no future to the evil man; the lamp of the wicked shall be put out," in contrast to the experience of the righteous man, whose path is "as the light of dawn, that shineth more and more unto the perfect day." This truth has two practical applications.

1. The light of a man's heart is what he sets his heart on and finds his gladness in. A worldly man is one who sets his heart on worldly things and finds in these his gladness. They are not necessarily evil things, indeed they seldom are, for this is God's world, and all its things are good and beautiful. But their defect is that they are all transitory. When we pass from the world we must leave them behind us; and if they have been our only gladness, then death is indeed a "putting out of our light." You have an example in our Lord's parable of the rich fool (Luke 12:15-21). He was not a wicked man. He was rich, but that was all to his credit; for he had made his wealth by honest industry. His fault was that he had set his heart on his wealth and left God out of his reckoning. Suddenly death intervened, and all his treasures slipped from his grasp, and he was left naked and empty. The value in worldly things lies in the use we make of them. The eternal possessions are love and purity; and it is only as we acquire these by the discipline of life that we are truly rich. Otherwise all our striving is a tragic futility.

2. It seems to me more and more that the supreme good is the prospect of reunion in the hereafter. The dearest and sweetest thing in life is human affection, and it would be, to my mind an unspeakably awful calamity if death were the end of it, if we parted to meet no more.

FLARING UP

Some people are given to flaring up. They hear of something which a friend has said at which they are greatly offended, and immediately "flare up" and begin to say all manner of unkind and uncourteous things, and nourish and cherish a very unhappy and unchristian spirit until, upon explanation, it turns out that they have been misinformed, and that their friends had said no such thing as they suppose, and consequently their flaring up, with all the trouble which it may have made, has been for nothing.

A man feels himself slighted or neglected, he flares up and makes himself ridiculous, only to learn at last that the whole grievance over which he has made himself so uncomfortable, was a simple oversight, or existed only in his own jealous imagination. An employer flares up at the disobedience or neglect of an employee, and after having exhibited his petulance, impatience and unreasonableness, learns at last that his reproofs have been misapplied, and that no blame whatever attaches to the persons on whom he has visited his wrath, and that if he intends to be an upright and Christian man he owes a most humble apology to those he has grieved and wronged. The employee flares up at some fancied oversight, or neglect, or apparent injustice on the part of the employer; he growls in secret and grumbles in public, looks sour and cross, neglects his duties, is impatient and perverse, and frequently utters loud complaints, spreading discontent and making trouble; and at length when he comes to state his grievances to his employer as he should have done at first, often finds himself misinformed, and learns that circumstances are entirely different from his understanding of them, and that the man whom he has so grievously abused in though and in word, is quite as anxious to do justice as he is to have it done; that some of his grievances were imaginery, and that others would have been gladly redressed, had the employer been informed of them. Christians flare up at each other; ministers find fault with people, and people find fault with preachers; bitter thought are cherished and bitter words are said, when a few moments plain-hearted talk and honest dealing would end the whole and save all trouble.

Our advice is, Do not flare up. Keep cool, quiet and patient. If thy brother trespass against thee go and tell him his fault; right all wrongs as far as practicable, but whatever you do, do not flare up.—H. L. Hastings.

LIFE AND DEATH

Life, as a vitalizing element, was given to man, producing a vitalized state also called life—hence, we have life as a producer and life as a product; and this vitalizing element, like the mainspring of a watch, makes use of the breath of air to help feed the system, and to eliminate detrimental matter by inhalation and exhalation about 800 times per hour—the breath of air thus leaving and returning to man constantly, while the "breath of life" never leaves him until death; for the body without the spirit is dead. So says James. And this spirit is the breath of life. This primitive life as the mainspring of the human and animal organism, however, is not an organism itself, but its vitalizer. This remains until death, while the breath of air, always inhaled and exhaled, is constantly leaving, and no more leaves at death than at every day of life; but "the breath of life," critically rendered "spirit of life," is the spirit that returns to God at the death of the body—not as a personality, but as an element called "the breath of the Almighty." So God is the giver both of "the breath of life" and of the breath of air, in agreement with the statement, "He giveth to all life and breath." Let not the two be confounded. —Wm. Sheldon.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.
Memory verses: Micah 6:8; Titus 2:13,14

Golden Text: Matt. 6:9-13

What A Friend We Have In Jesus

By H. Bonar.

What a friend we have in Jesus,
  All our sin and griefs to bear!
What a priv'lege to carry
  Everything to God in prayer!
O what peace we often forfeit,
  O what needless pain we bear,
All because we do not carry
  Everything to God in prayer.

Have we trials and temptations?
  Is there trouble anywhere?
We should never be discouraged,
  Take it to the Lord in prayer.
Can we find a friend so faithful
  Who will all our sorrows share?
Jesus knows our every weakness,
  Take it to the Lord in prayer.

Are we weak and heavy laden,
  Cumbered with a load of care?
Precious Savior, still our refuge,
  Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
  Take it to the Lord in prayer;
In his arms he'll take and shield thee,
  Thou wilt find a solace there.

A Prayer From The Heart

Some years ago Dr. Adamson published a book on "Scotch Character." "In the desire that it may deepen the faith, inspire hope and courage, and promote Christian activity:" and with the same high desire we will take the liberty of reproducing one of his little stories which, though a trifle amusing, is also so instructive as well as touching, that we feel it has a place here.

"Too often prayer," writes Dr. Adamson, "meant that a set of words were almost always employed, no matter what were the wants that were to be presented to the ear of our heavenly Father. The late Dr. James Hamilton had a capital illustration of how general prayers and oblique sermons fail to satisfy the heart-yearnings in the emergencies of life. A Scotchman who had but one prayer was asked by his wife to pray at the bedside of their dying child. The good man struck out on the old track, and soon came to the usual petition for the Jews. As he went on with the time-honored quotation, "Lord, turn again the captivity of Zion," his wife broke in saying, "Eh! man, ye're aye drawn out for the Jews, but its our bairn tha's deeing." Then clasping her hands, she cried, "Lord, help us, or give us back our darling, if it be thy holy will; and if he is to be taken, may he have thy peace: Amen." Then Dr. Adamson adds, "That woman knew how to pray, which was more than her husband did. An 'oblique sermon' is not a prayer; an audible meditation or a doctrinal dissertation is not a prayer; telling the Lord a hundred things he knows better than we do is not a prayer. If persons who lead in prayer had as vivid a conception of what they want, and as earnest a desire to get it, as this poor woman, would there be as many complaints about long prayers as we hear?"

"Talk not of wasted affection—
    Affection is never wasted.
If it enrich not the heart of another
    Its waters returning
Back to their springs, like the rain,
    Shall fill them full of refreshment—
That which the fountain sends forth
    Returns again to the fountain."

Prayer

Genesis 28:20-22

O God of Bethel! by whose hand
  Thy people still are fed,
Who through this weary pilgrimage
  Hath all thy people led.

Our vows, our prayers, we now present
  Before thy throne of grace;
God of our fathers! be the God
  Of their succeeding race.

Through each perplexing path of life
  Our wandering footsteps guide;
Give us each day our daily bread,
  And raiment fit provide.

O spread thy covering wings around,
  Till all our wanderings cease,
And in our Father's loved abode
  May we arrive in peace.

Such blessings from thy gracious hand
  Our humble prayers implore,
And thou shalt be our chosen God,
  And portion ever more.

Prayer

Prayer is never made in vain; and no man lives the life of prayer uncertain of its certainty. Not this answer to this prayer, nor that answer to that, shall convince you; but the result of time and trial.

Prayer is sacrifice, and though that answer that you look for may never come, no sacrifice is offered vainly. Not all the incense smoke goes upward. It descends on the man who carries the burning censer of prayer; it enwraps him; the cloud rises between him and the wild, rude world; and the influence comes upon him for soothing and for calm. There is an ecstacy of prayer in mercy granted; is comes swiftly; it stays fitfully. There is a hallowed calm of prayer denied; it comes slowly; after long wrestling, after sore strife; but it departs not at all. "He hath done all things well." So we see; so we learn to rest, assured that what he does must be always well.—Miss Linskill.

Two Short Prayers by Jesus

Asking forgiveness for his murderers:

"Father, forgive them; for they know not what they do" (Luke 23:34).

Asking strength before his crucifixion:

"Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name" (John 12:27,28).

Our Weekly Puzzle

A great many years ago an exceptionally good man lived on this earth, and the following is part of one of his prayers. Can you tell me who this good man was; for whom he prayed; and where the record of this prayer can be found?

> "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth."

Answer in next issue.

Answer to puzzle in last issue: (The answer is not given in the copy—probably through inadvertence.—Editor.)

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O, OCTOBER 9, 1917 NUMBER 38

GLAD FRUITION

I am waiting, I am watching,
  My Savior, Lord for thee;
Soon in the dawn of splendor
  Thy glory I shall see;
Thy kingdom soon is coming,
  Yet sure it's tarried long;
Prophets proclaimed its glory
  In psalm and rapturous song.

Soon the trump shall penetrate
  The dark and dismal tomb,
When Christ shall call the righteous
  To their eternal home;
In youth immortal shall he clothe
  With life each noble frame,
Death never shall be known again
  In presence or in name.

Age no more shall blight our race,
  Tears ne'er dim the eye,
Death himself, the conqueror,
  At last in turn must die:
All nature clothed in beauty,
  Decked by a hand div'ne!
The righteous in God's presence
  Forever more shall shine.

J. E. Hogarth.

THE MAN OF SIN

IS HE AN ATHEIST OR AN APOSTATE?

Dear Brethren, Sisters and Restitution Readers: I have been reading many good letters in the Restitution on the signs of the times and the coming of our Lord, in which I am much interested; and if our dear Editor will bear with me I will try and write a few lines on the subject.

I am fully convinced that we are living in the time of the end; but "the time of the end" is not the end itself. It is a period of time immediately preceding the close of the times of the Gentiles.

We look for a Jewish form of government in Palestine. It is a well-known fact today, that the sole object of the great world-wide Jewish Zionist organization is to bring about this restoration, and the formation of a Jewish state in Palestine. We frequently read about this project in our newspapers, and several leading governments favor such a movement. Turkey seems to be about the only hindrance, and from present indications, it does not look as though she would be able to resist anything much longer. We are certainly living in the time of the end. We must keep wide awake.

Whenever we see a Jewish state formed in Palestine, that will be a marked epoch. It will mark the commencement again of the national life of Israel. At that time Israel's time will commence to measure off the seventieth week of Daniel, and in seven years from that time, Daniel will stand in his lot and everlasting righteousness be brought in. The king over the temporary Jewish state will be antichrist. How shall we recognize him as antichrist? See 1 John 2:22: "This is the antichrist, even he that denieth the Father and the Son." The word of God, then, is authority for the statement that the coming of antichrist will be a rampant athiest; he will declare himself an unbeliever in both the Father and the Son.

Then to name some other character as being the antichrist, who is known to be an avowed believer in both the Father and the Son, although he may be an ignorant worshipper of both of them, is to lead people astray. Other Scriptures confirm the atheistical character of those coming antichrist. Dan. 8: 23,24 speak of the rise of a King of fierce countenance at a period of time when transgressors are come to the full (which time is still future), who will stand up against the prince of princes (verse 25), but he shall be broken without hand. In Dan. 9: 27 he makes a covenant with many for a week of seven years, and breaks it in the middle of the week. In Dan. 11: 36 the King shall do according to his will, and he shall exalt himself and magnify himself above even God. At what time? When transgressors are come to the full, and shall speak marvelous things against the God of gods and shall prosper until the indignation be accomplished for that which is determined shall be done. Neither shall he regard the God of his father, nor the desire of women, nor regard any God, for he shall magnify himself above all.

This event spoken of has not yet been fulfilled, and does not appear until transgressors are come to the full, and judging from the present awful wicked and corrupt condition of affairs, the cup of transgressors is near to overflowing. This atheist god recognizes no god higher than himself (who will be the little horn of Dan. 8: 9 to 12), and known as the King of fierce countenance. He will have undisputed control of affairs for the space of three and a half years, or shall prosper until the indignation be accomplished at the end of Daniel's seventieth week. The king of fierce countenance and the man of sin are the same person (2 Thess 2:3,4). "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God.

This King of fierce countenance does not refer to the pope, for the pope worships both God and the Son in an ignorant way. This king of fierce countenance refuses to either worship God or the Son, but magnifies himself above all.

And what next ? See Rev. 13:12: "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed;" vs.13: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men;" vs. 14: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword and did live;" vs. 15: "And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast, should be killed;" vs. 16: "And he causeth all, both rich and poor, small and great, free and bond,to receive a mark in their right hand, or in their foreheads;" v.17: "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." See 2 Thess. 2:9,10.Speaking of the man of sin (who is the second beast and second little horn), whose coming is according to the working of satan, with all power, and signs and lying wonders." In verses 15,16 he commands all the people to worship this image under penalty of death for disobedience to this command. It is right here a tidalwave of trouble will deluge the world from one side to the other.

The present upheaval of affairs in the world, indicates that we are even now passing through the preliminary drops of the approaching storm. As a snare shall it come upon all the world; but we as children of light should not let this day overtake us as a thief in the night.

Jas. Delozier

EDITOR'S REPLY

Brother Delozier has given the usual arguments in behalf of the idea that the man of sin is an atheist. In our sermon entitled "Denying the Faith" we give some of the evidence in proof of the historical view that he is an apostate. That the reader may have both views before him and the evidences upon which they are built, we quote the following extract from "Denying the Faith," beginning on page 11:

"The Christ and God-denying anti-Christ is a denial of apostasy, and not a denial of atheism. And to show by the Scriptures that such is the teaching of God's word, allow me to read from 1 John 2: 18, where John says the development of this anti-Christ power was out of the primitive church. His words are: 'Little children, it is the last time; and as ye have heard that anti-Christ shall come, even now are there many antichrists; whereby ye know it is the last time. They went from us, but they were not of us; for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not of us.'

I have not written unto you because ye know the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ ? He is antichrist that denieth the Father and the Son' (vss. 21,22). Now John thinks and says that the antichrist, the denier of both God and Christ, was formed by segregation and apostasy from his own church; and it is clear from 1 John 4:1 that, instead of the antichrist being an infidel, worldly outside organization, he was a development from within the church: 'Beloved, believe not every spirit, but try the spirit whether they are of God; because many false prophets have gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and this is that spirit of antichrist whereof ye have heard that it should come; and even now already it is in the world.'

"In 2 John 7th verse John says again: 'Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and antichrist." In 2 Pet. 2:1,2 the apostle says: 'But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.' An uprising of rebellion in the bosom of the church, an apostasy from primative Christianity, brought the truth into disrepute and established the antichrist. Jude is equally clear in saying that those who deny God and Christ are furtive enemies of the truth, who abuse the favor of God by 'turning the grace of God into lasciviousness.' His declaration in the third verse is: 'Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ.' Then the antichrist denial of God and his Son is not an atheistical denial, but a denial of apostasy. We have an instance of such a denial in Acts 3: 13,14, where we read: 'The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just.' This charge of denial was not brought against the atheists of Christ's time, but againnt the religious element of the Jews who put him to death.

"In Jeremiah 28:15 we have this declaration concerning Hananiah: 'Then said the prophet Jeremiah unto Hananiah the prophet (not an atheist, but a preacher !), Hear now, Hananiah, the Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord, Behold I will cast thee from off the earth; this year thou shalt die, because thou hast taught rebellion against the Lord.' And in Jer. 29:31,32 the Lord says of Shemaiah: 'Thus said the Lord concerning Shemaiah the Nehelamite: Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie; therefore thus saith the Lord: Behold I will punish Shemaiah the Nehelamite, and his seed; he shall not have a man to dwell among his people, neither shall he behold the good that I will do for my people, saith the Lord, because he hath taught rebellion against the Lord.' Rebellion against God, according to Deuteronomy 13:1,3,5, deserves capital punishment. Then, beloved, we can deny the faith by heretical belief and false teaching. Heresy is classed among the sins that exclude from the kingdom of God, and is declared to be as much a 'work of the flesh' as murder and drunkenness (Gal. 5:19-21). The counterfeit system of the papacy sprang out of the church as a result of apostasy masquerading in the robe of righteousness."

TREATISE ON HELL

The Hell of The Bible

Article I.

"Come now and let us reason together' (Isa. 1:18) on this subject, in the fear of God. As I stated in my "Treatise on The Devil," the false doctrine of a personal immortal devil has caused mankind to invent a hell where this supposed monster of the infernal regions could carry out his satanic purpose. Before entering into an investigation of this subject from a Bible standpoint, we wish to reason with you on the idea that is so often advanced, that it is necessary for men and women to believe in a literal hell, or mankind would throw off all restraint, and crime and lawlessness would increase to an alarming extent. This is not the facts in the case, as can be abundantly proven. We will find by an investigation of the subject that the stronger the belief in hell-fire has been in any age, the harder-hearted men and women have become: more inhuman and cruel in proportion as they believed in the eternal torment of the wicked, and more kind and tender-hearted as they believed in a God of love, mercy, and justice. The belief in a fiend, torturing the souls of the damned through a never ending eternity has always caused men and women to become hard-hearted, inhuman in their cruelty. At this day it is almost impossible to believe, or realize, what the past has been. We look back over the past, a little over four hundred years ago (1492), when the belief in hell-fire was almost universal, and our fair land of freedom lay an unknown world. In another land, beyond the sea, Columbus and his little band of followers started out over the unknown waters. To realize the state of things that existed then, will make us feel more thankful for the freedom that we now enjoy.

When Ferdinand and Isabella started Columbus on his perilous voyage, the inquisition had been eleven years established in Spain. As the Encyclopedia Britannica states, in Seville alone, in 1481, 298 victims were burnt, and it further states: "The Quemadero, or cremation place, built at that time by the prefect of Seville, not far from that city, a square platform of stone was a grim altar on which the lives of almost daily victims ascended in clouds of smoke to heaven."

The historian assures us that in that year (1481), fully 2,000 were burnt in a small portion of Spain. Down to 1809 they give us the figures for Spain alone: burnt alive, 31,912; burnt in effigy and imprisoned 291,450, a total of about 340, 000 down to 1809. The Encyclopedia further states: "No eminence in art or science, no purity of life could defend from its attacks. Judges continually invented new modes of torture to please themselves."

A Fearful Age

Torture in every form was inflicted on the innocent victims. Mutilation, cutting off the nose, the Scavenger's daughter, the iron gauntlets, etc.

When I visited the Tower of London in England, I saw many of those relics of a barbarous age, when the belief in hell-fire was universal, and mankind gloated in inflicting in this life, the tortures that they believed were inflicted in another world by a fiend commissioned by the Mighty God.

Such was the condition of the old world when Columbus sailed forth to find a new world. How wonderfully the goodness of God is manifested in all this. Liberty of action, liberty of speech was an unknoun term in that day. In an unknown land, across an uncharted sea was the field for man to escape from the shackles of darkness and superstition that bound them. Even after being implanted on the free soil of America, the hardened heart still lingered, and amid their prayers they could burn witches, or whip Quakers. Read the history of the deeds of cruelty committed in our land in its early settlement, and you will realize how difficult it was for them to exchange the cruel, intolerant spirit for one of love and kindness. In proportion as the idea of hell was weakened in the minds of men, they have become more tolerant, more humane, more merciful.

If it had not been for the influence that America has had on all other parts of the world, I would not have dared to preach against the eternal torment of the wicked, as I did when in England. If it were not for the liberty of thought, the liberty of speech that has been brought about by the discovery of our own fair land, we would not be enjoying the freedom, now so highly prized, of testifying to these wonderful truths. The condition of the world four hundred years ago, when mankind almost universally believed in hell-fire and eternal torment, and such horrible torture as was inflicted on the suffering thousands, and the liberty we now enjoy, when the doctrine of hell-fire is no longer believed as in those days of cruelty, should convince every one that to believe such a doctrine, only makes men and women cruel, hard-hearted, pitiless.

Kind and Law-Abiding

We have eighty-five on our boat, and not one believes in eternal torment, yet all are kind, all are gentle, all are merciful, all are forgiving, all are law-abiding. Look at the Universalists; they do not believe in eternal torment, yet where could you find among believers in eternal torment a more law-abiding people ? You know that they cannot be found. If it were true, that to not believe the terrible doctrine makes men and women lawless, then an extra force of police would be necessary to guard the Universalists, and all who have discarded the fearful doctrine. You know that this is not the case, and should discard the false idea. Look back at one of the greatest believers in eternal torment; Calvin, posing as a reformed, yet inhumanly cruel, refusing another the liberty of speech that he claimed for himself. As late as 1553 he pursued Servetus to his death. Calvin was the cause of his apprehension at Geneva. He testified against him before the judge, and consented to his death, and Servetus vainly pleading for an easier death, for no other crime than daring to teach what he believed to be truth, was burnt at the stake, October 27th, 1553.

What a terrible age ! Such horrible doctrines had so hardened the hearts of men that as the historian relates, the voice of Christendom was in favor of the hellish deed. Not only Calvin but Melancthon consented to his death, and the then religious world willingly gave consent.

Servetus was a noted doctor and a learned man for the age in which he lived; they accused him of no crime, no immoral conduct, but because he dared to teach his honest convictions, his horrid fate was to expire at the stake. Can any one, looking at the facts in the case for one moment, think that the belief in eternal torment could make men and women better ? As I said, let us reason together. Who is the best, the judge, who three or four hundred years ago, would torture the offending criminal, cause him to be torn limb from limb, burn him, or devise every means to cause a slow, lingering cruel death, or the judge of our day, who with no hatred in his heart towards the offending prisoner, only wishes to carry out the law, and does not even use the executioner's ax, or the hangman's rope, but quietly, silently, almost painlessly, sends the electric current, a swift messenger of death. Who would not thank God that there has been such a change ?

You read of the wild Indian of our land, who, tomahawk in hand, would scalp the victim of his cruelty, and force the horror-stricken mother to behold her infant torn from her fond embrace, and pinioned to a tree, its eyes put out, and quivering flesh burnt slowly to a crisp, and in your eyes he is a fiend. But do you know that you make the God of heaven a thousand fold worse fiend to believe that he would take his children, for what evil they do in the short space of life, and burn, and burn, and burn them through never ending ages ? How little pople reason. Your blood can run cold with horror at a recital of the cruelties now being perpetrated in Russia, and in Turkish provinces, but such deeds of horror would never have been committed, no heart could have become so hardened as to witness them, if mankind had not been educated to believe in the eternal torment of the wicked. And I notice the belief in hell-fire is almost universal in Russia. Such deeds of cruelty as have been committed in the old world in the last few years, would not have been tolerated in our land, as you well know. There is more mercy, more justice in our land, and as you also know, the belief in eternal torment is less universally believed in America than in any other Christian country.

What Restrains the Lawless Mob ?

It is not the fear of hell-fire that restrains the lawless element now. They are only restrained in proportion as the laws are carried out, and that is all that ever did restrain them. You might preach hell-fire loud and long, and they believe it and it would not restrain the lawless mob, nor stay the assassin's knife, as we have proven it did not restrain them when universally believed. But what does restrain them ? The law enforced every time, is all that will restrain them, an extra force of police, or the State Militia called out, is all that will restrain the lawless element, and you well know it. The man, or woman who would only do right because they believed that they would be burnt to all eternity, would not be worthy of life eternal, and will never receive it. They would not be men and women of principle. The man who only refrains from stealing your horse, or plunging the assassin's knife into your breast for fear of the prison cell, or the hangman's rope, is a man not worthy of this life, much less that life which is to come. You would know that that man, and woman, were destitute of principle and you never could make anything out of them. They will have to be restrained by the law, until in the grand consummation of all things, and Jesus returns to take the government of the world's great affairs into his own hands, all such characters will be put out of existence.--L. T. Nichols.

GOD BLESS YOU

So I breathe a charm
  Lest grief's dark night oppress you.
Then how can sorrow bring you harm
  If 'tis God's way to bless you ?
And so, not "all thy days be fair
  And shadows touch thee never,"
But this alone--God bless you, dear,
  So thou art safe forever.—Selected by Sister Hogarth.

PRAYER MEETINGS

There seems to be extremes to every question. The subject of "prayer meetings" is not an exception. We have been criticised because we would have nothing to do with meetings held by those of the nominal churches. Our prayers mixed with theirs is a mockery. The form of the prayer given by Jesus to his apostles when carefully analyzed should teach us the truth.

First, we recognize our Father in heaven and his name hallowed. The nominal churches recognize God in trinity while we are addressing our Father as the Eternal One. It seems to me that when we ask to be strengthened through an association with aliens we are somewhat overcharged with a false charity (love). We are often led astray through our emotions. As long as a people are identified with an alien class we should withhold our prayers for a better purpose.

With our views we have this statement to meet, viz., "The pastor of the church here publicly teaches the restoration of Israel, the restitution of all things and the near coming of Christ for his saints, and the establishment of his kingdom on the earth." We sustain the same relation to a church in our city, and wrote commending it for preaching this truth. In our note we enclosed our tract, "The Kingdom of God and the Covenant made with Abraham and David." The pastor's reply ignored these covenants and emphasized the doctrine of the trinity, and informed me that unless we believed that creed he could not fellowship us. We had not asked for fellowship but had complemented him on having the courage to teach the Bible doctrine of the soon-coming of Jesus. If we pursue our investigation far enough with these people we will surely come to the parting of the ways. It will not lead us to say, "Frankly I am led to think there will be many surprised when we meet our Lord in the air. Many who seem to be first will be last, and and the last first."

To me this is admitting that Jehovah's means of counting aliens righteous may be a little clastic. We are too apt to put a good moral character before God counts us righteous. We are taught to seek first God's righteousness and his kingdom, and all these things will be added (Matt. 6:33). The alien's righteousness is but filthy rags. Even after we have been counted righteous through the faith of Christ and our obedience to the gospel we have nothing whereof to boast but should rejoice. Paul said, "Rejoice. Again I say, Rejoice." It is better by far for us to meditate hourly on the promises of God than to mix our prayers with those who are aliens to the commmonwealth of Israel and strangers to the covenants of promise. Such are without Christ, having no hope, and without God in the world (Eph. 2:12).

If we desire to be strengthened there is a right way to secure it. The Psalmist says, "O how love I thy law ! it is my meditation day and night. Thou through thy commandments hath made me wiser than mine enemies. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts" (Psa 119:97-100). The most effectual prayer meeting is the hours in which we alone meditate on the promises that our heavenly Father has made to his children. If we are a child of God then are we an heir of God, and a joint heir with his Son, Jesus the Christ. The proncuns "our" and "us" can in no way be used as relating to those out of Christ. Luke was particular to speak of those things which are most surely believed among "us." Peter was particular in writing to them who had obtained like precious faith with us, through the righteousness of God and our Savior Jesus the Christ. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." If we sow to the spirit we shall reap life everlasting. The season of refreshing can come to us only by adding our prayers to those "of like precious faith." May we do the right because it is right, is my prayer.

D. C. Robison.

ANCIENT VAN

Van, which the Russians now occupy, has a romantic legend. Armenian historians attribute its foundation to Semiramis, the semi-mythical Queen of Assyria. She became enamored of Ara, King of Armenia and made war on Armenia to capture him. Ara was killed in the battle that followed: and Semiramis transferred her affection to his country and built the city of Van.

Since Prof. Sayce deciphered the local cuneiform inscriptions, we have learned that Van was really built during a Chaldean monarchy that for at least two centuries rivalled in splendous the empire of Assyria. Armenians have a proverb: Van in this world and Paradise in the next. But human perversity, aided by Turkinsh neglect and misrule has converted this heaven on earth into a plague spot.

Lake Van, on which the Russians launched a flotilla to attack the city, is the largest inland sea of Asia Minor. It is still imperfectly explored, and possesses two curious characteristics. It contains only one kind of fish, a large bleak that, when salted and dried, furnishes the bloaters or kippers of Armenia. Furthermore its waters are so strongly alkaline that the people of Van can enjoy the luxury of a bath without buying soap.

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We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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EDITORIAL

The world says the devil was first, then the serpent: the Bible way is first the serpent, then the devil.

Vacations are now over. We are are all back at "home, sweet home." Send us a letter at once for "Communications." This interesting and profitable department of the paper has been sadly neglected during the vacation months. God has been good to us, and the redeemed of the Lord should say so (Psa. 107: 2). Will you not gladly give your "word of testimony" (Rev. 12: 11) for his goodness and truth?

Lacking discrimination many have assumed that the word "punishment" is synonymous with "torment." Well, punishment may be torment, or it may not be—"imprisonment, fine, confiscation, exile and death," all may be punishments, and yet the person punished may not endure torment at all. On the other hand, torment is "extreme pain; anguish, the utmost degree of misery either of body or mind." Now a man may suffer all this accidently, or by disease: in such a case it cannot be properly called punishment, thought it is torment. Punishment and torment are not interchangeable terms.

Today we stand on vantage ground as to the word of God in at least one respect: we are able to point to not one, nor a few predictions of prophecy fulfilled, but to hundreds. The history of the Jews in each succeeding age attests the truth of God's prophetic word. Take some of its predictions relating modern Jewish events, and which do not admit of ambiguous interpretation, being historical facts admitted by all. God founded the Jewish theocracy and foretold, notwithstanding the intervention of so many ages, the manner of its overthrow. While Israel were nomads in the wilderness, having neither home nor city, he threatened them with the destruction of the cities he was about to give them and the devastation of the country he was leading them to. Before they had settled in Canaan he described those enemies by whom their children were to be subjugated and dispossessed; although they were to come from a very distant region, and though fifteen hundred years were to elapse first. Read Deut. 28: 49 and on.

It seems from several Scriptures that Christ is now at God's right hand, and he is there for a time only; that is, until he comes to re-establish his Father's terrestial throne in Zion, and then he will be seen by mortal man at the right hand of power in our terrene abode (Matt. 26). "I sit down (**ekathisa**) with my Father in his throne" are Jesus' own words in Rev. 3: 21. We ask when? because **ekathisa** is in the indefinite tense. Not now, certainly, for the testimony is that he is now "at the right hand of the throne of God," and so not upon it. **Enikeesa** and **ekathisa** in Rev. 3: 21 are both aorist, leaving the time of conquest and enthronement without date. From the nineteenth chapter of Revelation we learn both will be subsequent to the destruction of the Catholic and Protestant kings of the earth and their armies. Properly speaking it can no more be said of Jesus that he has "overcome" than it can be said that he is enthroned, while "the kingdoms of this world" exist and do as they will. When Christ "overcomes" the governments which are now treading his land, city, and people under foot, he will then conquer and be able to reward his joint-heirs by "giving them power over the nations" and a share with him in his throne.

COMMUNICATION

"They shall make known unto you all things which are done here" (Col. 1:9).

Brother Huggins:

Enclosed find renewal of my subscription for The Restitution. I am so glad to be able to renew them all with some changes. God is good to give me the means, and I return him grateful thanks. I appreciate The Restitution and your earnest and untiring efforts to make it a means of blessing. I pray for you every day; I could not leave your name out of my prayers. I want to constantly hold up your hands, for you have a very responsible place, and I would not for anything do anything to discourage you. I admire you for your unflinching advocacy of truth. How good the Young People's Page is! They certainly can find no fault with it now. And so many good articles for us all.

Every member of the church of God ought to double their endeavours to increase the subscripion list and its usefulness. May God be with you in your work and bless it and you for his glory.

S. Roxana Wince.

THE PURPOSE OF REVELATION

Sermon Notes by the Editor on the Apocalypse

"To show unto his servants things which must shortly come to pass" (Rev. 1:1).

"To Show unto His Servants"

1. Who the servants of God are (vss. 1,3; Psa. 50: 16; Rom. 6; Isa. 42: 1,21; Matt. 5: 17; 7: 21; 1 Cor. 7: 23; 6: 19,20; 1 Pet. 1: 18).

"Things which Must"

1. **Ha** is a pronoun and may be rendered "(what) things."

2. **Dei,** translated "must" means "it needs, there is need of, there is necessity for" (a). The necessity may arise from a sense of

(a) **Duty** (Matt. 16: 21; Luke 2: 49).

(b) **Right and just, what ought to be done. Dei** is translated "ought" in Luke 13:14; Mark 13: 14; John 4:20; Acts 5:29; Matt. 25:27.

(c) **Divine arrangement or appointment** (John 3.14; Acts 4:12; 14:22).

3. There were things in addition to what had been formerly revealed which "must" now, in the divine program of appointment, be revealed (Psa. 74:10; 89:46; 90:13; 94:3; Rev. 5; 6; 10).

4. Revelation may be called a prophet, taking the place of the succession of prophets in the Jewish church. By it prophecy is continued to us, is always speaking, yet a succession of prophets is not necessary. All who have claimed to be prophets and apostles since John have been mere pretenders and liars (Psa. 74:9; Micah 5:5-8; 1 Cor. 13; Rev. 2:2).

III "Shortly Come to Pass"

1. This declaration confirms the Historic view of Revelation while it destroys the Futurist theory (vss. 1,3; 22:10; 4:1).

2. "Shortly" means "with quickness, swiftness, speed" (Robinson's Lexicon; 1 Cor. 4:19; Luke 14:21; 16:6; John 11:31; Gal. 1:6; Acts 22:18).

3. The series of events apocalypsed were soon to begin to come to pass, though the sequel would be remote (Rev. 20; 21;22).

(a) "To point out to his servants the things it is necessary to have done speedily" (Diaglott).

SUNDAY MORNING ADDRESS

Read Before the Church in Salem, Ohio

March 29, 1914

W. S. Tomlinson

"Grace be to you and peace from God our Father, and from the Lord Jesus Christ."

Beloved in the Lord: One of the things "most surely believed among us" is that a holy life is essential to salvation, after a belief in the things concerning the kingdom of God and the name of Jesus Christ. To this end we find many exhortations in the word. A very striking one is given us by the apostle Paul in the first verse of the twelfth chapter of Romans: "I beseech you, therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The expression, "I beseech you therefore." makes known to us the fact that the writer had given some reasons why we should present our bodies a living sacrifice: and looking back in the previous chapter we find that in times past they had not believed God, but now had obtained mercy. As the gifts and calling of God are without repentance, we know that God will not change his relationship towards us if we remain faithful. Therefore, if God condescends to do so much for us, we ought to present our bodies a living sacrifice in his service. Such a service is not at all out of proportion with the favor God bestows upon us. We must ever remember that God was in no wise compelled to make know his favor towards us. The apostle realized this fact when he wrote: "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us into a lively (or living) hope by the resurrection of Jesus Christ." In Ephesians the first chapter we read: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ, according as he hath chosen us in him . . . that we should be holy and without blame before him; in love having predestinated us unto the adoption of children by Jesus himself, according to the good pleasure of his will."

The first result of this service is that it makes us holy. "Holy" means separate, set apart. By belief of the gospel we are separated from the world and its false doctrines. We are then made free from sin and become the servants of God, and bring forth fruit unto holiness. That is why believers are styled "holy brethren;" also because they were called with a "holy calling." "And every man that hath this hope, purifieth himself." There is good reason for doing so, for the Savior himself has said: "Blessed are the pure in heart, for they shall see God." Then comes the exhortation to follow peace with all men, and "holiness, without which no man shall see the Lord" (Heb. 12:24). These holy brethren in the aggregate form a holy priesthood to offer up spiritual sacrifices acceptable to God, by Jesus Christ. "By him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name" (Heb. 13:15).

Such is the service and sacrifice God has always desired; for we learn from the 50th Psalm that the offering of animals in sacrifice was not acceptable to him, unless accompanied with the offer of thanksgiving and the paying of vows unto the Most High. I wonder if we realize, as we should, brethren, that the praise of our lips and the giving thanks to God is a part of our service? If that is a part of the service that makes us holy, are we not unholy to be unthankful? Let us then thank God for the knowledge of the truth; thank him for the word of truth; thank him because of the holy brethren we can meet with; thank him for the word spoken and the exhortation given, that we may be steadfast, unmoveable, always abounding in the work of the Lord. If all would keep in that frame of mind there would not be much falling away from the truth.

Brethren, let us be renewed in the spirit of our minds, and put on the new man, which, "after God, is created in righteousness and true holiness." Then we shall be holy and unblameable and irreprovable in his sight. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. Amen."

SCRIPTURE VS. POPULAR MISCONCEPTION

A Few Plain Facts For Thoughtful Readers

Scripture declares that "our God is a consuming fire" (Heb. 12: 20). The popular theory teaches that he is only a scorching fire.

Scripture declares that the wicked will "perish like natural brute beasts" (2 Peter 2: 12). The popular theory teaches that there will be no analogy whatever between them.

Scripture declares that the "fiery indignation" will "devour the adversaries" (Heb. 10: 27). The popular theory teaches that it will do no such thing, but only torture them.

Scripture declares that in Christ "all things consist" (Col. 1: 17). The popular theory teaches that a whole kingdom of suffering will "consist" forever, though not "in him."

Scripture declares that "whosoever doeth the will of God abideth forever" (1 John 2: 17). The popular theory teaches that every man will abide forever, whether he does the will of God or not.

Scripture declares that the "everlasting punishment" (Matt. 25:46) of the wicked will consist of "everlasting destruction" (2 Thess. 1:9). The popular theory is that it will consist of everlasting pain.

Scripture declares that God will "destroy both body and soul in hell" (Matt. 10:28). The popular theory teaches that he will destroy neither one nor the other, but will preserve both of them alive forever in unmitigated agony.

Scripture declares that whosoever "will save his life" by unfaithfulness to Christ shall ultimately "lose it" (Matt. 16:25) in a far more terrible manner. The popular theory teaches that no man can lose his life, and that the second death is not death at all, but eternal life in misery.—Prof. C. L. Ives, in "Our Hope."

MOTOR BOATS AND AUTOMOBILES THREATEN LIFE OF CHURCH

The prospects of a corporate union of the Methodist and Presbyterian churches have not improved during the past year. Quite the reverse. But active Christians in either body need not lack work. There is, as it appears to us, a ten times more threatening danger than "disunion." Let spiritually minded members of the two denominations unite in a consecrated crusade against Sunday pleasuring. Motor cars and motor boats threaten the destruction of all the Protestant churches in Canada, and the process of disintegration of late has been startingly rapid. At the rate this Province has been going, ten years from now will see few churches able financially to keep open their doors or spiritually desirously of doing so. The marvel is that so many church members of prominence are leaders in this work of destruction, either blind or indifferent to what is coming. One would have thought that the horrors of the great war might have arrested the tendency to dishonor God by such desecration of the day of rest, but it appears to have had no influence whatever, except in the way of affording further excuses for unnecessary Sundey travel, and uncalled for secular gatherings and demonstrations. Each succeeding summer the reckless carnival of pleasure grows worse and worse. Little or nothing is said about the evil in the religious press, and it goes all but unrebuked by the pulpit.—Orillia Packet, Canada.

WHERE OLD PINS GO

Disappear into Thin Air, Says a Paris Scientist

For many years the world has been baffled by the problem of where the pins go that are turned out in millions of millions by the pin factories. But the problem seems to have been solved at last.

A Paris scientist has been experimenting on pins, hairpins and needles by the simple process of watching a few. He states that they practically disappear into thin air, changing into ferrous oxide, a brownish rust that soon blows away in dust.

An ordinary hairpin took only 152 days to blow away. A steel pin lasted just under fifteen months. A common pin took eighteen months to vanish. A polished steel needle defied the ravages of the atmosphere longest, taking 2½ years to disappear.

So the reason why the world is not a foot deep in pins it buys is, it seems, exactly the same which makes an iron surface scale off when exposed for a long time to the atmosphere without the protection of paint.

"IT MAKES NO DIFFERENCE"

For the Little Folk

"When will mama come home?" said little David to his half-sister Eva.

"She won't never come home," was the reply.

"Yes, she will; she wouldn't leave me," stoutly asserted David.

"But she can't; she is dead," said Eva. "Don't you remember they put her in a big hole?"

"Yes, but it don't make any difference; she will come back anyway." And firm in his belief that this would be so, he went happily back to play with his wagon and ball. He was only four years old, but somehow he had gotten it into his small head that the dead would come out of their graves. His mama often read Bible stories to him and to his brother Philip. She read to them as long as she was able to sit up, and among other stories in their book must have been one about the resurrection of Jesus with a delightful talk from mama about it. Little David had not forgotten, though he had not quite understood how it would be. "Mama was coming back;" that was enough for him.

There was nothing to worry about; he had only to wait. And so it must be with you. Little readers of The Restitution, God opened the grave of Jesus and gave him a life that old, cruel death can never take away; and if your friends who love Jesus die, he will do the same for them. It is just as little David thinks, "It dosen't make any difference if they have been put into a big hole in the ground": they will come back again, so there is no need to cry, or to make yourselves [illegible] that your lives are worth nothing to any one.

Death must come into all our homes, yet we can still be glad because we know the dead will live again.

S. Roxana Wince.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. B. Donaldson 127 Ryerson St., Brooklyn, N. Y.
Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: John 14:27

Our niece while travelling through Australia found hanging on the wall of a room occupied by her this

Morning Resolve

I will this day try to live
A simple, sincere and serene life,
repelling promptly every thought of
discontent, anxiety, discouragement, impurity,
and self-seeking;

Cultivating

Cheerfulness, Magnanimity, Charity and the
habit of Holy Silence:

Exercising

Economy in Expenditure, Carefulness in
Conversation, Diligence in Appointed Service,
Fidelity to every Trust and a child-like Trust
in God. And as I cannot in my own strength
attain this measure of wisdom and power

I Make Humble and Firm Resolve

To seek all these things from my Heavenly
Father in the name, and through the merit
of his Son, Jesus Christ my Lord.

Jesus The Prince of Peace

Like most words, "Peace" has more than one meaning. In the adjoining column is given one definition: another is a sense of which we hear a great deal at the present time. I refer to the "absence or cessaton of war." This peace is spoken of and desired by the rulers of all the warring nations, but more so by the citizens or subjects of those nations. Each ruler thinks he will be the one to bring about this condition. The claim of our own country is that it has entered the war for the purpose of bringing about everlasting, universal peace—a condition that never shall be realized until our Lord the Christ shall govern the nations. I firmly believe that the constitutions, also the living conditions of some countries are much superior to other countries; but when it comes to their ability to bring about everlasting, universal peace, they are all alike impotent; for it is beyond the power of any or all combined to do this. Marshall aptly puts it when he says "until mankind shall cease to have ambition and avarice, wars will arise."

The question arises, How is the great blessing to be accomplished? Let us turn to the 9th chapter of Isaiah and read what the prophet has written concerning One that was yet to come, One who once was here and who is coming again to fulfill what is written concerning him in verses 6 and 7; One, that when he comes shall everlastingly and universally be proclaimed THE PRINCE OF PEACE; for "of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."

I take it for granted that you understand and believe that the One referred to above is none other than our Lord Jesus, the Christ, the Son of the living God. And do you remember how, in Luke's story of the birth of Jesus, we are told (2:14) that a multitude of the heavenly host appeared, praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." In our short life we have not noticed any of this peace and good will; have you? On the contrary, we have witnessed jealousy: general bad feeling and avarice; individuals and nations have backed up their demands—whether righteous or otherwise—with the power of their strength. In other words, under the present governments "might makes right"; the poor suffer; the lowly are down trodden and the meek are used to make a holiday for those in power; but what a blessed change shall come when the Lord shall establish his kingdom, and Jesus our Lord shall rule in equity and in peace! Then shall be brought to pass the time spoken of by the prophet Micah, especially what he says in the first seven verses of chapter four. What a glorious time that shall be! The meek shall come into their own, for "they shall inherit the earth;" the poor also, for "theirs is the kingdom of God;" the lowly likewise, for grace is promised them. Yes, my dear young readers, as long as man rules, man will suffer; as Burns has written, "Man's inhumanity to man, makes countless thousands mourn;" but when our God shall take from man the governments of the world and give them to his Son, then shall they be governed in love, in joy, in peace, in long suffering, in gentleness, in faith, in meekness, and in temperance; for such is the nature of Christ and those who are Christ's. Wherefore we pray, "Even so, come, Lord Jesus."

Read Psalms 72 chapter; also Rev. 21; 22. May the Lord bless you as you read and study his word.

Another Lesson

In keeping with the Golden Text, also the "Morning Resolve," we today have selected as a subject for our lesson

Peace,

the meaning of which is a state of quiet and tranquility; freedom from disturbance or agitation; calm, repose.

Peace is such a great blessing that the writers of the different epistles prayed it might rest upon the readers of their letters (Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil.1:2; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; 1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4; Philim. 3; 2 John 3).

We are told to pray for those in political authority, so we can live at peace while here (1 Tim. 2:2).

In this world there is constant tribulation, but Jesus has overcome the world, and if we are in him we will have that peace that the world can neither give nor take away (John 16:33; Rom. 1:1).

The peace of God passeth all understanding (Phil. 4:4-7)

The death of Jesus was for the purpose of making peace between man and God (Col. 1:19,20).

God's chastening is to give us peace (Heb. 12: 11).

We are admonished to live at peace with all men (Rom. 12:18).

But purity is above peace (James 3:17,18).

Peace is one of the attributes of God (Rom. 15: 33; Rom. 16:20; 2 Cor. 16:11; 1 Thess. 5:23).

Peace among brethren (Psa. 133:1; Mark 9:50; 1 Cor. 13:11; 1 Thess. 5:13).

Peaceful hearts are the culmination of our works, wrought through our faith (Col. 3:12-15).

A spiritual mind will give us peace, now and here (Rom. 8:6; 14:19; 15:13).

Jesus proclaimed peace; made peace; and is our peace (Eph. 2:14-17).

After a strong exhortation on faith the writer to the Hebrews states that, with holiness, peace is necessary if we are to see the Lord (Heb. 12:14).

Peace, one of the signs of a pure heart (2 Tim. 2:22).

Peace, one of the bonds that binds us to the Father and the Son (Eph. 4:3).

The preaching of peace by the nations is one of the signs of the soon coming of Christ (1 Thess. 5:3).

Peace is part of our armor (Eph. 6:15).

For us to have peace will be pleasing to Christ when he comes (2 Pet. 3: 14).

Peace, one of the needful things to inherit the kingdom of God (Gal. 5:22).

Part of our glory in the kingdom will be peace (Rom. 2:10; 14:17).

Peace is such a holy thing the makers of it will be called the children of God (John 5:9).

Benediction

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. 13:20,21).

Why Pray ?

The Christian's reason for praying is that God invites prayer; he promises to give to his children who talk to him just what they need for every day. Those who pray believing in his power to help, and are ready to do what God wants them to do, will receive just what they need, and at the time which God sees is the moment of greatest need.

Yet it is so easy to add to our burdens by an unreasonable questioning as to God's ability to do what he has promised to do. If the thoughts of Christians were put into words, too often they would carry a meaning something like the query voiced for doubters by Mrs. A. D. T. Whitney:

> Among so many, can he care ?
> Can special love be anywhere ?
> A myriad homes—a myriad ways—
> And God's eye over every place ?

Try him, and see! Learn a lesson from the old Yorkshire farmer who, when the maker of a wordy, so-called prayer, closed with the words, "And now, O Lord, what more shall we say unto thee ?" felt impelled to interrupt, "Call him Feyther mon, and ax for summat!"

Mrs. Whitney makes a similar suggestion. The second stanza of her little poem is:

> . . . My soul bethought of this:
> In just that very place of his
> Where he hath put and keepeth you,
> God hath no other thing to do!

Gilchrist, in his life of William Blake, the English etcher and poet, has told of an artist friend who sought Mr. Blake's advice in difficulty. "What do you do when invention flags ?" he asked. Turning to Mrs. Blake, the poet said, "What do we do then, Kate ?" "We kneel down and pray," was the reply. Is it any wonder that the lives of both Mr. and Mrs. Blake were so full of strength and love and peace ?

Dr. Samuel McComb, in "The New Life," quotes from a private letter written by a physician to his nephew, which breathes the same belief in the reasonableness of prayer and tells of like results:

"I stand here in my front yard and talk with God, when I feel like it, or when I am on the road anywhere, silently or audibly . . . . I can't see him, but I can feel his presence just as I feel yours, or your dad's, or dear Tante Mary's, or your mother's presence; and the thought and feeling I have of God . . . is one of peace and grace and faith, of beauty, of love, and of confidence . . Cultivate the habit of prayer. Pray to the Great Spirit every time you start out to do anything that you know will test your powers. Pray at any time and everywhere. I say to the Great Spirit, for that is the name I love best for God whenever I feel I am up against it and weakening, or likely to prove not my best self in some trying situation: 'Help me out Great Spirit, will you ? I am a poor fellow; I have not cultivated my gift as I should have done; I lack strength of character in many ways; help me out.' And just in proportion as I am in earnest and have faith my prayer is answered—sometimes not at all and sometimes so fully that I feel a flood of light and beauty, of love and devotion, pouring in upon me."

Sometimes the warning is given that prayer should not be limited to asking for the satisfaction of needs. But is not all true prayer the cry of the soul in need ? The deepest need of the heart is God, who gives himself to those who seek him. Those who really pray will learn what David meant when he spoke of feeding on God's faithfulness, and will understand how he will speak peace to his people when they pray.—Selected by Sister A. A. Johnson.

Our Weekly Puzzle

Who said, to whom said, "Being justified by faith, we have peace with God, through our Lord Jesus Christ." Where can it be found ?

Answer next issue.

Answer to puzzle in last issue: Jesus, His Apostles (John 12:15-17).

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VOLUME 69 CLEVELAND, O, OCTOBER 16, 1917 NUMBER 39

GROWING BEAUTIFUL

"He shall grow as the lily" (Hosea 14:5).

God's people shall grow as the lily
  That expands in the sun and the showers;
Day by day growing steadily, surely,
  Until crowned by the fairest of flowers.

Of its beauty the Savior has spoken,
  "Consider the lilies," he said;
"They toil not, nor spin they, yet in them
  The glory of God is displayed."

Now the same hand that painted the lily
  Will tenderly lead you and me;
God will nourish and care for us ever.
  In his image created are we.

And the lily that lifts its bright beauty
  In return for the sunshine and rain,
And exhales its perfume for its maker
  Points a lesson to us that is plain.

May our hearts be as pure as that flower,
  And our love like its fragrance be given
To the Lord who has died to redeem us,
  And for us intercedeth in heaven.

May we brighten some spot that is dreary,
  Spread the gospel which we have received
'Til the earth which now groans under bondage
  Is more beautiful that we have lived.

Alice B. Curtis.

EXHORTATION

Given in Cleveland, Ohio, Oct. 3, 1917

W. S. Tomlinson

No matter how great an undertaking that may confer some blessing upon the community, for fear all are not interested as they ought, there are some who are ready to give encouragement and urge others to do the same. We see this exemplified at the present time in the sale of the liberty bonds.

We of the household of faith have undertaken the great task of saving ourselves that we may be instrumental in God's hands of filling the earth with his glory. If it be good and proper for men of the world to urge their fellow men to greater diligence that their enterprises may be successful, how much more so with us ? Not only experience teaches us it is well for us to exhort each other to a greater diligence, but we find in the Scriptures both example and command. David in the 149th Psalm instructed the people of his day to "sing unto the Lord a new song, and his praise in the congregation of saints. For the Lord taketh pleasure in his people; he will beautify the meek with salvaton. Let the saints be joyful in glory. Let them sing aloud upon their beds. Let the high praises of God be in their mouth."

Oh, beloved, if we came to these meetings in the frame of mind as expressed in this psalm, what a feast of good things we would have ! The apostle Paul in 2 Cor. 6: 1 says, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." The word translated "beseech" here is the same word translated "exhort" in the familiar passage of Heb. 10:25. Here then we not only have the apostolic precept to exhortation, but a positive command as well. You remember our Savior says we are only his friends by doing what he commands; and when the apostle says, "We then as workers together with him," he takes us to the previous chapter, and there the pronoun "him" is Christ and he is an ambassador for him. What the apostle says then is the same as Christ himself saying it.

It is not only our duty to exhort one another, but so "much the more as we see the day approaching." The times are to become more perilous as the end approaches, and we stand in need of the help those can give who can see the signs which are to proceed the coming of the Lord.

As the Elders are about to begin the study, or rather to take the lead, as the class studies the book of Revelation, we ought to each ask ourselves what can I do to make the meetings more interesting ? First, we ought to attend the meetings as regularly as possible so as not not to lose the connection of one lesson to another. Then we ought to study the lesson at home that it may not be new to us when we come to meeting. We will thereby be able to enter in to the spirit of the lesson from the beginning. Another good thing would be for each one to carry his own Bible. Don't depend upon picking up some strange Bible that you are not familiar with. Have your own book that you may look up each reference, then it will become more impressed upon your mind Simply hearing a thing without some effort on our part to make it our own, soon departs from the memory. In this connection I would like to give some extracts from an article I recently read on the "Law of Increase."

"Christ likens the industrious use of our religious faculty to the conduct of a man who doubles his capital by judicious trading. 'He that had received the five talents went and traded with the same, and made five other talents.' We cannot increase our spiritual stock without effort. There are commercial investments which accumulate without any industry on the owners part. It is not so with spiritual property. This must have strict personal management and oversight, or it will never increase. Knowledge grows by cultivation, and so does every quality on which man's usefulness depends. Christ would have us in a state of constant improvement and progress. Here then we have a word of encouragment to those who feel that their religious possessions are but of moderate and slender description, but are careful of what they have. These have Christ's own guarantee that their stock of virtue shall be augmented, and they shall increase with the increase of God. Let them give diligence to use their powers and opportunities such as they are."

If we strive diligently to follow this advice during the study of the book of Revelation we will soon have an enlarged vision of God's goodness; faith will be strengthened; hope increased; and we will be like the apostle Paul when he exclaimed: "I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord....that I may know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death, if by any means I might attain unto the resurrection out from among the dead."

Beloved, as I look out over the world and compare the present conditions of things with the predictions of Scripture; when I see the hand of the desolating power losing his grip upon the land of Palestine: when I see that long period of seven times of Gentile rule surely drawing to a close; I am persuaded that we are living on the verge of the mightiest revolution earth has ever known—the coming of the Lord. Important as was his first coming, it pales before his second glorious appearing. That great day is fast approaching. It will come; and when it does, how important will seem all the petty strifes and worldly ambitions that make up this present evil world. The supreme question then will not be whether we have all the comforts of this life and be regarded as "a success" by those of the world: but whether Christ approves of us, and if from his point of view we have not been altogether a failure. In that day men's estimate of things will be of no avail; only Christ's approval will then be sought. May it be ours to hear his welcome words, "Come, ye blessed of my Father." Amen.

I am afraid that all the grace I have got out of my comfortable and easy times and happy hours might lie on a penny. But the good that I have received from my sorrows and pains and griefs is altogether incalculable. What do I not owe to the hammer and the anvil, the fire and the file? Affliction is the best bit of furniture in my house.—Spurgeon.

ENHANCING GOD'S GLORY

S. Roxana Wince

"Whatsoever ye do, do all to the glory of God."

It seems strange that poor mortal man can add anything to the glory of the great and Ever Living One; but no act of righteousness, of submission, of worship or of loving service can be done without reflecting honor upon him. What a delight it is to know this, to feel that we "give him the honor due unto his name" by being sincere and earnest Christians! Even the whole house of Israel and the whole house of Judah, were caused to cleave unto the Lord "that they might be for a name, and for a praise, and for glory" (Jer. 13:11). And God will cause their captivity to return, will pardon their iniquity, and build them as at first "that it may be to him a name of joy, a praise, and an honor before all the nations of the earth" (Jer. 33:7-10). The very promises in Christ are "yea and amen for the glory of God" (2 Cor. 1:20). But how? Paul says, "By us," that is, by him and his brethren in the ministry. They had made these promises known and had by doing so given honor to him who had called them.

It is not by pleasing ourselves but by walking in the footsteps of Jesus and every one of us pleasing his neighbor for his good unto edification that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. To receive one another, is to the glory of God (Rom. 15:1-8). Not a thing must be done in our daily walk and conversation without keeping the honor of God in mind: not even our eating and drinking. We must eat and drink temperately with a view to clearness of mind and strength of body, so that we may be able to serve him acceptably. The glutton and the drunkard cannot do this. They can add no glory to his name, but only shame and dishonor. And so it is with any one who does wrong, who continues in a course of sin, or who, though believing the gospel, refuses to take upon himself the all-saving name and the sacred obligations imposed thereby.

How sad I feel over such an one. Given such glorious opportunity to make the world a fit dwelling place for the Most High, and yet refusing to move his finger! Called to be a soldier of Jesus, and remaining a cowardly slacker all his days, a traitor to his people, his country, his God, with age creeping on, death approaching, and Christ's coming drawing near, no precious hope to cheer, no after chance in view, life thrown away forever! It is a thing too pitiful to think of, a grief too deep for tears. "Whatsoever ye do, do all to the glory of God." Obey him, dear one, yet out of Christ, and become a factor in helping to fill the earth with his knowledge and glory. You can set no more worthy purpose before you, for to help put away sin from our world, is to help put away all disease, all pain, all heart-aches, all poverty, and death itself. Come unto Jesus that you may have life; come unto him that you may be a co-worker with God in making a paradise of this sin-cursed globe of ours. We yearn over you. We do not want to leave you behind when Jesus calls us to meet him at his coming.

Re-union, re-union, re-union at home,
Will you meet us there, will you meet us there,
In the glad re-union at home?

MUSINGS

Geo. B. Alldridge

Last evening Brother Huggins requested me to write "something for The Restitution." My mind, somewhat weary and my spirit depressed after a hard day I intend in this article just to let my mind follow its own mood and muse upon things it delights to do when alone.

Paul writing to Jude exhorts him to "earnestly contend for the faith which was once delivered unto the saints." But Paul, contention brings weariness. How often Jesus felt weary and discouraged at the cold and unsympathetic response accorded him by his hearers. My mind likes to meditate and study this glorious type—Moses. Dear Moses, no Jew loves thee with a greater reverence than I. No man ever talked to God with the same confidence and familiarity as thou. Listen: "O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand, for what God is there in heaven or in earth that can do according to thy works, and according to thy might"? Now follow closely beloved: "I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain and Lebanon." Have you never uttered this prayer when weary and discouraged, "Let me go over and see the good land that is beyond Jordan, that goodly mountain and Lebanon"?

Moses for forty, ah yes, eighty long years, spent his life in a wilderness and oft times a desert country. Now the end of the journey was in sight. Already the very atmosphere felt cool and refreshing to his fevered brow, as the gentle zephyrs passed through the forest covered sides of this glorious mountain and the pure waters in its quiet vales.

Lebanon means the centre or heart. Methinks Lebanon is the heart, the centre of the "good land." David writes: "There shall be an handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon: and they of the earth shall flourish like grass of the earth." Again: "The righteous shall flourish like the palm tree: he shall grow like cedars in Lebanon." Solomon likens Christ and the church to Lebanon because of their fruitfulness, fragrance, and glory. Sometimes even Jerusalem was likened to Lebanon because the temple and the houses were built almost entirely of its cedars.

But my mind is in communion with Moses tonight, so I will stand with him and look afar off into the good land he longed so much to enter but was denied. The highest peak was covered with snow, pearly white, so suggestive of the righteousness of the saints, and as the pure water of life flowed down its side into the valley, its left-behind vineyards, fountains leaping from the declivities and cool brooks wound through the fragrant fields that carpeted its lovely side. I see its sides glowing in the sunlight as they creep over the landscape, those rays momentarily lost amid the green shrubbery that clustered close and seemingly cling to the streams as they flow on downward and towad Jordan.

As Moses stands viewing Lebanon, the cool breeze makes him forget the heat and toil of the way, and the longing again comes, "I pray thee, let me go over and see the good land that is beyond Jordan." And Moses was an hundred and twenty years old when he died; his eyes were not dim, nor his natural force abated. Why? because his mind was always upon that "good land": it poured freshness and health into his soul. And as in fancy he often lifted his eyes beyond Jordan, the scene before him ravished his senses; its wonderful vineyards spread in every direction, and apparently endless forests of cedars were along the top a green crown to all the beauty below, making it indeed the "glory of Lebanon."

Those lofty cedars caught the first morning rays of sunlight and the last as the sun went down, lingered long after deep shadows filled the plains below. The righteous are like a cedar in Lebanon, and in the kingdom we shall surely be, for like they (the cedars) we shall flourish eternally in unchecked vigor. Oh the glorious "wood of Lebanon" and excellent as the cedars, full of fragrance and life and vigor! The countenance of our beloved is like Lebanon, full of sunlight and glory, and like Moses, as we behold his face ours will radiate and shine with the glory and brightness surpassing the nooday's sun.

Isaiah forgot his troubles and care when he thought of Lebanon: and as he saw the church in glory, he exclaims: "The glory of Lebanon shall come unto thee, the fir-tree and the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious." Jeremiah had his moments of exhultation as he thought of the day when the royal house of Judah (the saints) shall be as Gilead and the head of Lebanon unto God. Hosea reaches the climax when predicting the future greatness of spiritual Israel: "Thus saith the Lord, I will be as dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon."

So beloved, after the exercise in writing this article, my mind feels refreshed, my spirit is lifted up: the "good land" is not far off—just across Jordan. Glorious Lebanon has bursted in upon my vision. Now I understand why "there shall be an handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth." Why? Because "his name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." Even so, come Lord Jesus; come quickly. Amen.

THE TEST OF ORTHODOXY

Matt. 7:15-20

1. In every time of religious quickening the danger of heresy becomes pressing. Enthusiasts of all sorts urge their pet notions, their "infallible truths" upon their fellows. Unbalanced and uninstructed minds set forth captivating fallacies as though inspired. Narrow minded zealots denounce those who disagree with them. During the Reformation period in England a host of small sects arose under these conditions, only a few of which remain to this day, having proved their value in experience. The Jews were specially liable to be deceived by false prophets. Naturally fierce and bigoted, profoundly religious, any teacher with strong convictions was likely to gain a following speedily. And Jesus foresaw the vast wide ferment that his teaching would arouse. So he warned his disciples to beware of false prophets.

2. Jesus then goes on to indicate how false prophets are to be detected. And this is rather puzzling, seeing that in the first verse of this chapter we read that Jesus said, "Judge not, that ye be not judged." Yet we are to judge these false prophets! Here we must discriminate. When Jesus tells us not to judge others he lays down a general rule of life, and shows us the spirit in which we ought to act towards our fellows. He has in view the captious, carping, intolerant, faultfinding temper which is never happy except in rebuking and criticising others, and seems to gain a complacent sense of virtue in discovering vices in everyone else. This ugly manner, ministering to spiritual pride and blinding a man to his own defects, Jesus unsparingly condemns. But in vs. 15 he is facing a very different problem. Here is a matter of the soul's well-being, in which judgment is challenged. The prophet claims to come from God. He demands a hearing. He calls for followers. He urges his doctrine against all other doctrines. And his hearers have no choice before them—they must either accept or reject him and his message. If they accept it, it may ultimately prove that they have admitted a ravening wolf into the fold. It is a matter therefore of life and death that they be able to test the prophet's orthodoxy.

3. "By their fruits." That is the test of orthodoxy. Orthodoxy is not a matter of opinion, but of life. There is a definition of "sound doctrine" in 1 Tim. 1:8-11 and 6:3, which shows very clearly the apostle's insistence on the relation between teaching and living. Right thoughts and purposes are bound to lead to right deeds. Evil deeds must spring from an evil principle in the mind. When the engineers made the great Lotschberg tunnel in Switzerland they found that the two parties working from points miles apart on opposite sides of the mountain met exactly at the right place in the heart of the mountain. This proved the accuracy and general rightness of the mathematical theories on which the work had been planned. What scientists had thought out in their studies displayed itself in the tunnel. If the scientists had been wrong, those two sets of workmen might never have met, and the whole work would have been spoiled. So life tests belief.

Sometimes this seems not to apply. Some men hold very vicious doctrines but live good lives. In such cases we may be quite sure that the vicious doctrines are not really believed in. Some men hold very noble doctrines and live very bad lives. Here again the belief is only apparent—it is not real.

4. But the value of this test, "by their fruits," is at its highest when we apply it to the effect of teaching in our own hearts. If a certain teaching produces evil fruit in us, it is false doctrine. So in judging the orthodoxy of any teaching, it is safer to ask what effect that teaching would have on ourselves, rather than to discover what effect it has on the teacher. For it is very difficult for anyone to pick out cause and effect in this way in others. But we can tell at once how any thought is affecting our own souls. When a man makes the great discovery of the love of God for him, a revolution takes place in his life. The thorns and thistles of distrust and malice and selfishness lie down, and very speedily the fruits of the Spirit show themselves. To know that he forgives us and cares for us makes an immeasureable difference to all the world—as a smile makes all the difference to the face that before had frowned. If our life bears evil fruit our beliefs are somehow wrong, and we must turn to the True Prophet, Jesus our Lord.—Newton H. Marshall.

IF A MAN DIE, SHALL HE LIVE AGAIN?

When Job asked this question, the greatest question ever uttered by human lips, he had to wait 1553 years before he got an authoritative answer. Holy men, prophets, apostles, and teachers have inscribed their absolute faith in the resurrection of the dead, have preached it and taught it in season and out of season; but they never had a positive, absolute "Thus saith the Lord" for it until it was exemplified at the grave of Lazarus. There were no "ifs" "ands" or "buts" to the immutable statement then and there made by lips that have since become immortal, and which shall judge the world in righteousness and its people with equity. The answer to this great question not only confirms the faith of all the writers and speakers upon the subject up to the time of Job and including him, but it solidifies faith into fact, to be revealed at the last great day.

That Job himself was a staunch believer in the resurrection of the dead, hear him: "Oh! that thou wouldest hide me in the grave (not in heaven), that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time and remember me. Thou shalt call and I will answer thee; thou shalt have a desire for the work of thine hands." And he has been kept secret and hidden in the grave all these years awaiting the "call," and he will, in due time, receive it.

But what were the scenes and incidents which elicited such a reply to Job's great question? It was no ordinary occasion, for the like of it never occurred before nor since, and never can occur again. The occasion was the death of Lazarus. It seems that Jesus knew of his demise some four days before his disciples, for he said to them "our friend Lazarus sleepeth; I go that I may awake him out of sleep." They said unto him, "Lord, if he sleepeth he shall do well," thinking that he was taking his natural rest in sleep. Then said Jesus unto them plainly, "Lazarus is dead." Then Martha, when she heard that Jesus was coming, went forth to meet him, and she said unto him, "Lord, if thou hadst been here my brother had not"—gone to heaven? No, "my brother had not died." Quite a difference, I take it. Jesus saith unto her, "Thy brother shall rise again." "Yea, Lord," replied she, "I know that he shall rise again in the resurrection at the last day." Jesus saith unto her, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

There Job, you have gotten your answer full and complete, and no man born on earth can refute it, for it is immutable, unanswerable. And to this the Christ added an assurance which Job never thought of (at least he never mentioned), namely, "Whosoever liveth and believeth in me (when I come) shall never die. Believeth thou this?" The very ashes of Job would move themselves aright to assert their belief in the great question of the Master, and it only needs the "breath of life," which the great Life-giver alone can give, to turn the magnificent faith of Job into a glorious fact.

N. L. Willard M. D.

HOW U. S. WILL TREAT WAR OBJECTORS

Washington, Oct. 1—One of the problems in any compulsory service is the "conscientious objectors"—the man whose conscience will not permit him to kill. A certain small percentage is found in all countries.

This problem is now up to the secretary of war. In all the sixteen cantonments there are those who have failed to obey the summons, or who do so under protest, saying they are unwilling to become members of any killing organization. The adjutant general's force is now rounding them up.

The first step is to make sure the reluctant ones understand the situation, the law, their duties, and the penalties. Those merely lagging will be given a chance to catch up. Argument and moral suasion will be used.

Plans Already Laid

If this fails they will be arrested and taken to the camps, to be dealt with according to the following plan:

First they will be offered service in a non-combatant force. A certain percentage will accept.

Another alternative is that of engineering work in the United States which will relieve others for duty at the front.

If the conscientious objector is so averse to war he is unwilling to take a job which will relieve another man for the work of killing, he must take the penalties meted out to war deserters. This means imprisonment for the war. Under the law a deserter may be shot.—Selected by Sister McIlrath.

THE ARAB'S LESSON

"My son," said an Arab, "hasten to the spring and bring me a basket of water." The lad hastened, and worked long and diligently to fill the basket, but before he could return to the tent the water leaked out. At length he returend to his father and said, "Although I repeatedly filled the basket, the water would not stay." Then his father said, "My son, what you say is true. The water would not stay, but see how clean the basket is."

So it will be with your heart. You may not be able to remember all the precepts you hear, but keep trying to treasure them; they will make your heart pure and fit for good uses.—Brother Titman.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstance do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Ben Meadows	1.00
Florence Westfall	1.25
Brother Thos. Gibbs	$ 3.50
Brother K.	3.50

A noble part of every life is to learn to undo what has been wrongly done.

Kindness is a language that the deaf can hear and the dumb understand.

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EDITORIAL

"Watch and pray" (Matt. 26: 41). "Watchfulness without prayer is presumption; prayer without watchfulness is hypocrisy. By the first a man invades God's part in his great work; and by the latter he neglects his own. Prayer not assisted by practice is laziness, and contradicted by practice is hypocrisy" (South).

It is a fact of considerable significance that there is an intimate connection between the idea of a father and king. From the earliest times this connection is visible: Abimelech, the title of the kings of Gerar, means my father. Padishah has the same meaning now among the Persians, and Atalik (father) is the title still used by the kings of Bokhara. **Abrech**, the salutation addressed to Joseph, means "tender father," "a father and a ruler" (Gen. 41: 43, margin; 45: 8).

TEN EXCELLENT RULES

1. To remember that we are all subject to failing and infirmities of one kind or another.
2. To bear with, and not magnify each other's infirmities (Gal. 6:1,2).
3. To pray for one another in our social meetings, and particularly in private (James 5:16).
4. To avoid going from house to house for the purpose of hearing news, and interfering with other people's business.
5. Always to turn a deaf ear to any slanderous report, and to credit no charge brought against any person until well founded.
6. If a member be in fault, to tell him of it in private, before it is mentioned to others.
7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.
8. To observe the just rule of Solomon, that is, to leave off contention before it be meddled with (Prov. 17:14).
9. If a member has offended, to consider how glorious, how God-like it is to forgive, and how unlike a Christian it is to revenge (Eph. 4:2).
10. To consider how much more good we can do in the world at large, and in the church in paticular, when we are all united in love, than we should do when acting alone, and indulging a contrary spirit.

THE NATURE OF THE BOOK

Sermon Notes by the Editor on the Apocalypse

> "He sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand" (Rev. 1:1-3).

I. "He Sent it by His Angel"

1. Angels have played a large part in giving us the word of God (vs. 1; 22: 6,8,9; Acts 7: 53; Gal. 3: 19; Heb. 2: 2).

II. "And Signified it"

1. "Signified" (s i-g-n-i-f-i-e-d) means some sign, signal, or token by which anything is made known (Rom. 4:11; Gen. 9:12-13; 17:11; Luke 2:12; 2 Cor. 12: 12; 1 Cor. 14: 22).

2. Interspersed with the symbolism are God-given clews by which the things "signified" are indicated, so they can be interpreted and appreciated (vss. 1,12-20; Hos. 12: 10; Jer. 1: 12; Amos 8: 1; Zech. 1:18-21).

III. "Who Bare Record"

1. "Of the word of God" (vss. 2,9; John 10: 35; 21: 24; 19: 35; 1 John 1: 2; 4: 14; Acts 4: 31; 6: 2).

2. "And of the testimony of Jesus Christ, what (a) things he saw" (vss. 2,5; 3: 14; John 8: 18; Mark 3: 17).

Benediction upon Readers, Hearers, and Keepers of the Book

1. The reason: "The time is at hand" (vss.3,4; 22: 6; Psa. 19: 11; Luke 11: 28; Rev. 22: 7,14; vss.1, 3; Dan. 12: 4,9; Rev. 22: 6).

(a) "And all things which he saw," as in the Common Version, is a faulty rendering of the Greek text. So read the writer is made to speak of (1) the word of God; (2) the testimony of Jesus Christ; (3) "and of all things which he saw," as if they were additional to God's word and Christ's testimony. John did not write, "And (kai) all things which he saw," but simply "what things he saw." The extent of the text is limited to "the word of God, and the testimony of Jesus Christ" as revealed to John in the Apocalypse (vs. 1).

THE GOSPEL FOR ALL

No. XI

Let us who know and believe the truth remember that the gospel is being preached to take out a people for Jesus' name. Those who come into this high calling in Christ Jesus was elected and called by God. They are "the called according to his purpose" (Rom. 8:28). They are called, justified, counted righteous, and finally glorified in the resurrection by God (Rom. 8:30). It is all according to God's purpose in working out his wonderful plan of salvation, and not because they in any way merited his high favor. "Who hath saved us, and called us, not according to his works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." They come to Christ because they are drawn by the Father (John 6:44). The gospel is the drawing power. Is it meet for those who have been thus drawn, to judge those that have not been thus drawn by hearing the gospel, worthy of eternal death? They do not choose God, but are chosen by him (John 15:16), as Jesus expressly told the twelve. As we read the accounts of how the twelve were chosen, we see how literally true this is.—Alta King.

EDITOR'S REPLY

The Purpose of the Gospel is to "Take Out" a People for the Lord

From Acts 15:14-17 we learn that the gospel is not intended to save the world **en bloc**. Its purpose is "to take out a people for his name," and to save the "residue of men." The gospel has been preached in all the world and stands today as a completed proclamation, "a witness" in the earth (Matt. 24:14). The ones who believe the gospel believe "the witness of God" (1 John 5:9), and when they obey it they are "taken out" or "set apart" for God (Psa. 4:3). They are then "the called according to his purpose" (Rom. 8:28). In the communication before us the writer concedes these facts about the gospel, but unconsciously complains about them. Think and reason for only a moment: if God "sets apart the godly for himself" (Psa. 4:3), he does not set apart the ungodly. This is what makes Russellites send up a howl about God showing partiality in treating some better than others. If God "takes out some (Acts 15:14-17), he must necessarily leave others. This, to the advocates of "the gospel for all," is unmitigated "selfishness." If some are "the called" others are uncalled—and this is a repulsive narrowness which Larger Hope theorists cannot brook. They are great pretenders of logical reasoning, but unfortunately for their logic, they always reason in a circle. They berate "the called" and tell them it is not beseeming in them to speak of those who are not called as being heirs of death. They actually quote Scriptures which say we are "chosen" by God; forgetting that choice implies rejection equally with acceptance. They have injected the socialistic idea of equality into the gospel, and claim that God must treat all alike. As they dilate much upon the "rights" of those who are not called, perhaps it is proper to say something here and now about God's "rights" in the matter. It is just possible that God is not selecting and choosing the ones they think he should as heirs of his kingdom (Jas. 2:5)—it is both possible and probable that they do not agree with God in his decisions. Yes, he may "take out" John Jones, an illiterate "nobody," and leave out their mother or some of their folk, and maybe this runs counter to their feelings, and they resent it. Eructations of Larger Hope are probably due to a desire to dictate to God. They may want God to act on their foolish, limited, imperfect judgment rather than upon his wisdom. But if they will only talk to God about his judgments they will have to confess with Jeremiah of old, "Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments" (Jer. 12:1). Now as we are invited to "talk" and "reason" with him about his judgments (Jer. 12:1; Isa. 1:18), we shall present to him the arguments which Larger Hope theorists put to us. Their mouths are full of arguments (Job. 23: 4), so we pause that they may state them as fully and forcefully as they can. We ask the reader to ponder deeply, studiously, and seriously God's replies and explanations in behalf of himself and his truth.

A Larger Hope Argument Presented to God

Jehovah of Israel, we wish to "talk" about a matter that perplexes us exceedingly. You have said in your Book that hearing, equally with believing, is a condition of salvation. Your words are of unmistakable import in John 5:24: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death into life." Obtaining everlasting life is here conditioned upon hearing and believing in combinaton. As none can "pass from death into life" unless they hear as well as believe your word, infants, idiots, heathen, and millions of "good people" are doomed to "death." They cannot "pass" from death to life because they cannot hear. Our super-sensitive and sentimental souls recoil at the appalling thought that these millions of innocent, good people must perish in "death" through no fault of their own. True, there has been given them a "witness" in the Bible, but they do not understand it. It fails to enlighten them. We are sorry for these dear, good people. Some of them are our own relatives, and we love them. We defend their ignorance and excuse their sin (if they have any sin), and think they have not had adequate facilition for understanding the gospel. We do not want to put the blame upon you and exonerate them, but "he that heareth my word" is what you say, and these people have no chance to hear it. These poor souls must "pass from death to life" whether they "hear" your word or not. Pity them, Lord, and either rescind the law of hearing, or pass them from death to life without obedience to the law thou has enacted—we do not care which.

God's Reply to the Argument

"He that heareth my word" is the law, and I cannot abolish my word though heaven and earth should pass away (Matt. 5·18), much less to accommodate your friends in disobedience. If they are as "good" as you say they are why do they not do that which I tell them? They cannot pass from death to life unless they obey me. I have distinctly said "death" is to be the portion of the ignorant, even though they may be honorable. In the 49th Psalm I have said, "Unto eternity they shall never see light." View the word "light" in any legitimate sense, understand it in any way in which it is understandable, and it contradicts the sentiments of quasi-universalism. If "light" is taken in a physical, literal sense, then their resurrection can "never" occur during the reign of "eternity." If "light" is given a mental and religious sense, then they cannot, while "eternity" continues, "see the light" of enlightenment. They can never pass from death unto life so long as eternity lasts. Blame me for this decision of their destiny if you will; I can bear it. My judgments are always right, and my policy of revealing the truth to some and of hiding it from others—the ground of all these complaints before me—caused my "well beloved Son" to burst out into a gush of adoration, praise, and gratitude, expressed in these words: "I thank thee, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight" (Matt. 11:25,26). As "Lord of heaven and earth" I have the right "to hide these things" from some and to "reveal" them to others. My Son thanked me for doing this. The fact that this action on my part begets no "I thank thee" in your hearts, is a clear indication that you are out of sympathy with my rulings, my Son, and myself. You refuse to say submissively, "Even so" (Amen) to what "seems good in my sight." What "seems good" to me seems bad to you. Therefore you are demonstrated to be sinners, and must give up your thoughts and ways and become converted to mine, or I can neither pardon you nor your friends on whose behalf you plead so earnestly (Isa. 55:6-9).

And I say that this freedom and victory are waiting only for those lives that have been broken beneath the cross of an absolute restraint of God, and have so mastered themselves under God's name by the help of Christ that control has been given over in trust into their hands.—Robert E. Speer.

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

The following recent letter is from our dear aged Brother Cattell, now residing in Oxford, England, father of Sister Goss, of Cleveland. Brother Cattell was an Elder of Cleveland Ecclesia for many years, contemporary with Brothers Joblin, Elton, and McLaughlan, and was well known to the brethren at large for his hospitality and devotion to the truth. He passed his 87th birthday August 22nd at his present home, and though nearly blind, has his mind clear and faculties unimpaired, greatly enjoying to hear from friends who write. His address is 27 Divinity Road, Oxford, England.

To our dear Brother and Sister Lang, to all the household of faith, readers of the dear old Restitution, Greetings:

I feel it is my duty to address one more letter to all the faithful in the Anointed ere it be too late, as my capacity for such work is becoming very poor, both from loss of sight and ability for the task, althrough the task I love as well as all those that are with me in the faith and hope. Such a hope maketh not ashamed. What a favor and privilege to be found in company with that sect that is everywhere spoken against. Never mind, ye followers of the meek and lowly Nazarene who has once suffered on our account, the just for the unjust, when on this sin-stricken earth as a "man of sorrows and acquainted with grief," and he well knows all about what we may have to suffer on account of trying to follow in his steps. He went away, but promised to return, and we are anxiously looking for him. When he comes his reward will be with him. He will not forget one of his followers, so keep right along till you can see the strait gate, the narrow way that leads to life, yes, everlasting life, which will be the reward of all the faithful. O what a grand outlook opens up to all such as shall endure to the end of the race!

L. C. Cattell.

Wednesday, Sept. 26, the writer began a special meeting at Cove Springs, Warren Co., Va. This church was organized in 1899, and has been visited by a number of our ministers. However for several years the church has not had regular services, and as a result there are but few in the church to carry on the work. They have a nice house and a good organ. This church is about thirty miles from the writer's home.

The meeting continued till Oct. 2, and then the writer was under the necessity of closing as he was needed at home. The attendance and interest were very good. On Sunday evening the attendance was estimated at one hundred and fifty, and many were compelled to remain on the outside, as the house is too small to accommodate the number that were there. In the meeting the writer tried to preach the pure word and leave results with God. Well, God did give an increase. On Monday, Oct. 1, we met at the water and baptized Mrs. Grace E. Grove; Miss Beulah E. Updike, daughter of Brother Randolph Updike; and Mrs. Ella E. Johnson. After the baptism we met at the church and partook of the Lord's Supper. Several others at this place are considering baptism. We have, I think, ten or eleven members at Cove Springs, but like the writer, they are not rich in this world's goods, but are willing to do all they can to keep the work going. While there are ten or eleven members living near the church there are only two or three families. I know of no place where there is a better field for work than this one, but to meet success it will take regular work, at least once a month, and then several days should be put in. I remember that some time ago some of our people sent money to India to carry on a work there, and I have been thinking that perhaps some would like to help carry on the work at this place. The writer is very anxious to see a conference worked up in Va., but he realizes that there is lots of work to do. May God help us to be workers.

J. H. Anderson.

FAITH AND LOVE

"Faith Without Works is Dead"

I was deeply impressed with Sister Flora Wood's article, especially some parts of it. She says it seems as if we have relied upon our knowledge and have somewhat neglected the weightier matters, love and good works. Yes, "neglected" is the right word. None I am sure but what believes that according to our Master's teachings to love our neighbor as ourselves is the most important of all the law or the prophets; yet the brethren all seem to lay all stress upon what a person believes. They often forget to say one word about how he lives. "By their fruits you shall know them"; not by their creed or belief alto other. What are the "fruits" mentioned that we shall know them by? Love, joy, peace, longsuffering, gentleness, goodness faith, etc. "Bear ye one another's burdens, and so fulfill the law of Christ." Read this verse again and ponder it carefully. Would we really fulfill the law of Christ by bearing one another's burdens? We would at least fulfill the greatest command of the New Testament. It does not say "all"; there are, of course, other laws and we must keep the whole law. So help us, heavenly Father, to try and fulfill thy greatest command; and when we do our neighbors will say surely he (or she) has been with Jesus.

Let me tell you now a little personal story. Last summer a dear little woman, one of our faith, came to visit Brotner S. H. Thomas. We live close by. I was not very strong at the time. From childhood up we have tried to sew and make our garments, etc. I had more work than I could do. Cousin F., a sister, was a delicate, frail, little body and needed rest, and hoped to gain health and strength while on this visit with the brother. Did she gain? did she rest? I don't know. This I do know: she had a finger in lifting or trying to lift everyone's burdens wherever she turned. It was no strange sight for me to look from my window and see Cousin F. coming every afternoon until she had helped me so much with my sewing and little worries that I begged her to stop and rest more.

I then commenced to ask myself, Why does she do so much for me? If I had been a relative or one of her own family I would not have wondered, for it is easy to love our own. But what was it that caused her to take hold and lift some of my burdens? Surely nothing but the love of Jesus. My husband is not one of us, but he got a glimpse of Christian love, of what it is to be a Christian. Oh if we could only stoop to lift another's burden oftener, how much oftener would our neighbors see Jesus! Help us, Father, to put on the whole armor of God, to obey and work for thee every day. Help us to start in today and measure our deeds by thy great law of love, and to do by others as we would have them do by us.

Mrs. Chas. H. Thomas.

CHRIST COMPARED WITH GREAT MEN

It would be well if occasionally we would detach our minds from our theological conceptions of Christ, true and reverent as they may be, and endeavour to estimate the immense intellectual force which he has exerted on the world. Where is there any other force like it? There is a memorable letter of Browning's in which this is put with great force, and the deduction drawn is that this intellectual force of Christ is so great that the mind can only bow before it, and call it divine. Browning quotes a story of Napoleon, who one day in St. Helena, after a prolonged study of the gospel, closed the book and said, "I am an understander, a reader of men, I tell you this man was more than a man."

And he finishes the letter by saying that one night a group of literary men were discussing how they would feel if suddenly the great men of the past entered the room. "And if Shakespeare entered," said someone to Charles Lamb, "what then?" "We should all rise," said Lamb. "And if Christ?" "We should all kneel," he replied, bowing his head as he spoke. The distinction between Christ and all others who have ever spoken to the minds and the souls of men could not be more finely put.—Selected by Brother Titman from "The Young Man."

AN IMPOSSIBLE IDEAL

She had two boys. The mother wished not only to give them a serious idea of her desire to make them good, but also to make clear to their minds the gravity of the task before her. At the end of a particularly touching adjuration five-year-old Francis was suddenly overcome with the impossibility of ever attaining his mother's ideal.

"Don't try to make us good, mother," he said earnestly. "Just shoot us."

NATIONAL BEREAN COLUMN

The reports of conference and other business will
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Bereans:

We have just received word that our National Editor has been very sick for more than a month. We are glad to say that she is on the mend, and is now able to go down to business an hour a day. The reports of conference and other business will appear as soon as she is strong enough to give attention to this work.

Evelyn K. Harsch, Cor. Sec.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory verses: Micah 6:8; Titus 2:13,14

Golden Text: Colossians 3:20

Today our central thought will be

The Parents of our Young People

and to them we dedicate this page. We all have had parents, and they are the best earthly friends we ever will have. You think your parents are the best people who ever lived. I have the same thought regarding mine. Who will ever work for you as father worked? who will ever suffer for you as mother suffered? God uses our parents as an illustration of his own love: don't forget this in the day when all having grown older, dear mother or father perhaps will want to lean upon you for support as today you lean upon them but help them all you can, realizing that God has acknowledged their love and likened it to his own.

In the beautiful Greenwood Cemetery on a certain monument is chiseled

John Donaldson

Born Oct. 22, 1825, Died Apr. 1, 1892.
"He Shall Rise Again".

Marion Leslie Donaldson

Born Aug. 9, 1828, Died July 3, 1911,
"She Hath Done What She Could."

This simple inscription tells of the beginning and the ending of the earthly life of my father and mother: a couple that abhorred strife, and whose very lives were built on the foundation of love.

My parents were born in Scotland, father in Aberdeen, mother in Edinburgh. In Glasgow on father's 22nd birthday they were married; and in the same city about 3 years later they made a covenant with God by putting on the all-saving name of Jesus their Lord, by being buried in the waters of baptism to arise and walk in newness of life.

As Christians they were humble yet confident; trusting yet firm; in all things they were obedient to the command of their Lord; they had the respect of their acquaintances and the love of their friends. "And having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they with us should not be made perfect."

This is mother's birthday—written on Aug.9—and I have just come from the cemetery. It is a beautiful place, famed the world over as a city of the dead; yet to us some who lie there are not dead. In blessed sleep they are resting from their earthly labor, and the influence of their work goes journeying on. As we stood there in the shade of a friendly tree, head uncovered, we thanked the Author of all good, the giver of every blessing, that it had been our privilege to have as parents a couple who were touched with his love, who knew of his long-suffering, who believed in his promises, had felt of his grace and accepted his plan of salvation; a couple who appreciated the perfect, obedient life of Jesus, his sacrificial death, saw hope in his resurrection, and who daily lived in the hope of witnessing his glorious return; and with softened heart and audible lips we prayed that as they had believed in and followed after God and his Christ so might we follow after them, being as a beacon light set on a hill, drawing many from the miry valley of sin, destruction, and death, to the heights of the glorious liberty of God to dwell in eternal life with peace and joy.

Yes, they sleep: they rest from the care, the worry, and the turmoil of this mortal life But soon he for whom we faithfully look, anxiously wait, and earnestly pray, shall come and awake them out of sleep. Then they, with us being heirs of God and his Christ, shall come into their inheritance, the perfect kingdom of God. Then shall they experience that rest, that eternal rest, that remaineth to the people of God. "Come, Lord Jesus, come quickly."

Father and Mother

This grateful, loving song of praise
With hearts attuned to joy we raise
To those who o'er life's dawning years
Kept faithful watch and soothed our fears.
When cloudlets veil life's lofty height
And day seems drifting into night,
They hold aloft the lamp of truth
To brighten, smooth the path of youth.
The future may not write their name
As heroes on the scroll of fame;
But dearer, sweeter, nobler far
They are our life's bright guiding star.

Religion presents few difficulties to the humble, many to the proud, insuperable ones to the vain.

Words of Wisdom
Proclaimed by Father and Mother

Great talkers are like broken pitchers: every thing runs out of them.

They who never change their opinions, never correct their mistakes.

Rebuke with soft words and hard arguments.

If little labor, little our gains.

Man's fortunes are according to his pains.

Many men owe the grandeur of their lives to their tremendous difficulties.

He that serves his family's need has no need of ancestors.

Temper judgment with mercy.

The best may slip, and the most cautious fall.

He's more than mortal that ne'er err'd at all.

The only argument available with an east wind is to put on your overcoat.

Charity of speech is as divine as charity of action.

Judge no man harshly, misinterpret no man's motives; believe things as they seem to be until they are proved otherwise.

You have two ears; listen therefore to both sides of the subject.

To be honest—to earn a little, and to spend a little less; to make upon the whole a family happier for his presence; to renounce when that shall be necessary and not to be embittered; to keep a few friends, but these without capitulation—above all, on the same grim conditions to keep friends with himself—here is a task for all that man has of fortitude and delicacy.—Stevenson.

God calls us to duty, and the only right answer is obedience. If it can be glad and willing and loving obedience, happy are we, but, in any case, whether we ourselves get enjoyment and blessings from the task or not, the call must be obeyed. The will of God must be done for the sake of God, not for the sake of ourselves. Undertake the duty, and step by step God will provide the disposition. We can at least obey. Ideal obedience includes the whole will and the whole heart. We cannot begin with that. But we can begin with what we have. God calls. It is better to obey blunderigly than not to obey at all.—George Hodges.

Our Weekly Puzzle

One-fourth of pair, one-fourth of team,
One-fourth of rare, one-fourth of mean,
One-fourth of tent, one-fourth of meat,
One-fourth of sent, then take a seat
And find the word we have in mind;
Thus name a pair that are most kind.
Answer next issue.

Answer to puzzle in last issue:
Paul, the Church at Rome (Rom. 5:1).

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O, OCTOBER 24, 1917 NUMBER 40

NOBODY WANTS HIM

Nobody wants him, God only knows him,
He is too full of laughter,
Too full of cry. His heart is
Too big, the tears they will come
When his friends turn him down,
And his mother is gone.

The mother's heart cry:
"O, Savior of men,
Didst thou hear the sweet pleading,
The heart-throb of love,
The cry of protection
For help from above?

"O God, thou who livest,
Thy throne is on high;
May thy mercies, thy love,
Thy compassionate care,
Be with and abide in this child,
In answer to prayer."

Thou knowest that mother,
How tender and sweet,
She pleads for her child;
And lo! at thy feet
She petitioned thy care.

She bowed her head low
And asked him to bless
This dear lonely boy,
The trial and test
Of those who should love him.

And asked from above
For the friendship and love
Of some one who could,
And some one who would,
Love this lone, lonely boy.

How that mother did plead
For the Savior to send
To the heart of some friend
A motive, a need,
A kind word, a kind deed,
For this lone, lone boy,
Whom nobody wants.

Ethelinda Guffin Fry.

Discontent is a crime that punishes the offender as he goes along; but there is another punishment in store. "Murmurers and complainers" are in the list of those who will find themselves refused at the great settlement. "God hath appointed a day."

"THE SMOKE OF THEIR TORMENT ASCENDETH UP FOREVER"

A Sermon by Robt. G. Huggins[*]

Pastor of the Church of God, 10623 Lee Ave., Cleveland, O

"Then shall he say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:11).

Everlasting Fire Prepared

By comparing the 46th, 41st, and 31st verses of Matthew twenty-fifth chapter we learn that the "cursed" are to suffer "everlasting punishment" when "the Son of Man shall come in his glory, and all the holy angels with him." They then "depart into everlasting fire prepared for the devil and his angels." "Prepared" is a very suggestive word. It enables us to see that while the "cursed" are punished at the coming of Christ, the devil and his angels are spared temporarily. As the fire is only "prepared" for them when Jesus returns they are not punished then; but the implication is that sometime later they will be punished like the cursed, at the same place, in the same way, and in the same fire.

Allow us to accentuate these remarks by tracing the analogy between the punishment which is to be inflicted upon the cursed at Christ's coming and the same punishment which is to be meted out to the devil and his angels later. The heaven and earth existing now are "prepared" and "stored" with fire, but it is "reserved," Peter says, "against the day of judgment and perdition of ungodly men" (2 Pet. 3:7). "Prepared" and "stored" away yet "reserved," it does not break into "flaming fire" until the Lord is revealed from heaven with his mighty angels (2 Thess. 1:7,8). "Prepared" but "reserved" fire then becomes "flaming fire" which, flashing from the hidden power of the Holy One from Mount Paran, becomes visible in pestilence and burning coals (Hab. 3:4,5) which destroy the cursed "from the presence of the Lord, and from the glory of his power" (2 Thess. 1:9). "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him" (Psa. 50:3). This "flaming fire" in which Christ is revealed at his coming constitutes

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[*] Published by the Fellow Helpers' Society.

"the glory of his power" by which he destroys the cursed; not only as individuals, for they have solidified themselves into political and ecclesiastical organizations which must be broken up as well. So the prophet enlarges his view to national proportions and depicts Christ's coming as "the name of the Lord coming from far, burning with his anger, and the burning thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: and his breath, as an overflowing stream, shall reach to the midst of the neck, **to sift the nations with the sieve of vanity**" (Isa. 30:27,28). The "devouring fire," the "flaming fire" of Christ's presence, is not confined in its destructive effects to the wicked as individuals who are "cursed in everlasting fire": it acts like "an overflowing stream" and inundates "the nations." All the kingdoms of this world are broken in pieces and consumed (Dan. 2: 44; Rev. 11: 15). A "fiery stream issues and comes forth from before him" (Dan. 7:10) that is fatal to all the beastly governments of men, being particularly deadly to the fourth beast, which represents Rome. This beast is first slain, and then its body is destroyed, "and given to the burning flame" (Dan. 7:11). "The glory of his power" manifested in what Paul calls the "brightness of his coming," consumes the mystery of iniquity from the face of the earth (2 Thess. 2:8), destroys the "cursed" as individuals, and "prepares" an "everlasting fire for the devil and his angels," in which they shall finally suffer the extinction of being.

The Devil and His Angels

As the cursed and the devil and his angels are all punished in "everlasting fire" but at different times, we must differentiate between them. The word "devil" comes from the Greek word **diabolos** and means "a calumniator or accuser" (see Cruden and Parkhurst). The Bible uses the words "devil" and "sin" as interchangeable terms (Heb. 2:14; 9:26; 1 John 3:5; Rom. 5:12; Jas. 1:15; 1 Cor. 15:56), and therefore it always links the devil with the "flesh and blood" of men. It does this even when speaking of Christ in the days of his flesh (Heb. 2:14; John 6:7; Heb. 5:7). As the wages of sin is death according to God's irreversible and eternal law (Rom. 6:23; Rom. 5:12; Jude 6; 2 Pet. 2; Gen. 3:19; Deut. 32:48,52. 2 Sam. 6:6,7), it follows that both the devil and his angels, the devil and "the works of the devil," are doomed to destruction (Heb. 2:14; 1 John 3:8). Sin as embodied in political and ecclesiastical powers on the King's left hand is destroyed at the coming of Christ. "The Lord comes with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire" (Isa. 66:15). These "flames of fire" are the "everlasting fire" which consume the cursed in an individual sense, as Isa. 66:16 states: "For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Individual sinners are totally destroyed at the return of Christ (Zech. 14:1,4,12). The destruction is universal save that a few "left of the nations" (Zech. 12:16) find "grace in the wilderness"; and these are spared from the sword provided they obey the stringent laws promulgated from Zion by the King of kings when he sits upon his throne (Jer. 31:2; Isa. 2; Matt. 25:31). But the nations, through whom sin has expressed itself, are also fuel for the "flaming fire." Jehovah sends a fire on Magog (Ezek. 39:6), and the beast and false prophet, symbols of papal, political and ecclesiastical systems, together with all Protestant nations, are smitten with the sword and "cast alive into a lake of fire burning with brimstone" (Rev. 19:15,19,20). This lake of fire devours all Catholic and Protestant nations at the coming of Christ, but the devil and his angels are not then thrust into it, although it is then and there "prepared" for them. The devil is deprived of his nations and (false) prophet as organs through which to manifest himself, but he exists still. The descending angel, after plunging the beast and false prophet into the lake of fire proceeds to "bind the devil" with a "great chain"; imprisons, shuts him up and seals him to prison-life for a thousand years (Rev. 20). The culprit is incarcerated, and the lake of fire is "prepared" as the place of his execution, but that is all. The devil bound is sin restrained; and the restraint of sin during the thousand years reign of Christ and the saints results from the fact that they execute "the judgment written" when Christ comes, an "honor" they both have of binding the devil, an apocalyptic symbol which is explained to mean an execution of "vengeance upon the heathen (nations) and punishments upon the people (national and individual punishments combined, notice); to bind **their kings with chains, and their nobles with fetters of iron**" (Psa. 149:7-9). To execute such a judgment as this upon the nations and their rulers is to "bind the devil" in apocalyptic phraseology.

Everlasting Fire

The terms "everlasting" and "unquenchable" when applied to fire in the word of God signify that it is eternal in its effects. "Fire unquenchable" is **puri asbesto** in the Greek. Eusebius makes use of this very term when speaking of the martyrdom of Julian, Cronion Epimachus and other Christians at Alexandria (Eccl. History, 6: 41). Eusebius was a Christian bishop and a learned Greek who lived within three hundred years of Christ. He surely knew how to use his mother tongue accurately and write it correctly, and he says martyrs were consumed in "unquenchable fire." If unquenchable fire burnt up saints, as Eusebius declares, certainly it can burn up sinners, as the word of God affirms. And the classical reader will recall the famous passage of Homer where he speaks of the Trojans hurling "unquenchable fire" upon the Grecian ships (Homer, Iliad, 16:123,194). Unquenchable fire means a fire that cannot be extinguished until it consumes all the fuel on which it preys. Eternal preservation and torment form no part of its meaning. Scriptural illustrations are many which show this. An unquenchable fire is said to be poured "upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground" in Jer. 7:20; but certainly no one understands by this that "beast," "trees," and "fruit" are tortured eternally in hell! "I will kindle a fire in the gates (of Jerusalem), and it shall devour the palaces of Jerusalem, and it shall not be quenched" (Jer. 17: 27). This certainly cannot mean that "the palaces of Jerusalem" were to be preserved and tormented eternally! We understand that unquenchable fire is "everlasting fire," burning like an oven; "and all the proud, yea, and all they that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. 4: 1). Everlasting fire inflicts an "everlasting destruction" upon the wicked (2 Thess. 1: 9). **"They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (Mal. 4: 3).**

"The Smoke of Their Torment Ascendeth up Forever and Ever"

With the fund of scriptural information which we have now acquired about the devil and his angels, unquenchable and everlasting fire, we are qualified to understand Rev. 14: 11: "And the smoke of their torment ascendeth up forever and ever." This passage is confidently relied upon to prove the existence of a hell of eternal woe. That this is a mistaken interpretation of the text is manifest when we read Isaiah 34th chapter, the fountain head of Rev. 14: 10, 11. In predicting judgment upon Idumea the prophet says in verses 9: 10: "The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke **thereof shall go up forever:** from generation to generation it shall lie waste." As this prophecy pertains to the past and not the future, we have the facts of history to give us a clew to its interpretation. The poetic figures of Idumea's judgment, such as the perpetual furnace of burning pitch, brimstone, unquenchable fire and smoke ascending forever, are all reproduced in Rev. 14: 10,11. The meaning of these figures in both texts is therefore the same. Isaiah 34 describes Idumea's irrecoverable ruin and gives a spectacle of God's vengeance to all succeeding ages. This is the essence of his figures when they are reduced to sober prose. A hell of woe as generally understood and believed is not described by them. Any one, it seems to us, must see this simply by reading the chapter. "The cormorant (pelican) and the bittern shall possess it; the owl also and the ravens shall dwell in it" (vs. 11). The popular mind never conceives of these birds being in hell, suffering eternal torment! "There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with his mate" (vs. 15). Owls, ravens, and vultures do not live in the popular hell; they do not make nests, lay eggs, and "hatch" them there! The orthodox mind could conceive how eggs might be cooked in the regions of the lost, but "hatched"—never! From his viewpoint the place is so hot that the mother bird's "shadow" would make no shade whatever for her little babes.

Now Isaiah 34 is the historic basis of Rev. 14: 10,11. Idumea's judgment is a type of Babylon's when Jesus comes. Therefore we observe that as Isaiah did not describe the hell of popular conception by his poetic figures, neither does the apocalyptic seer in the images he borrows from the evangelistic prophet. In John's smoke that ascends forever there are "fowls" and "horses" as well as men (Rev. 19: 17,18), but even orthodoxy grants them exemption from eternal torture. Rev. 14: 10, 11 then is certainly not a description of the orthodox hell.

The pertinent question now presents itself as to what John really means by the smoke of torment ascending forever. The smoke ascends forever, you will notice, not the torment. Read Rev. 14 : 10,11; 18: 20,21,24, and the entire 19th chapter and you will learn that at the return of Jesus Babylon (Rome) is swallowed up by a volcanic earthquake after the analogy of Num. 16: 32. A mighty angel took a great millstone and cast it into the sea to show John how violently and suddenly Rome is to go down (Rev. 18: 21). After going down in a volcano "her smoke rose up forever" amid the joyous alleluias of the redeemed (Rev. 19: 3). In this way "the beast was taken and with him the false prophet. . . . .These both were cast alive into a lake of fire burning with brimstone" (Rev. 19: 20). When Rome sinks into this volcanic abyss a "lake of fire" is formed; and as the "smoke ascends forever" from this lake, it ascends "in the presence of the holy angels, and in the presence of the Lamb" (Rev. 14: 10), because when Christ comes all the holy angels come with him (Matt. 25 : 31). Smouldering Rome will be an "example" to sinners during the reign of Christ as the Dead Sea has been a memorial of Sodom for centuries—a warning to all who live ungodly. It appears from Isa. 66: 23 24 that the carcasses of transgressors will be monuments of God's wrath in the new earth, "an abhorring unto all flesh." It seems, then, that John, with admirable wisdom, combines past judgments with future ones; he uses judgments accomplished to illustrate those hereafter, using the same expressions to describe both. Temporal judgments are not mere types of the eternal: they are identical, the first often being an "example" of the second (Luke 13: 3; 1 Cor. 10: 9-11; Jude 7; 2 Pet. 2: 6). To make these "examples" of temporal judgments consonant with endless misery is a task we leave in the hands of the advocates of eternal agony.

Destruction of the Devil A Thousand Years After the Beast

When Christ comes he destroys both the beast and false prophet in a "lake of fire burning with brimstone" (Rev. 19: 20); the wicked also perish at the same time and in the same lake. Rome sinks in volcanic convulsions, which form the lake of fire that emits memorial smoke during the millennium. The lake of fire thus "prepared for the devil and his angels" is the "bottomless pit" in which the devil is bound during the thousand years (Rev. 20). The tenth verse of this chapter now becomes, in view of these facts, deeply significant: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are." There is no Greek word for "are" in the text, and the translators have filled the hiatus with the wrong word. The beast and false prophet had been cast into this smoking lake, as you may see from Rev. 19:20. A millennium now elapses, the lake smoking, and the fire "prepared," and now the time comes for the devil to be cast into the same lake the beast and false prophet had perished in a thousand years before; therefore Rev. 20:10 is correctly translated: "And the devil that deceived them was cast into a lake of fire and brimstone, where the beast and false prophet were cast." "Fire from God out of heaven" (vs. 9) is now added to the seething, smoking volcano of Rome, and all belligerents are electrocuted, "devoured"; "and the devil that deceived them was cast into a lake of fire and brimstone ('prepared for the devil and his angels'—the belligerents deceived by him), where the beast and false prophet (had been cast a thousand years before), and shall be tormented day and night forever and ever" (Rev. 20:9,10).

"Tormented" and "Forever"

Terms of Limited Time Lexically and Scripturally

The words "tormented" and "forever" in this passage have been made to do service for the cruel doctrine of eternal torment. Just a word or two about them in conclusion. "Torment" is a word of temporary duration, and is applied to things without life as to living things. The same Greek verb translated "torment" is used to describe the "tossing" of the boat in Matt. 14:24. In Heb. 11:37 Paul speaks of the ancient worthies "being destitute, afflicted, **tormented**": but he never dreamed of saying those men of "whom the world was not worthy" suffered or would suffer, eternal torture. The word is plainly of limited duration.

The Greek word **aion**, translated "forever," and its adjective **aionios**, rendered "everlasting," is often used with a limited meaning. Neither of these words, of themselves, signify eternity. Stuart says of **aion**, page 15: "The classical sense of **aion** is (1) length or space of time, time of life, age of man, age considered as a space of time; (2) long time, eternity, long indefinite space of time. These are the usual significations given by lexicographers." Clearly, then, **aion** may signify a short or long time, time or eternity. Bible usage sustains this indefinite sense of the word. In Matt. 13:39 we read of **aion**, forever: "So will it be at the end of this forever (**aionos**): the harvest is the end of this forever" (**aionos**). The end of forever! Very unorthodox language, but it is biblical nevertheless.

"Tormented day and night forever and ever" in Rev. 20:10 is limited by John in several ways. In the first place, he says only "a little season" is meant by the phrase (vs. 3). Again he limits the torment by saying it is to last only while "day and night" continue to alternate. After seeing Christ enthroned on Mount Zion (Rev. 19:1), Rome overthrown, the beast and false prophet destroyed (vs. 20), the reign of Christ and the saints one thousand years accomplished (Rev. 20:4), a "little season" of judgment after that expired (vs. 3)—then he sees a new heaven and a new earth. **"There shall be no night there"** (Rev. 21:25). "It shall be one day (continually) . . . not day nor night (alternating as now): but it shall come to pass, that at evening time (when usually darkness enshrouds the earth) it shall be light" (Zech. 14:7). The Lord be praised, there shall be no smoke, torment, fire, brimstone lake of fire, death, hell, tears, sorrow, nor crying, "neither shall there be any **more pain**: for the(se) former things are passed away. And he that sat upon the throne said, Behold, I make all things new" (Rev. 21:4,5).

This sermon may be obtained by addressing the author. Three cents for one copy; twenty-five cents per dozen.

A SERIOUS EXHORTATION

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4:18).

The question arises who will be saved? The answer is, those who are in Christ. To be in Christ we must hear, understand and believe the gospel and become obedient in the ordinance of baptism and live Christian lives, following Jesus' example.

2 Cor. 2:17: "Therefore if any man be in Christ, he is a new creature: old things have passed away; behold, all things have become new." The convert should forsake all his sins, and start a new life, search the Scriptures daily, and make them his guide and counsellor. Galatians 3:29: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If we are in Christ we are joint heirs with him and Abraham. Jesus is the seed that God promised to Abraham. Gen. 22:18: "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

If we are in Christ, we must obey his voice if we obtain the reward that will be given at the resurrection of the just. This is no easy task as many of us know. But many appear to think that if they have their names on the Church roll that is all that is required; they can go on as the rest of the world does. The parable of the ten virgins illustrates the condition of some churches: only half were ready to go in with the Lord.

Our fleshly natures are contrary to the spirit. We are easily led astray, as our first parents were. See what Paul says in Gal. 5:16, Rotherham's version: "I say moreover, by spirit be walking, and fleshly coveting ye will in no wise fulfill; for the flesh coveteth against the spirit, but the spirit against the flesh; for these unto one another are

opposed, lest whatsoever things ye chance to desire these ye should be doing! And if by spirit ye are being led ye are not under law. Manifest however are the works of the flesh, which indeed are fornication, impurity, wantonness, idolatry, enchantment, enmity, strife, jealousy, outbursts of wrath, factions, parties, envying, drunkenness, revellings; and such things as these: as to which I forewarn you, even as I have forewarned you that they who such things as these do practice shall not inherit God's kingdom. But the fruit of the spirit is love, joy, peace, longsuffering, graciousness, goodness, faithfulness, meekness, self-control: against such things as these there is no law And they who are of Christ Jesus have crucified the flesh with its susceptibilities and coveting. If we live by spirit, by spirit let us all walk."

According to this Scripture there is a great difference between the works of the flesh and the works of the spirit. There is no middle ground: we are doing the "works" of either the one or the other. "We cannot serve two masters." So we must make our choice. We can deceive ourselves, but we cannot deceive God.

J. E. Hogarth.

USELESS ADORNMENTS

Just because a few people go to an extreme in harping on dress and outward adorning, the great majority of us seem to pay no attention to the extravagence in dress and jewelry which is swamping so many souls in darkness. There are some people so fastidious and squeamish that they cannot bear to have their outer adornments alluded to without showing an uneasiness. It is true that we must drive plainly at the heart and get that right; but poor human nature is so blind and slow to learn that we must, according to God's word, look after the practical details of holiness as well as the doctrine and experience. It is a shame to see so many all professing holiness dangling off in the heathenish habit of jewelry. You say where is the dividing line in this matter of what, and what not, to put on. I say that in legitimate articles of dress, no one can draw the absolute line, but in articles of jewelry which are absolutely useless, it seem that anyone ought to be able to draw the line.

Ear-rings, finger-rings, bracelets, gold chains, charms, trinklest, etc., are not articles of clothing; they add nothing to comfort or convenience; they give neither protection to health, nor beauty to the human body; they are absolutely without a rational use and conduce to nothing in the world but vanity. Now anything that is utterly useless can only be harmful.

You say that the wearing of jewelry is a life long habit with you, and does not stand in your way. I reply that many sins are life long habits and do not stand in the way of those who commit them. Some have been lying, and stealing and backbiting ever since their childhood, and they say these things do not stand in their way; they can commit these sins, day after day, just as thoughtlessly as you can trick yourself out in useless adornments.

You say that these rings, or bracelets or charms were inherited from your dear parents and you wear them for their sakes. Well, you inherited your depravity from your parents; some persons inherit their thirst for liquor from their parents, and if we are going into the heirloom business why not deck ourselves out in all the vices of our parents? If one is decked out in dear grandmother's jewelry, why should not another be decked out in dear grandfather's drunkenness? Where is the difference? If we are born of God we must drop the inherited things of the first Adam, and put on the things of the second Adam. You say wearing jewelry does not hurt you. That is just what the people say who drink wine and dance. You say you enjoy the love of God, or a clean heart, and wear useless ornaments which God forbids and say it does not hurt you. If you would follow all the words of Scripture, it would hurt you. Nay, it does hurt you already more than you dream of.

Some may say, "Why, I never think of these little ornaments." Well, if you never think of them why do you always remember to put the stuff on? What a lovely sight to see men and women modestly arrayed with bright salvation faces, with ears, hands and necks clean from the senseless trappings of vanity! And what an ugly, incongruous sight to see them tricked out in satan's trash! Yes I say, get the heart right first; but your heart will not stay right if you keep on the external garb of satan.—From a Tract.

SAFE AT LAST

A man who was continually losing his collar button while dressing complained to his wife about it. With an ingenuity born of the use of hairpins, she told him to hold his collar button in his mouth. The next morning she was startled by an unusual commotion.

"What's the matter?" she asked anxiously.

"I've swallowed the collar button," said the man.

"Well," responded his wife, "there's one comfort; for once in your life you know where it is."

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Mrs. H. E. Russell	$ 5.00

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ROBERT G. HUGGINS.............................Editor

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EDITORIAL

As October 30th is a fifth Tuesday, the next Restitution will be dated November 6th.

From special notices received it appears that Brother A. S. Bradley is making a lecturing tour in Texas. May God bless the seed of the kingdom as he sows it with a faithful and a generous hand.

Brother B. F. Smith offers $100.00 towards the republication of Brother Wiley Jones' ten sermons entitled "The Gospel of the Kingdom." It is very generous and commendable in Brother Smith to make this offer, and we hope a few other brethren blessed with financial ability will join hands with him in financing this laudable effort to give us and the world good literature in exposition of the gospel. If any feels moved to join Brother Smith in this work, and would like to see a copy of the sermons it is proposed to reprint, we will gladly send him a copy from our library for examination.

The sermon by the editor in this number entitled "The Smoke of Their Torment Assendeth up Forever" has been published by the Fellow-Helpers' Society in a twelve page booklet, four and one-half by seven inches. Price three cents each; twenty-five cents per dozen. The most plausable texts used to defend the pagan doctrine of endless torture are explained consistently with the humane and scriptural doctrine of destruction, and prophetically it sets forth the penal retribution of God upon the beast and false prophet at the coming of Christ, and the destruction of the devil and his angels a thousand years subsequently. We ask brethren and sisters, Berean Societies, and all our exchanges to join the Fellow-Helpers in giving this sermon a wide circulaton.

Many subscriptions to The Restitution will soon be due. With the price of everything high and still advancing, it looks like an impossibility for the Directors of the paper to offer it the coming year at the same old price of $1.50, but this is what they propose to do. The Restitution carries no paid advertisements; it depends entirely upon subscriptions to pay the expenses of its publication. It offers no glittering "premiums" to induce you to take it, like the world offers for its inferior periodicals. It advocates and teaches "the gospel of the kingdom" continually, uncompromisingly, and plainly; and if you love the truth it asks you to contribute either out of your riches or poverty, to help sustain and support it. This is our appeal—if you love the truth support The Restitution willingly and liberally. Please send your renewal soon.

SALUTATION OF THE SEVEN CHURCHES DESTRUCTIVE OF THE PERSONALITY OF THE HOLY SPIRIT

"Grace be unto you, and peace from him which is . . . . and from the seven spirits . . . . and from Jesus Christ" (Rev. 1:4,5).

I. Trinitarian Interpretation Stated

1. "Grace and peace" imply superiority; always personality.
2. Angels (Rev. 22:8,9).
3. The Holy Spirit.

II. The Spirit of God is not a Person, but the Power of a Person

1. Called "he" in parabolic language owing to the exigencies of grammar. Not a person: if so, the Holy Spirit is the only being in the universe without a name! (1) (John 14:16,17; 16:13-25; 1 Pet. 1:11; Rom. 8:26).

2. It is the power of God (1 Cor. 2:9-13; Luke 24:49; Acts 1:8; Mi. 3:8; John 15:26).

3. Power of animals; charming power of serpents.

4 Power of man; mesmerism, hypnotism, etc. (Gen. 1:26).

5. Power of God (1 Cor. 12:13; John 15:26).

6. "Pouring," a metaphor frequently applied to the Holy Spirit, is destructive of its personality (Isa. 42:1; John 3:34; Acts 10:38; Isa. 63.11).

III. "Before His Throne"

1. Nowhere in the Bible are we taught to love, pray to, or worship the Holy Spirit.

2. "Before": not on his throne (vs. 4;4:5;7:9,15; 8.2; 11:4,16; 12:10; 14:3; 20:12).

IV. The Apocalyptic Salutation Explained by Comparison with the Greetings in the Apostolic Epistles

1. There are twelve salutations in the Epistles: in not one of them is the Holy Spirit so much as mentioned! (1 Cor. 1:3; Rom. 1:7; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; 1 Tim. 1:2; 2 Tim. 1:2; Phile. 3).

(1) The article "the" never stands before a name. We do not say, we cannot say, "the Paul, the James, the Jesus," etc.; nor could we say "the Holy Spirit" if it were a name.

THE GOSPEL FOR ALL

No. XII.

The Jews were at one time the people who received God's high but unmerited favor. Instead of God's favor making them humble and grateful to him, and desirous of manifesting to others, less favored, the love he was showing them, they became proud and boastful of their high position in God's plan, and called forth Jesus' burning condemnation: "Woe unto you scribes and pharisees, hypocrites! for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13). The Jewish nation, as God's chosen people, was typical of the church as God's chosen people. The antitype must heed the warning in the type.

Humble believers will follow Jesus' example found in John 12:47,48: "If any man hear my word and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day." By Christ's own words even hearers who remain unbelievers, do not receive sentence until the last day. If the ignorant and those who know, but refuse, pass into eternal death during this age, then there are as many judgment days as the orthodox belief of heaven going requires. The pronouncing of the eternal sentence upon individuals is in the hands of an all-wise and loving God who, in the ages to come, will show the exceeding riches of his grace in his kindness to us through Jesus Christ. What if in the ages to come, he should use us, to whom he has shown so much kindness through Christ Jesus, as instruments to show the exceeding riches of his grace until all men who are not "vessels of wrath fitted to destruction" (Rom. 9:22), are drawn to him? "And I, if I be lifted up from the earth, will draw all unto me," are the words of Jesus (John 12:32). He endured the cross, despising the shame, for the joy set before him. What joy? The joy of seeing himself in all the glory and honor of immortality and a world-wide king? Such joy would be selfishness. It was rather the joy in knowing that he, as such a king, would be able to lift the curse of sin and death, and bring happiness to all who have suffered under it, if they only accept his service of love when they learn of the offer.—Alta King.

EDITOR'S REPLY

Two Weak, Puerile Arguments Pleaded Before God

Resuming my argument I plead that all must come to an understanding of the truth. "What if, in the ages to come, he should use us, to whom he has showed so much kindness through Christ Jesus, as instruments to show the exceeding riches of his grace, until all men are drawn to him?" "I, if I be lifted up from the earth, will draw all men unto me."

God Explains These Two Passages of Scripture

Your fluent exhortation inculcating humility of heart and gratitude of spirit for God's kindness to you, is appreciated. Truly this is the "time of visitation" which he has graciously granted to you (Luke 19:44). But the moment you try to prove by the Bible that those who "know not the time of their visitation" (Luke 19:44) are to have another "visitation" of the gospel in the coming age, your brilliance which was so conspicuous in exhortation, fades. Your Bible arguments are manifestly weak and painfully puerile. Only two Scriptures are used to sustain the theory of Larger Hope. The first is garbled and the second is used arbitrarily. The "exceeding riches of his grace" and the "kindness" relating to "the ages to come" spoken of in Eph. 2:7 are "toward us, through Christ Jesus." "Toward us" —not somebody else!

The second text is quoted more correctly: "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). The expression "all men" is the magnet of attraction here. But "men" is a supplied word, and is not in the Greek text. You are welcome to the "all" provided you will give up the "men." "All" is of little worth with no "men" included in it. But "all men" here does not teach that all will be drawn into an understanding of the truth in the coming age any more than in this age; and it is no more universal in its scope of meaning than when Luke says of Christ's ministry upon one occasion, "Then drew near unto him all the publicans and sinners for to hear him" (Luke 15:1). Does this statement mean that all the publicans of Judea and all the sinners of the Roman Empire were present when this sermon was given? O ye of little understanding! Read John 12:32; Rom. 5:18; 11:32; 1 Tim. 2:4; 1 John 2:2, and you will learn how the pencil of inspiration has drawn a bright and joyous picture of the gospel—a plan of divine mercy embracing the whole world, all sinners without distinction; but it relates to an offered grace, not to a necessary effect. Paul's expression in Rom. 5:19; hoi polloi, designates humanity in the collective sense. However, such a general expression admits of many exceptions. If I say that Jenner's discovery has delivered "humanity" from a terrible scourge, I would not, in so saying, mean to deny that thousands of children and adults die of smallpox in countries where vaccination is not practiced.

John 12:32 and many similar texts relate, as I have said, "to an offered grace, not to a necessary effect." Your admiration of this gracious truth must not cause you to forget that men may still "make void the plan of God as respects themselves" (Ethetesan) (Luke 7:30). My Son states the facts concisely in these words: "How often would I have gathered thy children together, as a hen gathereth her brood under wings, and ye would not" (Luke 13:34; cf. John 15:22,23) ! Jesus embraces and "draws" the world in his love; but how many there are who resist him and say to both him and me: "Let us break their bands asunder and cast away their cords from us" (Psa. 2: 3) ! Thus it comes to pass that while he "draws all," thousands are not responsive to his magnetic touch.

BAPTISM

The South Bend Church put forth an extra effort at their regular services for October 7th, and we enjoyed a very good attendance and interest. At the afternoon meeting Brother and Sister Richard Reed confessed their faith in the gospel message and immediately afterwards we went to the St. Joe River and administered baptism. At the evening service we extended to them the right hand of fellowship. They will put their membership in with the Morning Star Church near Bourbon. We are glad to welcome Brother and Sister Reed and bid them Godspeed in the race for the mark for the prize of the high calling of God in Christ Jesus. They came to take this step after careful study from their own research, and from the teaching of Brother J. H. Anderson, from the solicitations of Brother R. C. Railsback and others. May the Lord richly bless them.
D. E. VanVactor.

APPEAL FOR NEBRASKA TRACT FUND

Dear Restitution:

I am now arranging for a supply of tracts for use in the state of Nebraska, and hope all the brethren and local churches will assist in the distribution of these tracts.

As we approach the end of the age it becomes more apparent every day of the need for spreading the gospel. I wish to say in the way of appeal to the loyal brethren of Nebraska, send some donations for this Tract Fund to Sister Lulu Pickering, of Freedom, Neb.

When you read this please do not lay it aside and then forget it, but act on it while it is fresh in your minds. A few cents or a dollar from each one will make a sufficient sum to carry out this work, and remember, it may be the means of bringing someone to the knowledge of the truth.

It seems to me a very important work and should elicit the combined help of all. As Secretary of the Berean Tract Society I make this appeal, because I wish to do my duty and be busy getting out tracts, but I can not do this alone: the work must be accomplished by our combined efforts. We do not wish to confine either the contributions or the distributions to Nebraska only: a contribution from anyone will be thankfully received.

Another thing I wish to menton is, look for and notify me of anyone whom you think might desire some of these tracts, also mentioning the subjects you think they would be most interested in. Now, brethren, please send your donations to Sister Pickering and we will try to secure tracts which will meet all your demands.

In conclusion, I wish to say it so common for us to lay papers aside having such appeals in, thinking that some time later we will respond. Then when the spirit does move us we find that days, weeks, and sometimes months have elapsed; the paper has disappeared and consequently the address is lost. Then we have to make the excuse that we cannot respond on account of this neglect. There are just two ways to avoid any such contingencies: First, act at once when possible; second, file the address away where you may easily put your hand on it when needed. This is a business way, the way God desires things done, for he says, "Let everything be done decently and in order." So what you do "do quickly," for the opportunity may pass never to return.

Who will be the first to respond ?

Ethel Hargleroad, Secretary,
Stratton, Nebraska.

REPORT OF THE NEBRASKA STATE BEREAN SOCIETY CONFERENCE

The Nebraska State Berean Society was organized in August, 1916.

First conference held at Cambridge, August 31, 1917.

Program

Brother Russell E. Zeller gave an address outlining the aims and purposes of the Berean Society.

Instrumental duet by Sisters Maud and Ethel Hargleroad.

Address by Brother John Hammond in which he told of the work of the Society at Avery, Neb.

Reports of the Secretary and Treasurer were then read.

Vocal duet by Sister Myrtle Adams and Ethel Hargleroad.

Suggestions to hold one model Berean class for the benefit of new beginners. This class was held later in which a collection was taken for the Tract Fund.

The following officers were elected:
Brother R. E. Zeller, President;
Sister Rose Storiohn, Vice-President; and
Sister Lulu Pickering, Secretary and Treasurer.

Lulu Pickering, Secretary.

REPORT OF INDIANA BUSINESS MEETING

Held at Roll, Ind., Aug, 11, 1917.

The meeting was called to order by the President. Lulu Stilson was appointed Secretary pro. tem. and read the minutes of the last meeting.

Treasurer's report from Aug. 1916, to Aug. lows:

Treasurer's report from Aug. 1916, to Aug. 1917:

August, 1916,	cash on hand		$18.59
Sep. 3,	1916, Mr. & Mrs. G. Rahn Berean Dues	$1.50	
	Outlines,	.60	
Oct. 22,	1916, North Salem Outlines	.60	
Nov. 8,	1916, South Bend Class, outlines	1.20	
	Class dues	1.55	
Nov. 8,	1916, Emma Railsback	.45	
Nov.	1916, Leora Roose, outlines	.30	
Jan. 2,	1917, Leora Roose, dues	.20	
Nov. 23,	1917, 1 outline	.10	
Dec. 4,	1916, D. E. VanVactor, outlines	3.60	
Dec. 25,	1916, Mr. & Mrs. G. Rahn, dues	1.00	
Dec. 25,	1916, Emma Railsback	.30	
Jan. 1,	1917, Interest	.27	
Mar. 26,	South Bend Berean dues	1.80	
June	North Salem outlines	.20	
June	Mrs. H. Shafer, outline	.10	
June	Emma Railsback, dues	.70	
June	Received certificate of deposit for balance of funds left voer from last Bible School, at Plymouth, June 13, 1914 $15.70 and interest $1.30	17.00	
Jul. 1,	Int. on money	.35	
Jul. 18,	Leora Roose, dues	1.00	32 92
	Total receipts added to old balce.		51.51
Dec. 13,	1916, Sent to National Treasurer Leland Roose	5.00	
Feb. 28,	1917, Paid subscription for Mary Bakee	1.00	6.00
Aug. 11,	1917, Balance on hand		45.51

Reports of the work of the classes over the state were heard.

The question of relationship of the state to the national organization was then taken up and discussed. It seemed to be the sense of the meeting that the portion of dues to be sent to national society should be about one-tenth instead of one half, with the hope that we might co-operate more fully on this basis.

In accordance with a request from the National Organization that we elect a member on the outline committee, Floyd Stilson was elected for this work. Lydia Railsback was chosen isolated committee.

Election of officers resulted as follows:
Emma Railsback, President;
Lulu Stilson, Vice-President;
Florence Reed, Recording Secretary;
Mabel Strawn, Corresponding Secretary; and
Leora Roose, Treasurer.

Per. Lulu Stilson, Sec. Pro. Tem.

OBITUARIES

Ethel Cordray-Jaconet was born September 27, 1896. She was the daughter of Mr. and Mrs. Edward Cordray but had lived with her grandparents, Mr. and Mrs. Samuel Cordray, for nine years. She was married about four months ago to Maine Jacone , and they had gotten just nicely settled to housekeeping at 611 E. Kalarma Street, when she was stricken with typhoid fever (quit prevalent in the city), and died Oct. 8, 1917. She was baptized June 14, 1912, by Brother Williams and united with the Church of God in South Bend where she was a member at the time of her death.

Funeral services were held at the residence at 2:30, October 10th. The home was filled with friends and neighbors to whom we spoke words of comfort and hope from Heb. 2:5-9.

D. E. VanVactor.

Michell

On Oct. 11, 1917, Jane Michell, in her 79th year. Funeral services Saturday, October 13, at 8 p. m., at her late residence, 50 Jefferson Ave. Brooklyn, N. Y. Interment at Hoboken Cemetery.

Our Sister Michell was a sincere upright Christian. She had a thorough knowledge of the Bible, and believed it to be the true word of God, the method God has of communicating his plan of salvation unto man; and that its peges contained all that is necessary to make man happy, contented, and joyful here as well as give him eternal life in the kingdom of God. She never tired of imparting her knowledge to others "who know not God and who keep not his commandments." But now the earthly race is run, her voice is still, for, through sin that now reigneth she has fallen on sleep. She "rests from her labors and her works will follow her." But though she did receive a good report through faith, she received not the promise, God having provided some better thing for us, that she without us should not be made perfect." We know that her hope for perfection soon shall be realized, for in these great troubles that have visited the earth she, with us, saw the sign of the soon coming of the Son of God. And when he does come our Sister Michell shall be raised, perfected, immortalized--she shall be like her Lord for she shall see him as he is.

Our sympathy is extended to her children and grandchildren, also to the Church of God at Brooklyn, for we all have lost a wise counsellor and a loving friend.

Alexander D. Donaldson.

Prayer is the greatest force we can wield. God has given it to every Christian. There is a democracy in this matter. We may differ as to wealth, social position, education, native ability, inherent characteristics, but in this matter in exercising the greatest force that is at work today, we are on the same footing.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.
Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Rom. 13:12-14

The Two Glasses

There sat two glasses filled to the brim,
On a rich man's table, rim to rim,
One was ruddy and red as blood
And one was clear as the crystal flood.

Said the glass of wine to his paler brother,
"Let us tell tales of the past to each other.
I can tell of banquet and revel and mirth
Where I was king, for I ruled in might;
For the proudest and grandest souls on earth
Fell under my touch as though struck with blight.
From the heads of kings I have torn the crown;
From the height of fame I have hurled men down.
I have blasted many an honored name;
I have taken virtue and given shame;
I have tempted the youth with a sip, a taste,
That has made his future a barren waste.
Far greater than any king am I,
Or than any army beneath the sky.
I have made the arm of the driver fall,
I have sent the train from the iron rail.
I have made good ships go down to sea,
And the shrieks of the lost were sweet to me.
Fame, strength, wealth, genius before me fall
And my might and power are over all.
Ho, ho, pale brother," said the wine,
"Can you boast of deeds as great as mine?"

Said the water glass, "I cannot boast
Of a king dethroned or a murdered host,
But I can tell of hearts that were sad
By my crystal drops made bright and glad;
Of thirsts I have quenched, and brows I have laved;
Of hands I have cooled and souls I have saved.
I have leaped through the valley, dashed down the mountain,
Slept in the sunshine and dripped from the fountain.
I have burst my cloud fetters and dropped from the sky
And everywhere gladdened the prospect and eye;
I have eased the hot forehead of fever and pain,
I have made the parched meadows grow fertile with grain.
I can tell of the powerful wheel of the mill,
I can tell of manhood debased by you
That I have uplifted and crowned anew;
I cheer, I help, I strengthen and aid;
I gladden the heart of man and maid.
I set the wine chained captive free
And all are better for knowing me."

These are the tales they told each other,
The glass of wine and its paler brother,
As they sat together filled to the brim
On a rich man's table, rim to rim.

Dr. William Brady
Uses Very Plain Language Regarding Tobacco.

Scientific physicians all agree that tobacco, when used by minors, that is to say, boys under 25, causes a measurable reduction of mental and physical effeciency. Every practicing doctor knows that tobacco is a cause of hardening of the arteries. Good authorities believe that it favors lip, tongue and throat cancer. And the man on the street is well aware that it produces "heartburn," stomach trouble, disturbed heart function and catarrhal conditions of the throat. Some of the most distressing cases of angina pectoris (heart pang) are unquestionably caused by tobacco and relieved only when tobacco is given up. Tobacco amblyopia (loss of vision) is well known.

I personally believe that tobacco, when used by boys under 25, almost invariably leads to moral weakness. Therefore, as a doctor, I believe it should be made a very serious crime for a boy under 25 years of age to have tobacco in his possession. I am speaking, if you please, as a physician of experience.

Some tobacco users can break the habit by an effort of the will. More require assistance. So it may be well to repeat here the measures which have proved helpful in beating old Nicotine.

1. Adopt a diet without meat, fish or eggs for a period of not less than three weeks. (This includes meat soups). Meat extractives, being stimulating, whet the craving for tobacco.

2. Eat apples or other whole fresh fruits three times a day. Fruit acids diminish the craving.

3. Keep some good candy on hand and eat some when the desire for tobacco grows insistent. Sugar is an immediately available source of energy, and an antidote to alcohol and tobacco appetite.

4. Avoid the association of smokers.

5. Walk at least two miles a day, or take fifteen minutes of gymnastic exercise at home—enough to get a little tired.

6. Rinse the mouth and gargle the throat night and morning with a very weak solution of silver nitrate—thirty grains (30) in a pint of distilled water, kept in an amber bottle away from the light. Use not over a tablespoonful at a time.

7. If your general condition warrants it, ask your doctor to prescribe an active tonic for temporary use, but beware of alleged tonics containing alcohol.

8. If the intestinal function is not active, take every second morning a full dose of any saline cathartic—epsom, rochelle, carlsbad salts, phosphate of soda, seidlitz powder, magnesium citrate, it does not not matter what saline.

Follow this regimen for three weeks and you will have conquered the habit.

Shoes with quickly detachable soles and heels have been invented by a Frenchman for railroad men to enable them to escape should their feet be caught in the rails.

If you have a son and fortune, keep them apart.

School Boys and Cigarettes

Medical authorities trace serious diseases to the habitual use of cigarettes, especially by persons not yet mature.

Willis Brown field organizer of the anti-cigarette league, reported that in the seventh and eighth grades of a school in Columbus, Ohio, out of forty-one boys thirty-six had used or were smoking cigarettes. Out of thirty-five boys in the fifth and sixth grades there were twenty-six smokers. In the third and fourth grades, composed of boys from eight to twelve years of age, there were only eleven out of fifty-three that did not smoke. Of the whole one hundred and twenty-nine boys over eighty-two per cent were cigarette users. This school, it may be said, is attended by Jews, Italians, Poles and colored boys.

In another school where the pupils came from better homes, the statictics are equally startling. In the first eighth and second eighth grades, out of thirty-three only two had not smoked cigarettes. In the two seventh grades two out of fifty-three did not smoke. In the fifth and sixth grades out of fifty-nine, fifty were smokers. In the total of one hundred and ninety-eight boys over eighty-three per cent smoked.

In the Fort Wayne, Indiana, school seventy-one per cent smoked. In the Liberty Grammar school of Pittsburg Penn., fourteen out of fifty-five did not smoke. Boys, boys, do not begin, then you will not be asked to quit.

A Practical Lesson on Temperance
An Expensive Family

The following figures compiled by Prof. Belman, of the university of Bonn, relates the career of a notorious drunkard who was born in 1740, and died in [illegible]. Her descendants numbered eight hundred and thiry-four of whom seven hundred and nine have been traced from their youth. Of these seven were convicted of murder, seventy six of other crimes, one hundred and forty-two were professional beggers, sixty-four lived on charity, and one hundred and eighty one women of the family led disreputable lives. The family cost the German government for maintenance and costs in the courts, almshouses, and prisons no less a sum than $1,250,000. In other words, just a fraction under $1,500 each.—Copied from the Orange Judd Farmer, Jan. 9, 1897, by E. W. Knapp.

Our Weekly Puzzle

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them."

This is a passage of Scripture. Do you know where to find it?

Answer next week.

Answer to puzzle in last issue: **Parents.**

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. NOVEMBER 6, 1917 NUMBER 41

WAR, REDEMPTION, BLISS

When we hear of murderous war,
Spreading o'er the earth afar;
When nations rise in greed and strife,
To rob their neighbor and take his life;
When oceans roar, and earthquake shock,
Lift up your heads, ye little flock,
Know your redemption draweth nigh,
Your Lord will meet you in the sky.

Then when the world is bathed in blood,
And sorrow comes, a rushing flood;
Nations then shall pass away,
Before God's great and awful day;
Then we shall be within the fold,
As prophesied by seers of old;
And when the carnage at last is o'er,
And Christ shall open wide the door;
With him then the saints descend;
Their songs of praise shall never end;
While endless ages roll away,
As one continuous happy day.

But if those blessings we would share,
We here must live with constant care;
Not let sin's soft arts beguile,
Nor draw us with a friendly smile;
But walk in hope the narrow way,
That leads us to that better day;
And when at last we reach that shore,
Where sin and death can come no more;
All will be well at Christ's right hand,
In Canaan's blissful happy land.

J. E. Hogarth.

SIGNS OF THE TIMES

An Address Given in Cleveland, O., Aug. 26, 1917

By Brother Walter S. Tomlinson

Our pastor's vacation has become an annual occurrence and, with his return, we start, as it were, another year's work. In the mercantile world it is customary to take stock once a year, and I have thought that now is a good time for us to take stock, post our books, and see how we stand before we do anything else. What has Brother Huggins' work during the past year done for us? Have we always felt that we could stand shoulder to shoulder with him? Could we always say Amen to what he has said? If not, have we been to him as a brother beloved and told him why? Or if we do not agree with what he has said, do we think it was intended for someone else? A dangerous policy. The word tells us that the elders (and he is an elder, as well as pastor) "watch for us as those who must give an account." He has a duty to perform, and if his ministry has been helpful to us he will be able to render his stewardship with joy.

Personal Questions

In short, then, let us each ask ourselves as in the sight of God, have we been growing in grace, and in the knowledge of our Lord and Savior Jesus Christ? Have we been keeping our bodies in subjecton? Have we been weaning ourselves from the world? Have we presented to the world a fair sample of the religion of Jesus so that they have taken note of us? Have we striven to create within us the altogether lovely spirit of the Master? Have we been depending upon the word of God as the "man of our counsel"? Do we realize that our past status is no guide: the question is, How do we stand now? Are we fighting the good fight of faith; and it must be living faith, too. As breath imparts vitality to the blood, so work gives vitality to faith. Faith without works is dead. Hence the injunction not to be weary in well doing. If we grow weary faith loses its power. What I wish to impress is the idea that mere mental or intellectual assent to the gospel truth will not save us. The truth must take hold of our affections and control our actions. It is no trouble to do right when our environment is agreeable, but when it cuts into the flesh and calls for self-denial, sacrifice, and downright suffering for Christ thus like Paul we must be able to cast aside every weight, and the sin which does so easily beset us, if by any means we might attain unto the resurrection out from among the dead.

Signs of the Approaching Day

Beloved, in view of the shortness and uncertainty of this life; in view of the imminence of the times we live in; in view of the utter worthlessness of the whole world to us if we fail of acceptance of Christ at his appearing; like Peter, I desire to stir up your minds by way of remembrance, by directing your attention to signs of the approaching day. I believe the pastor himself would approve of such a course, for you will doubtless remember his word of warning to his little band of believers relative to the destruction of Jerusalem and the signs by which they might know when they were to escape the impending judgments. And the loving Father through that same word has warned all the saints of a far greater crisis, so they may as thoroughly isolate themselves from the present evil world, and be prepared for the great work he has in store for them under the captain of their salvation when he comes.

Fig Tree Sign and its Relation to Israel

If we carefully study the words of Jesus, found in the 24th chapter of Matthew 21st chapter of Luke and the 13th of Mark, we see that mention is made of the parable relating to the fig tree in all three accounts; and in our study a few weeks back regarding the signs we learned that the fig tree represents the Jewish nation. If this is significant then we may expect to find the chief, or most prominent sign of the times in the Jewish nation and in their land. And this is just what we do see. When the great war burst upon the world with Germany as the aggressive power, the brethren hesitated to discuss it as a fulfilment of prophecy, but as soon as the land of Israel became involved all restraint was removed and comment was freely given. Then again we see the armies of at least two powers fighting the Turk in Palestine and pressing on toward Jerusalem, a city of no (or at least small) military importance. Why is this ? There is no answer except that God is working out his program in fulfilment of what is written. Ages ago it was declared by the Psalmist that God would "have mercy upon Zion: for the time to favor her; yea the set time is come" (Psa. 102). Then he adds, "This shall be written for generations to come, and the people which shall be created shall praise the Lord." The prophet Isaiah made the same truth known to us in these words: "Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished, that her iniquity is pardoned." Jesus said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Beyond the appointed time then. Gentile domination shall not extend. The greatest sign to believers in the sure word of prophecy must surely be the approaching liberation of the Holy Land from the Turk. Never in the history of the Jews since their dispersion from their land at the time of the destruction of Jerusalem have they manifested such interest in their return to the land of their forefathers. It is only twenty years since the formation of the Zionist movement and the then president, Dr. Heizl, said that was the first time the Jewish nation showed signs of natural life. Since then great changes have taken place, and instead of the Zionist movement being scoffed at as formerly it has become a thing of dignity.

An interesting comment on the Zionist movement is afforded by a recent press notice, announcing the conversion of Mr. Jacob H. Schiff, the New York banker, to Zionism. Mr. Schiff is reported to have said: "Overnight 3,000,000 of our brethren have become free in Russia. It is the greatest thing that has happened to Israel since the Exodus from Egypt. If we do not wish Israel to remain what it has been during the last 3,000 years we must remember our ideals. I am a believer in the Jewish people and the mission of the Jews. And I believe that somewhere there should be a great reservoir whence Jewish culture may spread its beautiful ideals over the world. Naturally that land would be Palestine whence it may develop unhampered by the materialism of the world. The present war may bring the development of this ideal nearer.

The Interest of Public Men in the Jewish Question

To show you how some of the public men are interested in the Jewish question I will quote a few of their utterances. The pope received Mr. Sokolow, a member of the Zionist Executive Committee, in special audience. The pope declared that the Jewish efforts for establishing a national home in Palestine were viewed by him sympathetically. He saw no obstacle whatsoever from the point of view of his religious interests, but was concerned only with the holy places, which he hoped would be guarded. Mr. Sokolow gave the assurance that the Jews would most carefully respect Christian religious properties and Christian sentiments.

In addition to this audience with the pope Mr. Sokolow had an audience with the prime minister of Italy. His excellency with his customary courtesy and affability showed that he was thoroughly acquainted with the principal questions which interested the Jews, and declared that he had no doubt that complete enjoyment of civil and political rights would be granted to them as the result of the present war.

Viscount Bryce cabled as follows to the Jewish Morning Journal, of New York: "Much sympathetic interest is taken here in the re-establishment of the Jews in Palestine. To effect this three things are needed: Turkish rule must be extinguished, not only in Palestine, but everywhere south and east of Taurus mountains: a large body of American and other Jews must indicate a wish to return. Large funds are needed to repair the ruin recently wrought by the Turks in Palestine, and enable the execution of irrigation and other works required to make Palestine support a larger population than it now feeds."

Lord Northcliffe cabled to the same paper: "Sympathise entirely with the idea of the restoration of ancient Jewish patrimony. If autonomus Jewish state practical, think it should be assisted. Personally visited Palestine convinced much could be done toward development.

Dr. Weizmann, president of the English Zionits Federation, delivered the following in a recent speech: "The British government has expressed its readiness to support Zionism, with the approval of its allies. The question of the future of Palestine cannot fail to come up for settlement at the end of the war, and we know now quite definitely that the weight of Great Britain and her allies will be thrown on the side of a Jewish Palestine. That is a fact on which we are entitled to congratulate ourseves. It is not only a great triumph for those who have put the Zionist case to the allied governments, but a testimony to the hold which the Zionist idea has gained on the Jewish people; for obviously no government would pledge itself to support a Jewish Palestine if it were not convinced that the Jewish people as a whole wanted Palestine."

From the Press Association's special correspondent: "The most remarkable fact about our eastern front is that it should be there at all. I have just returned from a visit to the Eastern Force Headquarters, and as one travels comfortably by rail mile after mile through a sandy wilderness, where there is no water, shade, or shelter, where every step in the soft, shifty surface costs more than double the effort on hard ground, one realizes the immensity of the achievement of our engineers in laying down a line at record-beating pace in war time.

"The line is safe today from all threat of enemy depredations, but it still has to contend with a natural foe in the shape of violent winds, which sweep the sand occasionally across the track, and breakdown gangs are always ready in certain of the more exposed parts to clear the traffic, which has never been interrupted for more than a few hours. **Already at several stations solid stone structures replace the temporary wooden erections, giving an air of permanence to this war line, which doubtless will one day become the favored route of tourists to the Holy Land, and will also afford travelers access to Egypt without the necessity of a sea journey."**

How much this reminds us of the prophecy in the 11th chapter of Isaiah: "And there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

The Zionist Review, July 1917 said: "I celebrated Passover in the land of the Philistines and the land of Abraham, camped with the English army before Gaza. One night I was out with a patrol in the very fields where Abraham pitched his tents. It is extraordinary how the feeling of being home, of belonging to the country, springs up within the coldest of us. We have all that experience, Gentile and Jew. Hundreds of officers have read their Bible (borrowed usually from the Chaplain or a "pi" friend) in these latter days, and broken through the neglect of years. And if the country of Abraham and Samson and David and Goliath has dear associations for the Englishman, how much more for the Jew ! When we go back to Palestine we can but go back to the Bible.

"We make our way silently across the frequent fields lit up by the orb of fire above, and seem to be living through the Exodus again. The strong hand and the outstretched arm of God are as manifestly leading humanity today as when the children of Irael came out of Egypt. This last year has brought untold misery, but it has brought also the revolution in Russia and the participation of America in the war. The year, too, has seen an English army build an highway from Egypt to Syria across the Sinai desert. Verily the testimony of God is faithful, making wise the simple; the ordinances of God are upright, bringing joy to the heart ! Terrible as the war is, yet by divine guidance in the war great purposes work themselves out for the world and for the Jew which might otherwise have taken generations to accomplish.

"The pilgrimage of the British army has shown signally how the capacities of the land may be developed. In the less fertile part the wells now give sufficient water for tens of thousands of men —I may not give the numbers—and tens of thousands of beasts. It was once the fashion to scoff at the idea that Palestine was flowing with milk and honey. But as soon as loving hands and wise heads are gathered in her borders, her wilderness shall be set as Eden, and her barren plain as the garden of God."

Let us look again at the parable of the fig tree. What did the Savior say ? "When they shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Jewish Nationality Restored After Christ Comes, Not Before

But I presume some one is ready to ask, "To what extent are the Jews required to be gathered back to their land before we may look for the coming of our Lord"? In other words, must they have a national government of their own to warrant us in looking for the fulfilment of the prophecies found in the book of Ezekiel ? That is a good question, and one deserving our careful consideration. The words found in the 11th and 12th verses of the 38th chapter of Ezekiel have led some of our brethren to look for a large settlement of Jews in Palestine: "And thou shalt say, I will go unto the land of unwalled villages; I will go to them that are at rest, that dwell safely, to take a spoil, and to take a prey . . . . and upon the people gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." Notice the words, "In the midst of the land," or as the margin reads, "In the navel of the land." This word is only used in one other place in the Scripture, viz: Judges 9:37, and refers to a particular part of Palestine. That part is the mountains round Shechem. Now Shechem is about midway from north to south, and midway from east to west, answering in every way to this description. Shechem is near Samaria, and in Jeremiah 31:5 it is written, "Thou shalt again plant vines upon the mountains of Samaria, and shall eat them as common things:" In the year 1904, 2,000,000 vines were ordered from America to be planted by the Jewish colonies in Palestine. An English brother by the name of Janaway, who has recently visited Palestine, in his book "Palestine and the Jews," describes the Jewish work in Samaria "where there are ten colonies owning between them forty thousand acres of land, and a population of over eleven hundred Jews. In the Galilean districts there are sixteen Jewish agricultural colonies. Within trumpet call of Jerusalem there are fifty-seven such colonies; southward there are fifteen more. Farming is taught the rising generation of Jews on scientific, up-to-date methods." It seems to me that the prophecy clearly refers to agricultural colonies, and the colonies established fulfill that condition. This is the strongest testimony quoted in support of the return of Israel to their land before the Lord comes.

On the other hand, we have many explicit testimonies showing large numbers of the children of Israel will be gathered to Palestine after the kingdom is set up. The eleventh chapter of Isaiah records some of the works of the Lord Jesus, and reading from the tenth verse it says: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious And is shall come to pass in that day"—what day? In the day of the setting of the ensign. "The Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, Egypt, and from Pathros, and from Cush, and from Elam, and from the islands of the sea. And he shall assemble the outcast of Israel, and gather together the dispersed of Judah, from the four corners of the earth."

The 66th chapter says, "Behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, adn his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Then he says (verse 19): "I will set a sign among them, and I will send those that escape of them to the nations, to Tarshish, Pul, and Lud, to Tubal, and Javan, to the Isles afar off, that have not heard my fame, neither have seen my glory. . . . . and they shall bring your brethren for an offering unto the Lord out of all nations, to my holy mountain Jerusalem." Jeremiah 16:16 says: "It shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt, but the Lord liveth that brought the children of Israel from the land of the north, from all the land whither he had driven them: and I will bring them to the land that I gave unto their fathers. Behold, I will send many fishers, saith the Lord, and they shall fish for them; and after I will send many hunters and they shall hunt for them, from every mountain and from every hill." Verse 21: "I will cause them to know my hand and my might, and they shall know that my name is the Lord."

Now listen to the words of the prophet like unto Moses when told that Herod would seek his life: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how oft would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not. Behold, your house is left unto you desolate: and verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." What is it to be desolate ? The word is defined to mean, lone, marred; and such is the description of the nation given by the prophet Hosea, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice. Afterward shall the children of Israel return and seek the Lord their God and shall fear the Lord in the latter days."

We have found then that after the ensign (which is the Lord Jesus) has been set up, God shall set his hand "the second time" to gather his people. After the Lord pleads with all flesh by fire and by sword he will send those that escape to the remnant of his people. As truly as the Lord liveth he will send fishers and hunters to bring his people to the land he gave their fathers. As a nation they shall be desolate, unmarried, without a king or prince, until they say, "Blessed is he that cometh in the name of the Lord." If I be right in these conclusions then concerning the Jews and their land nothing more remains to be accomplished before the Lord comes.

An Exhortation to Humbly Walk Before God

If time and strength permitted we could have dwelt more fully with the subject. But we trust enough has been said to show we are living in times of wonderful events when God's plan and purpose regarding man and the earth are unfolding before our eyes every day. Beloved, every day's news deepens the conviction in my mind that mighty changes will soon take place; converging lines of prophecy indicate we are in the last days of Gentile supremacy; God is shaking all nations (as he said), then the "desire of all nations shall come." It behooves us to be ready. If we fail of the great salvation we have only ourselves to blame. We have been amply warned. Let us then keep aloof from the world and its entanglements. If we are to appear in his presence with exceeding joy it will be because as his servants we have done our duty to ourselves and our fellow men; because we have clean hands and a pure heart, because we have loved righteousness and hated iniquity, and walked humbly before our God. Let us then watch at every season, making supplication that we may be accounted worthy to escape all that shall come to pass, and stand before the Son of Man.

THE HOLY SPIRIT

Its Nature and Work

1 Kings 18:12: "Spirit of the Lord carry thee."
1 Kings 22:24: "Spirit of the Lord from me to speak unto thee."
2 Kings 2:16: Similar to 1 Kings 18:12.
2 Chron. 15:1: "Spirit of God came upon."
2 Chron. 20:14: "Spirit of the Lord came upon."

These verses are reiterated proof, if any is needed, that "the spirit of God" and "spirit of the Lord" are equivalent terms. In each case the Revised Version has altered the initial letter from a capital to a small "s," viz., from "Spirit" to "spirit"—surely evidence sufficient to prove that the third person in the Trinity is not in the least suggested by the terms used, and that the action attributed to the spirit does not necessitate the personality of the spirit. Notice for instance 1 Kings 22:24.

Neh. 9:20

"Thy good spirit to instruct them." One of the stock arguments used in the attempt to prove the personality of the "spirit" is that the promise is made of guidance and instruction by or through the spirit. Here, however, is an instance of instruction by God's "good spirit" to which none of the learned translators and revisers of the Old and New versions attribute personality—indeed, the fair inference is that they deny it; for no recognition of personality is evidenced by their translation. If a personal instructor, apart from God himself, or the Lord Jesus Christ is necessary in the case why not in the Old Testament instance? Surely it would be, but then there would be two distinct spirits of God, and if the Trinity it true which of these would belong to the Trinity? Paul affirms only "one spirit." That the Holy Spirit of the New Testament is identical with the spirit of the Old Testament is clearly proved by Stephen in Holy spirit is of necessity a personality, it is im-(personal) comforter.

Neh. 9:30

Here we have a clear Old Testament illustration as to how God's spirit works: "Thou testifiedest against them by the spirit, through the prophets." The prophets did the testifying under the influence of the spirit. See Acts 7:51; 1 Pet. 1:11, 2 Pet. 1:21. The prophets were "filled" with the spirit of God.

Job 26:3

"By his spirit he garnished the heavens." See Genesis 1:2 Revised Version, and note alterations in both text and margin. God's spirit pervades everything in heaven above and in the earth beneath (Psa. 139:7).

Job 27:3

"The spirit of God is in my nostrils." The comment in margin reads, "that is, the breath which God gave him." From time to time men have added to the knowledge of the wonders of the air about them and which they breathe, but as yet no scientist would claim that knowledge is complete. Job's breath is here called "the spirit of God" because when first given to man it was energized by the spirit emanating from God himself. See Job 33:4.

Job 33:4; 34:14,15

As in Job 27:3, "spirit" and "breath" are used interchangeably in these passages. In the former passage we are told how mankind receives life, and in the latter how it is taken from him.

Psa. 104:29,30

"Thou takest away their breath, they die and return to their dust. Thou sendeth forth thy spirit (see Gen. 1:2), they are creaed, thou renewest the face of the ground." Very similar in the import of the verses in Job, but verse 20 being followed by verse 30, seems to convey some slight hint of resurrection.

Psa. 139:7

See 1 Kings 8:27; Jeremiah 23:24. Here we notice one or two important considerations. The verse is frequently quoted by those contending for the personality of the spirit, yet on investigation what are the evidences of personality portrayed in the verse ? Are there any ? Neither the translators nor the revisers detected any, else they would have used the capital letter. If any fact is clear it is that God can only be omnipresent by his spirit, and the futility of contending for the personality of the spirit is demonstrated by the fact, for otherwise it is evident that, in such case were the spirit a personality he would have powers superior to the Creator himself !

Psa. 143:10

See rendering in Revised Version, margin, "Let thy good spirit lead me." Here the expression is the same as in Neh. 9.20, and the remarks there apply equally here, but in this passage it is clearly brought out that God himself is the source of action.

Isa. 11:2,3

Here is the first mention of the "spirit" in the prophetical books, and there is nothing whatever to suggest any different conclusion than that already arrived at. The "spirit of the Lord" is to "rest upon him"; and what is the nature of that spirit ? It is the spirit of wisdom and understanding, of counsel and might, of knowledge and fear of the Lord." See Luke 2:40: "And the child grew and waxed strong, becoming full of wisdom." See also Luke 4:1: "Jesus being full of the Holy Spirit." See also Jas. 1:5,17 where we have the source of wisdom definitely stated.

Isa. 32:15

"Until the spirit be poured upon us from on high." How frequently are such terms as "poured" used with respect to the spirit, yet so obstinately do people cling to an inculcated and cherished idea that they are ready to accept the idea of the personality of the spirit in the face of the impossible. It is impossible to pour a living personality. Search the Bible for such language relating to God the Father or to Jesus the Christ, and you will search in vain.

Isa. 34:16

"And his spirit it hath gathered them." Here is definitely stated one of the various phrases of the works of the spirit of God. The language is so brief and explicit little comment is needed. Let special notice be taken that the neuter pronoun is used, which is altogether derogative to personality. No one supposes that the hand referred to in verse 17 is any other than the hand of God himself.

Isa. 48:16

If any verse in the Old Testament lends support to the view of personality of the spirit this does as it is rendered in the Authorized Version, but the Revised Version quite alters the case, leaving that idea without the pale of probability.

R. H. Judd.

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EDITORIAL

October 28th we enjoyed visits from Brother Gardy, Brother and Sister Fankbonner, of Unionville, Ohio, and Brother Thompson, of Buffalo, N. Y.

$3.50 credited to Brother Thos. Gibbs in the Helping Fund Oct. 16, 1917, should have been credited to the Sunday School, per Sister Marvel Gibbs.

October 30th we refunded to the donors all the money which was in the Wilson Fund, except $4.00 which was credited to "A Sister" $2.00, "A Sister" $2.00. If this sister (or sisters as the case may be) will kindly notify us of her name and address, her donation will be refunded immediately.

After the usual Sunday evening sermon on the evening of October 28th the following friends were baptized, having previously made the good confession of faith: Miss Jane Robson, formerly Congregationalist, daughter of Sister Nettie Robson; and Mr. and Mrs. A. B. Luther, of Geneva, Ohio. Brother and Sister Luther had formerly been connected with the Christian Church. They will meet with the brethren in Unionville, Ohio.

Sister Lillie B. Gillot writes: "We are keeping up our study of the Scriptures and are watching for the coming of our Lord. We think The Restitution grows better with each issue, and we hope that the sermon outlines on the book of Revelation will be published weekly in it." Sister Gillot sends $2.00 to have the paper sent to a friend. The holiday season approaches, and we must begin to think of presents for our friends. We suggest that you think of The Restitution in this connection. We know of no better gift to send to relatives and friends.

By the time this paper is in the hands of the reader "The Only True Gospel," the third lesson of the series called "Bible Lessons on First Principles," will probably be ready to mail. The Fellow Helper's Society, an organization of young people, which we hope to tell the reader about in these pages soon, has published this issue. If you want to interest your neighbor, friend or relative in the truth, we recommend "Bible Lessons on First Principles" as inexpensive and suitable literature. Berean societies, churches, and individuals who would like to join the Fellow Helpers in scattering the literature of the truth broadcast may have sample copies of these lessons upon application to The Restitution office.

The tribe of Levi was a priestly tribe, and had no inheritance in Israel. Preachers now are doing priestly work which the tribe of Levi did under the law. Therefore they should relinquish all right and desire to amass wealth, esteeming the reproach of Christ greater riches than the treasures of earth. Many of our ministers, were they desirous of living for themselves, and of making a reputation among men, could obtain an abundance of this world's goods. They could compete successfully with men of the world in the ranks of political aspiration. But churches should watch their ministers closely and discourage their going into the business world.

From few of our friends have we ever received expression of brotherly and Christian feelings. Almost all seem to feel that restraint must be imposed upon the soul when religion is broached, lest there should be something to offend fastidious and worldly tastes. Christians meet, converse, and correspond, and know little or nothing of each other's religious life. Instead of confessing faults one to another, and praying one for another, each seems to conceal as much as possible all that passes in the soul. This is certaionly wrong. While we ought not to blazen to the world our experience, we ought to be ready to give every one a reason of the hope that is in us. Among believers today there is, we fear, very little of that ardent love for each other which characterized our brethren of the first century, and which Christ prayed might subsist among his disciples. We treat each other politely, talk on the general topics of the truth, but how rarely does heart meet heart, and the real order of Christian love bind souls of believers together!

Our tendency to concealment, so far as the truth is concerned, we should strive to overcome, especially when it interferes with the exhortation and happiness of others. A communicative and frank disposition is far more fitted to win the confidence and affection of the world, as a rule, than a retired one. Especially is this true of those in a grade of society below us. If we wish to become useful we must become communicative to those whom we would influence. "He that would have friends must show himself friendly." And he who would draw out the feeliings of others, must express his own. When we want to gain the confidence of another we must unfold our own feelings first, and this draws him out to express his own. Confidence begets confidence, and the most wary, suspicious, and reserved may thus be led to open their hearts to us.

"THE SMOKE OF THEIR TORMENT ASCENDETH UP FOREVER"

This is the title of a sermon by the Editor of The Restitution just published by the Fellow Helpers' Society. Its subject matter is of unusual interest as it deals largely with

Doctrinal Matters,

and expounds such subjects as everlasting fire, the devil and his angels, the smoke of torment ascending forever, tormented day and night, forever and ever, etc. To the doctrinal interest of the sermon must be added its

Prophetic Features

about the lake of fire prepared by Rome sinking into a volcano at our Lord's return, the destruction of the beast and false prophet in the same lake; how it emits memorial smoke during the reign of Christ; and how the devil and his angels are engulphed in its flames at the close of the thousand years; after which there is left no "former things." Wonderful subjects of doctrine and prophecy explained exegetically, simply, and scripturally. One copy three cents; one dozen copies twenty-five cents. Address

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PAINLESS BAYONET

Alexander Foster Humphrey, of Pittsburg, invented a narcotic bullet that would kill moose or other animals without hurting them. Now he comes along with an antiseptic, painless bayonet. The Popular Science Monthly says it carries in its blade a capsule containing a mixture of antiseptics, anaesthetics and gelatin. "When the bayonet is plunged into a soldier," it says, "the heat of the body will melt the capsule and release its healing contents, the anaesthetic deadening the wounded man's pain, the antiseptic preventing infection, and the gelatin stopping the flow of blood."

THE NATIONAL BEREAN SOCIETY

Leota Hanson, Editor, 5622 Vernon Ave., St. Louis, Mo.

Motto: Search the Scriptures daily.
Slogan: We stand for unity. truth, and righteousness.

Have you noticed our new slogan which was adopted at the National Conference just passed? "We stand for Unity, Truth, and Righteousness." What a call to the Master's service it is!

Unity—What is this unity for which the Bereans stand? The breaking down of state lines, the rising above all church dissentions, the building up of a body that is as one in loving service for the Master—just one body in Christ Jesus. "The unity of the spirit in the bond of peace" (Eph. 4:3).

Truth—The simple gospel message as given to us by Jesus, the apostles and the prophets (Acts 8:12).

Righteousness—As faith without works is dead, daily Christian living must go hand in hand with our faith in the truth, "being filled with the fruits of righteousness" (Phil. 1:11).

This is our battle cry, live your Christian privileges, and make this year one of personal consecration to the service of the Lord.

Evelyn K. Harsch.

Berean Report

The fourth annual conference of the National Berean Society of the Church of God of the Abrahamic Faith met at Oregon, Ill., August 15, 16, 1917.

The business meeting was called to order by the president.

Every affiliated state was represented at the meeting, but we were very much disappointed that the delegates from Eden Valley, Minn., and Fonthill, Canada, were unable to attend.

The reports of all commitees and secretaries showed a great increase in the work over last year and a marked activity in every department but one.

The Treasurer's report showed a balance of $37.81. This was very good news.

Because we have added new departments and extended fields of the old departments, we will need more money this year because the National Bereans will finance the publication of the new books entirely, instead of as formally by the cooperation of the states with the National.

Tract committee reported nearly three thousand tracts distributed this year. They were sent to sixteen states and England for redistribution. This number is about one thousand more than was sent out last year.

The National Society has decided to add a Tract Library Department for free use of Local Societies and isolated members in their Bible study. Write to Lydia Railsback, 621 S. Fellows St., South Bend, Ind., for any tracts you wish for distribution or for local use and information concerning this new department.

Report from he Literary committee was rather discouraging. The Bereans were most emphatic in their demand that this column be continued in the church paper. If you want it you must do your part by contributing one article a year. This is not a heavy burden. Why not have the Local Societies send in a report of their work occasionally ? Let us use this column as a getting acquainted corner.

The Social Correspondence Department is new. The committee from this department reports having sent one hundred and thirty-seven letters this year. In answers received those written expressed such gratitude and appreciation at being remembered and, as one has said, "the isolated feel they are in touch with the rest of the family."

They have reached some who have not the privilege of hearing a gospel sermon from one year's end to the next, and others who in order to meet with those of like precious faith, must drive many miles.

The object of this department is not to receive answers, though that is always gratifying, but to reach our brethren through correspondence, give them strength to feel they are not standing alone. Will ministers please send names of new converts to the chairman of this committee, Anna L. Adams, 423 Second Ave., R. F. D. 7, Dixon, Ill.

The Organization Committee reported Nebraska State organized and several points interested. Eden Valley, Minn., was organized through the efforts of Brother Patrick.

Let chairmen of the isolated committee of the various states write Anna Drew, 629 N. Galena Ave., Dixon, Ill., for plan of work.

The Book Committee for next year is:

G. Eldred Marsh, Iowa.
Mary Gesin, Illinois.
Floyd Stilson, Nebraska.
P. E. Brown, Nebraska.

The state presidents were urged to present the work of the National Society to their local societies and ask them to pay the annual National dues of twenty-five cents, as soon as possible, and send the same to the Treasurer. This is not a heavy burden, and if every Berean in each affiliated state or society would pay it promptly, we could broaden our work very much and answer the loud and oft repeated cry for an organizer in the field.

We received an invitation to meet ot Omaha, Nebr., next year, so begin now to save pennies, buffalo nickels, and new money to pay your car fare.

The election of officers was as follows:

Leila Whitehead, President, 5439 Ohio St., Chicago, Ill.;
Frank Siple, First Vice-President, Oregon, Ill.;
Lawrence Howell, Second Vice-President, Ohio;
Evelyn K. Harsch, Cor. Secretary, 5447 Ohio St., Chicago, Ill.;
Ind.; and
Leland Roose, Treasurer, Charter Oak, Iowa.
Leila Whitehead, President.
Dessie McDonald, Rec. Secretary.

Lelia Whitehead, Pres.
Dessie McDonald, Rec. Secy.

Summary of Treasurer's Report Given at the National Conference

State dues	$43.32	
Individual dues	25.25	
Donations	9.50	
Pins, books, and stamps	33.60	
Total		$111.67
Expenditures		
Postage	$32.83	
Delegates ex.	36.00	
Printing	11.80	
Prospectus	5.00	
Telegrams	1.52	
Total		86.15
Balance		25.52
Balance on hand at last report		11.29
Balance on hand		36.81

Ledand Roose, Treasurer.

Submitted by Anna L. Adams,

The nineteenth annual business meeting of the Illinois Bereans was held in Oregon, Ill., Aug. 17, 1917. All officers were present, except the Treasurer. The minutes of the last meeting were read and approved.

Reports from officers and committees were given and from the following societies: Macomb, Dixon, Oregon, Ripley, Chicago, Aurora, and Lanark; and from the following isolated Bereans, Lillie Willis, and Mrs. W. W. Johnston.

The Treasurer's report was as follows:

Amount on hand	$13.62	
Amount collected	66.70	$ 80.32
Expenditures including National dues		41.64
Balance on hand		$ 38.68

It was moved and carried that the constitution be amended as voted upon at last year's meeting and that it be reprinted.

Election of officers resulted as follows:

President, Anna E. Drew, Dixon, Ill.
First Vice-President, Almeda Glotfelty, Lanark, Ill.
Second Vice-President, Mae Hanson Miller, St. Jacob, Ill.
Secretary, Anna L. Adams, Dixon, Ill.
Treasurer, Lillian Dauntler, Dixon, Ill.

Committees

Literary. Wm. Hanson, Lebanon, Ill.; Mabel Canode, Oregon, Ill.; Mrs. Agnes Eckert, Dixon, Ill. R. R. 7.

Program: Florence Laning, Mt. Sterling, Ill.; Cecil Cross, Oregon, Ill.; Silas Claypool, Marshall, Ill.

Tract: Mrs. Cordelia Gray, Lanark, Ill.

Isolated: Jessie Wilson, 620 Long Ave., Chicago, Ill.

Truth is not ours till we appropriate it, and make it part of our lives.

OBITUARY

James Snodgrass was born August 6th, 1840, in Decatur County, Indiana. He was the son of James and Anna Snodgrass and one of a family of eight children and the last surviver. He was married to Rebecca J. Goble in 1859, and they became the parents of three children. He was again married to Fannie Byrley in 1867. They were the parents of five children. He was again married to Samantha Jackson, who died in less than a year. He was again married to Editha McCarty. To them was born one son, Byron. This companion died some fourteen years ago and he has since made his home in Hillisburg, living alone.

He became a member of the Church of God eighteen years ago under the pastorate of Brother J. F. Wagoner, and has lived a consistent Christian life since.

He was a soldier in the Civil War, going out in the last call and serving to the close. He died October 12, 1917, aged 77 years, 2 months, and 6 days.

He leaves five sons, Thomas, Samuel, Leonard, John M., and Byron. His other children preceded him in death. He also leaves several grandchildren and great grandchildren and many other relatives.

His life has been full of hardship and trial, but he fought the battle honorably, and reached the haven of old age with an untarinshed name, and fell asleep in Jesus in full hope of the future life by a resurrection when Jesus comes.

Funeral services were held at the M. E. church in Hillisburg, Sunday October 14th, at 2 o'clock, and burial was made in the cemetery east from Scircleville.

D. E. VanVector.

NEBRASKA REPORT FOR SEPTEMBER

Sermons

Kennard 2-10	5
Omaha 16	2
Archie, Mo. 20	1
Kansas City, Kas. 21-23	6
Kennard 28-30	4
Total	18

Money Received

Brother Wilson, Archie, Mo.	$ 15.00
Sister Fugate	5.00
Sister Michals	1.50
Sister Calkins	1.00
Emma Sissle	5.00
Total	$ 27.50

Remarks

Omaha to Kansas City	$ 4.80
Kansas City to Archie, Mo.	1.16
Archie, Mo., to Kansas City	1.16
Kansas City to Omaha	4.80
Breakfast	.35
Total	$ 12.27
Salary	100.00
Amount of order	$112.27
Endorsed	$ 27.50
Baptisms	14

Remarks

During September we have as usual been very busy. On the second at the close of the conference we initiated five into the body of Christ, one of the number being a daughter of S. A. Story, which is the last of his family, the entire family now being believers.

Our next point was at Archie, Mo., where we went to baptize Brother Wilson and Wife. This Brother and Sister came all the way to Omaha to be baptized, and I was away in Colorado. But it was for the best, for when I got there Sister Wilson's parents declared their faith in the gospel and were planted in the likeness of Christ's death. The Baptists had just started a meeting, so we decided not to conflict, in fact, the Christians would not let us have their church until the other meeting closed. So after a couple of days with this worthy family we boarded the train for Kansas City.

On our way there we stopped off one night with Sister Fugate where we spent a very enjoyable night. We had not met for twenty-four years and yet they walked straight to me when I got off the train. On our return we started a meeting at the house of an old friend in Kansas City, Kan., where we met some of the old timers in the faith. Just below Kansas City we held our first series of meetings at the call of Sister Calkins thirty years ago, and she attended these meetings. Sister Whitton was there whom I baptized at that time. Brother and Sister Michals came up from Pleasant Hill, Mo., and we all stayed at Sister Fugate's, who is an aunt of Sister Michals. These I baptized while they were residents of St. Paul, Nebr. I was more than surprised and pleased to find them still sound in the faith. All these years they have stood aloof from everything that is not quite sound in doctrine. Sister Fugate is not only surprisingly well posted but has written some articles for the local paper that shows splendid ability as a writer. To meet these time worn veterans in the faith was truly a feast and an inspiration. The talks of bygone days and our experiences since we last met were interesting.

On Sunday we all took our dinners and went to Sister Shaferman's in Kansas City, Kan., and held a forenoon meeting. In the afternoon we went to the Advent Christian Church in Chelsa Park and gave a talk on prophecy. At the close three expressed a desire to obey the gospel. Sister Shaferman, who is a daughter of our dear Brother Whitton who sleeps awaiting our Master's return, whom we so thoroughly miss, was one of the number; Ed. Whitton, a son of this beloved and mourned Brother and his wife, were the others. They are now working to prepare themselves for the Lord's coming. After the night's meeting we went home with Sister Fugate, in company with Sister Michals, where Sister Addie had supper waiting, after which we hurried to the train and started for Omaha. This meeting will always be a bright spot in our remembrance.

Yesterday we closed the month's work by all the churches meeting at Kennard. We began on Friday and closed Sunday evening. The attenddance was large and the meeting all that could be wish. At the afternoon service two young ladies took a stand for the truth and were inducted into the family of God. One of these was a daughter of Brother Mehrens, of Iowa. We hope they will walk in newness of life. Now we start for the western part of the state where we go to finish work previously begun. Pray for the success of our work.

Almus Adams.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

J. L. Muncrief	$ 4.00
Brother K.	1.50
Sunday School per Marvel Gibbs	1.50
Ella Knowles	1.00
Margaret F. Guild	1.50
Sister Avery	3.00

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y

Memory verses: Micah 6:8; Titus 2:13,14

Golden Text: Ruth 2:12

This page is for "we girls" although "us boys" are welcome to peruse it.

A Song in Your Heart

Keep a song in your heart, my lassie,
  Whatever may be the weather—
Or sunshine or rain, or pleasure or pain,
  Or sunshine or showers together.
Keep singing no matter how goes it, my dear;
Keep singing when days are surpassingly drear;
Keep singing; the skies will tomorrow be clear.
  Keep a song in your heart, my lassie.

Keep a song in your heart, my laddie,
  Whatever the years may bring you,
Or 'vantage or loss, a crown or a cross;
  Or roses, or thorns to sting you.
Keep singing, no matter how goes it, my boy;
Keep singing, 'mid shadows, a carol of joy;
Keep singing, no matter what troubles annoy.
  Keep a song in your heart, my laddie.

—Thomas Curtis Clark.

How to be Happy

One makes one's happiness only by taking care of the happiness of others.

Study these rules for happiness.

First: Try your best to make others happy. "I never was happy," said a certain king, "till I began to take pleasure in the welfare of my people; but ever since then, in the darkest day I have had sunshine in my heart."

Second: "Be content with little." There are many good reasons for this rule. We deserve but little, we require but little, and better is little with the fear of God than great treasure and troubles therewith.

Two men were determined to be rich, but they set about it in different ways. The one strove to raise up his means to his desires, while the other did his best to bring his desires down to his means. The result was that the one who coveted much always was repining, while he who desired but little was always contented.

Third: Look on the sunny side of things. The skipping lamb, the singing lark, and the leaping fish tell us that happiness is not confined to one place. God in his goodness has spread it abroad on the earth, in the air, and in the waters. Two aged women lived in the same cottage; one always was fearing a storm, the other was always looking for sunshine. Hardly need I tell you which it was that wore a forbidding aspect, or which it was whose face was lightened up with joy.

Lord, guide my heart that I may do thy will,
And fill my hands with such convenient skill
As will conduce to virtue void of shame,
And I will give the glory to thy name.

Men cannot read the heart; they can judge of the purpose only by acts and words. But it is not so with God. In his sight the treason of the human heart is manifest, and no outward acts are needed to declare it. The truest test of a man is not conduct, but character; not what he does, but what he is. Human judgment must, of course, be guided by a man's acts and words. But God is not thus limited. Man judges character by conduct;God judges conduct by character. Therefore it is that "what is highly esteemed among men is abomination in the sight of God."—Sir Robert Anderson.

The world seems good, and is good, to the man who is full of goodness himself.

The Story of Indoor Sun

Once upon a time in far Japan,
There lived a busy little man,
So merry and so full of fun
That people called him Indoor Sun.

Now Indoor Sun made mirrows fine,
Like those in your house and in mine,
And in these looking-glasses bright
His own face saw from morn to night.

It made him feel so very sad
To see his face look cross and mad
That he began to take great care
To keep a sweet smile always there.

And soon he found that those he knew
All seemed to like him better, too;
For, like the mirrows, every one
Began to smile on Indoor Sun.

Now try this, just one day, and see
How bright and smiling you can be;
You'll find both happiness and fun
In playing your're an "Indoor Sun!"

—Inez Thompson

The Beauty of Tidiness

Untidiness is a serious fault. No matter how pretty or facinating you are, if you are untidy it spoils all. The girl who is untidy about her person is sure to make a poor home keeper.

Untidiness and thrift do not go together.

If you are pretty you cannot afford to be untidy, and if you are plain it is sheer foolishness to be untidy. Neatness has a beauty and charm all its own.

It is a positive pleasure to look at a girl who is spotlessly neat. There is something so dainty and attractive about her.

A frayed skirt braid or ripped glove finger will spoil the grandest costume.

It is just as important to be neat about the house as it is to be neat about your person.

Don't leave your clothes on a chair, or your boots under the bed, or any place they happen to drop when you take them off.

At one time a promising romance was shattered through untidiness. A young woman was visiting in town. A prominent young man was attracted by her, and his attention became pronounced.

Soon she went home, and shortly the young man called upon her. It was expected an engagement would be announced, but time passed without anything being said. But to his intimate friends the young man confided that the young woman's home was so untidy he could not think of marrying the cause of it.

Don't be untidy, girls; you can't afford to. It spoils your appearance and ruins your prospects.

"If you from slips
Would keep your lips,
Of these five things beware—
Of whom you speak, to whom you speak,
And how, and when, and where."

Our Weekly Puzzle

Take the name of a domestic animal; to that add part of your foot; then add a female. Now subtract part of a wagon; subtract a domestic animal, and finally subtract a male, and you will have left nothing.

Answer next issue.

Answer to puzzle in last issue.
Isaiah 5:11.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. NOVEMBER 14, 1917 NUMBER 42

LIVING IN THE FEAR OF GOD

When you think, when you speak, when you read, when your write,
When you walk, when you sing, when you seek for delight,
To be kept from all evil at home and abroad,
Live always as under the eye of the Lord,
Whatever you think, never think what you feel
You would blush in the presence of God to reveal,
Whatever you say, in a whisper or clear,
Say nothing you would not like God to hear.
Whatever you read, though the page may allure,
Read nothing of which you are perfectly sure,
Consternation at once would be seen in your look,
If God should say solemnly, "Show me that book."
Whatever you write, in haste or with heed,
Write nothing you would not like God to read.
Wherever you go, never go where you fear
God's question being asked you, "What doest thou here ?"
Whatever you sing in the midst of your glees,
Sing nothing God's listening ear can displease.
Whatever the pastime in which you engage,
For the cheering of youth or the solace of age,
Turn away from each pleasure you'd shrink from pursuing,
If God should look down and say, "What are you doing ?"—Selected by Nellie Alldridge.

WHAT AFTER THE RESURRECTION ?

Brother Huggins:

I enclose an article that finishes my seven articles on "The Kingdom of God and Co-ordinate Incidents." I think every article will be the last, but I am still on the upper crust of the earth. I am now starting with a new remedy that has cured some very bad cases similar to mine. Hoping that I may find relief and continue as one of your contributors, I am,

Your brother looking daily for the Lord, D. C. Robison.

I notice in reading the different articles that some claim that when the Lord comes the saints will meet him in the clouds above the earth and remain there an indefinite time; others that they will go with the Lord to Jerusalem where they will meet the armies of the nations, when the battle of Armageddon will be fought and the Lord and the saints will be victorious and the kingdom will be set up. Neither of these seem to agree with scriptural testimony. They give no time for the judgment of the saints and the ripening up of the mystery of iniquity which will take place during the time that Jesus is judging the saints and will constitute the period of "the indignation" spoken of by the prophet (Isa. 26:20). It is evident that it will require time to give to each saint the reward due him, which will be a position in the kingdom of God. Some of our best writers claim that it will require a period of forty years. Jesus remained forty days with his apostles preparing them for the work before them, which was to preach the gospel of the kingdom of God. They count a day for a year. Iknow this much that "the times and the seasons" are in the power of our heavenly Father. The apostles were not to know what would take place during the preaching of the gospel to every creature. The coming of Jesus and the resurrection and the period of the indignation are co-ordinate incidents and must, I think, be considered together.

I also notice that some put off the coming of our Lord for a period of years. This mistake occurs through their disregarding the times and seasons required for a certain work to be accomplished. As we glean from the Scriptures there can be but little to delay the Lord's coming (see my outline of the kingdom of God and co-ordinate incidents, June 12). We would be thankful to have those who wish to, offer their criticism. To us there is no subject more important. Some no doubt would like to know what will occur during the indignation period. I shall be pleased to give my thoughts on this subject. I have stated above that during the judgment period the mystery of iniquity will ripen. The apostles John and Paul state that antichrist was then working. The antichrist in that day was the false doctrines taught. In 2 Thess. 2 we learn that this system was at work in Paul's day, but something withheld it until the time that hindrance should be taken out of the way. To us the Scriptures teach that the church, in which the spirit, hinders the work of this system, when the church is taken out of the way the spirit will no longer strive with man, but times will become as they were in the days of Noah. There being nothing to check sin, their cup of iniquity will soon be full. We are evidently now in the "time of the end."

It will be well to note, if we can, where we are at this time. The world is being disturbed by the most terrible war in its history. This will have a tendency to unify the different factions of these systems which are the political, religious, social and industrial. Note how politics gave way in the work of the last congress. The same may be said of the religions, as they have but one system of evangelizing, that is the Sunday system. This war is destroying the "caste" that has existed in our social system. The Red Cross society is doing its work. The rich and the poor are alike laboring together to prepare material for those who suffer through the results of the war. The industrial, made up of the iron and the clay, are doing their part to produce a oneness of the system. When I say that all are working to one end I mean that a large majority are. There are two elements, the political and religious, that will dominate this system, the political and industrial being the stronger. The religious and social have worked together with the social, ruling through their clubs and secret societies. The churches are made to recognize these conditions that they may live. Through this working the faith of the gospel has been eliminated from their creed. We should remember the words of Jesus when he said, "When the Son of Man cometh shall he find (the) faith on the earth?" These conditions seem to prevail today. This war need not end that the mystery of iniquity may work. For there is a time when God will send them strong delusions that they (of this system) will believe a lie, because they believe not the truth. The leaven of sin will then do its work. Woe be unto those who refuse to do the work of this system!

I wish to call attention to the fact that the world will be fully converted to the religious views of this system as it was just before the flood. The leaven that will ripen this system will be religious. There is one feature in the development of this system, and that is the revelation of the man of sin, the son of perdition. The doctrine of the federation of the churches has been taught for more than a quarter of a century. Today they have but one purpose in mind, viz., the unifying of all the churches. During this time much of the hatred that existed in the Protestant Churches against the mother church has died out. Now there seems to be a more kindly feeling between these churches. To see things as they are we should notice carefully the work of the present pope. His system of diplomacy will work wonders. We should remember that the Roman Church is the only religious body that has one head over all. When the proper time comes he will be able to "exalt himself above all that is called God, or that is worshiped." I can see a purpose in the organization of the society called The Knights of Columbus. A very innocent society today, but when "his holiness" is in need of a well equipped army it will spring into existence in a moment. This will occur when he wishes to silence opposition. His wish will be their wish. Some may object because Paul says that he must be seated in the temple of God, showing himself that he is God. We are aware that he is a prisoner within the Vatican walls as other popes have been. In regard to this I wish to call your attention to the fact that the former pope made tn effort to leave his prison to visit the distressed of an earthquake in Italy. His age and physical weakness prevented. Pope Bendict has both mental and physical strength to leave the Vatican when his presence is needed. Keep an eye on this man and observe that as a diplomat he is first. He has but one thing to do to bring the belligerent powers together to treat for peace, that is, to give assurance that Germany will in the future respect treaties with other nations. In this event the armies of the nations will not be removed. Neither will there be a disarmament of the armies and nations. Here is where the cry of peace, peace, will come, when the sacred writers have said there is no peace.

Another feature of this war that strengthens our position is that all seem to be unconsciously moving toward the Holy Land. England has an army there and another in the last driving the Turk into the mountains of Israel, where he will fall and none can help him. With the Turk out of the way an opportunity is given for the return of the Jewish people with their wealth. The Zionist party will aid in this, thinking that they will secure the land to Israel. No greater mistake has ever been made. The land was deeded to Abraham and his seed (see Gen. 15). While this is being done the nations will be busy in the commercial war that will follow that all may gain in part the treasures lost in the present war. During this time a part of the armies may be withdrawn, but not disbanded. The mystery of iniquity will work and the pope will be adding to himself greater powers. When the wealth of the Jews becomes noticeable then will Gog see it. We will let the prophet Ezekiel tell of the times as recorded in chapters 38 and 39.

When all the nations are gathered at Jerusalem it must include the belligerents as well as the neutral powers. China and Japan are preparing for a future something. Because of wealth of the Jews Daniel's people will be there and recognize the one for whom they have been looking. There will be a time of trouble such as never was since there was a nation, even to that same time. It will be the time of Jacob's trouble out of which the Lord will relieve him.

According to the prophet Ezekiel and Zechariah, a large portion of these armies will be destroyed by the Lord when he reaches Jerusalem after the judgment of the saints. The mystery of iniquity will have gained her greatest power at the coming of Jesus and his saints and will oppose him. He and his will be consumed by the brightness of his coming. This will establish Jesus in Jerusalem and the land when he will begin the establishment of his kingdom, which will require the gathering and purging of Israel and the renovation of the land, making it habitable for a righteous people. They will become the seed of the blessed of the Lord and their offspring with them. If you think there has not been sufficient time for so many things to take place, note what our government has done since it became a belligerent power.

In conclusion let me say that in the last twenty years things have been ripening for one of the most important events in the world's history, and that is the coming of Jesus the Son of the living God. Upon his advent rests the fulfilment of the promise made to Abraham and his seed, in which are included all the faithful righteous from Abel to the coming of Jesus. One of the things that has occupied the minds of the people is rapid transportation. Many shall run to and fro. Another is the manufacture of implements of war (Joel 3). No one doubts today in regard to the completion of airplanes, which will greatly increase the rate of travel. The invention of the telegraph, telephone, and many others have been added. It would require more space in our paper than could be spared to name all that will transpire in the indignation period.

D. C. Robison.

INVENTIONS

No. 1

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (Eccl 7:29).

The kind of inventions that corrupt men are described by David thus: "They joined themselves unto Baal-peor, and ate the sacrifices of the dead. Thus they provoked him (God) to anger with their inventions; and the plague break in upon them" (Psa. 106:28,29). Then to worhip contrary to God's prescribed rule, and invent ways and means whereby such worship may be performed, is to bring the plagues written in the book upon ourselves. How careful every saint should be that he is not guilty of following some man-made invention in place of the prescribed conditions God has revealed.

Your scribe was recently, through the mails, presented with a copy of a book written by one J. L. Barlow, entitled, "Endless Being, or Man Made for Eternity, Refuting the Doctrines of Conditional Immortality, and Annihilationism." On page 148 we are told: "An immortal soul is a soul in no sense subject to death. All souls here are subject to death— saint as well as sinner. The latter already spiritually dead—will die physically—and unless regenerated will fall under the power of the second death. The sinner then knows no immortality here; nor will he ever know it hereafter, as seen from the meaning of the word. To tell a sinner to seek the salvation of his immortal soul, is to ask him to care for something not in his possession. An ever-existing soul he has, but not an immortal one. That a sinner, as a sinner, can never have. Only the righteous can have that, and they only at the resurrection of the just" (page 149).

"Never dying soul is another of these popular phrases which points to no fact, and expresses no truth." "An ever-dying soul, as applied to unregenerate persons, would be truth." Mr Barlow agrees that the word mortal means subject to death; immortal not subject to death; immortality, the undying condition.

His inventions are "an ever existing soul," and "an ever dying soul." The Bible never mentions either. He further says, "Life is a condition of existence, and death is not and cannot be non-existence." He adds: "It is with perfect assurance now affirmed that death is a condition of existence; but a condition the opposite of life." "These two words though so plainly opposite, may be said to have a certain relation to each other, or to an existence, of which they are, or may become, conditions" (page 85).

Now let us read some passages of Scripture with the last definition in mind. "I am the resurrection and the life" (John 11:25). If life is a condition of existence, then the life is the condition of existence, and that would make Jesus say, "I am the resurrection, and the condition of existence." And as he is referring to the future life he is most certainly teaching that a future existence depends upon our acceptance of him; and this text alone spoils Mr Barlow's definition of death. John 6:53: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." No condition of existence in you, is Mr. Barlow's way of expressing it, and we do not object: but if death is also a condition of existence, and those who do not eat Jesus' flesh are to go into it, then they do have a condition of existence in themselves, and Jesus stated a falsehood. Then if life is a condition of existence, death must be a condition of non-existence; for those promised future life are the only ones who eat, partake of him.

John 5:40: "Ye will not come unto me that ye might have life." "A condition of existence" (Barlow). Then will men who do not come into Christ have a condition of existence? If yes, then Christ used superflous language here, and stated more than what is true; but if men who come to Jesus obtain a condition of future existence those who do not come will not have it; and again we show that death is not a condition of existence.

John 10:10: "I am come that they might have life." A condition of existence. Then had not Jesus come men would not have had a condition of existence, but they would have died; hence death is not a condition of existence. In Acts 5:20 the apostles were commanded, "Go stand in the temple, and speak to the people the words of this life." This condition of existence, the future life is here referred to, and as it is a condition of existence those who do not obtain it will not obtain a condition of future existence. But once more: "But godliness is profitable unto all things, having the promise of the life (condition of existence) that now is, and of that which is to come" (1 Tim. 4:8). Here are two conditions of existence mentioned, and they are mentioned as though they were the only ones: the condition of existence that now is (definite article is used), and not one of them which is to come, but "that," definite again. Then we agree that to humanity there are two conditions of existence, and only two, and they are the two lives spoken of in the word of God. The future life is obtained through Christ; and hence is conditional. But the future life is eternal. "The righteous (go) into life eternal" (Matt. 25:46) at the judgment. God renders it to them who by patient continuance in well doing, seek glory, honor, and incorruptibility (Rom. 2:7). Then as the condition is eternal we conclude that the existence is also, and believe the condition is the cause of the existence, that is no person who fails to have eternal life rendered unto him at the judgment will have a condition of endless existence, and hence will finally go out of existence. Even if we granted Mr. Barlow's definition of death it would remain to be proved that it is an eternal condition of existence; for it is not said to be eternal by the word of God, but the wicked are said to go into eternal destruction, which is a state of non-existence. When once a thing is destroyed it does not exist. Hence the reader can readily see Barlow's definition is not broad enough to destroy the fact that the wicked will be destroyed. The Bible often speaks of "taking life," "destroying life," "seeking thy life." Now if we read "conditions of existence" into such passages we are clearly shown that life is man's only condition of existence. Again, God told Hezekiah, "Set thine house in order; for thou shalt die, and not live" (Isa. 38:1). If both life and death are conditions of existence, he was told, "Thou shalt have a condition of existence, and not be in a condition of existence"—self-contradictory; but if death is a condition of non-existence, then all is harmony.

But can it be proven that death brings about non-existence? Let Job answer: "Wherefore then hast thou brought me forth out of the womb? Oh, that I had given up the spirit, and no eye had seen me! I should have **been as though I had not been;** I should have been carried from the womb to the grave" (Job 10:18,19). For Job to be as though he had not been, most certainly must be as though he had never existed, and that is non-existence; but death would have caused or been the condition of it, hence death is a condition of non-existence. God's word says: "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was upon the dry land, died. And every living substance was destroyed which was upon the face of the ground, both men, and cattle, and the fowls of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark." If Mr. Barlow's definition of death is correct, everything that was on dry land went into a condition of existence—even the bodies of the small creeping things of the earth, and the flesh of the men and animals, and hence all exist somewhere! But if Job's definition of death is correct, then all pass into a condition of non-existence, and are as though they had not been. That flesh soon decays and goes out of existence as flesh is evident to every one. We are told all flesh died. Flesh soon ceases to be flesh after death. Therefore death brings about non-existence. Man is flesh (Gen. 6:3). Death causes flesh to corrupt, and go out of existence, therefore death places man in non-existence. "Dust thou art, and undust shalt thou return," is the sentence placed upon man after he is told that he should surely die; and here is another proof that man loses his existence in death. Without resurrection man should make the most of this life, according to the apostle Paul (1 Cor. 15:32); but why so if man can exist while dead? But if death places man in non-existence we can see a reason why man should be resurrected in order that he may enjoy the life which is to come. Mr. Barlow's invention here will not stand the test, and his definition of death falls flat when placed by the side of the unerring word of God.

J. J. Heckman.

WHO SHOULD GO TO WAR?

Can the above question be answered in a manner to satisfy every mind? We know that it is right for the world to fight for their respective governments. The reasons are apparent, because they are under the protection of said governments, and they have no other means of protection. They cannot look to God because they are not God's children: they have to look to their own rulers and themselves.

But what about those that claim to be followers of Christ? That it is wrong for a Christian to fight is so plainly taught in the word of God that it would seem unnecessary to discuss that phrase of the subject. If the word of God teaches against war, then why are so many professors going to war? The answer would seem to be this, that they do not understand the word of God.

And just here a question arises not generally understood, namely, that the church and state are closely allied. In the history of the church there never was a time when the doctrine of church and state was so plainly taught as now.

We are aware that the M. E. Church tried to make itself the established church of America. But is it not true that one recognizes the other as being the church of God? Therefore is it not true that they are all one? Then being incorporated they as one are the established church. Now for the proof. In every church separate and yet but one in spirit, they are holding patriotic meetings, decorating their churches with flags, and the ministers, like politicians, are advocating war. So while not going through the formality of law to unite church and state, yet in fact we see them hand in hand. Now please look over the field and pick them out and tell me which is which; and if you succeed, please tell me what the mark of distinction is. Perhaps one of the things that has been the greatest menace to principles and systems is the idea of jumping at conclusions. In these last days we find the Church of God confronted with so many questions that it is necessary for us to be very careful and see that we are not entangled with condemnatory systems. If a church incorporates she takes her protection from God and puts it in the state, therefore should fight for her protector. It certainly would be a shame for any body of people to ask the protection of the state, and then on the other hand, refuse to fight for their protector. In incorporation articles they say of the body being incorporated that they can be sued. Then why not say they can fight and be fought? In fact, this is just what Jesus taught when he said, "They that kill with the sword, shall be killed by the sword, and they that lead into captivity shall go into captivity."

That the Church of God is separate and distinct from the world and all the worldly organizations is plainly taught by the Scriptures and by the example of the early church, also the church in the wilderness.

Jesus said, "If the world hates you, ye know that it hated me before it hated you." Now what is the reason for this hatred? Is there any cause for friction between the world and the so-called churches of today? If so, why? Are they not standing together? Then the only ones that they can hate are the ones that stand aloof who they think ought to help fight their battles. "If you let this man go you are no friend of Caesar," was the statement made by Christ's opposers which caused fear to arise in Pilate's heart and caused him to pronounce the sentence of death upon Christ.

Now we can see the real cause of hatred, and if we take the same stand that Jesus did, the same hatred will arise. "If ye are of the world, the world would love his own," says the Savior. Does not this statement, brethren, come to us in thunder tones today? As we have already said, the world and the church are most intimately connected, therefore must love one another; and if the world loves its own, they must own the so-called church.

Now if we find a church today in the world "but not of the world," true to name, true to principle, not incorporated, claiming the protection only of God, acknowledging no head but Christ, then that church must be the church of God. "But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Now let me ask the church of God, Are we entirely out of the world? Now if in any way we find we are connected with the world, let us sever that connection and stand firm and true and take the consequences. It is evident to me from the above that all incorporated bodies are of the world and have no hope, so let the dead bury the dead"; but we will preach the kingdom of God.

Our fight is to come to overcome the world, **not to fight with the world.** The world rules now; we shall rule later.

The idea of the so-called church making the world better by her principles has failed, so what they could not do by their gospel they are going to try to do with the sword. Now I believe the caption of this article has been answered and made so plain that there would be no need to continue the discussion. We trust when Jesus comes he will find the church of God watching, waiting and ready, "without spot and without blemish." James says, "keep yourselves unspotted from the world." Are we unspotted if we are connected with the world and help to fight their battles?

In conclusion, let us ask this solemn question: If when Jesus comes, we should claim to be separate from the world, and then he should look on the records and find our names attached to articles of incorporation connecting us with the world, could we say we were unspotted from the world, or would it prove we were a part of the world? We may have been guilty of some things that would connect us and give us worldly spots because we have not given them thorough study, but it is never too late to right a wrong. May the time soon come when we will be under a righteous rule.

Almus Adams.

LESSON ON HEBREWS 12:13

"Make straight paths for your feet, lest that which is lame be turned out of the way."

I think the same meaning or teaching is in Matt. 5: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Make straight paths or even paths for your feet. If we profess we are Christ's and walk in the way of the world, in the broad way, we are not Christ's. Let us walk worthy of the high calling. Prov. 4:26,27: "Ponder the way of thy feet; think of the way, then shalt thou walk in thy way safely, and thy foot shall not stumble."

Psa. 119: "Thy word is a lamp unto my feet, and a light unto my path." "The path of the just is as a shining light, that shineth more and more unto the perfect day." The Lord giveth wisdom he keepeth the paths of judgment and preserveth the way of his saints. The steps of a good man are ordered by the Lord, and he delighteth in his way. Blessed is every one that feareth the Lord and walketh in his ways. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners. But his delight is in the law of the Lord. Teach me, O Lord, and lead me in a plain path.

Are we walking by faith according to the gospel of Christ? He says: "Enter ye in at the strait gate, because strait is the path, and narrow is the way which leadeth unto life." Job 22:10: "He knoweth the way that I take. And when he hath tried me I shall come forth as gold." May we all come forth as pure gold. Let us ask for strength and help to make straight paths for our feet and help others to keep in the way that leads to life eternal. "This is the promise that he has promised us, even eternal life."

Ella Knowles.

Rejoice in the Lord alway: and again I say, Rejoice (Phil. 4:4).

Remember the distinction between happiness and joy. Happiness depends upon what happens, and it is no play upon words that sees the connection between happiness and that which happens—the hap, the circumstance of life. St. Paul could not have felt very happy when he said he was sorrowful; and yet he said "sorrowful, yet always rejoicing." We are never told to be happy always; that would be impossible. Happiness today on the surface of our life is like the calm of the wave; unhappiness would be like the turbulence of the waves tomorrow. But joy is like the bed of the ocean, independent of any changes on the surface. Joy is a condition of soul in relationship with God in Christ.—Dr. W. H. G. Thomas.

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EDITORIAL

From Brother Lent, of Ontario, Canada, we learn that he and other brethren there are much exercised over Canada's conscription law. They have our prayers in their efforts to stay clear of the worldly spirit of militarism with its unchristian spirit and unholy entanglements.

We have lost the company of Brother Eugene Miller, who has returned to Maryland at the call of the military authorities. He was given exemption from military and naval duty, but is held for non-combative service.

There has been an increase in postage, as our readers know. If subscribers would only send on their subscriptions without waiting for the manager to send them a bill, it would save us many dollars. Please help us in trying to be economical by sending your renewal at once. Read the sensible letter from Sister Barber in this number. Sister A. J. Martin writes:

"Find enclosed one dollar and seventy-five cents. Please extend my subscription to The Restitution another year, and send me a dozen of your sermons, "The Smoke of Their Torment Torment Ascendeth up Forever." It is certainly a fine sermon—do wish we could have been present when you delivered it. Brother A. S. Bradley was with us last week and delivered some splendid lectures on "Prophecy"; "The Second Coming of Christ"; "The Tree of Life Lost and Found," etc. He is a fearless defender of the gospel. With much Christian love to you and family."

THE COMPLETE MANIFESTATION OF GOD IN CHRIST BY THE SEVEN SPIRITS

"John to the seven churches which are in Asia: Grace be unto you, and peace from him which is, and which was, and which is to come; and from the seven spirits which are (ha estin, Greek) before his throne" (Rev.1:4).

I. Apocalypse for John, the Seven Churches, and All "Servants" of God until Christ Comes.

1. This practical and helpful point is entirely lost by the Futurist (vss. 1-4; 2:11; 22:6,7,10,12,18, 19).

II. Deity Before His Manifestation in Flesh

1. "Which was" (vs. 4; 1 Tim. 3:16; John 1:1; Prov. 8:22).

2. God, Theos, Deus, Deity, means "position, placing, formation" (Jer. 10:16; Isa. 43:21; 45:7,12, 18).

3. Logos, "reason and speech." God (Theos) has a substantial and glorious body (John 1:1; Heb. 1:3; Ezek. 1.26; 8:2,3; Dan. 7:9; 1 Cor. 8:6).

III. Deity After His Manifestation in Flesh

1. "Which is" (vs. 4; Ex. 3:6,7; John 1:14, Zech. 13:7; John 5:18; 14:9).

IV. Deity Manifested in Spirit

1. Which is to come" (1 Tim. 3:16; Heb. 4:15; 5:8; Luke 13:22; 2 Cor. 13:4; Rev. 1:4; Ex. 3:2-26; Isa. 9:6).

V. The Complete Manifestation of God in Christ and the Saints will be Effected by the Seven Spirits

1. "Which are" (Greek, "which is," ha estin) (vs. 4; Zech. 3:9; 4:2,6,10; Rev. 3:1; 4:5; 5:6; Eph. 4:4; 1 Cor. 12:4-13; John 3:24).

COMMUNICATION

"They shall make known unto you all things which are done here." (Col. 4:9).

Dear Brethren:

I see where some have to be urged to renew their subscription to The Restitution. Now dear brethren, this should not be the case with any of us. We know that prices on all supplies are advancing, and we should appreciate the fact that we can get the paper at the same price as before, and so send in renewals at once. Do not have to be urged any more. We should be as zealous in the Lord's work as the world is in their work. They advocate economy, and have their meatless and wheatless days, etc. It seems that they would be willing to fast certain days if necessary. Now if any have not the money for renewal, I advocate

a fast until enough is saved to pay for the paper. Let us not be in arrears with the gospel work when Jesus comes. It surely seems that we are in the last days, and let us be prepared to meet the bridegroom when he calls.

Yours in Christ Hanna M. Barber.

"SIN WHEN IT IS FINISHED BRINGETH FORTH DEATH" James 1:15

Read Jas. 1:15; Rom. 5:21; 6:21, 23, 10, 11, 2; 5:12; 7:9.

The sentence quoted above is from the pen of the man who said, "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not: and it shall be given him." Truly then we are not unreasonable in expecting to find "gems of wisdom" in the writings of such a man. Those who study his epistle will not be disappointed. Pithy and to the point, his statements carry weight, and many of them have become household words in multitudes of Christian homes. The words under present consideration are no exception; they are familiar to every Bible reader.

The opening of the epistle shews us a man of like passions with ourselves, for it is clear he knew something of what a life of "manifold trials" meant. Like many of us, he felt keenly the continual warfare against evil—the incesssant battling against sin. He hated sin, yet saw in each temptation a stepping stone of "patience" leading to higher and victorious ideals; and after long experience he says: "Blessed (or happy, and who does not seek happiness?) is the man that endureth temptation, for when he hath been approved he shall receive the crown of life, which the Lord has promised to them that love him." In these two quotations, the one heading our paper, and the other just quoted, we have ample to keep our minds occupied for some considerable time.

James seems to like getting down to bedrock facts, and stating the issues with amazing clearness. He watches the course of events around him, and draws a dramatic picture of the evils existing and increasing in his day, and there seems to be an unspoken yearning, an intense desre to see the end of them. We can almost hear him ask the question, "Will sin always exist? Is there no consummation?" Patiently we wait for the answer, for to us also the question is a vital one. Then in a still small voice, each word accentuated and articulate, comes the forceful reply, "Sin when it is finished, bringeth forth death." Here then, is an end to sin, "for the end of these things is death" (Rom. 6:21). Thus the nightmare of original sin, by an eternal sinner in an orthodox eternal hell, is brushed aside like a spider's web, or the haze over the eyes of one just awake from sleep. "How shall he that is dead to sin, live any longer therein?" says Paul (Rom. 6:2). He cannot, for a man cannot be dead and alive at the same time.

Have you ever noticed how man's wisdom often reverses God's truth? Here is an instance: Man says "death ends all," and many would like to have it so, for "the wish is father to the thought;" but God's word says "the end of these things is death." Notice the contrast! Do you see the difference? Some things God will end, and he plainly tells us what (1 Pet. 4:17; 2 Cor. 11:15; Phil. 3:19); but other things will not end. "For the things which are seen are temporal: but the things which are not seen are eternal" (2 Cor. 4:18). And again we can almost hear James say, "Brother Paul, thank God, thank God it is so. Did not I tell you, 'Happy is the man that endureth temptation; for when he hath been approved he shall receive the crown of life, which the Lord hath promised to them that love him'" (Jas. 1:12). "Aye," says Paul, "The wages of sin is death: but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23). There is no end to that, for "he that doeth the will of God abideth forever" (1 John 2:17).

Reader, let me call your attention to the fact that the things "which are not seen and are eternal are just as much "things" (tangible and real) as the "things" which do appear, and are as plainly stated in God's word as the things which shall pass away. Let us praise God then with a full heart, knowing that what he has promised he is able to perform, and that sin, sorrow, and death shall be no more.

Your brother in Christ, R. H. Judd.

ANGELS

This word, both in the Greek and Hebrew languages, signifies a messenger. It denotes office, and not the nature of the agent. The word occurs one hundred and eighty-three times in the New Testament, and is applied to celestial beings, to men, good and bad; to the winds, fire, pestilence, and every creature which God employs as his special agent; and also to the agents of every creature. In all the versions the word **anggelos** is occasionally rendered by the term "messenger," and frequently by the word "angel," which is, indeed, naturalized and adopted into our language (Emphatic Diaglott).

Many believers in the immortality of the soul, believe angels are the souls of departed friends. This cannot be, as God placed cherubim and a flaming sword to keep the way of the "tree of life." Some doubt that cherubim are angels. They are at least living beings, and do God's will and were placed to guard "the tree of life" before there had been any death in the Adamic race. So they were not the souls of departed friends. Their office seems to be to continually say, "Holy, holy, holy Lord God, the Omnipotent," and have no rest, day nor night, and are said to have six wings and as many eyes (Rev. 4:8).

The angels that appeared to people on earth, seem to be a different class. Paul says God makes his angels spirits, and his ministers a flame of fire (Heb. 1:7; Psa. 104:4). An angel of the Lord appeared unto Hagar; she talked with him and followed his advice (Gen. 16:7-13). The three men that appeared unto Abraham, and the two angels that appeared unto Lot, were both God's messengers and are called men and angels (Gen. 18:2; 19:1). They could not be the souls of departed friends, for they had bodies, and walked, and talked, and ate, and pulled Lot into the house and shut the door (Gen. 19.10). They certainly had not received the body that was buried here on earth and had returned to dust for that is the body they are coming after when Jesus comes. What are they going to do with two bodies ? and how did they come by this body that they bring with them when they visit the earth ? Nonsense! God has angels, and the devil has angels, and God's angel Michael is to lead a band of angels in a fight with the devil and his angels, and the devil and his angels shall not prevail (Rev. 12:7-9).

Now if God's messengers are not such angels as are made by people dying and going to heaven, then where did the angels come from, and when did God create them ? We believe the angels are the redeemed of the earth who lived in some age prior to Adam's time. Why ? Because God said unto Adam, "Be fruitful, multiply, and replenish the earth and subdue it" (Gen. 1:28). Replenish means to fill again. We have the history of Adam's people for about 1500 years; they had increased wonderfully, and had become corrupt, and violent, so it repented the Lord that he had made man; so he declared he would destroy man by a flood of water. He commanded Noah to prepare an ark to save himself and his family. He did so and God destroyed all mankind, but those in the ark. When they came out of the ark, God blessed them, and gave them the same command that he gave Adam 1500 years before: "Be fruitful, multiply, and replenish the earth." We know the earth was filled with people, and God destroyed all but Noah and his family, and commanded him to refill it again. So we infer as he gave Adam the same command, that the earth had been filled with people prior to Adam's time. Jude refers to angels which kept not their first estate (vs. 6). Paul says the saints will judge angels (1 Cor. 6:3). Where will we judge them ? Here on earth. When do they come to earth ? When Christ comes, "When the Son of Man shall come in his glory and all the holy angels with him" (Matt. 25:31; Heb. 12:22). Jude 14 calls them thousand of his saints. Rev. 5:11 gives the number as ten thousand times ten thousand and thousands of thousands.

Perhaps you will think that I speculate on the belief I now advance. I believe when one obeys and has his name written in the "book of life" there is an angel appointed to look after that one, and make a report as to his standing in righteousness. It is recorded that Peter had an angel (Acts 12:15). If Peter, why not I ? Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven (Matt. 18:10; Luke 1:19). Are they not all ministering spirits, sent both to minister for them who shall be heirs of salvation (Heb. 1:14) ? There are none who are heirs of salvation but those that obey and are baptized in Christ, and angels minister unto them. "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psa. 34:7; 37:23,24). "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Psa. 91:11,12; Matt. 4:6; Luke 4:10,11). The angel of the Lord by night opened the prison doors, and brought apostles forth and said, "Go, stand and speak in the temple to the people all the words of this life" (Acts 5:19; 12:7). What a glorious honor it will be to judge holy angels that have been doing God's will for six thousand years! Many of us must improve our morals, and increase our faith, if we ever reach that exalted position.

E. W. Knapp.

A TREATISE ON HELL

Article II.

Shrieking in eternal agony

The doctrine of hell fire, of eternal torment is as thoroughly unscriptural, as it is ferociously inhuman. The commonly accepted theory of the day is, that there is an unfathomable ocean of fire roaring in endless circles, over a dark and bottomless abyss, filled with malignant spirits in horrid shape, in which are reserved the most excruciating torments for all who are to be consigned to its terrible custody. They are represented as shrieking in eternal agony, a revelry of infernal sounds arising from a sweltering ocean of blackness, fire and horrible confusion, and I was taught that God in his eternal counsels of wisdom and mercy had decreed the perpetual continuance of this awful triumph of deviltry.

What sacrilege, to claim that our loving, kind, merciful Father would, for what evil men and women might do, consign them to such a fate. What terrible lies have been told on our kind heavenly Father. Could a worse lie be told on the governor of this state, than that he took his wife and burnt her head off ? Could a worse lie be told on any mother than that she took her child and first burnt its feet off, then its limbs, then its hands, and lastly its head ? But what would that be compared to the lie you tell on the eternal God, when you say that he not only would burn them the few short moments that it would take to end this life, but that they would continue to burn through an endless eternity. Just think of it for a moment dear friends—never ending torture, and you too will be caused to cry out against such a terrible doctrine. Can you believe this savage doctrine ?

It Makes Infidels

No man of real intelligence and goodness of heart can calmly sit down and think it over without feeling that it cannot be true. Rather than believe it he will reject the Bible altogether, and in fact the very doctrine that is claimed turns men to God, has caused thousands to become infidels rejecting God and his blessed word. There never was a greater lie told on the mighty God than the one we are now refuting, and in the day of Christ's coming, the prophet declares that all who are saved will have to acknowledge that they have believed in lies. Jer. 16:19. "O Lord, my strength, and my fortress and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." Yes, the Gentiles shall surely come from the ends of the earth and acknowledge that they have inherited lies, and vanity and things wherein there is no profit. In that day of affliction, when God's judgments are poured out, they will see that there is no profit in this lie that God will forever torture the wicked. They will see that instead of being profitable, it has only hardened the minds of men, and made it more difficult for them to turn from their evil ways.

The Bible nowhere teaches that the fear of hell fire causes men and women to turn from their evil deeds, but it does teach the opposite. What does the blessed Bible say it is that leads us to repentence ? Listen, Rom. 2: 7. "Or, despiseth thou the riches of his goodness, and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance ?" Paul makes it plain; he speaks of a class who do not know that the goodness of God leads men to repentance. They do not know this blessed truth, they have turned aside to the lie, that the fear of hell fire will lead men to God, and do not know that it is the goodness of God that will alone lead men to God. Paul says that by denying this blessed truth, "They despise the riches of his goodnes, and forbearance and longsuffering."

Dear readers, do you want to know this blessed truth, and no longer despise the riches of his goodness and forbearance and longsuffering ? In the next verse, Paul tells us that all who do not know that it is the goodness of God that leads men to repentance, have hard and impenitent hearts. These wonderful verses in Romans second chapter, should convince every honest heart that the theory of hell fire is false, and that they have been mistaken in thinking that it led any man to God. The man, or woman, who does not believe that it is the goodness of God that leads men to repentance, and has his eye fixed on future glory, that summer land of love, will never turn from evil. Truly as Peter declared, they are exceeding great and precious promises. Second Peter 1:4: "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature having escaped the corruption that is in the world through lust."—L. T. Nichols.

An Exceeding and Eternal Weight of Glory

Not by fear of hell fire can you escape the corruption that is in the world through lust: the only way to escape is by the strength given by these exceeding great and precious promises. Second Cor. 4: 17. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The hope of obtaining this far more exceeding and eternal weight of glory, is what will cause men and women to turn from all evil. Its inspiring sunlit pictures of eternal felicity is what will cause men and women to become pure of heart. Psa. 36: 7. "How excellent is thy loving kindness, O God; therefore the children of men put their trust under the shadow of thy wings." Yes, how excellent is his loving kindness; and it is this loving kindness, and not fear of hell fire, that will cause his children to put their trust under the shadow of his wings. Eighth verse: "They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures." To be worthy of having the right to drink of the river of his pleasures is what will cause men and women to forsake all evil. No wonder the Psalmist exclaimed, Psalm 31: 19. "Oh, how great is thy goodness which thou hast laid up for them that fear thee!" Truly this goodness is great and wonderful. Paul says, Eph. 3: 20. "Exceeding, abundantly above all that we can ask or think." How many delicious things we would like to partake of now, how many lovely scenes we long to behold. Yet, in that summer land of love, when permitted to drink of the river of his pleasure, there will be joys supernal, far exceeding what the human mind can conceive of now. Isaiah 29: 13, so fittingly expresses the condition the world is in at the present time: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear towards me is taught by the precepts of men." Their fear is that of eternal torment, and their hearts are hardened by belief in this fearful doctrine—so far from God.

It is his goodness that leads men to God, and the heart hardened by such a belief cannot draw nigh to him, and put its trust under the shadow of his wings. How plainly this shows what it is that increases lawlessness and makes men and women resist the law. It would seem that enough has been brought forth to convince any man or woman that the belief in hell fire, in eternal torment, never made man or woman better, but had the opposite effect.

Man Not Immortal

The false doctrine of the immortality of the soul, of which we have treated in another pamphlet—"Man—What is He ?" is the cause of the monstrous doctrine of the eternal misery of the wicked. Believing man to be created immortal, they had to either consign him to eternal bliss, or eternal torment. This theory is a delusion that blinds the minds of all who labor under it. This Pagan doctrine, taught by Socrates and elaborated by Plato, pagans, ignorant of God's divine plan and purpose we have discarded, because not found on the pages of Holy Writ, and because in opposition to all reason. Socrates, Plato and their followers, affirmed that man possessed inherent immortality —while Paul declares that Christ "brought life and immortality to light through the gospel." (Second

Tim. 1:10). Those Pagan philosophers of old claimed that all possessed it, while Paul declared, Rom. 2: 7, "To them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life." It is something not in our possession, but to be sought for by a patient continuance in well doing. Not only that, but says Paul, Christ is the only one of the Adamic race who possesses immortality: "That thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ, which in his times he shall show who is the blessed and only potentate, the King of kings, and Lord of lords, who ony hath immortality" (First Tim. 6: 14, 15, 16,) How very plain! We are told that we do not possess immortality, and are not left in darkness as to the time when we will receive it. First Cor. 15: 20, "But now is Christ risen from the dead and become the first fruits of them that slept." Twenty-third verse: "But every man in his own order, Christ the first fruits, afterwards they that are Christ's at his coming."—L. T. Nichols.

OBITUARY

Mary Hester Guinn was born Dec. 24, 1860, at Belle Plaine, Iowa; died at her home near Moorefield, Nebr., Oct. 20, 1917, age 56 years, 9 months, and 26 days.

She was united in marriage to Alfred J. Ealy, March 4, 1886, at Indianola, Nebr. To this union were born five children, Minnie A. Ealy, Harold C. Ealy, Hazel W. McLaughlin, Gordon W. and Gertrude M. Ealy—all of Moorefield and who were all present at her death. She also leaves two sisters and four brothers, Mrs. A. J. Shultz, Moorefield, Mrs. J. L. Boots, Oklahoma City, Okla., W. S. and J. H. Guinn,, of Wellston Okla.; M. J. Guinn Colorado Springs, Colo.; and Robt. Guinn, of Belle Plaine, Iowa. She also leaves six grandchildren.

Sister Ealy united with the church of God in December of 1896, and lived a consistent Christian life. Many beautiful floral offerings gave testimony of the esteem in which she was held by her friends and neighbors. Sister Ealy was always ready to assist in the advancement of the truth, and will be greatly missed by the church.

The funeral was held in the Methodist Church, which was filled to its capacity. The auditors listened to the writer tell of her future hope through resurrection from the dead, and how all signs point to the soon return of the Master when we will again meet our sister to part from her no more. Till then we bid her farewell. May her rest be brief and may we all be worthy to meet her.

Almus Adams.

This year there are in South Africa, as nearly as can be estimated, 31,424,680 sheep and 8,920, 270 goats.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: 1 Cor. 2:9

The Father's Love

Beloved, what love! what boundless love,
The Father hath bestowed,
Upon his servants, that they should
Be called the sons of God.

Though now indeed the sons of God,
The world knoweth us not;
Because it knew not Christ the Lord,
Who hath our sonship bought.

What we shall soon in glory be,
It doth not yet appear;
But this we know, that when he comes,
We shall his image bear.

And every man that hath this hope,
Himself doth purify;
Even as he, our Lord is pure,
In whom no sin doth lie.

Another Lesson

What a wonderful thing is love, yet what a greater wonder is the love of God, for God has done so much for us, who are so unwilling to do even a little for him.

Today's lesson will treat on

The Father's Love

Kindly read 1 John 4:12-21, then turn to the Old Testament and find Psalms 103, and let us read a few verses commencing with verse 8. In this verse, if we notice what we read, we will find that God is "merciful and gracious, slow to anger, and plenteous in mercy." In verse 9 it says, "God will not always chide, nor always be angry." Continue reading till you reach the end of verse 14, and see for yourself what a loving Father we have.

Then turn to Isaiah, and when you have found chapter 49 read verses 13-17 and notice the great love expressed for Isaiah in God's promise never to forget him. Today we can take this promise to ourselves, for now we are the Israel of God; we are God's chosen people.

In Malachi 3:16-18 we read that those who love the Lord will be blessed, and serve him, and that God's reward to them is based on their service.

We now turn to the New Testament and in Matt. 7:7-12 we see God's loving providence compared to and illustrated by the love of our natural father, ending with what generally is known as "The Golden Rule." Kindly give special attention when reading this.

The next will be Romans 5:6-15. In the first part we notice that God shows his love to us through his Son, the Lord Jesus Christ, who both died and liveth for us. In verse 12 we notice the great difference of the first Adam and the second Adam, which is Christ, and in verse 14 we are told that Adam was a type of Christ. In the latter part of this lesson (verses 12-15) we see the contrast between law and grace—Law, Words, Wages, Moses, and Faith; Grace Free Gift, Christ.

Then again in Romans 8:31-39 we have recorded that God's love is everlasting and the love of Christ is eternal. In Romans 8:14-17; Galatians 3:26-29, and 4:1-7 we read that through our faith in Jesus Christ our baptism in his name and our willingness to be led by the spirit of God, the redeemng power of the love and sacrifice of Jesus brings us to God as his children—sons and daughters of the Most High God. In 1 John 3:1-3, we read of the greatest blessing that can befall a human being, being bestowed on those who accept Jesus as their Savior and Redeemer, and that is our adoption by God as sons and daughter; and yet we read that our elevation in the future will be so great it is far beyond our present comprehension. Then in verses 7-11 of chapter 4, we read that if God's love for us has been so great, we ought also to love one another; and children, all this is ours merely by believing God; by having faith in him and his Christ; by accepting Jesus as our head; by acknowledging him as the Christ, the Son of the living God. Let us accept and acknowledge Jesus and be adopted into the family of God and receive all the blessings as promised.

Our Weekly Puzzle

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Who wrote the above? Who is the "Son" twice referred to? What is the meaning of "perish"? Where can this passage be found?

Answer next issue.

Answer to puzzle in last issue:

Cow plus Heel, plus Woman, minus Wheel, minus Cow, minus Man, leaves O.

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VOLUME 69 CLEVELAND, O, NOVEMBER 21, 1917 NUMBER 43

MAKE HASTE, O MAN, TO LIVE

"Make haste, O man, to live,
For thou so soon must die;
Time hurries past thee like a breeze,
How swift its moments fly!
Make haste, O man, to live,
Thy time is almost o'er;
O sleep not, dream not, but arise!
The judge is at the door."

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson III

BY ROBERT G. HUGGINS*

Pastor of the Church of God, 10623 Lee Ave., Cleveland, O

THE GOSPEL OF THE KINGDOM
THE ONLY TRUE GOSPEL

I. Meaning of the Word "Gospel"

The word "gospel" comes originally from "god-spell," "god" being an Anglo-Saxon adjective for "good," and "spell" meaning "news." The gospel, then, both etymologically and scripturally, means "good news" or "glad tidings" (Luke 2:10; 8:1; Isa. 61:1).

II. The Gospel is Preached in the Old as Well as in the New Testament

The glad tidings of the gospel, instead of being limited and confined to the pages of the New Testament, as is generally supposed, are also published in the writings of the Old Testament. These were preached to (a) Abraham, (b) the antidiluvians, (c) the Israelites in the wilderness, (d) the contemporaries of David, (e) the people contemporary with John the Baptist, (f) the house of Israel before the death of Christ, and (g) all who received the "ministry of the prophets" prior to the birth of Christ.

(a) Gal. 3:8.
(b) 1 Pet. 4:6; 2 Pet. 2:5.
(c) Heb. 4:1,2.
(d) Heb. 4:7.
(e) Mark 1:1,14,15; Luke 16:16.
(f) Luke 4:16-22; Mark 1:14; Luke 20:1.
(g) Hos. 12:10; 1 Pet. 1:9-12.

III. Four Conditions of the Gospel Required of Sinners

God has conditioned the sinner's salvation upon (a) hearing, (b) believing, (c) confessing, and (d) obeying the gospel.

(a) Deut. 30: 10-20; Rom. 10: 5-17; Matt. 13: 23.
(b) 1 Cor. 1:21; 15:1,2; Mark 1:14,15; 16:16.16: Rom. 1:16.
(c) Rom. 10:8,9,10; 1 Tim. 6:13; Heb. 10:22,23.
(d) 1 Pet. 1:22-25.

IV. Subject Matter, or "The Things" which Compose the Gospel

The gospel consists of "the things concerning the kingdom of God, and the name of Jesus Christ" (Mark 1:14; Luke 4:18,43; 8:1; 9:2,6; Acts 8:12; 19:8; 20.25; 28:23, 30,31).

V. "The Gospel of the Kingdom," Consisting of "The Things Concerning the Kingdom of God, and the Name of Jesus Christ," is the Only True Gospel

A double curse has been pronounced against either man or angel who shall dare to "pervert" this gospel, or preach "any other" (Gal. 1:6-9).

Synthetic Remarks on the Lesson

I. Meaning of the Word Gospel. This word etymologically signifies a "good spell" caused by hearing a good report. "As cold waters to a thirsty soul, so is good news from a far country" (Prov. 25:25). Scripturally the gospel is called "good tidings" (Isa. 40:9; 41:27; 61:1) and "glad tidings" (Luke 8:1). Not good news about health, riches, fame, and many other temporal and worldly things, good and valuable perhaps in their place; not good tidings about anything; but "the glad tidings of the kingdom of God" (Luke 8:1). Notice the definite article in this passage. "The glad tidings of the kingdom of God" contain the "good tidings of faith" (1 Thess. 3:6).

II. The Gospel is Preached in Both Old and New Testaments. This proposition is pregnant with meaning and should be considered carefully and seriously. Many claim that the gospel consists merely of the death, burial, and resurrection of Christ; therefore they reason it dates from, and was first preached at, Pentecost. This leaves the world without the gospel from Adam until the death of Christ in A. D. 33. In direct contradiction of this idea are dozens of unequivocal Bible declarations which affirm that the gospel was proclaimed previous to the death of Christ. To see this, let us begin the evidence with Christ himself. The whole of his ministry was before his death except forty days between his resurrection and ascension (Acts 1:3). For three years and a half, dating from his baptism to his death, **"he preached the gospel"** (Luke 20:1). The affirmations which declare this are numerous, emphatic, reiterated, and unmistakable (Mark 1:14; Matt. 4:17; 6:33; 9:35; Luke 4.43; 8:1; 9:1,2; 13:22). In the beginning of his ministry he preached "the good tidings" of Isaiah 61:1 to the people of Nazareth, closed the book and said, **"This day is this Scripture fulfilled in your ears"** (Luke 4:21). "He hath anointed me to preach good tidings to the meek," found in Isaiah 61:1, is changed in Luke 4:18 to read, "He hath anointed me to preach the gospel to the poor."

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*Published by the Fellow Helpers' Society.

Now let us consider the ages prior to Christ and we shall find the gospel existed even then. John's preaching is called "the beginning of the gospel of Jesus Christ, the Son of God" (Mark 1:1). As the "beginning" of a subject is a part of the subject, so "the beginning of the gospel" is a part of the gospel. "The law and the prophets were until John" (Luke 16:16). From John, who preached the gospel, "the law and the prophets" traverse the centuries back to Abraham, who was a prophet (Gen. 20:7). In all the centuries preceding Christ the people had the "ministry of the prophets" (Hos. 12:10). Their ministry was a ministry of the gospel. This is what Peter affirms, writing after the day of Pentecost, and alluding to that very day. He says the prophets bore testimony to both the sufferings and the glory of Christ, consequently "they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven" (1 Pet. 1:11,12). "The spirit of Christ was in them" (vs. 11), they were sons of God (Rom. 8:9,14), heirs of God and joint-heirs with Christ (vs. 17); and were therefore "holy men of God" and "spake as they were moved by the Holy Spirit" (2 Pet. 1:21). They "preached the gospel with the Holy Spirit sent down from heaven" as literally and truly as the apostles did on the day of Pentecost and thereafter. Noah was "a preacher of righteousness" (2 Pet.2:5). He preached the gospel to the antidiluvians with the spirit of God assisting and co-operating (1 Pet. 4:6; 3:19,20; Gen. 6:3; Heb. 11:7). And the gospel was current with Israel in the wilderness and during the reign of the law under Moses. "Unto them was the gospel preached as well as unto us" (Heb. 4:2). "The word preached," however, "did not profit them, not being mixed with faith in them that heard it" (vs. 2). The same gospel, the same rest, and the same promise offered to them, and which they failed to obtain "because of unbelief" (Heb. 3:19), are now given to us (Heb. 4). Paul has asserted that the gospel is older than the law of Moses, having been "preached to Abraham" four hundred and thirty years previous to its inauguration (Gal. 3:8,16,17). It is by adding baptism into Christ to these Abrahamic gospel-promises that makes us "Abraham's seed, and heirs according to the promise" (Gal. 3:8,16,26-29).

III. Four Conditions of the Gospel Required of Sinners. The Scriptures preach the gospel (Gal. 3:8). "The word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (1 Pet. 1:25). When we recognize that the gospel is preached in the word of God, as these texts declare, and that the gospel proclaimed in "the Scriptures of the prophets" is the gospel "made known to all nations for the obedience of faith" (Rom. 16:26), then we realize that the gospel is as old as the Scriptures themselves. As the gospel, then, has been contemporaneous with all ages, it follows that the conditions of the gospel are applicable to all men in whatever age they live. In their application to sinners these conditions may be summarized in four propositions, namely:

(a) Hearing the gospel. Pointing to "this book of the law" (Deut. 30:10) Moses says: "It is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who will go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" (Deut. 30:11-14). "This book" (the book, the Bible) is "not hidden" from us. Were it up in heaven or over the sea it would be beyond our reach. In the providence of God it has been brought "very nigh" to us. Holding "this book" in our hands, it is criminal to be ignorant of it. After paraphrasing this Scripture in Romans the tenth chapter Paul goes on to say: "How shall they believe in him of whom they have not heard?" (vs. 14). Hearing first, then faith. "Faith cometh by hearing, and hearing by the word of God" (vs. 17). Hearing God's word, that is, understanding it, always precedes belief of it. Speaking agriculturally, "the seed is the word of God" (Luke 8:11). Amplified, the word of God is "the word of the kingdom" (Matt. 13:19). "He that received the seed into good ground is he that heareth the word (of the kingdom), and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty" (vs. 23). The word of God is the incorruptible seed by which we are begotten (Jas. 1:18) and born again (1 Pet. 1:23-25). When farmers can raise corn without planting seed and wheat without sowing the grain, then, but not until then, will we believe that men and women can become Christians without hearing and understanding the word of God. Blessed are your eyes, dear reader, if they see; and your ears, if they hear (Matt. 13:16). "My mother and my brethren are these which hear the word of God, and do it" (Luke 8:21).

(b) Believing the gospel. In his summary of the conditions of salvation Paul includes belief: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed?" (Rom. 10:13,14). Belief must be added to hearing. God saves only believers (1 Cor. 1:21). Now before the gospel can be believed it must be learned. And after it has been understood and believed it must be kept in memory, or we will be "forgetful hearers" (Jas. 1:23,24) and will "have believed in vain" (1 Cor. 15:2). But believe the gospel we must before we can have any promise of salvation (Mark 16:15,16). The power of God to save is only exerted upon those that believe (Rom. 1:16). Where there is ignorance of the gospel there can be no belief of it; and where there is no belief in it there is no "power unto salvation." Ignorant as well as enlightened unbelievers are alike beyond the pale of salvation offered by God to mankind upon the condition of faith (Rom. 5:1). Belief is listed with repentance as a commandment (Mark 1:14,15), making both equally binding as conditions of salvation. Belief is called a "commandment" in so many words (1 John 3:23). Since only those who do his commandments have a right to the tree of life and an entrance into the city (Rev. 22:14), it follows that all unbelievers must be destroyed with the abominable "without" the city of life (Rev. 22:15; 21:8).

(c) Confessing the gospel. Adverting again to Paul's summary of the conditions of salvation, we notice that as belief follows hearing in logical sequence, so "calling on the name of the Lord" or confession, follows belief. First, a belief of the gospel; then a confession of that belief. When Paul speaks of the word which is nigh us, "even in thy mouth, and in thy heart," he explains that he means "the word of faith which we preach" (Rom. 10:8). Notice, then, that the confession which the apostle proceeds to talk about is a confession of this "word of faith," not a confession of sin: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto (Greek, eis, for) salvation" (vss. 9,10). We must not only believe the truth in our hearts; we must "acknowledge" it with our mouths also (2 Tim. 2:25). This acknowledgment or confession was made by Christ before Pontius Pilate, and is called "a good confession" (1 Tim. 6:13). This confession on the part of Christ was a confession of "the word of faith," and related to the kingdom of God, and not to sin, as you may see by reading John 18:36,37. He had no sin to confess (Heb. 4:15; 7:26). Observe also that he made it "before Pontius Pilate," that is, publicly; and that Timothy made the same "confession before many witnesses" (1 Tim. 6:12). "This commandment" is then passed on from Christ and Timothy to us to be kept "without spot, unrebukable, until the appearing of our Lord Jesus Christ" (vs. 14). Paul himself "called on the name of the Lord," that is, made this confession when he was baptized (Acts 22:16). And in keeping this commandment "without spot" it appears that all converts were required to make this confession in conjunction with their baptism: "Let us draw near with a true heart in full assurance of faith, ... and our bodies washed (baptized) with pure water. Let us hold fast the confession of our faith without wavering" (Heb. 10:22,23). "The confession of our faith," notice, not our sin. To confess our faith is to tell what we believe. And to meet the divine requirements in the case, this must be done "with the mouth" and "before witnesses." The "confession of faith" has been abolished today in a degenerate Christianity, for it is ignorant and has no "faith" to confess. Confession "with the mouth" has been superceded by revivalists who urge the people at blatant protracted meetings, "Only stand up"; "Just raise your hand"; "Sign this card"!! Such evasions and nullifications as these of God's command to make a confession of faith with the mouth and in the presence of witnesses is too palpable to need refutation here.

(d) Obeying the gospel. When an ignorant man hears the gospel, he awakes to the fact that he is a sinner (Rom. 7:8,9); when he trembles and believes it, he does nothing more than a devil (Jas. 2:19); when he confesses it, he is in his sins still. What must he do then to be saved from his sins? The answer is, he must obey the gospel. "Seeing ye have purified your souls in obeying the truth," is the way an inspired apostle puts it (1 Pet. 1:22). Purification comes, not by hearing, not by believing, not by confessing the truth, but by obeying it. Obedience implies a command. The sinner is told to repent and be baptized "for the remission of sins" (Acts 2:38). Baptism is repeatedly called "obedience" in the sixth chapter of Romans, because it is a command (Acts 10:48). Because it is a divine command baptism is appropriately called "the washing of water by the word" (Eph. 5:26) and "the obedience of faith" (Rom.16:26), because faith in the word which commands it moves the believer to obey. Thus it "saves us" (1 Pet. 3:21) by "purifying our souls" (1 Pet. 1:22) in giving us the birth of water (John 3:3). Unless we are born of water as well as of the spirit we cannot enter the kingdom of God (John 3:5). Unless born again we shall perish like the grass of the field and fade like its flowers (1 Pet. 1:21-25). Understanding that baptism includes confession, as we learned under "c," Acts 18:8 is most significant in the order of its statements: "Many of the Corinthians (a) hearing (b) believed, and (c,d) were baptized."

IV. Subject Matter, or "The Things" which Compose the Gospel. We must hear, believe, confess, and obey the gospel. Before we can discharge these duties we must know what the gospel is. To ascertain what the gospel is we must learn what its subject matter is; or in other words, the things which compose it. Now since the word gospel means "good news," what are the glad tidings about? We cannot go astray in answering this question if we look to the ministry of Christ, for he preached the truth (Rom. 15:8). Anointed to preach the gospel (Luke 4:18) he preached the kingdom of God (vs. 43). "Jesus came into Galilee, preaching the gospel of the kingdom of God" (Mark 1:14). "He went throughout every city and village preaching and showing the glad tidings of the kingdom of God" (Luke 8:1). He sent his twelve apostles to preach the kingdom of God (Luke 9:2). "They departed and went through the towns, preaching the gospel" (vs. 6). Whatever the kingdom of God is, it forms the subject matter of the gospel. The kingdom and the gospel are so interwoven that the one is the other. When the kingdom of God is preached the gospel is preached; and when the gospel is preached the kingdom of God is preached. There is no gospel apart from "this gospel of the kingdom" (Matt. 24:14). "This gospel" is not so much as mentioned in popular churches today, much less preached! They say the gospel consists exclusively of the death, burial, and resurrection of Christ. Now it is a fact that originally these truths about Christ formed no part of the gospel. The apostles "preached the gospel" (Luke 9:6) with the sacrificial import of Christ's death left out. They were not aware that Christ had to suffer. He told them of his approaching death and resurrection, but "they understood not this saying, and it was hid from them that they perceived it not" (Luke 9:22,45; 18:31-34). They could not preach that of which they were ignorant. Since in this state of ignorance concerning the sufferings of Christ they "preached the gospel," it is positive proof that the gospel originally, and as preached by them, consisted exclusively of the kingdom of God.

Previous, then, to the death of Christ the crucifixion formed no part of the gospel. Subsequently, however, it came to be preached as a supplement to "the gospel of the kingdom." This distinction appears in the phrases by which the preaching of the apostles is designated at these two different periods. In the gospels, written before the death of Christ, the proclamation is described as simply "the gospel of the kingdom of God"; whereas, in the book of Acts, after his death, the phrase runs, "The things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). There was no alteration; there was simply addition. "The things concerning the kingdom of God" were the gospel before Christ's death; they remained the gospel after his death and resurrection; the only difference being that the "things concerning the name of Jesus Christ" were added to the kingdom as a means of procuring it (Acts 4: 12). The gospel of the kingdom, however, remained the gospel notwithstanding this addition, and has the precedence, being always put first and the things concerning Christ second, as the following texts will show, since they were all written after the death of Christ:

"And when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

"He spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God" (Acts 19:8).

"I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more" (Acts 20:25).

"There came many unto his lodging, to whom he expounded and testified (1) the kingdom of God, persuading them (2) concerning Jesus" (Acts 28:23).

"Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching (1) the kingdom of God, and (2) teaching those things which concern Jesus Christ" (Acts 28:30,31).

V. "The Gospel of the Kingdom," Consisting of "The Things Concerning the Kingdom of God, and the Name of Jesus Christ," is the Only True Gospel. From the evidence now before the reader it is plain that the gospel of the kingdom was preached by Christ and his apostles before his death and likewise after his resurrection; therefore "the gospel of the kingdom" continues to be the gospel to this day. Christ spent forty days with his disciples after his resurrection "speaking of the things pertaining to the kingdom of God" (Acts 1:3). He then left them under a commandment to preach "the gospel of the kingdom in all the world" (Mark 16:15,16; Matt. 24:14). Thus before the cross the gospel was the kingdom; after the cross the kingdom is the gospel still. As summarized by Luke in Acts 8:12 and elsewhere the gospel is composed of two sets of "things" tied together by the cross and securely held fast by the conjunction "and"—"the things concerning the kingdom of God, AND the name of Jesus Christ." "The things concerning the kingdom" are first; the things concerning the "name of Jesus Christ," second. To be ignorant of these "things" is to be ignorant of the gospel. As the Jews only accept "the things concerning the kingdom of God," and these only in a carnal and corrupt form, so the Gentiles only accept the things concerning "the name of Jesus Christ," and these they contemplate with perverted gaze. Both reject the gospel. There are many false gospels, but only one true one. Paul speaks of three gospels in Gal. 1:6-9:

1. Another gospel;
2. A perverted gospel; and
3. "The gospel of Christ";

but the first two are false. "The gospel of Christ" is a descriptive phrase which clearly identifies it with the gospel of the kingdom which he preached before and after the cross. "It is the power of God unto salvation to every one that believeth" (Rom.1:16). Readers, preachers, even angels in heaven are warned not to pervert this gospel, nor preach another. To change "the gospel of Christ," or to substitute another for it is a crime which will call down the curse of God upon the culprit.

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:6-9).

This lesson may be obtained by addressing the Author. Three cents for one copy; twenty-five cents per dozen.

THE DUAL CHARACTER OF TRUTH

Truth is often of a dual character, taking the form of a magnet with two poles; and many of the differences which agitate the thinking part of mankind are to be traced to the exclusiveness with which partisan reasoners dwell upon one-half of the duality in forgetfulness of the other. The proper course appears to be to state both halves strongly, and allow each its fair share in the formation of the resultant conviction. But this waiting for the statement of the two sides of a question implies patience. It implies a resolution to suppress indignation if the statement of the one-half should clash with our convictions, and to repress equally undue elation if the half-statement should happen to chime in with our views. It implies a determination to wait calmly for the statement of the whole before we pronounce judgment in the form of either acquiescence or dissent.—Professor Tyndall.

Alphabet of Efficiency

Ambition.
Backbone.
Cheerfulness.
Dexterity.
Education.
Faith.
Gratitude.
Health.
Ideals
Justice.
Kindliness.
Loyalty.
Morality.
Naturalness.
Observation.
Patience.
Quality.
Readiness.
Sanity.
Tolerance.
Understanding.
Vitality.
Warmth.
Xpression
Youth.
Zeal.

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When the rain is falling, falling,
And you can't go out to play,
See if you can hear him calling.
Seems to me he tries to say:
"Cheer-up, cheer-up,
Skies will soon clear up.
Don't complain
Of the rain,
It will soon be fair again.
Cheer-up, cheer-up."

The red coral, which is used in jewelry, and which is known as precious coral, is mostly obtained in the Mediterranean, the Barbary coast furnishing the dark red, Sardinia the yellow or salmon color, and the coast of Italy the rose pink. It is also found in the Red Sea.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

Following remarks from Brother E. W Knapp in a recent letter are so good we give them place here: "I see a writer quotes John 12:32 to prove Larger Hope. The 33rd verse reads, 'This he said, signifying what death he should die.' I have contended and now contend that 'all men' were drawn to him in the sense that all men were drawn to Abramam Lincoln, James Garfield, and Wm. McKinley by the manner of their death, although in the death of Lincoln there were two different classes drawn to him—the South in joy, the rest of the world in sorrow."

We have lost the company of Brother Sterling Russell indefinitely, because he has been held by the government for non-combative service. We are thankful to the government for granting him military exemption, but it grieves us as much as it does Brother Russell to have him separated from us. Our tears and prayers go with him in his enforced service. We join him ardently in prayer for the day to speed on when men shall learn war no more.

Lesson III of "Bible Lessons on First Principles" appears in this issue. It is published as a twelve page booklet, and makes a neat little messenger of truth. There will be ten lessons in the complete series. The Fellow Helpers' Society has published this number, and this explains why it takes its place among the literature of the truth at the low price of three cents per copy. **In a day when everything is so high, to announce this booklet for sale at three cents the copy seems impossible. It is a marvel of cheapness, made possible by the appreciated co-operation of the Fellow Helpers and the blessing of God. We are profoundly thankful that it is possible for us to send out literature advocating the gospel of the kingdom so cheaply that the "poor have the gospel preached to them."**

Brother Donaldson writes: "More than once I have wondered if it was good policy to continue 'The Young People's Page.' Not that I am tired of the work—far from it. I feel that I would miss it much; but I have grave doubts that the page is read by those for whom it is intended; for the various schemes I have tried have not brought the response desired. All letters reeived, with one exception, have been from adults who have not stated whether or not they have children in the family. If the page is not read by the young people then it is folly to continue it; for the space is too valuable to be filled with matter that is not read. What do you think about it?"

We think Brother Donaldson's page is fine, and we enjoy reading it very much; and we would regret for him to give it up—but we are among the adults, which fact makes our testimony irrelevant. After all, the question is whether the young people, for whose benefit the page is given and for whose enlightenment Brother Donaldson labors, read, enjoy, and profit by his work. He can only know that his efforts are appreciated by responses from readers; and if these are not forthcoming we suggest that Brother Donaldson discontinue his present page for young people and use his able pen as a contributor to The Restitution. In this field we know he will be read and appreciated.

THE CHURCH IN THE PRE-RESURRECTIONAL AND POST-RESURRECTIONAL STATES

Sermon Notes by the Editor on The Apocalypse

"I am Alpha and Omega, the beginning and the ending, saith the Lord . . . . I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle called Patmos . . . . I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, ...What thou seest, write in a book, and send it unto the seven churches which are in Asia" (Rev. 1:9-11).

I The Pre-Resurrectional State

1. John was a "companion" with the seven churches in the Domitian "tribulation" (vs. 9; Matt. 20:22; Acts 12:2; 2 Tim. 2:12; Rom. 8:17; 1 Pet. 4:13; Acts 14:22).

2. History of Domitian's persecution: Enthroned A. D. 81.—Last of the Flavin family.—His reign good at first; persecution began in A. D. **95.—First time Christians were persecuted by law.—Domitilla was banished; John was put in a caldron of oil (Tertullian); afterwards exiled in Patmos.—Domitian was slain A. D. 96.—Nerva came to the throne in his old age. His lenity brought home all the banished, John included, except Domitilla.—John died at the age of one hundred in A. D. 103.**

3. "In spirit." Clothed with it for inspirational purposes (vs. 10; Ezek. 1:1; 2:2; 3:14; 8:3; 40:2; John 15:26; Rev. 4:2; 17:3; 21:10).

II The Post-Resurrectional State

"In (Greek, en) the Lord's day" (1) (John 8:56; 2 Thess. 2:3-8; Acts 17:31; Mal. 4:1,2; Psa. 118:24).

2. The "great voice like a trumpet." It raises the dead and sounds the alarm for war (vs. 10; Exo. 19:13; Num. 10:10; Judges 7:18; 2 Sam. 15:10; Amos 3:6; 1 Cor .15:52; 1 Thess. 4:16).

3. "I am the first and the last." The first and last of those who are raised from the dead, the immortal race, the new creation (vss. 12,17,18,19; Phil. 3:13; Dan. 9:17,18; 10:3-18; Zech. 4:1).

(1) In many instances "the Lord's day," "the day of the Lord," "the day of Christ," etc., refer to the second advent of Christ. No Bible student would think of denying this fact; but because these expressions refer sometimes and frequently to the return of our blessed Redeemer, is no reason why we should try and make them always allude to this one event. It is an easy matter to get one sense of a Bible word or phrase, and then cull from a concordance all the passages which fit that sense. A study the texts where "the day of the Lord" occurs will reveal the fact that there have been many such days. Wetstein was the first to interpret Rev. 1:10 as referring to the Lord's coming; Zullig, Maitland, and Todd following his leading. While we allow that "the Lord's day" is post-resurrectional, we are not unmindful of the fact that primarily the allusion is to Sundey. The ante-Nicene Fathers speak of Sunday as "the Lord's day" repeatedly; and Mr. Elliott, in "Horoe Apocalypticoe," points out that the primitive Syriac translates 1 Cor. 11:20, "not as befitteth the day of the Lord we eat and drink," which is proof of the early usage of calling Sunday "the Lord's day"; it is also indicative of the scriptural basis upon which that usage is built. The first day of the week was consecrated as a day of worship, alms-giving, and the Lord's supper (Acts. 20:7; 1 Cor. 16:2; John 20:19-26). "The Lord's day" in Rev. 1:10 doubtless includes the future and personal manifestation of the Son of Man; but its first and primary application is to the first day of the week. The basic construction of the Apocalypse requires this interpretation. Its visions, seals, trumpets, vials, etc., are grouped in sevens, and naturally begin on the first day of the week, Sunday—the birthday of both Christ and his church, the day on which God said, "Let there be light" (Gen. 1:3).

Pascal's thought, "It is Christianity which kills the 'I' in humanity; civilization only hides it," is one of the most arresting pronouncements of his time.

PRAYER

Article I.

Sisted Wood has asked some questions and, as prayer is a very important subject, we think it should be dealt with critically.

When the Savior sent his apostles to preach he told them first where not to go and who not to preach before he told them where to go and who to preach to. Just so when asked to teach them how to pray: he told them first of all how not to pray and what not to do before telling them how to pray and what to do. Before we could expect to talk to some one over a telephone we would have to first know we were put in connection. So before we can expect our prayers to be heard we must know that we are connected with the Father in heaven.

Access to the Father by Jesus

In doing this we must go to Jesus, who is the connecting link between us and the Father. Now let us consider the prayer that Jesus taught us to pray, when and where to pray it. Let us remember that Jesus is now answering the apostle's request, "Teach us how to pray" (Luke 11:1), and it is folly to expect that we can change it in any way and expect to have our prayers heard. Our hearts must be prepared before we go to prayer. Let us notice some of the preparations. "Take heed that ye do not alms before men to be seen of them; otherwise you have no reward of your Father which is in heaven."

Preparations for Prayer

No difference how charitable we were if it was done wholly for show it would unfit us for any future reward, also make of us hypocrites; therefore we could not expect God to hear our prayers. In order that our hearts may be prepared and our motives pure we do our alms in secret, then we may expect our prayers to be heard.

Where Not to Pray

Then Jesus tells us where not to pray. It would be hypercritical for us to pray standing in synagogues and on street corners with no other motive than to be seen of men. To remove any doubt on this point Jesus tells us where and how to pray: "But thou when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Can we ignore this and expect God to overlook it? If so, why give it at all?

Vain Repititions Forbidden

Again, we are told not to use "vain repititions." Those who do all of their praying from prayer books, and repeat from year to year, certainly come under this head. Long drawn out prayers are also condemned. So now hear the

Savior, "Be ye not therefore like unto them." So dear reader, we must clear ourselves of these faults before we go to prayer that we may lift up holy hands and expect God to hear.

Now Jesus is ready to tell us how to pray, but before giving the prayer let us consider again where and when to pray this particular prayer.

First—we ought to enter our closets and pray in secret.

Second—it is a prayer to begin the day with.

Morning and Evening Prayers

No one can expect the day to go right and end right that does not begin right. And then how fitting before leaving our bed rooms in the morning, to start the day right by taking God into our partnership.

"Our Father"

Let us notice the first sentence in this prayer, "Our Father which art in heaven." Is it true that he is our Father ? If not, then we have no right to utter this prayer. A sinner has no right to say this prayer because God is not his Father. Then how wrong is it for us to ask a promiscuous audience to repeat the Lord's prayer ! But how appropriate when within the sanctity of our rooms, closed in from the world in the freshness of the morning to acknowledge God as our Father, and to hallow his name, knowing that to us it is the most sacred of all names. And how it prepares our hearts for the duties of the day.

"Thy Kingdom Come"

When we open our eyes to a new day we at once become conscious of the fact that we are still under the rule and kingdoms of men and know that God's will is not being done, and as our desire is to have his will done, and knowing that nothing will ever accomplish this but the establishment of God's kingdom, we therefore pray "Thy kingdom come. Thy will be done on earth as it is in heaven."

We know that it is possible for the kingdom to come before the day closes, and some day this will be true, and our prayer answered before the day is over. We know that God's will has always been done in heaven; nothing sinful can exist around his throne. But if war has existed there once his will has not always been done there; so our prayer would be inappropriate.

"Our Daily Bread"

"Give us this day our daily bread." He teaches us later on not to take thought for the morrow. We pray for this day's bread only, and at the close of the day when we have have had our full number of meals, we know God has heard our prayers. But how out of place it would be in the evening time as many do to stand up and say, "Give us this day our daily bread," when we have already had three full meals. How necessary then to pray with the spirit and understanding, and to be consistent. We feel grateful before retiring that God has provided us with daily bread, and that we can lie down free from hunger. Then before going to sleep we should thank him for his goodness.

Forgiveness of Debtors

"And fogive us our debts as we forgive our debtors." Let us remember that we are asking the Father to forgive us just as we forgive others. Then again, before retiring we take retrospective view of the day's conduct. If we discover we have been kind to others, and they have trespassed against us and we have forgiven them, we know the Father has forgiven us, and can go to sleep with a clear conscience. If not, we know we still owe the debt and are not forgiven; hence our sleep is troubled. But how soft the pillow seems to the one who has forgiven all trespasses: there are no tossings or misgivings to trouble the weary soul.

Help in Trials

"And abandon us not in trial, but deliver us from evil." We know when we leave our rooms in the morning we are going to have another day of trials, and our only hope of withstanding them is for the Father to prepare our means of escape, and give us strength to overcome in every trial. Again before retiring we look back over the day and see this trial and that trial that has come to us, and how it stands with us. Have we been an overcomer ? If so, we know God stood by us and heard our prayer. About this, too, we can rest with a clear conscience.

The Doxology

"For thine is the kingdom, and the power, and the glory forever, Amen." In the morning this prayer is all before us; at night it has all been answered except "thy kingdom come," which is the only portion that is future. The rest of it belongs to everyday life, and we can understand at the close of a day just how we stand on the credit side of the ledger, and what our prospects for the kingdom are.

Almus Adams.

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Brother Huggins:

I noticed Brother Smith's offer in The Restitution. I wish to subscribe $10.00.

I am sending herewith $1.50 for renewal. Also enclosed clippings may be of interest to you, particularly Dr. Gray's article clipped from "Christian Herald."

We are holding meetings every two weeks. Have had the pleasure of two visits by Salem brethren and sisters, also from Barberton and Akron. Would be very much pleased to have visits by Cleveland brethren and sisters. Cannot yourself and family come down for a few days and be here for our meeting two weeks from tomorrow? Yours in hope, W. C. Heacock.

P. S.—Your view that Russia will make separate peace with Germany seems, as things are moving, to be correct.—W. C. H.

Dear Restitution:

I want to thank you for your kindness in sending me The Restitution. I do not live near any church of our faith, and as I am old and feeble, I do not have the chance to hear the truth; but thank God when I get The Restitution I get meat in due season. May God bless you and all the writers of the paper.

I do not understand how some of our writers can see that this war of Armageddon which is now going on is the same that is spoken of in the 38th chapter of Ezekiel. I am sure this Armageddon takes place at the coming of Christ and end of this age. Soon the devil will be bound and the reign of righteousness begin. This reign will last for a thousand years. During this thousand years the Jews will be gathered back to Palestine and become a very rich nation. Then at the close of the thousand years the devil will be loosed. Then the great battle of Gog and Magog will take place. Ezekiel says they come up like a cloud to cover the land. He says God rains on them fire and brimstone. John says fire comes down from heaven and devours them. Yes my brethren, Christ comes while this world war is going on. This is the war of Armageddon. The white horse and his rider are here. John Weeks.

LETTER TO A QUAKER MINISTER

Dear Brother Huggins:

I am sending a copy of a letter which I have written to an uncle of mine. Some one suggested that I sent it to The Restitution for publication. He says he knows he has everlasting life now, and is now born of the spirit. He does not believe in water baptism.

Sister Michael's Letter to Her Uncle

My own dear Uncle:

I will write to you this morning. I have been thinking of you a great deal since you were here, and I am sorry I did not get to see or talk with you more. It seemed everyone like myself wanted to do the talking, therefore none of us got to say just what we would like to have said. I want to write you in regard to your knowledge of being saved and being born of the spirit now. 1 John 4:1 says, "Believe not every spirit, but try the spirits whether they are of God." Isa. 8:20: "To the law and the testimony: if they speak not according to this word it is because there is no light in them."

You know sincerity will save no one, nor does it prove he is right. For example, Paul persecuted the churches of God, and thought he was doing right. You say you are born of the spirit now.

Please let me show you that you are mist....en. The Scriptures say first the natural and then the spiritual. 1 Cor. 42-48: "Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. And as we have borne the image of he earthy, we shall also bear the image of the heavenly. For this corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass this saying, Death is swallowed up in victory." Then is when we shall be born of the spirit—at the resurrection. Then we can appear and disappear as did Christ after his resurrection (John 3:8). Be not deceived; you cannot preach Christ unless you teach what he taught. He taught nothing that contradicted the Scripture.

Paul says, 2 Tim. 3:16: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect (or as Revised Version says, 'complete') furnished completely unto every good work."

Then Paul goes on and charges Timothy before God and Jesus to "preach the word." He says, "The time will come when they will not endure sound doctrine." What is the word ? God's words are spirit and life, and they are truth (John 6:63; 17:17).

The word plainly teaches that we must repent, believe (the word), and be baptized. It also tells us what baptism is for, and what it represents. When a person has obeyed this ordinance he is begotten by the word. James 1:18 says, "Of his own will begat (not born) he us by the word of truth." Paul says, 1 Cor. 4:15, "For in Christ Jesus I have begotten you throught the gospel." 1 Pet. 1:22,23: "Seeing you have purified your souls in obeying the truth, through the spirit, unto unfeigned love of the brethren, being born (begotten, Revised Version) again, not to corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Peter then adds, "And this is the word which by the gospel is preached unto you."

Dear Uncle, .s you know, sincerity will save no man. Solomon says, Prov. 14:12: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." I can of a truth say like Paul, it behooves us to "prove all things, and hold fast that which is good." Let us pray that the eyes of our understanding may be enlightened, that we may know what is the hope of his calling; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail (Heb. 6:19). Let us believe his word is true as much as if it had all been brought to pass before our eyes, for Paul says in Heb. 10: 23, "He is faithful that promised."

Will you please read all the eleventh and twelrth chapters of Hebrews ? They are so plain on this subject. By faith we are saved through grace: and we walk by faith, not sight. When you read the first verse of the eleventh chapter of Hebrews, you will find that faith is one degree higher than knowledge.

Now dear Uncle, you say you know you are saved now. I am sure you do not claim you are better or have any pre-eminence above all these faithful ones named, do you? Well, Heb. 11:13 says, "These all died in faith, not having received the promises." You know that life eternal was one of the promises. Now read Heb. 12:1,2 in connection with this. It may make it plainer to you. How beautiful!

Now let us turn to God from idols to serve the living and true God, and wait for his Son from heaven, whom he raised from the dead. The Scriptures say if the blind lead the blind both will fall in the ditch. We should study to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth. Peter say, 2 Pet. 3:16, "There are some things hard to be understood, and they that are unlearned and unstable wrest, as they do also the other Scriptures unto their own destruction Again he says, "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." I tell you, we should be very careful how we handle the word of God. Jesus tells us himself, "The words that I have spoken, the same shall judge us in the last day" (John 12:48).

Well, I would like to write much more, but I will close lest I worry you with much writing. All I have written has been in the spirit of love, and I hope it will be received in the same spirit. Whether we believe his word or not, "it will not return unto him void, but will accomplish that whereuno he sent it." But our life depends upon our belief of it.

Now please write soon. Your affectionate niece,
Bettie Michaels.

P. S.—It seems my mind is so full I cannot stop, so I will write a little more.

Now Uncle, the Bible is so plain to me on doctrinal points, as well as on reproof and other things, I felt if I did not write you I would not be doing what I knew to be my duty. Do not feel hard toward me for it for I know that your belief contradicts many plain Scriptures. The Scripture you think we contradict are in harmony with what we believe. I have studied the word of God more than you think, and any new doctrine that comes up I am always ready to see what is in it. I feel that to be a duty too; and while I am doing that, the plain truth of God's word is more clearly brought to view.

Grandma quite a while ago gave me some of "God's Revivalist" papers to read. In one of them is quoted that Scripture in John 3:8 about being born of the spirit. One of your belief commenting on it says, "We cannot understand the mystery." You said while here we could not understand it because we were carnally minded. This man, according to you, must be carnally minded, too. But it is very plain to my mind; as I have tried to make it plain to you in this letter.

Now Uncle, let us take every word of this letter home to ourselves. I have taken it to myself. Let us see where we stand, then prepare ourselves to meet our God. May we be able to say, "Lo, this is our God; we have waited for him, and he will save us." God knoweth all things, and for what purpose they are done. "His words are a savor of life unto life, or of death unto death." Let us make them life to us.

Good by. With much love, B. M.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y
Memory verses: **Micah 6:8; Titus 2:13,14**

Golden Text: Phil. 4:4-7

Thankfulness To God

Praise to God, immortal praise,
For the love that crowns our days!
Bounteous source of every joy,
Let thy praise our tongues employ!
For the blessings of the field,
For the stores the gardens yield,
For the joy which harvests bring,
Grateful praises now we sing.

Flocks that whiten all the plain,
Yellow sheaves of ripened grain;
Clouds that drop their fattening dews,
Suns that temperate warmth diffuse;
All that spring, with bounteous hand,
Scatter o'er the smiling land;
All that liberal autumn pours,
From her overflowing stores:

These, to that dear Source we owe,
Whence our sweetest comforts flow;
These, through all my happy days,
Claim my cheerful songs of praise.
Lord, to thee my soul should raise
Grateful never-ending praise:
And when every blessing's flown,
Love thee for thyself alone.

A. L. Barbauld.

Thanksgiving

Some one has most truly said that the greatest sin is ingratitude. Recently in our local papers. was reported a court action for the recovery from a young man of money paid a doctor for resetting a broken arm, caused—so the complainent stated—by rough handling on the part of the young man who, at the risk of his own life, saved the complainant—a young woman—from drowning. At the trial it was proven that had it not been for the action of the man, the woman could not have been saved; also that he had ruined a good suit of clothes, a watch and other things. He denied the rough handling. Can you imagine a nature so heinously detestable as that shown by this woman? Her utter lack of appreciation, her ingratitude, the financial loss to the young man, his loss of time, his discomfort, his good intentions—none of these things appealed to her. We will not say anything about the saving of her life, for apparently she did not value that, and we must admit we do not think it worth the effort or risk. Yes, hers is a queer nature; yet what about ourselves. ?

God in his love has given us everything we possess. Our life is a gift from his gracious hand. It was from him we received our health, sound mind, shelter, clothing, and food; it is from him we get sunshine and every pleasure in life. Even while we were rebellius, God in his love made arrangements for our redemption. God is anxious that we might live with him and his Christ throughout the countless ages of eternity. God does not ask much from us in return. He simply asks us to be appreciative, to show our gratitude in believing that he is sincere, to accept his mode of salvation which is to allow his Son Christ Jesus, who died for our sins, to dwell in our hearts, knowing that if we permit him to enter he will so rule our thoughts, action, and words that we will be acceptable sons and daughters of the Most High.

But have we shown this appreciation? have we shown our gratitude? Are we not pretty much like the woman in the true story that heads our article? Are we not more prone to complain about one rainy or cloudy day than to thank God for the five bright sunshiny days? Do we not affect a long face for one day's illness rather than give God praise for a life time of health? In other words, is not our nature more apt to abuse, blame, condemn or disapprove rather than approve, praise or thank? Do we not show very little appreciation, gratitude, or thankfulness, and yet that it all our God asks from us in return for all he has done for us. It is not very much, is it? Then my friends, let us cultivate a spirit of thankfulness; for we have much to be thankful for. God has done so much for us: we have done so little for him. Then from this nature let us change our natures by being appreciative, showing gratitude and rendering thanksgiving to God.

Our Weekly Puzzle

"And all the angels . . . . worshipped God, saying, Amen; blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever, Amen."

Where in the Bible can the above be found?

Answer next issue.

Answer to puzzle in last issue.

The passage was written by John.

The Son is Jesus the Christ.

The meaning of "Perish" is, to pass away from life; be destroyed or consumed; hence to be lost; come to nought; decay.

The passage is found in John 3:16,17.

Psalm 100

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God, it is he that has made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is good, his mercy is everlasting, and his truth endureth to all generations.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O, NOVEMBER 28. 1917 NUMBER 44

"THE WAITING SAINTS WILL BE HIS WIFE"

There is a hope to mortals given,
Beyond this night of gloom;
There is a rest for captives driven,
When Christ shall ope the dismal tomb.

There is a crown that he shall wear,
Held in the courts of heaven;
There'll be a Kingdom we shall share,
When golden harps to saints are given.

O sacred love, O rapturous joy!
Our King so true, so fair,
He'll come away from courts above;
Immortal youth we then shall share.

O bliss supreme, O hope divine!
My Savior true, may I be thine?
The joys of earth soon pass away,
True joy will come, and come to stay.

The master-hand shall give the crown,
The servant then receive the gown;
The bridegroom gives immortal life;
The waiting saints will be his wife.

The God of all, his name is love,
Jesus is coming from realms above;
The Father and Son, their aim is one;
Forever on earth their will to be done.

J. E. Hogarth.

THE SOULS UNDER THE ALTAR

An Exposition of Rev. 6:9-11

By A. E. Griffiths

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. 6:9-11).

As the Bible Class in connection with the Church of God in Cleveland is studying the book of Revelation, perhaps a few words in reference to one of the many subjects of that wonderful book will not be out of place. There are many things that are difficult to understand in the Scriptures, but the fact of them being difficult does not necessarily make them impossible. Logically it makes them possible; only more research and study are required to obtain the result desired.

The Popular Interpretation

The popular idea of the "souls under the altar" is that it is a strong proof of the doctrine of the "immortal soul" and the conscious state of the dead; but when we apply a little reason and common sense to the reading of this text, this orthodox theory is entirely annihilated.

In the first place, the general idea is that the soul goes to heaven at death, yet it says here they are "under the altar"; and remember this altar referred to is the altar of sacrifice, and that was never in heaven but on earth. The only altar mentioned as being in heaven is the altar of incense (Rev. 8:3,4).

Again, if these souls are in heaven and are in the presence of God, where everything is happiness and perfection, how can they be crying out for vengeance on their persecutors? It would be repugnant to any perfect being to seek vengeance; besides, if these souls were in heaven, then by the same analogy their persecutors would be in hell, and they would be receiving all the vengeance that any of the souls in heaven could wish them to get. There would be no necessity for them to cry out to God to avenge them when he had already done it! And so just a few common sense questions applied to this reading will be sufficient to non-plus any othodox preacher or writer, as they can bring no proof from the Scriptures to uphold their doctrine, and cannot help but be defeated when the word of God is used as a weapon against them. Let us now look into the subject scripturally instead of theologically, and get a clear understanding of it.

The Altar

Our first task is to discover what is meant by "the altar." At the time God gave Moses the ten commandments he told him to build an altar of earth, as a medium by which the children of Israel might approach God: "An altar of earth thou shalt make unto me, and shall sacrifice thereon thy burnt offerings, thy sheep and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon" (Exod. 20:24-26).

We find here that the altar was to be made of earth, which is the same material that man is made of (Gen. 2:7), therefore it is typical of humanity. Stone could be used for the same purpose, but only on condition that it was not cut or hewn by any instruments of man's contrivance. Either material could be used so long as it remained in the natural state in which God had formed it. Here we have a type of Christ who was "made of a woman, made under the law" (Gal. 4:4), and was "in all points tempted like as we are" (Heb. 4:15), and "bore the image of the earthy" (1 Cor. 15:49). And so in this case, the altar referred to represents Christ. Paul speaks very clearly on this point when he says: "We have an altar whereof they have no right to eat, which serve the tabernacle" (Heb. 14:10). When God gave Moses the law he commanded that a bullock should be killed and the blood should be poured beside the bottom of the altar (Exod. 29:12). "And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys and the fat that is upon them, and burn them upon the altar, but the flesh of the bullock and his skin, and his dung, shall thou burn with fire without the camp; it is a sin offering" (Exod. 29:13,14).

Now we can begin to see why John speaks of seeing "souls" under the altar. The word "soul" is translated from the Hebrew word "nephesh"; and the word "life" in the following quotation is from the same Hebrew word: "For the life of the flesh is in the blood" (Lev. 17:11). So when John speaks about "souls" he refers to the "lives" of those who had been slain for believing the word of God; and as the blood of the sacrifice in the type was poured at the bottom of the altar, which is equivalent to being under it, the expression which John uses is perfectly clear and intelligible. Christ said: "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16:17). John knowing this adapts his language according to God's purposes, and in the one word "altar" refers to Christ, not only as the Savior who was born, lived, died and rose again, but also demonstrates his relationship to the law in type. Therefore the souls that John saw under the altar, represented those who had died in the faith, and had been sacrificed on the altar of Christ who said: "Whosoever shall lose his life for my sake shall find it" (Matt. 16:25).

A Loud Voice

The next point in our text is that "they cried with a loud voice." Now we know perfectly well that dead people do not talk, let alone cry out. Then let us find what is meant in this case. It is perfectly clear that the people John saw under the altar were not literal people, therefore there is no necessity to try to explain a literal cry, or voice. We find instances in the word of God where inanimate things cry out. For example God said to Cain, "The voice of thy brother's blood crieth unto me from the ground" (Gen. 4:10). It is a physical impossibility for blood to speak or possess a voice, yet this is a metaphor of speech which is of frequent occurrence in our every-day conversation. We often refer to an abstract subject as speaking for itself, and see nothing extraordinary in it. We do not presume that the subject in discussion is in possession of an immortal soul, or is a ghost: why attach such foolish ideas to the Scriptures? Again, another passage says: "For the stone shall cry out of the wall, and the beam out of the timber shall answer it" (Hab. 2:11). And James says: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth" (James 5:4). Anyone acquainted with grammar can understand that these quotations are metaphors of speech, and the same rule applies to the words of our text when they cried out with a loud voice.

But there is a deeper meaning still attached to this cry because, as they had died for the word of God, they had been

Offered as a Sacrifice

And here again we find the close connection they bore to Christ. Paul says, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all" (Phil. 2:17). By referring to the Greek text we find this word "spendomai," which means "to be poured out." So as being slain for the word of God constitutes being a sacrifice, the blood of the victim is poured out under the altar, exactly where John said he saw the souls. In reference to Christ we read, "He shall divide the spoil with the strong, because he hath poured out his soul unto death" (Isa. 53:12). And Paul explains how the priest daily offered up sacrifice, first for his own sins, and then for the people; but Christ did this only once, when he offered up himself (Heb. 7:25-27).

We can now understand that the souls which John saw under the altar represented those who had been sacrificed for believing and preaching the word of God with "a loud voice" and their cry now goes up from all the saints today: "Thy kingdom come, thy will be done on earth as it is in heaven." When that prayer is answered the souls under the altar will have been avenged, for we read, "Say to them that are of a fearful heart, Be strong, fear not, behold, your God will come with vengeance" (Isa. 35:4).

The Souls Depend on Resurrection

The text goes on to say that "they shall rest a little season, until their fellowservants should be killed as they were." Here we see the same thought that Paul wrote to the Hebrews: "And these having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:39,40). All the ancient worthies are dead and sleeping in the dust and will so remain until the coming of Christ; and when they come forth so will the souls under the altar who represent those who have died in Christ; and as these receive their reward and enter into eternal life, their persecutors at the same time will receive God's vengeance. "They shall drink of the wine of the wrath of God, which is

poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" (Rev. 14:10). Thus is the picture completed which John draws in the verses we have chosen for our study.

White Robes Signify Righteousness

The text says that everyone of them were given white robes. This is another proof that they were the saints redeemed, as white is the scriptural significance for righteousness. "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints" (Rev. 19:8). When we are adopted into God's family and have taken on the name of Christ, we are exhorted to keep our garments spotless. "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16:15). Therefore, beloved, let us who have taken on the all-saving name, watch for the day of his coming, and keep our garments (robes) unsullied, that we may be eligible to stand before him on the great resurrection morn, and have addressed to us those precious words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

A BIBLE READING

1 John 4:6: "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error" John 14:17: "Even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you." 1 Cor. 2:10: "For the spirit searcheth all things, yea, the deep things of God." Romans 8:8: "So then they that are in the flesh cannot please God." They have not the spirit of God: they know not of him.

Eph. 5:1: "Be ye therefore followers of God as dear children, and walk in love as Christ also hath loved us and hath given himself for us, an offering and a sacrifice to God." 1 Cor. 15:58: "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 2 Pet. 3:18: "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen."

John Griet.

The number of women acting as substitutes for men in the field in France has passed the 1,000,000 mark.

M. M. Dowie said: "It is a great many years since I learned that people rarely say 'thank you' when they have strong reasons to do so, and say it freely on quite uncalled for occasions."

THE TRINITY

The trinity in theology is the union of three persons in one Godhead, the Father, the Son, and the Holy Spirit. Trinity also means any combination of three parts, persons, characters, etc. The doctrine of the trinity has been taught for a long time but acording to history, it took nearly four hundred years of ecclesiastical wrangling to produce that precious dogma. It was not until the general council of bishops held at Constantinople in the year 381, that it was finally fixed that the Holy Ghost was a third person of the trinity, coequal, co-eternal, without bodily parts, or passions. The subject of the trinity has no doubt caused more strife, bitterness, discord, and even bloodshed, than any other doctrine ever promulgated.

The Christian trinity was not derived from the doctrines of Moses, Christ, or Paul, and is not taught anywhere in the Bible. Trinitarians will sometimes quote 1 John 5:7: "For there are three that bear record in heaven: the Father, the Word, and the Holy Ghost: and these three are one." Upon investigation we find that this is a spurious interpolation, and not only does the Revised Version omit this verse, but so also do all modern translations—the Emphatic Diaglott, Young's Bible translation, the American Bible Union translation, and the Improved Version, etc. The words were not found in any Greek MS. before the fifth or sixth century, and in no early version.

We might quote John 10:30; 17:11. Jesus here refers to a oneness of mind and purpose, both speaking the same thing. 1 Cor. 1:10 is another illustration of oneness of mind. So then we learn that God and Christ being two distinct personalities yet there is a oneness of mind between them.

God

1 Cor. 8:6; Eph. 4:6: "But to us there is but one God, the Father, of whom are all things." Mark 12:29: "Hear, O Israel; the Lord our God is one Lord." Deut. 6:4; Isa. 45:5; 1 Tim. 2:5 tell us there is one God and none else; therefore the common idea that there are three gods is unscriptural.

In Matt. 3:17 the record says that at the time Jesus was baptized a voice came from heaven saying, "This is my beloved Son, in whom I am well pleased." This is the first instance that we have where God recognized him as his Son. John 10:36: "I am the Son of God." John 1:49: "Thou art the Son of God." Mark 15:39: "Truly this man was the Son of God."

In 1 Tim. 2:5 we read about one mediator between God and man, the man Christ Jesus. Then if Christ is a mediator, how can he be a mediator and God at the same time? In John 1:18 and 1 John 4:12 we read that "no man hath seen God at any time." From this we learn that no man ever went to heaven in the presence of God, and that Jesus was not God, for he was seen of many men during his life upon earth. Also read Matt. 17:5; Mark 8:29; Luke 10:22; John 3:16. There are some fifty-five or more texts declaring that Christ is the Son of God, and it seems to us these should be sufficient.

Holy Spirit

We find that the Holy Spirit is the instrumental power of the Father, radiating from his presence, filling universal space. God and his spirit cannot be separated. They are both one. The sun and the light tnat comes from the sun are one. So God and the spirit that comes from God, are one. God is the centre and glorious substantial form of the spirit that fills heaven and earth. Gen. 1:2 tells us that in the beginning the spirit of God moved or hovered over the waters. Job 26:13; Psa. 33:6 show the power that radiated from God. In Job 33:4, in reference here to the spirit and breath, we note that translatres use spirit and breath for the same Hebrew word. Then we know that these are the workings of God. Luke 11:9,10 says it will be given only to those who ask for it.

May we all work, and be partakers of the spirit that will fit us for the promised kingdom.

H. H. Hawkins.

ANOTHER ISSUE OF SONG BOOK PROPOSED

To the Brethren scattered abroad: Greetings!

We have a very interesting matter to present to you, one which we hope will meet with general response. Before we make the appeal we have in mind, we wish first to make a brief report of the song book. It will not be necessary for us to go into details and tell you of the many things we had to overcome in order to complete the book. Many things that we cannot speak of here caused delay in having it printed. However, it was accomplished and a few over a thousand books printed and the demand was so great that in about four months the entire lot was sold. After the plates were paid for, the printing and binding, and the books all sold, we had one hundred and thirty dollars above all expenses.

The plan was, when we started the work, to return as much as we could of the two dollars pledged by the brethren to buy the plates. This, of course, we are under obligations to do; but after all it would be a small amount divided among so many.

Now, for our appeal: We have at the present time, about one hundred and forty or fifty orders for books we cannot fill; so the demand seems to be quite urgent for another edition. We have already had it figured on and think we can print five hundred copies and sell them at eighty or ninety cents each. We sold the former books cloth bound, for fifty cents, the actual cost of making and postage. The cost of printing, paper, etc., is so much greater that we cannot possibly sell the next book for less than eighty or ninety cents, and it might be that by the time we get ready to print it would cost a dollar. But even then it would be cheap. The publishing house which bound our other book sold a book similar in size for one dollar and twenty-five cents each, and they told us they sold only three hundred in a year. They said our book had a phenomenal sale. The church now owns the plates which cost us three hundred and fifteen dollars, and probably could not be duplicated for less than five hundred dollars. You will understand that in printing another book, that the printing and binding would be all the cost. As the church owns the plates we thought of trying this plan of asking the brethren to make us a loan to put with what we have to pay for cost of printing, and then as fast as the books are sold we will return the loan. Now, we do not ask for any money. Just send us your pledges, and when we have enough to print the book we will call for the money. Instead of buying liberty bonds and helping the world in their work of slaughter, let us help the gospel along. We need more books badly, and it seems to us that there are brethren among us who could loan us a hundred dollars. To such we appeal to your patriotism for the truth, and surely we ought to show as much patriotism for the truth as the world does for their country. We will first leave it open for anyone to make us the loan of the above amount; and second, how many will pledge us ten dollars each; and third, how many five dollars each; then below that amount.

Send your pledge for just what you feel able to loan. Now do not forget that as fast as the books are sold the money will be returned, the larger amounts first, and so on down till all are paid.

Now, brethren, this matter is up to you. Who will be the first to respond and get this important work going? We might mention here that the former book was sewn in eight page fold, which is not heavy enough to hold the thread. The next one will have sixteen pages sewn together, which will be double in strength. We have some new congregations who have no books at all, and others have only half enough. Again we will say, as soon as the money is provided the work will progress rapidly and the book be gotten out in short order.

Now who will be the first to respond and help push this work along?

Almus Adams,
Chairman Song Book Committee,
3944 Hartman Ave., Omaha, Neb.

THE MAN OF SIN, THE SON OF DESTRUCTION

Before we can find out who this son of destruction is we will have to find out who or what destruction itself is. We find in Romans 5:12 that by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. The question is, what caused man to sin? We will find the answer in Gen. 3:13: "And the woman said, The serpent beguiled me, and I did eat." Gen. 3:4: "And the serpent said unto the woman, Ye shall not surely die." So we see that death or destruction came by sin, and sin by the woman being deceived by false doctrine, or to be exact, a lie. We find in Rev. 12:9 that the old serpent is called the devil and satan, and Jesus said he was a liar and the father of it (John 8:44). So one who teaches the same doctrine is a son or seed of the serpent which caused destruction, and therefore is the son of destruction.

Gen. 3:15. God promises a time to come when the seed of the woman will bruise the head of the seed of the serpent. In Jesus Christ we find the seed of the woman, he being born of woman without the intervention of man (Matt. 1:18-25). The true church is the body of the seed of the woman Jesus Christ (Col. 1:24) and he (Christ) is the head (Eph. 5:23). So the seed of the serpent, or son of destruction, must have a head and body; and that is what I am going to point out.

The Head and Body of Sin

The Roman Catholic Church claims to be the mother and mistress of all churches; and she is mother of all except the true church of the living God.. All the false systems can trace their origin to the Catholic Church. The pope claims to be the head of the church, and his claim is true as far as false doctrine goes. So the papacy is the head of the seed of the serpent, the man of sin, the son of destruction—just as Jesus is the head of the true church, the seed of the woman.

The papacy being the head, those holding the doctrine of man's immortality, "We shall not surely die," must represent the body of the man of sin. "The day of Christ shall not come until that man of sin the son of destruction is revealed, who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God. Remember ye not, that when I was yet with you, I told you these things"? (2 Thess. 2:2-6).

The council of Trent declared the pope to be infallible, and he claims to have the power to forgive sin. His people call him "Holy Father," "His Holiness," and "Reverend"—all which belong to God and him alone. This proves that this head of the man of sin does exalt himself above God. He claims to be the head of the church (which is the temple of God), whereas Jesus is the head.

Notice Paul says, "Sitteth in the temple of God, shewing himself (his own body or followers) that he is God." So you see he does not deceive those who are watching for the coming of the day of Christ. The man of sin is about to be revealed, body and all, in the uniting of all Christian churches (so called). This is being talked of everywhere today, so the day of Christ must be near, even at the door.

Grover Gordon.

ADOPTING A QUARREL

Some girls cannot know of a quarrel without at once taking sides. If Ellen and Mary fall out, they feel it necessary to ally themselves with Mary against Ellen or to take Ellen's side against Mary. But in all probability there is fault on both sides. And except in rare cases, there is no need for you to take up either side of the quarrel. If you remain friends with both Mary and Ellen, the chance for you to reconcile them is far better than if you joined forces with either one against the other.

PROGRAM OF

BROOKLYN THANKSGIVING SERVICE

"Come with us and we will do thee good" and more; you will do us good, so please come.

A Come Together Meeting and Service of

Thanksgiving
will be held by the

CHURCH OF GOD AT BROOKLYN

On Sunday, November 25, 1917.

10:30 A. M.	Lord's Supper
12:00 Noon	Hot Luncheon
2:00 P. M.	Exhortation
Subject	James 5:7,8

"Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth long for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh."

Hart Hall

1080 Gates Avenue, at Broadway, Brooklyn.

Come prepared to speak on the subject.

Further information, if desired, will be furnished by Alexander D. Donaldson.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Mrs. E. Cox	$ 1.50
B. N. Berry	1.50

WHEN A BOOK IS WORTH SOMETHING

"No book is worth anything which is not worth much; nor is it serviceable, until it has been read, and reread, and loved, and loved again; and marked so that you can refer to the passages you want in it, as a soldier can seize his needs in an armory, or a housewife bring the spice she needs from her store."—John Ruskin.

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EDITORIAL

We are enjoying a protracted visit from Sister Annie Lehman, of Troy, Ohio.

Nov. 20th Brother Quay Brandt and Sister Helen Meermans were united in marriage. The ceremony was solemnized in the church. We are glad that another home is built upon the foundation of truth and righteousness. May they enjoy the approving smile of God in this life and partake of the pleasures that are forever in the life that is to come.

Since last report the following have witnessed a good confession of faith and were baptized into Christ for adoption into the family of God and heirship in his kingdom: Nov. 17th, Thomas Thomson, formerly Presbyterian, and his wife, Nellie Thomson, formerly neutral; and Mrs. Isabelle Bain, formerly Presbyterian. May they all wait in faith and patience the Lord's return.

Let us provoke each other to love and good works, and not be influenced by the desire of popularity, lest we love the praise of men more than the praise of God. What a dreadful reward was it when the Pharisees sought to be seen and approved of men, and obtained what they sought—human favor with the abhorrance of their God. We shrink with fear from the thought of preaching from this unworthy motive; for in exact proportion to its increase will our love for Christ, and desire for his favor, diminish. The only path to true greatness is to seek the favor of God, to study to show ourselves "approved of God," and this can only be done by "rightly dividing the word of truth."

THE EXALTATION OF CHRIST AND THE SAINTS

Sermon Notes by the Editor on The Apocalypse

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us and washed us from our sins in his own blood, and hath made us a kingdom (basileia), priests for his God and Father, to him be glory and dominion forever and ever. Amen. Behold he cometh with clouds; and every eye shall see him; and all kindreds of the earth shall wail because of him" (Rev. 1:5-8).

I. "From Jesus Christ."

1. How and when Jesus became Christ (Matt. 1:21; Acts 2:36; John 20:31; Acts 10:38; Matt. 3).

II. "The Faithful Witness."

1. Witness (Greek, martus), means martyr (vs. 5; John 18:36-38; 19:12,13; Heb. 10:23; 1 Tim. 6:12,13; Matt. 27: 11; 26:25; Mark 14:61,62).

III. "First Begotten of the Dead."

1. "Protos," translated "first," is also render- "chief," and means "foremost" in the sense of importance (Matt. 20:27; Acts 16:12; 17:4; 25:2; 1 Tim. 1:15; 1 Cor. 15:3).

2. In this sense Christ is "the first" to be raised from the dead. Prior to him some had been brought out of the dominion of death; however, they were only restored to mortal life. Death had "no more dominion over" Christ after he was raised, because he had the power of "an endless life" (Rom. 8:29; Rev. 20:6; Col. 1:18; Acts 26:23; 1 Cor. 15:23).

IV. "Prince of the Kings of the Earth."

1. Christ is ruler of all kings; all power is his on earth (Matt. 11:27,28; John 17:2; Phil. 2:9,11; 1 Pet. 3:22; Rev. 17:14; 19:16; Psa. 89:27).

2. "Made for us a kingdom" (Emphatic Diaglott) (vs. 6; Ex. 19:6; 1 Pet. 2:9).

3 Dominion, kratos, "might, strength," etc.

V. He is Coming in Clouds to Execute Judgment and Establish His Kingdom

1. "Clouds" are symbolic of multitudes of saints who will assist him as kings and priests under him (vs. 7; Heb. 13:1; Nahum 1:3; Ezek. 38:9, 21-23).

Better an ounce of "did" than a pound of "going to do."

COMMUNICATION

"They shall make known unto you all things which are done here." (Col. 4:9).

Dear Brothers and Sisters in the Lord:

We of Unionville, O., are rejoicing these days both for the wonderful love and mercy of God to his believing people everywhere, and because we can see his presence in the great conflicts which are now taking place on the earth and know that every heart beat brings us closer to that great day when he, whose right it is, will come, and will not tarry.

We also rejoice because of the addition of two young and beloved members, Brother and Sister Luther, the first fruits of our meetings of four years in Unionville. They were attracted by tracts sent out by the writer which, in a rather round-about way, eventually fell in their hands. Many tracts have been sent out and many talks have been had with friends and neighbors about God's plan of salvation, and we have at last gained two, so we rejoice. Brother Luther had a heart that sought for God, and he found that we were ready to help him. And then the Brothers and Sisters of Cleveland, with a spirit of co-operation and love, sent Brother and Sister Huggins to us for five short weeks. Many hallowed and beautiful experiences were shared with Brother and Sister Huggins, and among them was the time spent in teaching the truth to several interested friends. Happy evenings and many social hours were spent among ourselves and with the brothers and sisters who came down from Cleveland.

As a result our friends enjoyed our company and we were glad to have them with us.

But the glad culmination of those gatherings came when on Sunday evening, Oct. 28, 1917, Mr. and Mrs. Luther made a public confession of their faith, being baptized in the church of God at Cleveland. They have now been made clean and free from the condition of those who are aliens from the commonwealth of Israel, without God and without hope. With rejoicing of hearts we gave them the right hand of fellowship at our little meeting on Nov. 4th, 1917, where they already felt at home, as Brother and Sister Luther before their baptism were regular in their attendance. With perhaps a long period of service before them we pray that they may remain steadfast, ever walking in the way of the righteous, so that when Jesus comes they may find an abundant entrance into the kingdom prepared for us from the foundation of the world.

Brother Chas. Fankbonner.

Kettles made of thin paper are used by Japanese soldiers. When needed for boiling, the kettle is filled with water, and then water is poured over it. It is hung over the fire and in ten minutes the water is boiling. The kettle can be used eight or ten times.

Mail service by aeroplane between Italy and the Island of Sardinia is planned.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XVII

Thanksgiving

Memory Text

"O give thanks unto the Lord; for he is good; for his mercy endureth forever." (Psa. 136:1).

1. "It is a good thing to give thanks unto the Lord and to sing praises unto thy name, O Most High;
2. "To show forth thy loving kindness in the morning and thy faithfulness every night" (Psa. 92: 1,2).
3. "Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation" (Psa. 68:19).
4. "In everything give thanks; for this is the will of God in Christ Jesus concerning you" (1 Thess. 5: 18).
5. "Give thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ" (Eph. 5:20).
6. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).
7. "Bless the Lord, O my soul; and forget not all his benefits" (Pas. 103:2).
8. "What shall I render unto the Lord for all his benefits toward me" (Psa. 116:12).
9. "Neither murmer ye, as some of them also murmured, and were destroyed of the destroyer" (1 Cor. 10:10).
10. "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest; for he is kind unto the unthankful and to the evil" (Luke 6:35).
11. "Cause me to hear thy loving kindness in teh morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee" (Psa. 143:8).

Practical Truths

The emotion of gratitude is one of the noblest possessions of a human heart. That person who is the continual recipient of favors is stolid indeed who remains ungrateful. Thankfulness or a fulness of thanks, is the outward expression of a grateful feeling. Gratitude is the feeling itself. Thanksgiving is the act of expressing our gratitude. The feeling of a grateful heart finds expression in thanksgiving. As thanksgiving is the language of gratitude, so murmuring is the language of a heart where gratitude does not dwell. Expression has a reflex action upon our lives, and while murmurings have a tendency to crush out gratitude, the giving of thanks stimulates and invigorates it. As we all love to see the expression of gratitude in others we ought to cultivate thankfulness toward others, and always express gratitude for favors received. God is not pleased with murmurings. Let us cultivate gratitude, and express it by "thanksgiving." Do we fully consider the fact that every good thing is a gift from God? Then how grateful we ought to be to so kind a Father, especially for the promised gift of eternal life through Jesus our Lord.

Notes on the Lesson

Thanks.—To think; to remember; to express gratitude. Thanksgiving is a giving of thanks or an expression of gratitude.

1. **A Good Thing to Give Thanks.**—It is good in two ways. 1st: It pleases God. 2nd: It cultivates gratitude.

2. **Show Forth.**—We are not to keep our gratitude to ourselves, but make it manifest. "Morning" and "night" are the fittest periods of the day to express it.

3. **Daily Loadeth Us.**—Just think of it, a load of blessings, a load of benefits, and that too, every day! What a reason for our gratitude! Loaded every day with benefits! Will we forget the hand that supplies our needs?

4. **This is the Will of God.**—To be thankful is the will of God. And why his will? That we may be made better. A grumbler is never a good man. The grateful man scatters sunshine and hope wherever he goes.

5. **In the Name of.**—Whatever is done in the Christian life, is to be done in the name of our Lord Jesus the Christ. We are his and thus show that relation, as well as his authority and approval.

7. **Forget Not.**—Keep in mind the benefits received.

8. **What Shall I Render?**—How can I pay the Lord for all his kindness? There is nothing I can give him but the gratitude of an appreciative heart.

9. **Murmur.**—Given to complaining. Oh, how much we murmur, and about almost everything! The weather, the crops, circumstances, friends—almost everything is the subject of our murmurness, he must grieve over our murmurings. Let ness, he must grieve ouer our murmurings. Let us quietly rest in Jesus, and be thankful.

10. **He is kind to the Unthankful and Evil.**—Here is a lesson of a different nature; we too, are to be kind to those who are ungrateful for benefits we have bestowed.

11. **Trust.**—Assured resting of the mind on the integrity, veracity, justice, and friendship of God. Confidence, reliance. When circumstances are adverse or dangers threaten, when the sky of life is dark, or its sun is about to set, then it is that we can trust in God as a present help and lift our thoughts to him.

Suggestive Topics and Questions

1. **Duty of Giving Thanks.**—What is meant by giving thanks? Is it right to be grateful for favors? Ought we to express our gratitude? In how many ways can we express our gratitude? May a person express thankfulness by signs? By words? By deeds? Why ought we to give thanks unto the Lord? In what way has he shown his goodness? Do you think it a duty to give thanks? What do you think of the custom of giving thanks at table? Is it a duty?

2. **Every Benefit from God.**—What does James say about every good gift (Jas. 1:17)? Does God ever vary in his gifts? Does he ever send any bad gifts? Where in our lesson are we told that God loads us with benefits every day? Do you believe that God sends all these benefits? Who then is the great object of our gratitude? In whose name should thanks be offered?

3. **The Effect of Gratitude.**—What effect does murmuring have upon those who murmur? Is God pleased with our gratitude? Where in our lesson are we commanded to give thanks? Why is it a good thing to give thanks?

4. **Thank Offerings.**—What is a thank offering (2 Chron. 29:31; 33:16; Jonah 2:9)? Can we show our gratitude to God by giving of our means to his work? By giving to the poor? Does the Bible teach us to give to the poor? Where are we taught that giving to the poor is lending to the Lord?

5. **Trust in God.**—What is it to trust in God? Will God take care of us? Is God kind to all? Give some Bible examples of trust in God. What is the difference between faith and trust?

REPORT FOR OCTOBER

Sermons

Freedom 7th	2
Stratton, Colo., 13th to 21st	10
Moorefield, 22nd to 24th	3
Stratton, Neb., 29th to 31st	7
Total	22

Expense

Omaha to Holbrook	$ 5.00
Stratton to Yuma, Colo.	2.27
Yuma to Moorefield	4.80
Lunch	.15
Bartley	1.02
Telegram	.25
Incidentals	4.00
Total	17.49
Salary	100.00
Amount of order	$117.49
Endorsed on order	$ 82.00
Baptized	3

Money Received

Brother Gamble	$ 4.00
Stratton, Colo.	11.00
Brother Ealy	6.00
A Brother	5.00
Total	$26.00

Remarks

Our first point in October was Freedom, where the brethren have a neat little church which they had put in nice order, and had asked the brethren from surrounding neighborhoods to come and meet with them for an all-day meeting. The response was good, brethren coming from Moorefield, Holbrook, Pleasant View, Bartley, and Stratton. Brother Hargleroad lives at the last named place, seventy miles from the place of meeting, and he arrived in time for the first service. The house was well filled and splendid attention was given while we discoursed on Rev. 13.

The afternoon meeting was largely spoiled because of rain. However, a few remained while we gave a short talk on Rev. 14. We then got in the car with Brother Hargleroad and started in the mist for their home seventy miles away, where we arrived at eight o'clock. Being somewhat warm when we started I contracted a cold which lasted for several days. But when the word came from Sister Rogers at Stratton, Colo., we were able to respond, and proceeded to Yuma, Colo., and stayed all night with Brother and Sister Barker, who formerly lived at Palmer. We had a nice visit and a pleasant talk of former days. The following day Brother and Sister Barker drove us to a country post office twenty-five miles south where Brother Rogers met us and took us to the place of meeting, about fifteen miles still further on. Here we began meeting the same night and continued to the following Sunday, when we were called away by telegram. But before going I baptized three and set the church in order. Sister Maude Hargleroad did the playing and led the singing, which was greatly appreciated by all, and did much towards making the meeting a success. We so often have no one to play and no one to lead the singing, and it is hard on a speaker to take this added burden on himself. And how unnecessary it seems to be when there is so much talent unused. It does seem as though every talent should be employed in the Master's work. We have many who are capable of giving Bible lessons, and others whose voices could be used to sound the gospel in song; but they lack the opportunity and means to use them. Let us pray God to give us means to employ every talent. The harvest is surely white, but the laborers are few.

We were called to Moorefield to preach Sister Ealy's funeral and remained a couple of days and talked for them. Then Brother Ealy and son Gordon drove us to Bartley, forty miles, to catch the train for Stratton, Neb., where we are now. We are holding the meetings in a hall, and will tell you the result in our next report.

Almus Adams.

Did you ever stop to think what a hard job it really would be to do all the things you actually would do if you were in other people's places?

Mud-guard: A necessary equipment for any man before he enters into politics.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Proverbs 22:1

Don't You Worry

There's a town called Don't-You-Worry,
On the banks of the River Smile,
Where the Cheer-up and Be-Happy
Blossom sweetly all the while.
Where the Never-Grumble Flower
Blooms beside the fragrant Try,
And the Ne'er-Give-Up and Patience
Point their faces to the sky.

In the Valley of Contentment,
In the Province of I-Will,
You will find this lively city,
At the foot of No-Fret Hill.
There are thoroughfares delightful
In this very charming town,
And on every hand are shade trees
Named the Very-Seldom-Frown.

Rustic beaches, quite enticing,
You'll find scattered here and there;
And to each a vine is clinging
Called the Frequet-Earnest-Prayers.
Everybody there is happy,
And is singing all the while,
In the town of Don't-You-Worry,
On the banks of River Smile.

I. J. Bartlett.

The Sin of Worrying

It takes a great mind and a great heart to feel with Browning's expression "God's in his heaven, all's right with the world." Unless a man or woman feels that way, what we know as "worry" is inevitable. Yet if we honestly place our faith and trust in our heavenly Father and his Christ we can come to no other conclusion than that worry is equally sinful with drinking and gambling.

The following words are recorded in the sixth chapter of John. They are a part of what is know as "The Sermon on the Mount." They are from the heart and mind of our great Teacher and Example, Jesus the Christ; therefore we should give them earnest heed:

> No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.
>
> Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more

than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Take no thought for the morrow, neither what ye shall eat, nor what ye shall drink, or wherewithal ye shall be clothed, is an injunction literally followed in this our modern world, only by those on whom we look down as "shiftless." Our own opinion, often expressed, has been scratch the skin of a man who does not worry, and you will find a man who allows his wife to take in washing to support the family. "Ye are of more value than many sparrows" has little meaning to many of us: it ought to have more.

We do not know who wrote

"Build a little fence of trust
  Around today;
Plant it well with loving thoughts,
  And therein stay";

but it harmonizes perfectly with the faith, hope, and trust of early Christianity and with the New Testament; also fits in well with friend Bartlett's little poem at the head of our page.

Logically, for us who believe in the omniscience and the omnipotence of the Creator, to worry about what may happen in the world should be impossible. Yet we all believe, or say we believe, and we worry just the same. Particularly we worry in such times as these. The condition of the world seems to force us to worry, and the great minds and hearts that can defy conditions are very rare. So the sin of worry, as other sins, springs out of defects of nature, and like them, is to be struggled against persistently, however little the hope of its complete removal.

Kindly read Psalm 37:1-5; 55:22; Proverbs 16:3; Hebrews 13:5,6; and as a benediction, Philippians 4:5-7.

To cheat a neighbor is bad; to boast of it is worse.

Have We Grown the Wings of Surrender and Trust?

Is there no way of escape for us when in trouble or distress? Must we just plod wearily through it all and look for no relief? I rejoice to answer that there is a glorious way of escape for every one of us, if we will but mount up on wings and fly away from it all to God. All creatures that have wings can escape from every snare that is set for them, if only they will fly high enough; and the soul that uses its wings can always find a sure "way to escape" from all that can hurt or trouble it. What, then, are these wings? Their secret is contained in the words, "They that wait upon the Lord." The soul that waits upon the Lord is the soul that is entirely surrendered to him, and that trusts him perfectly. Therefore, we might name our wings the wings of Surrender and of Trust. If we will only surrender ourselves utterly to the Lord and will trust him perfectly we shall find our souls "mounting up with wings as eagles" to the "heavenly places" in Christ Jesus, where earthly annoyances or sorrows have no power to disturb us.--Hannah Whital Smith.

No trouble is too small wherein to see the will of God for thee. Great troubles come but seldom. Daily fretting trials, that is, what of thyself would fret thee, may often, in God's hands, conform thee more to his gracious will. They are the daily touches whereby he traces on thee the likeness of his divine will. There is nothing too slight wherein to practice oneness with the will of God. By daily practice in slight crosses of our own will, do we learn the lesson our Lord taught, "Not as I will, but as Thou." All the things whereof men daily complain may perfect thee in the will of God. The changes of the seasons, bodily discomforts or ailments, rude words, petty slights, little jealousies, uneveness of temper in those with whom thou livest, misunderstandings, censures of thy faith or practice, severe judgments, thanklessness of those thou wouldest benefit, interruptions in what thou wouldest do, oppressiveness or distraction of thy labors--whatever thou canst think of, wherein others fret themselves, and, still more, thyself; therein thou seest how to be of one will with God.—Edw. B. Pusey.

"I cannot always know and understand the Master's rule,
I cannot always do the task he gives in life's hard school,
But I am learning, with his help, to solve the problems one by one,
And, when I cannot understand, to say, 'Thy will be done.'"

"Be the day never so hard and long
At length it ringeth to evensong."

What to Learn

There are five things in life which we ought to learn. Here they are:

1. Learn to laugh. A good laugh is better than medicine.
2. Learn how to tell a helpful story. A well-told story is as welcome as a sunbeam in a sick-room.
3. Learn to keep your troubles to yourself. The world is too busy to linger over your ills and sorrows.
4. Learn to stop croaking. If you cannot see any good in this world, keep the bad to yourself.
5. Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.

Nay, do not fret—
    Forget!
Nay, do not pine—
    Resign!
Nay, do not grieve—
    Believe!—Lady Lindsay.

"May your days be as smiling as the waters of the babbling brook flowing between banks of many beautiful flowers."

Mercy

He took your coat away?
  Then go and fold
Your cloak around him too—
  Lest he be cold.

And if he took from you
  Your daily bread,
Offer your heart to him—
  That he be fed.

And if you give him all
  Your life could give,
Give him your death as well—
  That he may live.

Our Weekly Puzzle

Who wrote and to whom was writen:

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you." Where can it be found?

Answer next issue.

Answer to puzzle in last issue: **Rev. 7:11,12.**

A train of thought is not always on time.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. DECEMBER 4, 1917 NUMBER 45

THE AGE TO COME

We know that in the age to come,
For all there will be room;
Whether they are waiting here,
Or lying in the tomb.

Then press ye forward for the prize,
The waiting can't be long;
This age the time of doubt and fear—
The next of joy and song.

J. E. Hogarth.

"SIR, WE WOULD SEE JESUS"

How We Are Saved by the Cross of Christ

A dear sister remarked at a recent devotional meeting, "I wish the Elders would exhort the brethren to strive to attain a deeper understanding in spiritual things, and give less attention to things that are material." This is a fine suggestion. Hence Paul's appeal to the Galatians, that only those who are spiritual, or possess a spiritual mind should endeavour to restore a brother or sister overtaken in a fault. The writer, though an Elder, feels painfully conscious of his lack as a teacher in complying with the sister's request. All he can do is, in a simple way, try in words to give expression to thoughts that float around and hover in his mind.

The text we have selected to me is a precious one. These Greeks had heard about Jesus; they now were at Jerusalem, the one thought in their mind, the greatest desire of their life, was on the eve of fulfilment. They had heard, and from their Scriptures become familiar with the Jewish nation's long expected Messiah; the one that should establish again the throne and the house of David. But had they learned what the Jew failed to understand or realize, what was expected of the Messiah at his first advent? Their question or rather request made to Philip suggests to my mind that they did. "Sir, we would see Jesus." Had someone told them what the angel of the Lord had told Joseph: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins"?

Beloved, to you which name sounds the sweetest, Jesus or Christ? My answer is expressed by John Newton in his well-known hymn:

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.
It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest."

And yet few fully realize the significance of this name or its meaning, "He shall save his people from their sins."

Why did Jesus die? Wherein lies the value of his death? Beloved, looking into my heart this answer comes forth: Jesus died that he might bring men by faith and obedience into the right relationship with God.

I ask my protestant and catholic friends, "What does Jesus mean to you"? They answer that his death is an expiatory sacrifice required by God for the remision of their sins; the satisfaction of the debt due to divine justice, the paying of which saves them from everlasting perdition resulting as the penalty of Adam's sin, God accepting the death of Christ as compensation instead. In other words God's wrath against the sinner can only be appeased by vicarious satisfaction in the death of his holy, just, obedient Son. But beloved, as I understand the gospel (God's own story to fallen man) God is a loving Father who forgives, unconditionally, all obedient and penitent sinners.

Paul in Gal. 6:14,15 makes this remarkable statement: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Jesus said: "If any man come to me, and hate not his own life, he cannot be my disciple; and whoso doth not bear his cross, and come after me, cannot be my disciple." Are we to understand by this that upon our shoulders daily we are to bear the cross, once an instrument of torture, a sign of guilt and an emblem of shame? Today the symbol of this cross is an idol or rather the idol of Christianity. We see it flaunted upon the brows of pope and kaiser, king and emperor; it crowns the summit of churches beneath the dome of which everything is preached but "Christ and him crucified." It glitters upon the breast of the beauty who sings for so much per; it is carved everywhere in wood and stone. In the centre of the amphitheatre in Rome, where once the followers of Jesus were thrown to the lions, or transfixed with the sword, it stands. It is revered and blessed by millions. The symbol everywhere is triumphant, but beloved, how fares the truth which to you and me and all lovers of the truth that symbol imports?

Today upon the battle fields of Flanders this symbol of the cross is in the van of battle. By the name of Christ each nation seeks to conquer, but how many of these millions now in the throes and death struggle of this sanguinary war really understand what is meant by him who said, "I am the way, the truth, and the life"? Beloved, the cross which a worldly piety knows and reveres is not the cross that Paul gloried in: it is not the cross which saving faith embraces, not the cross made by hands, made beautiful to please the eye of flesh, but rather the cross which daily is borne in the heart and in our lives.

Strange anomaly this: it is only with renunciation can life be truly said to begin. This is what Jesus teaches: "He that seeketh his life shall lose it, and he that loseth his life for my sake shall find it." Paul, you are right: "I beseech you, therefore, by the mercies of God, that ye present your bodies (our lives) a living sacrifice, holy, acceptable unto the Lord, which is your reasonable service" (Rom. 12:1).

Peter, I think we get your thought; you have solved the problem and can tell us why Jesus died: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously: who his own self bear our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed. For we were as sheep going astray: but are now returned unto the Shepherd and Bishop of your souls" (1 Pet. 2: 19-25). "For in him," says Paul, "dwells all the fulness of the Godhead bodily." I look at Jesus: to me he is just what he says he was, God manifested in the flesh; God revealed in man. John says he was so manifested "to take away the sin of the world." In Jesus the perfect man is before me. To become like him means the redeeming of me from evil and thereby uniting me to God. Paul says, "Redeem the time (buy back the past) for the days are evil." Jesus said, "If I be lifted up from the earth, I will draw all men unto me." When was Jesus lifted up? Surely when the Father bestowed upon him glory, honor, immortality, eternal life (Rom. 2:7). Did his being nailed to the cross of shame draw men to him? I answer no. What then draws men to Christ? Listen: "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10).

Who are then drawn to Jesus? Just those who believe this statement and none others. Jesus said, "And ye shall be hated of all for my name's sake, but he that endureth to the end shall be saved" (Matt. 10:22). Well, when will the end be? Listen, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). What does "unto death" mean? It simply means what it says, a daily dying unto sin, sin is death; death is sin. Beloved, if you are not daily dying to sin, you can have no part in the kingdom of God.

President Lincoln by his great Emancipation Act, liberated the slaves. After their freedom from slavery the state began to clothe, feed, and educate the former slaves to become intelligent citizens. Jesus by his death has bestowed upon us who are baptized into his death spiritual emancipation, redemption from the powers of the world and sin, reconciliation and union with God, whereby now with him we can truly say, "Because ye are sons, God hath sent forth the spirit of his Son into our hearts, crying Abba, Father" (Gal. 4:6; Rom. 8:15; Mark 14:36).

If then, I have the spirit of Jesus, in the symbol of the cross, I see in Jesus the supreme example of self-renunciation, of self-annihilation, the absolute obedience and confidence in God. As I contemplate this life of dying to self and sin, it in my life exerts a saving influence upon both heart and mind. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6: 5). Then David's prayer will be answered: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness" (Psa. 17:15).

It is possible to keep a drunkard sober, but in most cases only by incarceration. When liberated from prison he is as bad as ever. The great mass of humanity is of this type. They cannot be redeemed from death (Psa. 49), so God proposes to keep them in it.

God's method of redeeming men from sin and death is as follows:

First, his own beloved Son, who being obedient in all things and being made perfect through the experience of suffering, laid down his life voluntarily as a sacrifice for sins (Heb. 10:26), thus putting away sin by the sacrifice of himself (Heb. 9:26) and thus for himself "having obtained eternal redemption" (Heb. 9:12). Now he has become an example, as Peter declares, for us, who are to follow in his steps. Suppose in the case of our friend, the drunkard sees in my life or the life of any other temperate man, certain elements of character: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. As he compares these noble qualities of character with the results in his own from drunkeness: adultery, fornication, uncleaness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkeness, revellings, and such like—a mighty influence for good comes into his life and by the power of will he struggles to conform his life to mine. Gradually the appetite for strong drink leaves him; daily his life becomes a pattern of my own. This is the power of the gospel, for therein is the righteousnes of God revealed from faith to faith: as it is written, "The just shall live by (his) faith" (Rom. 1:7).

The efficacy of Christ's death, as my mind understands it, is not a saving of men by offering to divine justice or divine wrath an equivalent for punishment, but by making men good and holy through faith in God's exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (2 Pet. 3:1). If we do the things Peter tells us to do, we shall daily find our minds becoming less carnal and more spiritual, less worldly and more heavenly. "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly" (1 Cor. 15:48). "For our conversation is in heaven: from whence also we look for the Savior, the Lord Jesus; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20,21).

George B. Alldridge.

PRAYER

Continued

Now that we have found where and when to pray the Lord's prayer, or in other words, the prayer he taught us to pray, we now come to that part of the subject where we can ask, Are there other prayers that we can pray? The answer is, yes. The opportunities for prayer and the occasions calling for prayer are almost without number.

Opportunities and Occasions of Prayer Many

Samuel prayed for the whole house of Israel when he had gathered them all together, and the reason was because they had sinned. Then might it not be that the church of God have or could sin as a body, and the necessity arise for coming together to pray for forgiveness?

Local organizations have their dark days and times of supreme test when they should go to prayer. Just so with individual life: we have our trials, our sorrows, our misgivings—sometimes almost reaching the point of despair. Now the question might be asked, Where are we to resort under these different circumstances to pray?

Many Ways and Places of Prayer

We learn by the Scriptures that there are many ways and places. Under certain conditions the whole congregation met, or rather the whole body. In other instances the local church met like when they met to pray for Peter who had been in prison. Now if one of our brethren was in prison, like Peter, for standing by his faith as it could very easily be done in these trying times, would the local church to which he belongs get together and supplicate the throne of grace for his deliverance? If not; why not? Why not follow all of the examples set by the early church? That we do not as a people pray enough to my mind is quite evident, and I believe there shold be an awakening along this line. But brethren, in all sincerity, should we go among unbelievers to say our prayers? I for one think not.

Prayer Among Unbelievers Unseemly

In the first place, they think it does not make any difference what you believe, so no difference how much you pray in harmony with the truth, they will accept it as long as you are with them and they considered you taking part with them. They would take exception to our prayers on the the line and show that they are not God's people. They would tak exception to our prayers on the same ground. Men that preach the truth in the Baptist Church do no good. They consider them one of themselves, and many times they do not preach all the truth they know for fear of the people. So it would be far better to meet with one another or even by ourselves and to pray to God, than to mingle our voices with those we know are astray. Could not we get the same benefit out of our prayers at home, or with a few brethren, that we would get by going to these places of prayer? If we do not pray enough it is not righting the wrong to go among the orthodox people and take part in their prayer meetings, but the right thing to do is to arouse our own brethren, and as occasion arises, have hours of prayer.

"The Hour of Prayer"

I think sometimes when it says they went to certain places at the hour of prayer, it means at the appointed hour rather than that they had a set time. For instance, Paul was about to leave, and they had appointed a time and a place to pray, and instead of mingling with others, others were drawn to them, and Lydia was converted. Their attitude seemed to be according to the exigencies of the case. In great sorrow and trial they some times prostrated themselves like Jesus in the garden. When the great trial of affliction comes to us, if our hearts are right and our faith strong, will it bring us down in prayer? This would remove every chance for mere form. If we feel like prostrating ourselves, that should be our attitude. If the demands were not so great, and we feel like kneeling, then kneel. Our hearts and the circumstances should govern this. But pray we must, for it is commanded of God; but let it be among ourselves and never impact with others who hold not the truth.

The church is passing into the great trials of the last days, and our prayers should go up from day to day for courage and devotion and strength to overcome. So, Church of God, let us pray as never before.

Almus Adams.

Don't waste time, trying to kill it, for you can rest assured that time will eventually see you in your grave.

EXPOSITION OF JOHN 5:28,29

We believe wrong conclusions are often arriv- at by not following the apostle's rule of com- ing "spiritual things with spiritual" (1 Cor.). By adhering to this rule we shall be able iscertain how the words are used in John 5:28, They are signs of ideas.

"All" A Term of Limited Meaning

The text under consideration is frequently ted to prove a universal resurrection. What here in these two verses to justify such a con- ion except the word "all" ? Applying our rule we find the word "all" is often used in a ited sense. Let us consider a few instances. n 1:7: "The same came for a witness to bear wit- s of the Light, that all men through him might eve." Now it is apparent that all universally not believe, for some have neither the disposi- nor the intellect to do so. Again Matt. 10:22: shall be hated of all men for my name's sake." s the "all men" here include both believers and elievers ? The answer is no; only the unbe- ers. See also Acts 21:28. The word "all" is ined by Webster in several ways. One is, erything included or concerned." This har- izes with the references given and the text er consideration.

Reason and Scripture Combined

Let us combine reason with Scripture and an- e this passage. "My Father worketh hitherto I work," says Jesus (John 5:17). In verse 20 continues: "The Father showeth him all things t he himself doeth. and he will show him great- works than these, that ye may marvel." What the greater things that would astonish them ? dently what immediately follows: "For as the her raiseth up the dead, and quickeneth them, n so the Son quickeneth whom he will." Whom he quicken ? Answer, verse 24: "He that reth my word, and believeth on him that sent hath everlasting life, and shall not come into demnation, but is passed from death unto life." se 25 shows that only those that hear the voice he Son of God shall live, and at the same time ws that some will not hear, and consequently not live.

Passing on to verse 28 we read: "Marvel not at , for the hour is coming, in the which all that in the graves shall hear his voice." This either ans all the race of mankind who have lived, or of the class described above, viz., those who rd his word and believed on him that sent "everyone included or concerned."

We have positive evidence here that all the od ones are responsible for believing or not be- ing on him (Jesus). Does not verse 29 prove it is the class Jesus says in verse 24 hear his d, and believe on him who sent him, and the s who "do good" ? Is there any evidence that other will be credited with having done good receive life ?

The Fifth and Sixth Chapers of John Compared

In the next chapter of John's gospel Jesus declares four times that he will raise up at the last day

All that the Father gives him (vs. 39);
All that believe on him (vs. 40);
All that the Father draws (vs. 44); and
All who eat his flesh and drink his blood (vs. 54).

And in the 56th verse we find him saying, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me shall live by me" (by being raised up implied). This really makes five times the same lesson is taught as in the 5th chapter.

Resurrection is Suspended on Precise Conditions

The resurrection, then, is an amazing privilege bestowed upon precise conditions. All who attain to it must be drawn by the Father to the Son and must hear and learn of the Father and come to the Son. So the "all" that hear the voice of the Son of Man are the all of John 5:28,29. What force would there be to these gracious words, if there be not a corresponding negative to the declaration— some who will not hear and consequently will not be raised. The following testimonies show the apostles proclaimed resurrection through Jesus and belief: Acts 17:18; 1 Cor. 6:14; 2 Cor. 4:14; Rom. 6:4; 8:11.

W. S. Tomlinson.

REGENERATION

The word "regeneration" probably is as little understood by the orthodox people as any term used in the Bible. They do not believe that this earth is to be the home of the saints. Some of them say it will be burned to a cinder, and they are all going to heaven (or the other place). The word "regeneration" consists of re, meaning back, or again; and generate, to make. God generated the earth in the beginning, made it beautiful, pure, and holy; created the fishes in the sea, and the animals to live on the earth, caused vegetation to grow that was suitable for their food, and all they required to make them happy. Last of all he created man, for whom he hal planted a garden in which was all manner of fruits suitable for his wants; a home that had every requirement for his comfort and pleasure. Sin and death were not known at that time. God surveyed what he had made and pronounced it (to be) "very good." But the tempter came on the scene and beguiled our parents, and they, like simple children, listened to his persuasions, partook of the forbidden fruit, and all was changed. Sin came into the world, and death by sin, death has passed upon all men, for that all have sinned, and come short of the glory of God.

God drove our parents out of the garden, and protected the tree of life, so they could not eat of its fruit and become immortal sinners. The penalty for disobedience was death. "Dust thou art and unto dust shalt thou return." Death is in the land. We are often reminded of the fact when we are called to follow someone to his last resting place, beneath the sod, to wait there till the trump shall call the righteous to their reward.

To meet Jesus when he comes the second time, to restore all things, to make all things new—that will be the time of regeneration. Matt. 19:27,28: "Then answered Peter and said unto him, Behold, we have forsaken all and followed thee; what shall we have therefore? And Jesus said unto him, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This will be when the curse will be removed, all things made new, regenerated. What the angel told Mary will then be fulfilled. Read Luke 1:32 onward: "He shall reign on the throne of his father David forever, and of his kingdom there shall be no end." He is to reign until all of his enemies are destroyed, and the last enemy to be destroyed is death. Then God's will will be done on earth as it is done in heaven. The "making back again" will then be finished. Isaiah 65: 25, in describing this time says: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain." War will be no more. Every man shall sit under his own vine and fig tree. One shall not build and another inhabit; one shall not plant and another eat, but every man shall enjoy the fruits of his own labor.

This is the time that a few have been waiting for for a long time. It will come in due season. We must continue to wait until it does come. Jesus told the disciples that when there ware wars and earthquakes in divers places, they were to lift up their heads and rejoice, knowing that their redemption draweth nigh. There was never so much war on the earth at one time before as there is at the present time, so it must surely bespeak the time of the end being near. The people of the world are going on as though they had never heard of any such thing as Jesus coming again, or as if Christ had made no promises in connection with his coming. That day shall come upon them like a thief in the night. "When they shall say, peace and safety, then sudden destruction cometh upon them." We who know the truth must walk in the narrow way.

Waiting and longing for that "good time to come," J. E. Hogarth.

No matter who or what, all people of all lands realize that undue care and anxious worry are harmful and should be dispensed with; and at times of congratulation wish us smiles, peace, hope, cheer, happiness, and joy—any one of which will chase away the "blues," maim sadness, and kill worry.

The art of friendship is the finest of all arts. To show tact and forbearance, to st ready to give, and to refrain from giving u the need and the opportunity arise, to be pat and forgiving, but to have a high ideal of friend's possibilities, to be ready for all com adventures of joy and suffering, to exercise self-restraint that never intrudes, and warmth of affection that never forgets—these some of the qualities which make for the pern ence of friendship.—Sel.

It does not cost anything to give a wor thanks, but to the receiver its value is al counting.

Even a dog will bark its acknowledgment a kindness. Are you not better than a dog?

God is the source of all good. Acknowle our appreciation with thankfulness and obedi to his will.

DON'T FORGET THE HELPING FUND

We whose names are given below, belie it to be our duty to provide a fund to be use sending The Restitution to those too poor to for it themselves, do cheerfully give the amo set opposite our names for the purpose of ai the manager of the paper to supply the ne ones. This fund is to be applied as the donors quest. Those whose circumstances do not pe of the paying for the paper themselves sh notify the manager, signifying their willing to accept the paper, and it will be cheerfully from the proceeds of this fund.

J. C. Daniels	$ .5
Chas. C. Anderson	1.5
Mrs. M. A. Calder	.5
G. F. Randolph	2.0
J. E. Hogarth	3.5
Elnora Waldo	3.5

Suffragist: A female who does not know actly what she wants or why she wants it, bu willing to fight for it.

If money talks, how is it that there is suc thing as untold wealth.

The greatest advantage of a summer vacati that it makes one appreciate one's own home.

Anarchist: One who does not believe in body or anything, not even in Anarchy.

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EDITORIAL

The dogs of war may bark up the wrong tree.

It is better to believe all you say than to believe all you hear.

Dignified silence is frequently due to not knowing what to say.

Vivian, a baby girl, has come to live with Brother and Sister Jas. C. Thompson, of Buffalo, N. Y.

Sister Boice writes that the price of "The Visitor" is twenty-five cents, not seventy-five, as announced in The Restitution. Readers will please note this correction.

Sister Azorah Scroggs write, dating Nov. 17th: "Tomorrow we will begin a ten day's meeting at Felida, Wash., with Brother A. W. Darby and Brother Horace Prosser as teachers. We anticipate a good meeting with additions to our little band."

In a recent letter from Sister Alice Kerr she speaks of moving from Dixon, Ill., to Erie, Pa., and adds: "Will some one please give the best scriptural thought on the 'secret rapture,' for or against it. Please explain why God commanded the children of Israel, 'Thou shalt not curse the deaf.' "

THE MULTITUDINOUS SON OF MAN GLORIFIED

Sermon Notes by the Editor on the Apocalypse

"And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire" (Rev. 1:13, 14).

1. "Son": an emanation from Adam (Ex. 4:22; Comprehensive of a Multitude

1. "Son:" an emanation from Adam (Ex. 4:22; Dan. 7:13,14,22,23).
2. "A Son of Man," Greek (vss. 13,14; 14:14; Dan. 7:13; 10:4,5,6,16,18; Gen. 2:14; 3:24).

II. Clothed to the Feet

1. Clothed entirely. Nakedness and sin are equivalent terms (Gen. 3:7,10; Ex. 32:21,25; Rev. 16:15; Psa. 32:1,2; Gal. 3:27; Rev. 19:8,14).
2. Mortality and immortality are indicated by nudity and clothing (Zech. 3:3-10; Isa. 61:3; 2 Cor. 5:2-4).

III. The Golden Girdle (Zone).

1. The girdle is entirely "golden," because gold represents faith perfected by trial, and the "Son of Man" in the state of immortality (vs. 13; Ex. 28:2-6; Rom. 8:3; 2 Cor. 5:21; Heb. 2:14; Col. 2:17; 1 Pet. 2:25; 1:7; 2 Pet. 1:1; Psa. 45).

IV. Head and Hair Like Wool

1. Like snow (white) to represent righteousness; like wool to connect the Head and all members of his body to "the Lamb of God" (vs. 14; 1 Cor. 11:3; Eph. 5:23,27; Isa. 1:16; John 1:29).

V. His Eyes Like a Flame of Fire

1. Word for "eye" in the Hebrew signifies "fountain." Not "a flame of love," like sentimentalists are prone to interpret, but "a flame of fire" —wrathful activity. The "fiery eye" always speaks of wrath (vs. 7; Dan. 7; Psa. 106:18; Isa. 10:34; 18:6; Luke 12:4,5; Isa. 51:12,13).

MEANING OF THE WORD "PERISH"

Editor Restitution:

What is the import of the word "perish" in Acts 8:20? "Thy money perish with thee."

In considering a subject we must differentiate between the absolute and the relative. Perish in the absolute sense means passing out of existence, but in our text it evidently means the lack of power to purchase the thing desired. The money

would remain and still have value for other purposes. Simon also would continue in life, but would finaly perish, that is pass out of existence if he did not repent and turn from his estimate of how the gift of God could be obtained. Peter's exhortation to repent of his wickedness, and pray for forgiveness, shows still opportunity to repent.

Simon's conversion was not from the heart. Seeing the wonders, and recognizing them as genuine, unlike his own sorcery, believed Philip's preaching, and in his enthusiasm, with the others, "joined the church." When he saw that through the imposing of the Apostle's hand the power to work miracles was given, he desired like power that he might use it for his own social and financial gain. Observation convinces that many "join the church" in these latter days for the same reason.

S. T. Blessing.

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Dear Brother Huggins, Brethren, Readers of The Restitution.

My attention was drawn to the first two editorials in the issue of 14th inst. We are very thankful for the sentiment expressed in the first, as well as in private letter from the Editor. We wish to assure the brethren that there are at least some of us who are praying that God will provide a "way of escape"; if not, he will give us grace to stand faithful and true to him whose servants we are.

I notice something in the second item that makes one feel sad, for it looks as though there are some who are willing, under compulsion, to help along this great murderous game. I realize that we are individually responsible to our Master for our own acts, but I would like to ask each member of the body of Christ: should Christ come while we are engaged in assisting the governments of this world in the great slaughter, would we be aceptable with him? If it is a crime against our fellow man and a sin in God's sight to slay our brothes, how much less a sin and crime is it to do something that will help the other fellow to do it?

Will it relieve us of responsibility, because our government says we must? If we obey man rather than God, whose servants are we? "Ye cannot serve God and Mammon." He will hold to the one and despise the other. He that seeks to save his life shall lose it. What does this mean? Is it not that if we seek to save ourselves the torture of punishment for disobedience to the powers that be, and even save our lives, perhaps we will lose the life to come.

"And whosoever loses his life for my sake and the gospel's shall find it." What does this mean? Is it not, If we are willing to lay down our life, if need be, in order to be true to Christ, we will do it rather than forfeit our hope of the life to come. Is not the time here when we are being sifted as wheat? Let us each one fight the good fight of faith, and lay hold on eternal life. Yes, pray for us, brethren, and for all the household of God. From your brother striving to prove faithful until the coming of the Lord.

J. E. Lent.

Dear Brother Huggins:

The wrier began a week's meeting at Lawrenceville, Ohio, closing Nov. 6th. The attendance was not as good as we had expected, but was some better at the close than it was at the beginning. The trouble seems to be no pastor—no one who can give his time and attention to the work. As a result the members became scattered, like sheep without a shepherd. Brother David Beck has shown himself a faithful worker, but he does not have the time to devote to pastoral work, as he is employed in the shop.

On Tuesday evening, after church, Nov. 6th we went home with Brother E. C. Pearson; and on the next evening we began a special meeting. Sister Peter Overholser went over with us and took in part of the meting.

The attendance and interest were very good. One couple came about seventeen miles, and were there for every service. The weather was ideal and the roads were in good condition.

On Thursday Nov. 15th at 2 P. M. we went to the water, near Brother and Sister R. S. Brewer's and after hearing a good confession, we baptized Brother and Sister John Gerard into the all-saving name of Christ. In baptizing Brother and Sister Gerard we are sure that two workers have come into the Lord's vineyard.

On Saturday afternoon, Nov. 17th we met at Brother and Sister George Antonides, and heard a good confession from their son, L. W. Antonides, after which we buried him with Christ in baptism. We have reason to believe he will become a worker who will one day hear the "well done." Brother and Sister Antonides have lived to see both their children enter the race for eternal life. We rejoice with them.

Sunday evening, Nov. 18th, the meeting came to a close, and next day we left for home, which place we reached Tuesday evening and found all well.

Before leaving Ohio the sisters of Lawrenceville and Brush Creek bought a nice dress for Sister Anderson, and she wishes to thank them and to assure them that the gift is very much appreciated. She says she would like to put it on and walk into Brush Creek or Lawrenceville church.

Your brother, J. H. Anderson.

Dear Readers of The Restitution:

You cannot guess how sad I have felt to know that so many of you were turning over the pages of our paper week after week to see if "Auntie Wince" had any message for them, and not a thing would be there of all the loving, solemn thoughts that were in my heart. I can bear it no longer, I must say something. If I cannot go on with the larger work at present, I can at least do

some smaller thing. I can comfort your hearts; I can bid you be patient; I can exhort you to be faithful.

Time is slipping so rapidly from our grasp, we dare not be idle, God's work must be done. He has commissioned us to do it. We may say, "I cannot," but no excuse will answer. Better that the corn rot in the field than that a soul be lost. "He that loveth father or mother, wife or children, more than me, is not worthy of me." We must go through our Gethsemanes with Jesus and press on. We are called to suffer. Jesus was. It is in his steps that we must walk.

This is a time of bitter parting and of tears. Only sons must be laid on the altar, Sister Boice must give up her boy, her only child; Mrs. Pond must let hers go—no exemption will be granted, though the young life had been set apart for the ministry, and the invadil father is in sore need of his boy; Sister Byers weeps with her sister over a departing husband. When will it end and how? When will the time come when there will be no more tears and when men shall learn war no more? It nears! it nears!

The living word tells us so. The signs of the coming of our Lord are here. "Fear not, little flock." You have heard from Jesus himself that it is the Father's good pleasure to give you the kingdom. He will not give it to the kaiser of Germany.

"Work with your might while the day lasts." "The night cometh when no man can work." What a time of love that will be! Blessed indeed will then be "the man whose transgression is forgiven, and whose sin is covered."

I will go on with my article on "The Living Word," whenever I have the strength and time, should the dear Lord see fit to grant me these. If not, what I have already written must suffice. To "do the next thing," seems to be my part in the work. Watch and be sober and be instant in prayer; and may God keep you hidden 'neath the shadow of his wings.

Auntie Wince.

Dear Brother Huggins:

Please send me the booklet, "Bible Lessons on First Principles." I want my husband and children to learn the gospel in all its beauty and purity, and feel that it will help them. I will enclose stamps for booklet and postage.

The Restitution is surely a great comfort to me in my lonliness and weakness. I am fairly starved for one of your good sermons, but the weekly visits of the good paper is a great comfort and inspiration. Every one is so full of encouragement and comfort. I would be lonely indeed without it. I hope yourself and family are well, and all the dear ones of the dear church.

Sincerely your sister in Christ,

Daisy Mason Guest.

It is not charity to give away something for which you no longer have any use.

BEREAN COLUMN

Edited by National Berean Society

Leota B. Hanson, Editor,
5622 Vernon Ave., St. Louis,

Motto: Search the Scriptures daily.
Slogan: We stand for Unity, Truth, and Righteou
Our next Conference will be in Omaha, Neb., i

Berean Tract Work

Seeds must be sown before they germinat the parable of the sower (Matt. 13:3-8) the was sown on different soils, with different r Some brought forth fruit, while others par Again, in Mark 4:26-28 the seed grew whil sower slept. So it is with the tract work.

The tracts are not all given to them tha and appreciate, but the seed is being sown let us remember that Paul planted, Apollos ed; but God gave the increase." Can we not Paul and Apollos: one plant, another wate trust God for the increase?

The following tracts are on hand and c had for the asking by addressing the Na Berean Tract Committee, 621 S. Fellows South Bend, Indiana.

Salvation	J. L.
Resurrection	J. L.
Law or Gospel—which?	M.
Paternity of Jesus	M.
Bible Lessons on First Principles. Lessons I, II, III,	R. G. Hu
Can You Believe?	H. V.
The Age to Come Not a Heresy	H. V.
Our Lord's Commission	F. M. H
Where are the Dead?	L. S. Br
The Rich Man and Lazarus	Almus A
The Resurrection	S. J. Li
The Coming of Christ	S. J. Li
Man as He Was, as He is, and as He Shall B	Dr. J. H. T
The Word Made Flesh, or Jesus Christ, Who i	Dr. J. H. T
The New Birth, or How One is Born of the and of the Spirit	Dr. J. H. T
The Scripture Searcher's Assistant	M. J
What Shall We Do to be Saved?	M. J
The Smoke of Their Torment Ascendeth Up ever	Robt. G. Hu

The State of Man in Death
Life and Death
Inherent Immortality
The Restitution Age
The Destiny of the Wicked
And He Baptized Him
The Gospel
Essential Truths
The Coming and Kingdom of Christ

Also we have an assortment by Thomas W To those who want to start tract libraries of these will be very suitable for that pu Let us work harder this year than ever bef sow the seed of the Gospel of the Kingdo t least a few more may be gathered into the nd be prepared to meet the Lord when he

Mrs. Lydia Railsback,
National Berean Tract Committee.

Sermons for the Isolated

is idea grew out of our experience. We are olated in a sense: there is one family in this but we do not have a regular preacher er Adams comes as often as he can, but even t we feel that we could read or listen to a n with much profit more frequently.

eling this way ourselves, the thought came how much more must those that are isolated ry sense of the word, feel! Would not their and appreciation be greater in proportion ir need, and would not those who supplied eed, either by financial or personal work, ng the Master's service.

om Brother Huggins' frequent sermons pub- in The Restitution came to me the thought, hould not the isolated have these sermons? there are doubtless many isolated that re- and benefit from these sermons, there are others from various reasons that do not. are the ones I want to reach. This should ple, as the isolated committees in the various states have a list of the addresses in their tive states of the isolated, and would, I am ent, be glad to furnish such a list to a com- who had been selected to see that every d member of the Church of God in the U. eived a sermon every week or two.

idea of the way this should be done is this: ational Berean Society to take up the mat- getting sermons with the officers of The ution, publish them in the periodical select- d then see that every one of the isolated copy of the paper containing the sermon.

we could be assured of getting a sermon week, the simplest way to supply the need be to give a year's subscription to the paper h isolated member not receiving the paper.

e financial part of this plan could be met campaign through the paper to have each ers contribute a dollar each to the Helping such as our papers have now. This is just estion, and could a better plan be found d be glad to see it put into effect.

ery brother and sister wants to help the r's cause of spreading the gospel and of g those who have put on his name, stead- d true unto his coming.

ce we cannot all preach we must help in y we can, and this is one way in which we all can help, by furnishing the money to is plan into effect.

Rez.

braries of Tracts for the Local Berean Societies

ng a member of the National Berean So- Executive Board, I was requested, by our ent, to attend a Board Meeting in Chicago on April 21st. **If unable to attend, to write to her any ideas that I thought would be well for the Board to discuss.**

Unable to attend, I outlined briefly, for the Board's consideration, the two following plans: 1st. Libraries of Tracts for Local Bereans; 2nd. Sermons for the Isolated.

The Board considered the ideas and requested me to elaborate them in the form of a paper to be read at the National Conference where action, if any, will be taken.

In considering the need of these libraries, we have to understand the conditions of the Local Societies. The condition that inspired this idea was the lack of an able, permanent leader which compelled us to resort to the practice of having each member take the leson in turn. Since we are not all natural or even well trained for leadership or teaching, it is necessary for us, if possible, to furnish a means by which each temporary leader can prepare himself to present the lesson he has chosen to give the meeting.

Some may say, Why not let him use his Bible? I say to every one that attempts to give a lesson, by all means use your Bible as much as possible. But we must not lose sight of the fact that this lack of training in the use of the Bible is the very thing that makes a help to the untrained a necessity.

If my plan will work I believe we can do a great deal to help the local lessons along by supplying the societies with these libraries. Considering the circumstances of the temporary leader we see the need of a quick means of preparation, and this means can be supplied with tracts from the library, supplemented with a Bible and a good concordance or other reference books.

One of these libraries makes available a rich source of information to the searcher, as each tract deals thoroughly with the subject under discussion, usually by a writer who is well qualified to dicuss the subject. I think we all can see the advantage such a tract would be to the person preparing a lesson on the subject.

Again, we all in discussing our hope with strangers to the truth, come to the point where we need a clear and concise presentation of some particular point. The advantage of this availability of a tract on that point at that time is evident.

How are we going to make available these libraries to the local societies? This work, in my opinion, belongs to the National Berean Society. As our Lord prepared his disciples for their work of teaching in the beginning, the National Berean Society could not undertake a move more noble than supplying a valuable means of preparation to those who are and will be our teachers.

It will be necessary to place this work in the hands of a committee with power to collect and arrange the tracts in suitable form. In order to save time and correspondence and otherwise facilitate the work, I think it would be advisable to have all the members of this committee from one town or city. This would enable them to meet with little expense to carry on the work.

This work will consist mainly in making ar-

rangements with authors and publishers to insure a sufficient supply, distributing and being constantly on the lookout for new tracts.

One of two or both methods can be followed making up a complete library of present available tracts of known merits to be offered to the local societies at a given price to be determined by their cost, as a beginning, with new tracts to be added as they are available, or catalogue all available tracts with the price of each, a copy of the catalogue to be sent to each Local Society or interested individual; then they can make the choice.

I leave the decision with the Conference or Board as to what officers or committees are needed to put the plan into effect. The Conference will know more about the available finances.

I will only suggest a few possible sources of financing the plan:

1st.—Each Society set aside a certain per cent of their income from local dues.

2nd.—The National Board to use any funds at its disposal or to divert from other uses to this if into effect and each local has its library, there are being used otherwise.

3rd.—By free will subscription similar to the Helping Fund.

It will be necessary, if the plan is adopted, to find the best means of making known to the locals, the availability of these libraries; their purpose and how to get them. Finally if the plan is put into effect and each local has its library, there are certain things that must not be done by the members themselves, if the library is to answer the purpose for which it was formed:

1st.—It must be used. It is not to take the place of the Bible, but it is to be used in connection with it in the preparation of a lesson. If a member is to lead, and for instance has for the subject of his lesson, Faith, Baptism, Love, or Hope, he can go to the library and get the tract dealing with the subject he is to discuss. Having it in most cases will help him to give a clear presentation of the subject, with the most important references, which is valuable aid to the untrained.

2nd.—In using the tracts, we must avoid the danger of using the tracts as authority rather than the Scriptures, upon which the author has based and built up the discussion of the subject treated upon.—R. E. Z.

Never be jealous of a chap that is much sought after. Remember the burgler.

It is more profitable to offer a bargain than to seek one.

Procrastination increases the pleasures of anticipation.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y

Memory verses: Micah 6:8; Titus 2:13,14

Golden Text: Psalm 117

God's Mercy

H. W. Faber

There's a fulness in God's mercy,
Like the fulness of the sea;
There's a kindness in his justice
Which is more than liberty.
He is calling "come to me";
Lord, I'll gladly haste to thee.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

Pining souls! come nearer Jesus;
Come, but come not doubting thus,
Come with faith that trusts more freely
His great tenderness for us.

If our love were but more simple
We would take him at his word;
And our lives then would be sunshine
In the sweetness of our Lord.

Today we will have another little lesson. We have selected as a subject

God's Mercy

We suppose all the older readers will know the meaning of "mercy"; but for the sake of our very young friends we will state that "mercy" signifies to treat an offender or an enemy with less severity than he deserves. In God's dealing with us he not only shows mercy, but he is merciful because he loves us. Under these circumstances do you not think we can show mercy to our fellows, thus reflecting the love of God, to his praise and honor.

As a basis for our lesson let us read the eighty-sixth Psalm, taking the fifteenth verse as a special memory verse; in answer to which will repeat the third verse. You will read it for me, won't you?

In the second verse of this Psalm you will notice the word "holy," in this case meaning "one whom thou hast favored." In verse thirteen appears the word "hell" meaning "grave." Kindly make these correction in your reading.

The Lesson

God's mercy is shown to Adam after his disobedience.
Genesis 3: 14, 15

God's mercy saved Noah and his family from death by flood. 1 Peter 3:20

God's mercy is so great he will not afflict.
Job 37: 23

God's mercy covers those who love him.
2 Cor. 1: 3, 4
Titus 3: 3 to 6
Psalm 36: 5, 6
Psalm 100:
Psalm 103: 8 to 14
Psalm 136:

God's mercy over all. Luke 1:50
Luke 6: 34 to 36
1 Tim. 2: 3 to 5

God's mercy shown in his great love.
John 3: 16, 17
Gal. 1: 4

God's mercy sufficient for our needs.
Isaiah 25:4
2 Cor. 12: 8 to 10
1 Tim. 6: 17

God's mercy is rich and everlasting.
Romans 2: 4

God's mercy is rich and everlasting.
Romans 8: 31 to 39
Eph. 2: 4, 5

God's mercy tender to those in affliction.
James 5: 11

Because of the righteousness of Christ through the mercy of God our sins are remitted. Rom. 3: 21 to 26

Resurrection of Christ through the mercy of God.
1 Pet. 1: 3 to 5

If we desire mercy, let us confess our sins to God and show mercy to others. Prov. 28: 13
Matt. 7: 13

Benediction. 2 Cor. 13: 11

It is better to slip on a banana peel than to be tripped up on a lie.

It is easy to ignore insults aimed at someone else.

A Dispute

Tom and Joe quarreled,
I've heard people tell,
About a queer animal
Hid in a shell.
"I tell you, it walks, sir!"
Said Tommy to Joe;
"It swims"! cried Joe loudly,
I've seen, and I know!"
"It walks"!—"No, it swims"!—
And the boys grew quite wrath,
But the turtle peeped out,
Saying, "I can do both!"

Our Weekly Puzzle

In what part of the Scripture can we find the following passage? Who wrote it, and to whom was it written? What are the promises referred to?

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Answer next issue.

Answer to puzzle in last issue.
Peter. Read 1 Peter 1:1,2; 5:6,7.

Those who are always finding others' faults, seldom lose their own.

It is frequently more politic to be polite than to tell the truth.

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ROBT. G. HUGGINS 10623 LEE AVENUE CLEVELAND, OHIO

[illegible]

The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O, DECEMBER 11, 1917 NUMBER 46

HAPPY DAY

We're marching to Emmanuel's land,
The home that's on before;
Full soon we'll reach that peaceful shrine,
And wander never more.

The fields are full of ripened grain
And laden vines, a luscious store;
No earthquake there shall devastate,
Nor prowling robber reach your door.

Sweet scent of blossoms fill the air,
And gorgeous flowers in constant bloom
Enchant the enraptured mariner;
His hope is big at last for home.

All there one happy family—
No discord then shall come;
Jesus himself shall reign in love,
In that longed-for happy home.

Sweet songsters there in groves of green,
Henceforth shall trill their lays;
While man redeemed from sin and death,
Shall sing his Maker's praise.

O happy day! soon may it dawn,
And sin no more hold sway;
When righteousness is ushered in
'Twill be a glorious day.

J. E. Hogarth.

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson IV

BY ROBERT G. HUGGINS *
Pastor of the Church of God, 10623 Lee Ave., Cleveland, O

"THE THINGS CONCERNING THE KINGDOM OF GOD"

I. What the Kingdom of God is

The kingdom of God will be a divine political dominion established upon the earth (Dan. 2:44; 7:13,14; Rev. 11:15; Isa. 32:1; 11:9,01; Hag. 2:22; Psa. 2:8,9).

II. When the Kingdom of God will be Set up

At the close of the times of the Gentiles God will send Christ in person to the earth to "set up" the kingdom of God (Acts 3:20,21; Psa. 102:13,16,21; 2 Tim. 4:1; Luke 19:12-16; Acts 1:9,11; Dan. 7:13-27; Matt. 25:31.34).

III. Where the Kingdom of God will be Located

The kingdom of God will be established on earth in the land bequeathed to Abraham for an everlasting inheritance. It will be the kingdom of Israel restored (Micah 4:6-8; Amos 9:11,15; Ezek. 37:21,22; Jer. 23:3,8; Gen. 13:14-17; Heb. 11:8,9; Gal. 3:16; Lev. 26:42; Micah 7:20).

IV. What Constitute "The Things Concerning the Kingdom of God"

"The things concerning the kingdom of God" are its component parts. Analytically collocated "the things" which compose the kingdom are:

(a) **The King:** Christ;

(b) **The Associates of the King:** the saints of all generations, developed and immortalized by resurrection, if dead; changed to immortality "in the twinkling of an eye," if living when Jesus comes—both constitute, with Christ their head, the collective "seed of Abraham," in whom all the families of the earth shall be blessed;

(c) **The Laws:** such as Christ and his associate rulers (the saints) shall make, and by which they will govern the world in justice and love;

(d) **The Subjects:** both Jews and Gentiles; the Jews and Israelites (the twelve tribes) being "the first dominion," and the Gentiles the second;

(e) **The Capital City:** "Jerusalem, the city of the Great King," and the metropolis of the whole earth; and

(f) **The Territory:** Palestine primarily, and "the uttermost parts of the earth" finally.

(a) Zech. 9:9; 14:9; John 19:19-22.
(b) Dan. 12:2; Luke 13:28; Rev. 11:18; 1 Thess. 4:15-17; John 5:28,29; 6:39,40; Luke 14:14; 1 Cor. 15:50-58; Matt. 25:31,34.
(c) Isa. 2:3; 42:4; Zech. 14:16-19.
(d) Isa. 11:12; Jer. 31:10; Zech. 8:7,8; Micah 4:6-8; Luke 1:31-33; Matt. 19:28; Zech 2:11.
(e) Matt. 5:34,35; Jer. 3:17; Micah 4:8; Joel 3:16,17; Isa. 24:23; Zech. 2:10,12; Psa. 48:1-8; 122:2-7; 132:11-18.
(f) Matt. 6:10; Rev. 11:15; Psa. 2; Dan. 7:27.

Synthetic Remarks on the Lesson

I. What the Kingdom of God is. A kingdom is "that over which a king bears rule; the territory or country subject to a king; the dominion of a monarch" (Webster). The kingdom of God is a government (Isa. 9:6) of the nations upon earth (Psa. 67:4). Babylon, Medo-Persia, Greece, and Rome were kingdoms (Dan. 2:39,40). They cannot be sublimated into mere spirituality, as many theologians do the kingdom of God. They were literal governments without even the semblance of spirituality. With an antithesis which none can mistake Dan. 2:44 reads: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." In this passage "the God of heaven sets up a kingdom" which is inimical to, and destructive of, "all these kingdoms." When "set up" it first "breaks them in pieces," and then to complete their destruction, "consumes" them until there is "no place found for them" (Dan. 2:35). "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen" (Hebrew, nations, Hag. 2:22). Here is plainly predicted the entire disruption of all human governments, the violent and complete suppression of the "powers that be." "All people, nations, and languages" are subjugated by the kingdom of God (Dan. 7:13,14,18,22,27). "Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron" (Rev. 19:15). "Set up" on the territory occupied by earthly governments, which are substantial kingdoms, called "the kingdoms of this world," the kingdom of God expands under the heavens into dimensions that fill "the whole earth" (Dan. 2:35). "The kingdoms of this world shall become the kingdom of our Lord and his Christ" (Rev. 11:15). From this Scripture both the learned and unlearned reader will perceive intuitively that if "the kingdoms of this world," which are real, literal, political governments, "become the kingdom of our Lord and his Christ," the kingdom of God when established will be a literal government occupying the same territory now occupied by "the kingdoms of this world."

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* Published by the Fellow Helpers' Society.

II. When the Kingdom of God will be Set up. The Lord has "a set time" to establish his kingdom (Psa. 102:13), namely, "when he appears in his glory" (vs. 16). "The times of restitution" are when "he shall send Jesus Christ" from heaven where he now is (Acts 3:20,21). Therefore the restoration of Israel's kingdom cannot take place until Christ returns (Acts 1:6). He is coming back from heaven "in like manner" as he went (vss. 9, 11). As he went visibly and personally, so he will return visibly and personally, "the Lord himself" (1 Thess. 4:16). "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31). A king without a throne is not a king de facto. Since Christ "comes in his glory" before he sits upon his throne, he cannot be an officiating king until he returns. At his first coming his citizens hated him and said, "We will not have this man to reign over us" (Luke 19:14). They banished him, and he is now an exile in heaven whither he has gone to "receive for himself a kingdom, and to return" (Luke 19:12). As Herod and his successor, and as all governors of out-lying provinces, went to Rome to receive official jurisdiction from the Emperor (see Josephus), so Christ, the Nobleman, by analogy, has gone to "the far country" of heaven to be invested with royalty, "receive for himself a kingdom, and to return" (Luke 19:11,12). "And it came to pass, that when he was returned, having received the kingdom," etc. (Luke 19:15). He did not "receive" the kingdom until he had "returned," notice. The veritable "Son of Man comes with the clouds of heaven" before there is "given to him dominion, and glory, and a kingdom" (Dan. 7:13,14). If the kingdom is "given" to him then, he did not possess it previous to his coming. "His appearing and kingdom" are joined together by God himself (2 Tim. 4:1); and "what God hath joined together, let not man put asunder" (Matt. 19:6).

III. Where the Kingdom of God will be Located. The kingdom of Israel was divinely constituted under Moses, and is declared to have been the kingdom of God (1 Chron. 28:5; 29:23; 2 Chron. 9:8; 13:8). On account of iniquity it was overthrown and scattered to the winds "until he come, whose right it is, and I will give it him" (Ezek. 21:25-27). Its temporary collapse, however, will be succeeded by its restoration through Christ (Luke 21:24; 1:33; Acts 1:6; Matt. 19:28). As the kingdom of God will be the kingdom of Israel restored (Oba. 17,20, 21; Micah 4:6-8), it will be located on the land bequeathed to Abraham and his seed. "Thy kingdom come. Thy will be done on earth as it is in heaven" (Matt. 6:10). Where is the kingdom of God to "come"? Where is the will of God to be done as in heaven? In the sun, or the stars? In Mars, Venus, or Jupiter? We can offer no sublimer prayer, and none more consonant with the design of the Lord's coming than this—"thy will be done on earth as it is in heaven." We pray, not for our translation to the kingdom of heaven, but for the coming of the kingdom upon earth. Set up "on earth," the kingdom of God will ultimately become co-extensive with "the kingdom and the dominion, and the power over the kingdoms under the whole heaven" (Dan. 7:27, Leeser's translation).

IV. What Constitute "The Things Concerning the Kingdom of God." In the preceding lesson we demonstrated by the Scriptures that the gospel relates to the kingdom of God, and that an amplified definition of the gospel embraces "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). Therefore to find out what these "things" are is to find out what the gospel is; to hear, believe, confess, and obey these "things" is to hear, believe, confess, and obey the gospel. The analysis of these "things of the kingdom" is made necessary by the fact that the kingdom of God is truly and literally a kingdom, with constitution and statutes, with a personal head, and many subordinate ministries; comprehending all nations, and enduring forever. A kingdom is not an abstraction. It is not any single thing: it is an aggregation of elements or parts which go to make it up. A king is not, in himself, a kingdom; neither is a country, people, capital, nor laws, separately: all these combined are required to make a kingdom. As a kingdom is composed of a king, an aristocracy, a people, a territory, a capital, and laws, these "things of the kingdom" must be defined and understood separately and in detail before we can "receive the kingdom" with comprehension and understanding. As the reader's salvation depends upon his belief of these kingdom "things," we ardently hope that he will study the subjoined analysis of these things with the docility and simplicity of a little child; for "whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke 18:17).

(a) The King: Christ. The word "Christ" comes from the Greek word **Christos**, which means anointed. This quotation from a scholar of eminence is worthy of mention here:

> "Christos, Christ, is the official appellation of the long promised and long expected Savior, denoting his kingly authority and mediatorial position as the 'Servant of the Lord.' Jesus was his common name during his lifetime, and he is generally so called in the Gospels, while 'the Christ' or 'Jesus Christ' is generally used in the Epistles" (Young's Concordance under "Christ").

The Bible discriminates between the words "Jesus" and "Christ," the former being used as a name and the latter as a title. Jesus is a name which means Savior (Matt. 1:21); Christ is a title, or as Young says, "an official appellation denoting kingly authority." Biblically the words "King" and "Christ" are convertible terms. "Where is he that is born King of the Jews?" in Matt. 2:2 is emended to read in the fourth verse, "Where Christ should be born." Here the words "King" and "Christ" are used as synonyms. Now if the reader asks, "What must I do to be saved?" the answer is, "Believe on the Lord Jesus Christ" (Acts 16:31). "Jesus Christ" is a name and title combined. Since, then, "Christ" is a title referring to "kingly authority," and is synonymous with "King," to "believe on the Lord Jesus Christ" is to believe that he is King as well as Savior. These two words are distinguishable and are distinguished; separable and are separated. John makes this distinction apparent when he says: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name" (John 20:31). It is possible, then, to believe in Jesus and at the same time reject Christ; to believe in him as Savior and at the same time reject him as King. Grammatically the definite article "the" cannot be used before a proper name; therefore when John says "Jesus the Christ" he is using a title equivalent to "Jesus the King." As "life through his name" comes to us by "believing" this, the reader must see that here is a matter demanding his serious consideration. The fact that the book of John was "written that ye might believe that Jesus is the Christ," shows the importance of the subject. "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you is Christ" (Acts 17:2,3). Preaching that Jesus is Christ is explained as teaching "contrary to the decrees of Caesar, saying that there is another King, one Jesus" (vs. 7). Therefore when Paul preached that Jesus was Christ he taught that Jesus would be King "contrary" to Caesar—that he would be King in the literal sense in which Caesar was King. And to intimate when he would exercise this "kingly authority" he said, "He hath appointed a day in which he will judge the world in righteousness" (vs. 31). He calls this "appointed day" the "appearing of our Lord Jesus Christ" (1 Tim. 6:14). Referring to his appearing as "his times" he declares that he will "show (Caesar and all other rulers) who is the blessed and only Potentate, the King of kings, and Lord of lords" (vs. 15). Ethereal conceptions of Jesus' kingship, while eulogized as "spiritual," are but mock-fires of the marsh "that lead to bewilder, and dazzle to blind." Why should there not be a personal manifestation and visible sovereignty of Christ on earth? Is this world, over whose birth the morning stars sang together, and all the sons of God shouted for joy (Job 38:7): is this world to which angelic hosts have descended with embassies of heavenly love—is this world to be blotted out of being, or doomed to eternal sterility? One of the fairest productions of the Creator, is the earth to be smitten from its place among the heavenly orbs by the hand that made it? A theology which requires such a frightful issue impugns the goodness and wisdom of God, and charges him with an abortive creation. That Christ is to "judge the world in righteousness," instead of degrading, glorifies him; and is one of the most gladsome truths of revelation. Reason and the word of God mutually embrace each other in saying that here on earth where Christ suffered is the place of his triumph, and that the objects of his redeeming love should be the subjects of his regal sway. Here on earth where Christ prayed, suffered, and died; where he was denied, derided, and killed is the place for his vindication. Where he has been denied he must be confessed; where he suffered he must triumph; where he was disgraced by humiliation is where he must be glorified and exalted; where he carried the cross he must wield the sceptre—here where he wore a crown of thorns is where he shall wear a crown of gold (Psa. 21).

(b) The Associates of the King: the Saints. The reward in store for the saints in the day of Christ's glory is a participation in the "glory, honor, and power" of the kingdom in the sense of being his associates and coadjutors (as kings and priests) in the work of governing the world righteously. When Christ returns in glory and sits upon his throne (Matt. 25:31), instead of being alone he has ten thousands of saints with him (Jude 14). They "inherit the kingdom" with him (Matt. 25:34).[a] As "flesh and blood cannot inherit the kingdom of God," the dead are raised incorruptible, and the living are "changed in a moment" from mortality to immortality (1 Cor. 15:51,52). The saints are thus regenerated (Matt. 19:28), made like Christ (1 John 3:2), and have "glorious" bodies of immortality (Phil. 3:21). They are now "equal to the angels and cannot die any more" (Luke 20:36). Endowed with everlasting life they have no successors, thus the kingdom is never left to "other people" (Dan. 2:44). Glory, differing like the glory of the stars (1 Cor. 15:41), is now added to their salvation (2 Tim. 2:10), its "weight," order, and precedence corresponding with the degree of suffering and loss endured for Christ (2 Cor. 4:17,18). The apostolic band comes first (Matt. 19:28), next the martyr company (Rev. 20:4), then the saints of all generations who are counted worthy of that age (Luke 20:35). These are all regenerated and given authority as judges in the kingdom of God (Matt. 19:28; Luke 19:17,19). They sit with Christ in his throne as his glorified Bride, his Queen-consort enthroned with him (Rev. 3:21; 2 Tim. 2:12). They wield "power over the nations" (Rev. 2:26,27) as princes (Isa. 32:1), "take the kingdom," and possess its dominion and glory forever (Dan. 7:18,27). They execute the judgment written (Psa. 149:7-9), judge the world (1 Cor. 6:2,3), "sit down in the kingdom of God" with Abraham, Isaac, and Jacob and other distinguished heroes of God in everlasting comradeship (Matt. 8:11; Luke 13:28,29), and shall reign on the earth as kings and priests (Rev. 5:10).

Dear reader, do not reason, logic and the fitness of things corroborate these declarations of the divine utterance. Heroic poetry, in its most presumptuous flights, has never conceived of such a vindication for defeated warriors as this—triumphing in a deathless and glorified body on the very field of battle where their leader was mutilated and entombed. It is certainly fitting that the place of Immanuel's sufferings should also be the place of his triumph. And it is most fitting that the saints should share the kingdom and the glory with Christ. Is it not according to logical thought and the fitness of things that those who have been partakers of his sufferings should be also partakers of his glory when it is revealed (1 Pet. 4:13); that those who have toiled in his service should enter into his rest (Heb. 4:11); that those who have fought under his banner should participate in the honors of his victory; that those who have borne the cross should be given the crown; that those who have bravely confessed him before men should be confessed of him before the holy angels—that those who have cheerfully submitted to the loss of all things for his sake and the gospel should be rewarded an hundredfold in the very world where, for his sake, they have been impoverished? O reader, is it not consistent and fitting, logical and scriptural, that the purchaser should come and claim what he has purchased, gather home his exiles, fold his scattered sheep upon Mount Zion, and fulfill his gracious promise to reward their faithfulness, and gratify their hope of eternal life? Does it not follow that here, where he redeemed them, he should dwell with them forever; that here where he has abolished the "last enemy," death they should celebrate in his presence that glorious achievement of his power; that here where they are purified by his grace and disciplined by his providence, they should enjoy his eternal communion, and rejoice in his eternal beatitude; that here, where they sleep in the dust, and awake in immortality they should be permitted to remain in glorified bodies with him who is "the resurrection and the life," amid the ineffable beauties of regenerate nature and in the delectable joys of paradise restored?

(c) The Laws. "The world to come" will be subject to Christ and his immortalized saints (Heb. 2:8). Residents of Jerusalem, the headquarters and metropolis of the kingdom, they will enact and enforce holy and just laws, and exercise lordship over the earth to the utmost bounds of the globe. These laws, wisely and divinely administered, will work an intellectual, moral, social, and religious reformation among the subject people, as witness the following testimonies:

"Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations . . . . neither shall they learn war any more" (Isa. 2:3,4).

"The isles shall wait for his law" (Isa. 42:4; see also Zech. 14:16-19).

(d) The Subjects: Israelites and Gentiles. The Jews, now scattered and afflicted, will be gathered from their dispersion and re-instated in Palestine as the subjects of the kingdom. However, the subjects include Gentiles also, with this difference: "The kingdom of God" is distinct from "all people, nations, and languages" which it rules (Dan. 7:14), just as the kingdom of Great Britain is distinct from its colonies. The Jews will be the highest subjects of the kingdom, just as Englishmen are in England; the Gentiles, like her colonial possessions, will form the "dominion" and constitute dependencies of the kingdom, like the "Dominion of Canada," New Zealand, etc. Jews and Gentiles are both subjects, but the Jews are "the first dominion"—subjects in a proper and exclusive sense. These distinctions are made transparent in the following Scriptures:

"His kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27).

"Many nations shall be joined to the Lord in that day, and shall be my people" (Zech. 2:11).

"And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:8).

(e) The Capital: Jerusalem. As the gospel radiated from Jerusalem during this dispensation (Luke 24:47), so this city will be the center of activity in the kingdom age, being the resident city of the King and his Queen-consort. It has been selected as the capital city of the world because it is "beautiful for situation," as the following testimonies declare:

"Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King" (Psa. 48.2).

"At that time they shall call Jerusalem the throne of the Lord" (Jer. 3:17).

"Sing and rejoice, O daughter of Zion, for lo, I come, and I will dwell in the midst of thee, saith the Lord." "And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again" (Zech. 2: 10,12).

(f) The Territory: Palestine. Palestine, which God repeatedly calls "my land" (Ezek. 36:5; 38:16; Jer. 2:7; 16.18), and of which Moses says, "It is a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year" (Deut. 11:12), will form the territory of the kingdom in a primary and exclusive sense. Finally, by subjugation and conquest, the "uttermost parts of the earth" are added to the dominion of the "King of kings, and Lord of lords." Such is the plain import of the Scriptures following:

"I will remember the land" (Lev. 26:42).

"Then will the Lord be jealous for his land, and pity his people" (Joel 2:18).

"This land that was desolate is become like the garden of Eden" (Ezek. 36:35).

"I will give thee the heathen (Hebrew, nations) for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8).

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa. 72:8).

This lesson may be obtained by addressing the Author. Three cents for one copy; twenty-five cents per dozen.

PREPAREDNESS

In this day and age of the world, how noticable it is to the Bible student how many words and phrases are being coined by the world in their preparation for their last great struggle, which we already find in the Scripture. These things go a long way toward building us up in our holy faith. There never was a time when the faith (belief) was so holy and sacred to the church as it is today. And there never has been a time since the days of the apostles that the importance of standing firm for the truth was greater than it is today. So many things are now occurring in the world in rapid succession, that the church has to be very careful that it is not swept off its feet. There are so many things that look all right on the surface, unless the church is very careful, it will become badly mixed with the world without realizing it.

That the church is facing the greatest crisis in its history is quite apparent. In view of this fact we cannot be too well prepared. This thorough

preparedness consists of several items. First, our love for God and his truth and his people. If this reigns supreme we will let the world go and leave it entirely to its fate and think only of the church and its needs.

Now what are some of its needs? First, to be of one mind, and to speak the same things, and to walk by the same rule. The question now is: "Is the church doing this"? Or are some of the membership standing entirely aloof from the world and letting them fight their own battles and provide their own ways and means, while others are buying Liberty Bonds and are in Red Cross work, thus making a division—not speaking the same things, nor walking in the same rule.

Now if we are looking for Jesus to come soon, who are we going to leave our liberty bonds with when he calls us away? And how can we leave in the midst of a Red Cross meeting, without breaking up the meeting, or at least causing a disturbance? And it might be that Jesus would call us just when we were worked up to the highest point of enthusiasm and patriotism, and we would be very reluctant to leave the meeting. So, brethren, the only safe way is to keep clear of all these worldly things.

There should be a general preparation made for the coming of the Lord. Extra meetings should be held and the subjects talked upon that would best fit us to meet the Lord at his coming. I wonder if the church is really prepared. I am afraid not. And for this reason I am prompted to speak of some of the things that I think puts us in an unprepared state. If some of the membership have made mistakes in taking part in this world's struggle, let them not try to justify themselves, but make haste to rectify the mistake.

It seems to me, there is just one thing that ought to settle this question and put us all together. And that is when Jesus comes we will either go and leave all these things, or else remain with them and miss the rapture of the saints. Knowing that we must leave them then, would it not be safer to leave them now? And are we sure that we will be taken unless we do leave them now? I am afraid the chances are against us, for we must be "unspotted from the world." The church, as a whole, must stand as a unit upon these important matters and bring, if possible, all individual dissenters to a like spirit and belief, and thus be prepared for the coming of the Bridegroom. We cannot go carelessly along and expect to be prepared when the Lord comes. The world is full of war spirit, which makes the preaching the gospel double the work it used to be, which makes the necessity for combined effort all the greater. So let us "exhort one another to love and good works."

We must help each other along the rough way and not hesitate to speak the truth, no matter what others may think. The children of Israel were led astray because of the weakness of their leaders, like Aaron and others So the leaders now might let the flock go astray. Let them be true watchmen. "What of the night?" Are the watchmen answering this question and telling the inquirers how far "the night is spent, and that the day is at hand"? Brethren, is any price too great to pay for a home in the kingdom? If not, we should have no reluctance in giving up anything that might hinder us from entering the kingdom. And when Jesus came first and offered them the kingdom, they were not prepared to accept it. But the church must be prepared against such a fate as this.

We hope this article will prepare our readers for what is to follow. Almus Adams.

A GOOD SUGGESTION

Brother Watkins writing from Arcola, Canada, suggests for the best interests of "The Church of God of the Abrahamic Faith" throughout the world, that as a means of uniting us into a closer and more fraternal bond of Christian love and fellowship, a list of the membership may be kept in the office of "The Restitution." Thus a brother or sister moving into another state or city, may inform themselves as to the location, or place of meeting, and also the personality of the brotherhood residing there. Brother Watkins has sent sufficient money to defray the necessary expenses, for purchasing a ledger, etc.

The Editor has requested the writer to take charge of this matter. This he will gladly do providing he receives the co-operation of the brotherhood. We request therefore that every brother or sister will send us his or her name accompanied with this information:

Name in full.
Present Post Office address, Street, City.
State, Country.
Date of baptism.
Name of place.
By whom administered.

We feel that in these closing days of the present dispensation, when everything points to the near return of our dear Lord, that we should unite into one family, having one thought, the best interests of all. A directory of the brotherhood scattered throughout the world will largely accomplish this.

Yours in his service, Geo. B. Alldridge.

11320 Knowlton Ave.,
Cleveland, Ohio, U. S. A.

BEREAN CHRISTMAS NOTICE

The Chicago Bereans wish to announce to the friends who join with them in the work, that they will again this year give Christmas need and cheer to those who are needy. Send money to Leila E. Whitehead, 5439 Ohio St., Chicago, Ill.

THE RESTITUTION

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

Recent visitors have included Brother Ashford and Sister Ethel Lehman.

Think less of yourself, your own deficiencies and sins, and more of Christ; his character, his love, and his sufficiency. Love will draw and constrain us when threatening and reproof would do us no good.

December 2nd the following were baptized as a result of parental and Sunday School teaching: George Tabor, son of Brother and Sister Tabor; Doris Meermans, daughter of Brother and Sister Meermans; and Susan Keith, oldest daughter of Brother and Sister Keith.

Almost all of our occasional depressions may be prevented, or removed by proper management. We speak from experience. God afflicts us that we may understand better that kind of suffering in others. We recall all of our past afflictions with gratitude, for they have made us able to appreciate and remove distress from others that we could not otherwise have reached.

Brother Sterling Russell, who left us a few weeks ago to engage in non-combative work in the army, has been discharged on the ground of physical debility. How true it is that God makes a "way of escape" for those who want to escape. Of all our boys who were drafted not one is held for permanent service in military business except one, Brother Miller, and he has been given carpenter's work with the assurance that he can remain in this country. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry" (Psa. 34:15).

WHAT READERS THINK

of "Bible Lessons on First Principles"

Does a husband want to teach his wife the truth ?

"Get 'Bible Lessons,'" writes a Sister from New York.

Does a wife desire to teach her husband the gospel ?

"'Bible Lessons' will do it," says a believer in Texas.

Do parent want their children "grounded and settled" in the faith ?

"Send for 'Bible Lessons,'" is the advise of a correspondent from Washington.

COMMUNICATIONS

"They shall make known unto you all things which are done here." (Col. 4:9).

Dear Brethren and Sisters of the Abrahamic Faith:

This is an appeal for aid for a poor dear sister that has been left to the mercy of these perilous times, by a cruel husband who opposed her obedience of the gospel and the faith of Abraham. She stands for Jesus. Her husband could not force her to give up the faith. He abused her by cursing her for believing the gospel, and now has left her to starve. The sister is about 64 years of age, and has very bad health. My husband baptized her about 3½ years ago. She is still a babe, but zealous for the truth. My heart is full of sorrow for this dear sister. Her name and address is,

Mrs. Susan Shepherd,
1919, South Edith St., Chanute, Kansas.

Loving greetings to all of the household of faith. We ask an interest in your prayers, dear brethren Mr. and Mrs. L. J. Sweet,
602 East 5th St., Topeka, Kans.

Dear Restitution:

A short time ago I read a book entitled "The Conquering Jew," written by John Foster Fraser. The followng are a few of the more important statements he made in regard to the Jews:

"The Jew of today is what the world has made him. They have among them many of the richest men in the world, as undoubtedly they have many of the poorest. They reach the extremes in generosity and meanness. There are more men of genius among a million Jews, than among a million Gentiles, but also there are more idiots.

"If it had not been for persecution the Jews would have disappeared centuries ago. During the cruel middle ages the Jews decreased, not because they were killed off, but because they were absorbed. Italy and Spain absorbed thousands. It was following these days that both Spain and Italy rose to pre-eminence due, I am sure, to the admixture of Jewish blood. The cruelty of the middle ages intensified the sharpness and resourcefulness of the Jews.

"The Jew has tremendous will power and his tenacity is unflinching. It may be news, but investigation proves the truth that the astounding rise of the United States is largely due to the Jews. American methods really mean Jewish methods. They have four per cent more ability than the average Englishman, and two per cent more than the average Scotchman. Equally distinguished with Europeans as architects, artists, antiquarians, in natural science, political economy, science, and sculpture. They have superiority in the drama, medicine, commerce, (chiefly finance) metaphysics, music, poetry, philosophy, and chess playing."

Such a people once possessed of the Holy Land, with climatic conditions that are favorable, would soon cause the land to flow with milk and honey; therefore a territory to be desired, by the nations of the earth

J. C. Thompson.

Dear Restitution:

Dear Brother Huggins: I am in receipt of yours of Nov. 1st returning the Wilson Fund. I am very sorry Brother Wilson's circumstances are such that he can not take up the ministry. I should have been very glad to have assisted him in his effort to spread the true gospel, but since he cannot, I would be glad to assist any other young brother that will take up the cause and preach the gospel in these last days, for I believe we have but a few years at the outside to preach the gospel before the Master comes. It makes one sad to look on the world, both the religious and unreligious, and see them rushing on to eternity without even knowing there is a Savior to come.

Brother Huggins, there is a church matter about which I would like a little information. Does the church have any record of its members, that is, as a whole. I know where there is an organization of a small church. But we realize that that is not sufficient, for necessity is the mother of invention. There are brethren in isolated places where there are not enough to form an organization and they cannot unite with other denominations. They are left out from a worldly standpoint. That would not make any difference perhaps, but it does at the present time when we are asked by the military authorities to what church we belong. When we say the church of God, they say they do not know of that church; and if we referred them to you, you would not have our name and could not tell if we belong to the church or not. That is our fix, and I have no doubt there are others in the same fix.

Now The Restitution has been the official organ of the church ever since I was a lad. My father took it while he was alive and since then I have kept it in my home. You have my name on your subscription list, but there are others of my family that do not appear there, but they have been baptized into the name and faith, and should be on some record. Now to overcome that difficulty I propose you get a record book, then advertise in The Restitution for any and all of the brethren and sisters to send in their names and have them recorded in the book. That would give all a chance to have their names on the church record, even if they were isolated. Now I am sending back the Wilson Fund to buy a record book to be kept in The Restitution office for that purpose. If this meets the approval of others, buy a record book, and if there is any more left put it into the Help Fund.

Your brother in Christ, E. C. Watkins,

Brother Alldridge's Reply

To this letter Brother Alldridge sent the following reply:

Mr. E. C. Watkins, My dear Brother:

Your kind, thoughtful, and suggestive letter to "The Restitution" under date of Nov. 13th, 1917, is before me. Brother Huggins, the Editor, requested me to take this matter in hand. This I have consented to do. I intend to write an article to The Restitution setting forth your suggestions, requesting the brethren to respond.

I hope we shall be able to compile an intelligent and complete roster of the membership of the church of God, wherever a class or little company of the Abrahamic Faith may meet in the name of the Lord Jesus.

Trusting that you are well and enjoying the blessings resulting from possessing the spirit of the truth, I remain,

Faithfully your in his everlasting love,
Geo. B. Alldridge.

WHAT THE BIBLE TEACHES ABOUT RUSSIA

By James M. Gray

I.

At the beginning of the 38th chapter of Ezekiel, the prophet is told to set his face "toward Gog of the land of Magog, the chief prince of Rosh, Mesheck and Tubal, and prophesy against him." There is no dispute among philologists and archeologists that "Gog" and "Magog" here stand for a powerful Scythian dynasty of Ezekiel's time. Besides this, we have in "Gog" the first syllable of the word "Caucasus," the name of the mountain range crossing the peninsular of Russia, which divides the Caspian from the Black Sea.

In "Rosh" also we have the first syllable of "Russia," while "Mesheck" and "Tubal" are the original forms of "Moscow" and Tobolsk," which were immemorially in possession of that nation. A reliable ancient map placed by the side of a reliable modern one will identify the territories.

But it is a prophecy of divine anger against her and the nations which are allied with her. These are named as "Persia, Ethiopia and Libya . . . . .; Gomer and all his hordes; the house of Togarmah in the uttermost parts of the north, and all his hordes. . . . Be thou prepared, yea, prepare thyself, thou and all thy companies that are assembled unto thee, and be thou a guard unto them."

"Persia" we identify; "Ethiopia" is thought to mean the present Abyssinia; "Libya" a part of Egypt; "Gomer" has for its latest analogue "Crimea," and "Togarmah" some would identify with Armenia and others with "Turkestan."

Germany is not mentioned in this list, indeed, except as she may be included in the name of some of the countries whose boundries are not clearly defined. But what the Bible omits in this case the Russian annals to which we refer later may be said to include.

II.

But what of the time when this shall be fulfilled ? As verses 1-7 indicate the nation, so verses 8-12 indicate the time.

It will be "after many days" and "in the latter years," a Hebrew idiom pointing to the close of the present dispensation. But whether or no this is the case, it must be a period still future, for the reason that the military combination referred to in verses 5-7 has not yet appeared in history. Russia with Persia, Egypt and the other nations in her train represents a mobilization of armies which the world has yet to witness.

But, furthermore, it will be the time when Israel shall be gathered again in her own land, and when she shall be dwelling in comparative quietness and safety (see verses 8, 11, 12).

And now what of the results ? What shall be the consequence of this invasion of Palestine on the part of Russia ? Read verses 18 to 23 of chapter 38, and 1 to 24 of chapter 39.

God's fury shall come up into his nostrils, and he will not only slay them with the sword but with pestilence, and the forces of nature, such as rain and hailstones, and fire and brimstone, like unto Sodom and Gomorrah.

Two items give a very vivid picture of the terribleness of this slaughter. One is that Israel will be seven months burying the dead, and the other that the wooden portions of their accoutrements of war will frunish fire kindlings for seven years.

Prior to the present war, statements of this character would have been considered luridly extravagant; but in the past three years we have become so accustomed to gigantic devastation that they fail to surprise us.

III.

There are certain inferences to be gathered from the above, both of a political and religious nature. The people of God have often been able to read history generations and centuries in advance, and it seems probable that they may do so here. Of course, dogmatic assertions are out of place, but if our interpretation of Ezekiel be correct, then the present alliance of Russia with the Western nations is not likely to be permanent, for they are of the original Roman Empire, to which she never belonged. And for this reason it is more likely that one of these days the relationship of Russia and Germany shall become close, for Germany, like Russia was never of the Roman Empire, except as to that part of her territory west of the Rhine.

In this connection the reader will be interested in a few paragraphs from the last will and testament of Peter the Great, the noted monarch of Russia, and which has always been regarded as one of the most famous documents of modern history. We quote them from the London Times:

> (1) "The Russian nation must be constantly on a war footing, to keep the soldiers warlike and in good condition. . . . By these means peace is made subservient to war and war to peace in the interest of the aggrandizement and increasing prosperity of Russia.
>
> (3) "No opportunity must be lost of taking part in the affairs and disputes of Europe, especially in those of Germany, which from its vicinity is one of the most direct interest to us. . . .
>
> (8) "We must keep steadily extending our frontiers—northward along the Baltic, and southward along the shores of the Black Sea.
>
> (10) "Moreover, we must take pains to establish and maintain an intimate union with Austria, apparently countenancing her schemes for future aggrandizement in Germany, and all the while secretly arousing the jealousy of the minor states against her. By this way we must bring it to pass that one or the other party shall seek aid from Russia, and thus we shall exercise a sort of protectorate over the country, which will pave the way for future supremacy.
>
> (12) "We must collect around our house, as round a centre, all the detached sections of Greeks which are scattered abroad in Hungary, Turkey, and South Poland. We must make them look to us for support, and then, by establishing beforehand a sort of ecclesiastical supremacy we shall pave the way for universal sovereignty."

That Russia under the Czars has carried out this policy pretty successfully, all students of history are able to testify; and though it is now experiencing a check, yet there is small guarantee that it will never become operative again.

In other words, we are not to expect a permanent peace as the result of the present embroilment of the nations. The president of Chicago University said some time ago that certain of the nations entertain piratical policies and intentions, and are willing deliberately to apply them to the weaker peoples. He spoke truly of the past and the present, and there are reasons to feel that he also prophesied of the future; for nations are but

aggregations of men, and men are unchangeable in their nature, except by the power of God through the operation of faith in Christ Jesus.

But is there no hope ? Yes, thank God, but it is found in him and in him only. When the prophet asked, "Watchman, what of the night ?" the watchman said, "The morning cometh, and also the night." The night first but the morning afterward.

To the true believer, the morning comes when Jesus comes to gather his own unto himself. The judgments to follow will be purifying judgments, until at lengh the nations of the earth shall learn righteousness, and "the kingdom of the world is become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever" (Rev. 11:15). —A Clipping sent by Brother W. C. Heacock.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XX

Prayer

Memory Text

"But the end of all things is at hand, be ye therefore sober and watch unto prayer" (1 Pet. 4:7).

1. "Watch and pray that ye enter not into temptation; the spirit is willing but the flesh is weak" (Matt. 26:41).
2. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. 5:44).

3. "And he spake a parable unto them to this end that men ought always to pray and not to faint" (Luke 18:1).
4. "And it came to pass that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray as John also taught his disciples" (Luke 11:1).

5. "And he said unto them, when ye pray say, Our Father which art in heaven," etc. (Luke 11:2).
6. "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

7. "Peter therefore was kept in prison but prayer was made without ceasing of the church unto God for him" (Acts 12:5).
8. "For the eyes of the Lord are over the righteous and his ears are open unto his prayers" (1 Pet. 3:12).
9. "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine" (John 17:9).
10. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15).
11. "Neither pray I for these alone; but for them also which shall believe on me through their word" (John 17:20).

Practical Truth

Prayer is a petition, a communion with God. Child talking to parent, an opening of the heart to our Heavenly Father. No person can keep near the heart of God, within the great parent vine, be kept pure and unspotted without a continual, prayerful devotion, a desire to be ever ready to enter into conversation with the dear God and Father of us all. There has no other way been shown us to do his will but to ask to be guided by his Holy Spirit. Whether it conflicts with our own selfish thoughts or not we must do his commands; self must not be taken into consideration but the will of God. We must believe in prayer, believe God will hear and answer our requests if asked aright, for he has promised this to his children; and he never fails in his promises.

Notes on the Lesson

1. **Watch.**—Always be on guard. **Pray.**—For help lest ye be led astray by the tempter. **The Spirit is Willing.**—Our real intentions are to do right. **Flesh is weak.**—Our fleshly lusts and appetites are so strong that they render us almost helpless, hence the necessity of imploring Divine help.
2. **Love Your Enemies.**—Love all mankind and have charity for your enemies; remember the weakness of mortal man. **Pray for them.**— ask for Divine help in bringing about a reconciliation and labor to this end.
3. **Always to Pray.**—Pray at all times and under all circumstances; never become discouraged. Continue to trust in God and hope for his mercy.
4. **Lord, Teach Us to Pray.**—1. To whom shall we pray ? 2. What things to pray for. 3. Appropriate language to use in prayer.
5. **Say "Our Father."**—Address the King upon his throne (Psa. 11:4; Isa. 66:1).
6. **All Things.**—All things that the Father has promised to give in answer to prayer. To pray to be received up to heaven at death, much as we might covet such a position, it would be in vain to ask it; for notice what John tells us (John 3:13; then see 1 Cor. 14:15; Jas. 4:3; Matt. 6:9-13).
7. **Without Ceasing.**—The church continued praying for his protection and deliverance. **The Church.**—Christ's followers.
8. **Ears Are Open.**—The Lord is always ready to hear and answer the prayers of his children when they ask sincerely and intelligently. See Acts 12:5-11.
9. **I pray For Them.**—For his disciples; those that had left their all to follow him. Those who had been with him in his trials; and now he was anxious they should see his glory, be with him then to witness it; and his prayer was answered. **Thou Hast Given Me.**—Those that had believed in him through his preaching.
10. **Take Them Out of the World.**—Not to remove them out of the world, but give them strength to withstand the trials that might come to them in the world.
11. **For These Alone.**—The Savior prayed not for those who were then his disciples but for

those also who would afterward believe on him through their teaching.

Suggestive Topics and Questions

1. What is Prayer?—Define prayer. (A petition—a supplication. Pray—to ask with earnestness; to supplicate.—Webster.)

2. Objects of Prayer.—Are we taught to pray for the forgiveness of sins (Matt. 6:12; 1 John 1:9)? Will God forgive sin unless we comply with the conditions of pardon? What is said about prayer in temptation (Matt. 26:41)? Is it right to pray for knowledge (Jas. 1:5)? Do you think we should pray for health (Jas. 5:13)? Do you believe in prayer-cure (Jas. 5:15)? How are we to pray for our enemies (Matt. 5:44)? Have we the privilege of praying for such things as we need?

3. A Part of Worship.—Why did Peter and John go into the temple at the hour of prayer (Acts 3:1)? Was it the custom of the early Christians to meet for prayer (Acts 16:13)? Read Acts 1:14, and tell if in your opinion this was a prayer meeting? Why should we pray for our rulers? Why is this pleasing in the sight of God (1 Tim. 2:1-3).

4. Long and Short Prayers.—What is the general character of the prayers recorded in the Bible? Are they long or short? Are long prayers commended (Matt. 6:7)? What caution is given by Solomon in regard to prayer (Eccl. 5:2).?

5. Does God Answer Prayer.—Read paragraph 7 and tell us if it is applicable to this age and at this time. Read some Bible examples of answer to prayer (1 Kings 17:21,22; James 5:17,18; Acts 12:5-9; 10:31). Are such prayers answered now? If our prayers are not answered what de we lack (Matt. 21:22)? Is faith a condition of receiving an answer? How long should we pray (4)? Whom did Christ address in the prayer he taught the disciples (5)? Did he tell them to think the prayer or to say it (5; also Luke 11:2)? How many petitions are there in this prayer? Can we think a prayer as well as say it? Do you believe that your prayers are answered? Can you give any instances of personal experiences?

6. When, Where and Under What Circumstances Should We Pray?—At all times (1 Thess. 5:17,18). Have an hour of prayer (Acts 3:1. Have a place of prayer (Acts 16:13; 19:46). Pray in secret (Matt. 6:6). Pray for those who are preaching (2 Thess. 3:1; Col. 4:2,3; Eph. 6:18,19). Pray everywhere (1 Tim. 2:8). Pray for all men (1 Tim. 2:1).

INDIANA STATE CONFERENCE

Important Notice to All Members

According to the new constitution it is the duty of the State Treasurer to solicit contributions from isolated members; also to send notices to each Church Treasurer to solicit funds from their congregation to carry on the conference work of the state. We have the promise of competent help from other states to conduct evangelistic work, beginning soon after January 1st.

There will be urgent need of funds to meet these expenses. If each isolated and individual church member will do their part, there will be no trouble to raise the amount required.

Isolated members can send direct to State Treasurer; individual church members can pay into their local Treasurer, who will forward to the State Treasurer. Please attend to this matter before January 1st.

Ezra C. Railsback, Treas.
411 East South St.
South Bend, Indiana

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Hebrews 4:7,8

There is one contributor to "The Restitution" who has lived many years yet always is young. Her articles are read with equal interest by male and female; old, young, and middle aged. To youth her name spells Hope; to those of mature years she is a Benediction; to us she always appears to be one who though ambitious was cautious, exercised perseverance with discretion and was self-reliant without conceit, using all her talents to the upbuilding of her fellows, through faith in Christ the Lord, to the glory of God the Father.

To this true child of the King we respectfully dedicate this page; and remember every article thereon, including Golden Text and puzzle, was either written or selected by Sister S. Roxana Wince, to all lovingly known as

Auntie Wince

"In the Beginning God"

Begin the day with God
He is thy sun and day;
He is the radiance of thy dawn,
To him address thy lay.

Take thy first meal with God,
He is thy heavenly food;
Feed with and on him, he with thee
Will feast in brotherhood.

Thy first transaction be
With God himself above;
So shall thy business prosper well,
And all the day be love.

Sources

I passed a stagnant marsh that lay
Beneath a reeking scum of green;
A loathsome puddle by the way—
No sorrier sight was ever seen.
I said how lost to all things pure
And clean and white those foul depths be;
Next day from out that pond obscure
Two queenly lilies laughed at me.

I passed a hovel round whose door
The signs of poverty were strewn;
I saw the grimed and littered floor—
The walls from logs of tree trunks hewn;
I said the gates of life are shut
To those within that wretched pen;
But lo! from out that very hut,
Comes one to rule the world of men.

Cheer Up

Why, if the skies are grey,
Should you give up to sorrow?
The sun that hides today
May show his face tomorrow.

"There is no well-doing, no God-like doing, that is not patient doing."

Our Weekly Puzzle

My 2, 3, 4, 5 is what attacks the farmer's implements when left in the fields.

My 8, 3, 13, 17 is what God commands the sinner to do.

My 14, 12, 10, 2, 4 is what James tells us we must be.

My 1, 6, 7 is a bright metal.

My 9, 6, 14, 10 is what we all try to do in time of danger.

My 11, 12, 4, 1 is what we all will be if we do believe and obey God.

My whole is found in one of the first verses of Psalm 37.

Answer next issue.

Answer to puzzle in last issue can be found in 2 Cor. 7:1. It was written by the apostle Paul to the Church of God at Corinth, regarding the promises. See verses 17 and 18 of chapter 6.

"We mount to excellence by making stepping stones of conquered hindrances."

Pessimist: One who takes pleasure out of misery.

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VOLUME 69 CLEVELAND, O, DECEMBER 18, 1917 NUMBER 47

CHRISTMAS TIME

"And suddenly there was with the angels a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13,14).

"Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest" (Luke 19.38).

O happy hearts of love and light,
  Sweet Christmas time has come again;
Awake and watch the stars of night,
  And hear hope's anthem sweet refrain.

Perchance the golden song of old,
  May sweep the harp-strings of the sky,
And some glad vision of hope be told,
  To show the angels yet are nigh.

Soon Gabriel's mighty trump will sound,
  And rend the silent vanquished tomb;
And Christ the Nobleman will come,
  And death receive his final doom.

Then risen saints with angels join,
  To escort our welcome Monarch home;
And we with joy without alloy,
  Will shout "Amen, the Lord has come."

J. E. Hogarth.

SEASON'S GREETINGS

The Season and the Spirit of Christmas

The season of Christmas is here. With it let us practice the spirit of Christmas. We who believe know that Christ went everywhere doing good, preaching the gospel of glad tidings to the poor. When the disciples of John came to Jesus and asked, "Art thou he—the Christ—that should come, or do we look for another?" the answer was, "Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them." By this we notice that Christ—the founder of Christianity and whose birth we celebrate in Christmas—spent his life in the service of his fellows, and if we are to have a real Merry, Happy and Joyful Christmas we will follow the example of our Lord. We, too, will do good wherever we can; we, too, will devote our energies, our talents, our lives in the service of our fellows. This is the spirit of Christmas. Let us practice it thus insuring to ourselves

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PLATFORM ECHOES

THE VISION OF GOD

A Sermon by Robt. G. Huggins, Delivered in Cleveland, Ohio, Oct. 21, 1917 *

"Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel; and under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God and did eat and drink" (Exo. 24:9-11).

God had just delivered to Moses the decalogue, the reading and perusal of which reveals God in judicial aspect. Immediately following is given the remarkable revelation by vision recorded in our text.

Remarkable Developments Accompany Visions of God and His Glory

Our senses are the inlets to our minds, hence God seems always to be governed by this principle, viz., that remarkable outward appearances accompany all developments of himself. When the Son of God bowed his head in death and cried, "It is finished," there took place the throb of an earthquake, the rending of graves, and even the blotting out of the sun. This wonderful decalogue was given amid scenes that were designed never to be forgotten. As the cloud rested on Sinai, God's pavilion, the thunder began to speak from its depths, and the fierce lightning traversed its bosom, gleaming and flashing through every part of it. Moses led the trembling Israelites forth to the foot of the mountain. Suddenly the uproar ceased, the thunder hushed their voices, the last echoes of the trumpet died away, and all was still. From that silent cloud came a voice more fearful than they all—the voice of Jehovah calling Moses up into the mount. The great law-giver of Israel parted from his people, and with solemn steps was seen scaling the rocks and climbing the heights; till at last the cloud received him in its bosom.

---

*Reported for "The Restitution" by Brother George B. Alldridge.

The moral law was given, as also the civil code, which men have so learnedly tried to trace to the social compact. The first act of the mighty drama was ended, and Moses was ordered to bring up Aaron, Nadab, Abihu, and seventy of the elders to worship in the mountain where God showed himself in his glory to them. Shortly before this the awe-stricken multitude stood at the base of Sinai or lay there prostrate: now they are to enjoy a vision of God free from all emblems of severity. "And upon the nobles of the children of Israel he laid not his hand: also they saw God and did eat and drink."

God Cannot be Seen by the Bodily Eye
Neither can a Vision of His Glory
Be Revealed Face to Face

Moses prayed that he might see God's glory, but God told him no man could see his face and live. Nevertheless God permitted him to see his back parts as he passed by (Ex. 33:17-23). Read also John 1:18; I Tim. 6:16; Job 26:9; Dan. 10:19; Psa. 110:1,2; Isa. 60:13; Hab. 3:4.

God only reveals to us as much of his glory as we are able to bear. He reveals and he also conceals himself. We cannot see the sun in all its glory, for it is too brilliant. Jesus reveals God to us in that we see God now through him who is sitting at his right hand. What a vision of God as the multitude viewed it. As it were a paved work of sapphire stone at God's feet, the body of the heaven in clearness, clear as a diamond. Apparently a serene and pure radiance began to play around the montain, quivering like a bright light with its own intensity. Brighter and brighter it grew till the eye turned away dazzled by the sight. Brighter still it gleamed till it seemed a glowing furnace, shooting forth living fire on every side. Habakkuk in his prayer saw something of this: "His glory covered the heavens, and the earth was full of his praise, and brighness was as the light: he had horns coming out of his hands, and there was the hiding of his power." First we see God in Christ in the one thousand years and then a gradual bursting of his glory until at the end of the thousand years we shall see God face to face and, seeing his glory yet live; and like the nobles in the type, eat and drink in the kingdom; "That ye may eat and drink at my table in my kingdom, and set on thrones, judging the twelve tribes of Israel" (Luke 22:30). The greatest glory that can come to man is to reign as a king, and like the Israelites at the mountain's base associated with this vision of God, this kingdom and glories are the commonest things, eating and drinking.

Today Many Eat and Drink Without Seeing God

In Daniel 4:30, Nebuchadnezzar declares, "Is not this great Babylon that I have built for the house of my kingdom, by the might of my power, and the honor of my majesty?" Men today, through their mighty and learned scientists, are boasting of their power to make themselves. They deify themselves, they worship those who made them, viz., themselves.

Men bow at the shrine of worldly wisdom. Darwin's "Origin of Species by Natural Selection," and "The Descent of Man," are accepted by the mighty minds, while God and his word are rejected. Asa Gray's wonderful knowledge of botany reveals the beauty of nature's workings, but the God behind it is hidden. John Tyndall tells us of the formation and history of glaciers, but Job was asked by God: "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" (Job 38:22,23). Huxley, the famous biologist, treating on the development of life, fails to understand Gen. 2:7 or to honor God, the fountain of life. La Place, mathematician and astronomer, cannot answer God who asks, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" (Job 38:31). David Hume, philosopher and historian, sees not God in the affairs of men and nations or the beginning of sin (Gen. 3:1-19).

Lord Kelvin, noted physicist, understood the secrets of nature and her laws, but seems silent regarding the mighty being who created them. Louis Agassiz in his wonderful studies on ichthyology reveals to us the interesting life and habits of fish. But "canst thou draw out levethian with an hook? or his tongue with a cord which thou lettest down? Canst thou put an hook into his nose? or bore his jaw through with a thorn"? (Job 41:1).

Robert Kock, famous German bacteriologist, with all of his wonderful knowledge, is unable to see God in anything and that the blood of Jesus Christ cleanses us from all sin.

John Lubbock, archaeologist, tells us of the "Beauties of Nature" and the "Pleasures of Life"; but how many men see God after reading them. Sir Isaac Newton, student of alchemy, who wrote on the prophecies of Daniel and the history of creation, sharing with Liebont the honor of discovering the differential calculus is worshipped today, but the God he saw is despised.

So we could go on to the world's greatest writers and matters pertaining to science and religion, covering a wide range of science, philosophy, socialology, but none reveal to us God as we see him revealed in his word. They all reveal the machinery, but cannot reveal the mechanician; we see in their writing the laws in operation but no law maker; we see the effect, but to see God we must understand and know the cause.

Some See God But Cannot Eat or Drink

Where there is a sense of guilt there is a subduing, a fitting for service (Ex. 3:16; Isa. 6:5; Luke 5:8). In proportion to our knowledge of unworthiness and the holiness of God we exclaim with the prophet Isaiah: "Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts"; or with Peter: "Depart from me: for I am a sinful man, O Lord." As we become conscious of sin it tends to isolate us from God. Probably this accounts for so many at time absenting themselves from obeying the command not to forsake the assembling of ourselves together. But as in the type the people who were afraid and shuddered at the presence of God, after entering into covenant relationship with him, ate and drank in his presence (John 6:44; 1 John 4:17,18).

Some See God and Eat and Drink

It is this knowledge that God is our Father, revealed to us by his Son, that begets in us confidence and faith in him and his precious promises whereby we are made partakers of his divine nature. "Without faith it is impossible to please God." Hence, as we see God, and repose in him we confidently sit down at his table which he has prepared for us in the presence of our enemies. As we gather around the Lord's table this morning and partake of this bread and drink this wine, God will come to us like a Father and will lap us in the mantle of his love (Gen. 16:3; Heb. 4:13; Col. 3:23,24). In this spirit whatsoever we do, will be done heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. In everything we shall see God—in the minor as well as the greater things of life, realizing that to know God as revealed in his word is to see him with the eyes of our understanding, and if faithful unto death, we shall see him face to face and bask forever in the sunshine of his love.

SUNDRY THOUGHTS ABOUT CHRIST

Dear Brother Huggins:

I have been requested to write an article on the pre-existence of Christ and explain Mark 12: 1-9; John 17:5, and 1 Cor. 10:1-4. There are three views as to the nature of Christ.

First, the popular view that he pre-existed as the second person of the trinity. This view is held by the Roman Catholic Church and the majority of Protestant churches.

The second view is that he was the son of Joseph. This idea is held by the unbelieving Jews, infidels, and a few others who take parts of the Bible and reject the rest.

The last view is that he was the only begotton Son of God, begotten by the Holy Spirit as recorded in the New Testament. In 2 Cor. 6:14-18 we are forbidden to yoke up with unbelievers. Now, if we believe in the pre-existence of Christ, with whom are we yoked? With those who hold the immortal soulism. These two theories stand or fall together. Then again, if we hold that he was the son of Joseph, we yoke up with the unbelieving Jews, infidels, etc. But if we believe he was the Son of God we are in fellowship with God, Christ and the apostles (Psa. 2:7; Matt. 3:17; John 10:36; 20:31). Where in the Bible is there any blessing promised to anyone for believing in either the pre-existence of Christ or that he was the son of Joseph? In Matt. 16:15 we find that Peter was blessed for believing that Christ was God's Son. In Matt. 13:54-58 we learn that Christ could not do any mighty works in his own country because of their unbelief—yet they believed he was the son of Joseph. We profess to be members of the Church of God, and in Matt. 16:15-18 we find that the foundation upon which this church rests is: "Thou art the Christ, the Son of the living God"; and in 1 Cor. 3:11 Paul declares that other foundations can no man lay. In Gal. 4:4 we read: "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law." Now, did this Son exist before he was made, before the woman was made? In Luke 1:26-38 we find the words of the angel to Mary stating that she should have a son, and that her son should be the Son of the Highest, and God should give unto him the throne of his father David, and that he should save his people from their sins. In verse 35 the angel uses these words, "Therefore that holy thing born of thee," showing that God's Son is Mary 's son. Now to prove the pre-existence of Christ one of two things must be done, we must prove that this son existed before his mother, or prove this son is not the real Christ. Every promise in the Bible centres in Mary's son, God's Son. The son cannot be as old as the Father, therefore if Christ is God's Son he did not pre-exist as a person.

What does God the Father say on this subject? "Thou art my Son; this day have I begotton thee" (Psa. 2:7). "This is my beloved Son in whom I am well pleased" (Matt. 3:17; 17:5). What does Christ, the Son, say? "I am the Son of God" (John 10:36). "My Father is greater than I" (John 14: 28). And what do the apostles say? See John 20:31; Matt. 15:16-20. Many more such references could be given, but they are not necessary.

Now for John 17:5: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Some claim that Christ as a person had been with the Father through all past time, sharing the Father's glory, and that he laid aside this glory when he came to the earth, and then he endured the cross to get it back. Well, let us go to the law and testimony and see. Turn to John 7:39 and read these words: "For the Holy Spirit was not yet given: because Jesus was not yet glorified." No, Jesus had never had that glory in his own possession; it had been with God. God offers to share this glory with Jesus if Jesus endures the cross, so he can save his people from their sins (Heb. 12:2). With these references in mind look again at John 17:5 and you will see that the glory was with God, and that Christ possessed it in the same sense that we now possess Christ or eternal life (1 John 5:11,12).

In Rev. 13:8 we read that Christ was a Lamb slain from the foundation of the world. In the same sense that he was a lamb slain from the foundation of the world he had the glory; that is, in the mind and purpose of God. In the same sense Paul declares that Levi paid tithes to Melchisedec, although the paying was done by Abraham about 400 years before the tribe of Levi was chosen as the priestly tribe (Heb. 7:1-10). When you understand how Christ was slain from the foundation of the world, and how Levi paid tithes to Melchesidec, you can understand all those verses which seem to teach that Christ was with God in the beginning.

1 Cor. 10:1-4 may be understood in the same sense that we understand John 6:53 and Mark 14: 22-24; that is, as representing Christ. In Mark 12:1-9 the man that planted a vineyard represented God, and the son, of course, represented Christ. To understand this parable all that is necessary is to understand that Christ was God's Son from birth, but that he was not sent to the men of the vineyard until his baptism which took place when he was thirty years of age.

J. H. Anderson.

THE WAR AND THE CHURCH

We see many statements, and hear many opinions on the attitude the church should assume in time of war.

Some believe we should stand aloof from war or any other state responsibility; others believe that we should refrain only from war and accept other state duties; still others, that our following of the Master would keep us only from the part of war that would cause us to kill, but that our duty lies along the line of ambulance and hospital work, even though those duties would take us near or even down to death.

In looking over the attitude of these different classes we should think clearly, along charitable and definite lines, using as our final guide Bible examples and precepts.

Of one thing there is no doubt. If we accept the favors and protection of the government of a country we owe a measure of service to that country. If we ask such a government to guarantee our church charters (if we have any), or our land titles, or our rights in every way as citizens, we surely owe some service in return for the favor.

But some will say we are not even citizens, therefore owe no service. Some even claim it wrong to work for the state. I have in mind a case where one was criticized for reporting the state of the weather each morning to the Weather Bureau.

Now for examples. Joseph was Secretary of the Treasury of the Pagan empire of Egypt, and at the same time took on his hands the food control of the empire during times of stress, due to war; for Egyptian history seems to show that the drouth in Egypt was caused by the warring enemies of the people with whom Joseph lived interfering with the irrigation waters of the Nile. Joseph was the Herbert Hoover of Egypt, and the favorite and close advisor of the emperor.

Then look at Daniel. President of the provence of Babylon, and right hand man of four emperors of his time, but all the time he loved and favored of God. Much of the time the country was at war, and part of the time at war with his own people.

But some will say that was the old dispensation. Paul did not hesitate to claim the rights due him as a Roman citizen, and boasted that he was free born. Numerous cases can be cited of the conversion of officers of the Roman government, soldiers, prison wardens and others, withfinding a single instance of one being told to quit the service he was in.

Come down now to our own time. Among all the objectors, we do not hear of any who would hesitate to have their son or daughters teach public school. They even spend money to train them for the work. Yet that is state work, and one of the requirements is that patriotism shall be the key note.

Our sons train for doctors and our daughters for nurses, for the getting of gain, or for the helping of the afflicted, yet when the nation calls for doctors and nurses, and other elements of the medical department of the army, the church is supposed by some to stand aloof.

The "Good Samaritan" was the ideal of service set forth by the Master. To him there was no question of to whom the service was to be rendered, no question of how he was wounded, but only that help was needed. The Samaritan waited not for the call, but seized the opportunity. He was not a drafted man but a volunteer. How different with the others who in passing, crossed to the other side of the way, drawing their robes closer lest they be defiled!

The Master said, "He that is without a sword, let him sell his garment and buy one." But we are not asked to use the sword.

A generous government founded on the principles of personal liberty, and freedom of thought, opens the way to service in the non-combatant branches of the army, which we may enter without any prejudice, and with no slight on our peronal bravery, as the hospital and ambulance corps offers a fine chance of facing death in many forms, and of offering a quality of service helpful alike to the nation, the sick and wounded, and the one who serves.

Our nation has not entered the war for the conquest or the acquisition of territory, or for the lust of power or glory, but in the protection of the lives and virtue of women and children and the liberty of our own and other peoples.

The confidence and love of a centurion of the Roman army, brought forth the praise of our Master in the saying, "I have not found so great faith, no, not in Israel." A centurion again at the death of Jesus was one of the few who acknowledged the Christ, saying, "Surely this was a righteous man." A centurion once again is shown to us whose prayers and alms came up before God and were heard, yes and answered, and he was to send for Peter, who would tell him what he ought to do. Peter baptized him and his household, but we are not told that he reprimanded him as a soldier, and no doubt he (the centurion) was loved and accepted for his faith and service.

We are told to stay out of the service so that people may know we are the Church of God. "By their fruits ye shall know them"—not their appearance. Thistles may be handsome plants and bear fine flowers, but you cannot pick figs from them. So churchmen may put up a fine appearance, but it is service in the way of righteous acts, which are to form the white robes of the saints. "Blessed is the man who passing through the valley of Baca (tears) findeth in it springs." And where could the valley of tears be more surely found than back of the lines in war-stricken Europe? Or who needs the springs of the water of God more than the millions of boys who are there, or are going? And who so able to render the right kind of service as a clean, young man trained in the ways of God, and enlisted in the hospital service of his country?

We look for and pray for the time when war shall cease to the ends of the earth, but it has not yet arrived.

J. E. Adamson.

TO THE BEREANS OF NEBRASKA

Greetings:

Brother Zeller, the president of the Nebraska Berean Society, suggested that a tract library be established in each local Berean Society. This suggestion has been adopted by the National Berean Society, and it now falls to us to work out the details of it. As secretary of the State Tract Society, I am writing you the plan as I have worked it out. This I hope will be adopted and worked out in our state.

The plan is this: Let each local congregation whether they have a Berean Society or not, start a tract library. This is done by selecting someone as librarian. Then let their librarian send me his name immediately, and in return I will send them a full library of tracts free of charge. The librarian must have a book in which to keep a record of the tracts loaned. In this way the librarian will know at all times, where the tracts are and the date that they should be returned. I wish to adopt the rule that no tract should be kept from the local library longer than two weeks. In order to make this understood I will say that when anyone selects tracts from the library, the librarian will write their name in his book, also the names of the tracts taken from the library, and the date they are taken. The person drawing these tracts should be instructed that they are to return them within two weeks after they are drawn out of the library. This would make a perfect working system if each one would follow the rule.

As God instructs us to do things "decently and in order" we should not hesitate to follow his instructions, and if we do, just think what a nice working system we will have. This can only be done by each individual carrying out their part of the system. Let me illustrate: Suppose I owe someone one hundred dollars, and am expecting to pay that with money owed me by another. Now if he fail to pay me, then I must fail to meet my obligations. So now if you draw tracts from the library and fail to return them promptly, someone else may be waiting for these tracts that you have, and the whole system is thrown out of working order.

Now will not each one pledge themselves to work strictly by the rule as nearly as possible? Let us resolve that we will not put the system out of operation by neglect of duty. This library plan is for local work. These tracts are not to be given away.

If you have friends whom you think would be instructed in certain subjects, have your local librarian send me their names and addresses with a list of the tracts which they desire, and I will send them free of charge. Do not hesitate to send for any number of tracts; these tracts are on hand at all times. Let each librarian keep my name and address in their book. Instead of individuals ordering these tracts let the librarian order the tracts for them, and the indiuidual might pay their librarian postage for writing for them. We adopt this rule because it would be almost impossible for every member to have my address.

Now let each local congregation get busy. Select your librarian and send me the names, so we can get our libraries in circulation as soon as possible.

I wish to thank the brotherhood for their liberal response to my appeal made a short time ago. Sister Pickering informs me that she has had responses from a number of other states beside Nebraska, and we now have a nice little working fund. The more you respond the more we can do, so do not forget Sister Lulu Pickering's address, which is Freedom, Nebraska. Occasionally send her your mite.

This is the Lord's work and as such we must not neglect it. If ever there was a time that we needed to study and get the truth before the world, it is now. This we can do the most effectively by combined effort. To do this I have some plans I may present later.

Hoping for an early response, I am your sister in the work,
Ethel Hargleroad,
Stratton, Nebraska.

Evil company makes the good bad and the bad worse.

THE RESTITUTION

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EDITORIAL

Idleness hath no advocate, but many friends.

Knowledge is a treasure, but practice is the way to it.

Copy is received now faster than we have room to publish it. Writers must have patience if their contributions are tardy in appearing.

We are sorry to report that a letter from Brother J. H. Anderson states that Sister Anderson is in poor health.

Brother Adams sends three new subscribers, for which he has our thanks, and adds that he spent Thanksgiving with the church at Holbrook. Brother Adams labors continually and successfully for the truth, as all our readers know from his monthly reports in The Restitution.

"The Things Concerning the Kingdom of God," lesson IV of the series called "Bible Lessons on First Principles," is now ready to mail. It was published in The Restitution last week, so the reader knows before he orders it the nature and value of the booklet. Send for a dozen or so to express Christmas generosity. Keep them on hand at all times to give to relatives, friends, and neighbors whom you would like to interest and instruct in the gospel of the kingdom of God.

EXTREMES

A Kind Exhortation About Our Duty in War

Mankind is prone to extremes. Even after we know the truth , and after it has modified our human passions considerably, it is not easy to maintain perfect balance. Instances of extremes have been in evidence from the becinning of the present war. Symptoms of this disease have been visible in the writings of contributors to The Restitution. One writer has gone the length of trying to justify the inhumanity, the slaughter, and the murder of war. This spirit is so far removed from the Master whom we serve as to be beyond the thought of a disciple of Jesus. Consequently this article died and was buried without one word of editorial exposure.

In this issue appears a contribution on the war from Brothe Adamson, of California. We wish to commend this article to the attention of the reader, not because we endorse all the positions advocated by the writer; but because he rebukes unseemly extremes. The extreme which seeks to justify and vindicate war is so unchristian, and is so plainly a violation of the kindly way God tells us to treat our enemies, that but few brethren can be caught by the plea. The absurdity of the claim is so transparent it may be reckoned as hamrless because of its obvious absurdity. But some of our brethren are pleading for the truth but in such extreme ways as to injure rather than help it.

For instance: They ignore human governments entirely. They will not ask for nor accept an exemption from military duty from the government Refusing to make use of the "way of escape" after God has provided it, they then add disobedience to disobedience: when they are drafted they refuse to obey. They refuse to the government any allegiance or consideration whatever. They defy the law in fact. This course we think is unscriptural, and is sure to bring reproach upon the truth. "Render unto Caesar the things that are Caesar's" (Matt. 22:21). Caesar, then, does have some claim upon us. We must be subject to magistrates (Titus 3:1). We must obey ordinances of men, from the king down to governers (1 Pet. 2: 13,14). To defy the draft law is to fly into the face of these solemn injunctions. Unconsciously some are laying the foundation of anarchy and mobocracy by advocating such extreme views.

But you say: "We ought to obey God rather than men." Therefore you defy the government. But you defy your government prematurely. There has not yet been brought to our attention a single instance where the government has made a consciencious objector serve in the military ranks. Were the government to go to this extreme we would have to go to the extreme of resisting its demands. It offers you exemption, and you decline to accept it; then you get into trouble because you will not obey the law.

"But," you say, "they want me to do non-combative service, and I refuse to do that, or anything else. To do non-combative service is to be an accomplice in the war." Then what, pray, can you do? If you raise wheat, soon as you sell it, the bread feeds soldiers in France; if you sell a horse, he is shipped to some military camp; and so on ad infinitum. When you sell anything it is no longer yours; and you are not responsible for the use to which it is put. Let us think soberly, act wisely, and avoid extremes.

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Editor Restitution and Readers:

The subject of war and its different phases are ever before us. Constant reminders are brought to us day by day. Some of our young men have been given exemption from combative service which I believe is all the Board is empowered to grant. Some I understand have appealed to a higher tribunal.

We pray for God's grace to sustain us that we may all keep ourselves unspotted from the world. And now comes along a letter from Brother Adams telling us if we incorporate we thus incur worldly spots. This is something new to us, we confess. Our little congregation used to meet every first day for worship in a rented hall. Then the time came when we decided to build a house of worship, and in order to do this we had to legally organize and appoint trustees in order to hold the property. Now while it is true we can sue and be sued, I do not see the necessity of fighting and being fought. The corporation stands in the same capacity as an individual.

The writer speaks about the danger of jumping at conclusions, and it seems to me he has put his foot in his own trap, but I await a further study of the matter. Has any one else anything to offer on the subject? Your brother in the hope of eternal life, J. E. Lent.

Dear Restitution:

Brother Donaldson's story in a late Restitution, of the ungrateful person saved from drowning, who sued her rescuer for damage, calls to mind the following story:

From the swift flowing waters of a river, whose banks were steep and high, came the cries for help of a man in peril of his life. A passer, by using a long pole, saved his life; but unfortunately in doing so injured the rescued man's eye. He, like Brother Donaldson's "she," instituted suit for damages.

The judge who was that day to pronounce in this claim, was walking to his court room, his eyes on the ground, in deep thought and great perplexity. Cold law called for one verdict, natural gratitude for a very different one.

While so engaged his ears caught the names of the plaintiff and defendant in the case he was trying, pronounced near the roadside.

Looking up he saw a crowd of boys gathered about one boy seated on a box having two others standing before him one of these having an eye bandaged. It was plainly a court scene—a mock trial of the one he was so worried over. Imagine his interest when he perceived that the proceedings had come to the point where the youthful judge was to give his verdict.

"My sentence is," he announced "that the plaintiff be thrown back into the stream where he was rescued and, if he can save himself without help, the defendant must pay the damages asked; but if he drown there will be nothing to pay."

This judgment, worthy of a Solomon, caused the listening judge to smile, and was employed by him in the actual case with the result that the one eyed man dropped his suit.

J. J. Nagel.

Dear Brother Huggins, Editor:

Enclosed you will find a letter written to me by one of our noble young Bereans. I wrote him asking him to write a piece on the draft theme for publication in our Berean Column, and this letter is what he sent in reply.

I am sending it to you to do with as you deem best. It seems good to me, and is a noble lesson of consecration of self, and wholly trusting in God. May it be a lasting inspiration to many.

Your sister in Christ, Mrs. May Moore.

The Brother's Letter to Sister Moore

Dear Sister in Christ:

You refer to the draft theme in you letter. To tell you the truth, I forget all about my draft trouble, unless someone or something recalls it to me. I have taken my stand, and whatever happens I consider the matter settled. I do not know what the Father in heaven intends to do with me, what he proposes to accomplish through me, or what affliction it might be his will that I shall suffer; but I have said with all my heart, "Thy will be done." You know he has said, "I will give you peace." He has done that for me, and I worry not at all. My chief concern is with myself, in trying to live in all good conscience toward God. So my prayer to him is something like this:

Our heavenly Father, I thank thee for thy mercy, love, and truth. Thou hast said a strong nation is as nothing to thee. Oh, how great is thy mercy, how wonderful thy love, to notice me —just one of the millions upon millions of thy creatures in the world. If a strong nation is as nothing to thee, what canst thou see in me; that thou shouldst heap such bountiful gifts of thy mercy and love upon me, who am not worthy of thy notice. I can say with thy servants of old, "surely thy ways are past finding out." I thank thee for thy glorious truth, for thy bountiful provision for my needs, "for all that I have thou hast given me," for the health and strength that I enjoy and for thy rich blessings in all things.

So heavenly Father, I come to thee, since thou hast stooped to notice me, praying that thou wilt forgive me my wickedness and all sin and unrighteousness that I have committed this day or in the past, because of my weakness. Blot them out from before thee; remember them no more, for except thou forgive me I am lost. I pray that thou wilt give me strength to overcome my weakness and to resist the wiles and temptations that come into my life from day to day. Purify my mind and heart and strengthen me to do thy will in all things. Help me to be worthy to stand before the righteous judge in that day. Help me to be all thou wouldst have me be. Help me to be a fruitful and profitable servant unto thee, and not a shame and abomination in thy sight. Grant me, heavenly Father, ability to present thy truth to others that they may know thy will also, and will believe and accept thy dear Son as their Savior, that his bride may soon be completed; that he will come soon and set up his glorious kingdom. Guide and direct my way in all truth. Lead me in the narrow way and finally in thy kingdom accept of me, is my prayer.

You may think from the above prayer that I pray all for myself and for myself first. The latter is true. I do not feel qualified to pray for others till I have gotten my self right with God first. I feel that after I have thanked him for his gracious goodness to me, asked him to forgive me after confessing my faults and admitting my dependence upon him, that he will hear my prayer for others. So I continue my prayer thus:

Heavenly Father, be with all the brethren and sisters throughout the whole world. Forgive them their misgivings, guide and direct them in righteousness and truth, supply their needs in all things, as thou knowest their needs, for thou knowest their needs better tha I. Thou knowest all things. Grant, Father, that we will all be of one mind in the truth, and finally in thy coming kingdom save us. Guide and direct the rulers and those in authority to the end that thy people may live in peace and quiet with all men. In the name of thy dear Son our Lord and Savior Jesus Christ. Amen.

Your brother in the one faith,

Russell Zeller.

"A man climbing a hill, though he has to look to his feet when in the slippery places and all his energies are expended in hauling himself upward by every projection and crag, will do all the better if he lifts his eye often to the summit that gleams above him. So we, in our upward course, shall make the best progress when we consciously and honestly try to look beyond the things seen and temporal, even while we are working in the midst of them, and to keep clear before us the summit to which our faith tends."—Alexander Maclaren.

THE FELLOW HELPERS' SOCIETY

"Moses' hands were heavy; and they took a stone and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword" (Ex. 17:12,13).

Moses, as leader, felt the burden of his people drag on his shoulders. One stood by this mighty man and watched him judge those Israelites from the morning till the evening. This is the counsel that was given before that guest departed: "The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee; for this thing is too heavy for thee; thou art not able to perform it thyself alone. Thou shalt provide able men . . . . . so shall it be easier for thyself and they shall bear the burden with thee" (Ex. 18:17,18,22). It was not suggested that Moses have help to become slack in his own work; far from it. But to him thus was given more time for the weightier matters, those bigger problems for which he was peculiarly fitted.

Just about two years ago an auxiliary society of the Church of God at Cleveland was formed under the guidance of our Brother Huggins who framed up the governing rules. It was a call particularily to the senior church-members as a means by which their usefulness and diligence in the Lord's work could be consciously carried out. Eleven charter members gladly signed their names to the following.

Basis of The Fellow Helpers

Any senior member of the Church of God may become a member of the Fellow Helpers (Ezra 5:2; Acts 18:27 Rom. 16:2; 1 Cor. 12:28; 16:16; 2 Cor. 1:11,24; 8:23; Col. 4:10,11; 3 John 8), which is an auxiliary society of the Church of God, by enrolling his name hereon, which constitutes an agreement on the signer's part that he will submit himself (or herself) to "every one that helpeth with us and laboreth" (1 Cor. 16:16) in doing the threefold work now indicated, to wit:

1. To read, study and search the Scripture (Isa. 34:16; John 5:39; Acts 17:11);
2. To teach the world the gospel at every opportunity (Phil. 2:15,16); and
3. To help the church in spiritualizing the carnal and making strong the weak in the faith (Rom. 14:1; Acts 20:35; Rom. 15:1; Thess. 6:14; Heb. 5:3; 11:34; Rev. 3:2).

A Chairman shall be elected annually, whose duty shall be to give out notices of all meetings, open, preside during, and close all meetings of the Fellow Helpers.

A Secretary shall be elected annually, whose duty shall be to keep a list of all members of Fellow Helpers, arrange leaders for meetings alphabetically, assign workers, etc.

Neither Chairman nor Secretary can be elected for two years in succession.

All meetings for Bible study shall be opened by the Chairman at 8 P. M. and closed at 9 P. M. promptly.

The best part of it all was ours when we were given the name, "Fellow Helpers." Were there not fellow helpers who shared the joys and sorrows of Paul and the apostles? Read 3 John 1-8. Our numbers have grown; and there are now about twenty-five members who actively and enthusiastically take part in this work. Our meetings are held every third Friday evening. The business session is decidedly short and the Bible lesson one in which all freely join. In accordance with the Scriptures we are preparing ourselves to present the truth in a world where willing listeners are few and far between, by being wise, yet gentle; uncompromising, yet meek in our presentations.

With the authority that many years of service has brought, we are instructed in an organized method of teaching the first principles of the truth to friends not familiar with God's doctrines. Many interesting experiences have been shared in making friends of these strangers, and in ringing door bells with the idea and hope that a social call would result in one more addition to God's household. It is one of the aims of this society to so present the truth to interested pupils that they realize the error of their position; and what a blessing it is when they express their satisfaction in the simplicity of the word.

For the benefit of the Fellow Helpers and the Church of God who desire to teach the things concerning the kingdom of God and the name of Jesus Christ, Brother Huggins has planned, in brief, a series of ten lessons, four of which have been amplified and published. Were you to ask us how a systematic study for ten weeks is rewarded, we should say that sixteen people have been added to the church since June, and are still growing in knowledge. The Fellow Helpers have been personally interested in these new members from the time their names were first suggested; and gladly responded when their assistance was needed.

In order to extend our usefulness we decided to obtain funds for the publishing of material in the form of tracts and Bible lessons. In six meetings the voluntary offerings amounted to thirty dollars, which has been used in the publication of lessons numbers III and IV of "Bible Lessons on First Principles"; and a tract entitled, "The Smoke of Their Torment," a splendid discussion of "everlasting" fire delivered one Sunday evening to the Cleveland brethren and friends. These have been printed in The Restitution. Have we stopped to realize how far reaching this statement is? Suppose there are fifteen hundred subscribers to that paper, and suppose further that two people read one subscription: the approximate number of readers mounts up to two thousand! One thousand copies each have been made of these lessons, and also the tract, so that the numbers of people within the reach of these Bible truths are about three thousand five hundred.

This sketch of our newly formed society has been made with the thought that it might aid others who are working in the various churches of God. Now to "every one that helpeth with us and laboreth" we want to say with Paul, "The grace of our Lord Jesus Christ be with you."

Nellie Alldridge
Ruth Bennett
Frances Russell

Fellow Helpers.

FRET NOT

By S. Roxana Wince

"Fret not because of evildoers." They are in the world, and only God's strong hand can purge them out. They will prosper for a time, and will bring their wicked devices to pass, but not for long. They have their portion only in this life. Nothing of all their riches, their vast estates, can be held beyond the grave, all must be given up.

"Be not envious against the workers of iniquity." There is no cause, even now, in this fearful harvest of the ages. They are being "cut down like the grass and are withering as the green herb." Never before has there been such pouring out of the vials of wrath, such reaping of "the clusters of the vine of the earth," such treading of God's great winepress, until "blood flows for the space of a thousand two hundred furlongs."

"Fret not." "Rest in the Lord and wait patiently for him," "The wicked have drawn out the sword and have bent their bow to cast down the poor and needy and to slay such as be of upright conversation." In a word, to eliminate God and his people from the world, but "their sword shall enter into their own heart and their bows shall be broken."

But "the salvation of the righteous is of the Lord; he is their strength in the time of trouble. And the Lord shall keep them and deliver them: he shall deliver them from the wicked and save them because they trust in him." "For the righteous shall inherit the land and dwell therein forever." The dominion of the earth will never fall into the hands of the Kaiser of Germany; fret not. God is at the helm. The end of this war will turn out for his glory. For "the transgressors shall be destroyed together; the end of the wicked shall be cut off." The Lord "will not lie unto David; his seed wil be established forever, and his throne be built up to all generations."

Either say nothing of the absent, or speak like a friend.

Riches serve a wise man, but govern a fool.

OBITUARY

Mrs. Emma E. Perrine

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M. W. Perrine.

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And goodwill and happiness fill all the air,
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To mortal want and labor born,
And more than mortal woe.

Incarnate word! by every grief,
By each temptation tried,
Who lived to yield our ill's relief,
And to redeem us, died.

If gaily clothed and proudly fed,
In dangerous wealth we dwell;
Remind us of thy manger bed
And lowly cottage cell,

If pressed by poverty severe
In envious want we pine,
Oh, may thy spirit whisper near,
How poor a lot was thine!

Though fickle fortune's various scene
From sin preserve us free!
Like us thou hast a mourner been—
May we rejoice with thee.—Heber.

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To a grateful man give more than he asked.

To a hungry man no bread is bad.

Nothing is strong against death.

A good man finds his native soil in every country.

The tongue touches the tooth that aches.

To mad words lend deaf ears.

He preaches well who lives well.

A good heart conquers ill fortune.

Correct one who is in fault, and he will immediately hate you.

Buy what you do not want, and you will sell what you cannot spare.

When you are an anvil, endure like an anvil; when you are a hammer, strike like a hammer.

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To mortal want and labor born,
  And more than mortal woe.

Incarnate word! by every grief,
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Who lived to yield our ill's relief,
  And to redeem us, died.

If gaily clothed and proudly fed,
  In dangerous wealth we dwell;
Remind us of thy manger bed
  And lowly cottage cell.

If pressed by poverty severe
  In envious want we pine,
Oh, may thy spirit whisper near,
  How poor a lot was thine!

Though fickle fortune's various scene
  From sin preserve us free!
Like us thou hast a mourner been—
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The author sleeps, dear brethren. His work is left for you to carry on. Let him speak through you. Single copy, 10 cents; $1.00 per dozen. For sale by S. Roxana Wince, Pierceton, Ind.

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A sermon which is both doctrinal and practical. 20 pages; one copy 5 cents; 40 cents per dozen.

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As indicated by its title, this book is divided into three sections: the first consists of a disquisition on "The Bible"; the second simplifies its "Principles" in formulated propositions; and the third expounds in a homiletic manner particular "Texts." As an Editor the Author has untied many knotty questions submitted to him by readers; more than a hundred and fifteen are considered in this volume. One copy $1.10; two copies $2.00.

ROBT. G. HUGGINS 10623 LEE AVENUE CLEVELAND, OHIO

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 69 CLEVELAND, O. DECEMBER 25, 1917 NUMBER 48

THE MORNING STAR

"His going forth is prepared as the morning."

"He is the bright and morning star."

Lift up your heads, behold from far
A flood of splendour streaming;
It is the bright and morning star
In living lustre beaming.

Light is beaming! Day is coming!
Let us sound aloud the cry;
We behold the Day-Star rising
Pure and bright in yonder sky!
Saints, rejoice now—
Your redemption draweth nigh."—

Selected by Mrs. H. E. Russell.

THE BEGINNING OF SORROWS

Prophetic and Expository

Many times we hear or see the words of Matt. 24:6,7 quoted as referring to the present times. The speaker there is the Son of Man, the Christ. He says: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

In the context we find that Jesus had been warning the people and his disciples against the example of the scribes and pharisees, openly condemning their corruption and hypocrisy, calling them "serpents and vipers." To these bitter denunciations he adds that "All the righteous blood shed upon earth, from the blood of righteous Abel unto the blood of Zacharius, shall come upon this generation." This sentence is a key to the whole 24th chapter. The judgment impending upon that generation was in accord with the declaration of Exodus 20:5. "Visiting the iniquity of the fathers upon the children"—when they follow the father's example. At the same time he is witholding his judgment of the guilty until they have passed a point where mercy and long-suffering would be good for them, being beyond hope of reformation or repentance (Gen. 15:15,16).

God had, by his Son, shown "that generation" the greatest, the most wonderful manifestation of his love and his power in miracles and signs, but as a people they refused to receive him as the Son and heir. Even God's great love could afford nothing more and, the time of his mercy being past, he allows his judgments to fall, as long predicted by the prophets (Deut. 6:13-15; 11:17). "Behold, your house (temple) is left unto you desolate"—yes, deserted by God who could not dwell in a temple, which the people had both dishonored and profaned. Jesus quoted the Scripture words to them, saying, "My house is a house of prayer, and ye have made it a den of thieves" (Matt. 21:13). "And when he was come into the temple the chief priests and the elders of the people came unto him as he was teaching, and said: By what authority doest thou these things and who gave the this authority?" (Matt. 21:14). John records that "he came unto his own (his people), and his own received him not." Luke repeats Jesus' parable of the Nobleman about to depart and go into "a far country" to receive for himself a kingdom. Before he went to the "far country" from whence he will come in kingly power and glory, he told the Jews that they should see him no more until they shall say, "Blessed is he that cometh in the name of the Lord"—that name by which he had been doing his miracles and signs.

Jesus departs from the temple, as seen by verse 1 of Matt. 24, and the disciples call his attention to its beauty and adornments as well as its strength and solidity. It looked to be permanent, but he tells them that not one stone shall remain standing upon another. Read the prophecy of this same thing found in 1 Kings 9:7-9.

The wonder and astonishment of the disciples must have been great, for they sieze the first opportunity to enquire into the matter. They say: "Tell us when shall these things be, and what the sign of thy coming, and of the end of the world" (age or dispensation).

Here are several things combined in one question: first, the time when these things of which he had been speaking—wars, pestilences, famines, earthquakes, persecutions, and imprisonments—and (many times overlooked in the study of this chapter) the "gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." What end? Why manifestly "the end" about which they had asked, the end of that age or dispensation. Jesus had declared that the generation then living was to suffer the penalties of all the sins of their fathers, who slew the martyrs; and now he tells his disciples that they will be among the martyrs of all generation

But these things were not all that they wanted to know. These were but "the beginning of sorrows" for the people and nation. In verses 4 to 14 inclusive, Jesus tells of things which should come to pass. There were false christs, or pretenders who would seize the popular view of a Messiah and try to establish himself as a Jewish king—exactly suiting the popular desire to throw off the Roman yoke. Yes, and wars and rumors, political disturbances, "but the end is not yet," as he tells them in the 6th verse, that is not immediate. Like a summer thunder-storm, the approach of the great national crisis could be felt and its rumbling thunders heard a long time before it should break upon them in all its fury. "Then" (in those troubled times) shall they deliver you up to be afflicted, and shall kill you." These things took time to accomplish, and so the nation filled up the measure of their sin of unbelief and wickedness. All these things were visited "upon that generation," and the 14th verse brings us down to the time when, owing to the flight of disciples of the first generation of Christians, the gospel was preached to "every nation." The persecuted church of Jerusalem and all Judea were scattered to all parts of the known world, and so carried the glad tidings of the kingdom with them. Paul tells the Roman brethren that "their sound went into all the earth, and their words unto the ends of the world." Read Romans 10:17, 18; Col. 1:6,23 and see how far this, which Jesus had commissioned his disciples to do, had actually been done in Paul's and Peter's life time, within twenty years in fact, of the crucifixion of Christ.

Now, when this had been accomplished, Jesus had added, "Then cometh the end." The end of the age came after the things he had predicted were accomplished, and in the way he said it would. Daniel, a prophet of God, had foretold the same events (Dan. 9:27), and Jesus refers to him in Luke 21:20,21, giving additional facts, as of armies encompassing Jerusalem. Luke here tells us that "the times of the Gentiles" is about to begin, which means the same as the ending of "Jewish times." In fact, "Gentiles" had been increasing in power with God just in the same proportion as all Israel had been diminished and, tribe by tribe, departed out of the land of their fathers. Now upon the remaining tribes, Judah and little Benjamin, came the final crisis for the rejection of God's own Son, and the gospel offers of reconciliation. And so the Jewish age ends amid scenes of great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. These are the words of him who wept over Jerusalem and for the woes which he knew were coming upon her. He accuses her thus: "Thou that killest the prophets, and stonest them that are sent unto thee"—as they did Stephen and Paul. So their beautiful temple was to be completely obliterated from the earth, not one stone left upon another, and the city trodden down of the Gentiles until the end of Gentile times.

So great is the tribulation which falls upon Jerusalem that none would have been left alive "except the Lord had shortened those days." And this he does "for the elect's sake." The chosen and faithful witnesses were so few as to be likened to Lot and his family in Sodom, but were held in loving remembrance and warned to flee before Jerusalem was "compassed with armies."

But these were not deceived as to the events, having the warning of Jesus that these things did not portend his immediate return. They might have been excused if they had embraced the popular view that if the existing Roman government fell the Messiah's dominion, and Jewish power and glory as a nation would at once follow. But he told them not to believe such reports. How were they to know who to believe then? If reports came that he was here or there in the desert or "secret chamber," what then? The 27th verse puts all such questions at rest. His coming would be so manifested that it could not be doubted. It would be like the "lighning." It would be like brightness in the darkness of thick clouds. It would be sudden, like the flash in the heavens. The rushing winds of political storms and the thunderous rumbling of crumbling dynasties and governments would show his presence and mark his return. And from east to west, over the whole habitable world the grand intelligence would be flashed. The Lord's power to communicate with the distant parts will not be less than that of man and his wireless telegraph.

Read Luke 17:24-37, for he tells the same events that Matthew records, and in some particulars other details are added. He refers more clearly to the last days of Gentile times "when the Son of Man is revealed." He warns all to be ready for that time. Whether on the house top, taking their ease, or in the fields at labor, they were to "be ready." Ordinary cares, and even duties, not to be excuses. Two may be in one bed and one taken and the other left; or two grinding with the hand-mill, and the same occur. If these things referred to the time when the Roman armies compassed the city and the city and temple fell, there seems to be difficulty about understanding. But if it refers to the future and lightning-like coming, when the living shall be changed in the twinkling of an eye (1 Thess. 4:17), and caught away to meet the Lord in the air, we find everything clear.

The eagles do not have to shown where a body lies. With sharp eyes and an unerring instinct they start for that place. As they soar high above the earth and one of them discovers a body or carcase, he starts immediately for it, and all the other birds of his kind for miles around instantly note the direction and manner of his flight and they know what he is after, and start for the same place. So they flock from east and west, north and south, to the point of common interest and attraction. In this manner Jesus explains to them the gathering of his saints together at his coming. They would understand the comparison much more readily than we, for large birds of the vulture and eagle type were more common, and their ways were familiarly known and understood.

So he tells them by a familiar illustration that those "taken" will be gathered at the point of common interest—coming with an unerring guiding sense, like the instinct implanted in the birds by the Creator, which never fails (Job. 39:29). This is the time, yet future, which the Psalmist speaks of: "He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints unto me; those that have made a covenant with me by sacrifice" (Psa. 50:4,5). "And they shall come from the east and west, and north and south, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom."

Shall we say that verse 29 belongs to the generation living at the destruction of Jerusalem and the co-incident tribulations, or does it apply to the last generation of Gentile times now upon us? Many believe that the latter time is referred to, and that these references to "sun" and "moon" being darkened and "stars" falling, are literal. Such will point to certain eclipes and "star showers" during the past seventy-five or hundred years as verifying the view. We find similar language used in the threatenings of judgments which befell great Babylon in Isaiah 13:9,10; 24:20-23. And again in Ezek 32:7-10 we find almost identical language used towards Egypt. Do we think of these as having had literal fulfilments? If so, history would have so recorded them, but as they were plainly intended in a figurative or metaphoric sense, and as the passage in Matthew 24 makes good sense and may be reasonably understood in that same way, we ought to so take it. So understood, the context sheds light upon the meaning and suggests the interpretation.

Sun and moon are figures representing imperial power and ecclesiastical authority, as they were personified and headed up in Roman emperors and Jewish high priests. Both were "eclipsed" and their glory dimmed. Their Prince and officers were fittingly compared to "stars," and these all "fell" from their exalted positions in the political "heavens." History will repeat itself.

But in the "new heaven" and the "new earth" there will be other stars whose brightness shall never be dimmed. (Dan. 12:3). Verse 30 is a clear reference to the prophecy of Daniel (chap 7:13, 14). We have seen in the sudden downfall of the Russian Imperial government with what astounding swiftnes the Lord's work may be accomplished in overthrowing the existing forms of government. Who knows what will transpire next? Will it be the sounding of that trumpet call as recorded in verse 31? "Gather my saints unto me," as in Psa. 50:5? Probably Dan. 7:18 is due to happen next.

Chas. A. Goss.

It is all right so long as a man and wife are one; but it is all wrong when they are one too many.

No one is so blind as he who imagines he sees it all.

MONK'S AMAZING PROPHECY ABOUT THE CLOSE OF THE WAR

Dear Editor and Brother in Christ:

I herewith enclose article, "Monk's Amazing Prophecy of War: Predicts Peace Before Christmas." This article was taken from a paper called "The Great Divide," published in Denver, Colorado. Will you please read it and comment on it through The Restitution. Others as well as myself would like your opinion on the article. Yours of the one faith, Mrs. Mary E. Leroy.

London, England.—While razing the old Monastery of the Holy Ghost in Wismar, Mecklenberg, two months ago, an old Bible was found which contained a remarkable prophecy regarding the present world war. It was written in 1701 by one of the monks on parchment that is now yellow and seared with age. It is now on exhibition in a glass case in the city hall of Wismar. So much publicity has been given to the prophecy in the papers of Germany that thousands have flocked to Wismar to see it.

The prophecy not only gives the cause of the war, but also indicates the countries engaged. Up to the present it has been amazingly accurate. It does not exactly state that Germany will be victorious, but indicates how long the war will last, when the decisive battle will be fought, and where and when peace will come, and adds that Germany will continue to exist as a power for many years. A translation of the writing on the parchment is as follows:

"Lord, have mercy on thy people despite the fact that they are turning more and more away from thee; that they are destroying thy monasteries and cloisters and forgetting thee. A time will come in Europe when these people will feel the weight of thy hand, when malignity and hatred will rule. It will be at a time when the papal seat will be vacant, and the conflagration will come is the result of the murder of a prince. Seven nations will rise against the eagle with one head and the eagle with two heads.

"The birds will defend themselves furiously and viciously with their talons, and their wings will protect their peoples. A prince from their very midst, a sovereign who mounts his horse from the wrong side, will be encompassed by a wall of enemies. His slogan will be 'Onward with God.' The Almighty God will lead him from victory to victory, and many will meet their death.

Autos and Aeros Foretold

"There will be wagons without horses and fiery dragons will fly through the air dropping fire and sulphur and destroying cities and villages. The people will turn to God. This terrible war will last three years and five months. The time will come when food can neither be sold nor bought and bread will be carefully distributed. The seas will be tinged with blood and men will lie in wait under the waves for their prey."

Here follows a reference to America, which was in those times often referred to as the "country of the seven stars:"

"The people of the seven stars will attack the ring of steel and suddenly fall upon the bearded nation in the rear and rend it in twain. The whole of the lower Rhine will tremble, but nevertheless will endure to the end.

"The land in the west will be one vast desolation and the land in the ocean will, with its king, be crushed and suffer all the pangs of hunger. The land of the bearded people will still endure for a long time to come, and following the world will be united in one great brotherhood.

Peace by Christmas

"The victors will carry a cross and between four small cities and four steeples of equal height the decisive battle will be fought. Between two linden trees the victor will fall upon his knees before his army, lift his hands to heaven and thank God; following this all ungodliness will disappear; the indecent dances that prevailed before the war will be seen no more, and God will reign in church, state, and family.

"The war will commence when the grain is ripening and will reach its height when the cherries bloom for the third time. Peace will be consummated by the prince in time for the Christmas mass."

All German newspapers have commented on this amazing prophecy.

"It is remarkable," says one paper, "how accurately this monk has predicted events as they have thus far occurred. We sincerely hope that the longed-for peace will come, as he says, in order that we may all breathe freely again.

Editor's Reply

The so-called "prophecy" is a Catholic production, and is one of the many schemes the papacy is working to advertise itself. Catholics never lose an opportunity to play to the galleries. They love publicity, and if they cannot get into the press any other way they will start some tale about a monk, or shin bone, or something. Do not take newspapers, where they dabble in religion, seriously. We must look to Jerusalem for prophecy, not Wismar; to God, not Catholic monks.

Fuzzy Summer "Snowstorm."

The peculiar phenomenon of a "snowstorm" raging while a brilliant summer sun shone, was witnessed at Hood River, Ore., recently. Instead of snowflakes falling, however, the air was filled with millions of particles of white fuzz that forms on the blossoms of cottonwood trees that grow in large groves along the Columbia River lowlands. The fluffy down filled storerooms and offices and adhering to the nap of clothes gave the wearer the appearance of having been in a snowstorm.

If virtue is its own reward, why advertise it.

OUT OF CHRIST

"A person that does not believe that eternal life is bestowed upon the righteous at the judgment seat, is out of Christ." These words were used by a speaker I heard give a lecture not long since. The speaker said he was sure of his position, because he had read the Bible through and intimated that he had a superior knowledge of the Scriptures. We will grant that he has a superior knowledge of the Scriptures, but in this instance we are sure that he is wrong.

In Mark 16:15,16 it reads, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Therefore it is necessary to believe the gospel, or good news of the kingdom and be baptized in order to be in Christ. In Eph. 2:12, we read: "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Nothing said here about not believing in eternal life obtained at the judgment seat and therefore out of Christ.

A number of years ago many of the brethren changed their views in regard to when the saints would receive eternal life, and perhaps the speaker referred to was one of them. They decided that eternal life would be bestowed at the judgment seat, instead of when they emerge from the grave. When did these brethren get into Christ? When they believed in the covenants of promise and the gospel of the kingdom of God and were baptized, or when they changed their minds in regard to the time when eternal life would be bestowed ? Having been believers in the gospel of the kingdom, they got into Christ when they were baptized; and because a brother could not see that eternal life was bestowed at the judgment seat, did not get him out of Christ then, nor does it now.

In Acts 2:38,41 we read: "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Spirit." "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." There could have been no examination to find out how much or how little the candidates knew in regard to the details of the resurrection, but were at once accepted into fellowship, as we learn in the 42 verse.

When Philip baptized the Eunuch there is no record of an examination as to how much the Eunuch knew of the gospel. Likewise with the Phillipian failor. We can only conclude that it is not necessary to understand the entire plan of the ages in order to be in Christ.

After baptism we are to grow in knowledge, and if it was necessary to know it all at baptism, there would be no possibility of growth. No doubt during the apostolic period instruction and advise were given to candidates before baptism, and became more lengthy in time; but it is apparent

that the apostles and their assistants advised the candidates more in regard to abstaining from the lusts of the flesh, and to keeping unspotted from the world than going into details of what are called "doctrinal subjects."

Christ walks in the midst of the churches now, or rather knows what is going on among them, and blesses or condemns according to the manner in which the ecclesias are conducted. It is no more of a miracle now than formerly to convert people to the truth. If the ecclesias would get into the apostolic practice of fellowship, it would be a great move in the right direction, and Christ's blessing would undoubtedly follow.

J. C. Thompson.

THE COMING KING

By Dr. Bernstein

"It shall be my purpose tonight to carry you back 25 hundred years into the past and show you the wonderful way in which the hand of God has written the history of this world in advance, for indeed prophecy is but history in advance, and history is prophecy fulfilled," said Dr. O. O. Bernstein as he opened his second lecture at Philharmony Hall last night. He continued: "This great image which stands before you tonight will serve to illustrate the meaning of the symbols used in the second chapter of Daniel which were interpreted to the heathen king as Babylon, Medo-Persia, Grecia, and Rome, the four universal empires of the world from 606 before Christ and extending to 480 A. D. The strange mixture of iron and clay in the toes of this image very accurately describe the characteristics of the divided state of the Roman Empire from the year 476 to the present hour.

Some of the Dreams

"Every student of history knows that there has been repeated attempts since the fall of the old Roman Empire to amalgamate the nations of Europe and of the whole world into one great universal empire. Notable among those who have had this fond dream are Charlemagne, Charles V., Louis XIV., and Napoleon Bonaparte, but all have failed; and if Kaiser Wilhelm today entertains any such idea, it will prove only a dream, for the God of heaven has declared 'they shall mingle themselves with the seed of men, but they shall not cleave one to another.'

"It is plain, however, from the word of God," said Mr. Bernstein, "that the nations which form the ten divisions of the Roman Empire would still exist down to the end of this world's history, for, declared the greatest premier of which we have any record, Daniel the prophet, 'In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed.'

Babylon Once Ruled

"While it is interesting to know from the standpoint of a historian, that Babylon had at one time ruled the world and was succeeded by the Medes and the Persians, who were overthrown by the Grecians, and that the iron hand of Rome held universal sway, but of infinitely more importance is the knowledge that the God of heaven shall, with his own hand, set up a universal kingdom which shall last for ever. This will be the fifth and the last universal kingdom of the world."

In closing this most interesting lecture, Dr. Bernstein made an earnest appeal to his large audience who were held spell-bound throughout, to prepare for citizenship in God's everlasting kingdom.—E. F. Randolph.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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Those who are blind to their own faults are never dense to flattery.

It is undesirable to be either counted out or taken in.

Egotist: A man who expects a woman to marry him for himself alone.

When you think a fellow is throwing a bluff, look for the power behind the throne.

Exchanging bachelor quarters for a better half is not necessarily marrying for money.

THE RESTITUTION

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EDITORIAL

A one-sided quarrel does not last long.

Jumping at conclusions is liable to cause a compound fracture of your reputation.

We have added to our number and fellowship Brother A. B. Luther, who has moved to this city from Geneva, Ohio.

We regret to report that Brother John Tavernier has lost his left arm by an accident with an engine. We are all glad that with an accident which threatened his life he escaped with only the loss of one arm.

The Fellow Helpers have paid for all "Bible Lessons on First Principles" that are published, lesson IV being the last. Money received from the sale of these lessons, after postage is deducted, is turned over to the Fellow Helpers, who use it to get out the next lesson. Thus when a reader buys one of these lessons he is contributing to a publishing fund. We make this explanation so our readers may understand that in buying these lessons they not only scatter precious seed, but at the same time and in the same act they are also helping to publish the next lesson. There will be ten or twelve lessons in the complete series.

THE MULTITUDENIOUS SON OF MAN GLORIFIED

No. 2

Sermon Notes by the Editor on the Apocalypse

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a twoedged sword: and his countenance was as the sun shineth in his strength (Rev. 1:15,16).

I. His Brass Feet

1. Import of feet: to tread upon and destroy (Rev. 14:19,20; Psa. 18:32-39; Mal. 4).
2. As the "feet" of the "Son of Man" the saints will execute judgment (Psa. 58:11; 75:10; 76:12; 149:6-10).
3. Meaning of brass in symbol: the saints (Ex. 17:15; Numb. 31:22; 16:37; Ex. 29:12; Hab. 3:3-6; 1 Cor. 9:13; 10:18; Heb. 13:10,12).

II. They Glow as if They Burned in a Furnace

1. The furnace in which they glow: "the wilderness of the people" (Ezek. 20:33-38; Mal. 3:2; Jer. 30:7; Mal. 4:1; Mi. 4:13; Ezek. 1:7; Mi. 5:8; Zech. 12:6; Rev. 2:26,27).

III. His Voice Sounds Like Many Waters

1. The voice of a great multitude (Rev. 17:15; Dan. 10:6; Ezek. 1:24; Rev. 7:9; Isa. 18:3; 27:12,13; Zech. 9: 14,15).

IV. The Twoedged Sword of His Mouth

1. Symbolic "mouth" bespeaks the decree of war from the Commander-in Chief; the "twoedged sword" the two effects—conversion or destruction (Gen. 45:21; Numb. 3:16; Heb. 4:12; 2 Thess. 2:8; Hos. 6:5; Rev. 2:12,16; 19:11-16).

V. His Whole Aspect as the Sun

1. By "his countenance" John means the whole aspect of the "Son of Man" which he has just described in detail.
2. The divine glory of this multitudenious "Man" is first hidden; "as the sun shineth in his strength," the finale (Heb. 3:4; Zech. 14:6,7; 2 Pet. 1:16; Isa. 24:23; Col. 3:4; 1 John 3:2; Rev. 3:21; Matt. 13:13 43; Psa. 19:5, Judges 5:31).

The trouble about a bare-faced fib is that it frequently circulates until it becomes a bald-header lie.

The gentle art of spending money requires neither a school of correspondence course nor an instructor.

BEREAN COLUMN

Edited by National Berean Society

Leota B. Hanson, Editor,
5622 Vernon Ave., St. Louis, Mo.

Working With Him

Dear Bereans:

In addressing you, I am going to use the Scripture found in 2 Cor. 6:1-10. The first verse reads: "We then as workers together with him, beseech you also that ye receive not the grace of God in vain."

I hope we all realize that we are banded together for work. There are so many ways for work it seems to me we should all keep busy. We are all fitted for some special work. Some can expound, some can exhort, some can sing, some have a peculiar gift ministering to the needs of others. The time would almost fail to tell of the many talents and places and opportunities to use them.

It is not a question of talent: it is a question of using what we have. Let each of us ask ourselves if we are working our talents, not to the limit but at all. We must remember Jesus is going to reckon with us some day not far in the future, and I wonder how our records will stand. Let us vow that we are going to consecrate our lives and our talents to the service of the Master. Let each of us urge those that have the talent for making money to use it for the best advantage, and create a fund that will help to put every talent to work. Our Evangelists need help in many different ways. The question is what can we do for them. This would be a good subject for discussion.

In order for us to make our work efficient we must have a system whereby everyone can work. We must also remember that our text says, "we are workers together with him." Jesus is our co-worker, and if we work, how can we fail ? The only way would be to "lay down on the job," as it were. We cannot always wait for someone to plan work for us; we must think out something for ourselves; and when thought out put it into execution. Every worker must have an incentive, and ours is two-fold to save ourseles and others. Should there be anything too high for us to surmount to accomplish this end.

In the second verse Paul says: "For he saith, I have heard thee in a time accepted, and in a day of salvation have I succored thee. Behold, now is the accepted time; behold, now is the day of salvation." If God has accepted us we should be anxious to have others hear, and as the time seems short, it should spur us to the greater activities and cause us to hasten this message to others.

"Giving no offense in anything, that the ministry be not blamed." Our conduct should be such that it will help instead of retard the work of the ministry. In fact, we are all ministers in a way, and our work has to be approved; and how can this be done ? Let Paul tell, "In much patience." Now if we lack patience we are not approving ourselves. Let us learn then to be patient. Next, "In affliction, in necessities, in distresses, in imprisonments, in tumults, in labors, in watch-long-suffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yto true, as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all thoings."

Enough of the above falls to the lot of every individual life to prove their steadfastness in the faith. It would make my article too long to comment on all the items in the above Scripture, so let the reader make his own application. Now let us work together as never before, and may we be able at the end of the year to report a greater work and better results than ever before.

Your sister in the work, Ethel Hargleroad.

What of Our Sacrifice ?

The principle involved in making of sacrifices, although manifest in various ways, seems to be of great importance in the working out of the plans and purposes of God as revealed in the Scriptures. It is our lot to live in a day when enormous sacrifices are being made, both by the individual and the powers or kingdoms of the world. We cannot question the zeal of some, at least, who are coming forth with their offerings, but when the searchlight of truth is turned on, we discover it is not a zeal according to the apostle Paul's standard of knowledge (Rom 10:2,3). It is important for us to know that any sacrifice made at random without giving heed to the revealed will of God, will avail us nothing, however zealous and sincere our efforts may be. This is a fundamental truth the world cannot understand, but those called according to the purpoe of God shall understand.

Let us turn to Bible history for examples of sacrifice. In the first place, Adam and Eve sought to make a covering for themselves of fig leaves, but God made a sacrifice of animal life to provide skins as a covering for them, pointing to the blood-sacrifice to be made four thousand years future, when God was to give his only begotten Son to put an end to the offering of blood-sacrifices for the covering of sin. Abel's offering pointed to the same Lamb to be offered as a final sacrifice. Cain may have been as earnest and sincere as any one could be, but his sacrifice shows he was not working in harmony with God's plans. Abraham's willingness to sacrifice his son Isaac, shows he understood and believed God.

God wisely designed that man should know what sin and its consequences are through experience that he might flee from it and rejoice in righteousness. In Noah's day man refused to do this, and his wickedness was so great that God repented that he made him. Only Noah found grace in the eyes of the Lord. We can imagine the sacrifice and faith of Noah in working one hundred and twenty years building an ark, typical of Christ, the great ark of safety in the consummation of God's plans. Like Abraham, Noah's belief and obedience were accounted to him for righteousness. Today the standard of righteousness is hollow formalism of ethics, and mere teachings of sociology, which leave the craving of the soul for God unsatisfied.

Looking further, we find that Ham did not seek to cover the nakedness of his father, and was cursed of God. Shem and Japheth sought to cover the temporary sin of their father, recognizing that God would eventually offer a sin covering name in mercy and love. Shem, the progenitor of the Jews, was blessed of God. Japheth, of the Gentiles, was to be enlarged and dwell in the tents of Shem. Cornelius was the first Gentile to dwell in the tents of Shem by believing the gospel, thereby becoming the seed of Abraham through Christ. In the restitution age nations who refuse to dwell in the tents of Shem shall be dastroyed.

What then, of our sacrifice in these closing days of the Gentile dispensation ? First, we must understand the plan and purpose of God in creating man and the earth. Through his angels and holy men of God were these plans given to man as recorded in the Bible, a book that God has preserved and made accessible to the poorest of the land. The truth, though, is hidden to those who do not seek it in humility and a pure heart. Mere intellectuality and wisdom of this world are often barriers to an understanding of God's truths. They must be approached in a child-like confidence and trust. Let us choose wisely in our sacrifices in these last days of great world upheavals. Listen to what Paul wrote to the Corinthian brethren: "But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God" (1 Cor. 10:20). "To love the Lord is more than sacrifice" (Mark 12:33). "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise" (Psa. 51:17). "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord ? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22).

J. E. Hammond.

Love Not the World

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (John 2:15,16).

Dear Bereans:

I have wondered how we have applied the above Scripture to ourselves. Have we consecrated our lives fully and freely to God ? Is there still some of the world retained in our hearts ? If so, the love of the Father is not in us, and so we are not as devoted as we should be, and our prospects for an entrance into the kingdom of God is not as prospective as it ought to be.

In contradistinction to the above Scripture, Jesus says "love the brethren." Now when we examine our hearts which one of the two do we find that predominates ?

Our every effort should be to conquer self and lose our love for the world and learn to love God, his truth, and his people. We can only do this by devoting our time to study and some kind of noble work. something that will keep us in mind, that we are working for God. This we can do in many ways.

But let us note first what John designates as the things of the world.

First, "The lust of the flesh." Of course John here means the desires that inhere in us as natural, worldly people. We can look back over our lives and see what our tendencies were when we were in the world, and then note whether those things are still with us. Our fleshly nature was lusting after worldly pleasures of different kinds and degrees. But now we should have lost all of that, and our greatest pleasure should be in mingling with those of like precious faith.

Second, "The lust of the eyes." The lust of the eyes was one thing that caused old mother Eve to fall. Yes, there are so many beautiful things, or we think they are, that we would like to see, unless we are very careful we will be drawn away. Things that look beautiful are very often deceptive. The things that are really beautiful to us are the things that are full of good.

Third, "The pride of life." Of the three items mentioned as belonging to the world this last one I suppose holds the greatest power over us young people. It is not only the pride that commonly belongs to the world, such as dress and love of finery. But our pride can be hurt in many ways. It is very often hard to be turned down by our former companions and to be looked upon as belonging to a small people; and the only way that we can overcome this is to learn that our companions in the truth are the very best quality and we are proud of them, so it ceases to hurt to be shunned by the unworthy. Now as we have lost our worldly desires let us look in every direction for something to do. The demand for laborers is so great that none of us need to be unemployed. All we need is the zeal and a strong desire to do something, and we will surely find something to do somewhere in God's vineyard.

I think I have learned for one a valuable lesson, and one I hope that will remain with me, and I cannot tell you of this lesson without being personal. I have gone through two or three meetings conductd by Brother Adams who led me from the darkness of orthodoxy to the glorious light of the truth.

First, I noted the earnestness he put in the work. That taught me that I must be in earnest in whatever I do to be effective. Again, I noticed the many duties that fell on him outside of preaching the word, and saw where we could all help lighten those burdens by doing our bit. And it created in me the desire to do something myself. I noticed again with all the labor he had to perform how wrong it was for us to have him coax us to do something. So I determined to lose my desire for the world and do something for the Master without having someone already over burdened with work to coax me to do what I ought to know was my duty to do. And again I thought how much added sorrow it must bring to these overworked proclaimers of the gospel to see us lax in our duties.

Then, dear young people, let us not forget this, but get together as often as possible and study and prepare ourselves for some special duty and help to hold up the hands of our brothers who are proclaiming the gospel to an unappreciative people, who, in these last days, are filled with the war spirit. If there ever was a time when our love for the world should be lost, it is now.

The spirit of the world is antagonistic to ours and of course runs counter. So if my little talk to you should result in causing one to decide to devote and consecrate his life to the work of the Master, I will think my efforts are not in vain. I wonder how many of us would be willing to pledge ourselves to make a sacrifice of the pleasures of the world and devote the rest of our time to the work in one way and another.

I for one am willing to make this sacrifice and to give my talent, whatever it may be, to the work. This can only be done by combined effort, and the same spirit must be in all; if not, our work can not be effective. I believe I am in the spirit of what I am writing, though young in faith and young in years. I am trusting it will meet with kindred spirits everywhere, and that we may soon see the love of the world eliminated from the church, and a general awakening to our duty made manifest.

Your sister in the one faith,

Maude Hargleroad.

PRE-ADAMITE ANGELS

Some five years ago I heard for the first time about pre-adamite men. The Bible Institute of Los Angeles sends out its preachers advocating this doctrine. They, too, find their principle argument for this teaching in the word "replenish," from "re," again, and "plene," full, in the God given injunction to Adam and Eve, "Replenish the earth."

But do words having this prefix always retain the original "again" signification ? I believe not. Let me mention some exceptions:

Five years ago the Nagel family removed to California from Iowa. We had never moved there before and so could not move there again. Milton writes of satan, "His words replete with guile," that is full, not full again of guile. How many resolutions do we resolve never resolved before. So of record, resound, etc.

May not "replenish" in Gen. 1:28 be so employed, agreeing with the definition given in dictionaries, in addition to the first, "to fill again," which is "to cause to abound." Might not a strong light be thrown upon this text if some Hebrew scholar would look up the original in which there probably is no troublesome prefix.

Brother Knapp surely makes a remarkably able argument showing that the dead since Adam's day are not the angels of our Bible. However, his conclusion drawn from this, introduced by the question, "Then where did the angels come from, and where did God create them ?" is, it seems to me, by no means so evident. His conclusion is that God must have used the pre-adamites to supply these angels. Surely this would only be true if God could create angels nowhere except on our earth, and who thinks of so limiting the Omnipotent ?

In concluding his interesting theme he exclaims, "What a glorious honor it will be to judge holy angels ?" Does he not lay himself open to the charge, not "of taking away from the words of this book," but to the one equally reprehensible of adding to them ? The Scriptures do indeed affirm, as he quotes, that the saints are to judge angels, but where do they say they shall judge holy angels ? His own article tells of another kind of angels—not holy. Is it not more likely the saints will judge, not God's holy angels, but rather the unholy, when the saints shall reign with Christ ?

J. J. Nagel.

SONG BOOK—NEW EDITION

Dear Restitution:

Our proposed new edition of the song book, which was announced in last week's paper, has brought gratifying results. One brother writes: "Just read The Restitution containing your proposal for a new song book. Put me down for one hundred dollars, or more if needed." This promptness and liberality shows the right kind of zeal. Another brother says, "Put me down for fifty." So you see a few earnest brethren like these will soon get out the new edition. Remember we are only asking for a loan, and when the books are sold, or as fast as they are sold, we will return the money.

This evening's paper tells of the fall of Jerusalem. The end can not be far away. Whatever we do we must do quickly. Are we working and watching as we should ? These certainly are interesting times, and I wonder if the church is fully awake and have a full understanding of what it means to her. Let no chance in doing good in church work go by. We hope to hear from enough of the brethren about the song book so we can begin work right away.. Your brother in the work,

Almus Adams.

OBITUARY

Margaret Orr

Margaret Orr, daughter of Alvin and Sallie McLeland, was born April 17, 1841, in Henry County, Indiana. She came to Clinton County with her parents when but four years old. Here she came to womanhood and was united in marriage to Nathan Orr September 19, 1858, and they became the parents of seven children, five sons and two daughters, two of the sons dying in infancy. This family were among the pioneers of the county and did their full share of the arduous work of converting the wilderness into a land of civilization filled with comfortable homes, free schools, and churches for the worship of God.

This worthy couple obeyed the gospel call two years after their marriage, and were baptized by Elder Hugh Barnhill, and have been active members of the Hillisburg Church God from its organization. They have been faithful, substantial supporters of the Lord's cause in giving of their time and means, the hospitality of their home, and their heart's love to the work of the church.

Sister Orr, faithful unto death, fell asleep in Jesus, at her home in Scircleville, Indiana, December 5, 1917, aged 76 years, 7 months, and 18 days. She leaves her aged companion, three sons, Austin, Lorenzo, and Clinton, and two daughters, Mrs. Etta Hatch, of Chicago, and Mrs. Ella Skinner, of Indianapolis. Also two brothers, one sister, ten grand-children, two great grand-children, and many other relatives.

Sister Orr was a student of the Bible, and knowing its teachings, sought to make her life a living example and model of the great principles of truth she had learned from its sacred pages. She saw in the events of our day the fulfilment of prophecy, and was looking with anxious expectancy for the coming of the Lord.

Funeral services were held at the home in Scirclevile, at 10 o'clock A. M. Friday, December 7, 1917. The house was filled with sympathetic friends and neighbors. We spoke words of comfort from 1 Thess. 4:13. Burial was made in St. Paul's cemetery near the old homestead in the country. Here th family took the last longing look at the loved one, and said goodby till Jesus comes.

D. E. VanVactor.

BAPTIST GIVES UP BAPTISM

New York, Dec. 5.—Leading Baptists of New York city for the most part seemed willing yesterday to subscribe wholly or in part to the statement of John D. Rockefeller Jr., made at a Baptist mission dinner in the Hotel Majestic last night, that immersion ought not to be a requisite for membership in that church.

While a few were unwilling to recede from the position of the American Baptist Church with regard to baptism, all were in favor of Mr. Rockefeller's plea for greater unity among Protestant denominations.

Rev. Charles A. Eaton of the Madison Avenue Baptist Church and formerly of Cleveland, said he was fully in accord with Mr. Rockefeller's general proposition.—Plain Dealer.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Gal. 6:9,10

"If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8).

If a man does not provide for his children, if he does not provide for all those dependant upon him, then he has not opened his eyes to any adequate conception of human life.—Woodrow Wilson.

The Result of Cheerfulness

Smile Awhile

And while you smile, another smiles,
And soon there's miles and miles of smiles—
And life's worth while because you smile.

Friends

"If you have one friend," said a philosopher, "think yourself happy. A man may have a thousand intimate acquaintances, and not a friend among them." And again he advises: "When once you profess yourself a friend, endeavor to be always such. He can never have any true friends, that will be often changing them."

Do You Know That

Being healthy is the first duty of a citizen?

Disease is the greatest foe to human progress?

It's the unsound body that deteriorates quickest?

Fly destruction is its own reward?

A walk in the open is worth two in the house?

Personal hygiene is the first requisite for community health?

A small mosquito is a dangerous thing?

Religious faith is intensified by means of public worship?

To know God ought to be a daily experience of his children?

A truism to be remembered: An age of doubt is uniformly followed by an age of faith?

A superficial procedure: To question the goodness of God on account of the world war.

A message from Ralph Waldo Emerson: "God is here and the quick soul feels his presence."

An Offer of Help

The other afternoon while walking along Broadway, New York, we noticed a crowd of people surrounding an automobile in which a man stood speaking. As we drew nearer we could hear what the man was saying: he was showing the difference between sin and righteousness, and he was inviting his hearers to turn from the one and to accept the other. The speaker likened man to an apple tree bearing bitter fruit that was of little or no value to any one. He said the tree could be trimmed; it could be pruned; the earth abouts its roots could be softened and fertilizer applied - all of which would improve the health also the general appearance of the tree; but the fruit would still be as bitter as ever. What the tree needed was to graft branches of a perfect tree into it.

So with man. We could cleanse him; we could clothe him; we could preach morality to him; and if he responded to the treatment he would be morally and physically benefitted; he also would look better; but like the apple to us, so he is to God: he still would have the bitter taste The only way man really can be improved is to have Christ grafted in. Man only can be saved from sin by allowing Jesus Christ to dwell within him; to accept his teaching; to follow in his footsteps; to believe his promises, and obey his commands.

When the meeting ended the helpers distributed cards, of which the following is a copy:

Do You Need A Friend?

The lack of impartial, friendly advice may stand between you and success. We are willing to be your friend, without any cost to you. Is your problem one of the following? Mark it, and either hand the card to us at close of meeting, or mail it to us, and we will arrange a private interview for you.

Health———— Marriage————
Habits———— Home———— Relation to God————
I will come (date)————
Name————
Address————

The talk and the card appealed to me; and I wondered if there were any readers of "The Restitution" in need of such a friend. If so, I imagine that Brother Huggins or any other of those brothers or sisters whose names appear at the head of the editorial page would only be too pleased to serve I know that I would. So if you have anything on your mind and feel that I can help you, let me know, and the matter will be given precedence over every other. God bless you.

Our Friend, Dr. William Brady

You have read regarding Dr. William Brady before, and from time to time you are going to read more from him, also concerning him. He is a real man; a doctor with a wonderful knowledge of the human frame. He bears such a reputation in the medical world that most of his time is taken up in instructing other doctors in the science of their profession. He also loves girls and boys: he loves them so deeply and so devoutly, that when he gives advice he speaks—or writes—with a direct plainess that all will understand just what he means. Read his answer to this 17 year old boy regarding the use of tobacco; and if you are a user of tobacco, or if you are thinking about becoming a user, ponder well and count the cost. Can you afford to be below par—that means you will not be up to the standard in real manhood—physically, mentally, and morally. You can not afford the sacrifice, SO QUIT.

Boy Who Needs a Spanking

Will cigarette smoking cause pimples on the face? I am 17 years old and weigh only 105 pounds. How can I increase my weight to about 130 normal?—J. W. J.

Answer.—If pimples are the worst result you are to suffer from cigarettes call youself lucky. What you need is a sound thrashing. You will remain below weight and below par every other way, physically, mentally, and morally, unless you quit the tobacco habit right now.

In the issue of Nov. 20th, Brother Huggins printed part of a private letter and commented thereon. I did not want it published, but now am glad it was, for we have received some gratifying responses. We are not looking for praise; we do not expect thanks: we merely want to know if the page as now conducted is of benefit to youth. I am a busy man six days each week, leaving my home for business at 7:30 A. M. and not returning till 7 P. M., and then often so weary of body and mind I hardly can eat dinner. The page often is written in time I steal from sleep; still it is a labor of love and a heart beat is in every word. We thank those who have written, and as soon as time permits will personally acknowledge all letters.

Our Weekly Puzzle

"Godliness with contentment is great gain" for we brought nothing into this world, and it is certain we can carry nothing out, and having food and raiment let us therewith be content."

Who wrote the above, who was it written to, and where can we find a record of it?

Answer next issue.

Answer to puzzle in last issue: Christmas.

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ROBT. G. HUGGINS **10623 LEE AVENUE** **CLEVELAND, OHIO**

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O, JANUARY 1, 1918 NUMBER 1

JERUSALEM IS FREE

As years roll on God's word unfolds;
Man's madness brings to pass
The mighty prophecies of old,
As clear as shining glass.

O Jerusalem, the golden,
The city of our God,
And the battle ground of ages,
So long by heathen trod.

The Turk is chased from out its gates,
The God of heaven is there;
The King of kings at his right hand
Will soon himself declare

That righteousness will fill the earth
As waters fill the sea;
He will take his kingdom then
And give life and liberty.

Gathering nations then will come—
They come from every clime—
To Jerusalem the golden,
And worship at that shrine.

No longer then will mad men rule;
But mankind will be free
To live the grandest, noblest lives,
To all eternity.

A. Wallace Mason.

JERUSALEM: PAST, PRESENT, AND FUTURE

Jerusalem, the Holy City, has been captured from the Turks by the British operating in Palestine. Announcement to this effect was made in Parliament on the afternoon of Dec. 10th, 1917, based on official advices from Gen. Sir E. H. H. Allenby, commander-in-chief of British forces operating on Palestine front. The daily papers carried large head-lines the following day notifying the people of the victory.

Just what effect this news had on the majority of readers we do not know, but we do know that to those who are looking and waiting for the kingdom of God, it was of very great interest. An event has transpired for which we have been looking. We do not say that we expected things to happen exactly as they have, but that, eventually Britain would control in Palestine, we were sure. We based our conclusion on deductions from the writings of the prophets who spake as they were moved by the Holy Spirit.

If Britain can hold the land covenanted to the fathers we, I believe, can look for a speedy return of the people without a land to the land without a people. The Jews have been active, more or less, since Dr. Theodore Herzel unfurled the Jewish flag at the first Zionist Congress convened at Basle in 1897, and declared, "after two thousand years of persecution, suffering, and disbursment, today we have become a nation." This people have already succeeded in obtaining promises from the allies that they will favor their restoration at the peace conference.

The fig tree is budding rapidly. The Lord told us when we see this coming to pass to lift up our heads, for our redemption draweth nigh. We should do our utmost that we may be among the approved.

Jerusalem is said to be the oldest inhabited city in the world, and has been captured at least thirty-four times. I copy the following conquests of Jerusalem, with a few other principal dates in her history:

1580 B. C.—Taken by Thotmes III, King of Egypt.
1440 B. C.—Captured from Amorites by the tribe of Benjamin.
1048 B. C.—Captured from Jebusites by King David.
972 B. C.—Shisak of Egypt sacked it.
820 B. C.—Sacked by Johoash, sovereign of northern kingdom of Israel.
586 B. C.—Captured and destroyed by Nebuchadnezzar of Babylon and inhabitants carried into slavery.
537 B. C.—Rebuilt under Zerubbabel.
350 B. C.—Seized by Persians.
320 B. C.—Seized by Ptolemy, one of Alexander's generals.
203 B. C.—Taken from Egypt by Antiochus, King of Syria.
199 B. C.—Retaken by Scopas, general of Ptolemy King of Egypt.
170 B. C.—Plundered by Antiochus, King of Syria.
186 B. C.—Captured and partly destroyed by a Syrian army.
165 B. C.—Captured by the Jewish leader, Judas Maccabeus, and temple worship restored.
163 B. C.—Seized by Antiochus V. of Syria.
134 B. C. Besieged but not taken by Antiochus VII. of Syria.
66 B. C.—Captured by Pompey of Rome.
40 B. C.—Plundered by Parthians.
37 B. C.—Captured and inhabitants slaughtered by Herod the Great.
29 A. D.—Jesus of Nazareth crucified.
70 A. D.—Captured and burned by Titus, and more than 600,000 slain.
614 A. D.—Taken by Chosroes of Persia.

628 A. D.—Taken by Heraclius, emperor of Constantinople.

637 A. D.—Occupied by Omar, Sultan of the Arabs.

969 A. D.—Captured by Muizz el Din, Sultan of Egypt.

1077 A. D.—Captured by Turks.

1098 A. D.—Captured by Crusaders under Godfrey of Bouillon and 70,000 Arabs put to the sword.

1177 A. D.—Captured by Saladin, Saracen leader.

1229 A. D.—Acquired by Frederick II, emperor of Germany, a crusader.

1239 A. D.—Seized by the Emir of Kerak.

1243 A. D.—Recaptured by Frederick II.

1244 A. D.—Captured by the Tartars.

1247 A. D.—Captured by the Egyptians.

1260 A. D.—Recaptured by the Tartars.

1517 A. D.—Captured by the Ottoman Turks.

1917 A. D.—Captured by the British.

Thus we see what a story history Jerusalem has had; but we think sorrowing is near a close: the Gentile times are nearly ended. Then the city beautiful for situation, will become the city of the great King from heaven whose right it is. In the mean time, we should pray for the peace of Jerusalem, for they shall prosper that love her.

W.C. Heacock.

GOD'S COVENANT WITH ABRAHAM

At various times God has made covenants with various members of the human family, but there is one covenant upon which is based a sure hope of our salvation: we may say "the sure hope"; for there is no other hope revealed.

It is the covenant made with Abram, a descendant from Shem, the eldest son of Noah. It is recorded first in Gen. 12:1-3. God promised him

First, that he should be the founder of a great nation;

Second, that he, (God) would bless him and make his name great;

Third, that he, (Abram) should be a blessing to all families of the earth. Then when Abram reached the land which God told him he would show him, he added another item to the covenant: he said he would give the land of Canaan to his seed **(verse 7).**

In Gen. 13:15,16 he repeats this promise, and adds a promise to greatly multiply this seed, which should inherit the land.

In Gen. 17:2-8 God again covenants with Abram. He changes his name to Abraham and says that he will make him, notice, not only the founder of a great nation, as in Gen. 12:2, but the father of many nations, and that kings should come out of him. Again he promises the land of Canaan to him and his seed for an everlasting possession.

The same covenant is repeated to Abraham in Gen. 22:16-18, and in accordance with Gen. 17:7, where God says he will establish this covenant with his seed after him in their generations, we find God making the same covenant with Isaac, Abraham's son (Gen. 26: 3,4), and with Jacob, Abraham's grandson (Gen. 28:13,14).

Briefly, then, God's covenant with Abraham, Isaac, and Jacob is

First, "I will make of thee a great nation." This was fulfilled in the Israelitish nation. In Gen. 46:3 God told Jacob to go down into Egypt for food when there was a famine in his own land, and that there he would make of him a great nation, which promise was fulfilled (Ex. 1:6-9; Deut. 26:5). The Israelitish people stand today a living testimony to its fulfilment.

Second, that he would bless Abraham and make his name great, and that he would make Abraham and his seed a blessing to all families of the earth.

Third, that this seed through whom the blessing of nations should take place, should be multiplied exceedingly and inherit the land of Canaan, jointly with him, for an everlasting possession.

Fourth, that Abraham should be the father, founder, of many nations, and the ancestor of kings.

The last three items of the covenant have not been fulfilled completely, but are in process of being fulfilled. The seed promised to Abraham, through whom the nations were to be blessed, has been born. "Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many, but as of one, And to thy seed, which is Christ," says Paul in Gal. 4:16. The multiplying of that seed is now being accomplished. Paul in the latter part of the chapter says, "For as many of you as have been baptized into Christ, have put on Christ . . . . and if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Heirs according to what promise? The promise made to Abraham that he should be blessed and his name made great; that he should receive the land of Canaan for an everlasting possession, and be a blessing to all nations.

So, then, true followers of Jesus are co-heirs with Abraham and his Seed, Jesus, of these same promises. That is, they are to be blest as Abraham was blest— their names are to be made great, they are to own the land of Canaan with Abraham, Isaac, Jacob, and the Seed, Jesus, and become a means of blessing all families of the earth. As Paul says in Gal. 4:9, "So then they which be of faith are blest with faithful Abraham." They are blest on a level with and in same manner as Abraham was blest.

Paul explains the blessing which Abraham received to be "justification by faith," accounted righteous because he believed the promises God made to him (Rom. 4:3,9), and proved his faith by offering up Isaac, who represented to him the only and one possible means of having the promise that he should have a seed which should bless all nations, fulfilled; but because of his faith he accounted God able to raise him again from the dead from whence he had received him in a figure (Heb. 11:17-19).

Being accounted righteous by God insures being made righteous in very fact. Being made righteous of course, results in eternal life; for it is sin that puts an end to life. "The wages of sin is death" (Rom. 6:23). Having eternal life makes possible eternal possession of the land of Canaan and the fulfilment of the promise of blessing all nations. Thus we see how the blessing of Abraham by God makes possible the blessing all nations through him and his seed.

Paul outlines the blessing which true followers of Jesus receive with faithful Abraham as follows in Rom. 8:28-31. We know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified (accounted righteous by faith); and whom he justified them he also glorified" (made righteous in very fact by the resurrection). Thus we see that the true followers of Jesus, the multiplication of Abraham's seed, the body of the seed of which Jesus is the head, are blest just as Abraham was blest, and they are blest with the same end in view, that they, with Abraham and his Seed, might be a blessing to all families of the earth.

Paul calls them the "called according to his purpose," We find in Rev. 20:6, that the purpose for which he has called them is that they might be kings and priests with Christ over the earth. Thus is fulfilled that part of God's covenant to Abraraham was promised to be the father. [illegible]- And these kings and priests become the nucleus around which develope "many nations" of which Abreham was promised to be the father. Many nations made up, not of a new race of people, quite distinct from the present human race, but many nations composed of "all families of the earth" who have been regenerated, raised to the spiritual plane through the blessing brought on them through Abraham nad his Seed, Christ and his body, the church. How many of us who lay such strong, loud claim to being of the seed of Abraham and heirs according to the promise through baptism into Christ, really know the covenant, the promises made to Abraham which his seed is to inherit with him. If we do not know them we can not inherit them, for coming into possesson of these promises is conditioned upon faith in them, and we can not have faith in them unless we know them. If we would be blest with faithful Abraham, that is, accounted and made righteous, blest so that we can receive an eternal inheritance in the land of Canaan (the vantage ground after which all nations long because of the power and prestige it insures), and become a blessing to all nations; then our faith in God must spring from the same source as was the basis of Abraham's faith. These promises are the only basis of perfect, unshakable faith in God, for they dispel all the doubts that the God of the universe is a God of love. Outside these promises these doubts are bound to come when we think of all the misery and suffering caused by one sin of one man.

Do we, who claim to be striving with Paul after the prize of the high calling in Christ Jesus, know what that high calling is ? Do we know our vocation and are we walking worthy of it (Eph. 4) ? Are we still "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12) through ignorance of these promises contained in the Abrahamic covenant, which reveals the God of Israel to be the God and only hope of all nations, all families of the earth ?

Alta King.

SYMPATHY

Writen to Comfort a Sister in Trouble For the Gospel's Sake

To see a person in tears always affects me. The record of the greatest, noblest, and most sympathetic man that ever lived is, "Jesus wept" (John 11:35).

In that wonderful twelfth chapter of Romans Paul exhorts us to weep with them that weep, and to be of the same mind one toward another. Jesus himself sought sympathy. David speaking of him said: "Reproach hath broken my heart, and I am full of heaviness, and I looked for some to take pity, but there was none: and for comfort, but I found none" (Psa. 69:20). God is full of love, pity, and tenderness. Listen: "Who humbleth himself to behold the things that are in heaven and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill" (Psa. 113:6,7). Yet this same mighty one "Beholds the nations as a drop of a bucket, and counts them as the small dust of the balance: . . . All nations before him are as nothing: and they are counted to him less than nothing, and vanity" (Isa. 40:15,17). "He telleth the number of the stars: he calleth them all by their names" (Psa. 147:4). "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth" (Isa. 40:20).

Beloved, how often it could be said of us: "Thou sittest and speakest against thy brother: thou slanderest thine own mother's son. These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thyself" (Psa. 50: 20,21). But when we meet in the Lord's house "we have thoughts of thy lovingkindness, O God" (Psa. 48:9), And then some precious mother's voice is heard even though her heart overflows in tears, as she testified to the goodness of God and his faithfulness in leading the child of her love and life in the ways of eternal life. Like a flash Isa. 49:15 repeats itself in our mind: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb ? yes, they may forget, yet will I not forget thee." Then as a thrill of love and devotion goes through our being we recall Psa. 103:13, 14: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Yes, we think God is like ourselves, occupied with the great crisis now pending—the fall of empires, the arena of politics. Beloved, get this thought; let it sink deep into your heart: These things are small in his sight compared to the agonizing cry and trouble of some poor, perplexed afflicted mother's heart. In God's sight the afflicted heart, the sorrowful spirit, is of the greatest importance. The anxieties of a mother have weight in the divine balance. God's interest in the fate of nations, involving human destinies, centers only in proportion as they may effect the eternal destiny and obedience of his little ones. "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth or the sea" (Matt. 18:6).

Beloved, my mind is limited; it is not capable of deep thought or reasoning; yet in its simplicity it does not seek to go beyond God's teaching—that which is written. What God gives I take; what he is pleased to withhold, I do not seek to enquire the reason. All difficulties, all mysteries, all impossibilities, all disappointments—God is well able to dispose of them without any interference of mine. Jesus has commanded me to open my heart and to stretch out my hands: it is enough for me to do as Jesus tells me. "If you shall ask anything in my name I will do it" (John 11:14). The apostles implored from God the recovery of a friend; when they were in prison, they asked to get out of it: when they were persecuted and beaten, they cried to him for help; and yet they were well aware that affliction awaited them, that theirs and our sorrows enter into the divine plan; but manifesting the spirit of submission yet persevering at the same time, they prayed to God to deliver them, and God did deliver.

Dear brethren, the Bible to my heart is a thing of life. When I am happy it intensifies my joy and happiness; when I am unhappy, teased by cares and often misunderstandings, sometimes my faith in man is shaken, but never in God. When I feel famished for the truth, the living God, then how the word of God comforts me! It is as pure as rock crystal, more radiant than the sun; and beloved, as I pour over human failures and victories, I take courage, for it is human. It opens the heaven of heavens, and brings God down to illuminate the most obscure of the humblest, and often the poorest, lives. It issues from the heart of God, and it makes itself a home in my heart, such as it is. It conveys the thoughts of God, and speaks to me mouth to mouth. I come to it sad and discouraged: I have been repulsed, the best have hurt me by their touch; sometimes my brethren are too severe; they expect too much; sometimes I am left without strength to sink in languor. Not so the Bible; it has savor that refreshes me, gentleness that soothes my sorrows; it rekindles the little faith about to die; it is an earnest of God's faithfulness, a witness of his love and sympathy for me. Through it I know that Jesus wept; it assures me that I am his, and that he is mine. "He brought me to the banqueting house, and his banner over me was love." (Cant. 2:4). This blessed book is the voice, the very voice of my heavenly Father. No other has ever spoken to me as it has done.

Brother Tomlinson, in his words of exhortation this morning, "wait upon the Lord." recalled to my mind the lesson I learned in New York City when out of employment over twenty years ago. I was weary and discouraged. I visited a book stall. I picked up a book that cost only a few cents. I glanced through its pages. My eyes became fixed upon a few paragraphs that filled me with courage and hope again. These words have often inspired me since: "We do not know how to wait. We are like children who stamp at the least delay. Our wills have in the ardor of our exactions all that they want in earnestness and persistency. As soon as he is kept in suspense, the child loses all zest for his toy. It is by his slowness in answering us that God would transform our wishes into purposes. Patient expectation is a sign of spiritual viality. He who knows not how to wait, is not worthy to obtain. If on the contrary, we do not meet with God at the first few steps we take towards him, all is over; there is no God. If revelation opposes some obscurities; if we imagine that we have discovered in it some contradictions; if hard work and steeping the soil with the sweat of our brow in order to find the gold be needed, we pronounce that there is no gold to be found The Bible has nothing to give us; it is but one lie more, a final deception. Because Jesus who has, it may be, called us all our lives long unheeded, does not hasten to us the very first moment that our lips have tried to stammer out his name; because he strengthens, by letting it grow up in silence, the need we begin to feel of him—Jesus abandons us, he closes his ears, our cries are vain! And yet we know very well how to wait for the success of our enterprises here below. Let some man in power hold our future in suspense: we are patient; we persevere; dumb, if need be, but decided, come what may, never to relax our hold. It is this tenacity that God requires from us. The happiness he has to bestow is well worth it."

Beloved, we will then mutually pray for and encourage one another, for hope and faith to support us in joy and sorrow, for spiritual energy to carry us through in our struggles. Then in the kingdom Jesus will recognize us and say: "These are brethren who came up through much tribulation. They fought the good fight and loyally witnessed for me."

George B. Alldridge.

"Gentleness and cheerfulness, these come before all morality; they are the perfect duties; if your morals make you dreary, depend upon it they are wrong. I do not say 'give them up,' for they may be all you have; but conceal them like a vice, lest they should spoil the lives of better and simpler people."—R.L.S.

The surest way to gain our ends is to moderate our desires.

LIFE AND DEATH

Death Through Disobedience; Life Through Obedience

"But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17).

"Wherefore, as by one man sin (disobedience) entered into the world, and death by (or on account of) sin (disobedience), and so death passed upon all men, for that all have sinned" (Rom. 5: 12).

Now let us go back to creation. God created man a free moral agent; that is, with a nature which enabled him to have the right of choice between obedience and disobedience. Man disobeyed with the result that the death penalty hangs over all, "for that all have sinned." When did the penalty come into effect? "In the day that thou eatest thereof thou shalt surely die."

The penalty hung over man's head from the very moment of disobedience, and death would have ended all for mankind had there not been a way of escape provided. Because of the disobedience of the first man the penalty for disobedience, (death) hangs over all—the wrath of God abides on "the children of disobedience," so through the obedience of the one man the reward of righteousness was manifested to the world; and as many as are obedient, will escape the sentence of disobedience, and have a "hope both sure and steadfast anchored within the vail"—the Father's positive proof of the reward for all those who are obedient.

Now let us go to Rom. 6, beginning with verse 5: "For if we have been planted together in the likeness of his death, certainly we shall be also in that of his resurrection; knowing this that our old man was crucified with him (in the watery grave); so that the body of sin (on which the penalty rests) may be rendered powerless: for he who died has been justified from sin. And if we died (this symbolic death) with Christ, we believe that we shall also live with him: knowing that Christ having been raised from the dead, dies no more; death no longer lords it over him (as it did during his mortal life). For the death which he died, he died by sin once, but the life which he lives, he lives by God. Thus also do you account yourselves dead by (or on account of) sin, but living by God in the annointed Jesus" (Diaglott).

"Let not sin therefore reign in your mortal body—but present yourselves to God as if alive from the dead" (as indeed you are: having been thus freed from the death penalty by the symbolic death.

And now begins the real life: "For sin shall not lord it over you, for you are not under law but under favor." O the unfathomable depths of God's great love! "For as the heaven is high above the earth, so great is his mercy toward them that revere him."

We do not understand that our part is done when we become emancipated from sin (verse 22) through obedience in baptism; but that we must now begin our walk of obedience by following our perfect pattern and example. "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." The nearer we keep to the pathway, the more able we will be to fulfill Paul's injunction: "As to all things exhibiting thyself a pattern of good works, uncorruptedness in the teaching, seriousness, sound speech not to be condemned, so that he who is of the opposition may be ashamed, having nothing evil to say concerning us" (verse 23). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Submitted in the love of the truth.

Grace Lawrence.

We wish to call the attention of our readers to the fact that the 69th volume of The Restitution was completed in our last issue. This is the first complete volume we have published from our linotype machine, and it will be noticed that the pages have been numbered consecutively instead of from 1 to 12 each week, thereby giving us an opportunity of making a comprehensive index, which will be ready for the 1917 volume about the third week in January.

All requiring a copy of this will please notify us with postage one cent not later than January 15th. We will then print the number required, and forward as requested.

Soda Fountain: The first counter you meet as you enter a drug store, used to produce customers for the patent medicine and prescription departments located further in the rear.

The trouble with waiting for dead men's shoes is that they so seldom fit.

We are willing to stand for a man of the world so long as he does not insist on having the earth.

It is wiser to offend some people than to oblige them.

It is a confiding wife who permits her husband to open his own mail.

It is much easier to call a man down over the telephone than it is to call him up.

No; commonwealth is not money used by people of the slums.

You can gain nothing by hoarding up trouble.

THE RESTITUTION

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ROBERT G. HUGGINS..........................Editor

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

We wish our readers a prosperous and happy New Year.

Sister Swain asks for an explanation of Paul's words, "Be instant in season, and out of season" (2 Tim. 4:2).

All letters intended for the Editor should be addressed to him personally, as he has nothing to do with the mail addressed to The Restitution Publishing Company.

During Christmas we have enjoyed the company of Sister Myrna Lang and Brother Robert Pate Jr., both of whom are attending school in other states; and Brother and Sister Ernest Blyth, of Columbus, Ohio.

Sister Huggins and the Editor wish to thank all the brethren, sisters, and friends who have remembered them during the holiday season by beautiful cards of greeting and otherwise.

From Brother George Alldridge, of Auckland, N. Z., we have received a copy of "The Second Advent,' an attractive little booklet of thirty-six pages containing three sermons on the Coming of Christ in relation to (1) The Jew; (2) The Gentile; and (3) The church of God. The subjects are briefly but thoughtfully and scripturally presented. We hope this little messenger of truth will have a large circulation for the truth's sake. For four pence it may be ordered from Chas. F. Garratt, Aratonga Ave., One-tree Hill, Auckland, N. Z.

Dating Dec. 18, 1917, Brother Adams writes: "I have just returned from a two month's campaign in Colorado and Western Nebraska with pretty good success. Just think of the things which have happened since we last met. Time is hurrying along. We must be busy. We have over $300 pledged on the new edition of our song bock."

Brother and Sister Randolph write: "We have been corresponding with a Sabbatarian who wants us to give chapter and verse which says Christ was a law giver. We would like for you to take up the question and answer through The Restitution."

The commandments of God through Moses belonged to the old covenant; but the commandments of God through Christ and his apostles belong to the new covenant. Christ and his apostles were both law givers, as any one with an open mind can see by reading the following Scriptures: John 14:15,21; 15:10; 1 John 4:23,24; Gal. 6:2; 1 Thess.4:2; 1 Cor. 14:37).

"The Destructive and Constructive Work Attending the Establishment of the Kingdom of God," Lesson V. of the series entitled "Bible Lessons on First Principles," is now written and will be printed soon. It deals with the great subjects of destruction and restitution, explaining what will be destroyed and what will be restored at the coming of Christ. The theories of world-burning and Russellism are both exposed, and the golden mean is clearly and scripturally indicated. We anticipate a sensation will probably follow the publication of this lesson, both in the church and in the world; but this does not deter us from telling the truth as it is. We believe it will send Berean-hearted people to the word of God to see what the truth is We have spent many anxious hours of study, work, and prayer in writing this lesson; and now we pray God's blessings may attend it as it goes forth to the church of God and the world. You may order this lesson now. Three cents per copy; twenty-five cents per dozen.

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably.

A reputation must be pretty clean before you can notice a spot upon it.

I wish to be your friend. Will you trust me?

A LETTER TO THE CHURCH AT KENNARD, NEBRASKA

Dear Brother Huggins:

Enclosed you will find an article written by Brother Adams to the church at Kennard, Nebraska. It was so helpful to us, some suggested sending it to The Restitution, as it might help others also. Brother Adams is home again from the West, and expects to be with us Friday evening.

Your sister in the faith,

Laura Bates.

Following is Brother Adams' letter

To The Brethren

I fully realize by my daily experience that the church is not entering, but has already entered, into the great crisis of its history, and she is being tried to the utmost limit. The greatest effort possible must be put forth to save her from being swept off her feet.

From the day I taught you the truth till now, I have had you on my heart, and have spent many hours in meditation and sleepless nights when we were being persecuted, and wondered how many would stand firmly through it all. The time will come when you will see that the position that I have taken was right and for the best. You can recall that I have told you all the time that Russia would lay down. I even told you that when she was doing the greatest part of the fighting; and today that stands out as a living monument to the truth of my prediction, which shows I interpreted the prophecies correctly: and you will yet see that other things I have told you will come true. Now the question is: are we going to stand loyal to the truth and stand by each other in this crisis, or will we weaken ourselves by becoming divided by taking part in worldly things? I have never yet changed my mind that we cannot in any way take part in this great conflict and meet with God's approbation; and those who do will surely be left. My heart aches when I hear of a brother or a sister becoming disloyal and becoming attached to these worldly things. We must remember in order to be accepted we must have a clean record. Brethren, I want to ask you a question: Is there any sacrifice too great to make for a home in the kingdom? If there is any doubt as to whether it is right, we **should take the safe side and remove all doubts.** "Let the heathen rage and the people imagine vain things"; and that is just what they will do, as the prophet says, but this raving should have no effect upon us. Jesus told us that offences should come, also told us that he was telling us before hand so that when they came, we would not be offended. Why not remember these things? These are just the things he said would come; and we should rejoice that we know that they have come as predicted. Our manner of life should be such that it would prove to the world that we believe that the kingdom is nigh at hand.

Daniel says in Dan. 12:1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, everyone that shall be found written in the book." Let us read this verse again and again. We know that this terribe time of trouble is here, and the only way we can expect to be delivered is to have no part in the trouble, and be found written in the book. If our names are written on cards and books belonging to the world, they are not written on the boook of God; for "we cannot serve two masters." So listen to verse three of this same chapter: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

The angel is telling Daniel of a great time of trouble and makes it plain that the wise shall have no part in it, If we are to shine as stars, we must bring the people of the world to the right way and not let them win us to the wrong way.

That we are in a great time of trial is proven by our everyday experience, but the sad part of it all is brought out in Daniel 11:35 where he says, "And some of them of understanding shall fall to try them, and to purge and to make them white, even to the time of the end: because it is yet for a time appointed." O brethren, who are the ones that are going to fall, and who shall be the ones made white by these trials? Again in Daniel 12:10 he says, "Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." My dear brethren, let us notice that we are not purified without trials. Then can we not see that these trials are for a good purpose? When he says none of the wicked shall understand where are we to be classed if we are joined with them? O brethren, at this moment I feel like weeping for fear of what may happen to you and cause you to be among the wrong number. Will you listen to me as your brother when I exhort you to be faithful? Do not think that I say anything to hurt your feelings, but it is all because I fear the consequences. I now need your prayers more than all other things, and I praise God for the general loyalty of the brethren of Nebraska. Let us be faithful that we may "receive a crown of life that fadeth not away."

Your brother striving for the kingdom,

Almus Adam.s

AN ALIEN OR A CITIZEN—WHICH?

We pupose in this article to compare the relation of an alien and a citizen to a human government and apply it to the future divine government which Jehovah will set up and establish under the rulership of his son, Jesus the Christ and his saints. This divine government will occupy the whole land of Canaan, extending from the

Mediterranean Sea to the Persian Gulf. This land was given to Abraham and his seed, as recorded in Gen. 15th chapter. This territory will be occupied by the twelve tribes of Israel, over which the twelve apostles will reign as kings (Matt. 19:28). This kingdom will extend its dominion until all human governments will be destroyed. It will then became a universal kingdom under the whole heavens. Then will David's prayer have its fulfilment as the Psalmist writes, "The prayers of David, the son of Jesse, are ended."

In the examination of the laws of human governments we note that they recognize two relationships, viz., an alien and a citizen. An alien is a person who leaves the land of his birth and settles in a foreign land. He is deprived of certain privileges, such as casting a vote, or holding an office, etc. The rights of citizenship can be obtained by complying with certain laws relating to the naturalization of aliens. The rights to citizenship depend upon the volition of the alien and an obedience to the forms required by the government to which he applies for citizenship. The laws of the United States admit aliens to the privileges of a natural born citizen under certain forms.

He must reside in this country two years and prove this residence before he can declare his intentions to apply for the privileges of a citizen. After five years he may apply for citizenship by taking an oath to support the constitution of the United States and obey the laws of the government. He must renounce his former citizenship, as he cannot be a citizen of two different governments. After having complied with all the forms of the law he becomes an adopted citizen of the govenrment of his choice. He is now an alien to his former government, and his adopted government is required to protect him in all his rights as a citizen. Before he is granted his full rights as a citizen he must familiarize himself with our form of government and the constitution that he may act in accordance with the requirements of his adopted government.

We have thus far learned that there are two ways by which persons may be considered citizens, viz.,

1. Being born under its laws;
2. Being adopted.

Each citizenship carries with it the right of protection wherever he may reside. We have taken some pains to compare the relation of aliens and citizens of human governments. We now wish to apply this to the future divine government, the kingdom of God. Every son of Adam is an alien to God's government through the entailment of his sin-nature which was counted to us throught the disobedience of Adam. The whole race would have continued aliens had not Jehovah have provided a means by which this condition could be changed. This changed relation can only come about through the volition of an alien and a compliance with God's will. God's purpose in the beginning was that men could be counted righteous through obedience. This is exemplified in the offering of the two sons of Adam, Cain and Abel. Both had no doubt been taught what kind of an offering to present. It required a blood offering, as the seed of the woman was to be slain. Abel's offering pointed forward to the death of his seed, so Abel was counted righteous through obedience. Cain's offering was a willful disobedience, and therefore was rejected. The righteous race is counted through Abel, Seth, Abraham, David, and his greater Son, Jesus the Christ.

After Cain's rejection he was driven from the presence of God, and he settled in the land of Nod east of Eden, and there he built a city and estabilshed a religious system from which have come the alien class. These two classes have been at variance since that time. The time we trust is not far in the future when the seed of the woman will triumph and bruise the head of the serpent's seed. When Jehovah instituted the covenant of circumcision with Abraham he required that all strangers be circumcised. When Jehovah set up a semi-divine government under the leadership of Moses and Aaron he established a citizenship in the commonwealth of Israel, or the kingdom of God. This citizenship belonged in right of a covenant to the natural seed of Abraham. All others were regarded as alien. By complying with the laws of this commonwealth an alien could become an adopted heir and entitled to all the blessings that would come through this relationship. Christ through perfect obedience became the head of a new citizenship, and through the preaching of the gospel, he called men to accept the terms or means by which all might become citizens of a divine government.

Let us now apply the alien and citizen law to the kingdom of God. Paul in writing to the Philipian church said: "Our conversation (citizenship) is in heaven (a heavenly government); from whence we also look for the Savior, the Lord Jesus Christ." Observe, please, that there was a time when this apostle was an alien and an enemy to this government, but through obedience to the divine law he became reconciled, and therefore a citizen. This citizenship is prospective and depends on our living a blameless life. We are required to be overcomers in order to sit with Jesus in his throne. The significance of securing this citizenship is made clear in Eph. 2:12. Paul declares there was a time when the Ephesians were aliens to the commnowealth of Israel (the kingdom of God), and strangers from the covenants of promise. They sustained such a relation while Gentiles in the flesh. At that time they were without Christ, having no hope, and without God in the world. The only promise that aliens can claim is what they may enjoy in this life. They work for wages which Paul saye is death In closing this chapter Paul states the changed condithis chapter the apostle states the changed condition in the following language: "Now therefore ye are no longer strangers and foreigners (aliens), but fellow citizens with the saints, and of the household of God." This citizenship carries with it a position in the kingdom of God. "He hath made us unto our God kings and priests, and we shall reign on the earth" (Rev. 5:10).

In conclusion, let me state briefly the things required to become a citizen of the fifth universal kingdom.

I believe the gospel which is the glad tidings of the kingdom of God. This embraces the divine thought that Jesus, the only begotten Son of God, will become king over all the earth.

2. We must repent of our former sins, and be baptized into the name of the Lord Jesus Christ. This baptism is a sign of that circumcision made without hands, and is a putting off the body of the sins of the flesh (Col. 2:11). In Rom. 6:6 Paul calls it our old man which was crucified with Christ when we submitted to a burial in the water, which was an emblem of his death, burial, and resurrection. Paul in Rom. 4th chapter states that Abraham believed God and it, his belief, was counted to him for righteousness. If righteousness is counted to those who believe God, it is evident that righteousness is not inherent in the alien. The nominal churches ignore this truth and only require of their converts a promise to live a perfect moral life, accepting that righteousness is derived from our relationship to the first Adam; whereas, he was of the dust, and because of disobedience, was returned to dust again. This nature became a part of his offspring. Under these conditions they would be of the alien class. There can be but one way to remove this sin-nature, and that is through the resurrection from among the dead. Our being counted righteous guarantees to us, if we are overcomers, the blessings of eternal life through the resurrection. This is God's plan of salvation, showing both the need and the way of aliens becoming citizens.

D. C. Robison.

NEBRASKA NOVEMBER REPORT

Sermons

Stratton, Neb. 1st-14th	15
Laird, Colo. 16th-25th	13
Stratton, Neb. 27th	1
Holbrook, Neb. 29th, 30th	3
Total	32
Baptisms	4

Money Received

Laird, Colo.	$ 15.00
Winnie Gould	10.00
Total	$ 25.00

Expenses

Stratton, Neb., to Laird, Colo.	$ 1.56
Incidental	1.50
Hotel bill	1.00
Wray, Colo., to Stratton, Neb.	1.58
Supper	.40
Gasoline	.75
Stratton to Holbrook	1.35
Supper	.40
Telegram	.30
Telephone	.25
Total	$ 9.09
Salary	100.00
Amount of order	$ 109.09
Endorsed on order	$ 25.00

Remarks

The month of November has had mingled sorrow and joy. We hired a hall in Stratton, Neb., got out bills and advertised our meeting from house to house; and although there was but one church in the town, they seemed to be satisfied with that one: only a few came and listened. However, the seed was sown and we look to God for the increase. When the people in town seemed to be so indiffrent and so full of the war spirit that they could not listen to the truth, we moved the meeting to the country to Brother Hargleroad's home. Here we succeeded in interesting several families, baptized four and set the church in order with eight members. Now at Brother Hargleroad's they are rejoicing that they have some of like faith to worship with.

At the close of our meeting here, we went to Laird, Colo., where earlier in the season I had baptized fourteen. They were anxious for a series on first principles, which we gave them. There are eight or nine ready apparently to accept the truth. We learned this more fully after closing, so I am going back to finish the work. The demand upon our time it seems never was so urgent as now. For two months we have labored night and day almost, and the Lord has given us strength for all the extra labor we have had to perform. Those that are not associated with us in the work have but little idea of the demand made upon our time and strength. This arises from the fact that our brethren are beginning to realize that what we do must be done quickly. Those that I cannot reach with my voice I am trying to reach with my pen. I can plainly see that the time is coming and may be very soon when it will be no use to preach the gospel, and when the church will have to worship in secret unless we compromise truth and cater to conditions; and I am grieved to know that this is being done in certain places. Brethren, let us be faithful no difference what the consequences may be. If ever the church needed faithful leaders since the days of Christ and the apostles, it is certainly now. So God is looking to them to hold up the banner of truth and to keep the church in line in these trying times.

Almus Adams.

Pessimist: A chap who spoils the good things which he has, worrying about the bad things that he expects.

Statesman: A man who is more often out of a job than a politician.

SHALL NEVER DIE

The Editor recently spoke in our Oakland mission, and at the close of the service he extended the privilege for any to ask questions, and one dear bright young man of exceptional ability asked this question. "If you folks are right in saying that the saintly dead do not go to heaven at death, how do you explain John 11:25,26 ?"

Our answer was this without any hesitancy: "That question is very easily answered. I wish I never had harder questions to answer than that one. Let us quote it now just as it reads: 'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.'

"I ask you as an audience, How many classes are there among believers—including both the living and the dead ?"

The audience answered, "Two classes: the living and dead saints."

"Correct you are. Now into how many classes does Paul in 1 Thess. 4:16,17 divide the saints ?"

The answer came, "Two classes: the ones sleeping and the ones awake at the second advent."

"Quite correct again. Now let us read the words of Jesus with that thought in mind. 'He that **believeth** . . . . though he were **dead.**' What class is that ?"

The answer came again, "That refers to the dead believers."

"Quite right. Now let us read on: 'Whosoever **liveth and believeth** shall never die.' Does this refer to the dead believer or the living believer ? Any one."

The audience saw the point, and said: "That refers to the **living** believer at the time that our Savior comes the second time."

"Right again. Note: Paul is included in these two verses; so Peter, John, and the saints of those days. Are they the ones that are believers, though dead, or are they among the **living** believers ?"

The audience answered: "They are among the **dead** believers."

"Right. Now supposing that the Master came **now**, what part of the text would describe us here who are **alive**— those believing though "dead," or those **living and believing** ?"

They answered. "The part that says, 'Whosoever liveth and believeth.' "

"Correct again. This is Paul's argument in 1 Thess. 4. The dead are raised. The living are not raised at all. They 'shall never die,' as Jesus said to Martha. But listen: in order to belong to the class that 'shall never die,' you must have two requisites: You must (1) live, and (2) believe. If you are a dead believer you do not come within the scope of the statement, 'shall never die.' You must be a **living believer.** You must not only believe but you must live **and** believe, in order to get the promise, 'shall never die.' "

The audience saw the truth, and we believe that the young man did too. Conditional immortality is a Bible doctrine, and no one is able to overthrow it. Jesus taught it in his discourses. He also endorsed Moses' teachings, and Moses taught it. So the prophets. And all the apostles taught it.—Editorial by J. J. Schaumburg in "Messiah's Advocate."

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Romans 12:11

We Wish You All A Happy New Year

My Prayer

I would be kind, O Lord, in though and word and deed;
Help me that I may see another's need;
Dark is the way at times, for all, and rough the road;
May I reach out and help to bear the other's load;
If only by a smile, a word, or touch of loving sympathy,
Then shall my own path brighter, smoother be.

I would be kind, O Lord, for all around
Are hearts that ache, though lips give forth no sound;
Brave hearts, that patiently beat on from day to day,
Bearing perchance, a heavier load than mine, upon life's way;
A sister or a brother, needing all the kindness I can give,
Let my voice speak the words which give them strength to live.

I would be kind, O Lord, to everyone I meet;
But most of all to him and her, whose weary, lagging feet
Falter or fail to keep the straight and narrow way;
Whose sad eyes, full of tears, can see no hopeful ray
Shine through the darkness with which their sky's o'ercast.
Let my hand be outstretched to help, so long as life shall last.

I would be kind, O Lord, through all the coming year;
Life is so short, and those I love, are dear.
'Tis such a little while that they with me, can stay,
I would be tender, kind, and loving, every day.
Thus shall I follow in the path my Savior trod,
And bring to earth a nearer glimpse of heaven; and of God.—Edith Wait-Colson.

Our New Year Greeting

Yesterday was 1917; today is 1918. The old has passed away; the new is with us. The past is

but a memory, but we—to a great extent—have the making and the shaping of the future in our own hands. What will we do with it ? If we follow the lesson taught in our memory verses—see top of page—we will so live that we will be an honor to our Creator, a credit to our Savior, and a blessing to mankind, benefitting ourselves to the extent that we will feel the full presence of the ~~salvation~~ salutation of Paul to Philemon as recorded in verse 3: "Grace to you, and peace, from God our Father and the Lord Jesus Christ." All of which we wish you.

A Word to Our Young Readers

Is that inspired manuscript which you were too bashful to mail me still tucked away in your dresser drawer ? It may be a great expression of vast benefit to your fellows. Kindly let us read it.

The wisdomful phrase "Industry is the great teacher," has urged us on so long that we have grown weary of its spur. Let us invent another one—"We learn by our mistakes."

We must not be impatient to suceed. We can not hurry our intelligence. We must take care lest in after years when courage is old, we realize the tragedy of our impatience.

A Glance Backward

The use and the abuse of time is one of the topics which more or less naturally claim our attention to any specific period, the calendar year, for instance—draws to a close. Fortunate is the man whose conscience assures him that he has squardered none of his time since the last New Year dawned upon his life, fortunate and rare. Of a commodity so intensely valuable most people are recklessly wasteful. Even those who profess to believe and to act on the belief that time is money, do not safeguard their hours at all so effectively as they do their dollars, And the worst wasters are perhaps the very persons who habitually assert that they "have no time" for this, that, or the other activity. In no other paradox does a more sterling truth underlie an apparent absurdity than in Hazlut's "The more busy we are, the more leisure we have." Lack of system and method in the ordering of one's life inevitably results in the loss of a half hour here, an hour there, a still longer period elsewhere—the losses aggregating in the course of a year not merely days but weeks of time wasted. Men who are genuinely busy can always find time to do more than is required of them; those who have all too little with which to occupy themselves will protest that they have no time to do even that little. Rational employment of the odds and ends of time that are left free in the lives of the busiest of mortals is the golden secret of effective service, ever increasing capabilities, and habitual happiness and content. On the other hand, as has been so truly said, lost wealth may be replaced by industry, lost knowledge by study, lost health by temperance or medicine; but lost time is gone forever."

New Year Bells

Oh, sweet and low on the midnight air
Ring out the New Year bells,
And a mournful sound has their cadence low,
As backward and forward they come and go,
The beautiful New Year bells.

Oh, memory clings to those beautiful bells
Ringing out in the clear starlight,
We remember the past, 'tis a broken chain,
Never on earth to be blended again,
For the loved ones have gone from our sight.

And a voice that is hushed in our memory dwells
With a love that is almost divine,
Soft and low we hear it again,
Wafted to us in the sweet refrain
Of the beautiful New Year chime.

Our Weekly Puzzle

"Let us not be weary in well doing: for in due season we shall reap, if we fail not."

Who wrote the above ? To whom was it written ? Where can it be found ?

Answer in next issue.

Answer to puzzle in last issue:
The passage was written by Paul to Timothy, and can be found in 1 Timothy 6:6-8.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. JANUARY 8, 1918 NUMBER 2

NEW YEAR

New Year day has come again; one more year is gone;
Time is fleeting, cannot stay, ages passing on.
No more we tread the beaten paths of 1917.
It's days are gone with flowers in bloom, and leaves of brilliant green.
And still we tread the wine-press here, in sorrow as we go.
Today we taste its joys and fears, the morrow may not know;
So if of ill, or of joy, our lot may chance to be,
Our heavenly Father's guiding hand shall shelter you and me.
Yes, hope looks up to brighter days beyond this vale of tears;
When ages come o'erspread with joy, beyond these fleeting years.
O Jesus Lord, we long for thee! thy kingdom may it come;
When all shall sing thy praises, the lame, the blind, the dumb.
Our sorrows then will all be o'er, and tears will never flow;
Death, the enemy shall die— pure joy we then shall know.
Thus may the New Year usher in the age we long to see,
When all one happy family we ever more shall be.

J. E. Hogarth.

THE HOLY SPIRIT

"Prove All Things; Hold Fast that which is Good"

Isa. 40:7,13

These two instances were unfortunately overlooked in our last writing. As they are of special interest we cannot pass them by. Comparing verse seven with verse thirteen we find the translators of the Authorized Version have sought to make a distinction where there is none by placing a capital "S" in the thirteenth verse. This has been corrected by the revisers, and a small "s" appears in both cases. It seems probable from verse seven that Isaiah borrows his language from Psa. 103:16. That both David and Isaiah had in mind the work of the spirit of God at creation is evident from the context, for David in verse 14 has clear reference to Gen. 2:7 and 3:19; indeed, the latter reference is given in the margin of our Bibles. And Isaiah in the verse preceding the one under consideration undoubterly refers to the creation. It will therefore be readily admitted that if such is the case, the references to "spirit" in both Genesis and Isaiah must be identical.

In this connection the marginal reading in the Revised Version of Isaiah 40:13 "meted out," has much significance. That the translators of the Authorized Version were in error in assuming the personality of the "spirit" by placing a capital "S" is evident, not only from the correction made by the revisers, but verse 18 makes it abundantly clear that God himself, the Creator of heaven and earth is the one referred to, and not the "spirit" as a personality. Compare verse 28 with verses 13, 14 and see Isa. 42:5.

Isa. 42:1

The clause found in Isa, 42:1, "I have put my spirit upon him," is quoted in Matt. 12:18 as applicable to the Lord Jesus. The absurdity of putting one person upon another must be apparent to all. It seems strange also that so few are struck with the indignity of such an act. In verse 5 we have incidently given to us the nature of the "spirit" in man which is said to be given to the man, therefore it cannot be the man as so many assert.

Isa. 44:3

Notice the beautiful Hebrew parallelisms in verse three of Isaiah 44, "I will pour water upon the thirsty land (R. V. margin) and (parallal) streams upon the dry ground,"

"I will pour my spirit upon thy seed, and (parallel) my blessing upon thy offspring."

Parallelisms: "Water" and "Streams"
"Thirsty land and Dry ground"
"Spirit" and "Blessing"
"Seed" and "Offspring"
"Pour water" and "Pour my spirit"

What conclusion must be reached with regard to the personality of the spirit here? If spirit can be "poured" like water, it cannot be personal. A spirit or a person may be a blessing, but a blessing can hardly be called the equivalent of personality.

Isa. 59:19.21

The Revised Version makes very considerable alteration in the text, which will cause much disappointment to the orthodox reader. It, however, gives a marginal reading very similar to the text of the Authorized Version, but it substitutes a small "s" in place of a capital. It is most interesting to note how in this and the preceding instance in Isaiah 40 particular mention is made of the enduring word of God. We trust to take more notice of this linking of the "word of God" with the "spirit of God" when we come to study New Testament instances. It is apparently recognized even here as the weapon of defense against the adversary.

Isa. 61:1

"The spirit of the Lord God is upon me, because the Lord has anointed me to preach good tidings unto the meek (or poor), he hath sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound" (Isa. 61:1). Here undoubtedly we have recorded the fulfilment of chapter 11:2, "The spirit of the Lord shall rest upon him." The former passage is cited from Isaiah by the Lord Jesus (see Luke 4:18) as applicable to himself long before the promised manifestation of the spirit spoken of in John's gospel. By comparing the New Testament passage in Luke with the passage under consideration in Isaiah, some interesting points are disclosed.

An observant critic might be tempted to remark that our particular notice of the change by the revisers from a capital to a small "s" in so many passages is of little force seeing that in Luke 4, and elsewhere they have, with evident intention, retained the capital letter. But with due respect to the revisers and the critic, whoever he may be, we maintain they are not consistent in so doing. The passge in Luke 4:18 being a quotation of Isaiah 61:1 must manifestly be subject to the same revision. Father, if the term used in Luke 4:18 is identical with that used in Luke 4:1, 14, etc., then they also are subject to the same revision as Isa. 61:1. Thus we have circumstantial evidence of the unity of the spirit, but differing in manifestaton. Though we are not now dealing with New Testament passages we cannot help remarking how much the passage in Isa. 61 brings to mind Gal. 5:22.

Isa. 63:1

"But they rebelled, and vexed his holy spirit." We can scarcely read this passage without thinking of Eph. 4:30. The Revised Version makes the similarity more marked, and gives the impression that Paul's warning message was inspired by the utterance in Isaiah. The changes the revisers have made are:

1. "Grieved" instead of vexed, which brings it more into line with the New Testament quotation.
2. "spirit" instead of "Spirit," making it in harmony with all Old Testament passages hitherto considered
3. "Himself" instead of "he." This may not be improved grammar (for the English of the Revised Version is not always of the best) but it is more emphatic and shows more clearly that it was God, and not the spirit as a separate personality, which fought against Israel.

It may be well to state here that there is no great objection to the use of a capital "H" or a capital "S" as initial letters for the phrase "The Holy Spirit," except that it has in some way become popular as a specious argument to bolster up the unscriptural doctrine of the Trinity. Out of reverence to the Creator, from whom the spirit proceeds, there is appropriateness in the use of capitals. Strange to say in this porticular verse the revisers have in the Old Testament altered the capital letter for a small one, and in the New Testament the small letter for a capital, in spite of the fact that if the New Testament instance is a quotation, is should therefore be governer by the original.

R, H. Judd.

(To be continued)

INVENTIONS

No. 2

After a page of Mr. Barlow's book is used in speaking of death as a condition of existence he further says: "Soul and spirit leave the body, and this is what we call death. This is what the word means. Take the word in any relation you please, and the idea of separation clings to it" (page 86). Then when soul and spirit leave the body man is dead, and so long as they are together man lives, or is in a condition of existence, as per Mr. Barlow's definition of life. But we read of a "dead ox" (Ex. 21:35), "dead beast" (Ex. 21:34), "dead lion" (Eccl. 9:4), "dead dog" (1 Sam. 9:3), "dead flies" (Eccl. 10:1), and other dead animals too numerous to mention. In such cases is death a separation of soul and spirit from the body? If yes, then all creatures have soul and spirit; and if no, then death does not always mean separation, and Mr. Barlow's definition is not a true one. But Solomon tells us: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath **(ruach, spirit, Hebrew)**; so that a man hath no pre-eminence above a beast: for all is vanity. All go into one place; all are of the dust, and all turn to dust again" (Eccl. 3:19,20).

If man's spirit is a conscious, intelligent entity when it returns to God, so also must be the beast's and if the beast's spirit is not a conscious, intelligent entity after his death neither is man's, for the one dieth as the other and all have one spirit, or the same kind of spirit, and man, so far as spirit is concerned "hath no pre-eminence above a beast." Truly, the spirit of man returns to God who gave it; but God also taketh away the breath (Hebrew, **ruach**, spirit), of creeping things innumerable, and "they die, and return to the dust" (Psa. 104:25-29). As that which God takes goes back into his hands, we are assured that the spirit of the beast returns as much to God as the spirit of man; and if because the spirit of man returns to God it is a conscious, intelligent entity, then the same reason will prove a like condition for the spirit of the creeping things. The living creature of which Mr. Barlow ate after it was slain,

separated, may be in heaven enjoying as much felicity as Mr. Barlow's best friend, or his tutor whom he would claim went before him.

Job declares, "My spirit is corrupt" (Job 17:1), and God's "visitation hath preserved" it. God says Job was "a perfect and upright man" (Job 1: 8; 10:12). Job's spirit was not corrupt then in the sense of being evil, and as there is only one other way it could be said to be corrupt that must be the kind of corruption Job was speaking of, and the visitation of God was its only preservation. If God ever withdrew his visitation from Job his spirit would cease to be preserved, and as it was corrupt it could not last very long, but cease to exist. Hezekiah also gives us some light on this question: "O Lord, by these things men live, and in all these things is the life of my spirit; so wilt thou recover me, and make me to live" (Isa. 38: 16). Here the life of Hezekiah's spirit depended upon the things God was bestowing upon him at the time he is telling of, and that is the mercy of God in granting him an extension of his present earthly life. Had he died as the prophet had told him he would, his spirit would have been lifeless; and if the spirit like Job's was corrupt it would soon have gone out of existence; for the definite article "the" makes the life the only condition of its existence.

Johsua says of the kings of the Canaanites, "Neither was there spirit in them any more, because of the children of Israel" (Jos. 5:1). Shall we conclude that a conscious, intelligent entity had abandoned these kings, and left their bodies to the mercy of the Israelites? If not, is the text not good proof that the spirit that leaves man is not a conscious, intelligent entity? And if it was a conscious, intelligent entity then man can be conscious without it; for those kings were living and conscious. Again, was this spirit in existence after it had departed from these kings? Who will so affirm? If it existed, what and where was it? What was it like? This text is the best kind of evidence that the spirit of man is not an entity.

"And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; and they gave him a piece of cake of figs, and two clusters of raisins: and when he had eaten his spirit came again to him" (1 Sam. 30:11,12). Was this spirit a conscious entity that had gone from the Egyptian, and returned after he had eaten? To affirm such would be ridiculous; and here is another proof that spirit is not a personality independant of the body, for it is spoken of as "his," the Egyptian's. He was a man, and had a spirit like all other men, and as his spirit was not a conscious entity while away from him, other men's will not be either. When the queen of Sheba looked upon the wisdom of Solomon, and his food, and table and ministers and their apparel, "there was no more spirit in her" (1 Kings 10:4, 5). It would not sound good to say that the conscious, intelligent part of her had left, for she still possessed that; and again we know positively that her spirit did not carry away her mind. Since her spirit is like that of all other women's their minds are not gone when their spirits are no longer in them.

In Isa. 19:3 we read of "the spirit of Egypt," and if spirit is always a conscious entity, Egypt would have a conscious spirit somewhere unless it is destructible, and has been destroyed. In Gen. 7:22 and Lam. 4:20 the spirit of man is said to be in his nostrils. Is there a conscious part of us in our noses? Does not consciousness originate in the brain? If not, then the organ we call brain in man is of no use, and only fills the head. Last but not least we are told, "He cutteth off the spirit of princes: he is terrible to the kings of the earth" (Psa. 76:12). In old Bible times to cut off a person meant to kill him, and here we have it clearly declared that he shall kill the spirit of princes. To kill means to take the life. The life is the condition of their existence, hence they will be put out of existence. Isaiah says of the horse, chariot, power, and army of a certain people, "They are extinct" (Isa. 43:17). Mr. Barlow says, "death is not extinction." But Isaiah here shows it to be the condition of death, if not the thing itself. Death then is not a condition of existence; but the contrary, the condition of non-existence to animate beings, and in it there is no consciousness (Psa. 6:5; 88:10-12; 115:17; 146:3,4; Eccl. 9:4-6; 10).

J. J. Heckman.

TRUTH VERSUS ERROR

Truth is a proposition that needs no demonstration. However in our day it is "line upon line. and precept upon precept" that is required to prove that a certain proposition is truth and not error. We desire to discuss this proposition from a scriptural standpoint. We have before us the two schools, viz: The school of the prophets, and the theological schools. The first school lets Scripture interpret Scripture; the second school depends upon flesh and blood to interpret the Scripture. Paul in writing to his son Timothy states very clearly that "All Scripture is given by the inspiratio of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16,17). The writer of this text was inspired by God and laid down the means by which men and women may be bentfitted. God's inspired words are not to be changed or humanized. The apostle Peter affirms the above statement when he wrote that "No prophecy of Scripture is of any private interpretation." Then he gives the reason: "For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Spirit" (2 Pet. 1: 20,21).

If these texts are carefully analysed and believed they will do away with the divinity schools and man-made error. We need no Doctors of Divinity to interpret the Scripture. Such titles are unscriptural and useless except to deceive men. Paul in writing to Timothy says, "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." The main feature in this charge is to "preach the word." Now if all Scripture is given by inspiration of God, and is profitable for doctrine, and is of no private interpretation, we must accept the statements as made.

When we make these statements we are met with the following answer: "Then you ignore the benefit of educated men and women ?" So far as the interpretation of Scripture is concerned, we do. In order to prove our position we will compare doctrine with doctrine. The key to the Scriptures from our viewpoint is the doctrine of the kingdom of God. The Scripture very plainly teaches that this kingdom was known as the kingdom of Israel over which Saul, David, and Solomon reigned. In the days of apostate Judah this kingdom was overturned with the promise that when the rightful heir should come it will be given him. The four universal kingdoms were given to another ruler, and the time will come when this earth will have no human ruler, but God's kingdom will extend its dominion under the whole heaven, and the kingdoms of this world shall become a part of the kingdom of God.

We wish to trace briefly the history of this kingdom. When Jehovah delivered Abraham's seed from Egyptian bondage he congregated them at Sinai, and under the leadership of Moses and Aaron he organized them into a political body, with this promise: if obedient to him he would make of them a holy nation. They were given laws that they might become what God desired a peculiar treasure unto him. While Moses was their leader he at all times communed with his divine King, Jehovah. After they possessed the land and became dissatisfied with the ruling of the judges, they demanded of Samuel that he give them a king. In this event we learn that Jehovah was their king, as he said to Samuel: "They have not rejected you but me, that I should rule over them."

From this time the rule of the judges ceased, and a human king was chosen. This body is known in history as the kingdom of Israel or the kingdom of the Lord, over which Saul, David, and Solomon ruled. This kingdom became divided and overturned, so we find it today. In preaching the gospel of the kingdom of God we must accept that this kingdom is overturned, but will be restored under the leadership of Jesus the Christ. In accepting Paul's statement as found in Acts 13th chapter we learn that a connection is made with the kingdom as ruled over by David and the future kingdom under Jesus. The apostles here gives a brief history of Israel under the judges and two kings, Saul and David, and the says: "Of this man's seed hath God, according to promise, raised unto Israel a Savior, Jesus." In this address he tells the Jews that their leaders put Jesus to death, but God raised him from the dead and had covenanted to give him (Jesus) the sure mercies of David, which were promised in 2 Sam. 7:12-18 and 1 Chron. 17:11-16. This brief history connects the two phases of the kingdom and is proof that the overturned kingdom will, under Jesus, become the restored kingdom of Israel.

This brings us to the preaching of the gospel by Christ and his true followers. Mark, one of the sacred writers, states that Jesus preached the gospel of the kingdom of God. The gospel is equivalent to glad tidings. So everywhere this gospel is preached we must believe that the kingdom was not destroyed but overturned, and it will, when Jesus shall come, be the restored kingdom of Israel. After the resurrection of Jesus he remained on earth and spoke to them "of things pertaining to the kingdom of God." These things are not numerated, but it is very evident that they belonged to the kingdom. The question asked by his apostles will help us to understand. The question was, "Lord, wilt thou at this time restore again the kingdom to Israel ?" They had no misconception of the nature of the kingdom, for they asked that the kingdom, which was once a literal kingdom, be restored at that time. Jesus had repeatedly told them that he must be put to death but would rise again. The question here was the time in which it would be restored. After Pentecost the time question passed out of their minds, and they preached the gospel, which embraced what Peter preached under the inspiration of the Holy Spirit. In this discourse (Acts 2) he stated that God had raised Jesus from the dead to sit on David's throne. It is strange that so little is said in church circles about this gospel of the kingdom of God. If all would accept the teachings of the prophets and Jesus and the apostles as the inspired word, all differences would pass away.

In conclusion, we wish to say that the gospel was preached that man should believe and be baptized in order to be saved. It is a very simple proposition. It needs no interpretation. They are the words of Jesus to his apostles as recorded by Mark. It is the commission under which Jesus sent his apostles out into the world to preach the gospel to every creature. God's purpose in having this gospel is to call out from among the nations a people for his name. The requirements are, faith or a belief of the gospel, baptism into the name of Jesus, and a holy life. Through obedience we are counted righteous: then an exemplary life will bring us eternal life through the resurrection and a place in the kingdom. May the Life-giver soon come is our prayer.

D. C. Robison.

THE SECOND ADVENT

The question often arises as to what the hope of the fathers really was, and the early church in the time of our Savior and the apostles. We are informed that the Jews expected their Messiah to restore the kingdom to the same condition that it was when David ruled over it. They did not understand how a king could live forever so that the kingdom would always remain the same and under the same ruler. They did not understand that their king must die and rise from the dead to immortal life. Even the disciples who had been with our Lord during his earthly ministry did not comprehend the meaning of his words to them, when he told them that he must die and rise again. They were so much in the dark on

the subject that when it transpired they thought that their hopes were all blighted. Peter said, "I go a fishing," and the others readily joined with him, and when the women reported having seen the Lord that thought it was an idle tale. After some of them had seen him Thomas declared that unless he could handle him he would not believe.

In time they were convinced that he was alive, but still they had no idea of what was to transpire. One of the last questions they asked him was, "Wilt thou at this time restore again the kingdom to Israel ?" He did not answer their question in a direct manner, but told them, "It is not for you to know the times and the seasons that the Father hath put in his own power." However, he promised to send the comforter, which should guide them into all truth and bring to mind all things that he had told them. When they had received the Holy Spirit they were enlightened, but they still hoped to see him again in their day and to go into the kingdom without passing through the grave. Later Paul stated that that day could not come until there came a falling away, and that man of sin be revealed, the son of perdition.

The falling away was so great that the faith nearly vanished from the earth. This continued for a long time until there was an awakening and popery lost its hold on a few. Luther for one broke loose from the Catholic faith. He read the Bible and found that what he had been taught was false--popery was not Christianity. So by his studies of the Scriptures, and his preaching and writings a new start was made. The Scriptures were investigated with the result that the ancient hope of Israel was revived. The gospel has been preached and become better understood, so that it has reached us, and we are looking for the fulfilment of the promises made to Abraham and to Mary and to many others. Luke 1:32, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." This is very plain language, and easy to be understood. If we take it as it reads it agrees with the promises made to Abraham. Was he not promised all the land of Canaan that he could see "for an everlasting possession," and that "in thee and thy seed shall all the families of the earth be blessed" ?

When Jesus reigns over the whole earth forever then this promise to Abraham will be fulfilled, as righteousness will cover the earth as the waters cover the sea. They shall not say one to the other, "know the Lord; for all shall know him from the least to the greatest." Then nothing shall hurt nor destroy in all my holy mountain. Glorious conditions, for wars shall be abated, the earth shall bloom, the animal creation all shall have been made harmless, and God's will will be done on earth as it is done in heaven. May it soon come. J. E. Hogarth.

Of speech unguarded man doth oft repent.

DON'T BE AFRAID TO BE RIGHT

How about it ? Are you afraid to take a stand for what you know is right, or are you waiting to see what someone else does, or do you fear the loss of a friend.

Well, if your friends are the right sort they will be glad to know that you have the courage of your convictions.

Better be blunt to the point of rudeness and let people know where you stand on questions involving a moral standpoint than to be forever on the fence, not knowing which way to jump.

And beware of the so-called friend who tries to use his influence with you to make you do a certain thing when you are in doubt as to the morality of it.

The earlier in life you learn to use your own brain and exercise your own will-power the higher your standing in the community will be.

Be slow to decide, if you must, but once you have mapped out the right course, be independant enough to do right whether So-and-So does or not.

The world needs men and women who have the courage to stand up in the face of every opposition and try to do what they believe to be right. -- selected by Georgia Gazeley.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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The way is dark and the road is long,
Help me dear Lord, for I cannot see:
Give me a light to guide me on,
Teach me with patience to follow thee.

Be fearful of the lure of imitation. It will steal away your personality and leave you entirely empty. It is better to understand why rather than how a thing is done.

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EDITORIAL

Brother Alfred Titman has returned from New York, where he has been for a considerable time.

Sister J. Kauffman, of Springfield, O., was a welcome visitor at the Lord's table December 30th.

Misfortune is like the waves of the sea: when one is broken another follows. The end of one trouble is the beginning of another.

Brother Eugene C. Miller is in the non-combative service of the army. His address is 54 Depot Brigade, Barrack B. B. 52, Camp Meade, Md. A line from any of our readers will be appreciated by our Brother, who is practically in prison, as he has not yet been assigned to duty.

Many brethren and sisters are dissatisfied with themselves because they find that they act in the performance of duty from a desire to obtain "the recompense of reward." This is a right motive by which to bestir ourselves to religious activity; it has scriptural sanction, and ought to influence every son and daughter of God. Of course the constraining love of Chrsit is a stronger and sweeter motive to action. Still the emotion of love may not be felt when love is really the spring of all we do. Our hearts may be going on, constantly striving to please our Savior, even when we do not feel any perceptible emotion in the contemplation of his character. Some minds never feel ardent emotion of any kind; they have a calm, uniform feeling, rarely rising above the ordinary level. Such people act from duty till it becomes a habit, and are as really constrained by love as those who feel strong emotion. Devotion when regulated by fixed principle is more likely to be permanent and uniform. When we are actuated by feeling, and depend on this, we inevitably have seasons when the stimulus of strong feeling cannot be sustained; and then if we are not under the influence of a sense of duty and a fixed purpose of heart to serve God, we are sure to waver and grow cold. The thing to be desired and sought in the service of the truth is strength of purpose, a resolution increasing in energy every day, corroborated by acts of self-denial. Love is sure to follow in the wake of such a service.

THE STRUCTURE OF THE BOOK AND THE MESSAGES TO THE SEVEN CHURCHES IN GENERAL OUTLINE

Sermon Notes by the Editor on the Apocalypse

Revelation 2nd and 3rd Chapters

I. The Structure of the Book

1. Like a telescope: the primary vision of the Son of Man in the first chapter is like the outer case of the telescope; it contains all the inner cases. When drawn out, however, the primary vision contains the seven churches; the seventh church contains the seven trumpets: the seventh trumpet contains the seven vials: and the seventh vial contains the seven thunders.

2. All the churches are in the pre-resurrectional state—"a sad retrogression from the post-resurrectional state of glory depicted in the first chapter," you say; "and why"? Because

3. The end, which is first revealed, is the last developed (Rev. 1; 4; 11; 14; 15; 16).

II. The Messages to the Churches in General Outline

1. Each message is prefaced by an allusion to some feature of the Son of Man revealed in the first chapter, which comports with the nature of the message communicated.

2. Each one is written to "the angel of the church." Not a bishop, but the eldership of the church—a plurality (Rev. 2:7,10,11,13,23).

3. To each one the Lord says, "I know thy works:" he approves the good and condemns the bad (Rev. 2:2-7).

4. Each one is told what "the spirit saith," and that, like the whole of the Bible, the Apocalypse is not only for those immediately addressed, but for all who have "ears to hear" (Rev. 2:7; Matt. 13:9),

5. In each evil is cumulative and growing.

6. To each Christ's coming is urged as a motive to repentance (1).

7. In each a promise is given to the "overcomer."

(1) In the message to the church in Smyrna there are no express words which affirm the coming of Christ; but the reason of this omission is because Christ is revealed to this suffering church as he who was "dead and is alive" (Rev. 2:8); hence the "crown of life" he promises the faithful (vs. 10) is post-resurrectional "life" as opposed to post-resurrectional "death," "the second death" (vs. 11). In an epistle so manifestly post-adventual, it would have been indecorous and superfluous to have treated of the Lord's coming in a formal way.

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

To The Restitution:

Enclosed postal note for another year's subscription to the dear Restitution. It is all I have, as we are isolated. We would like to have a minister, or some brother of the one faith come to see us, as we wish to be baptized. Some time ago I tried to get a minister to come to us, but failed, but hope to get one to come to us yet. I am trusting in the Lord, and am trying to live a Christian life.

Clarissa Campbell,
Delaware, Okla.

Brother J. J. Heckman lives at Hobart, Okla., and we suggest that he attend to this call immediately. Such cases must not be neglected. If the need of funds hinders, let us supply the funds. —Editor.

Dear Brother Huggins:

As rumors are always worse than facts, if you wish you may publish the enclosed "statement" from my old home paper here.

We are living in times when it easy to make trouble for any one we have a spite against, as I know scores of men I could have in prison if I cared to make them trouble.

I have said nothing but what I believe the prophets and Christ taught, and have a clear conscience even though using some deceit I might have had no more trouble.

I do not know whether they may imprison me or not till my trial in the spring is over, but I am not so selfish as to worry about myself. I have sacrificed much for what I believed to be the truth during the twenty-eight years I have preached, and I believe that I have a few true friends who will not see my family suffer if I go to prison. Others have been imprisoned for teaching Christ's law of love and non-resistance of evil, and I may be another scapegoat. But I thank the Lord that since dropping the old shadowy sabbaths, that I have found the true rest by faith in Christ (Heb. 4), so that my tranquility of mind was never disturbed during my arrest, preliminary trial, or six days in jail in Hastings, Neb.

Never in the world's history was there a greater need for "the faith of Christ" or his "peace that passeth all understanding, to keep our minds and hearts through Christ Jesus" as "an anchor to the soul, sure and steadfast," while we "stand fast in the faith" and are "rooted and built up in him" who is "our refuge and strength, and very present help in trouble."

My wife's address is Mrs. Minnie Crow, Chanute, Kansas, 219 S. Wilson. She and the four girls at home I may have to leave in the care of the Lord and of his people. Surely no evil will befall them, nor plague come nigh them (Psa. 91) if we live close to the Lord and trust and serve him. Praise God for the fall of Jerusalem, and the sure realization soon of the hope of Israel, and the deliverance of God's people! "If I forget thee, O Jerusalem; may my right hand forget her cunning" (Psa. 137; 102; 122; Isa, 60). W. L. Crowe.

A STATEMENT

Being at the home of a German at Ayr, Neb., and not asking the people for money, a misunderstanding of my lectures on prophecy and on the law of Christ, led to suspicion that I was a German spy, or pro-German and disloyal.

Our church people were supporting my family at home, as can be proven by writing to Grace Lawrence, of Burlington Kans., or from our religious papers, and I took free-will offerings when handed me for my own expenses.

I have not opposed the war, as Abraham Lincoln did the Mexican war, or as Lloyd George did the Boer war, but I taught that it had to be in fulfilment of prophecy.

I am not a pacifist wanting a premature peace, as I taught that the war must be fought till the monarchs fell and a world of democracy was set up but that Christ's coming was the only hope of world peace.

I have nothing but detestation for the abominable Turkish atrocities, and for the beastly Kaiser's treachery and barbarism, and for the cruelty of the brutal element of the German people.

I can easily prove nothing pro-German in my lectures, but if I have to be imprisoned for quoting "love your enemies," "blessed are the merciful," "resist not evil," "overcome evil with good," "do good to them that hate you, and pray for them that despitefully use you and persecute you," etc., then I will have Christ and Paul and the prophets for my companions in prison, and I shall resign myself to whatever befalls me.

My only regrets will be that if a fine is imposed or a prison sentence, that it will punish my mother, and my family, deprived of my support, more than it will myself.

Being asked as to what I would do if my home were attacked, I said, "I would try to defend it without killing anybody, but that those who fully obeyed the Lord, had the promise that "no evil shall befall thee, nor any plague come nigh thy dwelling" (Psa. 91). But that if we lost our life for Christ's sake and the gospel that we were promised life eternal."

Mr. Crowe's parents were born in North Ireland and came to St. Paul in 1881 and became citizens of the U. S. before any of their boys were of age. The elder Mr. Crowe does not agree with his son that a man should seek a non-combative place in the war, but that if he were in the army he would want a combative place.

Mr. Crowe, Jr., says that he taught the church people that they could serve their country in the army of producers, or if drafted, in some non-combative service, and still fully obey Christ, but that the church and the world were distinct bodies, and that church and state should be separate in this age, as the United States constitution teaches. He says:

"Being out of jail on $5.000.00 bond, I shall endeavor in the future to preach on salvation from sin, holiness, purity, honesty and spiritual life, and omit reference to the war in any way that could be construed as disloyalty. Further than this I do not care to discuss with any one the merits or demerits of the case."

"And when its force expended,
The gloomy storm had ended;
And as the sunrise splendid
Came rushing o'er the sea;
I knew as day was breaking,
My little girls were waking,
And kneeling low and making
A prayer at home for me." –W. L. Crowe In "The Phonograph," St Paul, Neb.

THE LOUD CRY OF THE MARTYRS

Rev. 6:9-11

Inasmuch as the fifth seal and the martyrs are under consideration, I will offer a few remarks on the subject. It is admitted by all that the language of this seal is symbolic, in harmony with what is written in Rev. 1:1, that the angel "signified" the vision to John. That is, taught him by signs.

John being the agent by which the signs are made known to the servants of the Deity, he saw "under the altar"—the altar of sacrifice—"the souls" of the martyrs. The souls are the persons, according to the Scripture use of the term soul. They had blood, and that should confirm the truth that they were real persons who had been slain on account of the truth which they held. We should not make literal what God has declared to be symbolic. These souls cried with a loud voice for God's vengeance on their enemies, They had been killed, and could not cry literally if they so desired. To do so would be contrary to the spirit of Christians who sacrifice their lives for their faith. Their Lord taught them to pray for their enemies, and when on the cross said, "Father, forgive them; for they know not what they do." And Stephen, bing stoned, cried with a loud voice "Lord, lay not this sin to their charge" (Acts 7:60). John Huss when at the stake exclaimed: "May thy infinite mercy, O my God, pardon this injustice of mine enemies." On the same principle that the blood of Abel cried to God, he being the righteous soul. Should not the blood of millions slain on the same account, cry with a loud voice to God for vengeance? These martyrs were a large host.

The question remains, When did this scene meet its counterpart in the history of the world? It being a prophecy we should endeavor to leoate its fulfilment.

The chronology of these events is important. The chronology of the fifth seal corresponds with the time of the Reformation in the fore part of the 16th century. Therefore we should look there to find the counterpart of the fifth seal, the most prominent being the loud cry.

Only events of world-wide importance are revealed by the opening of the seals. The martyrs were called "heretics," and their faith a pestilential disease; and for the good of the community they must be destroyed. Luther found a Bible, and by its perusal came to the conclusion that the pope was Antichrist. A few extracts from D'Aubigne's history of the Reformation will give the reader an idea of the mind of the reformers. Luther says: "The time for silence is past: the time for speaking has arrived. The mysteries of Antichrist must at length be unveiled" (page 158). The pope issued a bull against Luther; Germany waited to see what the reformer would do. Would he stand fire? All eyes were fixed on Wittemberg. Luther did not keep his contemporaries long in suspense. On the 4th of November 1520, he replied with a discharge of thunder, by publishing his treatise against the bull of Antichrist: "What errors, what impostures," said he, "have crept in among the poor people under the cloak of the church, and the pretended infallibility of the pope? How many souls have thus been lost, how much blood shed, what murders committed, what kingdoms ruined" (page 172).

A holy fear took possession of men's souls. They saw Antichrist seated on the pontificial throne. This new idea, an idea which derived great force from the prophetical description being thrown by Luther into the midst of his age, gave Rome a dreadful shock. Faith in the divine word was substituted for that which till then, the church alone had obtained; and the power of the pope, which had long been adored by the people, became the object of their hatred and terror (page 180). They had learned that the pope was the very Antichrist, who was to persecute the saints; this was eloquently proclaimed by Luther, by Menancthon, and by about three hundred ministers of the reformed religion.

And if the blood of Abel, one righteous soul slain, cried to God from the ground; how much more so did the blood of millions slain by Antichrist cry with a loud voice for vengeance to God whose throne is the habitation of justice and judgment. When the eyes of the people were opened, and they saw that the slain of Antichrist were the saints of God, did not their blood, the blood of the slain, cry with a loud voice for vengeance like the blood of Abel? When the mass of the reformers believed that the martyrs were the saints, they counted them righteous, and thus gave them "white robes," the symbol of righteousness.

Dead things are represented as speaking in parables and in symbolic scenes. Abel was dead when his blood cried. The hire of the laborers, kept back by fraud, cried (James 5:4). "For the stone shall cry out of the wall, and the beam out of the timber shall answer it" (Heb. 2:11). This principle of inanimate things speaking is in evidence in this book whenever a symbol is heard speaking.

In relation to the chronology of the fifth seal:

First.—The argument for the time of the protestant reformation is based on the symbolism of the number seven, which is evident by the messages to the seven churches only, when there were many more passed by in silence. The seven mentioned spans the the time periods from Patmos to the end of this dispensation. And the same symbolism will place the fifth seal far on the way toward this dispensation.

Second.—According to Daniel 7:8 the horn that comes up after and among the ten is the power that makes war and prevails against the saints (verse 21). That is the papal power, and did not obtain power to persecute until some time in the sixth or seventh century, and after the rise of the ten horns. And in the text it is written, that they should rest "yet for a little season, until their fellow servants should be killed as they were, should be fulfilled." Indicating that they had already been resting for some time, and that from that time to the judgment was but "a little season." All these considerations point to a later date than that of the primitive martyrs. And again, if we apply the scene to the primitive martyrs, we exalt a mole hill above a mountain, a rivulet above a big river.

An extract from Gibbon will finish this article: "In the Netherlands alone, more than 100,000 of the subjects of Charles the V. are said to have suffered by the hand of the executioner; and this extraordinary number is attested by Grotius, a man of genius and learning, who preserved his moderation amidst the fury of contending sects, and who composed the annals of his own age and country, at a time when the invention of printing had facilitated the means of intelligence, and increased the danger of detection. If we are obliged to submit our belief to the authority of Grotius, it must be allowed, that the number of Protestants, who were executed in a single province and a single reign, far exceeded that of the primitive martyrs in the space of three centuries, and of the Roman Empire" (Gibbon 2. p.85).

Geo. Francis.

Be sure that on life's common street
Are crossways when God's chariots meet.

The little cares that fretted me I lost them yesterday, out in the fields with God.

Aye drive the nail that will go.

LIFE

What is life? It is the gift of God. How did God give life? He created a being out of the dust of the ground and called it man; and to give man life he breathed into his nostrils the breath of life, and this man became a living soul (Gen. 2:7) . That is, causing him to breathe made him alive. God also created every beast of the field, and every fowl of the air, out of the ground, so that man and beast originated from the same source, and get their life from the same source, viz., by breathing the air, or breath of life. "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them, as the one dieth, so dieth the other; yea, they have all one breath: so that a man hath no pre-eminence above a beast. All go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:19,20). Man abideth not: he is like the beasts that perish (Psa. 49:12,20). "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing, and every man: all in whose nostrils was the breath of life died" (Gen. 7.21, 22).

Joshua in conquering the seven kings destroyed all the souls. utterly destroyed all that breathed, and at Hagos there was not any left to breathe. They were all deprived of life (Josh. 10:28,35,37, 39, 40; 11:11,14). Then where is man superior to the beasts of the field? God gave him dominion over them and over all the earth (Gen. 1:26,28). God named man, and Adam named the beasts of the field (Gen. 2:19). Is this life, that man and beasts get by breathing, all the life there is? To beasts, it is; but to man there is another life promised on conditions. This life is also the gift of God. What kind of a life is it? Eternal life. What are the conditions? "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:16). "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

To preach the gospel is to teach that Christ is the Son of God; that he is the seed of Abraham; that through him all nations will be blessed; that he died to save mankind; that he arose from the dead, and cannot die any more, which is eternal life; and this endless life is to be given to all that believe the gospel, and are baptized into Christ, and live true followers of Christ to the end of this present life. God has promised to send his Son from heaven for the very purpose of raising to eternal life all those that died in Christ. Those that have died without Christ have no promise of a resurrection, and those that died in Christ will be raised to "eternal life," and will live with Christ on this earth forever. This life we now live by breathing is full of woe and sadness, and is not such as one wants to endure forever. We get this present life by natural sources through Adam and his seed, and death ends it.

To get eternal life we have to seek for it by patient continunace in well doing (Rom. 2:7). Eternal life has no sorrows nor pains, but is an endless life of God's blessing. We get this life by serving God now; and we lose this life by serving man now. Look to the reward and strive to serve God. "Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:12); Job 27:34).

E. W. Knapp.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Prov. 13:6

If our young readers will let me know the date of their birth, I will mail them a birthday card when the auspicious day arrives, thus creating a stronger bond of affection between us.

A Profitable Week-end

During one of the week-ends we visited some friends, and on Sunday we went with them to church, the First Presbyterian Church of Brunswick, N. J.

On entering we were given a word of warm welcome together with a hearty hand clasp; also a copy of "The Church Bulletin," on the front page of which was printed

This Church Offers:

A Hand of Welcome
A Place of Worship
A Message of Life
A Sphere of Work
A Vision of Hope.

And a little further down the page we read:

"Whosoever thou art that worshipest in this church, enter it not without the spirit of reverence, and leave it not without one prayer to God for thyself, for him who ministers and for those who worship here."

On opening "The Bulletin" we saw this on the third page:

"It is a great pleasure to receive a number into the membership of our Church on this Sabbath. It is 'as the gleaning of grapes when the vintage is done.' May this vine of the Lord's planting long flourish, bearing continually rich and abundant clusters."

And on the same page was this bit of timely advice:

"No preacher gets any inspiration from an empty seat. The promise, 'Where I have recorded My Name, there will I meet thee,' means in the place of Public Worship, and applies to every service."

And a little further down, all in capital letters, this met our eye:

"DO A GOOD TURN DAILY WITHOUT REWARD"

And as a fitting final was this classic which is well

Worth Repeating

"My Church is the place where God is worshipped, the word of God is preached, the power of God is felt, the spirit of God is manifested, the love of God is revealed and the grace of God communicated.

"May it ever be the home of my soul, the altar of my devotion, the hearth of my faith, the centre of my affection and my foretaste of heaven.

"I owe it my zeal my benevolence and my prayers. When I neglect its services I injure its good name, lessen its power, discourage its Pastor and members and I chill my own soul."

Above the preacher's head was an illuminated sign, reading:

NOT OURSELVES BUT CHRIST

2 Cor. 4:5

But the best of all was the talk of the Pastor, a man of 75 years, on the subject of "Christ our Hope," the equal of which would be hard to find; because it was logical, convincing, touching both heart and head, and every word the truth.

After leaving the edifice the thought came to me, "Why can not the membership of the church of God at Brooklyn be made more attractive?" and immediately the second thought, "As far as I have power to make them so, they shall be"; and having made this resolution I felt better, for as a church we truly have "The Message of Life" as well as a "Vision of Hope" and surely we understand the required service due our fellowship to accept any "sphere of work" offered us—yes, and even seek it—also to extend to all members, also visitors the right "hand of welcome" at any service, and to generally make myself so necessary to the brethren that if, for a day, circumstances might cause my absence, I would be missed: at all times working together with God in all things, whatsoever my hand findeth to do, doing it with my might, thus showing forth the love of God to the glory of the Father, the praise of his Christ, and our own upbuilding.

And brethren, if in any point this little article is of service to you, you may apply it, thus making the "week-end" of profit to you also.

Wise Sayings By Many People

"Have you somewhat to do tomorrow; do it today."

Pay what you owe, then you will know what you own."

"Let those who serve you best serve you most."

"Milk is milk, but there is a great difference between skimmed milk and the unskimmed article."

"Something almost always Turns Up for the Man who is hard to Turn Down."

"No democracy is real where the politicians are not afraid of the people."

"Because majorities are often wrong, it does not follow that minorities are always right."

"Some people never get up in the world because they never get up in the morning."

"Men take credit to themselves for their virtues and successes, and blame heredity, circumstances and fate for their vices and failures."

"As men grow older they slow up in effort, not so much though lack of power as because success and failure have grown to look so much alike."

"An alibi may fool the judge, the jury, and even your own lawyer. But your wife and the recording angel will know about what the facts were."

"Every business has in it a lot of men with such a grouch on their jobs that they would quit them in a minuite . . . if they were not afraid they would have to go to work somewhere."

"For want of the nail the shoe was lost.
For want of the shoe the horse was lost.
For want of the horse the rider was lost.
For want of the rider the battle was lost.
And all for the want of a horse shoe nail."

Our Weekly Puzzle

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

Where can this be found?
Answer next issue.

Answer to puzzle in last issue:
The passage was written by Paul to the church at Galatia and can be found in Gal. 6:9.

O Church of God, arise and do thy work!
Let every heart be kindled with true fire!
Love greatly, hate the wrong, be strong to serve!
Let Christ-like love each soul, each life, inspire.

QUESTIONS CONCERNING THE SABBATH

Does not the fact that a "week" being spoken of in Gen. 20:27 prove that the people in Jacob's day counted time by weeks—that is, from one sabbath to another?

Answer: Not until it is proved that they counted time from one sabbath to another. And prove that you cannot!

Besides: If the fact that "weeks" existed in those days proves a sabbath observance, then, the fact that time when being measured by the revolution of the moon (from one new moon to another) proves that new moon observance in those days!

As well argue that everyone that died in Jacob's day died on the sabbath, and that on the sabbath began the mourning which lasted 'seven days.' See Gen. 50:10. Or, as consistently reason that everybody in those days got married on the sabbath, and the "seven days of the" marriage feast began on Saturday! See Judges 14:12.

But Noah counted "seven days" during the flood several times. Does that not prove that the sabbath existed in his days?

Answer: No! It does not! Let us examine. We have a table that we prepared, covering the time in the flood for a year. Let us look at some things in connection with Noah. "seven days" as this table shows, for you know, "figures do not lie," and we can prove that we are not making them lie. Let us follow our lunar calendar now.

"For yet seven days, and I will cause it to rain" (Gen. 7:4). The rain commenced on "the seventeenth day of the" "second month" (Gen. 7:11). Let us say that the "seventeenth" was a sabbath. This is precisely what these people affirm who believe that the "seven days" of Noah commenced with and ended with a sabbath.

Very well: "The ark rested in the seventh month, on the seventeenth day of the month, upon the mountain Ararat" (Gen. 8:4). This was just five months (to the day) after it began raining. But this very day (the seventeenth of the seventh month) would according to the Sabbatarian claim of the seven-day cycle be a sabbath. Now read on: "On the first day" of the "tenth month" "were the tops of the mountains seen" (Gen. 8:5). That would be on our Monday.

"And it came to pass at the end of forty days, that Noah opened the window of the ark" (Gen. 8:6). What did he do on this day? "He sent forth a raven" (Gen. 8:7). The fortieth day would be the eleventh day of the eleventh month. And that very day was a sabbath—according to the cycle claim that Sabbatarians make.

"He stayed yet other seven days; and again he sent forth the dove out of the ark" (Gen. 7:10). This was a sabbath again. At the end of "seven days" the dove was sent again, and that on the sabbath of course, if the cycle claim is sound. But worse: "And it came to pass in the six hundred and first year, in the first month, the first day of the month" that "Noah removed the covering of the ark" (Gen. 8:13). And if our friends are correct in their cycle claim, our table proves that this very first day of the first month was a sabbath!!

More: "In the second month, on the seven and twentieth day . . . . God spake unto Noah, saying, Go forth of the ark, thou, thy wife, and thy sons, and thy son's wives with thee. Bring forth with thee every living thing . . . . of all flesh" (Gen. 8:14-17). And this very twenty-seventh day of that second month was a sabbath—if our cycle of weeks defenders are right!

Now friends: If the argument of the week cycle in Noah's day that Sabbatarians put forth so zealously is worth a pin, it makes Noah live in open defiance of all sabbath-law! For he flew birds three successive times on that day; tore off the roof from the ark on another sabbath, and to finish up his desecration (?) he moved "every living thing" out of the ark on still another sabbath!! We often wonder how Sabbatarians can be so persistent in some of their arguments.—J. J. Schaumburg.

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VOLUME 70 CLEVELAND, O, JANUARY 15, 1918 NUMBER 3

THE END OF THE AGE

Hark! what tumult's raging yonder?
Satan's hosts are marching on;
Canons roar like peals of thunder,
Valiant soldiers dead and gone.

Blood is flowing free as water;
Have the prophets not foretold?
Men like sheep are led to slaughter,
This the age of greed and gold.

Hear the distant chariot rumble;
'Tis the coming of our God;
He'll protect the true and humble,
They have passed beneath his rod.

When we see him we'll be like him,
In his presence we shall shine.
War shall vanish from before him,
Banished by a hand divine

Then forever peace and glory
Shall this wide earth bathe in joy;
Saints forever tell the story,
Of happiness without alloy.

J. E. Hogarth.

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson V

BY ROBERT G. HUGGINS *

Pastor of the Church of God, 10628 Lee Ave., Cleveland, O

THE DESTRUCTIVE AND CONSTRUCTIVE WORK ATTENDING THE ESTABLISHMENT OF THE KINGDOM OF GOD

SETTING UP THE KINGDOM OF GOD IS BOTH A DESTRUCTIVE AND CONSTRUCTIVE WORK

I. When Christ Returns to Establish the Kingdom of God the Earth is Baptized in Judgment-fire (Isa. 66:15, 16; Psa. 50:3-6; Mal. 4:1,2; Jer. 30:23,24; Psa. 21:9; 11:6; Jer. 25:33).

II. Nevertheless in Wrath God Remembers Mercy. The out-goings of his wrath are destructive, deadly, and extensive, but not universal (Hab. 3:2; Gen. 6:7,8,17,18; 7:23; 8:1,18,19-22; 9:1; 2 Pet. 2:5; Isa. 34; 35; Jer. 4; Zeph. 1; Acts 2: 19-21; 3:19-23).

III. In Mercy God also Remembers Justice. The outflowings of his mercy are constructive, rehabilitating, and magnificent, but circumscribed.

(a) The subjects of the kingdom consist only of a "remnant," a residue composed of the meek, willing, and well-disposed of mankind.

(b) These "remnant" subjects are composed almost entirely of infants and children.

(a) Isa. 1:19,20; 24:6; 11:11,16; Zeph. 3:12; Zech. 14:16; Micah 4:1-7; Ezek. 39:2; 20:33,38.

(b) Deut. 1:39; Psa. 8:2; Matt. 21:15,16; Psa. 22:30, 31; 102:18,28; 127:3; Isa. 11:6,8; Zech. 8:5; 13:7,8,9; Luke 18:16.

SYNTHETIC REMARKS ON THE LESSON

SETTING UP THE KINGDOM OF GOD IS BOTH A DESTRUCTIVE AND CONSTRUCTIVE WORK

In the last lesson we learned that it is God's purpose to "send Jesus Christ" to the earth (Acts 3:20) to destroy all the kingdoms which now exist, and to set up a kingdom of his own (Dan. 2:44). We come now to consider the circumstances which will attend this prodigious political transformation. Will Christ creep upon the nations secretly and decimate "the powers that be" quietly, or will he come when wars are prevalent and troubles are rife? Instead of coming to redeem a saved world, according to the misconceptions of orthodox missionary propagandists, he comes in harmony with scriptural representations,

I. To Baptise the Earth in Judgment-fire. The change from the kingdoms of this world to the kingdom of our Lord and his Christ (Rev. 11:15) will be attended by "a time of trouble such as never was since there was a nation" (Dan. 12:1). "Evil shall go forth from nation to nation" (Jer. 25:32,33). God has a controversy with the nations, and directly pleads with all flesh (vss. 30, 31). To natural, political, and military troubles, without a parallel in history, which cause "men's hearts to fail them for fear, and for looking after those things which are coming on the earth" (Luke 21:26), will be added God's visible, judicial operations upon the nations. Natural and national perplexities will be supplemented by miraculous retributions. Vengeance of a most deadly kind overspreads the earth. Multitudes perish by war and pestilence; thousands more fall victims to the fire which will descend after the manner of the judgments upon Sodom and Gomorrah (Ezek. 39:6). "A fire shall devour before him" (Psa. 50:3-6) which falls "with pain upon the head of the wicked" (Jer. 30:23,24). Revealed in "flaming fire," Christ comes to take vengeance upon sinners, and to destroy them with an "everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:8,9). To give some idea as to the extent of this advent-destruction the prophets write: "The slain of the Lord shall be many" (Isa. 66:

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* Published by the Fellow Helpers' Society.

16); "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth" (Jer. 25:33). Out of this world-wide destruction comes this exhortation and warning: "Take heed to yourselves lest . . . . that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:34-36). If God's own loved ones must "watch and pray always" to be "accounted worthy to escape" this snare that springs upon "the face of the whole earth" at Christ's advent, what chance of "escape" do you see, dear reader, for the world which neither watches, nor prays, nor believes in the coming of the Lord? "They shall not escape" (1 Thess. 5:3). If God's own dear ones, after watching and praying without intermission, "escape" with the skin of their teeth (Job 19:20); if "the righteous scarcely be saved" (1 Pet. 4:18), are not Russellites, Restorationists, and Universalists in a precarious business when they promise the world "escape" from this world-wide "snare"; and then having escaped, another chance for life after the Lord comes? "With lies ye make the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life" (Ezek. 13:22). Instead of "strengthening the wicked" to continue in his wickedness by a "promise of life" and a "fair chance" in the coming age; instead of giving the world Russellite opiates to put them to sleep in sin, and stereotyped arguments of Universalists to make them feel safe in iniquity, "the man of God" (2 Tim. 3:17) must proclaim the word of God in stentorian voice: "Before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (Zeph. 2:2,3). Seeking the Lord, righteousness, and meekness "before the day of the Lord's anger comes upon you" is here twice categorically commanded. Even after we have "wrought his judgment" the promise of our safety is only conditional: "It may be ye shall be hid in the day of the Lord's anger." Russellism pledges to all men an unconditional and non-forfeitable "chance" in the coming age. This false and seductive system of religion promises all who have neither sought the Lord, righteousness, nor meekness, that they shall be "hid in the day of the Lord's anger"; that they shall all "escape"; it therefore promises more to the world **unconditionally** than God has promised to his own sons and daughters **conditionally**. This doctrine of a "fair chance" for all men, both dead and living, in the kingdom age, is the most audacious dogma that has been invented since theological quacks began to temporize with the word of God.

II. In Wrath God Remembers Mercy. Inasmuch as human governments are overthrown, the Papal and Protestant systems of religion abolished, and the reprobates of the earth expurgated at Christ's coming, in connection with the establishment of the kingdom of God, the reader who has been led thus far kingdomward will no doubt be ready to ask in anxiety, "Who, then, are to be 'hid in the day of the Lord's anger'; who are to 'escape' the devastating judgments of God which accompany the Lord's advent; who are to enjoy the benign reign of Christ as subjects of the kingdom of God?" This question is easily answered when we understand that in wrath God remembers mercy (Hab. 3:2). This arrangement permits the prudent to foresee the evil and "hide" themselves; but "the simple pass on and are punished" (Prov. 27:12). Setting up the kingdom of God is both a destructive and constructive work. To some minds these two words, "destruction" and "construction," and the ideas represented by them, are mutually exclusive. They are not antagonistic: in fact they are the best of friends. They are placed in successive chapters of the Bible, the one following the other logically and consistently, to show their amity. The thirty-fourth chapter of Isaiah is full of stalking destruction; the thirty-fifth overflows with permanent construction when "the desert shall blossom as the rose." And as further suggesting the friendliness of these terms, they are placed side by side in the same texts. Thus in Dan. 2:44 the God of heaven is said to "set up a kingdom," which is a work of construction, upbuilding, and restitution. In the same verse this kingdom is said to "break in pieces and consume all these (other) kingdoms," which is a work of demolition. To those who think clearly "the restitution of all things" in Acts 3:21 is in admirable harmony with the destruction of the rebellious (vs. 23). Destruction and construction, restitution and demolition, then, are not incompatible and mutually exclusive terms and ideas.

These discriminative observations help us to understand and appreciate the dual nature of the kingdom as found in the work of destruction and restitution. God's judgments are fully released at the return of Christ, for he comes to take vengeance (2 Thess. 1:8); they are destructive, deadly, and extensive, but they do not totally exterminate mankind. World-burners believe that the earth will be depopulated at Christ's advent, while others, more extreme still, think the globe itself will be annihilated. Both theories dishonor God and his word (Num. 14:21; Isa. 11:9; Hab. 2:14; Isa. 45:18; Eccl. 1:4; Psa. 104:5). Both give to a heated imagination the wings of a wild goose. The first is content in the thought that the kingdom of God will be set up on an ash bank, and that Christ and the saints will reign over a pile of cinders; the second is satisfied with Christ's kingdom and Lordship exercised over vacuity! Such unmitigated judgments as these ideas represent have not happened since the world began. During the course of God's dealings with man, extending over many centuries, his judgments have been almost numberless; but in no instance have they exterminated mankind entirely. The depopulation of the earth by universal destruction when Jesus comes has not one precedent in all divine history to sustain it. Take the flood as an illustration of God's most astringent judgment. Mercy shines even in that opaque catastrophe. If we are told God destroyed "man and beast" (Gen. 6:7), this modification is immediately added, "But Noah found grace in the sight of the Lord" (vs. 8). If "every living substance was destroyed" (Gen. 7:23), the pronouncement is mitigated subsequently in the words, "God remembered Noah, and every living thing, and all the cattle that were with him in the ark" (Gen. 8:1). "As the days of Noe were, so shall also the coming of the Son of Man be" (Matt. 24:37). Since a remnant of men and animals were spared from death during the deluge in Noe's day, and the coming of Christ is compared to that day, are we not within the confines of Scripture, logic, and analogy in saying that a remnant will be preserved through advent-judgments?

As some "escaped" with their life from Sodom's destruction (Gen. 19:17-23), so at Christ's coming some are to be saved from death notwithstanding the conflagration (2 Pet. 2:6-9). As the spared remnant in Noe's day survived the flood, and afterwards made a burnt-offering, "and the Lord smelled a sweet savor," and blessed them in fruitfulness and multiplication, and commissioned them to exercise dominion in the new earth (Gen. 8:20,21; 9:1-3), so will it be when Christ comes. This conclusion is not reached through a prolix process of dubious reasoning; it is explicitly declared in the word of God. Out of the darkness of the flood twinkles this star of promise: "I will not again curse the ground any more for man's sake, ... neither will I again smite any more every living thing as I have done" (Gen. 8:21). Granting, then, that in the flood there was maximum destruction, here is the pledge of the Almighty never to "smite again" to the same extent. Here is "comfort" concerning "the ground which the Lord hath cursed" (Gen. 5:29, margin). To show how world-burners nullify this promise and comfort of God we will quote from "Bible Readings," a Seventh-day Adventists work, page 219:

"In what condition will the earth be after the coming of Christ? 'I beheld the earth, and lo, it was without form and void; and the heavens, and they had no light.' 'I beheld and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger' (Jer. 4:23,26; Isa. 24:1-3).

"Will any man be living on the earth at that time? 'I beheld, and lo, there was no man, and all the birds of heaven were fled' (Jer. 4:25; Zeph. 1:3)."

This quotation shows that world-burners understand and teach that advent-judgments are astringent, depopulating the earth, and reducing it to chaos. It also exhibits how surreptitiously they handle the word of God. On page 220 of "Bible Readings" the writer says through stress of necessity, "The saints are taken to heaven at the coming of Christ." If he has correctly interpreted Jer. 4:23, which he quotes to prove that the earth will be "without form and void," heaven will also be involved in this chaotic condition: "And the heavens, and they had no light." It cannot be an enrapturing prospect for the saints to be taken to heaven—a place where there is "no light"! Such prattle as this cannot stand the steelblue light of reason. The fact is, the texts cited in "Bible Readings" are garbled instead of quoted. They are historic, not prophetic; and the judgments which they enunciate are expressly qualified and hedged about with ameliorative features. Jer. 4:23,26 applies to Judah and Jerusalem (vss. 3,14), and the 27th verse, which the author of "Bible Readings" did not care to quote, reads: "The whole land shall be desolate; yet will I not make a full end." Destruction and preservation, justice and mercy, are both in this passage; and although world-burners have two eyes they can see only one thing: justice, destruction. They are blind in one eye. Isa. 24:1-3 is misquoted, too. "The land shall be utterly emptied, and utterly spoiled" (vs. 3) are words that catch the eye of world-burners every time; but they are totally blind to the effulgence of heavenly light which shines with a halo of glory in the 6th verse: "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Again, Zeph. 1:3 is quoted to prove the depopulation of the earth, "I will consume man and beast." Before the prophecy concludes, however, mercy is mixed with wrath in these words: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity. . . . . The Lord will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing" (Zeph. 3:12,13,17). These readings show that the very Scriptures which are quoted to prove that the earth is without inhabitants after Christ comes, when closely read, declare that God does not "make a full end"; that a "few men are left"; and that "an afflicted and poor people" survive as a "remnant" whom God loves, and over whom he rejoices and sings. God made the earth to be inhabited (Isa. 45:18), and world-burners cannot annul his purpose. While it is true that God puts away the wicked like dross at the coming of Christ (Psa. 119:119), the heart-building truth remains: "Yet will I leave a remnant that ye may have some that shall escape the sword among the nations" (Ezek. 6:8). To this sublime truth this divine assurance is added: "And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: for out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this" (Isa. 37:31,32).

III. In Mercy God Remembers Justice. Doubtless the reader now sees with a clear vision that the theory which burns up the globe, depopulates the earth, and translates the saints to heaven when Christ comes is an error which utterly subverts the word of God, since it declares that "the righteous shall never be removed: but the wicked shall not inhabit the earth" (Prov. 10:30). "The righteous shall be recompensed in the earth" (Prov. 11:31). World-burning destroys entirely the kingdom of God, for it leaves no subjects to be governed by it. While these allegations are serious and true, to maintain equilibrium we must also recognize, on the other hand, that the out-flowings of God's mercy are limited like the shafts of his justice. God is just as well as merciful (Rom. 3:26). At the expense of his justice Russellism proposes to raise all men from the dead, and then give them a "chance" for eternal life as subjects in the kingdom of God. But the Savior has closed the door in the face of Russellism by these words: "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28). The subterfuge often employed by "fair chance" advocates, that God will be propitious to those who suffer "damnation," amounts to a parody upon the words of our Lord. To change krisis, "damnation," to a trial or "chance" for life, is precluded by a contrast in the description of those who are raised: "They that have done evil" versus "they that have done good." Those that have "done good" include all the saints; those that have "done evil" embrace all the wicked—Balaam, Judas, etc. What "damnation" means for one that has "done evil," it means for all. Therefore if damnation means a chance or trial, Judas and all other evil doers are raised from the dead to be given a "chance"—none are punished with condemnation! Again, "the resurrection of damnation" stands opposed to "the resurrection of life." What is the opposite of "life"? Not a trial, not a chance; but death! The Savior says only two classes are raised from the dead—"they that have done good" and "they that have done evil"—and he says that "all" who are raised get one of two things, corresponding with what they have "done" in a previous life: they either procure "life" because they have "done good," or they receive "damnation" (death) because they have "done evil." Destiny at the resurrection depends upon what we do in our lifetime; what we sow now we shall reap then. There are only two classes and two destinies spoken of in the Scriptures in connection with the resurrection. Those who "have done evil" have sown to "the flesh" in Pauline phraseology; those who "have done good" have sown to "the spirit" according to the same authority; the "damnation" of which Christ speaks Paul calls "corruption"; and the "life" which our Lord mentions is "life everlasting" in Paul's interpretation (Gal. 6:7,8). The opposing destinies of these two classes are called "everlasting life" and "shame and everlasting contempt" by the prophet Daniel (Dan. 12:2). These contrasts in the character and destiny of those who are raised from the dead leave not an atom of room, not a space thin as a hair line, for a third class who are said by Larger Hope apologists to emerge from the grave to undergo curative discipline during the millenium. The agricultural law of "whatsoever a man soweth, that shall he also reap" (Gal. 6:7), is entirely set aside by these errorists who teach that if we sow nothing we shall reap something. Something is reproduced from nothing! Constitutional passivity blesses all its helpless subjects with a resurrection which is followed by alluring and saving chances and opportunities. The Scriptures, on the contrary, are clear as a trumpet blast that there is no third class raised from the dead who have done neither good nor evil, who have sown neither to the flesh nor spirit; and whose destiny is neither "life" nor "damnation." No one is given a "chance" to be saved after being raised from the dead. The subjects of the kingdom are taken out of the living people at the coming of Christ. They are selected from the "neutrals" of the time. The word "remnant" means "few of many" (Jer. 42), and is often applied to the subjects of Christ's reign. Every time the Bible uses this word world-burners and Russellites are both rebuked. The first say there is not one man on the earth during the reign of Christ. There can be no "remnant" of nations where there are no nations. The second say there are unnumbered hordes of the vile and ignorant raised from the dead and put on probation during the millenium. A "remnant" does not mean a horde. Neither have any use for the word "remnant." The reader will therefore perceive in the propositions hereto appended, and which are amplified and sustained by the word of God, a complete refutation of both the world-burning and "fair chance" theories—two dogmas which have been invented by the flesh and made popular by the traditions of men.

(a) The Subjects of the Kingdom Consist of a "Remnant," a Residue Composed of the Meek, Willing, and Obedient of Mankind.

"Few are left" (Isa. 24:6).

"The left of the nations" (Zech. 14:16).

"I will leave but the sixth part of thee" (Ezek. 39:2).

"The remnant of his people, which shall be left" (Isa. 11:16).

"I will also leave in the midst of thee an afflicted and poor people" (Zeph. 3:12).

"With fury will I rule over you: . . . . I will purge out the rebels, and them that transgress against me" (Ezek. 20:33,38).

"I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them" (Micah 4:7).

"The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire" (Matt. 13:41,42).

(b) The "Remnant" Subjects of the Kingdom are Composed Almost Exclusively of Infants and Children.

"The streets of the city shall be full of boys and girls playing . . . ." (Zech. 8:5).

"A little child shall lead them. . . . . And a sucking child shall play . . . ." (Isa.11:6,8).

"And the children crying in the temple, and saying, Hosanna to the son of David" (Matt. 21:15,16).

"Lo, children are an heritage of the Lord, and the fruit of the womb is his reward" (Psa. 127:3).

"The children of thy servants shall continue, and their seed shall be established forever before thee" (Psa. 102:28).

"Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16).

"This shall be written for the generation to come, and the people which shall be created, shall praise the Lord" (Psa. 102:18).

"Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger" (Psa. 8:2).

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts" (Isa. 28:9).

"A seed shall serve him; it shall be counted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that the Lord hath done this" (Psa. 22:30,31).

"I will turn mine hand upon the little ones. . . . . In all the land two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire" (Zech. 13:7,8,9).

"Your little ones which you said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it" (Deut. 1:39).

This lesson may be obtained by addressing the Author. Three cents for one copy; twenty-five cents per dozen.

THE NATURE OF MAN

This article was printed in our town paper while living in Belton, Mo., because we were not allowed to give reasons, in church, for our belief.

Being a firm believer in the word of the living God, believing his word to be the only true and perfect guide to the Christian, and being desirous to tell the people what I believe on this subject, and the reason why I believe it; I have therefore taken this plan to let my light shine that others might glorify their Father which is in heaven, of whom Paul says, "Without faith it is impossible to please him."

I cannot have faith in any one when I doubt their word. If they tell me anything and I guess at the truth of the subject, and believe it to be just opposite from what they say, I certainly would have no faith in what that person, no matter how much I might claim to have. If I have perfect confidence in any one, I always believe their word. The prophet says that "God is not a man that he should lie." Solomon says, "A faithful witness will not lie."

Our Savior says: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." David says, "Thy word is true from the beginning."

I. I believe man to be wholly mortal, subject to death.

II. That there is no conscience existence between death and the resurrection. These are my reasons for this belief: Gen. 2:7: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." I cannot believe that it was an immortal soul that God breathed into man when the word says nothing of the kind. It says plainly. "Breathed into his nostrils the breath of life, and man became a living soul."

Nor can I think that man became an immortal soul, or a never dying soul, because Gen. 2:16,17 says: "The Lord God commanded man, saying, Of every tree of the garden thou mayest freely eat, but of tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou halt surely die." The margin says, "Dying thou shalt die." Gen. 3:3, "Of the fruit of the tree which is in the midst of the garden," God hath said, "ye shall not eat of it, neither shall ye touch it lest ye die." "Hast thou eaten of the tree of which I commanded thee that thou shouldst not eat? and the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat" (vss. 11,12).

The words, "I did eat," show plainly that death would follow, because "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The sentence is plain, showing what man is, and where he goes at death. Gen. 3:17-19: "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I coumanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return."

Paul says, Rom. 5:12: "By one man sin entered into the world, and death by sin, and so death passed upon all men." Gen. 5:5, "And all the days that Adam lived were nine hundred and thirty years, and he died."

He surely was then a dead soul. For if by adding the breath of life he become a living soul, to take away the breath of life he would then become a dead soul. Job 34:14,15: "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together and man shall turn again unto dust." Is not this in harmony with the plain sentence that says, "Dust thou art and unto dust shalt thou return"? Psa. 103:14, "He knoweth our frame; he remembereth that we are dust." Psa. 104:24: "Thou hideth thy face, they are troubled; thou takest away their breath, they die; and return to their dust." Eccl. 12:7: "Then shall the dust return to the earth as it was, and the spirit shall return unto God that gave it.

I have learned by the plain word of the Lord, that man was formed of the dust of the ground. The Lord says, "Dost thou art and unto dust shalt thou return." "Man shall turn again into dust." Therefore when I read Eccl. 12:7, it is plain that man returns to dust as he was, and the spirit returns unto God who gave it. I cannot see that it even hints that the spirit is the man. God breathed into man's nostrils the breath of life, and when man dies the breath of life or spirit of life returns unto God who gave it. Job 12:10: "In whose hand is the soul of every living thing, and the breath of all mankind." He is "the God of the spirits of all flesh" (Num. 16:22; 27:16). Acts 17:28: "For in him we live, and move, and have our being."

In him Adam lived and moved nine hundred and thirty years, and he died (or ceased to live). Psa. 104:29: "Thou takest away their breath, they die." Job 14:14: "If a man die, shall he live again? All the days of my appointed time will I wait, till my change comes." He here expressed his willingness to wait till his change comes. He says, Job 17:13;14:15,16: "If I wait the grave is my house: I have made my bed in the darkness. I have said to corruption,Thou art my father; to the worm, Thou art my mother, and my sister. And where is now my hope? As for my hope, who shall see it? They shall go down to the bars of the pit when our rest together is in the dust." Psa. 30:9: "What profit is there in my blood when I go down to the pit? Shall the dust praise thee? Shall it declare thy truth?"

I believe there is no conscious existence between death and the resurrection, because the dead know not anything (Eccl. 9:5). "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish" (Psa. 146:4). "For in death there is no remembrance of thee; in the grave who shall give thee thanks" (Psa. 6:5). "Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" (Psa. 88:11,12). "The dead praise not the Lord, neither any that go down into silence" (Psa. 115:17). "For the grave cannot praise thee, death cannot declare thee, they that go down into the pit cannot hope for thy truth" (Isa. 38:18). "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor devise, nor knowledge, nor wisdom in the grave whither thou goest" (Eccl. 9:10).

In the face of all this, it is impossible for me to believe that man—at death—goes to heaven, or to paradise as some say, or to the lake that burns with fire and brimstone. "Some," according to the word of the Lord, "shall awake; some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). "The hour is coming, in which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28,29).

Emma Fugate.

Blessed is he who has found his work. Let him ask no other blessedness.

THE RESTITUTION

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EDITORIAL

Laziness clothes a man in rags.

January 6th we enjoyed the fellowship of Sister Maud Darrah, of Mount Vernon, Ohio.

Brother and Sister J. E. Hogarth have left us to spend the winter in Florida.

Dating January 4th, Brother Adams writes: "I am visiting my father at my old home in Iowa. I expect to return to Nebraska and resume my work next week."

Sister Wince writes: "The Restitution is a very appropriate Christmas and New Year gift. Enclosed twelve dollars is to be expended in this way instead of for candy and feasts."

"The Destructive and Constructive Work Attending the Establishment of the Kingdom of God" is a twelve page Bible lesson which may be ordered at twenty-five cents per dozen. It is published in this issue. In view of the signs indicative of the Lord's soon coming, this lesson is most opportune, showing the things which will "attend" the setting up of the kingdom of God. The Fellow Helpers have published this booklet, and we bespeak for it a wide circulation among friends and foes. May it, under God's blessings, open the eyes of many, and turn them from darkness to light, is our prayer.

AN EXPLANATION

Our Duty Towards Worldly and Militant Organizations

"I Wonder," an article by Brother Thomas in this number, pleads for charity and sympathy for war-smitten Europe and also for the whole world. That we are to "do good good to all men," that we must be sympathetic and tender hearted, is one of the plainest teaching of the word of God. The good Samaritan is our example. That anything contrary to this spirit of humanity, not to say the spirit of Christ, he should assume as having been taught in The Restitution, is a "wonder" to us. His strictures show that he has misread and misunderstood The Restitution on the matter, and as others may have shared with him this misconception, we add a word or two of explanation.

Individual duty of charity is one thing; organized, government-controlled, military auxiliary societies is another. If a charitable organization in Germany were to approach Brother Thomas for a contribution, pleading that he ought to help the poor, starving, wounded soldiers of Germany, the orphans and widows, what would the Brother do? The basis of the appeal is charity and humanity. If he asked, "How did these men come to be wounded?" the reply would be, "They were trying to kill the British, and they got crippled in the attempt." If he said, "If I nurse them back to health, what do they propose to do?" the answer is, "They will go back to the front and kill all the British they can—indeed, that is why we want you to contribute to this fund: save our **lives so we can take the lives of the British.**" Wonderful "charity" this—saving one life and taking another with the same contribution! And what is more, were Brother Thomas' charity to come to the ears of the United States he would spend many days and nights in prison for helping "the enemy."

The good Samaritan illustrates the point nicely; read the story in Luke 10:30-37. The man whom he helped "fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead" (vs. 30). He was an innocent victim of robbers, and deserved consideration. Had he been a robber and murderer himself, the Samaritan could only have helped him on the condition of turning the criminal over to the police after he succored him. The good Samaritan could not, and did not, keep the robbers who wounded their victim; and if he had, he would have identified himself with criminals, scripturally; and if they had been apprehended and punished, the good Samaritan would have gone with them to prison life as an accomplice in crime, legally.

The church of God is an insignificant body in the midst of a bustling, rich world. The sooner we get it out of our heads and hearts that we must take care of the world, the better. We can hardly take care of ourselves. The Restitution barely ekes out an existence; our preachers are few and are over-worked, under-clothed, underfed, and under-paid. What a shame, what a contradiction of charity, to let this state of indigence prevail truthward and then contribute voluntarily to some so-called charitable organization of the world on the catch-penny plea of "save a life," while in fact the same society is nursing men back to health who were hurt while trying to kill their brothers; and whose avowed purpose is to resume the killing business as soon as they are restored to health by "charity." These remarks do not reflect on the government, as it is not Christian and does not feel itself bound by the laws of Christ. It has the authority to tax us, to support the war. This, however, is involuntary on our part, and we pay this taxation "lest we offend them" (Matt. 17:27). But to voluntarily contribute to sustain a war machine intended to kill our enemies, for whom we should pray, shows that we are wrong in both the head and the heart.

CHRIST'S MESSAGE TO THE EPHESIAN CHURCH

"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast; that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in midst of the paradise of God" (Rev. 2:1-7).

I. History of the Church

1. Its foundation, progress, and partial apostacy (Acts 18:19,20.21; 20:17; Rev. 2:5-11).

2. "Holdeth" (Greek, **kraton**). in verse one, is translated "holdeth fast" in other places (vss. 1, 25; 3:11; John 10: 28; Psa. 21:8,9).

II. Things in the Church which Christ Approves

1. Labor and patience (vs. 2; Jas. 1:22-25; Rom. 6:3; Heb. 6:12; 10:36).

2. They refused to tolerate in fellowship evil men (vs. 2; 1 Cor. 5; 2 Cor. 7:8-12; 2: 1-10)

3. Pseudo-apostles they "tried" and showed to be "liars" (vs. 2; 1 John 4:1; 2 Tim. 1:10,15-18; 2 Cor. 11:4,13-15; 2 Pet. 2:1).

4. The Nicolaitans (the word means "vanquishers of the people"), corrupt in both doctrine and practice, they had withstood, and had "not fainted" in the warfare (vss. 6,15,3; Gal. 6:9; Heb. 12:3,4).

III. Things in the Church which Christ Condemns

1. Fervency of "first love" had cooled. A return to "first love" means a return to "first works" (vss. 2,4,5; 2 John 6; John 14:21; Rom. 2:7; Matt. 24:13; Jer. 2:2).

IV. The Promise

1. **Nikao**, "overcometh," means to be victorious and is translated, "gotten the victory" in Rev. 15:2 (Gen. 49:19; 1 John 5:4; 2:16; Titus 2:12).

2. Paradise means a garden (Gen. 2:8; Nehe. 2:8; Eccl. 2:5; Cant. 4:13).

3. "The tree of life" was on earth before sin; it re-appears on earth after sin (Gen. 3:22; Prov. 11:30; 13:12; Rev. 22:2; 21:5,6).

COMMUNICATION

Dear Brother Alldridge:

We read a letter from Sister Susan Shepherd today. She stated that the brethren had responded freely to her need, for which she is thankful. It would be a task for this dear sister to answer each one separately, therefore would be pleased to thank them all through the paper for their Christian love and kindness, which makes her think the Lord is her shepherd. She shall not want; a babe in Christ longing for spiritual food from the more learned ones. Loving greetings and a happy New Year to the household of faith.

Mr. and Mrs. L. P. Sweet.

Dear Brother Adams:

We rejoice in the work you are doing. The little band at Salem, Ohio, very much enjoyed your article in The Restitution December 11th, 1917, on "Preparedness." We all read it, and then Sister Ella Knowles read it at our Table Service. May we all "watch and pray that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

In The Restitution December 25th, 1917, I notice there is some prospects of another edition of the hymn book. Should we not sing "the same things," as well as speak the same things? "Sing with the spirit and understanding." There are some grand pieces in the book, but quite a number are out of harmony with the gospel, and should be left out of the new edition. I will call attention to at least twelve that are very objectionable. From those numbered by pages, beginning with the second one on page

90: Leave out the first stanza. "Death is an enemy."
96: Let us sing to Jehovah and not to men.
118: Would be all right in an M. E. book.
125: Out of place in a church book.
126: Out of harmony with Heb. 2:1-4.

130: Leave out.
142: Out of harmony with the gospel.
143: Hardly suitable for a congregation.
155: Too much jingle.
184: Please read carefully the forth stanza. I am sure it does not look well among gospel songs, and we should not sing it.

Brother Adams: Please leave these out, and if you find other out of harmony with the gospel take them out also that when our dear Lord and Master comes he will find us both "speaking" and "singing" the same things. This is not my opinion alone, but it is the opinion of many.

Your sister striving for the victory,
N. B. Robison.
Nancy

We have received a number of letters from correspondents urging a revision of the new edition of the song book. On page 46, third verse, a line is left out; and there are several cases of this kind in the book which should be fixed. Then in some cases the words are entirely unscriptural, as on page 223, second verse:

"Your many sins are all forgiven,
Oh, hear the voice of Jesus;
Go on your way in peace to heaven,
And wear a crown with Jesus."

In several other places you may go to heaven in the book; such places should be corrected in the new edition. We think the wrong words can be cut out of the electrotype plates and corrections put in their place. Proof reading is a very difficult art; but books of a second edition are supposed to be perfect.—Editor.

I WONDER

S. H. Thomas

If I, a child of God, while passing down a lonely street, should see a fellow man wounded and bleeding and refuse to succor him, but pass him by on he other side, and leave him to suffer and die alone, as did the self-righteous priest and Levite (Luke 10:31,32); I wonder if God would approve and the angels of heaven applaud my act? I wonder if they would.

If while enjoying the comforts of my cozy fireside this cold and frosty night, I am told that a man of the world is lying wounded and bleeding on a country roadside, I wonder if God in heaven will frown, if I hasten to this suffering sinner, pour oil on his wounds, bind them up and set him on my beast, and take him to my home or an inn, as did the good Samaritan (Luke 10:34)? Or if, when I reach this suffering man I find he wears a uniform, and is suffering from a bayonet thrust, I wonder if it becomes my Christian duty to say to him, "You belong to the world, and were wounded in its battles; I must leave you entirely to your fate and think only of the church and its needs?" I wonder if it does.

If I were blessed with an abundance of this world's goods, and were travelling in war-stricken Europe, and should find a group of sorrowing widows and orphans by the wayside, helpless and starving, stretching out helpless and appealing hands to me for aid, would God reprove me if I helped them—if I put my arms round them and gave them frely of such comfort and aid as I was able? I wonder if he would. Would it be more pleasing in his sight, and more in harmony with the teaching and example of our dear Lord and Master, who went about ever ready to relieve the sick and suffering, gently ministering to all, and refusing none, if I should say, "Your brothers and husbands were of this wicked world, and were killed in its battles; I can do nothing for you. Please let me pass."

Our Lord used not the sword, but when Peter, with more zeal than authority, with it wounded one of our Lord's enemies, he gently healed the wound, while he reproved Peter (Luke 22:50); thus leaving for us this example, that we as his followers should heal the wounds even of our enemies.

Therefore dear ones, let us not be coaxed, persuaded, or driven to strike, or assist in striking a blow, that may by any chance wound or kill our fellow man. But if when the Lord comes, he should find me earnestly engaged in an effort to relieve some of the sufferings of these times of trouble, I shall not be ashamed, nor fear his displeasure.

We have been admonished to "keep ourselves unspotted from the world." Very true, and the same Scripture says that "pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction." I wonder if this means only the widows and orphans of the church, and that we should look coldly and with indifference upon the sorrows and sufferings of the alien orphans and widows around us? I wonder if it does.

It is truly important and necessary, if we would have a part in the glories of the ages to come, that we "keep ourselves unspotted from the world." But I have little fear of any brother or sister becoming spotted with the world while earnestly engaged in relieving the sorrow stricken and afflicted.

It has been said "there should be general preparation made for the coming of the Lord. Extra meetings should be held," etc. This advice is good, and should be pressed home to the church and be not neglected. But would not the memory of grateful looks and words from some unfortunate whom we have just assisted, help to lift us to a frame of mind to more fully and earnestly enjoy and receive the benefits of these extra meetings?

Again we are admonished to "stand entirely aloof from the world." In a certain sense this is a duty. But strictly speaking, hardly possible. To do this literally, we must draw our cloaks around us, and live entirely within ourselves, as do the monk and hermit. We must rather define a Christian's duty, to hold himself aloof from the sins and follies of the world, whose name is legion. But while life lasts, it is also his duty to labor unceasingly, to rescue from the world, those "who shall be heirs of salvation," and bring them to Christ. This he can never hope to do, if he wraps the cloak of the Pharisee around his person, and moves among his fellow men with the air and step of a superior being. He must rather meet his fellow men as brothers and sisters in Adam, join in their joys and sorrows, "rejoice with them that do rejoice, and weep with them that weep;" thus making their joys and sorrows his own, so far as is consistent with the life and example of our dear Lord and his disciples, and so secure that confidence which will prompt them to seriously consider the gospel mesage which he brings. And how better can we win the love and confidence of others, than by sympathy and assistance in times of trouble and affliction? Before we conclude that it is our Christian duty to "withdraw ourselves entirely from the world and leave it to its fate," it may be profitable to consider the fact, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish."

THINK ON THESE THINGS

Phil. 4:8: "Finally brethren, whatsoever things are true, honest, just, pure, lovely, and of good report; if there be any virtue, and if there be any praise, think on these things."

He that testifieth his thankfulness to God and his love for the increase in grace which ye have heard, learned, and received, and is practicing his duty daily to God, will be strengthened with all might according to God's glorions power (Col. 1:10). We must walk worthy of the Lord unto all pleasing, being faithful in every good work, and increasing in the knowledge of God. How thankful we ought to be to know that there is virtue and praise for us if we are true, honest, just, pure, lovely, and of good report, and have our names written in the book of life; and when our Master comes we shall hear his welcome voice, "Well done." Heb. 13:15: "By him therefore let us offer the sacrifice of praise to God continually." Eph. 5:20: "Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." Eph. 6:8: "Knowing that whatsoever good thing any man doeth the same shall he receive of the Lord." Phil. 4:6,7: "Be careful for nothing; but in every thing by prayer and supplication with thanksgivign let your requests be made known to God; and the peace of God which passeth all understanding, shall keep your hearts and minds through Jesus Christ." Let us strive earnestly to have a good report when Jesus comes, that none of us shall be left out. Let us fit ourselves now to wear that crown laid up for us in the kingdom, which shall endure forever.

John Greif.

Labor and trouble can always get through alone, but it takes two to be glad.

Rumors run to earth are usually found to be groundless.

OBITUARY

Levi C. Cattell

Cattell: Levi C., was born at Chippin Norton, Oxfordshire, England, August 22nd, 1830; died at Oxford, November 26th, 1917.

Brother Cattell was for many years a resident of Cleveland, Ohio, coming to Ohio in 1852. He first located in Youngstown, but not long thereafter removed to Cleveland, where he met and married his first wife, Margaret May Martin in 1859, and who died at Cleveland December 6th, 1898.

The children by this union are Chas. L. Cattell, Willoughby, Ohio; and Mrs. C. A. Goss of Cleveland. About five years later Brother Cattell longed to see his native land, the faces and places to his memory dear, and finally left Cleveland for England in February, 1903, and never returned. He married again in England in March, 1904, and left a dear wife to mourn his loss. She has been a faithful and affectionate companion in his declining years, adding much to his comfort in his almost total loss of sight several years ago.

Levi C. Cattell

Brother Cattell was one of the pioneers of the truth in Cleveland, and was an earnest laborer for the spread of the gospel of the kingdom. He served as an elder along with Brothers M. Joblin, Robt. McLauchlan, George Elton, and Alfred Jones, all of whom have preceded him in the sleep of death. Brother and Sister Cattell were noted for their hospitality, and visiting brethren from far and near ever found a hearty welcome at their home. His second wife learned "the truth" under his teaching; she became obedient in baptism, and they together have been much blessed by the fellowship with the brethren of Oxford, to whose loving interest and affectionate care we commend her.

Chas. A. Goss.

THE JUDGMENT

There appears to be as much difference of opinion on this subject as any other mentioned in the Bible. Some of our Advent friends claim that all sin will be wiped from the earth when the Lord comes, and that during the thousand years the righteous will reign over one another. Others claim that the thousand years will be one continuous judgment. They call it the "judgment age"; but we fail to find either of these theories mentioned in the Bible. And as it is our only source of obtaining information, we must be guided by what it teaches.

When does the judgment take place? Does it not take place during our life time? If our names are written in the "Lamb's book of life" are we not judged before our names are written there? It looks as though we must pass some judgment before our names are written there, as God does not allow any one's name to be placed there unless they are worthy. Jesus says, "I am the door." If we enter we must come in through him; if we do not enter, our names will not be in the book of life. In one instance Paul told the Jews that they "judged themselves unworthy of eternal life" (Acts 13:46). So we see that those people had passed judgment on themselves; so unless they repented later, their doom will be sealed. There is no need of any further judgment.

Now we will enquire, When does the final judgment take place? See 1 Cor. 15:51,52: "Behold, I will shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed." The righteous are raised incorruptible. If so they are judged before they are raised; as they cannot die any more. Eternal life is their reward, and it cannot be taken from them when it has been once given. Luke 20:35,36: "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Only the righteous are raised in the first resurrection. "They cannot die any more"; and by the statement in 1 Cor. 15:52 we are informed that this change takes place "in a moment, in the twinkling of an eye," and as we have seen this change is final; so we see that there can be no further judgment for those mentioned in the Scriptures we have quoted: they are raised incorruptible, and cannot die any more.

Now there is another judgment which is to take place later when Jesus is seated on his throne (Matt. 25:31 to the end of the chapter). "Before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divides his sheep from the goats." This we see is a judgment of the nations that remain on the earth after the great battle is fought, and Jesus has established his kingdom, and is seated on the throne of his father David. Those who were raised in the "first resurrection" will be associate rulers with him, the twelve apostles ruling the twelve tribes of Israel; and the saints, some over five cities, and others over ten. This will continue during the thousand years. During this time the knowledge of the Lord shall cover the earth as the waters cover the sea; all shall know the Lord from the least unto the greatest. This is the "good time" that we are waiting for. May it soon come.

J. E. Hogarth.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Psalm 119:105

The Old Fashioned Bible

How painfully pleasing the fond recollection
  Of youthful emotions and innocent joy,
When blest with advice and parental affection,
  Surrounded with mercies and peace from on high;
I still view the chair of my sire and my mother,
  The seats of their offspring arranged on each hand
And that blessed book that excels every other,
  The family Bible that lay on the stand.

That Bible, the volume of God's inspiration,
  At morn and at evening could yield us delight;
The prayer of our sire was a sweet invocation,
  For mercy by day, and safety thro' night:

Our hymns of devotion in harmony swelling,
  All warm form the heart of a family band,
Half raised us from earth to that rapturous dwelling
  Described in the Bible that lay on the stand.

Ye scenes of tranquility, long have we parted;
  My hopes almost gone, and my parents no more,
In sorrow and sadness I roam broken-hearted,
  And wander alone on a far distant shore;
Yet how can I doubt a dear Savior's protection,
  Forgetful of gifts from his bountiful hand?
O let me with patience receive his correction,
  And think of the Bible that lay on the stand.

The Power of the Bible on an Infidel

The other evening in looking through an old book I noticed the following quotation, which I have headed as above:

"Many years ago there was an infidel club in England. It was composed of learned and distinguished men. At the meeting of the club its members were in the habit of ridiculing the Bible, and of trying to show it was not worthy of being believed. On one occasion a member was appointed to examine the subject of the resurrection of Christ, and to write an essay for the purpose of showing that there was no satisfactory proof that he ever rose from the dead.

"He carefully examined what is said on this subject in the New Testament, and the end of it was, that he became fully convinced of the fact that Christ did rise from the dead, and instead of writing an article for the infidel club to show that what Christians believe about the resurrection of Christ is not true, he wrote one of the best books ever written, to prove beyond all doubt that the resurrection of Christ is true. He became an earnest Christian, and that which led to his great change was the convincing proof he found in the New Testament of the truth of the resurrection of Christ. He saw it was true that Jesus did rise from the dead, and when he became satisfied that this was true, he was obliged to admit that all the other teachings of the New Testament respecting Christ must also be true."

A Needed Work and a Worthy Appeal

In a large city like New York some strange things are at times seen or heard. The other evening Sister Donaldson and I were walking on Broadway in a section known as the "white light district" (so called on account of the thousands upon thousands of electric lamps burning, making mid-night almost as bright as noon-day) when a gentleman in the throng placed in my hand a small 80 page book with a bright red cover on which was printed

The Emphasized Gospel of John
—Third Million—

The emphasis consists in printing certain portion in clearer, bolder, or heavier type. For instance chapter one is thus treated in verses 12,13 and in the last part of 29th chapter two is not emphasized, but chapter three has verse 3, the last clause of 7, all of 14,15,16,17,18, and 36; and so on through out the book. On the inside of the front cover is printed

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When in sorrow, read John 14.
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When you have sinned, read Psa. 51.
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Before church service, read Psa. 84.
When you are in danger, read Psa. 91.
When you have the blues, read Psa. 34.
When God seems far away, read Psa. 139.
When you are discouraged, read Isa. 40.
If you want to be fruitful, read John 15.
When doubts come upon you, try John 7:17.
When you are lonely or fearful, read Psa. 23.
When you forget your blessings, read Psa. 103.
For Jesus' idea of a Christian, read Matt. 5.
For James' idea of religion, read James 1:19-27.
When your faith needs stirring, read Heb 11.
When you feel down and out, read Rom. 8:31-39.
When you want courage for your task, read Josh. 1.
When the world seems bigger than God, read Psa. 90.
When you want rest and peace, read Matt. 11:25-30.
When you want Christian assurance, read Rom. 8:1-30.
For Paul's secret of happiness, read Col. 3:12-17.
When you leave home for labor or travel, read Psa. 121.
When you grow bitter or critical, read 1 Cor. 13.
When your prayers grow narrow or selfish, read Psa. 67.

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Our Weekly Puzzle

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, He that glorieth let him glory in the Lord."

Who wrote the above, to whom was it written, and where in the Scripture can it be found?

Answer in next issue.

Answer to puzzle in last issue:
1 John 4:10,11.

We are not sent into this world to do anything into which we can not put our hearts. We have certain work to do for our bread and that is to be done strenuously; other work to do for our delight and that is to be done heartily; neither is to be done by halves or shifts, but with a will; and what is not worth this effort is not to be done at all.—John Ruskin.

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ROBT. G. HUGGINS 10628 LEE AVENUE CLEVELAND, OHIO

The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. JANUARY 22, 1918 NUMBER 4

BE GLAD

To Brother R. G. Huggins

"The righteous shall be glad in the Lord" (Psalms).

By S. Roxana Wince

Though eyes of all the world be red
With bitter stinging tears;
Be glad my brother! Lift the head,
For thy redemption nears!

For ne'er has Christmas like this one
By waiting church been seen;
So radiant with hope's bright sun,
So wreathed in evergreen!

For see! The crowns from tyrant's brows
Are swiftly snatched away!
That raging heathen made to bow,
May own the Savior's sway.

See! God from promised land removes
The Turk's defiling feet,
That Canaan for the saints he loves
Be made a dwelling meet.

Psalm 2nd Chapter

Though kings together counsel take
Against the Lord and his dear Son,
That they their bands and cords will break,
They ne'er can sever one!

So vainly Kaiser's countless men
Strive on in desperate war;
They cannot blot out Bethlehem,
Nor Jesus from his throne debar!

Their striving but prepares the way,
For wrong from earth to flee,
And hastens on the glorious day,
When "peace on earth" shall be!

Psalm 47th Chapter

When people all with one accord,
Shall voice of triumph raise,
Singing to their redeeming Lord
Repeated songs of praise.

Alas, to think how many people's creeds are contradicted by their deeds.

Content turns all it touches into gold.

THE HOLY SPIRIT

Prove All Things, Hold Fast That Which Is Good

Some subjects in God's word are of vastly greater importance than others. All professing Christians of whatever sect or denomination they may be, agree, nominally at least, that the knowledge of God the Creator should take the foremost rank. In actual fact, however, is this the case? Nine-tenths of the leaders of the churches are completely puzzled by the simplest questions relating to the Almighty. They "worship they know not what" in a truly literal sense.

We have already given in previous articles ample proof that the doctrine of the Trinity is untenable, but we wish now to show that the traditional teaching regarding the Holy Spirit is particularly at variance with the truth. Current theology maintains that there are three Gods, viz., God the Father, God the Son and God the Holy Ghost (or Holy Spirit), and that these three are co-equal and co-eternal. "God the Father" is a distinctively scriptural term (1 Pet. 1:2; 2 Pet. 1:17; Jude 1). The other two expression are foreign to the Bible, and antagonistic to its teaching. That the Father and the Son are both personal beings, is abundantly testified in the sacred writings, and no single statement can be brought forward which in any sense nullifies that fact. It is most remarkable, however, that relative to the Holy Spirit, the exact reverse is the case.

The doctrine of the personality of the Holy Spirit is built almost entirely on the use of the personal pronoun in the 14th and 16th chapters of John's gospel. Did these passages stand alone, and had there not been any previous references to the Holy Spirit in both Old and New Testaments, we might readily admit that such would be a natural interpretation to a casual reader; but, when another construction may legitimately be placed upon them, which will bring them into harmony with others which cannot possibly be consistent with personality in the general accepted sense, it is but right to do so. Careful study, however, of these passages gives abundant evidence that the orthodox view is incorrect, and is only attained by superficial reading, and a lack of appreciation of the laws relating to the requirements of grammar, as we shall see later.

The strong belief in the Holy Spirit is, as we have already said, based principally on the two chapters referred to in John's gospel, where the promise of the Holy Spirit (the Comforter, the Helper or Advocate) is given. Strange to say, it is contended that the fulfilment of this promise took place at Pentecost, continuing from then until now. There was on that occasion no sign of personality, for the Spirit came as "cloven tongues of fire," and any suggestion of personality seems to be entirely omitted. To my mind, the gift of the Holy Spirit at Pentecost is the fulfilment of "the promise of the Father" (Joel 2:28, Acts 1:4; 2:3) and is not to be confused with the promises given by Christ. Reference to Joel 2:28, is sufficiently convincing that the "Spirit" there referred to is not personal, as the figure used cannot apply to personality. In spite of this undeniable fact the passage is frequently so applied.

We think orthodoxy is right in teaching that Christ promised something new—something that did not then exist on the earth among men, and could not do so while he remained (John 16:7). How then can they affirm that the Holy Spirit (or Comforter) promised by Christ was a personal being—the third person in the Trinity, who as they teach was co-equal and co-eternal with the Father, taking part in the creation and continuing throughout Old Testament history? It is clearly proven by the following passages that the Holy Spirit was already working in the lives of men in exactly the same manner up to the time the promise was given by Christ and afterwards: Luke 1:15,67; Luke 2:25,26: Luke 4:1; Acts 2:4; 6:3-5. There surely then is something inconsistent here, which according to the traditional view, nullifies the force of Christ's promise of another Comforter. If the Holy Spirit referred to in the above quoted passages is a personal being, as is generally taught, then Christ's promise of another future gift cannot be.

That the Holy Spirit, wherever referred to, is the same throughout the Scripture (except in manifestation), is, we think, correct, but the insistence of its personal individuality leads to endless confusion and inconsistency, and the difficulty is greatly magnified by adding to it the Trinitarian doctrine.

Having expressed our disbelief in the personality of the Holy Spirit in the sense accepted by current theology, we will now endeavor to give what we believe to be some cogent reasons for so doing, and would ask our readers to carefully weigh the evidence, comparing facts.

Fact 1.—It is most remarkable that only of God the Father, and of Jesus Christ the Son, do we read that they live. It might reasonably be assumed that God lives—that he is a "living God," yet it is repeatedly asserted in the Scriptures in spite of the natural evidences which surround us.

The case is different regarding the Son. He died and was buried, and proofs and statements are required to demonstrate the fact that he lives, and they are not wanting. Turn to the following passages in God's word, then ask yourself the question, "Why is it no such testimony is made regarding the Holy Spirit?" Deut. 5:26; Josh. 3:10; 1 Sam. 17:26; Num. 14:21; Psa. 42:2; 84:2; Jer. 10:10; 22:24; Ez. 5:11; 34:8; Dan. 6:26; Hos. 1:10; Matt. 16:16; Acts 14:16; Rom. 14:11; 2 Cor. 13:14; Heb. 7:8,25; Rev. 1:18.

Fact 2.—All descriptions of God the Father, and all appearances of the Son are personal—none are impersonal—whereas all manifestations of the Holy Spirit are impersonal—none are personal. For example see Luke 3:22; Acts 2:3. The former passage seems to expressly imply that "bodily form" was not its natural state.

Fact 3.—The Holy Spirit has no personal name, and if a personality would appear to be the only one living in God's universe without. The Father and Son have many names. Why should the Holy Spirit be thus singular, if co-equal and co-eternal with Father and Son? Personal names do not require the definite article. It would be absurd to say "the Peter," "the James," "the John," or "the Jesus," etc.

Fact 4.—The Father and the Son frequently speak of their relationship to each other—the Holy Spirit never does so. Co-equality is certainly lacking in this respect.

Fact 5.—Both Father and Son undoubtedly exercise complete control over the Holy Spirit (Joel 2:28; John 14:16; Psa. 104:30; Matt. 12:28).

Fact 6.—Prayer is made to God, even by Jesus Christ, but prayer is never made to the Holy Spirit, nor is there any record of prayer by the Holy Spirit.

Fact 7.—Paul, writing to Timothy, distinctly affirms that there is but "one mediator" (Intercessor or Advocate) between God and man—the man Christ Jesus. This statement cannot be correct if the record given in Rom. 8:26,27 applies to the Holy Spirit as a separate personal being.

Fact 8.—The Scripture terminology used relative to the Holy Spirit is altogether inconsistent with personality as any unbiassed person will admit, and it is a most significant fact that no such language is ever used respecting God the Father of Jesus Christ the Son, viz., "pour," "pour out," "anoint," "baptize," "by measure," "quench," etc. It is particularly worthy of note how almost against their will the revisers have been compelled to alter the phrase "by the Holy Spirit" to "in the Holy Spirit." Surely such a fact needs no comment!

Fact 9.—The Revised Version, in spite of the recommendation of the American committee have retained the word "ghost" instead of substituting "spirit' in all places where the prefix "Holy" occurs, evidently because it seemed to them to favor personality, though in other instances they have rendered the same word "Spirit." By substituting the word "Ghost" for "Spirit" in the other passages the absurdity of personality is very clearly demonstrated. Take for instance Rom. 8:9; 1 Cor. 2:10,11,14; Phil. 2:1; 1 Thess. 5:19; 1 John 5:8; Rev. 2:7; 1 Cor. 12:3,4,7,8,9,11,13.

Fact 10.—The fact that the personal pronoun is used in connection with it, does not demonstrate that there is another God beside the Father. If we read of the Spirit coming, guiding, speaking, showing, and teaching, we understand clearly enough that God does these things by the instrumentality of the Spirit proceeding from him, as Christ said, making various persons and objects his medium of communications. We would call attention to the fact that though the personal pronoun is used through the necessities of grammar (as in French), the neuter pronoun is used also in 1 Pet. 1:11, "It (the spirit) testified beforehand the sufferings of Christ." Wisdom is personified, sin is also personified.

Were I to leave the subject here I should be greatly disappointed in my task, for I am no believer in pulling down what I believe to be error

unless I have good hope of building something entirely better in its place. Put to practical test in the light of the foregoing remarks, what solid ground for comfort have orthodoxy got? By their own confession they cannot understand, or attempt to explain the doctrine of the Trinity, nor can they explain the difficulty in which they are placed when they teach that all three persons of the Trinity pre-existed the time of Christ, and took part in the affairs of men right up to the time when Christ promised to give them another Comforter. Who then is this other Comforter? How can he be the third person of an already existing Trinity?

We have previously stated that we agree that the Holy Spirit (except in manifestation) is the same throughout Scripture, but we insist that the very variety of manifestation is itself a strong argument against personality of any sort; other than association with personality.

When we come to recognize the fact that the Holy Spirit is the "power of the Highest" which "proceedeth from the Father," that it is the Spirit of the Lord, the Spirit of God who is in heaven (Dan. 2:28; Psa. 102: 19; Psa. 123:1), we begin to understand something of its wonderful nature, and its operation in differing manifestations. "By his Spirit he garnished the heavens" (Job 26:13). By his Spirit are all thing created and sustained in life (Psa. 104:29,30). The Spirit of God is everywhere. We cannot evade it (Psa. 138:7-12). It was by the Spirit of God that Samson did his marvellous feats; by this power also Elisha detected the deception of Gehazi, and Peter the lies of Ananias. Anna and others were "full of the Spirit" as also Stephen. Christ himself used the Spirit of God (Matt 12:28, see margin). It became the "Holy Spirit" when definitely set apart for carrying on the work of God's Holy Servant Jesus.

In what way then, considering all these manifestations had the Holy Spirit as promised by Christ not yet been manifested so as to cause him to say he would send them another Comforter, Advocate, or Helper (John 14:16)? We get further information by noticing carefully our Savior's remarks, descriptive of the promise, and the results occuring from its fulfilments.

Notice Christ's expression, that this promised other Comforter (thus implying a former one) is called "the Spirit of truth." Then turn to Deut. 33:10; from this we get a reference to Malachi 2:6,7, and we gain the information that the Old Testament "law" was called "the word of truth." David, in the Psalms calls the law "the word of truth" (Psa. 119:43,142,151,160). Notice how Christ, after speaking of the Comforter, immediately speaks of those who keep his word, or rather, as he says himself, not his word but the Father's and the comforting results that follow. Then he comes back again, as it were, and talks to them of the Comforter. Even the Holy Spirit, which he as least three times calls "the Spirit of truth," Peter tells us, "Holy men of old spake as they were moved by the Holy Spirit," or in other words the Holy Spirit was manifested through these men in the "law of truth." That this "law of truth" was a Comforter and Helper the Psalms of David amply testify. Truth is not a personality, but like wisdom it may be and is personified.

Notice other results that were to follow the special gift of the Holy Spirit:

1. The Spirit was to guide into all the truth.
2. To testify of Christ.
3. To show, or declare things to come.

Now are not all these promises exactly fulfilled in the New Testament, and in no other way? Let us examine them carefully and see, and if it is so, surely the force of the argument cannot fail to be seen!

1st.—Do not all Christians agree that no man can be guided into all truth apart from the word which is truth?

2nd.—Do we accept any testimony or witness concerning Christ as authoritative, other than that given by the "Spirit of truth" or "word of truth," which is he same?

3rd.—Is reliable knowledge of "things to come" attainable any other way than through the Old and New Testaments which are both manifestations of the Holy Spirit of God? And surely in both of these we find "Comfort" and "Help" so that we may be able "to comfort others with the comfort whereby we ourselves are comforted of God."

Paul speaks much of comfort. He found the Scriptures a great comfort (Rom. 15:4; 2 Cor. 1:3; 2 Thess. 2:7).

The Old Testament is one Comforter.

The New Testament is another Comforter (Psa. 119:49, 50; Psa. 23:4; Rom. 15:4).

A straight answer to the three questions above will do much to solve difficultiess in relation to this all important subject. Other very important points might yet be considered, such as the studied omission of any mention of the Holy Spirit in many passages that would unquestionably demand it were the Holy Spirit a personality. Space, however, forbids unless our indulgent editor permits a continued article.

Reply to Brother Judd's Article by The Editor of "The Student"

The foregoing article deserves to be carefully studied. It deals with a question of more than ordinary importance, for there is no phase of Bible teaching where the Holy Spirit (or "Spirit of God") is not in evidence. It is everywhere present: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" (Psa. 139:7).

With much of our contributor's matter we cordially agree, but we cannot accept his denial that Christ promised to send a personal "Holy Spirit," as a "Comforter" to his sorrowing disciples, after his own departure. Our contributor admits the sending of the promised "Comforter," but holds that the sending of the New Testament is what Christ meant!

Let us quote the Lord's words here: "I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth; whom the world cannot receive; for it beholdeth him not, neither knoweth him" (John 14:16).

Again: "The Comforter, even the Holy Spirit whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I have said unto you" (verse 26). Again: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me" (Chap. 15:26). Again: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I go, I will send him unto you. And he when he is come will convict the world in respect of sin, and of righteousness, and of judgment: of sin because they believe not on me: of righteousness, because I go to the Father, and ye behold me no more: of judgment, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he shall guide you into all the truth: for he shall not speak for himself: but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine and shall declare it unto you" (Chap. 16: 7-16).

Referriing to these utterances of our Lord, our contributor says: "The doctrine of the personality of the Holy Spirit is built almost entirely on the use of the personal pronoun in the 14th and 16th chapters of John's gospel. Did these passages stand alone, and had there not been any previous references to the Holy Spirit in both Old and New Testaments, we might readily admit that such would be a natural interpretation to a casual reader; but when another construction may legitimately be placed upon them, which will bring them into harmony with others which cannot possibly be consistent with personality in the generally accepted sense, it is but right to do so."

One wonders if the author of these remarks has carefully examined the Scripture passage in question. The pronouns do unmistakably point to personality of the Holy Spirit, but there is far stronger evidence of a different kind in the language. The "Comforter" is described as one who "shall not speak from himself; but what things soever he shall hear, these shall he speak." Could this "Comforter" both "hear" and "speak" if he were not a person ? Not only can he hear and speak, but he is also entrusted with duties which demand a high order of intelligence. To put the New Testament forward as answering to the demands is absurd, as can easily be shown in a variety of ways.

But, while we regard the Savior's teaching as clearly indicating a personal "Comforter," we have no sympathy with what our contributor calls "the orthodox view," against which he is contending. There is, however, good reason to believe that the key to unlock the mystery will be found in the Old Testament. Christianity is the modern form of a movement which originated in the garden of Eden, when Jehovah provided a means for man's redemption from sin and its results. The "Sons of God," in every age of the world, constitute the "Church of God," comprehensively speaking. The proto-martyr, Stephen, referring to Moses says: "This is he that was in the church in the wilderness, with the angel which spake to him in the Mount Sinai, and with our fathers: who received the lively oracles to give unto us" (Acts 7:38). In the same chapter Stephen traces the development of the Israelites from Abraham to his own day, showing clearly that they were under angelic guidance and protection: events such as the "Burning Bush"; the "giving of the law to Moses in the mount"; and the sending of him to Egypt to deliver them from bondage were instances of angelic ministration. At Exodus 23:20, we read: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."

This "Angel" was obviously the personal representative of Jehovah attending to the wants of the Israelites on their way to Palestine; authorized to speak and act as Jehovah in their management--see Exo. 3:2-7, and note the phrase, "My name is in him."

If, then, this was the way the Church of God was "ministered unto" in the Mosiac dispensation, what would hinder a similar arrangement to be made for the Christian dispensation ? The evidence seems to us to support the view that such is the case. The angel Gabriel was sent to announce the conception of Jesus, and angels were in evidence at his birth, as well as throughout his lifetime. It was Gabriel who appeared to Daniel (Dan. 8:16 and 9:21); also to Zacharias, the father of John the Baptist (Luke 1:19), and next to Mary. His words to Zacharias—"I am Gabriel that stand in the presence of God"--are indicative of the highest rank. His ministrations to Daniel would warrant the view that he was the one in charge then; and this is strengthened by the fact of his visits to Zacharias and Mary in the closing years of the same period. What could be more reasonable then, than the thought that God would again send him, to guide and comfort the church, when Jesus their Lord and Comforter was taken from them into heaven ?

As regards the name, or title—"Holy Spirit"—about which our contributor has considerable to say, there is really little difficulty. "Angels are ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). The term "holy" is from hagios—"set apart," or "separated"; hence "Holy Spirit" is a "set apart Spirit," which fits exactly in this case. This may help to explain the baptismal formula (Matt. 28: 19), "Baptising them in the name of the Father, and of the Son, and of the Holy Spirit": the three persons being not co-equal, but chief co-operators in the great work of redemption. Much remains to be said on this absorbing topic.

Joyous Funerals

At funerals of the military nobility in Siam gayety instead of sorrow reigns supreme. The funeral pyre is lighted by the king himself, and this is followed by sports and the lotus dance.

MYSTERY

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Mystery: a secret doctrine; anything very obscure; that which is beyond human knowledge to explain; anything artfully made difficult; hidden meaning. The word occurs twenty-eight times in the Scriptures. A parable is a mystery. "Why speakest thou unto them in parables ? Because it is given unto you to know the mysteries of heaven, but to them it is not given" (Matt. 13:11; Mark 4:11). Christ in the parable of the sower was asked by his disciples about this parable, and he answered: "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand: lest at any time they should be converted, and their sins should be forgiven them" (Luke 8:10-12; Mark 4:12).

How true this is, as all that go about preaching the kingdom of God have found out. The people do not believe the gospel of the kingdom; it is a mystery to them, but to us who do believe it, it is given to us to know the facts, and is no mystery. We get the facts as recorded by searching the Scripture. But the doctrine of a sky kingdom is a false doctrine, and we do not believe it; and we think it a great mystery that people will reject the gospel of the kingdom, as recorded in the word of God so plain, for the false. But it seems to be according to God's plan that those that believe the true gospel, their eyes are opened to the beauty of God's plan of salvation.

The Jews were God's chosen people, and it was a great mystery to them that the Gentiles should have a hope in the future kingdom. This mystery had been hid from ages and from generations, but when Christ came it was then made manifest to the saints, and Paul was called to make known what is the riches of the glory of this mystery among the Gentiles (Col. 1:26,27). Paul says the ministers of Christ are stewards of the mysteries of God, and a steward of God must be faithful (1 Cor. 4:12). Why did salvation come to the Gentiles ? To provoke the Jews to jealousy (Rom. 11:11). And Paul warned the Gentiles not to boast of it in his lesson to them on grafting, and he did not want them to be ignorant of this mystery, lest they should be wise in their own conceits. He explained this mystery by saying that blindness in part is happened to Israel, until the fulness of the Gentile be come in (Rom. 11:11-36; Acts 26:18; Eph. 4:18). Christ further reveals this mystery when he says Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled (Luke 21:24). Paul declares we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory. Why ? Because it was hidden from them. But the things that were eternal, God revealed unto us by his spirit. Paul and his associates in the gospel, received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God (1 Cor. 2:7-12).

Paul also speaks of a mystery which we think will soon be revealed to the world: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed" (1 Cor. 15:51,52). Paul speaks of a mystery that was kept secret since the world began, but was made manifest, by the Scriptures of the prophets, according to the commandment of the everlasting God, in his day, and was made known to all the nations for the obedience of faith. This was the time the gospel was preached to every creature which is under heaven (Rom. 16:25,26; Col. 1:6,23), and fulfills the prophecy of Matthew 24:14; Rom. 10:18, and the command of Christ Mark 16:16.

There are many mysteries in the world, that are known to some, and not to others: the phonograph, telephone, flying machine, wireless telegraphy, sub-marines, etc. The working of secret societies, many robberies, murders, fires, explosions, and accidents are among the mysteries that a few understand while the majority do not. Jerusalem is out of the rule of the Turk, and we think this act paves the way for the greatest of mysteries to soon take place, viz., The coming of Christ, and the resurrection of the dead in Christ. Lord, hasten the day.

E. W. Knapp.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Anna M. Young	$ 1.50
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N. S. and E. Westfall	4.00
Sister Wince	1.50
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A man said the other day that women often became entangled in absurdities because of their lack of logic.

"That may be," admitted his wife, "but anyway, we women didn't get up those Hague Peace Conferences; and there are those that say that since those were established there have been more wars than ever before in the history of the world."

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EDITORIAL

An excellent poem by Brother Bronson is crowded out this week. Look for it next issue.

As this month has five Tuesdays, this issue will be the last until Tuesday, Februrary 5th.

The article this week by Brother S. H. Thomas is of unusual interest. It deals with a prophetic difficulty sanely and wisely, and we bespeak for it repeated readings. It is a precious contribution: do not pass it by lightly.

CHRIST'S MESSAGE TO THE SMYRNEAN CHURCH

"And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive: I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life . . . . . He that overcometh shall not be hurt of the second death" (Rev. 2: 8-11).

I. History of the Church

1. Its foundation, progress, and division (Acts 19:26).

2. Home of Polycarp—Birthplace of Homer—Church there was commended by Ignatius.

3. The "fallen" Ephesians left Ephesus (because they were not tolerated there) and went to Smyrna, where they established a church of their own. "The church in Smyrna" was distinct and separate from this "synagogue of satan" established there by the "fallen" Ephesians (vs. 9; 1 John 2:19; Jas. 2:2-7).

4. "Sensual, having not the spirit," is why they did not remain in the church of God. They said they were Jews (Christians), but this claim was "blasphemy" (vs. 9; Jude 19; 1 John 2:19; John 6:63; 1:47; Rom. 2:24,28,29,; 9:6-8; Phil. 3:2,3; 1 Tim. 6:1).

II. Things in the Church which Christ Commends

1. Tribulation and poverty (vs. 9; Acts 14:22; 1 Thess. 3:4; Heb. 10:34; 1 Cor. 1:26; Heb. 11:37; Matt. 19:23).

2. "But thou art rich" (in faith) (Luke 12:21; 1 Tim. 6:18; Jas. 2:5).

III. Christ's Wisdom in Speaking a Word to the Weary

1. He frankly tells them the worst (Isa. 50:4; Rev. 2:10; Acts 9:16; 20:22,23; Matt. 10:16-31; Luke 9:23; John 16:1).

2. The imprisoning and killing power of the devil and why (vs. 10; Matt. 16:23; 2 Chron. 32:31; Jas. 1:12).

3. "Ten days" is prophetic time for the duration of the "tribulation," which lasted from the demise of Nerva to the death of Trajan, A. D. 117, that is, ten years (Gen. 47:9, 28; Numb. 14; Ezek. 4:4).

4. For history of this "ten day" tribulation, see correspondence between Pliny and Trajan.

5. Briefness of the trial is urged as a motive for patient endurance of it (Isa. 26:20; 54:8; Psa. 30:5; Matt. 24:22; 1 Pet. 1:6; 5:10; 2 Cor. 4:17).

IV. The Promise

1. "Crown of life." A garland of victory, a diadem of royalty (vs. 10; Jas. 1:12; 1 Tim. 4:8; 1 Pet. 3:4; Isa. 52:3; Rev. 4:4; 5:10).

2. "Not hurt of the second death." The "crown of life" stands opposed to the "second death." There is a second life for the righteous, and a second death for the wicked. As there is a "life" for the righteous subsequent to death, so there is a "death" for the wicked after death (Heb. 9: 27; 11:35-40; Luke 12:4,5; Rev. 20:6,14; 21:8).

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Dear Restitution and Brethren and Sister in Christ:

I am still on the land of the living, but not very strong. I am nearly seventy-two years old. I am strong in the faith of the promises made to the fathers, and I am looking for the soon coming of our Redeemer and King. The Bible and The Restitution are my preachers and my guides. In my weakness I try to show others the way of life eternal, but it seems they are established in their way and cannot see anything but a sky kingdom and a home in heaven. It grieves me to think that some of my children are with them, but all I can do is to warn them of their danger. It seems they do not like this, but my love for them is strong, and I think we are nearing the end of the Gentile times, and we should all see that our lamps are trimmed and bright as we are in troublesome times, and men's hearts are failing them for fear of the things that are coming on the earth. The preachers are preaching war, and everything else but the gospel of the kingdom, but the time will soon come which will prove our faith. May the time soon come when peace will flow like a river.

Your looking for Christ,

Jesse Harrold.

1st Separate Detachment 154 Depot Brigade,
Barrack B B 52, Camp Meade, Md.
Jan. 5th, 1918.

Dear Brothers and Sisters of the One Faith:

I cannot fully express my appreciation for the very appropriate presents which you are so kind as to send me. My heart simply rejoiced when I opened the packages and saw what they contained. They were more appropriate than anything else you could have sent. I want to thank all the dear brothers and sisters who are making my camp life so very much happier.

I arrived here in Camp Meade on Nov. 5th, and the next day I showed my non-combatant papers to the Captain, and he said he would see after my case. On Nov. 9th, the Captain sent me to the Col. and after short talk with Col. Sweegy I was sent or transferred to the 1st separate detachment, 154 Depot Brigade, which consists of all the conscientious objectors in Camp Meade; and upon arriving here I had a talk with Col. Bond. He asked me what branch of service would I do. I told him that I would do non-combatant work in either the medical or quartermaster departments. I signed up for the quartermaster department Nov. 9th, and about fifteen other conscientious objectors signed up also; and all these applications for transfers were sent to Gen. Kuhn, who was our commanding General at that time. He tried to transfer us, but did not succeed. We did not hear anything from the transfer until Dec. 29th. Dec. 29th General Nicholsen, who succeeded General Kuhn as our commanding General, gave an address to all the conscientious objectors who were members of religious denominations who do not believe in taking part in war. He asked how many of us would do work for the Y. M. C. A., Y. W. C. A., Knights of Columbus, and the Hebrew Association until the president makes his decision. About thirty volunteered to do this kind of work, and he went on to say that he highly respected conscientious objectors who were members of religious denominations whose creed forbids participation in war, which consists here in this camp of Dunkards, Minnonites, Quakers, Adventists, Russellites, and myself, all of whom the Local Boards gave Form No. 174; and that he wanted all of the other conscientious objectors such as Socialists, I. W. W., two Catholics, and one Methodist separated from us at once and put in a room to themselves, which was done.

On Dec. 31st we had another talk with General Nicholsen, and he wanted to know how many would accept, transferred now. I gave the sub- or quartermaster departments at this time, and that he thought that he could get as many as would accuept, transferred now . I gave the subject careful consideration and after finding out what the quartermaster department fully consisted of, I decided to accept Base Hospital work. On Jan. 2nd I signed an application for a transfer to the medical department, but I do not know how long it will be before I am transferred. About fifteen others beside myself signed up for the medical department, and about the same number signed up for the quartermaster department.

We have not been doing any drilling but take about a five mile walk twice a day except Wednesday afternoon, Saturday afternoon, and Sunday. On these days visitors are allowed. About ten of us are detailed each day to help prepare our meals and wash up. Two out of each four rooms are detailed to keep the rooms clean and warm. We run short of coal very often, and then we go out in the woods and cut down trees and bring them in for our own use only. We must furnish everything that we use and wear, and will not receive any money until we are transferred.

May the Lord soon come and establish peace on the earth, is my prayer.

Your brother in the Anointed One,

Eugene Miller.

WHAT WILL THE STONE SMITE ?

S. H. Thomas

In Daniel 2:35 the king in his vision saw a stone smite the image on the feet and break the feet and toes to pieces. Then the stone continued its work of destruction, breaking up and reducing to chaff the whole image, the brass, the silver, and the gold together. Many profound students have concluded that whereas the gold, the silver, and the brass, represent once mighty kingdoms which have passed into history and no longer exist, therefore they must necessarily be reproduced, and exist in some sense, before the stone can perform the work assigned to it; and it has been taught by many that these mighty empires represented by the gold, the silver, and the brass, will be reproduced representatively, or by proxy, in the person of a mighty king who must yet arise, described as a "rampant atheist," the little horn, "the beast," "the king of fierce countenance" the antichrist, etc. This wonderful individual it is said, will be prospered, and permitted to build up in a very short space of time a universal government that will fitly represent each of the different phases of the empires represented by the image. And it is this king and his government that will be destroyed by the stone.

Now this may be a correct solution of the problem, but I have my doubts about it. To me the theory has a strained and man-made appearance. Come ! let us examine this image more carefully and see if we cannot reach a more scriptural and reasonable conclusion.

We notice first, that the image was merely a vision, used to represent the Gentile governments which should bear rule during the Gentile dispensation.

Second, we notice that Nebuchadnezzar saw the whole image, not merely the head which represented himself, but the entire image. And it was complete when he saw it. He saw its feet and toes at that time, just as clearly as the head. Therefore we conclude that the entire image existed at that time, complete in all its parts, otherwise he could not have so seen it.

As before said, this image represented human or Gentile dispensations or governments. It existed in Daniel's day in all its cruelty, corruption, selfishness, and injustice. And it exists today, wearing the same hideous and blood stained cloak. Nebuchadnezzar died, but the image at whose head he stood (Gentile dominion) remained. Cyrus, Darius, and Alexander, have passed into history, but the image remains. No characteristic of it has passed away. As we descend the stream of time from its head to its breast and arms, corruption and selfish violence, bloodshed, and human misery still characterize it. And onward to its belly, thighs, and feet, we find no change. Prompted by selfish love of gain and power, men are still tearing and rending each other like bloodthirsty savages, while idolatry, skepticism, and infidelity sit enthroned on its haughty brow. Surely the same old image of Gentile misrule and corrupt forms of government still exits, in all its former power. Nothing has been lost by the lapse of time and this ancient representation of Gentile dominion stands before us as complete, terrible, and repulsive in these days of its feet and toes as in the days of its head. But the stone will very soon come to smite it on the feet (or in the latter part of its dominion), and will continue to smite, until every vestige of existing Gentile governments will be reduced to chaff and scattered to the four winds of heaven, and replace them with a new and righteous government wherein judgment, and justice will sit enthroned; and our long promised King will reign, under whose gentle and beneficent rule "Nation shall not lift up sword against nation, neither shall they learn war any more."

In view of these facts we reach the conclusion that the image was merely a vision, used to represent human governments.

That human government existed, complete in all its corrupt and revolting parts in the days of its head (beginning), as in the days of its feet (ending), that when the stone smites the image on its feet (during the last days of human government) and utterly destroys it, leaving not a vestige remaining, replacing the old and corrupt with a new and righteous form of government, then will the stone have reduced the iron, the brass, the silver, and the gold, to chaff together. May God speed the day, is our prayer.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXI

Divine Love

Memory Text

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:16).

1. "But thou, O Lord, art a God full of compassion and gracious, longsuffering, and plenteous in mercy and truth" (Psa. 86:15; 103:8,9; 145:8,9).

2. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3:16; Rom. 5:8; 1 John 4:9,10; 1 John 3:16).

3. "We love him because he first loved us" (1 John 4:19).

4. "Jesus saith unto him, Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40; John 13:34; 15:12, 17: Rom. 13:8-10).

5. "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains and have not charity (love, R. V.) I am nothing" (1 Cor. 13:2, whole chapter).

6. "No man hath seen God at any time. If we love one another God dwelleth in us, and his love is perfected in us" (1 John 4:12).

7. "Beloved let us love one another: for love is of God; and every one that loveth is born (begotten, R. V.) of God, and knoweth God. He that loveth not knoweth not God; for God is love" (1 John 4:7,8).

8. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14).

9. "Who shall separate us from the love of Christ ? . . . . . I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 35-39).

Practical Truths

It is possible to serve God through a sense of fear of his power, or of adoration of his majesty. The only worthy service is that which springs from love. God is not a tyrant; he is not a cold unfeeling being. He is love. Love is divine, not human. Men learn love only as they know God. Love is

the motive power of the gospel. Jesus in every word and deed was an embodiment of love. Where love is no law is needed. Without love all other service is without beneficial effect, because inspired by selfish motives. Love is the opposite of selfishness, and as love grows selfishness dies. As we manifest love in our lives we prove that we are filled with the spirit of God. Love in our lives is proof of divine begettal for everlasting life.

Notes on the Lesson

God is Love.—Everything in nature and in the gospel proves that the chief attribute of Deity is beneficence, and that all things work together for good.

1. **Full of Compassion.**—A being who is filled with love and compassion and tender mercies will deal gently with the erring. It is impossible to harmonize such Scriptures with the notions that God will eternally torment those who disobey his law; or that he will destroy in the day of Judgment the ignorant who have never learned of him.

2. **Gave His Son.**—Jesus, the Son of God, who died for our sins and rose for our justification, is the chief example of the love of God. It was while we were sinners and enemies that God so loved us (Rom. 5:7,8). Mark the lesson. It was the love of the Father that sent the Son, not as some teach—the love of the Son that persuaded the angry Father The Son was a representative of God's love and God's will (John 6:3, 9, 40, 57, 12:49,50; 14:10).

Might Not Perish.—But for God's love all would perish because all are sinners, and the wages, or natural effect of sin is death. Love has provided a way of escape.

3. **The Motive For Love.**—Like begets like. Love begets love. We cannot love God because he is great or because he is glorious. Not because we have learned that he will give us something; that would be a selfish motive. We love because we are beloved.

4. **The Perfect Law.** –Laws are for restraint of those who would do wrong. Man's first duty is to his Creator, and his second is to his fellow-man. He who loves God keeps his commandments, and he who loves his neighbor does him no harm. If all mankind would obey these commandments nothing more would be required. The greater comprehends the less. The law of Christ fills up the requirements of the law of Moses and goes beyond it.

5. **Love the Test of True Service.**—Unless the Spirit of Christ is in us we are none of his. Without the love of God shed abroad in our hearts our Christian lives will be barren and unfruitful. If we are indeed children of God we must grow into his likeness.

6. **God Dwelleth in Us.**—Love is from God—it is not natural to man. Faith and hope are human attributes, but we cannot manifest love without some knowledge of God. In this way God can dwell in us, and we can work the works of God as we do deeds of love.

7. **Begotten of God.**—Love is a proof that we have been begotten by the incorruptible seed, and that the new creature in Christ Jesus is alive. That which is begotten of Spirit is spirit, and he who manifests the fruits of love gives evidence of godliness.

Knoweth God.—To know, or get acquainted with God is the chief end of life. It is life eternal (John 17:3). The time is coming when all shall know him (Heb. 8:11; Jer. 31:34; Hab. 2:14; Isa. 11:10), and in that day love will fill every heart.

8. **Evidence of New Life.**—The manifestation of the love of God by mortal men is evidence of beginning of the new life in changing our natures. That work of the indwelling of God which begins with the planting of the incorruptible seed at our begettal by the Spirit will work with transforming power, and in the day of his coming we shall be made like our Lord (2 Cor. 3:18; 1 John 3:2,3; Eph. 4:15).

9. **Inseparable Bond of Union.**—Love is a golden chain which binds together the Father, the Son, and the disciples. By this means alone can there be "Trinity in Unity" (John 17:11,21-23). The unity of spirit, and that the spirit of divine love by means of which we dwell in God and God dwells in us. This bond of union no other power in heaven above or earth beneath or the waters under the earth can break.

Suggestive Topics and Questions

1. **General Evidence.**—Apart from the gospel can you name any evidences of God's love and mercy (Matt. 5:45; Acts 17:24, 27) ? Would it be possible to love a person and at the same time cause them needless suffering ? Can our God have love for man and at the same time doom him to a life of eternal misery ?

2. **Special Evidences.**—What is the greatest special evidence of God's love ? What does the Son of God save us from ? Could man claim eternal life as a right (Rom. 5:8; 6:23) ? What other special evidence have we of God's love (Heb. 1:1, 2; 2 Pet. 1:4; Rom. 15:4) ? What relationship has the Christian that is evidence of God's love (2 Cor. 6:18; Gal. 3:27) ?

3. **Divine Unity.**—In what manner can we have God dwell in us ? Can we in the same way be said to be in God ? Where is the source of true love ? If all men loved God and their fellowmen, would they need any restraining laws ? What spirit controlled all our Savior's actions ? If we follow the spirit of love can we be said to have the spirit of Christ (Rom. 8:9) ?

4. **Love and Life Eternal.**—Is there life eternal for any who are not related to God ? What evidence can we have in this life that we have received part of the divine nature ? What is the test by which we can know that we have been begotten again for the spiritual life ? What is it to "know God" ? What result will follow when all men "know God" ?

Word From Bre'r Williams

De folks what find fault wid de world God made can't map out a better one ter save dey lives.

De day's work ain't well done onless you kin make a pillow of yo' conscience an' sleep out de night.—Atlanta Constitution.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: 1 Timothy 6:6

Make This A Day

Make this a day. There is no gain
In brooding over days to come;
The message of today is plain,
The future's lips are ever dumb—
The work of yesterday is gone
For good or ill, let come what may;
But now we face another dawn.
Make this the day.

Though yesterday we failed to see
The urging hand and earnest face
That men call opportunity;
We failed to know the time or place
For some great deed; what need to fret?
The dawn comes up a silver gray
And golden moments must be met.
Make this the day.

This day of yours; your work is yours;
The odds are not who pays your hire,
The thing accomplished—that endures,
If it be what the days require.
He who takes up his daily round,
As one new armored for the fray,
Tomorrow steps on solid ground.
Make this the day.

The day is THIS, the time is NOW;
No better hour was ever here—
Who waits upon the when and how
Remains for ever in the rear.
Though yesterday was wasted stuff,
Your feet will still seek out the way,
Tomorrow holds not time enough.—
Make this the day.

An Acknowledgment

Sixty-eight of our friends have sent us either Christmas or New Year greetings which we hereby acknowledge. A word of encouragement or good cheer is always appreciated. Thank you.

A Correction

In issue of January 1st. under the heading "Our New Year Greeting" appears the sentence "the salvation of Paul to Philemon." Kindly correct same to read "the salutation of Paul," which will make it more understandable. Personally we are not astonished at these errors occasionally occuring, having a slight knowledge of the work of getting up a paper. Our wonder is that they do not occur more often.

"He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 61:10).

God gave his dear Son a ransom for us; the holy one for the transgressors, the innocent for the guilty, the righteous for the unrighteous. For what else could cover our sins but his righteousness? In whom could we transgressors and ungodly be justified, but only in the Son of God? Oh! sweet exchange! Oh! unsearchable contrivance! that the transgressions of many should all be hidden in one righteous Person, and the righteousness of One should justify many transgressors!

It thus appears that the pardoned sinner's "change of raiment" is just Christ's righteousness put upon him, imputed to him.

Among the hundred words which stand most prominent in the Bible service is very conspicuous and more so the conception it represents. Here is the ultimate end toward which all else properly tends—the true goal of salvation and sanctification. No man lives to himself. He is saved that he may be sanctified—conformed to the image of God's dear Son; but even such conformity reaches its highest results in helping others to a like destiny, and so all culminates in glory to God. How plain it is that those who are content to be saved from ruin themselves, and do nothing to rescue others, are "blind and cannot see afar off."

Our Weekly Puzzle

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Who gave this advice, and to whom was it given? Where can it be found?

Answer in next issue.

Answer to puzzle in last issue:

The passage was writen by the apostle Paul to the church of God at Corinth, and can be found in 1 Cor. 1:30, 31.

Some Difference

It makes a difference, yes, indeed,
To this advice attend:
While all men seek a friend in need,
They dodge a needy friend.

Paul in writing to Titus said: Unto the pure all things are pure: but unto them that are defiled and unbelieving, is nothing pure; but even their mind and conscience is defiled."

Therewith Be Content

The habit of contentment is formed, not from without, but from within; and it is a wonderfully satisfying habit to own.

Stevenson says, "There is no duty we so much underestimate as the duty of being happy. By being happy we sow anonymous benefits upon the world which remain unknown even to ourselves; or, when they are disclosed, surprise nobody so much as benefactors. A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good will, and their entrance into a room is as though another candle had been lighted."

It is strange that contentment should not be more widespread, considering how very common and close at hand are the elements that go into it.

Work—-first of all
Get work. Get work—be sure 'tis better far
Than what you work to get.

Simple tastes—the power of finding great satisfaction in little things—is another ingredient.

Ruskin has it: "To watch the corn grow on the blossoms set; to draw hard breath over plowshare or spade; to read, to think, to love, to pray; these are the things that make men happy."

I would not have any one to be slothful; there is a difference between the person that does not worry and the person who merely does not care. The man who stands still, or slides back, is entitled to no respect.

But he who is wise enjoys the various stages of his program while he is passing through them. St. Paul, for instance, did a good sized job in the world and left a shining record. He was forever "pressing forward to his goal"; yet it was he who wrote: "For I have learned in whatsoever state I am, therewith to be content."

Of itself, prayer will achieve nothing. Prayer must be backed by works to be successful.

A prayer that does not lead to works is of little value.

Back your work by prayer and back your prayer by work, and watch the result.

Be Not Deceitful

Camouflage never deceives God.

We are hearing a great deal about camouflage just now. It means masquerading—making things appear what they are not. A railroad station is so changed in appearance by camouflage that an aviator flying over the enemy's territory mistakes it for some building of little importance.

Camouflage works all right with aviators, but it never works with God. We may conceal secret sins from the world, from our families, from our wives, but we cannot conceal them from God. There is no searchlight that throws such a powerful light upon the sins of our hearts as God's love.

Be Not Afraid, Neither Be Thou Dismayed
Josh. 1:9

Say to them of a fearful heart, be strong. Isa. 35:4.
I will hold thy hand and will keep thee. Isa. 42:6.
I will cause them to walk in a straight way. Jer. 31:9.
He is a buckler to all that trust in him. Psa. 18:30.
My heart trusteth in him and I am helped. Psa. 28:7.
He leadeth me beside the still water. Psa. 23:2.

SECT IS AGAINST WAR

Burton S. Richman, who registered under the draft from the Hotel Richford, with the Seventh Division Board, has notified that board that he is a conscientious objector on religious grounds. He claims he is a Christadelphian, a religious sect which was organized here in 1860.

In filing his objection he uses a printed form, and says that Christadelphians living in Great Britain have been exempted. He also says that during the Civil War Christadelphians were exempted in the South, and claims were pending in the North when the war ended.

In the form it is stated that Christadelphians object to both combatant and non-combatant service. The matter will be submitted to the adjutant general for a ruling. One paragraph of the form says:

"God commands those who would serve him to 'come out from the world and be separate' and to be 'in the world but not of it.' In compliance to his commands Christadelphians as a class (myself included) have 'come out from the world' and take no part in its affairs, either socially, religiously or politically. We do not vote, nor are we affiliated in any way with any political party. We do recognize and discharge the duty of submitting to all laws enacted by the government where such laws do not conflict with the laws of God. I have deeply-rooted convictions that the laws of God are higher than the laws of men, and when the two come in conflict that there is but one thing to do, i. e., to obey God."—Rochester Times.

The creation of man, and the sentence God passed is the A, B, C, of his book; and when we learn this, if life we desire, we must to Jesus Christ look. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits. Afterward they that are Christ's at his coming" (1 Cor. 15:21-23). It is he who says, "I am the resurrection and the life" (John 11:25). "I am he that liveth and was dead, and behold, I am alive for evermore, and have the keys of hell and of death" (Rev. 1:18). Good news to hear that we have a Savior who has the keys of hell (or the grave) and of death; or in other words, who has the power to unlock the grave and give life. I can say with Paul that "I am not ashamed of the gospel (or good news) of Christ; for it is the power of God unto salvation to everyone that believeth" (Rom. 1:16).—Emma Fugate.

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ROBT. G. HUGGINS 10623 LEE AVENUE CLEVELAND, OHIO

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. FEBRUARY 5, 1918 NUMBER 5

FALSE DOCTRINE

In the last times, will come teachers
Having so-called itching ears,
Who will preach to men new doctrines
As a calm for guilty fears.

Led by self-styled men of science,
Men will turn from truth to fables,
Seek to know the occult meaning
Of Planchette and moving tables,

Some there be who tell us plainly,
"There is no such thing as sin."
If no sin, we need no Savior,
But are pure without, within.

If no sin, nor need of Savior,
Then Christ's sacrifice was vain,
And his brutal crucifixion
Brought to human kind no gain.

And our Father was mistaken
When "he sent his only Son"
To be our propitiation
And the world's, not our's, alone.

Sin is real: we need a Savior,
Christ the Lord came in the flesh;
Let us not reject his message
And thus crucify afresh.

We are told in "Health and Science"
That the Savior was not dead;
His disciples were mistaken
And by them we are mislead.

But we have the Savior's statement,
"I was dead, but am alive";
And he adds the precious promise,
"As I live, ye too shall live."

When we barter holy Scripture
For the words of woman's dotage
We are trading great possessions
For a mess of Esau's pottage.

J. J Bronson

All one's life is music, if one touches the notes rightly and in time.

For an hundred that bear adversity, there is hardly one that can bear prosperity.

"Blessed are the pure in heart" (Jesus).

THE GREAT COMMISSION

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world" (Matt. 28:18-20).

The foregoing quotation from Matthew, presents what is generally known as our Lord's last Commission to his Apostles previous to his departure from earth to heaven, and truly, we should ever be willing to cherish the last words of a parting friend, and know their fullest meaning and importance. It is our intention to analyze this Commission and develop from it that system of instruction and truth taught by the Apostles and their followers.

There is not a sect in all Christendom, but what, in some form or other, date their origin from, or faith on, this Commission. The Papal church claims from it Apostolic succession and spiritual power. Two hundred and fifty popes, successively claim to have worn the mantle of Peter, and held the keys of the Kingdom of God. The Protestant clericals ignore these arrogant claims of the Roman pontiffs as blasphemies, and yet they claim that what spiritual power they have is derived from this great Commission to the Apostles. Various views concerning the divinity of Christ and of baptism, and miracles, have originated by giving different interpretations to this portion of divine teachings. It is not our intention to examine and refute, by scriptural arguments, these various views, but to present an exposition as shall accord with the whole tenor of inspiration, and unfold in a harmonious manner the purpose of the Deity as set forth in the prophetic and apostolic writings, and when understood and obeyed will qualify an alien to inherit that rest which remains for the people of God.

In order to faithfully expound the points suggested in the Commission, we shall introduce the following heads as covering the area of the subject:

1. The "all power" given to Christ;
2. The command, "Go teach the nations," and the things taught;
3. Baptism into the name, and what is meant thereby;
4. The things to be observed by those Christianized; and
5. The end of the world.

Jesus says, "All power is given to me in heaven and in earth." This expression has led many to suppose that Messiah must be the Eternal One, otherwise he could not have had "all power," but it will be seen at once that this power was not underived, but was delegated or transferred from the Father to the Son. Hence Christ did not possess original power, but derived it from the Father, which at once shows that he is not the All-Wise One.

There are three kinds of power, physical, civil, and ecclesiastical. Now, in the light of Scripture facts, we cannot for a moment suppose that Jesus meant all these powers, when he said that all power was given to him. The word "power," in this connection, simply means authority. That is to say, Jesus had been authorized by his Father to qualify and send out his disciples to proclaim the divine system of salvation to the nations. The authority is the Headship of the Church, even as Paul says, when speaking of Christ, "and hath put all things under his feet and gave him to be the Head over all the Church, which is his body, the fulness of him that filleth all in all" (Eph 1:22,23). To infer that Chriist has now kingly power and is reigning because he has a certain kind of authority, is to infer more than the language will justify, for Jesus has not yet attained a position where all things are subjected to him. The Apostle assures us, that "we see not yet all things put under him" (Heb. 2). This language would be incompatible with the idea that Christ is now a King, or that he is reigning in his kingdom. The Scriptures present Christ as seated at the right hand of the Father, expecting till his enemies are made his footstool, which would not accord with his position as a King. The power therefore, must be ecclesiastical and limited to those of the faith, of whom he is the Head and Redeemer. The power exercised by Christ while on earth, may be classified as follows:

1. The power to perform miracles;
2. To proclaim the truth; and
3. To forgive sins, and to instruct, and qualify others to teach the way of salvation.

When Messiah was about to leave the disciples, and after he gave them the great Commission, he instructed them to tarry at Jerusalem until they were endued with power from on high. As ambassadors of the Christ it was necessary that the Apostles should be clothed with authority and miraculous power, in order to vindicate their claim and ratify their mission. This power was given in fulfilment of the Messiah's promise, that his disciples should be baptized with Holy Spirit, which event took place on the day of Pentecost, ten days from the day of Christ's ascension.

After the Apostles received the Holy Spirit, they had the indwelling power, as Jesus had before them. They performed miracles; had power to forgive sins. (Matt. 16:19), and preach the gospel; organize Ecclesias and place over them bishops and deacons. Hence the Apostles could say, "He that is of God, heareth us." They preached the gospel with the Holy Ghost sent down from heaven. They settled all points of difference among the Ecclesias, and wrote inspired letters "as a guide to those who were to believe through their word." The power therefore, given to Christ, was afterwards extended to the Apostles, and they were the qualified teachers after he ascended on high.— H. V. R.

A PRAYING CHURCH

Dear Bereans:

Did you ever stop and meditate on what a power and influence we might have on ourselves and the church in general if all were a consecrated and prayful people, devoted to the interests of God and welfare of each other? In order to see what can be done by prayer, let us look to God's word and see what prayer by the faithful few has done in the past.

First, Christ was a praying man. One of the sweetest pictures in the life of Christ is portrayed by Mark. "And in the morning a great while before day, he rose up and went out in a desert place and there prayed." Why could he not lift up his heart in prayer as he lay upon his couch? He could, no doubt; but he preferred the place of solitude, the silence of nature, where he could pour out his heart to God.

We might also ask why did Jesus need to pray at all? Could not he command the wind and seas and the forces of nature? Yes, but he had a nature wherein he was tempted in all points like unto his brehren, and it had to be met by a daily and constant communion with the Father. Especially do we find Jesus praying at every crisis of his life. He had recourse to prayer at his baptism; when making the selection of his apostles; just before feeding the five thousand; on the mount of transfiguration; in his last intimate farewell meeting with his apostles; at his betrayal in the garden of Gethsemane; and when hanging by his pierced hands and feet between heaven and earth on the cruel cross of Calvary. If there is a time above all others when we need the help of prayer it is when facing a crisis.

He also taught his disciples to pray. We too, his followers are to pray. If Jesus needed to pray, do not we need to pray? If prayer was his daily custom, why not ours? If prayer helped him, why not us? If he loved the solitary place and the quiet hour alone with God, should we not esteem it an equal privilege and great joy to be often on the hill-side with none but God near? If at times of crises he prayed with special intensity, why should we not? If he could not get along without ceaselesly calling on God, how can we? Yea, more; every reason that can be given why Christ should pray, becomes a reason a thousand-fold greater why we should. If he was always and everywhere the praying Christ, O church of God and Bereans, how much more should we be praying Christians!

Second, a praying church. The apostolic church has always been considered a model to pattern after. We have been accustomed to look to it for doctrinal rather than practical purposes. We have used it for settling its rule of faith and practice, its foundation principles and such, which is right and proper; but it is also a model in some other respects which touch on the springs of practical living and influence us more strongly in our daily lives. Particularly is it a model of a praying church. Let us read where they returned to Jerusalem after the ascension of Christ. The apostles entered an upper room and continued steadfastly in prayer, until the day of Pentecost was come. It was a protracted prayer meeting, and out of it came the church of God of the three thousand who became obedient to the faith. It is said, "They continued steadfastly in the teachings and fellowship, breaking of bread and prayers." When Peter and John were commanded to cease preaching they went to their own company, and lifted up their voices to God with one accord; and when they had prayed the place was shaken where they were gathered together, and they were all filled with the Holy Spirit, and spake the words of God with boldness.

No less remarkable was Peter's deliverance from death by Herod. But prayer was made without ceasing by the church unto God for him. What was the outcome, dear Bereans ? An angel of God came to his rescue. Read Acts 12th chapter. After this he went to the house of Mary where many were gathered together praying. His deliverance was a remarkable answer to the prayers of the church. "The eyes of the Lord are open unto the righteous, and his ears are open unto their prayers."

James tells us, "The supplication of a righteous man availeth much.' Elijah prayed that it might not rain, and it was withheld three years and six months. He prayer again and heaven gave rain and the earth gave her increase. Even John on the lonely island of Patmos refers to prayer.

These are all wonderful instances that God hears and answers prayer. So we see the early church was a praying church, and today the praying church is the living, spiritual, working church. It should take God into all its plans and purposes. It should feel its dependence on him, seek his counsel and aid, and submit all things to his guidance.

The value of such prayer to a church is that it blesses the hearts and lives of the members, increases their zeal and earnestness, and gives them power to work for God; enables them to consecrate themselves so as to say, "Father, make me to be just what thou wouldest have me to be, and do what thou would have me do." And as God has delivered his people in the past from death and trials, so he will again to show his power that he is all and in all, if we are his devoted people at heart.

So church of God and noble Bereans, let us consecrate our all to God and offer up united prayers in love and harmony with God's will for guidance, protection, deliverance and final salvation from the perils of these last days. Our Father in heaven, we know how precious in thy sight thy church is. It cost the life of thy Son. It has come to us as a priceless inheritance. May we make and keep it a glorious church, not having spot or wrinkle. We pray that it may be glorious in its doctrine, purity, work, unity, and power. Especially dear Father, do we pray that the day may speedily come when there will be one flock and one Shepherd, and may the day be not far distant when the knowledge of the Lord shall cover the earth as the waters the great deep, when the heathen shall be Christ's inheritance, and the uttermost parts of the earth his possession; when he shall have dominion from sea to sea, and from the river unto the ends of the earth. May the church be the instrument of this glorious consummation. In every land and continent of earth may it unfurl the banner of the cross. May the globe on which we dwell one day be the trophy through the church by Christ's all conquering power.

Mrs. May Moore.

OUR DUTY

Have we obeyed from the heart the form of doctrine laid down in the word ? Yes. Then have we presented our bodies a livng sacrifice, holy acceptable unto God ? What say ? Have we arisen from the watery grave and walked the new life in Christ ? These are some of the questions for the child of God to ask himself.

For the lack of some of these most important things many are weak and sickly (1 Cor. 11:30). "If we would judge ourselves we should not be judged" (1 Cor. 11:31).

If we have given our whole life to Christ pray tell us how much of our time and means have we left to render to the world in things they ask of us which are not in accord with, or in harmony with, God's will for his child ? "Come out of her, my people, that ye be not partakers of her sins" (Rev. 18:4). "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (John 17:15). "They are not of the world." What is that, please ? May we not assist the world to make things better for all the world to live in ? Now dear Master, please have a little consideration for us and the time wherein we live, for you know, dear Lord, that if we do not do as the rest of the world does, they will look down on us and call us all kinds of evil names and perhaps worse if we do not do as they ask us to do.

Dear Lord, forgive us if this is wrong, but please let us do it. You know it is so hard to suffer persecution. "Whosoever shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father" (Mark 8:38). Let us cast off the works of darkness and put on the armor of light. Let us walk, not in strife and envyings, but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof (Rom. 13: 12-14). If we suffer (with him) we shall also reign with him. If we deny him, he also will deny us (2 Tim. 2:12).

"But there were false prophets among the people, as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through coveteousness shall they with feigned words make merchandise of you" (2 Pet. 2: read the chapter). "Yea, and all that will live godly in Christ Jesus shall suffer persecution. Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:12,13). "All they that take the sword shall perish with the sword" (Matt. 26:52). "Whosoever shall seek to save his (present) life shall lose it; and whosoever shall lose his (present) life, for my sake shall find it (or preserve it unto life eternal) (Matt. 10:39). "From whence comes wars and fightings among you? Come they not of your lusts? Ye lust and have not; ye kill and desire to have and cannot obtain; ye fight and war yet ye have not because ye ask not. Ye ask and receive not because ye ask amiss that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded (Jas. 4: read the chapter). "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27).

Worldly spots and beastly marks, oh! Now be careful my brother, my sister. What are the worldly spots that James speaks of? Have we received any hint from the foregoing Scriptures? "The mark of the beast," that sounds bad, too; but what does it mean? Go with me to God's word and see if we can find an answer.

The prophet Daniel informs us in Dan. 7th and 8th chapters that this world was to be ruled by powers represened by wild beasts. How long? Until the coming of the Son of Man. Has the Son of Man come yet? Well, no one has seen him. Jesus speaking to John on the isle of Patmos seems to refer to the same thing in the 13th chapter. He even goes so far as to say they would cause every one to have the mark of the beast in their foreheads or in their hands, viz., all those whose names are not written in the Lamb's book of life. These have the Father's name written in their foreheads.

We have taken on the name of Christ, and he has in the Father's name; and obedience to Christ will cause the Father's name to be written on us, and our names to be written in the book of life. But after this has been all said and done, supposing someone comes along and would represent himself as an angel of light and try to persuade us to walk with the world in this, that, or the other thing, that we ought to know Christ would not do: Should we listen to his subtle teachings, or should we say "Get thee behind me?" Remember that if we yield to his reasonings he would deceive even the very elect if it were possible (Matt. 24:24), and then we would have our names blotted out of the book of life (Rev. 3:5). On the other hand if we are faithful unto death, we are promised a crown of life (Rev. 2:10). If we obey Christ's commands to preach the gospel, visit and assist the widows and fatherless and the other things he has laid down for us, we will not have any time or means to spend on the things of this world, and besides all this, Christ has shown that we cannot bear the mark of the beast and come up in the first resurrection (Rev. 20:4).

Then, brethren, let us keep busy with God's work and we will not be troubled with the other mark.

Now, brethren and sisters, does it not behove us to examine ourselves to see whether we are in the faith or not? We may believe we have no life outside of Christ; we may believe Christ must return to give it to us; we may believe the saints will reign with Christ; and we may believe ever so many truths; but are our lives in harmony with the truths we believe?

We cannot serve God and Mammon (Matt. 6:24). The world will take care of its own, but who will carry on God's work if his children neglect their duty?

Let us work the works of God while it is called today for the night cometh when no man can work (John 9:4).

Brethren, the Scriptures are fast fulfilling before our eyes and if we are not careful one of these days we will wake up to the fact that Jesus has come and caught away his elect, and that we have been left to go through the great tribulation. Oh Lord, preserve us from such a fate.

Let us study to show ourselves approved of God. Then we need not worry as to what the world approves. Workmen that needeth not to be ashamed, rightly dividing the word of truth.

Submitted in love and in hope of eternal life when Christ comes, by your brother in Christ.

J. E. Lent.

THE LORD'S SECOND COMING WILL BE LITERAL

Jesus Will Appear in Person, Says This Theologian

To The Editor of The Evening Sun:

Sir—Undoubtedly the Lord's second coming will be literal and the Savior himself will appear in person. Two messengers from heaven told the disciples that even as they saw him taken up into heaven, so he "in like manner" would return (Acts 1:11). And that he was a person then we may well believe from the experience of Thomas (John 20:25-29). Moreover, spirits (our conception of them, and this was spoken to us) do not shout (1 Thess. 4:16); nor do they drink wine (Mark 14:25); nor are they ashamed (Mark 8:38).

Christ himself says (Matt. 24:30; 26:24) that all the tribes of earth shall see him coming in the clouds of heaven with power and glory; not as a cloud himself, or a disembodied spirit, but as one sitting on a throne. Every eye shall see him, and they also which pierced him (Rev. 1:7; Zech. 12:10). Can one see holes in a spirit or discern a spear thrust in vapor?

From which we must conclude that he will come the second time as a person, in shape and form like us, who were made in his image (Gen. 1:27; John 10:30). How every eye is to see him need not concern us so much; rather should the clear statements made in Daniel 7:10; 2 Thess. 1:8; Heb. 10:27; Rev. 19:15-21, give us thought. From these, too, we gather that the unrighteous cannot behold him and live; yet they must behold him first, if for the same reason they are thus to die.

Let us not make any mistake about the Lord's second coming, as the Jews did regarding his first, for terrible has been their punishment.

Man seems ever to prefer his own theories to the facts of the Bible; a manifestation of his ego, I suppose. Great men of science like Huxley and Tyndall, have tried to abrogate the Genesis account of creation by the theory of evolution and spontaneous life, only at last to be compelled to admit that spontaneous life and the building up from nothing to something, from less good to better, is not possible, and life from life and gradual deterioration the only process compatible with nature and science. Huxley says: "The doctrine of biogenesis, or life from life, is victorious all along the line." More and more as we gain in true scientific knowledge do we find the Bible and it to agree.

Some few years ago men of learning and erudition were preaching and predicting the impossibility of future war. Banking interests, they said, would not furnish the money; people were too enlightened; engines of destruction too cataclysmic, and so on. Right on the eve of the most far-reaching and horrible war of all time they boasted in their man-made theories that it could not be, forgetting the facts of the Scriptures (Dan. 12:1; Joel 3:9; Matt. 24:6,7; Rev. 11:18).

The Bible facts are that Christ's second coming will be in person and literal, and that it will be soon. For, if we take the time and trouble to look about us we see the earth physically waxing old as a garment (Isa. 51:6); also we see men morally becoming more and more like the descriptions given in 2 Tim. 3:1-7 and James 5:1-5.

But whether his second coming is spiritual or personal, or both, or imminent or far off, we should so live all the time as if it were personal and imminent. For we may die in the next hour, and as far then as we are concerned the end will have come and our probation will have closed, and the event will have been to us very personal and very imminent.—Nicholas Deacon, in The Baltimore Evening Sun.

CHRIST'S COMING

What will be the state of the world when the Lord Jesus returns? "As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered the Ark, and the flood came and destroyed them all. Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed" (Luke 17:27,20).

Now since God has given such a testimoy in his word, we ought seriously to consider the remarkable fact, that the Lord Jesus is to come to this world, when things will be going on as in the days of Noah, and as in the days of Lot. The coming of the Lord Jesus is sufficient to cause fear in every heart that has not yet received forgiveness of sins, and that seriously considers the circumstances and consequences to be such as they are; for though it is very hard now to forget God, and the name of the Lord Jesus, yet in the day when he shall appear, it will be impossible to do so. In that day it will be said by unconverted men, to the rocks and mountains: "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath has come: and who shall be able to stand?" (Rev. 6:16,17.)—Prophetic Times.

WHAT POWER DEPENDS ON

Acts 1:8

Power does not depend on volume of knowledge, on width of experience. Spiritual power, like hydraulic power, depends on height and pressure. The pressure of a column of water is not determined by its quantity, but by its height. The miners in the mountains go high among the snowy summits, tap the reservoirs that are hidden in lofty clefts and the lakes in old volcanic cups, bring the streams down the mountain slopes to the far away precious gold-bearing ledge, and tear the adamant to powder with those foaming streams. And when the Christian reaches beyond the clouds to the fountains of water that gush from he throne of God and makes of himself a channel for the streams of grace, then there is the power of God in his service, the pressure of a column higher than the stars, and the world's hard rock is made to yield its treasures. Prayer and communion with God are the great means of spiritual power.—Leander Turney

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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Brother and Sister E. R. Drabenstott	1.50

"No good thing is failure and no evil things success."

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EDITORIAL

Abundance, like want, destroys many.

Brother Chas. Fankbonner writes: "I am enclosing money for a dozen copies of Lesson V, 'The Destructive and Constructive Work Attending the Establishment of the Kingdom of God.' It sure is a fine article. Mr. Day says it is the finest he ever read."

Brother J. A. Dickinson writes: "I want to take up the study of the' Bible Lessons on First Principles' that you are publishing. I have two copies sent me by the Berean Society. I like them so well I desire to take the study of the entire series. Please advise me what the cost will be, and when the other numbers of the series will be printed."

A subscriber of The Restitution writes to complain that while she is not a Russellite yet her views have been misrepresented in Lesson V. We welcome criticisms as well as commendations, but in this instance the complainant omits to state in what particular her belief is mis-stated. In the lesson only world-burning and Russellite theories are criticized, and that these have been correctly presented we are ready to prove. In truth, if this writer is not a Russellite, it is impossible for her views to be "mis-represented," for only Russellite views are represented and discussed. If she holds an intermediate doctrine of future probation which is different from Russell's, her view is not alluded to nor discussed, much less "mis-represennted," in Lesson V; but if she believes exactly the teaching of Russell on the subject then she is a Russellite; her views are Russell's; and then there is no mis-representation of anybody's views unless it can be shown that Russell's theory has been wrongly stated, which we deny.

From Sister W. H. Eidemiller we are sorry to learn of the protracted indisposition of Miss May Westfall, the daughter of Brother and Sister N. S. Westfall. Sister Eidemiller also makes some enquiries concerning Red Cross work. If she and others who are interested in the question will read an editorial in The Restitution entitled "An Explanation" of January 15, 1918, and Brother Lent's article in this issue, we think they will be satisfied both from Scripture and reason what their duty is in the matter. So-called charitable organizations may be very charitable to themselves, and they may aid needy worldly objects; but they have not and never will contribute one penny to the support of the truth. The truth of the matter is, the world loves its own and will take care of itself. If we do not love God's truth and take care of it and ourselves, no one else will. If God's children keep themselves clear of worldly entanglements, and support the cause of the truth as freely, enthusiastically, and liberally as the world furthers its plans and schemes, plenty, success, prosperity, and the blessing of God will be the sure result. "Choose you this day whom ye will serve" (Jos. 24:15).

As we predicted in an editorial some weeks ago, Lesson V, "The Destructive and Constructive Work Attending the Establishment of the Kingdom of God," is stirring up discussions wherever it goes. Truth usually turns "the world upside down" (Acts 17:6) because it is wrong side up. A Bible lesson which exposes two popular religious systems, world-burning and Russellism, is bound to provoke discussions and criticisms from those who believe and advocate these errors. This was anticipated and predicted. Why then, did we write the lesson ? Well, there is a small element of people in the world yet who have open minds, and who investigate and approve the truth. To instance an illustration: We gave Lesson V to five world-burners with the request that they state frankly after reading it what they thought of world-burning. In each case they abandoned the theory for "something better," to use their own words. They are all now learning the truth, and we hope soon to baptize them into a confession of the faith.

In answer to Brother Dickinson and others who have made similar enquiries about "Bible Lessons on First Principles," we may state that the complete series will consist of twelve numbers, three cents per lesson; twenty-five cents by the dozen. They are issued occasionally. When the series are complete they may be had either separately or bound. Our motive in printing them separately is to keep them cheap in price, and

also to make it possible to order any single lesson on any subject that may be desired. Those who want them bound as a book for the library may order them after the series are complete. The following numbers are already printed and should be ordered now, as the money received from their sale goes into a fund to be used in the publication of the remaining issues:

Lesson I: Introduction: The Importance of Bible Study.

Lesson II: The Word of God in Threefold Aspect.

Lesson III: The Gospel of the Kingdom the Only True Gospel.

Lesson IV: "The Things Concerning the Kingdam of God."

Lesson: V: The Destructive and Constructive Work Attending the Establishment of the Kingdom of God.

Lesson VI: The Thousand Years Reign of Christ and the Saints.

Lesson VI will be ready to mail about February 20th. See the last page of The Restitution for further particulars.

CHRIST'S MESSAGE TO THE PERGAMENIAN CHURCH

"And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where satan dwelleth. But I have a few things against thee, because thou hast them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against thee with the sword of my mouth. He that hath an ear, let him hear what the spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2:12-17).

History of the Church

1. Pergamos was the birthplace of Galen, second only to Hippocrates as a doctor—Contained 200,000 volume library—**Pergamena,** now corrupted to "parchment," invented there; also tapestry. —Kingdom of Pergamum founded B. C. 283, by Philetoerus; his brother Eumenes was his successor. He was succeeded B. C. 241 by Attalus, first king of Pergamum.—Attalus II died B. C. 131; bequeathed his kingdom to Rome.

2. Why we preface our sermons on the seven churches with historical, geographical, and political information (vs. 13): (a) "Satan's seat" (Greek, "thrones"). (b) Antipas ("against all"). (Jas. 4:4; Acts 4:19; 5:29; Jer. 15:10).

II Things in the Church which Christ Commends.

1. "Holdest fast my name . . . . not denied my faith" (vs. 13; Matt. 19:29; Mark 10:29; Luke 18:29).

III. Things in the Church which Christ Condemns.

1. Baalism and Nicolaitanism (Numb. 22; 25:1; 31:16; 2 Pet. 2:15; Jude 11).

2. The sword is threatened the transgressors (vss. 12,16; Gal. 4:20; Numb. 22:23-33; 25:5; 31:8; Jos. 13:22).

IV. The Promise

1. The manna was of two kinds:

(a) The ordinary kind was like "hoar frost on the ground," and was corruptible (Ex. 16:12-15,20).

(b) The extraordinary kind was "hidden manna," ("manna which had been hidden," Greek), concealed in the "golden pot which had manna," was kept for centuries in the Ark of the Testimony, and was incorruptible (Ex. 16:33,34; Heb. 9:4).

(c) This manna is called "corn of heaven," "angel's food," "spiritual meat," etc., and when "hidden" or concealed in the golden pot of the Most Holy, was symbolic of our eternal life which is "hid with Christ in God" (Ps. 78:24,25; 1 Cor. 10:3; John 6:31-33,48,51; Acts 2:27,31; 1 John 3:2; Col. 3:1-3).

2. The white stone speaks of acceptance, the black of rejection. Lodges that "blackball" rejected candidates, are a good illustration of the text (Rev. 1:14; 3:5; 7:9; 14.14; 19:8,14; 20:10).

3. Since all the other promises to the seven churches are single or intimately related, we judge that the "white stone" of this promise is the Israelitish Urim and Thummim, which was only one stone, a diamond (Ex. 28: 15,30; Numb. 27: 21; 1 Sam. 28:6).

4. For explanation of the "new name," see sermon outline on the message of Christ to the church at Philadelphia (Rev. 3:12).

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Editor Restitution:

In these days of terrible stress for the nations, I feel special need of an effort on the part of the brethren to exhort one another, and so much the more as we see the day approaching. When we see so many of our brothers and sisters drawn away with the things of the world and yet they seem to think they are doing God service, it has prompted me to write the enclosed article, hoping it may find a place in your paper at an early date. Respectfully submitted with love and prayers, we remain your truly, J. E. Lent.

Dear Editor:

Will you kindly insert the following in your valuable paper:

An Appeal for Help

Dear Brethren and Sisters, Readers of The Restitution:

We wish to make an appeal to all charitably disposed brethren to help Brother J. F. Day, a very sick man, a member of the church of The Blessed Hope, Church of God, in Chicago, and an elder as long as he was able to hold that position. Now he is confined to the house. His heart is badly affected and his lungs are diseased, having strong symptoms of tuberculosis, causing swelling of the body and limbs. He is sixty-six years of age and a devoted Christian man; has a wife and five children between the ages of nine months and fifteen years. The fifteen year old girl will graduate from the grammar school next February. The only support they have is about $2.00 a week his wife makes by working every spare minute on some elastic work and buttons for a dry goods merchant, and they are greatly in need of food and clothing as well as coal. Our church has agreed to pay the rent, which is about all the church of God here is able to do. Anything that any of our brethren or sisters can do for them will be thankfully received. Contributions can be sent to the Secretary, R. W. Thompson, 544 Long Ave., Chicago, Ill., who will see that it will be judicially expended.

R. W. Thompson,
544 Long Ave., Chicago, Ill.
Lucian Button (Elder).

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XVIII

Subject, The Time of Reward

Memory Text

"For the Son of Man shall come in the glory of his Father with his angels and then he shall reward every man according to his works" (Matt. 16:27).

1. "Behold, I come quickly and my reward is with me to give every man according as his work shall be" (Rev. 22:12).

2. "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants, the prophets and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth" (Rev. 11:18).

3. "But when thou makest a feast, call the poor, the maimed, the lame, the blind;

4. "And thou shalt be blessed; for they can not recompense thee; for thou shalt be recompensed at the resurrection of the just" (Luke 14:13,14).

5. "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire might be found unto praise, and honor, and glory at the appearing of Jesus Christ" (1 Pet. 1:7).

6. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth and hath long patience for it until he receive the early and latter rain.

7. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (Jas. 5: 7, 8).

8. "And as it is appointed unto men once to die, but after this the judgment.

9. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:27, 28).

10. "For I am now ready to be offered and the time of my departure is at hand.

11. "I have fought a good fight, I have finished my course, I have kept the faith.

12. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8).

13. "And then shall they see the Son of Man coming in a cloud with power and great glory.

14. "And when these things begin to come to pass, look up and lift up your heads; for your redemption draueth nigh" (Luke 21:27, 28).

Practical Truths

Our lesson today is on "the time of reward." To the faithful believer in Christ no day could be more welcome than the day of reward. Then he will lay down the cross of suffering for the crown of rejoicing and glory; the transitory for the eternally enduring. Some good people think the reward is given at death, but the Scripture passages quoted above show that it will be given at the second coming of our Lord, and the resurrection of the dead. God's word on this important topic should settle the question.

Notes on the Lesson

Son of Man.—Jesus is called the Son of Man several times in the Scriptures and so styles himself in our memory text. He is a great many times called the Son of God. He was truly both. In the genealogies as given in the first chapter of Matthew and the third of Luke his descent is traced through David. He was made of the seed of David according to the flesh (Rom. 1:3). He was begotten of the Holy Spirit (Luke 1:35; Matt. 1:18). Our faith should comprehend both of these plainly revealed truths as setting forth his relationship to both God and man.

1. To Give Every Man According as his Work Shall be.—The judgment of God is according to truth (Rom. 2:2). so in the rendering of rewards through his Son to whom he has committed all judgment, it will be done in harmony with the principles of truth, justice, and mercy. He will render to the righteous all things embraced in his exceeding precious promises and inflict upon the wicked the punishment threatened in his Divine word. Against the assertion of his chosen people that his way was not equal he affirmed his way equal and their way unequal.

4. Recompensed.—To make a return to, to render an equivalent to, for service, loss, etc. (Webster). The recompense or reward promised to God's people is infinitely more than an equivalent for service, loss, and suffering. It is a gift bestowed by the hand of Divine goodness and mercy exceeding in value all that we do or suffer as eternity outmeasures a few short years.

Resurrection of the Just.—There will be two resurrections: one at the coming of Christ, the other at the close of the 1000 years reign.

5. Trial of Your Faith.—Trying or testing in any manner. Here it comes through persecution. God has, in every age, tested the faith of his people.

Gold Tried by Fire.—To purge away or destroy the dross leaving the precious metal: so a tested faith is pure, more precious than gold, and will be honored or rewarded at the coming of the Lord.

9. Bear the Sins of Many.—The Lord hath laid on him the iniquity of us all (Isa. 53:6). These and similar figures of speech are employed to set forth the great leading thought that Jesus died for us or was made a sin offering for us.

12. That Day.—The day o fthe Lord's appearance when he shall judge the quick and dead. The phrase occurs several times in the epistles of Paul, all having reference to the same time.

Suggestive Topics and Questions

1. When the Son of Man Comes.—In our memory text with what event is the giving of the reward connected? Will you please read verses 24, 25 and 26 of Matt. 16th? Also Luke 9:24, 25, 26? These texts refer to those who would lose their livse for the sake of Christ. What are such called? When will these martyrs get their reward? Is this coming of the Son of Man a coming in person? Has this event already taken place in the past, or is it yet in the future? Will our Lord bring the reward when he comes. Can we get the reward before he returns?

2. All of the Righteous Rewarded at the Same Time.—Can you give the proof? See 2nd paragraph in Scripture quotations. Do you think that the persons mentioned in this text as servants, prophets, saints, and them that fear God's name, include the church of all time down to the period of the resurrection? Will all be perfected together (Heb. 11:40)? Do you know of a single text which teaches that God rewards his people one at a time?

3. At the Judgment.—God has appointed a day in which he will judge the world (Acts 17:31). With what event is the judgment connected in point of time (2 Tim. 4:1; 1 Cor. 4:5)? Will God reward men before the judgment? Before the hidden things of darkness are brought to light and the counsels of the heart made manifest?

4. In the World to Come.—When will the righteous get eternal life (Luke 18:30)? What is meant by "world to come"? In his argument with the Sadducees in Luke 20:35, does Jesus refer to the same world or age? With what does he connect it? "Worthy to obtain it." What is meant by this language? Will this worthiness entitle us to all the good things belonging to that world?

5. Should the Children of God Pray for the Time to Come?—If all the promises are to meet their fulfilment then, is it resonable to desire that day to come? Do we pray for it to come when we pray for the kingdom to come? Do all the Scripture proofs bring us to the same conclusion as regards the time?

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6.8; Titus 2:13,14

Golden Text: 2 Cor. 8:9

Our Biblical Alphabet

Apostles abhorred and avoided abominattion, accepted affliction, ably acknowledged atonement, added affection; anointed Advocate abundantly abided.

Bible baptism begets bountiful blessing, bestows brightness, betters brethren because bodies bought by benefactor.

Christ crucified creates charity, comfort, consolation, compassion. Christ's coming calleth chosen, causeth certain conquests, confers crowns.

Disciples desired doctrine, diligently destroyed deceitful desires, disdained dishonesty, deemed detestable devices dangerously deadly; deserved declared deliverance.

Eager, earnest exhortation entertains, enables, embraces, elevates, encourages, enriches, edifies.

Firm, faultless faith frees faithful from fancy fables, favors friendliness, forbids foolishness, frightens fanatics.

God's greatest gift glorifies, gives gospel grace, gathers gentleness, gains gaiety, gallantly guides, gently governs, guards, gladdens.

Happiness houses honesty, hearty honesty honors hope, humble hope helps holiness, holiness hastens heavenly habitation.

Instruction increaseth intelligence, intelligence imparts integrity, integrity invites immortality.

Jehovah joins Jesus, justifying joyous juveniles.

Kindliness kept kindred kingly; kindles knowledge; keeps knights kingdomward.

Love lingereth like lighted lamp, lightens life's labor, levels laws, leashes lions, leads lambs, leavens loftiness, laments lying lips, loathes lurking lust, lacks languidness, lauds liberality, lightly laughs lest leisure lessens liberty.

Merciful Messiah makes miserable, mortal men marvel; merry melody maketh mad malice move; mercy maintains meditation, mellows memory; manifold miracles manifest, multitudes make might.

Neither nobby neighbors nor notable names necessary; Nazarine's noble nature naturally nourishes.

Observation opens opportunity, offers obedience, overcomes offence, obtaineth order, overthrows odious opinion, opposeth oppression, obscures outcasts, ordaineth, operates, occupies, often omits ornamental ordinances.

Pure preaching proclaimeth prophecies, prevents prejudice; proper prayer procures precious pardon, provides peculiar peace; pitiable perverted prevaricators plainly perish; parables provoke particular prudence.

Quiet quality quickly quenches quarrels, quells queer queens, questions quantity, quits quizzing.

Remember righteous reformation, revealing regeneration, registers reconciliation, reapeth rich reward.

Sincerely search spiritual statutes, study Scriptures, speak soundly, smite sin, sacrifice selfishness, subdue self strength, serve Savior, safely secures salvation.

Tumults, trials, troubles, teacheth truth; tranquil trust turneth tribulation to thankfulness; tempesteous temptations tendeth to terrible transgression.

Unfruitful unbelievers utterly underestimate unity, uniform understandnig upholds uprightness; unites unusual utterances; urges ultimate, uncompromising union; utterly upturns unmerclful usurpation.

Verified, valiant virtue, voluntarily visiteth vagabonds; verily vanishes villainy, vanity, vengeance, vandalism; vehemently vindicating visible victory.

Worthy worship, withholding wickedness, with watchful waiting wins wisdom, which worketh weighty wonders.

X. As the letter "X" signifies both cross and "Christ" we shall fill this space with "In the Cross of Christ I glory."

Youth yearns yester-years Yuletide; young yoke-fellow yields yard; Yeoman, yelling "yo-ho" yanks yahoo.

Zeal, zealous, zest.

Good Advice

Seldom "can't,"
  Seldom "don't";
Never "shan't"
  Never "won't."

A Twenty-six Word Passage

Read it carefully and try to discover what is odd concerning it.

Apostles baptized certain disciples; exhorted faithfulness; gave hearty instruction; justified kindness, love, mercy, nobleness, obedience; preached quiet reformation; sincerely trusted; united virtue with 'xcellence; yearning zealously.

Now that you have read it, have you noticed anything peculiar? If not, suppose you take the first letter of each word and form the alphabet.

Personal

Following are a few expressions from readers regarding our page. They are printed without egotism or desire for self-glory, but with a full appreciation and thankfulness to our heavenly Father that our work is not wholly in vain.

A sister at Freedom, N. Y., writes:

"I am only one struggling and weak follower of our dear Lord, with little ones, he has given in my care for his purposes, but I hope other mothers placed as I am, will tell you how much they need your page for little ones. We are isolated here, with no church near, and I do not feel right in sending the children to Sunday Schools where they learn so much error, so teach them at home. I would feel grieved indeed were your page done away with, as it is so much help to me, and the children enjoy it so much. They are eleven, nine, and five years of age. The two oldest are boys, and I am trusing your good page will help me to lead them to a saving knowledge of the blessed truths of the gospel."

A little man living in Buffalo, Texas, sent this:

"I am a little boy nine years old. Man. and I read your page and like it so much. Please do not discontinue it. I want to be baptized when I am old enough."

And this from a young lady of Chinook Cove, British Columbia:

"Please do not stop the publication of "The Young People's Page." I am sure we all would miss it very much. I have read it with profit every week since it was first started. I am thirteen years of age."

One a mother, one a son, the other a daughter; widely separated, yet all on the same road, striving to serve the Master. May the ambition of each be realized, and may we all soon meet in the kingdom of God, is our earnest prayer.

Our Weekly Puzzle

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

Where can this passage be found?
Who wrote it, and who was it written to?
Answer in next issue.

Answer to puzzle in last issue:
The advice which we all should follow, was given by Paul to Timothy, and can be found in 2 Tim. 2:15.

I am the vine, ye are the branches	John 15:5
For without me ye can do nothing.	John 15:5
I have declared unto them thy name.	John 17:26
I am he that blotteth out thy trangresions	Isa. 43:25
We will come and make our abode with him	John 14:23
Lo, I am with you alway, even to the end	Matt. 28:20
To every man according to his several ability	Matt. 25:15

117,130,711 Bibles

"We talk of books as 'Best Sellers,' but which book can approach these figures? The American Bible Society in one hundred years has put into circulation 117,103,711 Bibles, Testaments and smaller portions in 154 languages. Of these over 71 million volumes have been absorbed by the United States, while some 46 million volumes have been scattered throughout the territories abroad. Where American Missions are established the returns from the sale of Bibles during 1916 are not yet complete, but during 1915 there were put into circulation 7,761,377 volumes, of which 5,053,406 volumes went to foreign lands, and 2,707,971 volumes (in 99 languages) were put into circulation in the United States; and the demand is growing by leaps and bounds. Ten years ago 682,692 copies of the Bible were issued in this country in the English language; in 1915 the number was 2,104,652."—Copied by L. H. J.

President Wilson's Opinion of the Bible

Written at Washington, D. C., Aug. 15, 1917.

"The Bible is the word of life. I beg that you will read it and find out this for yourselves—read not little snatches here and there, but long passages that will really be the road to the heart of it.

"You will find it full of real men and women not only, but also of things you have wondered about all your life, as men have been always, and the more you read the more it will become plain to you what things are worth while and what are not, what things make men happy—loyalty, right dealings, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of Christ, who gave everything for them—and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed and everything that is low and mean.

"When you have read the Bible you will know that it is the word of God, because you will have found it the key to your own heart, your own happiness and your own duty."

"Woodrow Wilson."

A Desire That Never Will Be Fulfilled Till Christ Our Lord Shall Come

The President says: The Bible is the word of life. I beg that you will read it." And I on my part would advise the politician to read it; and in reading it ponder over its precepts, take note of its examples, seriously consider its import, obey its commands, and follow after its instruction; and if this be done, we will have much better legislation at far less cost. The poor man will get his due without robbing his more wealthy neighbor, war would cease, and a great many other things would be that never will be until the King of kings and the Lord of lords shall take the governments of this world unto himself and rule them in equity and in peace. For that time we long and pray. If worldly politics were pure, then we would not have need of a change, and we would not be overly desirous to have the kingdom of God instituted; but while man rules corruption and unrighteousness will prevail, and we who are of the day, living in the world, must keep on in our attitude of waiting, watching, and praying that God's will may be done on earth as it now is done in heaven, which is another way of saying, "Come, Lord Jesus; come quickly."

God honors them that honor him. He withholds "no good thing from them that walk uprightly." He "meets him that rejoices and works righteousness." If only we will go on doing what is right, giving up the best to our neighbor to avoid dispute, considering God's interests first and our own last, expending ourselves for the coming and glory of the kingdom of God, we shall find that God will charge himself with our interests. And he will do infinitely better for us than we could.

When you find yourself, as I daresay you sometimes do, overpowered as it were by a melancholy, the best way is to go out, and do something kind to somebody or other.

SELECTIONS

From the Syriac New Testament

"Faithful is the declaration, and worthy to be received, that Jesus the Messiah came into the world to give life to sinners, of whom I was the primary" (1 Tim. 3:15).

"Beware, lest any man make you naked, by philosophy and by vain deception, according to the doctrines of men, according to the rudiments of the world, and not according to the Messiah, in whom dwelleth all the fulness of the Divinity corporeally" (Col. 3:8,9).

"For this is good and acceptable before God our life-giver; who would have all men live, and be converted to the knowledge of the truth. For God is one; and the Mediator between God and men is one, (namely) the man Jesus the Messiah; who gave himself a ransom for every man;—a testimony that arrived in due time, of which I am constituted a herald and legate" (1 Tim. 3:3-7).

ONE OF THE HORRORS OF WAR

An American neurologist who recently returned from Europe's battle-fields says that thousands of soldiers are being made incurable idiots by the rupture of their nerve trunks and centres. This is due to the terriffic explosions of large shells.—Selected.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. FEBRUARY 12, 1918 NUMBER 6

DEAR LORD, REMEMBER ME

E. W. Knapp

This world is full of grief and woe,
You see it everywhere you go;
The nations in a fearful war,
Such scenes we surely do abhor.
In this great war thy word has said,
That Christ shall come and raise the dead;
The time is drawing near we see,
O then, dear Lord, remember me.

We know the Savior shall descend,
Ten thousand of his saints attend;
They stand upon the holy mount,
And to the world give one grand shout.
The kingdoms of this world are done,
We now must serve God's only Son;
And if in life we chance to be,
O then, dear Lord, remember me.

Remove the curse from off the earth,
'Tis done by means of spiritual birth;
We reach beyond the mortal man,
And do God's will at his command.
We're striving with our might and main,
This glorious kingdom to obtain;
And when our Savior we can see,
O then, dear Lord, remember me.

The nations strive to rule this land,
By heeding to a man's command;
The peace they seek can not be right,
They're in the dark, know not the light.
The cry of peace on earth we know,
Is not from man; "he is too low";
For Christ, he brings the news you see,
O then, dear Lord, remember me.

O bring the joys we know will last,
We had our sorrows in the past;
In striving to defend God's cause,
In living under unjust laws.
Now we do hope that in this land,
That we may with the Savior stand,
And if asleep we chance to be,
O then, dear Lord, remember me.

"The industrious man is light hearted—the man who works is the happy man."

Madagascar fishermen sprinkle a substance on rivers and lakes which paralyzes the fish and causes their bodies to rise, when they are caught by hand.

THE BIBLE

Especially Dedicated to the Infidel and Skeptic

S. H. Thomas

I love the Bible because I firmly believe that it is a message from God to man, mercifully telling him how he may escape the prison house of death, and stand up alive once again to die no more.

Because I am fully persuaded that it contains within itself indisputable evidence that it is exactly what it claims to be, the word of the living God.

Because it is the only book in the world that tells us from whence we came, and whither we go.

Because it contains our only hope of a resurrection from the dead, and endless life in the ages to come.

Because it makes known the infinite love of God for those of his creatures who believe his word and obey his commands (but for none others), and his promise of pardon for their sins through Jesus Christ our Lord.

I wonder why the infidel hates the Bible, and would destroy it if he could? The only book in the world that offers him life again from the dead, or hope that he may again clasp in his arms those loved ones whose eyes he has closed in death.

I wonder why he would destroy this book, which contains God's message of a love so great that he freely gave his only begotten Son, that "whosoever believeth on him should not perish, but have everlasting life." Truly his hatred of God and his word is a thing most unaccountable.

If perchance he sees a fellow-man, devout, sincere, and earnest in his faith in God, and the Bible as his word, he promptly proceeds to turn down that faith which comforts and sustains his brother. He sneers at it, and points out that the old Bible is no longer taken seriously among refined or educated people as true and as the word of God. That only the weak-minded, and simple, so regard it in these enlightened days. That it is now generally conceded to be but a collection of ancient fables, and foolish fish-stories, and of interest only as a curious relic, handed down from the days of witchcraft, and simple-minded superstition.

Mr. Infidel: Do you not think it a mean, and unkind act to seek to tear down the faith, and destroy the hope, which comforts and makes happy a fellow-man? Indeed, it is worse: it is robbery to take away and destroy the faith and hope of another, unless you are prepared to replace it with a better. Can you do it? Nay, verily: Search as ye may through the pages of your scoffing literature; sift Ingersoll's "Mistakes of Moses," Tom Payne's "Age of Reason," and all vain vaporings of Voltaire, Bradlaugh, and others, and find if you can one sigle sentence that will comfort a man in the solemn hour of death. In such an hour infidelity is a miserable failure.

Let us now consider a few of the multitude of evidences that the Bible is the word of God. I ask you to consider the Jew. I want no greater evidence than he to confirm my faith in the book. Even before he became a nation, his future nationality was foretold and written down in minutest detail. And before he went into the promised land would scatter him among the nations, and that among those nations he should "find no ease," should have "a trembling heart and sorrows of mind," and that he should be in great danger, and should have none assurance of life (Deut. 28:63-67); and although robbed, persecuted, massacred, and murdered by the millions yet remain a great nation down to the coming of the Lord. And today he stands an unanswerable evidence of the truth and inspiration of the Bible.
of the Bible.

Where are Babylonians? where are Medes and Persians, the brazen-coated Greeks and mighty Romans, all of whom in turn robbed and massacred the helpless Jew? They have passed into history, have become but a memory; while the persecuted Jew is still with us, ready to play his part in the closing scenes of Gentile times. Without a visible king or capital city, but still scattered among the nations of the earth, they stand a great nation, controlling the wealth of the world. During all these long centuries they have not mixed with other peoples, but remained separate and distinct, retaining all their national and individual characteristics and customs—an eloquent and unanswerable evidence of the truth and divine autheuticity of that grand old Book, which foretells all these remarkable things thousands of years ago, even before they became a nation.

But space forbids mention of the multitude of other evidences, equally as positive and unanswerable. The prophecies concerning Babylon, Turkey, Egypt, and other nations, and their marvelous fulfilment; the testimony of numerous monuments and ancient libraries, clay tablets, and records on stone, and papyrus, dating back to the days of the patriarchs, hidden deep in the ruins of ancient Babylon, Ninevah, and Dedin, buried beneath the sands of Egypt and the lands of Moab, God has kept these silent witnesses securely hidden and in these last days of skepticism and unbelief, they have been uncovered and brought forth to confound and silence the infidel and atheist.

Wherever the Bible goes, civilization and an uplifting of the standard of morality, follow. Remove the Bible and man would soon return to violence, anarchy, and semi-barbarity. Why? To the infidel death ends all. Therefore his motto is "Let us eat, drink, and be merry, for tomorrow we die." Why deny ourselves? The world is ours for today and the fulness thereof. Let us drain the cup of pleasure to its dregs. A short life and a merry one, and then a plunge into the land of forgetfulness from whence I came. Poor fellow! I am sorry for the infidel. From my heart I pity him; no beams of light and promise ahead; naught but darkness, coldness, and everlasting forgetfulness. With such a faith can we wonder that ninety-nine out of one hundred criminals, murderers, robbers, liars, fornicators, adulterers, etc. are infidels? Rarely indeed is a Christian convicted of crime. Will infidels tell us why?

The infidel declares that the Bible has been responsible for most of the bloodshed of the world, and that mankind would be much better off if the last Bible could be burned. But I have always noticed that he continues to remain close around where the teachings and principles of the old Book are revered and practiced. If he really believes the Bible an impediment to human knowledge and progress, why does he not go to some country where it is not known? To Turkey, China, or the South Sea Islands? His life or property might not be so safe as in a Bible country, but he can get away from the old Book if he really wants to.

The infidel says that Moses made mistakes, that Jacob lied to his poor old blind father, and cheated Esau out of his blessing and birthright. That king David, the man after God's own heart, fell in love with another man's wife, and caused her husband to be killed, that he might have the woman. And that according to the Bible itself, every last one of these holy men of old were guilty of evil and disreputable acts. Mr. Infidel, you are right; your charges are true: And I cite this very fact to prove that the Bible is the word of God, The Old Testament Scriptures are a history of the Jewish nation, written by Jews under divine inspiration. If God had removed his influence during the making of these records of that nation, would not the national pride of these Jewish writers have prompted them to leave out those details that would discredit their history? When they came to that sin of king David, would they not have said: 'We will not say anything about that matter: to mention it would do no good, and only disgrace our nation for all time." But when God writes, or causes to be written, the record of a man or nation, he tells the truth about it. Human nature is poor stuff, and always has been since Adam's fall. Abraham, Isaac, and Jacob, Moses, and king David—all were but human, weak and prone to sin just as we are; and the Bible is a true and faithful record of their faults as well as their virtues. If the Holy Scriptures had described them as superior beings, entirely free from sin, and yet partakers of a sinful nature, we then might, with reason, have questioned its truths.

Infidelity is all right on dry land, when everything is lovely and no trouble or danger in sight, but when at sea the storm rages, and billows war and foam, and the old ship founders and is about to sink—it is then, on bended knee, he calls on God to save him, and with earnest fervour sings, "Nearer My God to Thee." Ingersoll's "Mistakes of Moses," and Tom Paine's scoffing literature, has no charm for him now, as in terror and despair he stretches out helpless hands to that God whom he has so often denied and dishonored.

Thousands have been known to bitterly regret on their death bed that they were infidels, but there are two things I never expect to see: Two mountains with no valley between; and a dying man, who regrets he is a Christian.

It is said that the last words of Thomas Paine, the great infidel writer and author were, "I am taking a leap in the dark." What a contrast between this and the last words of a Christian! No leap in the dark for him; all is light, and he sees exactly where he will land. Our Lord says: "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live."

The world has but one example of a great nation discarding the Bible and its principles, and adopting those of infidelity; and no nation has since cared to repeat the experiment. About the year 1790, Voltaire the great French infidel and author, devoted his time and brilliant talents, to destroy the Bible and the Christian religion in France; and the world for the first time heard a vast assembly of men, born and educated in a civilized country, lift their united voices to deny the worship of God, and the Bible as his word. One of the leaders of the nation publicly challenged God as follows: "God, if you exist, avenge your injured name. I bid you defiance; you remain silent; you dare not launch your thunder. Who after this, will believe in your existence?" In all public cemeteries this inscription was placed, "Death is an eternal sleep."

Soon all law and order were abolished, and mob law was established throughout the empire. Infidelity ran riot, and blood flowed like water, while hundreds of thousands perished. Finally, realizing the necessity of some form of worship, to hold the infidel fanatics in check, they brought a veiled harlot into the national convention. Senator Chaumette took her hand and said. "Mortals, cease to tremble before the powerless thunder of a God whom your fears have created. 'Henceforth accept no divinity but reason: I offer you its noblest and purest image. If you must have idols, sacrifice only to such as this.' Thus, the harlot was established by infidel France, as the Goddess of Reason. Madame Milard was her name. She was conducted to the Cathedral of Notre Dame, and elevated upon a high altar, and worshipped in place of God.

This season of the triumph of the principles of infidelity in France, has gone down in history as "the reign of terror." But the Bible, and the principles of Christianity, were restored in time to save the nation. Voltaire has passed into history, and it is said that the press used by him to print his infidel literature, has since been used to print the word of God.

The infidel reminds me of a foolish sailor who was washed overboard during a terrible storm. His mates threw him a rope, but he found all kinds of fault with it, and refused to grasp it. It was too small to suit him, and was made of cotton instead of hemp, and it had spots on it, that looked to him like defects, or weak spots. In vain his mates shouted to him that this was the only rope they had, that it was all right, and would land him on board if he would grasp it; but he would have nothing of it, and miserably perished. Just so the foolish infidel is sinking in the great sea of eternity. His mates on the gospel ship,

throw him a gospel rope and implore him to grasp it; but he scoffs at and ridicule it, finds fault with and criticises it. In vain they assure him that it strong and safe, and the only rope on board ship that will reach him, but he turns away from it, and is lost forever in the sea of eternity.

INVENTIONS

No. 3

Stephen prayed, "Lord Jesus, receive my spirit. And devout men carried Stephen to his burial, and made great lamentation over him" (Acts 7:59; 8:2). These verses teach us two things:

(1) That which was buried was Stephen; and
(2) The spirit was not conscious Stephen; for it

was not the thing that did the praying. The Stephen that prayed was the Stephen that was carried, and buried, and lamented, and fell asleep; and if there was another Stephen we have no mention of him in this account. If the spirit had been a conscious intelligent entity, it could have prayed for itself, but it did not; and that fact alone would prove it incapable of praying, and shows it to be like the spirit of the queen of Sheba and others which we have noticed.

But Mr. Barlow says the soul also is separated from the body in death, and that it is conscious while the body lies mouldering in the grave, though he offers no proof, and only asserts that men exist while dead. David asks, "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" (Psa. 89.48). Often biblically a question is a strong negative affirmation, and this is an instance, and means to state that no living man can deliver his soul from the hand (power) of the grave; for all must go there, which proves conclusively that soul and body go together in death. But the man that goes to the grave soon ceases to exist, hence the soul goes out of existence at death. Hezekiah declares, "Thou (God) hast in love to my soul delivered it from the pit of corruption" (Isa. 38:17). From what had Hezekiah been delivered? Death. Then when one dies his soul goes into the pit of corruption, and not into eternal existence. "They smote all the souls that were therein with the edge of the sword, utterly destroying them" (Jos. 11:11). Does a soul exist after it has been destroyed? If not, then the souls of the people of Hazor are not now in existence. If those people's souls are now in existence they were not utterly destroyed, and the word of God would be stating a falsehood. His "word is truth," and Mr. Barlow is mistaken, and hence souls are destructible. David speaking of the Egyptians, declares, "He (God) made a way in his anger; he spared not their soul from death, but gave their life over to pestilence" (Psa. 73:50). "Life, a condition of existence" (Barlow). The lives of those souls were given over to the pestilence, and the souls were spared not from death. Suppose we put both of Mr. Barlow's definitions and read, "He spared not their soul from a condition of existence, but gave their condition of existence over to the pestilence." Did those souls continue to have a condition, or be in a condition of existence, after "their condition of existence" was given over to the pestilence? If yes, then Bible language is without meaning; for their condition of existence was not taken from them. If we should read a life was given over to the pestilence, we would have some room to think there might be another life or condition of existence for them; but their condition of existence makes assurance doubly sure that there is not another for them, and again knocks the props from Mr. Barlow's invented definition of death.

"O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit" (Psa. 30:3). Here again it is plainly declared that the soul goes into the grave, and one must be kept alive that he may not go into the pit. If the soul does not go into the grave, then David was talking nonsense; if it does go there, then it goes out of existence; for all that goes into the grave soon returns to its mother element—dust. We might multiply texts to substantiate what we have here shown; but we believe those are sufficient to prove Mr. Barlow's definition false, and that death is not a condition of existence no matter whether it refers to soul, spirit, or body. When the soul is spoken of as departing it is the same as the life, and not that which can exist. Herod sent men to kill Jesus in his infancy, and had not the Lord interferred he would have been successful; but God delivered him by sending him down into Egypt. After the death of Herod, an angel told Joseph; "They are dead which sought the young child's life" (Greek, soul). What did Herod intend to do with Jesus' life? Destroy it, or take it from him. Now had he been successful, and had God given it back to him, it would have been said "his soul returned to him," but been no proof that said soul existed while dead. Again: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:39). Here again "life" is from the same Greek word that is translated "soul" in the New Testament. If one loses his life for Christ's sake, he shall find it. It would be impossible for one to lose an eternal existing soul for Christ's sake; but he can have his life or condition of existence taken from him, and given back to him in the resurrection; and his finding it would be its return to him. So in cases were some were resurrected in the past. While the life is in us, we have life; but after it has departed, we have no life; and it is not an existing entity, but as Mr. Barlow says, a condition of existence, and without it we cease to exist. We readily admit that life is not existance, and I am unacquainted with any that teach that it is; but Mr. Barlow claims that is the definition contended for by the poor annihilationist.

Many things exist without life, and that fact of itself proves that life is not existence. Humanity, and the animal and vegetable kingdoms depend upon life for existence, and without it they soon perish. Hence it is "the state of being alive; that condition in which animals and plants exist with the capability of exercising their natural functions" (Standard Dictionary). This definition seems to be more nearly correct than Mr. Barlow's, for life is not a condition of existence to the everlasting hills, and much other dead matter which could be mentioned. It also is in harmony with the Bible; for the Bible says, "The dead know not anything" (Eccl. 9:5). The word "function" is defined, "Any specific power of acting or operating that belongs to an agent, or the specific work accomplished by it; as the functions of the mind" (Stand. Dic.). Thought being a natural function, ceases in the death of the thinker. All work, knowledge, wisdom, and device must cease when the life ceases; and that for ever kills Mr. Barlow's invention. He can no more prove his new theory than the orthodox can the old one; and his invention is worthless. He says both soul and spirit die, and we read the dead know not anything, hence both soul and spirit become unconscious in death; and that is what the poor annihilationist contends for.

But he quotes as proof, "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). He argues from this text that he had existence before he had the Son, and before he had life and concludes from that that people can exist, have knowledge, and work without life. He fails to notice the preceding verse: "And this is the record, that God hath given to us eternal life, and this life is in his Son." What life? "This," the eternal life. The unbeliever has life, but not eternal life. He then as another proof quotes, "In the day that thou (Adam) eatest thereof thou shalt surely die" (Gen. 2:17), contending that Adam did not cease to exist the day he ate, and from that fact claims he has positive proof that a person may be dead, and yet exist as a conscious intelligent being. Over looking this: "And he said unto Adam, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of (not thy death) **thy life.**" Adam still is recognized as living, and God must know better than Mr. Barlow whether Adam was dead or living when he spoke those words. Had Adam been dead God should have said, "All the days of thy death;" but as he did not so say we are compelled to conclude Adam was not yet dead. We read: "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:17-19). This is the sentence given Adam for his disobedience, and the only sentence that can be found in God's book concerning it, and was given while Adam was alive; and in it it is stated that he had days to live, and would yet live "all the days of thy life," and eat of the fruit of the ground in sorrow.

The word "day" is often used figuratively, and is so used in the chapter from which Mr. Barlow quotes: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." By comparing chapter one the reader will see that earth was made before there was even light, and light was spoken into existence upon the first day, and it was not until the third day that plant life was produced; and if we take into consideration what is said about man in both chapters we can see that the second chapter makes the whole of the seven days, "the day;" and whether these even were figurative or literal days, either makes "the day" a figurative day. The same with our text: "All the days" must be considered a part of "the day" in which Adam was to die, as they were "days of his life"; and as the day" includes "all the days," it could not be a literal day; and where is Mr. Barlow's dead man? In the dust, and as he teaches soul and spirit die as much as the body, they too must no more exist than it does.

J. J. Heckman.

IS THE THIEF IN PARADISE?

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise" (Luke 23:39-44). V.

Jesus' answer to the thief in Rotherham's translation reads, "Verily, to thee I say today, With me thou shalt be in paradise."

The Cottage Bible by Parker reads: "Verily I say unto thee, The same day thou shalt be with me in Eden's garden." "The same day" would here refer to the day referred to in the thief's question, when Christ comes to establish his kingdom.

Now, as the original Scriptures contain no punctuation marks, and the present system of punctuation was invented by Aldus Manutius, a printer of Venice, in the 15th century, we know that the present punctuation of the king James' translation is not inspired. Hence we have authority to change the punctuation and reading of the Authorized Version to read, "Verily, I say unto thee today, Thou shalt be with me in paradise."

The thought in this with the Parker and Rotherham translations would be: "I give you direct promise to your request to be with me when I come into my kingdom, to restore the long lost paradise on earth, that you will be with me there."

We would say to those who base their hope of entering into their reward at death upon this text as translated in the common version, and on the position of the uninspired comma, that we will agree with them when they can reconcile the following nine objections to their position:

1 The thief had no immortal soul or spirit entity to go to paradise (Rom. 2:7; 1 Tim. 6:16; 2 Tim. 2:10; 1 Cor. 15:53-56).

2 The soul of Jesus went to hades that day (Acts 2:31; Psa. 16:10).

3 Jesus wholly died, soul and body—no separate entity survived death to go to paradise Isa. 53:8,10; Rev. 1:18).

4 The only paradise the Bible reveals is that lost by the first Adam, which is to be restored again on earth beyond the resurrection (Rev. 2:7, and chapters 21 and 22; Isa. 51:3). This is the paradise to which Paul was conveyed in vision, as was John the Revelator (2 Cor. 12:3).

5 The only Savior of whom the Scriptures speak was in the tomb, and nowhere else, for three days and nights (Matt. 12:40; 28:6).

6 Jesus was not in heaven during the three days while he was dead (John 20:17; Acts 1:3,9).

7 Neither Jesus nor the thief had any conscious existence while dead (Psa. 146; 6:5; Eccl. 9:11-15; Job 14).

8 Dead saints cannot go to glory before the change of the living saints at the resurrection of the just (1 Thess. 4:15; 1 Cor. 15:23; Heb. 11:39,40).

9 The judgment of the world, and the reward of both living and dead saints do not take place until the second coming of Christ (2 Tim. 4:1; Matt. 16:27; Rev. 22:12; 20:13; Luke 14:14).

The one witness who records what Jesus said to the thief says that Jesus' answer was: "Amen **lego soi seemeron met emou ese en to paradiso.**"

Now what did Jesus say to the thief?—W. L. C.

Measures speed of Clouds

The comb nephonscope is a device for measuring the speed of clouds. It consists of an upright brass rod about nine feet long, bearing at its upper end a crosspiece to which a number of equidistant vertical spikes are attached. The observer turns the crosspiece until the cloud appears to travel along the line of spikes and notes the time it takes to pass from spike to spike. This forms a basis from which he reckons the speed.

Daily Thought

Victories that are easy are cheap. Those only are worth having which come as a result of hard fighting.—Beecher.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

John Parker	$ 1.00
Mrs. Almira Balch	.50
Chas. Pate	5.00
Ruth Bennett	10.00
Mrs. F. McCave	.50
Mrs. Sarah Green	.50
C. E. Hatch	8.50

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EDITORIAL

January 27th Mr. David B. McKenzie, and his Wife, Mrs. Catherine McKenzie, both formerly Presbyterians, after making a very intelligent confession of faith in the things pertaining to the essentials of the gospel, were baptized into Christ.

Sister Wince writes, dating Jan. 22nd, "You know Sister Susan Howard of Chinook Cove, B. C. Her husband has been studying the Bible and has come to see the absolute necessity of being baptized in order to be saved; but before his purpose could be carried out he was taken sick. He went to bed as well as usual last Saturday night, and before ten o'clock Sunday morning had been taken to the hospital by team fifty-three miles distant. Sister Howard is in great distress, and asks that prayer be made for his recovery so he can obey the Lord."

Dating Jan. 30th Sister Sadie Skeels writes: "We of Brumfield, Kentucky, Church of God are very thankful for the mercy which God has granted us at the hands of the government. There were but five young men of military age, who were members of our congregation. Three who lived in Mercer County were granted religious exemption; the two others were of Boyle County, and they received fourth class because they have families; but they have both appealed their case. The Board asked, "What better do you want? That class is safe." We all want to say with the Psalmist, "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."

We ask that all of our young brethren who are subject to draft keep us posted by frequent communication how they fare before local and district Boards, and how they are treated in military camps. From "The Tower" of Jan. 15th we note that the Russellites have passed resolutions asking for exemption, and have presented the same by a committee of three to president Wilson. We quote the reception he accorded them, with one or two statements he made to the Committee, as they are of considerable interest to us and are very significant with meaning:

"Brother Rutherford, as president, appointed Brother Dr. Smith of Louisville, Ky., Brother E. D. Sexton, of Los Angeles, California, and Brother E. W. Brenneisen, of New York City, as a committee of three to bear these resolutions to Washington and there in person present them to President Wilson, Secretary Baker of the War Department, and a copy to Provost Marshall General Crowder. The Committee proceeded to Washington for this purpose, and on Friday, January 11th, they were granted an audience with President Wilson. The Committee was very kindly and graciously received by the President who patiently listened to the reading of the resolution. The President expressed himself as fully sympathizing with our position. He suggested that some had exceeded their authority in dealing with our brethren and promised that these mistakes should be speedily rectified. Afterwards a copy of the resolution was presented to Secretary of War Baker and Provost Marshall Crowder."

THE SUBJECTS OF THE KINGDOM

Dear Brother:

I wish to call your attention to The Restitution of Jan. 15th where you make a statement which has surprised me not a little regarding the subjects of the kingdom of God. I had supposed that the "remnant" was composed of all people left on the earth who should pass through the fiery trials and tribulations in safety after the saints, who comprise the body of Christ, have been rewarded. It seems strange to me that Christ and the saints are to rule over infants and children entirely. I am asking for information, as I wish to know all that the word of God has for me; and if it teaches this it is new to me. Your words are: "These remnant subjects are composed entirely of infants and little children."

Yours in love of the truth,

Jennie ———.

Editor's Reply

The writer has not exactly reproduced the words and ideas to which we give expression in Lesson V. We say on pages one and twelve that the subjects are "composed **almost** entirely of infants and children." By leaving out the word "almost" the Sister unintentionally exaggerated the statement. Restore this word in the sentence, then read Lesson V carefully, and we see no room for dissenting opinion.

In addition to the plain Scriptures quoted on page twelve to prove that the infants contemporary with Christ's coming are the subjects of the kingdom primarily, we may point to one typological argument which to us is conclusive. Six hundred thousand adult Israelites left Egypt under Moses (Ex. 12:37). All these perished in the wilderness before they came into the land of promise except two (Heb. 3; 4; Deut. 1:35, 36,38). Who then, composed the subjects of God's kingdom under the Judges and Kings of Israel? The testimony is explicit: "Your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it" (Deut. 1:39).

Now as Christ will be a prophet "like unto Moses" when he returns, and as his "times of restitution" and "refreshings" are analogous to those under Moses (Acts 3:19-24), it follows as a positive and dogmatic fact that as adults were destroyed after the exodus (Jude 5), and the "little ones," those who were so young that they "had no knowledge between good and evil," came in and lived in Canaan as subjects, so it will be under Christ One cannot but admire the divine wisdom displayed in such a just and merciful provision. The incongruous idea of Christ and the saints reigning over infants and children "entirely" is not a necessary or logical conclusion, although these are practically the only ones spared at the coming of Christ. The forty years which elapsed from the exodus from Egypt to the settlement of the children in the land of Israel, may be indicative of as much time intervening between the return of Christ and the beginning of his reign. The children alive at the second coming of Christ would, according to this arrangement, be forty years of age when the reign begins. This accounts for the fact that adults appear as subjects in the kingdom although only infants are saved, from the "devouring fire" of Christ's apocalypse.

AN OPEN LETTER ON THE SONG BOOK

To Sister Robison and All Who are Interested in the New Song Book:

I thank you for your commendations, and will say part of your criticism with reference to the first edition is just and part merely technical. Now there are two or three ways at the least those errors could have gotten in: In selecting the pieces we often found a piece that was good except a word here and there that was wrong: these we would mark to be fixed; and as that part of the work fell mostly on me, we would lay them aside to be fixed when most convenient. Those that are wrong may have slipped in by mistake by us thinking they had been corrected.

Again when we decided upon the words to be substituted, we had to find those words somewhere and cut them out and paste them over the objectionable words so the engraver would get it correct. In some cases these pasted words may have come off in handling. This could have all been righted in the proof reading; but here is the rub. How many people go through this world blamed for certain things that they are not in the least to be blamed for. In making the contract with the printer I had a perfect understanding that he was to send me all the copy to proof read. This he did not do. He sent probably forty pages; then I waited and waited for more, and none came. Then a note saying he had put in press without sending me any more to proof read, thinking he could get them out sooner. Of course they were not correct; but it robbed me of any chance to correct any more that might have crept in. The Committee and Brother Huggins and some others know what an influence was brought to bear on the printer and others to prevent the publication of the book. This alone caused at least a year's delay in printing. But we succeeded in overcoming all this evil influence, and we wonder at the fewness of the mistakes.

Now let us remember the church owns the plates, and all the cost there will be in printing again will be printing and binding; and for a few new plates that are proposed. In talking with the engraver I find the plates we now have are worth at least $1.10 more than when we bought them. I mean each plate is worth this much more. I have had two of the most reliable firms I know figure on the proposed edition, and there is but ten dollars difference between them. In August last I had one of these firms figure on the book just as it is now. Now the same firm and another I had figure on it, want just the same for printing the last half of the book.

So many places have no books and have ordered them we decided to print the songs beginning at page 90, and add 18 new, beautiful songs to supply the urgent need. Change the numbers and make 90 No. 1. We do this because we have not money enough to print the whole book. This book would have sixteen pages folded and sewed together, just double the one we now have, making it hold twice as well. They promise the mechanical work to be far superior to the old book. We will see that no errors get in this book; that is, no real errors. "Real errors" we would call those where the words are in direct opposition to the truth. This we find to be true in two or three of the present songs. The others are just technical. One that Sister Robison objects to is the favorite of one brother, and nearly every meeting he calls for it. We know all do not like the same songs: we each have favorites, and others that we very much dislike.

Now as to technical errors: let us examine the song on page 184, vs. 4. There never was one more devoted to the truth than the sister who selected this song. She would neither talk nor sing an error. There is not one of us but has had friends and mothers and fathers who tried to lead us to the light, and fell asleep disappointed; and their voices now come floating to us from those by gone days, and we remember them as we sing. These voices we have really heard, and these voices of the past are recalled, and we feel their power. Just as we heard the voice of the speaker who is persuading them to accept the call of the gospel. Just as you and Brother Robison have done many times. There is no doubt in my mind that the writer had a different idea when he wrote the song, but that does not hinder us from putting a different and better construction on it. I doubt if one but our own people would even notice it. It is where they speak of going to heaven, etc., that is serious.

We will eliminate every error that is at all misleading. In some of your objections it is just a matter of taste. Some have entered a protest against leaving out some you wish to. Their taste is different. We can satisfy all alike by eliminating all serious errors, as mentioned above; but we cannot suit all tastes any more than we could in cooking. Let us have it as near perfect as possible and not out of harmony with the gospel. Now brethren, we need another edition badly. We have the plates, so let us rally to the cause and give the brethren a book that have none. We have some new congregations, as well as old, that have no books. We had a wonderful sale on the first edition; and now let me ask every one how many books will you take if we print another edition ? I might explain here the ten dollars that were sent the Committee on the first edition was to buy the plates. The printing and binding had to be paid for out of the sale of the books. We sold the books at practically the cost of printing and binding and mailing, which was 50 cents each. We got an extraordinary low price on the printing. But now as with everything else, it costs us nearly double. We cannot get the book out and mail it for less than 85 cents, and come out even. But remember the book will be worth it in every way. You figure how many more books you could buy at 85 cents with the price of a day's labor than you could a few years ago for 25 cents. On paper they look high, but in reality not so high as in former years.

Now brethren, write just as soon as you read this and tell me how many books you will take. Send no money, send only your order. I will book you for so many, and when we have enough to justify us we will put the book in the hands of the printer and he will get it out in a hurry. I am sure we will never need another edition; this one will last till the Lord comes. The main thing is to help each other with means of worship till that time. Let your orders come now. Brethren, do not say, "I will not buy because the book does not come up to my ideal"; say it is the best we can do with our means, and is good enough. That person does not live who could get up a book that in every detail would suit everyone. Even the Bible does not do that. Write me today how many you want.

The Committee,
Almus Adams, Chairman,
3944 Hartman Ave.,
Ames Station Omaha, Neb.

The minister was visiting one of his parishioners. He took the small daughter of the family on his knee and facetiously remarked:

"I don't love you, Nellie."

The family laughed, but little Nellie frowned and said:

"You've got to love me. You've got to."

"Got to ? How so ?" laughed the divine.

"Because," said Nellie, stoutly, "you've got to love them that hate you—and, goodness knows I hate you."

OBITUARIES

Sophia Frier was born in Clinton County, Indiana, May 24, 1841. This was in a time that much of the original forest was standing and the swamps were undrained. And in recording the events of her life the memory sweeps back over a period of years that marks the most marvelous advance in the improvements of the country, and the ways of life, of all centuries. Hence her life has been full of innterest. She saw the log hut give place to the commodious home, the ox team succeeded by the modern motor car, and the old reap sickle laid aside for the self-binding harvester.

She was united in marriage to J. U. P. Strawn, June 1859. She was the mother of five children, namely, John, James, William, Howard, and Zora. She was left a widow by the death of her husband, July 5, 1892. She accepted the gospel message and was baptized by Elder J. F. Wagoner in May 1895, and united with the Hillisburg Church of God, where she was a member at her death.

She was married to Samuel B. Halliday, November 21, 1896. He died January 26, 1917, and she, after a few days illnes, passed from life at her home, January 20, 1918, at the age of 76 years, 7 months, and 26 days. She leaves one brother, Thomas Benton Frier, of Kokomo, Ind., three sons, John, of Frankfort; William and Howard, of this vicinity; and one daughter, Mrs. Zora Foltz, of Frankfort; nine grand-children and one great-grand-child, and many other relatives.

Funeral services were held at the Hillisburg Church of God at 10:30 A. M., January 22, 1918, conducted by the pastor, D. E. VanVactor. Burial was made in the Plummer Cemetery, where the beloved sister was laid to rest to await the coming of Christ and his resurrection.

Catherine Thatcher-Graham was born January 14, 1838, in Dearborn County, Indiana. She was the daughter of Harvey and Amelia Thatcher and one of a family of seven sons and five daughters.

She was married to Matthew Graham March 20, 1890, at Connersville, Indiana, where they resided until his death some four years later. She afterwards moved to Scircleville and took up her residence near her sister, Mrs. Frier, in whose association she spent the remainder of her days. After a brief sickness she died at the home of James Frier, January 22, 1918, at the age of 80 years and 8 days.

The departed friend has lived a quiet, unasuming life, discharging her duties to the best of her abilities as she saw them. She was a good woman, of kindly disposition, a friend and a neighbor to those about her. We cannot judge her for we know not the obstacles that lay in her pathway. We therefore commit her life and her works to the hands of the heavenly Father and to the judgment of his compassionate Son. Jesus Christ.

She leaves one sister, Mrs. James Frier, of this place, and one brother, William Thatcher, of Omaha, Neb. Several nephews and neices also survive her.

Funeral services were held at the M. E. church at Scircleville, Ind., at 10:30 A. M., Thursday Jan. 24, 1918, conducted by D. E. VanVactor, and the beloved one was laid to rest to await the call of Jesus in his own appointed time when he shall be pleased to exercise his resurrection power.

Chas. H. Behn was born in Germany, May 21, 1848, and came to the United States at the age of two years, with his mother who located at Xenia, Ohio. At the age of fourteen he enlisted in the Union Army Aug. 15, 1862, in Company E, of the 11th. Ohio Vol. Inf., and served his country through the war and was mustered out July 9, 1865. He united with the Argos G. A. R. Post, June 10, 1887, where he was a member at the time of his death.

He was married to Arilla J. Lowry, in 1873, at Argos. Indiana, where they lived and became the parents of four children, namely, Retta, Ona, Bessie, and Oliver Donald. Their lives were saddened by the death of the three daughters. They removed to Fort Wayne in 1889 where the mother sickened and died, Dec. 15, 1891, leaving but the father and Donald. In 1911 they went to Albuquerque, New Mexico, for Donald's health. After two years stay Brother Behn returned to Argos and stayed until he took up his abode in the Soldier's Home at Marion, Indiana. He found life agreeable in the Home, and his last visit in Argos showed that he was being taken care of and that he was in better spirits than usual. He died after a brief illness, January 25, 1918, aged 69 years, 8 months and 4 days.

He heard and obeyed the gospel and was baptized by Elder H. V. Reed, Feb. 8, 1877, and united with the church of God. In Argos he affiliated with the Church of God and served as Superintendent of the Sunday School during the years 1915-6. In this capacity he took great care to serve efficiently and acceptably.

Brother Behn was a patient, conscientious man, unassuming and full of zeal. He has drank deeply of the sorrows of life, but endured his appointed lot without complaint.

He leaves one sister, Mrs. Rosa Grunder, of Cincinnati, Ohio, and one son Donald, and other relatives and close friends in the household into which he married where he was always considered one of the family.

The body was brought to Argos on Sunday morning and taken to the home of Frank P. Boggs. Funeral services were held from the Church of God on Tuesday, 2 o'clock, Jan. 29, 1918, conducted by D. E. VanVactor. Burial was made in Maple Grove cemetery where we left the beloved brother to await the coming of Christ and his resurrection.

D. E. VanVactor.

Stomach Needs Occasional Rest

The loss of a meal occasionally will not hurt you, and if your stomach "gets out of order" the very best thing you can do is to fast for a day or two or eat only a fruit diet, until your tongue loses its yellow coating.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: 1 Cor. 10:32

Not As I Will

Blindfolded and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know,
Each day more surely as I go,
That doors are open, ways are made,
Burdens are lifted or are laid
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long !
Yet this one thing I learn to know,
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will"; the sound grows sweet
Each time my lips the words repeat,
"Not as I will"; the darkness feels
More safe than light when this thought steals
Like wispered voice to calm and bless
All unrest and all lonliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill,
"Not as I will."—H. H. Jackson.

Words of Wisdom

Wisdom is better than strength, and a wise man is superior to a strong man.

God will not accept any man's person, neither will he stand in awe of any man's greatness; for he made the little and the great, and he hath equally care of all.

A man's life is a ship that passeth through the waves; whereof when it has gone by, no trace can be found, nor the path of its keel in the waters.

A man's life is like a bird flying through the air, of the passage of which no mark can be found, but only the sound of its wings beating the light air, and parting it by the force of her flight; she moved her wings, and hath flown through, and there is no mark found afterward of her way.

A man's life is as when an arrow is shot at a mark, the divided air presently cometh together again, so that the passage thereof is not known.

How beautiful is the chaste generation with glory, for the memory thereof is immortal; because it is known both with God and with man.

We fools esteem the life of the righteous as madness, and their end without honor. Behold how they are numbered among the children of God, and their lot is among the saints.

The just shall live for evermore; and their reward is with the Lord, and the care of them with the Most High. They shall receive a kingdom of glory, and a crown of beauty at the hand of the Lord; with his right hand he will cover them, and with his holy arm he will defend them.

Our Weekly Puzzle

"The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen."

By whom written? to whom written? and where found?

Answer next issue.

Answer to puzzle in last issue:

The passage can be found in 2 Cor. 6:1, and was written by the apostle Paul to the church of God at Corinth.

Son, Go Work Today in My Vineyard

Your work of faith and labor of love. 1 Thess. 1:2.
That I may win Christ, and be found in him Phil. 3:8
But put ye on the Lord Jesus Christ. Rom. 13:14.
They took knowledge, they had been with Jesus Acts 4:13.
Jesus of Nazareth, who went about doing good. Acts 10:38.
Leaving an example, ye should follow his steps 1 Pet. 2:21.

Moral Earnestness Needed

Moral and spiritual earnestness is essential to an effectual prayer. It is useless to try to [illegible] God in prayer when there is sin in our hearts.

The schoolboy who desires to solve some arithmetic example and prays to God for help, but never opens the book and attempts to solve the problem himself, will not arrive at the solution of his example.

We should not ask God to do things for us when we have not done our part. No strong man asks God to carry a burden he can carry.

Some one has said that men are divided into two classes—the leaders and the lifters. Some people are always leading and some seem always to be carrying the burdens. But even the lifters must have something to lean on. They must have faith in God.

Your God is love; love him and in him all men, as his children in Christ. Your Lord is a fire; do not let your heart be cold, but burn with faith and love. Your Lord is light; do not walk in darkness. Your Lord is a God of mercy and bountifulness; be also a source of mercy and bountifulness to your neighbors.

Abraham Lincoln

The sixteenth President of the United States was born Feb. 12th 1809. His early life was one long struggle against misfortune. His father was course, hard, harsh, and improvident, showing little love or consideration for his wife (Nancy Hanks), and absolutely none for his son. Mrs. Lincoln's nature was opposite to that of her husband: hers was fine, tender, considerate, and loving. "Abe"—for Abraham was socalled—followed after the mother, who tried to teach him things necessary for his own advancement. When Abe was nine years of age his mother died. It is recorded that her last words were, "Dear Lord, make my boy honest, gentle, kind and true"—all of which were realized in the character of the future president, America's leading son who, when he had attained the height of earthly glory exclaimed, "All that I am or ever hope to be I owe to my loving mother."

We have remarked that the early life of Abraham Lincoln was a struggle against misfortune; and we wish to emphasize the fact that with him a struggle meant something, for he persevered until he defeated every difficulty, subdued every hindrance, vanquished every obstruction, conquered every obstacle, overcame every encumbrance, and turned misfortune into blessing. It is this trait in the character of Abe Lincoln that we would have you follow. True he conquered a hostile people, but he did more, for he conquered himself; true he gave to many bonded people their freedom, but he did more in freeing himself of anger, hatred, and malice. We in our humble position can do as much by conquering self and freeing self from vain glory. We are in position to accept God's plan of salvation as revealed in Christ Jesus our Lord. And in so doing we shall become princes and kings in the everlasting kingdom of the Most High, a position and honor far higher than any obtained by Abe: for all earthly honors are temporal, but these to be conferred by God are eternal.

Some Sayings by Abraham Lincoln

I have not wittingly planted a thorn in any man's bosom.

I claim not to have controlled events, but confess plainly that events have controlled me.

The people are the rightful masters of both congress and courts, not to overthrow the constitution, but to overthrow the men who pervert the constitution.

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.

When I came of age I did not know much, still somehow I could read and write, and cypher to the rule of three; but that was all. I have not

been to school since. The little advance I now have upon this store of education I have picked up from time to time under the pressure of necessity.

Every man has the right to put into his mouth the bread that his own hands have earned, is the equal of every other man, white or black.

With malice toward none, with charity toward all.

OUR CONSCIENTIOUS OBJECTORS

Comparatively few conscientious objectors have presented themselve among the drafted men. It is estimated that in the entire country 200 cases have been met with among the 600,000 men brought together by the first draft. A writer in The Congregationalist (Boston), who has investigated the subject, reports that thus far about twenty of them have been sentenced to terms of imprisonment, ranging from six months to twenty years; but in these cases the men failed to report at camp after being drafted, and thus brought themselves under the jurisdiction of a military court martial. The cases studied by the Rev. A. J. Muste, however, were men who went to the camp and when there failed to obey their officers' orders, alleging their religious bias as an excuse. If such a one should chance to belong to a well known anti-war sect, like the Quakers, Adventists, Mennonites, he finds a law exempting him from combatant service, though he is compelled to report with other drafted men at the camp. Other men, says Mr. Muste, find their path more difficult. "The Draft Law does not admit that an individual can have a conscience in this matter . . . nor does any one seem to know certainly whether the Secretary of War's ruling about segregating C. O.'s for the present applies to all C. O.'s or only to such as are members of certain sects." There are instances of such men being sentenced to half a year in the guard-house, he says, or to several years in a Federal military prison: for refusing to obey military orders. "On the other hand, there are a number of instances of such men being recognized as C. O.'s and placed in the separate company." Mr. Muste found among the class of C. O.'s in the camp he visited some Quakers, some Christadelphians, some followers of the late Pastor Russell, some Baptists, one a Stundist from Russia, one a Catholic with radical social ideas, and some Socialists. He interviewed several and gives a good account of their apparent sincerity. He writes:

"What is actually happening in typical cases is about as follows: A conscientious objector gets his notice to report at camp on a certain date. Perhaps he complies with the order. Perhaps he has determined not to comply voluntarily with any military command, in which case he sends word that he refuses to report for service,, but can be found at a certain address. A military policeman is sent to that address and the objector quietly proceeds to camp in his custody.

"Arrived in camp, the objector will be ordered to put on the unform. He may refuse or comply. In any event he will presently be ordered out for drill. Probably he refuses to obey that order. He informs the officer that he is a C. O. The officer will probably laugh and tell him to fall in with the rest. If the objector is firm in his refusal, the officer will report him to a superior. If the objector happens to belong to some well known group like the Quakers, his claim will probably be immediately recognized. He will then be asked to accept alternate service in the hospital or commissary department, for example. If he declines to do this, he will be placed in a separate company with men of like mind and kept there until the President's ruling on non-combatant service is made."

If an objector happens to be a religious man not belonging to the sects described in the Draft Law, we are told, "every affort short of physical violence will be made to induce him to waive his objection and drill." Then:

"If this fails, he will be urged to take alternative service, perhaps in the hospital. If he declines this, he will probably be court-martialed and put in the guard-house for a week or month. If after the expiration of that period he still stands firm, his claim will be recognized and he will be placed in the separate company.

"Naturally much depends upon the objector and the officer with whom he has to deal. Some objectors can make clear in the right spirit just what they stand for, others fail. Some officers can see the point, others can not. I know of only one instance of an objector being beaten by an officer.

"At the moment the interesting question is, What will the President define as satisfactory alternatve service for C. O.'s who stand out absolutely? Will he compel servce under military authority, or accept certain kinds of service under civil authority, such as work in the Friend's Reconstruction Unit in France? It appears from reports now at hand that in the different cantonments there may be a couple of hundred men at least from this first draft who will absolutely refuse service under military authority and who face prison sentence if service under civil authority is not granted.

"On the one hand, the War Department does not desire to persecute the genuine conscientious objector and shows an inclination to investigate carefully any case of seeming injusice reported to it. If it were to persecute, the matter would inevitably gain wide publicity, and this would defeat the Administration's desire to keep the whole matter as much as possible in the background. On the other hand, there is the fear that if any leniency is shown in dealing with objectors, a host of slackers will develop consciences overnight.

"Thus we may well sympathize with our Government in its attempt to deal wisely with a thorny problem. At the same time, as Christians, we shall do well to think sympathetically also about these men who, however mistaken they may be, are fighting for freedom of conscience. It is an intense joy to meet some of them, at least. Their trust in God is beautiful. They live by prayer and the study of the Bible. Their desire to do the will of Christ as they understand it is absolute"—Selected from The Literary Digest, Jan. 26, by Brother Newman Smith.

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ROBT. G. HUGGINS **10623 LEE AVENUE** **CLEVELAND, OHIO**

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. FEBRUARY 19, 1918 NUMBER 7

A PRAYER

Rock of ages cleft for me,
May thy side my haven be;
May thy wing o'er spread the way,
May the night be light as day.

Protect me Lord from doubt and fear,
Ah, all is well if thou art near;
Thy will be done, my prayer shall be.
O'er all the land from sea to sea.

Thy guiding hand is over all,
The weakest child need never fail;
If all would trust thee day by day,
None need falter by the way.

J. H. Hogarth

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson VI

THE THOUSAND YEARS' REIGN OF CHRIST AND THE SAINTS

BY ROBERT G. HUGGINS*

Pastor of the Church of God, 10623 Lee Ave., Cleveland, O.

I. The Gracious Purpose of Christ's Reign is to Subdue "All Enemies"

The mission of Christ's reign on earth is to extirpate "all enemies" from the earth, which is now "subject to vanity" (Rom. 8:20). The specifications of evil here given as vanquished by his reign are representative only:

(a) All human governments will be abolished (Isa. 24:21-23; Rev. 19:11-20; Isa. 17:13,14; Psa. 2:4,5: 110:5,6; 1 Sam. 2:10; Dan. 2:44; 7:13,14; Psa. 74:20; Rev. 11:15: Psa. 72).

(b) There will be but one kingdom "under the whole heaven," the kingdom of God (Psa. 2:1-12; 72:8; Dan. 2:44, 7:27; Num. 24:17; Rev. 11:15; Zech. 14:9; 9:10).

(c) There will be but one religion, the true one, the religion of Christ and his government (Isa. 45:23-25; 52:1,7-10; 66:17-23; Zech. 14:16; 8:23; 9:7; Rev. 5:9-14; Zeph. 3:9; Mal. 1:11).

(d) All idols and idolators shall be destroyed (Isa. 2:18; 42:17; Psa. 97:7; Zech. 13:2).

(e) War "shall cease to the ends of the earth" (Psa. 46:9; Isa. 2:4; 9:5; Hos. 2:18; Zech. 9:10; Ezek. 39: 9,10; Rev. 20:1-3).

(f) Premature death will exist no more (Isa. 65: 20-23; Zech. 8:4,5).

(g) The land of Israel shall be transformed from barrenness to fertility, being made beautiful, fruitful, and glorious (Isa. 35:1; 41:18,19,20; Amos 9:13-15; Isa. 60:13; 65:17-25; Zech. 8:3-8,12).

(h) The city of Jerusalem will be built again, broadened, enlarged, and adorned by the "precious things" of all nations (Psa. 72:10; Isa. 26:15 Revised Version; Zech. 14:20, Revised Version; Isa. 33:17, Revised Version; Jer. 31:38; Isa. 60:10-18; Hag. 2:6-9; Jer. 3:17).

(i) The Jews and Israelites will become fast friends and a united nation, with whom the Gentiles will join to yield a national and happy obedience to the King of kings, the Lord of hosts and ruler of the whole earth (Zech. 8:22; Jer. 3:17,18; Rev. 15:4; Isa. 25: 7,8; 2:2,3; Isa. 45:14-25; Ezek. 37:21-24).

(j) There will be a sevenfold increase of light, both solar and lunar (Isa. 4:5; 30:26; 60:19; Zech. 2:5; 14:6,7; Rev. 21:11,18,22-26; 22:5).

(k) The earth and its animal inhabitants, to a large extent, will partake of the blessings of the times (Isa. 11:6-9; 65:25; Hos. 2:18; Ezek. 34:25,28; Rom. 8:19-23; Rev. 22:3).

II. The Reign of Christ and the Saints for One Thousand Years Subsequent to the Establishment of the Kingdom of God at the Return of Christ, is a Transitional Period Between the Purely Animal and Purely Spiritual Ages Blending the Elements of Both

The subjects of the kingdom of God, the remnants of the Jewish and Gentile nations who "find grace" (Jer. 31:2) and survive as the "left of the nations" (Zech. 14: 16) at the coming of Christ and the setting up of the kingdom of God, multiply rapidly with the pangs of child-birth mitigated. They soon develop into numerous and strong nations. Some of the people are righteous, and some of them are wicked. Sin and death continue among both classes in a modified form during the reign of Christ (Gen. 3:16; 1 Tim. 2:15; Ex. 1:19; Isa. 66:7-9; Lev. 23:10-20; 1 Cor. 15:23-26: Mal. 3:18; Jas 1:13; Rev. 14:1; 5:10; Ezek. 44:22,25; Isa. 65:20; Zech. 8:4; Isa. 60:21).

III. There is a "Little Season" of Judgment After the Thousand Years Expire

During this "season" the just and the unjust of that age, including both the living and the dead, are judged. The righteous are approved and immortalized, the wicked are rejected and consigned to shame and the second death. Mortality has now been abolished by salvation and destruction, and death, "the last enemy," destroyed (Rev. 20; 21; 1 Cor. 15:24-28).

IV. The Supremacy of Christ Ends with the Abolition of "All Enemies," at which Time God's Direct Supremacy for Eternity Begins

With the abolition of "all enemies" from the presence of the Lord and from the face of the earth, there comes a change in the administration of the kingdom of God. With all the wicked "cut off," none remain but the righteous, who are redeemed, glorified, and immortalized, and who inherit the earth forever. Christ's work as Prophet, Priest, Savior, and King is now finished; and he presents a redeemed earth and a glorified people to his Father, who takes the kingdom into his own hands and reveals himself without mediation (Matt. 5:8; 1 Cor. 11:3; 15:23-28; Eph. 1:10,22; Heb. 2:5-9; Rev. 21:1-7; 22:3).

SYNTHETIC REMARKS ON THE LESSON

I. The Gracious Purpose of Christ's Reign is to Subdue "All Enemies." The kingdom of God is designed for gracious ends. Its establishment means the destruction of the wicked, the salvation of the righteous, and the emancipation of the nations from the thraldom of sin. "All the foundations of the earth are out of course" (Psa. 82:5). The riches of the earth are "cornered" by the opulent and hoarded away in the palaces of a surfeited few. In a world of plenty the masses of humanity, through "man's inhumanity to man," misrule, and oppression, are forced to eke out a miserable existence, weltering in poverty, ignorance, and squalor. "The earth is the Lord's and the fulness thereof" (Psa. 24:1); but his liberality has been selfishly monopolized by the covetous and fraudulently squandered by the prodigal. The earth is filled with a surplusage of God's goodness which he has lavished upon the sons of men (Psa. 33:5); but his bounty has been rapaciously plundered by pirates and "food sharks" and doled out at exorbitant prices to famishing millions We are sorely in need of a Savior, a Great One; and God has provided him whom he will soon send to deliver us (Isa. 19:20; Acts 3:20). "Jesus is the One." When he comes he will cure the world's ills by setting up the kingdom of God. It is through the kingdom of God and the reign of Christ that "all rule and all authority and all power" are subdued to God. "He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:24-26). So completely will all things be "gathered together in one in Christ" and put under his feet that God alone is "excepted" from the otherwise universal subjugation (Eph. 1:10; 1 Cor. 15:27). "All enemies" includes evils as well as personal adversaries, which is apparent from the fact that "death" is catalogued as one of them, and is said to be the "last" one destroyed. All evil on earth is to be extirpated by the kingdom and reign of Christ. Evils and enemies are literal, and they must be literally destroyed and cured by a literal Judge and Redeemer. They cannot be literalized into times that are past, nor spiritualized into the history of Christianity, nor celestialized into heaven, nor allegorized into the perfect state after the millennium, nor idealized into oriental abstractions. "All enemies" comprehends more than can be computed; but the representative ones definitely specified in the lesson as among the "destroyed" may be taken as an epitome of them all. Synthetic remarks upon them here would be superfluous.

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* Published by the Fellow Helpers' Society.

II. The Reign of Christ and the Saints for One Thousand Years Subsequent to the Establishment of the Kingdom of God at the Return of Christ, is a Transitional Period, Between the Purely Animal and Purely Spiritual Ages, Blending the Elements of Both. As the first coming of Christ was followed by the Christian dispensation, so his second coming will be followed by the millennial age. When the kingdom of God is inaugurated and the reign of Christ is in process of administration, adequate machinery will exist on earth for the control and final extermination of evil. In the procedure of extirpating evil from the earth, however, we must let God lead us every step of the way, and depend entirely upon what he has said in lucid and perfect statements. When we read that "many people," "many nations," and "strong nations afar off," which were formerly "scattered" at Babel (Gen. 11:8), now become unified and "flow" to Jerusalem "like a river" (Isa. 66:12), to participate in national and international concerts of prayer before the Lord in Mount Zion (Isa. 2:2; Micah 4:2,3; Zech. 8:22,23; Jer. 3:17; Rev. 15:4; Isa. 25:7,8; 45:14-25), we must recall the fact that these peoples and nations are raised up from a "remnant" which was spared in the conflagration attending the coming of Christ (Micah 4:7; Zech. 8:6; Lesson V). Magnificent, national, international, and millennial statements like "all nations shall serve him," "all nations shall call him blessed" (Psa. 72:11,17), must be qualified in harmony with antecedent advent judgments. They are so qualified in the same chapter where the statements are made. Blasts of judgments: storms, both terrific and destructive, attend the re-establishment of David's throne under Christ (Rev. 4:1-5). These destroy the majority and discipline the "remnant." Psa. 72:6,7 records this element in the case clearly: "He shall come down like rain upon the mown grass: as showers that water the earth. In his day shall the righteous flourish; and abundance of peace so long as the moon endureth." "Surely the people is grass" (Isa. 40:7). To mow down the grass means to mow down the people. Observe, then, that "the righteous" are to flourish, not sinners; and that the millennial rain descends "upon the mown grass." All the sons of Belial are "thrust away" like thorns when David's son takes his throne (2 Sam. 23:6). Instead of the Sodomites and others, "lewd fellows of the baser sort" (Acts 17:5), who have lived in the past, and who were so abominably mean when they did live that God killed them for their iniquity (Gen. 18:20;13:12), instead of these being raised from the dead* and given a "chance" as subjects during Christ's reign, as Russellism teaches, the wicked who are living at the time are mowed down like the grass and cast into the oven (Matt. 6:30). At that time "the righteous," and the righteous only, "flourish." It is after the grass is mown that "he comes down like rain" to "strengthen the things which remain, that are ready to die" (Rev. 3:2); it is after the storm of judgment at Christ's coming has passed over that "the sun of righteousness" (Mal. 4:2) breaks through the dispersing clouds "like the light of the morning, when the sun riseth, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain" (2 Sam. 23:4). The adults are "the grass" which is mown; the children are the "tender grass which springs out of the earth," and which is nourished by the copious rains and fructified by the "clear shining" sun after the storms and clouds have disappeared. "He that remaineth, even he, shall be for our God" (Zech. 9:7), and God shall be for him (Zech. 13:9). Like the farmer, God saves a "seed," the fittest and the best, the children of the time, who have not yet formed any bad habits or imbibed any false doctrines (Deut. 1:39); and by mitigating the pangs of child-birth, like the type of Israel under Moses (Ex. 1:12,19), a people "shall be born," another "generation" shall be raised up in righteousness which speedily grow into nations and kingdoms (Psa. 22:30,31,27,28). The "children shall continue" (Psa. 102:28), be painlessly prolific (Isa. 66:7-9; 60:9), enjoy longevity (Isa. 65:20-24), and multiply from a "remnant" and "seed" into "many people" and "strong nations" with amazing alacrity. The reader is asked to note this fact well; for it puts world-burners to shame and at the same time pulls up Russellism by the roots. This scriptural truth may be compared to a two-edged sword: with one edge we slay world-burning, and with the other, Russellism. "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name" (Psa. 86:9). These nations are "made," and made in the way here explained.

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* Who are raised from the dead, when they are raised, for what they are raised, and many other interesting questions relating to the resurrection are discussed in lessons V and IX.

The first thousand years after the establishment of the kingdom of God will blend the elements of perfection and imperfection, immortality and mortality. Immortality will be displayed in Christ and the saints (Phil. 3:20,21; Luke 20:36); mortality in the subject inhabitants. The millennial reign is not a perfect state. It is during this time that Christ puts down "all rule and all authority and all power and all enemies" (1 Cor. 15:24,25); but if these "enemies" are to be subjugated then, it is surely evident to the reader that they must exist: for that which does not exist cannot be "put down." There are "enemies," then, in the kingdom of God at first. All things that offend and those who do iniquity are to be gathered out of the kingdom (Matt. 13:41). The reign of Christ is a transitional period intervening between the purely animal age of now and the purely spiritual age of eternity. Some have overlooked the composite state of the millennium, the admixture of good and evil, and have reached the conclusion that although the subjects of the kingdom are mortal, yet if they are righteous they shall "live on"—meaning that they shall continue to live to the end of the thousand years, and are then immortalized without dying. The only death they can conceive of during this time is for the wicked, and only for them in cases of contumacy. In contravention of this idea the saints are called the first fruits to God and the Lamb (Rev. 14:1-4). Since Christ and the saints are both called "first fruits" (1 Cor. 15:23; Lev. 23:10-20; Jas. 1:18), analogy requires us to find the nature of the harvest in the first fruits—Christ and the saints. They are "samples" of the harvest. Neither of them "lived on" until they were immortalized. On the contrary, both were faithful and obedient unto death (Phil. 2:8,9; Heb. 5:7; Rev. 2:10). If man's obedience to the gospel should give him immunity from death, ungodly men would rush pell-mell into it from sinister motives—that of present gain and advantage. Probation necessitates a mixed condition of good and evil to afford scope for the exercise of faith. There must be no present visible benefit allotted to those who serve God which seemingly is withheld from those who serve him not. The difference between these two classes will be made conspicuous in the day of recompense (Mal. 3:18). "Without faith it is impossible to please God" in any age (Heb. 11:6). Conditions in the millennial age, therefore, must be such as to give room for faith, which is "the substance of things hoped for, the evidence of things not seen" (vs. 1; 2 Cor. 5:7). Then the existence of sacrifice in Christ's reign (Zech. 14:21; Mal. 3:4; Isa. 60:7) points to death as still in operation among those who offer. Again, the fact that the saints exercise the double office of kings and priests also argues that sin and death still exist (Rev. 5:10) or those kingly and priestly functions would be superfluous. Boys, girls, the aged with staff in their hands, and "old men who have filled their days" are all separately and distinctly spoken of (Zech. 8:4,5; Isa. 65:20), showing that there is still the imperfection of birth, childhood, old age, and the completion of natural life without the idea of judicial infliction for contumacy. "The child shall die an hundred years old; but the sinner being an hundred years old shall be accursed" (Isa. 65:20). The word "child" in this text is used in contrast to the word "sinner"; "die" is also opposed to "accursed." The passage means, then, "The child (righteous) shall die," etc.—a positive assertion that natural death continues to prey upon the righteous of that age as well as upon the sinner (Ezek. 44:22,25, 26). And Paul's declarations in 1 Cor. 15:23-26 confirm this conclusion. He says there is a "first," an "afterwards," and a "then" in the "order" of resurrection. According to his understanding there is a resurrection at the "end," a necessity which grows out of the fact that the subjects of the kingdom have been subject to death throughout the reign of Christ. Paul is certain regarding the fact that the reign of Christ results in putting down "all enemies," including "death," which he says is "the last." Add to this the wholesale infliction of death upon myriads at the close of the millennium (Rev. 20:8,9), and the conviction is irresistible that death, "the last enemy," is of common occurrence throughout the millennium. In fact, calling death "the last enemy," implies that all other enemies are abolished before it, and that therefore it lives longer than any of the rest, reaching clear down to "the end."

III. There is a "Little Season" of Judgment After the Thousand Years Expire. This proposition is a logical upshot from the previous thesis. The millennium ends, like all preceding dispensations have ended, in judgment. The theory which requires the righteous to "live on" to the end of that age, and which summarily executes the wicked during the same time, reaches the close of the thousand years with all the righteous alive and all the wicked dead. Such a consummation as this clashes with the divine record in many respects. It logically and practically nullifies all the following events, which John says transpire during a "little season" after the thousand years have ended (Rev. 20:7-15) :

(a) Satan is loosed out of his prison;
(b) He deceives the nations;
(c) Under his leadership war is revived, an army is organized, and Jerusalem, "the beloved city," is surrounded by an army as numerous as "the sand of the sea";
(d) All the belligerents are "devoured" by a downpour of fire from heaven;
(e) The dead, both "small and great," the righteous and the wicked, are raised out of the sea, death, and hell (the grave);
(f) Both classes, the good and the bad, are judged "according to their works";
(g) Those "written in the book of life" are given "the life" which "the book" promises them, namely, immortal life. They are the harvest of which Christ and the saints are the first fruits. The after-fruits or harvest of "them that sleep" must correspond in kind and nature with the immortalized Christ and his brethren. This is just as certain as that law of nature which causes the after-fruits and the gatherings of any given crop or harvest to always be exactly of the same kind and nature as the first fruits; and

(h) "Whosoever was not found written in the book of life was cast into the lake of fire." The wicked perish forever in this lake of destruction. They are completely blotted out of Jehovah's creation. They suffer an oblivion from which there is no reclaim by resurrection. With these perish the devil, death, and hell (the grave, see the margin in verse 13). When the wicked are no more (Psa. 104:35) there cannot be found upon earth a stain of sin, a foot-print of the devil, or a trace of death and the grave. Mortality is now extinct, and death, "the last enemy," is destroyed.

IV. The Supremacy of Christ Ends with the Abolition of "All Enemies," and Then God's Direct Supremacy for Eternity Begins. During the millennium there are three classes of beings on earth: first, the immortal Christ and his glorified church; second, the Jews restored; and third, the Gentiles, both still in mortality. The relation of these three classes may be compared to the threefold division of the tabernacle, which is declared to be typical in character (Heb. 9:8,9). Christ and his glorified bride represent the Holy of Holies, converted and restored Israel the Holy Place, and the Gentiles who are joined to Israel (Zech. 8:20-23), the Court of the Gentiles. In this comparison the reader must remember that the veil of the Holiest is now rent asunder (Matt. 27:51), so that as the Christocracy triumphantly unfolds itself, all people and all lands are embraced in the light of God's favor. The symbol of the divine presence the cloud was at first confined within the ark in the wilderness; but when the temple of Solomon was dedicated it so filled the house that "the priests could not stand to minister by reason of the cloud" (2 Chron. 5:14); in its final outstretch it will encompass the world with its glory, and then the whole earth will become a Holy of Holies (Psa. 72:19). Distinct steps are clearly marked in this march towards perfection. When Christ returns all the holy angels come with him (Matt. 25:31), to this "innumerable company of angels" the "church of the first born" are added in perpetual ties of love and fellowship (Heb. 12:22-24). After these angels and saints have resided on earth a thousand years (Rev. 20:9) "God himself" takes up his abode on the earth, which is now declared to be the "tabernacle of God" (Rev. 21:3). Pity the people who want to go to heaven! Instead of saints going to heaven, the Father and Son and the holy angels are all coming here! When Christ comes he "sets up" the kingdom: but a thousand years later he "delivers it up" to God (1 Cor. 15:24). "Of his kingdom there shall be no end" (Luke 1:33); but there is a change in its administration at the close of the millennium. Christ and the saints shine like the sun and stars of the firmament (Matt. 13:43; Dan. 12:3); they are the heavens that rule (Dan. 4:26) during this transitional period (1). As the Lamb and bride they are called "the great city Jerusalem" a heavenly polity upon earth; but as the millennium passes into history they are seen "descending out of heaven from God" (Rev. 21:10). As "the holy city, new Jerusalem," they "come down from God out of heaven" (vs. 2) because at this time they vacate the thrones on which they have reigned as kings, priests, and judges on the earth (Rev. 20). "Then shall the Son also himself become subject unto him that put all things under him, that God may be all and in all" (1 Cor. 15:28). This change in the headship of the kingdom from Christ to God may be understood and appreciated in the light of Paul's statement, "The head of Christ is God" (1 Cor.3:23; 11:3) (2). Both Christ and his subordinate kings, the saints, now "descend" and "come down"; they abdicate their thrones of absolute and direct sovereignty to make room for the more direct and visible headship of God, who is now "all and in all." Sin is now eradicated from the earth, and "God himself" appears without mediation. "The last enemy that shall be destroyed is death" (1 Cor.15:26). All that are sinful, and therefore all that are deathful (Rom. 5:12), are destroyed. Death and hell (the grave) are literally destroyed with them, because there will then be none upon whom either can prey. The earth will pass through many convulsions before she reaches redemption: but sweet will be her final deliverance, and grand the day of her consummate glory. The millennium, which is the bud of eternity, will then bloom in its glory never to fade, and celestial peace and repose will settle upon the new earth never to be disturbed. As God's revelation is drawn to a close we are permitted in his last words to gaze unveiled upon the earth when all the wicked are rooted out of it. We are shown the righteous, its sole possessors, immortal, enjoying forever the celestial blessings to which they had been called by "the glad tidings of the kingdom" (Luke 8:1), even "his kingdom and glory" (1 Thess. 2:12)—both of which they shall enjoy forever in blessed partnership with the redeemed and the Redeemer, the holy angels, and "God himself," as the following Scriptures graphically describe:

"The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth" (Psa. 34:16).

"Let the wicked be ashamed; let them be silent in the grave" (Psa. 31:17).

"Let the sinners be consumed out of the earth, and let the wicked be no more" (Psa. 104:35).

"As the whirlwind passeth so is the wicked no more, but the righteous is an everlasting foundation. . . . . The righteous shall never be removed, but the wicked shall not inhabit the earth " (Prov. 10,25,30).

"He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25,26).

"The upright shall dwell in the land, and the perfect man shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. 2:21,22).

"As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21; Isa. 11:9; Hab. 2:14).

" . . . . God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev.21:3).

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads" (Rev. 22:3,4).

This lesson may be obtained by addressing the Author. Three cents for one copy; twenty-five cents per dozen.

OUR DEFENSE

"Our soul waiteth for the Lord; he is our help and shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee."

If we look for mercy, according as we hope in the Lord, we should consider his promises, and follow instructions carefully for making these promises our own.

Paul instructs Christians to "be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God: and they that resist shall receive damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain. For he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers attending continually upon this very thing" (Rom. 13:1-6).

Peter also writes: "Submit yourselves to every ordinance of men for the Lord's sake: whether it be to the king as supreme; or unto governers, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God that with well doing ye may put to silence the ignorance of foolish men."

We are also told that "no man can serve two masters: for he will hate the one, and love the other." Therefore let us "be subject" "for the Lord's sake," and thereby serve the one Master, our Lord and King, whose authority is over all.

Our one Master requires our all. "With all your heart, with all your strength, with all your mind." And also our bodies: "I beseech you therefore, brethren, by the mercies of pod, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." He who conforms himself to this world, is a slacker in the army of the Lord, trying to serve two masters, willing to rob God of his purchase.

"What? know ye not that your body is the temple of the holy spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). "Ye are bought with a price: be ye not the servants of men" (1 Cor. 7:23).

Brethren, "the prayer of faith" is a very important factor in these times of trouble. We have been taught "to pray for those in authority, that we may lead a quiet and peaceable life." This prayer is answered in our constitutional laws, if these laws are ministered by men of justice and reason for Paul's exhortation in 2 Thess. 3:1-5 reads: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that ye may be delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil." The Psalmist also puts the same prayer in our mouth, Psa. 43:1: "Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man." And again: "They that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked."

If our prayer for deliverance from the power of unreasonable men is not answered immediately, do not lose courage. God has not forgotten us. Trials work patience. Paul says: "We ourselves glory in you in the churches of God for your patience and faith in all your persecution and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be accounted worthy of the kingdom of God, for which ye also suffered. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power" (2 Thess. 1:4-9). Then, if not before we shall have rest from laws being misconstrued by "unreasonable and wicked men." Peter gives the same assurance in these words: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (1 Pet. 4:12-14). "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."

The powers that be are powerful only as they are supported by penalties or rewards. We are thankful that the powers (or laws) of the present day, grant a great degree of Christian liberty to those who are willing to become a cipher to the glory of this world; and yet some fear that as "evil men and seducers, wax worse and worse," that they will deprive us of our present degree of liberty in the service of God. But as the "powers that be" are supported by penalties and the rewards of men, and as the rewards are corruptible, and perish with the using, they should not lure us from the service of God; and if the laws are such that we must transgress them, in order to conform to the law of Christ, if we suffer the penalty, which supports the law, we are thereby subject to the law, as Peter writes: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when we are buffeted for our faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For it is better if the will of God be so, that ye suffer for well doing, than for evil doing." Therefore let us decide to serve the King of kings whatever be the cost. This monarch gives his servants an "hundred fold" for all they sacrifice in his service, with eternal life. We shall inherit the earth forever. When the wicked are cut off then the laws of the Lord shall go forth from Jerusalem, and all nations shall serve and obey him. Brethren, let us watch and pray always, "that we may be accounted worthy to escape all these things that shall come to us, and to stand before the Son of Man."

Sadie Skeels.

Never lament the loss of what is not worth having.

Before me, even as behind, God is, and all is well.

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(1) In political prophecy "heavens" is often used for "the rulers," and "earth" for "the people" ruled (Isa. 1:2,10).

(2) In both the Old and New Testaments the word "head" is often used, as here, to denote master, ruler, chief (Num. 17:3; 25:15; Deut. 28:13; Judges 10:18; 1 Sam. 15:17; Eph. 1:22; 4:15; 5:23; Col. 2:10).

THE RESTITUTION

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EDITORIAL

The Evangel Publishing Society, of Robbins, Tenn., is agent for "Bible Lessons." We would like to have agents in different parts of the country. Write for terms.

"The Thousand Year's Reign of Christ and the Saints," Lesson VI of the "Bible Lessons" series, is just off the press. It appears in this issue of The Restitution. Just half of the proposed series are now published. Several weeks may intervene before we begin the publication of the remaining issues. We would appreciate orders for the lessons that are already published, as we need the money to use in publishing the next issue of the series, "The Father, Son, and Holy Spirit."

"ABOVE THE AVERAGE"

We have just received and read with great interest "Bible Lessons on First Principles," by Robert G. Huggins. If you are looking for something good, something far above the average, here you surely have it. The lesson on the kingdom of God is the best we have ever read. 5 lessons, only 5 cents each or 25 cents per dozen. Order of the author, Robert G. Huggins, 10623 Lee Ave., Cleveland, Ohio, or of this office.

Evangel Publishing Society
Robbins, Tennessee.

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Dear Brother:

The point you make regarding Jesus being the mediator of the world and an advocate for the household, seems to be borne out by the Scripture. The Greek word translated "mediator" is found in Gal. 3:19, 20; 1 Tim. 2:5; Heb. 8:6; 9:15: 12:24, and is uniformly so translated. The word "advocate" of 1 John 2:1 is translated "comforter" in its four other occurences (John 14:16, 26,: 15:26; 16:7). In the Revised Version these translations are retained, but at each occurrance in the gospels there is found the marginal note, "Or advocate, or helper"; and in 1 John 2:1 the note, "Or comforter or helper."

In looking up all the occurrences of these two words the former certainly seems to have a broader meaning than the latter, and this is made still more obvious under the definition given in "Green's Lexicon": "Mediator, one who interposes to reconcile two adverse parties": "Advocate, one called or sent to assist another, one who pleads the cause of another, generally one present to render various beneficial service."

Of course you know all this, but I have had the benefit of looking it up.

W. S. Tomlinson.

Dear Reader:

I have thousands of tracts I would like to dispose of. Following is the list and offer that I make to move them quickly:

"The Gospel of Health and Life," 20 large pages; 5 cents each.

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Four page tracts: "Fifty Important Questions," "What and Why," "What is truth?" "Signs of Matthew 24 and the close of Probation," "The Eighth Day," "By What Authority," "Heavenly Rewards," "Law, Sin, and Judgment," "Signs of the Second Coming," etc.

Leaflets and folders, four copies for 1 cent: "Seed Thoughts," "Life Insurance," Pickels and Peppers," "Coveteousness," "Remember," "God's Message to the Sons of Abraham," "The Winepress of the Wrath of God," "Baptism."

Select the tracts you wish from the above list; or I will send one tract of each for 25 cents, five packages for $1 to one or separate addresses. I will appreciate your order. Address, Chas. E. Crowe, St. Paul, Nebraska.

My dear Brother Huggins:

Your "Bible Lessons" received and read with care. Many thanks for same. Will say that for over thirty years we have been a careful Bible student, and must say that your lesson on the kingdom is the clearest, plainest, and cleanest from error of anything ever read. You will notice from marked copy of paper sent in this mail that we have advertized them for sale, so you might make us price on same.

Wishing much of God's blessing upon you, I am, your brother, D. Paul Ziegler,
Editor "Evangel of Hope and Bible Banner."

Dear Brethren in the Faith:

Inclosed find $1.50 for 1918.

How I enjoy reading the dear old Restitution, as we do not often have any other sermons. We have quite a large congregation here but I often wonder if numbers count. When winter comes it is too cold; when it is summer it is too hot or we are too tired to gather together as a whole congregation for one excuse or another. Does it ever get too cold or hot and do we get too tired to go to Red Cross sales or any other worldly gathering? Not by the looks of the crowds there! Oh how my heart aches! Some times we weep to see the condition of the church. The one greatest, grandest thing we should work and strive for the most, eternal life in the age to come, we do the least to obtain. We have the faith but where are our works? "By their works ye shall know them." James says, "Show me your faith without your works, and I will show you my faith by my work." "Faith without works dead." Oh why can we not all realize the time is short, that what we do we must be up and doing before the night overtakes us. Why can we not all come out and help each other and not depend on a few to do the work—not work for man, or the approval of man, but for God and his Son. The Scripture says do not forget the assembling of yourselves together as the manner of some. We do not need to wonder why our young members are not more active when those supposed to be old in the faith are so unconcerned. If we acted as though there was a reality in the religion of Jesus Christ, how much more it would draw others! Our daily lives, our conversation, our business transactions, our every action is a lesson to others. Let us be up and doing. Wishing all well,

Your sister in the faith,
Mrs. Chas. Stedman.

CHRIST'S MESSAGE TO THE THYATIRIAN CHURCH

Editor's Sermon Notes on the Apocalypse

"And unto the angel of the church of Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like unto fine brass: I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searchest the reins and hearts: and I will give unto everyone of you according to your works. But unto you I say, and to the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of satan, as they speak; I will put upon you none other burden. But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the spirit saith unto the churches" (Rev. 2:18-29).

I. History of the Church

1. Its formation, progress, and partial decleusion (Acts 16:6-15; 19:8-10; Rev. 2:19, 20, 21, 24, 25).

II. Things in the Church which Christ Commends

1. Love and service—inseparable duties (vs. 19; Acts 11:29; 1 Cor. 16:15; Heb. 6:10).
2. Faith and patience—interdependant duties (vs. 19; Heb. 11).
3. Last works more than the first growth (vss. 19, 4, 25; 3:11; Col. 2:19; 2 Pet. 2:20; Matt. 12:45).

III. Things in the Church which Christ Condemns

1. Jezebel was a prophetess in ancient Israel (2 Kings 9:22, 30; Jer. 4:30).
2. Ahab's marriage to Jezebel introduced an apostacy in Israel of a deadlier kind than before (1 Kings 16:31; 21:25, 26).
3. When John the Baptist "came in the spirit and power of Elias," he was called Elijah: upon the same principle, when false teachers and seducers became active in Thyatira they are called Jezebel (Luke 1:17; vs. 20; 1 Kings 18:4; 19:2; 21:10).
4. God granted her "space (time) to repent"; and she repented not. Those who think God does not give men a fair chance should notice this (Eccl. 8:11; Isa. 26:10; Rom. 2:4; 2 Pet. 3:9).
5. Judgment is always "according to your works" (Psa. 62: 12; Matt. 16:27; Rom. 2:6).
6. Because the Thyatirians "suffered" Jezebel "to teach" and practice her works of spiritual fornication among them, she became their mother and they "her children"; and upon both Christ passes the sentence of death, "except they repent of their deeds" (vss. 20-23).

IV. The Promise

1. The promise is given to "as many as have not known this (Jezebel) doctrine," that "hold fast till I come"; "he that overcometh" (vss. 24, 25, 26).

2. "Power over the nations" (Rom. 5:17; 2 Tim. 2:12; 1 Cor. 6:3; Psa. 149:2, 9; Rev. 3:21; 20:4. Luke 19:17).

3. "He shall rule (break) them with a rod of iron" (Psa. 2; Jer. 19:11; Dan. 2:40, Rev. 12:5; 19:15).

4. This "power" which Christ delegates to overcomers when he comes he has received from his Father: "Even as I have received of my Father" (Luke 4:5-8; John 16:33; Luke 22:29; Numb. 24:17; Job 38:7; Rev. 22:16; 2 Sam. 23; Psa. 72; Dan. 13:12; Matt. 13:43; Cant. 6:10)

THE WISE SHALL UNDERSTAND

There seems to be an increased feeling af anxiety among those who believe in the soon coming of the Lord to deliver his saints from the dominion of death and the living ones from the terror of the times in which we now live. Our constant prayer is "O Lord, deliver us." Much time and talent has been spent by former writers to determine by years and days the time of the Lord's return to the earth. All such have been of little value to those who are anxious for the coming of our King.

When the apostles asked Jesus if he would at that time restore the kingdom to Israel, they were told it was not for them to know the times and the seasons, which the Father hath put in his power. It was enough at that time for them to konw that it would be restored. The prophet Daniel was anxious to know the times and the seasons, but was informed to shut up the words and seal the book even to the time of the end. There are two expressions that are of vital significance when associated with othere prophetic utterances: these are "In the latter times," and "The time of the end." Both of these expressions are pregnant with meaning to those who give them a careful investigation.

In referring to the above expressions we find that the apostle Paul wrote to Timothy concerning the latter times that certain conditions shall exist. In his charge to Timothy he said: "The time will come when they will not endure sound doctrine. They will turn away their ears from the truth, and shall be turned unto fables." Again Paul wrote: "In the last days perilous times shall come; for men shall be lovers of themselves—lovers of pleasure more than lovers of God." Even the wicked who do wickedly admit that these words apply to these times. One of this class has said of these times, "There is nothing good to think about these days." How true this is of those who have no thoughts above the flesh. To the wise, however, are pleasures of thought untold. It is enough for them to know that they are living in perilous times, for it speaks of the soon coming of him who has our life.

In observing our times an universal unrest, men's hearts failing them for the things coming upon them unawares. The tomorrows are constantly bringing surprises. Some are so thoughtless as to say, "Where is the promise of his coming?" James in the fifth chapter of his letter speaks of these times and then says, "Be patient therefore, brethren, unto the coming of the Lord."

The above conditions speak plainly of the Lord's return. In Paul's charge to Timothy he speaks of the coming of the kingdom in the troublesome times when men turn away their ears from he truth. None but the wise can understand these sayings. The prophet Joel states: "Proclaim this among the Gentiles; Prepare war, wake up the mighty men; let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears." Never in the history of the world has there been such times. Everything must give way to war and the manufacture of war implements. Food and fuel conserved that the government may assist the allies against the Central Powers. The desire of one belligerent is to establish a universal democracy; the other to establish a military despotism. It seems that when the war closes that there will be but little left worth claiming. There is one grand truth that when the Lord comes he will have the power of the Father behind him and can and will fulfill the angel's song which was sung at his birth, "Glory to God in the highest; on earth peace, good will to men."

The only conclusion from the above is that when the Lord comes his enemies will lick the dust. They will become ashes under the feet of the righteous. In taking heed to the statements made by Paul to Timothy and comparing them with the conditions of today, we can say truly the day of the Lord is now dawning upon us. These truths are unanswerable. The prophetic words of the prophet Joel regarding the manufacture of war implements and the calling together of the men of war is a remarkable revelation of the times in which we live. We have no doubt passed the "last days," and can truly say we are in the "time of the end" when many things will be revealed to the wise that have been kept within the Father's times and seasons. In considering the above statements how vigilant, watchful, and prayerful we should be who have been made wise through a knowledge of Jehavah's purpose in regard to the creation of the earth and man. These times must grow and strengthen before the end of the times spoken of in Daniel 12:1. There shall be a time of trouble, such as never was since there was a nation, even to that same time; which will deliver Daniel's people. The wise and vigilant can see that this event is approaching.

To my mind there is but one prophecy that has not been fulfilled and we are now living in the very beginning of this. We wish to call your attention to Haggai 2:6, 7. He states that the Lord will shake the heavens and the earth and the sea and the dry land. He will shake all nations. Are we not living under these conditions? The elements, "heaven, earth, sea, dry land" must constitute this old cosmos or arrangement. The political, industrial, social, and religious elements are being shaken, and as Paul wrote to the Hebrews, these things will be removed, but the things not shaken will remain (Heb. 12:27, 28).

Let us mention a few events that partly constitute the shaking of the elements about us that permits us to determine that we are living during the fulfilment of this remarkable prophecy. I will mention among the first things that of our

government becoming one of the belligerent powers. Before this we were living in peace with all nations. We soon discovered that we had neglected a preparedness for war. The cry was, "Prepare war, wake up the mighty men; let all the men of war draw near." The result of this cry was that factories owned by individual companies were required by the government to serve the United States in making implements of war. We were required to make loans to the allies amounting to billions of dollars. Then came the selective draft of nearly one million of the flower of our land. We have gone through two campaigns of Liberty Bonds to secure money to carry on the war. After this came the campaign for the Red Cross and the Y. M. C. A. and other orders necessary to the war. Notice, please, how these things entered into every household. Even the Boy Scouts were made to serve the purpose of the government. Camps have been built as a stopping place for those who are being prepared for war. The food and fuel problem has taxed the minds of thoughtful men. We are in the midst of the fuel problem. Take a thought on present conditions. One man able to have thousands of factories to stop the wheels of industry, and stop the earnings of millions of laborers, and in the midst of winter. This was done without consulting Congress now in session. One hundred millions of citizens of a free republic were stirred or shaken by the fuel order by Mr. Garfield. It seemed that the crisis had come, but the American people were equal to the occasion. it is hardly necessary to say that we are rapidly approaching the end of "The time of the end" spoken of by Daniel the prophet. The above period will carry us forward to the gathering of the nations around Jerusalem. This means that the coming of the Lord is very near.

Some are greatly rejoiced at the capture of Jerusalem by the allied powers. The Zionists seem to be ready to take advantage of present conditions and assert that they will in less than a year have as many Jews in the land as went up to rebuild the temple and the walls of the city at at the end of the seventy years. They purpose to set up a Jewish nation. A stable government must be established in order to protect those who come to settle in the land. As long as the land was under Turkish rule this could not occur. Note that the shaking of the nations spoken of in Haggai is followed by the coming of "the desire of all nations." Thus we see that this is the event in the midst of the prophetic utterance. Study these things.

D. C. Robison.

WORDS AT THE LORD'S TABLE

In Romans 10:13 we read: "For whosoever shall call upon the name of the Lord shall be saved." "For of him, and through him, and to him, are all things, to whom be glory forever. Amen."

What a high calling for those who can call on the name of the Lord, to testify the gospel of the grace of God. Matt. 24:14. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations." Mark 16:16: "He that believeth and is baptized shall be saved."

What is the gospel of the kingdom, the good news, the glad tidings which Jesus preached about? "For God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life." All those that believe the gospel and have been baptized have put on the saving name of Jesus. These are the ones that have been called by God to do his work. Therefore we have this grand privilege to call on the name of the Lord, for we trust in him and we ask him to keep us and guide us in the narrow way of life, and to keep us from all evil.

To be called by God is wonderful, for it is a high calling. There is none greater. Brethren and sisters, we are a chosen people called by God to do his will. May we pray earnestly to God to overcome all evil and keep steadfast unto the end, and when Jesus comes, who is heir of all things, to set up his kingdom on this earth, may we be ready to be joint heirs with him. What a glorious morning when he comes! Matt. 16:27: "For the Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works." May we be ready and have a good report at his coming, and hear him say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

It says, "Thou hast been faithful over a few things." That does mean that we should stop where we are, and be satisfied with what we know. No; if we want to be a ruler in God's kingdom we must practice daily every opportunity we get, no matter where we are, no matter where we go, we can always take the spirit with us, and keep his name in our hearts that we may not sin against him, come to these meeting to build each other up, and be well rooted in love to overcome all that is in the world. In Matt. 16:26 we read: "For what is a man profited if he shall gain the whole world, and lose his own soul?" Matt. 24:50: "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." So we want to be always ready and looking for him, for it means everlasting life in his kingdom for those that are ready when he comes. And what a re-union it will be for those that are ready to enter in the joy of the Lord, to see Jesus as he is; and not only to see him as he is, but to be made like him and reign with him in glory for ever. "Of his kingdom there shall be no end." There we shall see our faithful father Abraham, also Isaac, and Jacob, and all the holy prophets since the world began, and all the brethren and sisters from far and near that have fought the good fight of faith. May none of us be left out when he comes. It is a high calling to be called by God, to be rulers in that everlasting kingdom, where there will be no more death, weeping, sorrows, tears, nor pain. Brethren and sisters, let us be workers for the Lord and have fellowship with one another more than we have had in the past; and may we yet gain someone who is willing to have this grand privilege of calling on the name of the Lord. Heb. 4:16: "Let us therefore come boldly unto the throne of grace that we may obtain mercy and grace to help in time of need." Heb. 10:20: "By a new and living way which he had consecrated for us through the veil." Heb. 10:23: "Let us hold fast the profession of our faith without wavering, for he is faithful that promised."

John Greif.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Hebrews 4:12

FORGET IT!

If you see a good fellow ahead of the crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head in anguish to be bowed,
It's a pretty good plan to—forget it.

If you know of any skeleton hidden away
In a closet and guarded and kept from the day,
In the dark, and whose showing, whose sudden display
Would cause grief and sorrow and lifelong dismay,
It's a pretty good plan to—forget it.

If you know of a spot in the life of a friend,
(We all have such spots concealed, world without end).
Whose touching his heart strings, would play on the rend,
Till the shame of its showing no grieving could mend.
It's a pretty good plan to—forget it.

If you know of a thing, just the least little sin,
Whose telling would cork up a laugh or a grin,
Of a man you don't like, for the Lord's sake, keep it in.
Don't, don't be a knocker; right here stick a pin—
It's a pretty good plan to forget it.

George Washington

The first president of the United States was born February 22, 1732, and died December 14, 1799. He was born in wealth and reared in luxury. Some say his leanings were toward aristocracy (but following the advice given in "Forget It" we will say nothing further on the subject). One thing is known beyond a doubt, and that is, his patriotism toward his country was most sincere. Had he desired it he could have been crowned king, but this honor he refused with bitter words to those who suggested it. He even refused to accept any salary for the eight years he served as commander-in-chief of the army; also for the same number of years he served as president of the country.

Of Washington's early life little is known, probably because there was little unusual to tell. The story of the hatchet and the cherry tree and similar tales are quite apocryphal. The boy's life is thought to have been about the same as any other boy of his day. His education was but elementary and very defective, except in mathematics, in which he was largely self-taught. It has been said that Washington's writings have been edited as to spelling, grammar, and rhetoric, to such an extent that their value as evidence has been destroyed. His diaries show comparatively little reading, and no strong indication of "greatness." As in the case of Lincoln, he was educated into greatness by the increasing weight of his responsibilities and the manner in which he met them. He always was known as a deep thinker with but little to say—a trait that is looked upon as the foundation of wisdom.

George Washington died childless. Said the people of his time, he was father only of his country. Having no descendants none can share his honor or disgrace his fame. His estate has practically been public property since 1858, as at that time an association formed for the purpose of preserving it, acquired title.

While time lasts and language is spoken Washington will be remembered and revered, for truly he was a man of deeds.

We have been given an outline of what one American boy made of his life, and we take the liberty of asking you what ambitions and hopes you have regarding your? Remember this, that whatever your ambitions are, you can accomplish them, providing you have grit and perseverance. We trust your ambition is to be a meek and lowly follower of the Lord Jesus Christ, a worker with God; a bestower of blessings on all those about you! so that when the Son of God comes to award his saints he will invite you to enter with him into the everlasting kingdom of our God. Then you not only will be revered and remembered throughout time, but also throughout eternity: an heir of God, a joint heir with Jesus Christ, a priest and a king carrying out the blessings of God.

The Power of Love

Nothing is grievous or burdensome to him who loves. They are not grievous, because love makes them light; they are not grievous, because Christ gives strength to bear them. Wings are no weight to the bird, which they lift up in the air until it is lost in the sky above us and we see it no more and hear only its note of thanks. God's commands are no weight to the soul, which through his spirit he upbears to himself; nay, rather, the soul, through them, the more soars aloft and loses itself in the love of God. "The commandments of God are not grievous" because we have a power implanted in us mightier than all which would dispute the sway of God's commandments and God's love, a power which would lift us above all hindrances, carry us over all temptations, impel our listlessness, sweep with it whatever opposes it, sweep with even the dulness or sluggishness of our own wills—the almighty power of the grace of God.

Wise Sayings

To read, without reflecting, is as if you ate without digesting.

He who makes quick use of the moments is a genius of prudence.

Little duties are the golden pins that fasten the mantle of God's love securely about us.

People seldom improve when they have no model but themselves to copy after.

Our happiness in this world depends on the affection we are able to inspire.

We mistake the gratituitous blessings of God for the fruits of our own industry.

The success of the greater part of things depends upon knowing how long it takes to succeed.

What you keep by you may change and mend, but words once spoken never can be recalled.

There is in every true woman's heart a spark of heavenly fire, which beams and blazes in the dark hour of adversity.

What Is Your Object in Going?

Some go to church for a walk,
Some go to church for a talk,
Some go there to gain a friend,
Some go there their faults to mend,
Some go there to see the fashions,
Some go there to calm the passions,
Some go there to seek a lover,
Some go there their faults to cover,
Some go there to doze and nod;
And a few go there to worship God.

Our Weekly Puzzle

"We have not an high priest which can not be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

What is a priest?
Who is the high priest mentioned above?
Who is it that bestows mercy and grace?
Where can this passage be found?
Answer next issue.

Answer to puzzle in last issue:
The passage was written by Paul to Timothy, and can be found in 2 Tim. 4:18.

God . . . hath called us with an holy calling	2Tim. 1:9.
God is able to make all grace abound unto you	2 Cor. 9:8.
Let the word of Christ dwell in you richly	Col. 3:16.
I beseech you . . . walk worthy of the vocation	Eph. 4:1.
That the name of Jesus be glorified in you	2 Thess. 1:12.
The Lord will be the hope of his people	Joel 3:16.
Incline my heart unto thy testimonies	Psa. 119:36.

"The man who thinks he can't is usually right."

There is great encouragement in the unnoticeable and easily spared savings we can make without any one suffering.

Let us agree to do possible things and not to grunt, growl or grumble. No fussing!

EXODUS HAS BEGUN

Jewish Refugees in Egypt Return to Holy Land

New York, Jan. 21.—The first to return to the Holy Land after the British recognition were the Jews who went into Egyptian exile; who sat by the waters of the Nile and waited, with confidence, for the hoisting of the Union Jack over Jerusalem and Jaffa—those Jews, who rather than become Ottoman subjects, fled to the protection of the British in Alexandria. This word has been received by the Provisional Executive Committee for general Zionist Affairs.

They did not have long to wait, all things considered. It is just a little over three years ago, when shortly after the outbreak of the war, Turkey gave to those Jews in Palestine who hailed from Entente countries the choice of Ottomanizing or departing—and close to 10,000 took the latter course, reaching Alexandria with the aid of the U. S. S. Cruiser Tennessee, after suffering many hardships in Jaffa. Now, a repatriation committee has been formed, in Alexandria, with Dr. Gluskin at its head, and with branches in Cairo and Port Said, and possibly by the time that this is published the repatriation will have begun.

The British military authorities at Alexandria took these harried refugees under their special care, and Hadassah assumed the responsibility of caring for the health of the camps in which they found shelter. It was in this work that Rose Kaplan spent the last days of her life, without regard to the fact that the work was actually killing her.

"Few of the refugees are likely to stay in the land of refuge when once the gate to Palestine is opened. If they have not sat down by the waters of the Nile and wept, they have never let their hearts forget Jerusalem, and, with scarce an exception, they are eager to return," says the bulletin of the Copenhagen Zionist Office.—The Jewish Independant.

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. FEBRUARY 26, 1918 NUMBER 8

PRUDENCE

The rainbow is radiant, gorgeous, supernal,
The bauble of pleasure entiseth man on:
Yet it leaves no boon lasting, eternal,
When the glitter of wealth and fame is gone.

Then weigh well each problem that meets you,
In the scale of prudence, wisdom, and right.
If temptations persistently greet you,
Pass them all by like a dream in the night.

Make God's word your constant guide and companion,
Be honest, industrious, faithful and kind;
Pray the Lord to guide, keep, and protect you,
Then will be no sting of remorse left behind.

J. E. Hogarth.

THE HOLY SPIRIT

Prove All Things: Hold Fast That Which Is Good

Comments in reply to remarks by the Editor in criticism of an article which appeared in the April issue of "The Student."

First of all I would thank the Editor for calling attention to the importance of the subject. Few subjects in Scripture require more study, but few, however, so amply repay for the labor expended.

As a young man, I was brought up in the so-called "orthodox" faith, and it was not without severe suffering both mentally and circumstantially, that I came to renounce, one by one, many of the fundamental doctrines which are supposed to be the pillars of the traditional belief.

I have to thank God for an early training which inculcated an implicit faith in the word of the living God. Many times in the early years of my life was I puzzled by the teaching of godly men, which seemed to be utterly at variance with the plain statements of the Bible. I could never see why reason and common-sense should not be as amenable and as necessary to true religion as any other calling in life—business or profession. No business, no profession would countenance for one moment such self-contradictory tenets as abound in modern theology. Little wonder pulpit and pew are today out of sympathy and the mass of people perplexed beyond measure.

True Christianity is a religion of facts, and were it not possible to fully demonstrate the great fact of its foundation St. Paul could never have uttered the ever memorable words "Prove all things: hold fast that which is good."

The very fact that any doubt at all exists regarding the personality of the Holy Spirit is to my mind a considerable argument against the popular view. No such doubt exists respecting God the Father, or Jesus Christ the Son.

The Editor in the opening paragraph of his friendly criticism makes some exceedingly important admissions, which at the very outset overthrow the proposition which he sets himself the task of upholding, viz., the personality of the Holy Spirit,

(1) He admits the "Holy Spirit" and Spirit of God are one and the same; (therefore what is true of one is true also of the other), so that certain passages such as Genesis 41:38; Exodus 31:3; Job 27:3; Joel 2:28, etc., which prove the impersonality of the "Spirit of God," prove the same regardiing the "Holy Spirit," for no person can be "in" another. Has the Editor noticed that Christ identifies the "Comforter" with the "Holy Spirit," and that the admission that the "Holy Spirit" and "Spirit of God" are the same, goes against his own argument? The promised Comforter or Helper was to come, whereas the "Holy Spirit" or "Spirit of God" was already present, for Christ testified that by it he cast out demons (Matt. 12:28). This the disciples must have known, so how could the "Holy Spirit" be another (personal) Comforter? Are there two spirits? Paul distinctly says, No. (See 1 Cor. 12:13, and note carefully the preposition "in" and the verb to "drink.")

(2) He admits the omnipresence of the "Holy Spirit" and correctly quotes Psa. 139:7 in support, which quotation is in itself an additional and significant proof of the first mentioned admission. It is, however, a self evident fact borne out by abundant Scripture testimony, that no person can be omnipresent. Christ himself, though Son of God, being no exception as the very incident under discussion proves, for he was to send the Comforter (or Helper) because he himself could not be present!

(3) While contending in the body of his remarks that the personal pronouns point to the personality of the Holy Spirit, the Editor actually uses the neuter pronoun in his very first allusion to the subject! Here certainly is an unconscious admission. No good grammarian will allow that it is ever correct to use the neuter pronoun with reference to personality, more especially in such an instance as this. It seems clear, however, Mr. Weir recognizes that "stronger evidence" is necessary than the mere support of the use of the personal pronoun. Mr. Weir quotes some of my remarks, but omits to notice the two preceding sentences which emphasize a most important fact that requires a definite answer.

His remarks re "hear" and "speak" are brought forward as the "stronger evidence," and the question is asked "Could this Comforter both 'hear' and 'speak' if he were not a person ?" Many professing Christians, such as Dr. Dowie, Mrs. White, Mrs. Eddy and others have claimed to "hear" the Spirit "speak," but I feel assured our Editor would not accept their testimony, especially if in the sense indicated by his remarks. Mr. Weir would, I am sure, prefer to "listen" to what the word of God has to "say." If the Editor still persists on laying an undue emphasis on these words, it is but a fair question to ask, "Has he, or has anyone since the promise of the Comforter was given, heard the Spirit speak"? I think not, and have much doubt if he would push his argument to some of its logical conclusions. Prov. 6:13 and Heb. 12:24 might aptly be studied in this connection.

My contention that the New Testament is the promised manifestation of the Spirit, the Editor characterizes as "absurd," and says such "can easily be shown in a variety of ways." Then why not attempt a task so easy, and why not reply to the facts enumerated, especially No. 10, which has particular reference to the points he mentions. Moreover, why does he completely ignore a "straight answer" to the three (3) very important questions at the conclusion of my article ?

The remarks re Gabriel are certainly novel, and it seems almost incredible that nearly 2000 years should elapse before the identity of the Holy Spirit should become known. Does the suggestion accord with facts ? Were not all manifestations of Gabriel actual and recorded as such ? In view of this can it be truly said he has "come" as the Comforter ? Why should Gabriel be better able than Jesus, apart from bodily presence, to comfort the people of God ? Is there in the history of the Church any record that any person has come to take the place of the Lord Jesus during his absence from the earth ? None whatever! All true Christianity is founded on fact. Can Mr. Weir produce the facts ?

(1) Does Gabriel or does the word of God guide us into all truth, and bring all things to our remembrance ?

(2) Does Gabriel, or does the word of God testify of Christ ?

(3) Does Gabriel, or does the word of God show us things to come ? The answers surely are evident ! !

Space forbids more, though much could yet be said. Just a word to some who may ask the question "What is the Holy Spirit ?" A Scriptural answer is the answer we want, is it not ? Let me give one, brief and to the point—see Luke 1:35. Here we find the Holy Spirit referred to as the "Power of the Most High." Christ said the Holy Spirit "proceedeth from the Father."

Written in love, with the sincere hope each reader will truly give the subject "careful study."

Your affectionate brother in Christ,

R. H. Judd.

P. S.—How could Gabriel be the Holy Spirit, when in Luke 1:35 he announces the facts concerning the virgin birth ? If Gabriel was and is the Holy Spirit, then surely Jesus is the Son of Gabriel, and not the Son of God !

R. H. J.

Reply to Brother Judd's Article
by The Editor of "The Student"

Our critic, after his introduction, charges us with having admitted in our first paragraph that "Holy Spirit" and "Spirit of God" are "One and the same"; and he remarks: "Therefore what is true of one is true of the other." This we regard as a false deduction on his part, from our words which had reference to Psa. 139:7—"Whither shall I go from thy spirit ? or whither shall I flee from thy presence ?" We took it for granted that he would know and acknowledge that while the Spirit of God is One Spirit (Eph. 4:4) there are "diversities of its manifestation" (1 Cor.12:1-30).

God is the Eternal Spirit. By his Spirit all creatures were created (Psa. 104:30) and all are dependent on it for their continued existence (Job 33:4; 34:14). Paul writes: "There is but one God, the Father, out of whom are all things" (1 Cor. 8:6). But we all know, to our cost, that many of those "things" are anything but "holy"; for without exception, all are included; the meanest and vilest, as well as the holiest and most lovable. It will be seen, therefore, even by our critic, we believe, that his method of dealing with the "Spirit of God," and "Holy Spirit," will not work out satisfactorily. For this reason, an effort has been made in past years, to distinguish between "Holy Spirit and "free spirit" (Psa. 51:12); the latter, generally speaking, applying to the physical universe, while the former had to do with the moral and religious. We cannot do more than notice this at present. It shows, however, that thinkers have recognized the need for such discrimination; and that, in studying this mysterious subject, the eye has to be kept on the "manifestations" of the Spirit's working, in order to form a correct judgment as to the bearing thereof.

In opposing our plea for a personal "Holy Spirit," our critic logically commits himself to the idea that all operations of the "Spirit of God" are directed by the Father himself; said "Spirit" being an effluence from his Person. But the evidence already adduced by us of angels being made God's representatives on earth, with authority to speak and act as God (Exo. 3:1-15; 23:20), besides the Pauline teaching in 1.Cor. chap. 12, completely nullifies such contention. We are also informed that "The angels are all ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). They, of course, are beings not only created and sustained by the "Spirit of God," but their duty is to go forth as spirit messengers or media to do service for God—each is a "holy spirit."

In 2 Cor. 3:17, after discussing various phases of Spirit manifestation in the foregoing verses, Paul concludes: "Now the Lord is that Spirit: and where the Spirit of the Lord is there is liberty."

At the time that Paul wrote these words Jesus Christ was glorified, at the Father's right hand; but while he was on earth striving for that position, he was "filled with the Spirit of God," and so was "Comforter" or "Helper" (**Paraclete**) to his disciples. Personally, he was going away to leave them, but promised to send them "another Paraclete" or Comforter," who could not come until Jesus had departed.

On this point, Kitto says: "Comforter (**Paracletus**). The word thus rendered is applied to Christ in 1 John 2:1. Indeed, in that famous passage in which Christ promises the Holy Spirit as a paraclete to his sorrowing disciples, he takes the title himself: 'I will send you another paraclete' (John 14:16), implying that he himself was one, and that on his departure he would send another. The question then is, In what sense does Christ denominate himself and the Spirit sent from him and the Father, paraclete ? Origen explains the term where it is applied to the Holy Spirit, by 'Consolator,' while in 1 John 2:1,he adopts the signification of 'Deprecator.' Others would translate it 'teacher.' But as both of these renderings are open to serious objections, the balance is in favor of a third sense, which is that of 'assistant,' 'helper,' 'advocate' (intercessor). This view is supported by Rom. 8:26 and, which is still more to the purpose, is appropriated by all the passages in the New Testament where the word occurs. The Authorized Version renders the word by 'advocate' in 1 John 2:1, but, in other places (John 14:16, 26; 15:26; 16:7) by 'comforter.' How much better, however, the more extensive term 'helper' (including 'teacher,' 'monitor,' 'advocate') agrees with these passages than the narrow term comforter may be shown by a single instance. Jesus says to his disciples, 'I will send you another paraclete' (John 14:16), implying that he himself had been such to them. But he had not been in any distinguished sense a 'comforter' or 'consoler,' because, having him present with them, they had not mourned (Matt. 9:15). But he had been eminently a helper, in the extensive sense which has been indicated; and such as he had been to them—to teach, to guide, and to uphold, the Holy Spirit would become to them after his removal."

Kitto here makes some very valuable comments bearing on the nature of the Paraclete, the object, and also the time of his coming. He very neatly and clearly points out that Jesus in using the phrase "another Paraclete" teaches by implication that he had been himself their "Paraclete" or "Helper" in the past, and would be while he remained; but, on leaving, would send another to take his place: "I will not leave you comfortless" (John 14:18). No such interval as would be required to accomodate our critic's theory—that the New Testament is the "Paraclete"—is possible here—a century at least intervened between Christ's ascension to the Father, and the appearance of the first New Testament: but apparently, the "Holy Spirit" came, in the sense promised, a few days thereafter: "Jesus charged the apostles not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye have heard of me: for indeed John baptized with water: but ye shall be baptized with the Holy Spirit not many days hence" (Acts 1:4). "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled the house where they were sitting. And there appeared unto them tongues parting asunder like as fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:14).

The baptismal formula—"Baptizing into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19), is very suggestive. The Father and the Son are real "persons"; and it seems reasonable to think that the Holy Spirit, joined with them in this solemn form of induction into the church of Christ, is also a person, and not an abstraction—a mere power or influence. We are not baptized into the name of power or influence but into the name of the "Father, and of the Son, and of the Holy Spirit"—three personal agents, we contend. But if the third agent be impersonal—an "effluence which proceedeth from the Father," and with which the Son is "filled," why name it at all, seeing that it is fully represented in the Father and the Son, being common to both ?

The form of words used in the apostolical benediction (2 Cor. 13:13) strengthens this plea—the Holy Spirit (as a person apparently) is associated in the same way with the Father and the Son, thus: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." In this uniting of the three there is the recognition of the distinct personality of each, in the separate gift which is appropriated to each; besides, how could an impersonal "power or influence" hold "communion" with the believers ? Such communion however, would be most natural were a personal Spirit, as representative of the Faher and Son, placed over the Christian Church corresponding with the "angel" appointed by Jehovah over his people in the previous dispensation, to which we called attention in "The Student" of April, page 58.

Before our critic can accept this line of thought, however, his mind will have to be cleared of a lot of impedimenta which is now in possession of it, and which, judging from his free use of the exclamation mark, he considers very important.

He asks, "Has the Editor, or has any one since the promise of the Comforter was given, heard the Spirit speak ? I think not and have much doubt if he would push his argument to some of its logical conclusions." It seems to us that this is fairly met by Acts 13:2: "As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them." See also Acts 16:16; 20:28; 21:11; 15:28.

These passages and many similar ones furnish evidence which most professing Christians will accept, who are not entirely given over to materialism. It is clear that the Apostles and the churches of their day held the belief in a personal "Holy Spirit," to whom their interests had been intrusted in the absence of their Lord and Savior; and it is quite appropriate that the three names—Father, Son, and Holy Spirit, should join in the baptismal formula, notwithstanding that the third is an appointee. Regarding the doubt expressed by our critic, we wish to assure him that our desire at all times to "push our arguments to their logical" conclusion, that truth alone may prevail; but the less we talk about our "logic," and our "grammar," the better.

ARE WE PREPARED TO MEET THE MASTER ?

"But as ye which hath called you is holy, so be ye holy in all manner of conversation" (1 Pet. 1:15).

Do we attain to this standard of perfection ? I fear most of us would fall far short under God's inscrutable examination. Paul was most emphatic in his exhortation to his brethren; he was continually urging them to be prepared for the coming of the Lord: we have much more reason for the same attitude. We have seen so many of the prophecies fulfilled that had not materialized in his day: and we are now positively certain that the end is at hand and that Christ may appear to his saints at any moment. Do we thoroughly realize this fact ? Are we practicing all the virtues mentioned in 2 Pet. 1; because it is absolutely necessary if we are to make our calling and election sure. What a fearful thing if we should fail in this ! Beloved, there is much food for thought in these things.

The times that we are living in now are trying God's people and sifting them out as it were. There are so many wrong channels at present that we can easily and unsuspectingly drift into. For instance, the Red Cross. Many of our people, I believe, are uncertain about the merits of this organization; but this question should be clear to us all. Does it belong to the church of God or to the world ? Jesus, speaking of his disciples, said: "They are not of the world, even as I am not of the world" (John 17:16). Therefore if we are to be his followers we must not participate in things of the world; and anything that does not belong to the church of God is naturally of the world.

Then, again, there are Liberty Bonds, and many other things that look perfectly good and harmless. It is these harmless looking things that we should be extra cautious about. Peter tells us. "Submit yourselves to every ordinance of man for the Lord's sake, whether it be the king as supreme: or unto governers, or unto them that are sent by him for the punishment of evildoers and for the praise of them that do well" (1 Pet. 2: 13, 14). This Scripture may easily be misapplied. To submit oneself to anything is to do something under compulsion: therefore, if you are compelled to buy Liberty Bonds or subscribe to the Red Cross, it is scriptural that you should do so; but bear in mind. only in case of compulsion. If we are not forced into these things we should abstain from them.

Prominent actions we can easily guard against if we take care; but it is those trifling things (or at least the things that appear trifling) which are most dangerous. Jesus said: "And take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares" (Luke 21:34). "The cares of this life" —what harm is there in these insignificant things ? Beloved, they are our greatest danger, because being small and apparently unimportant we do not pay them sufficient attention. We can so easily let the business or pleasure of this life get too great a hold on us, that we are drifting away before we realize it. And even if we succeed in always keeping Christ and his kingdom the uppermost thought of our mind, does the spirit of our text obtain with us ? "Be ye holy in all manner of conversation." How much that means, and what a broad statement it is ! Can we look into our own hearts and find ourselves in this condition ? These are very serious thoughts, for we are so prone to pass over the little cares of life which detract from our spiritual uplift simply because they are little.

Paul said, "Let no man deceive you with vain words" (Eph. 5:6). How easily we can be led astray by commendation from the brethren. We are always willing to hear our good points extolled, but we shun a just rebuke, which shows up our human frailty. Paul, after exhorting the brethren in his first epistle to the Thessalonians, says, "Abstain from all appearance of evil" (1 Thess. 5:22). This is very far reaching. We are not only commanded to be "holy in our conversation," but when we succeed in living close to God, we must do nothing which will have an evil appearance even if we are entirely free from any evil thoughts. How careful we ought to be, in everything we say and do. Remember the Lord's injunction: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). And Paul says: "That ye may be blameless and harmless the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:15).

Beloved, if we are to fulfill these Scriptures we must not only act in accordance with these commands, but also give no cause for evil thoughts to arise in others. Truly a Christian's life is full of pitfalls, and it behoves us to keep in mind constantly Christ's words, "And what I say unto you, I say unto all, Watch" (Mark 13:37). Above all, let us watch ourselves; for only by a close scrutiny of our own hearts can we hope to keep ourselves undefiled from the world and ready for the Master's use when he comes.

A. E. Griffiths.

THE DECEITFUL BALANCE

A false balance is abomination to the Lord (Prov. 11:1). Webster gives as one of the definitions of balance an impartial state of the mind in deliberating. Deceitful he defines thus, "Tending to mislead." Thus I take it, a deceitful balance as applied to the system of Bible truth would be the unbalancing of the scales of truth, destroying the impartial state of the mind in regard to it.

Let us look at some of the ways in which God's scales may be thus overbalanced, making of them false balances, which is abomination to the Lord. God's word outlines a system of truth which must be understood and affectionately believed and obeyed; the doing of which will bring eternal life to the doer if he continues in the faith till the Lord comes. This system of truth is denominated "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). We can truly say all these things are centered in Christ, the Son of God. He (Christ) shall save his people

from their sins (Matt. 1:21). The Lord God shall give unto him the throne of his father David (Luke 1:32, 33). There is none other name under heaven whereby we must be saved (Acts 4:12). And the Lord shall be King over all the earth (Zech. 14:9). Man that is in honor and understandeth not (system of saving truth) is like the beasts that perish (Psa. 49:20). The soul that sinneth it shall die (Ezek. 18:4). He that heareth (accepts) my (Christ's) word has passed from death unto life (John 5:24). I give unto them eternal life (John 10:28). This life is still hid with Christ to be given at his appearing (Col. 3:3, 4).

From these Scriptures we see that all things of the truth, forgiveness of sin, eternal life, rulership, etc., are comprehended in "the name" of Jesus Anointed; and the right dividing of the word of truth clusters around the holy name forming a true balance in which alone is safety. If one takes out of this system a part of truth—say the return of Israel, the reign of Christ upon the earth, the coming of the King— and continually teaches the rest of the truth, will that save him ? No; because if he does not receive the truth that his eternal life is still with Christ, but believes and teaches that he has it already, inherent in himself; that he will never die, but pass from earth instantly into heaven and stand in the presence of God; does not this nullify and make void the truth he has ? Is not the balance in which he is weighing the truth deceitful, one scale being empty ? Supposing one believes and teaches all the system of truth—as a system—but still says the natural traits of a man, if he is loving, kind, doing good to his neighbor, will outweigh all else: are not the scales made void and false ?

Another may group together all parts of this system of truth; and yet teach a thing destructive of all truth, namely, that as a man thinks so is he. If he "feels" that he is right, that makes it right unto him, even though he comprehends not the "good news of the kingdom of God." What a complete upsetting of God's balance is this ! The natural man cannot receive the things of God, for they are spiritually discerned through the words of the spirit, the written word of God (1 Cor. 2:14; 2 Tim. 3:15).

Perhaps the most unequal balancing of the scales of truth, and that which takes away the life from the faith (doctrine), is what James calls "faith without works" (Jas. 2:26). If a brother or sister be destitute and one professing the faith says, "Be ye warmed and filled," giving only words, James asks the question, "What does that man's faith profit him ? and answers it thus: The doctrine to that man is just as empty of salvation as his words to the destitute are of warmth and nourishment. To very few in the church of God can these words of James be applied. From the days of the apostles to the present time the body of Christ has been peculiar in that they have lovingly and liberally ministered to the poor saints (Acts 4:32, 34; 11:29, 30). But there is also a right balancing of God's scales in things spiritual. As the life that now is is but as a watch in the night compared to eternal life, so is the meat that perisheth compared to the bread of life.

Do we, as brethren, always give of this bread to the hungry brother ? "How oft shall my brother sin and I forgive him ?" still seems to be a question, the answer to which some of us may have "let slip." Brethren, if any of you do err from the truth, and you turn him (again) to righteousness, you shall shine as the stars forever and ever (Jas. 5:19; Dan. 12:3). On one side love, mercy, truth; on the other, eternal life. "Forgive us our sins as we forgive those who sin against us." On one side, our sins taken away, if we put out of our heart our brother's sin against us. These things are God's even balances. How does God forgive our sins ? Does he continually dangle them before our eyes, then keep us doubtful, sad and sorrowful ? Listen to his own answer: Your sins shall not be mentioned to you (Ezek. 18: 22). "Thou hast cast all my sin behind thy back" (Isa. 38:17). "Thou wilt cast all their sins into the depths of the sea" (Micah 7:19). On one side repentance, sorrow, confession; on the other, complete blotting out of sins. These are God's ways. Would we be workers together with God ? Then must we work in his way. "A just weight and balance are the Lord's" (Prov. 16:11).

Flora A. Wood.

PROPHECY RIGHT ON OUR HEELS

In 1866, Rev. M. Baxter, founder of The Christian Herald, published a book on the "Forty Future Wonders" predicted in Daniel and Revelation, and in accord with that book of a half century ago so much of the biblical prophecy is fulfilled in our times that it is mighty interesting.

The First Wonder, which is to come off between the years 1906 and 1919 is of European wars and revolutions. European convulsions will extend from France to the Rhine and cause a political earthquake so mighty and so great "as was not since men were upon the earth" (Rev. 16).

The Second Wonder is Revelation's "drying up of the Euphrates," or the Turco-Mohammedan Empire, between the years 1917 and 1919.

Third Wonder, 1917 to 1919: Formation of the ten-kingdom confederacy by division of all countries of Caesar's original Roman empire. This resulting from a victorious war of France against Germany, or a revolution in Germany (Dan. 2 to 8).

Jerusalem is to be restored and the temple rebuilt in 1922 to 1929.

After the great wars and revolutions, somewhere between 1925 and 1927, a black famine; and between January 1927 and May 1928, widespread, terrible pestilence.

Remember, it is not Rev. Baxter prophesying. He is merely scientifically discovering the probable dates of the biblical predictions' fulfilment. Considering what is happening and likely to happen, you have to feel interested in this old book by the reverend gentleman.—Editorial from the Terre Haute Post. Selected by Sister Amy Weaver.

Perform the small things that are unseen, and they will bring other and greater things for you to perform.

THE RESTITUTION

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EDITORIAL

At the Eighth Annual Meeting of the Directors of The Restitution which was held the first of the year, it was proposed that in view of the continued increase in the cost of all commodities affecting the publication of the paper, the subscription price should be proportionately increased to meet the increased cost of publication. While all were reluctant to advance the cost of The Restitution, the motion was finally proposed and carried. Therefore until further notice the subscription price of The Restitution in the United States will be $2.00 per year; in Canada and other countries $2.50. As we look forward to the installment of a press soon, we think the advance in the price of the paper will only be temporary. In cases where there is not the ability to pay the advanced cost of The Restitution, provision for them will be duly made; and, as heretofore, the poor will be supplied through the Helping Fund.

CHRIST'S MESSAGE TO THE SARDIAN CHURCH

"And unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I shall come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the spirit saith unto the churches" (Rev. 3:1-6).

I. Christ's Fulness Versus the Emptiness of the Church

1. By the seven spirits and seven stars is meant that Christ has "the spirit without measure," and absolute power over the eldership of the church (vs. 1; Matt. 7:11; Jas. 4:3).

II. Things in the Church which Christ Commends

1. How they "received and heard" the truth at the first. This may mean:

(a) **The subject matter of the gospel** (Col. 2:6; 2 Tim. 1:13, 14); or

(b) **Their hearty reception of it** (1 Thess. 1:5-10; Gal. 4:13-15; 2 Pet. 1:9).

2. "A few names in Sardis" are commended because their garments were unspotted by the world (vs. 4; Jas. 2:27; Gen. 18:25; 2 Pet. 2:6-9; 1 Kings 14:13).

3. Garments of white are easily soiled; the garments of grace are easily corrupted (vs. 4; Isa. 61:10; Gal. 3:27; Eph. 5:27; Jas. 3:6; 2 Pet. 2:20; 2 Cor. 7:1; Rev. 19:8).

4. "White" as used in this connection means worthiness: "They are worthy" (vs. 4; Matt. 10:10; 22:8; Luke 20:35; 21:31; 2 Thess. 1:5, 11; Rev. 16:6; Rom. 1:32; 6:23).

III. Things in the Church which Christ Condemns

1. They had a "name" or reputation of being alive (spiritually), but were, in the judgment of him who has "the seven spirits and the seven stars," dead! (1 Tim. 5:6; Matt. 8:22; Luke 15:24; Rom. 6:13; 11:15; Eph. 2:1; Heb. 6:1; 9:14; Jas. 2).

2. Just a "few names in Sardis," a remnant, and they were so "weak and sickly" they were "ready to die" (vss. 2, 4; 1 Cor. 11:30; Psa. 51:12, 13; Ezek. 34:4).

3. Their works were not "perfect (complete) before God" (vs. 2; Eph. 2:10; Matt. 3:15; Rom. 13:8, Rev. 11:10).

IV. The Promise

1. "White raiment:" immortality with which the saints are "clothed upon" at the return of Christ (1) (vs. 5; 1 Pet. 1:4; Rev. 21:27; 2 Cor. 5; Matt. 13:43).

2. "I will not blot out his name." Observe concerning the "book of life" that

(a) **Some men are not written in the book** (Rev. 13:8; 17:8; 20:12, 15).

(b) **Some are written in the book** (Esther 6:1-3; Mal. 3:17; 2 Cor. 3:3; Dan. 12:1; Luke 10:20; Phil. 4:3; Heb. 12:22; Rev. 21:27).

(c) **Some who are written in the book are afterwards blotted out on account of sin** (Psa. 51:1; Acts 3:19; Deut2 .9:20; Ex. 32:32, 33; Psa. 69:28; Rev.22:19).

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(1) It is important to notice and make plain in presentation that the "white raiment" of this promise is immortality whereas the "few names in Sardis" were already in the mortal state, walking in undefiled garments. This explanation, which is scriptural and logical, avoids all seeming redundancy in the text.

COMMUNICATION

Dear Brethren:

I have a little package of over one hundred letters which I keep by themselves in my desk. I read them all and answered all of them over a year ago and laid them away. I have never felt that I could take them out of the desk until tonight. I had a longing to read them again. I have read many of them, and each letter I have laid down with tears in my eyes and a prayer that God would bless the writer and let none go away from our Lord or doubt his lovingkindness: but be ever watching with joy for his coming for his saints. I just put down the last letter I read and felt that I must write to you once more.

I have said over and over again to myself, how good God's people are. I wonder that some little wrong doing can ever take our eyes off the perfect body of Christ. But we are still in the flesh, and the things that we would not we do, and this is what causes us sorrow. I said "perfect body," not in ourselves, but in Christ. You know what the apostle says, "Present you blameless before God." That is, God sees the righteousness of Christ covering us; and so ought we to look upon every member of the body seeing in it only our Lord's image.

I have been trying tonight to remember what I have written in all these years for The Restitution. I wonder if I have ever written anything that was harsh or unkind or grieved any of God's little ones. If I have I am very sorry. Brethren, there is no doubt but the Lord is at the door. How necessary that we get ready to meet him. I think the Lord will come for us next fall, perhaps before. Jesus is our passover, and his blood was shed for us at the passover time. He was the anti-typical wave sheaf, the first fruits from the grave, and he was glorified on the fiftieth day—the day of Pentecost. Now the fiftieth year was a year of jubilee and restitution. All slaves were set free, and all lands restored to the original owners. this jubilee was ushered in by the blowing of trumpets. If this was typical, why may we not look for him to come at the jubilee time, as he did at the passover and the day of Pentecost? He is the great restorer of all we have lost, and he is the one who is to free us from the bonds of death.

I have a little Jewish paper which some one sends to me (I do not know who sends it), but I want to tell you some things which the Jews said when they heard of the possession of Jerusalem by the British, which I read in this paper. Perhaps you have not all read it. Here are some of them: These were spoken in Philadelphia, "The first real joy of Chanukah" (I think this is a Jewish festival commemorating the victory of Judas Maccabee over the Greeks in 165 B. C.). Mushyiachizeiten: the time of the Messiah. Amen. The Messiah is coming soon. Jerusalem is fallen that we may rise, never to fall again. Next year in Jerusalem we are coming to the coming of the Messiah in Jerusalem."

Are not these things very significant? How much more do we rejoice who are to meet our Lord for whom we have waited so long!

Dear brethren, let us lift up our heads and rejoice, knowing that our redemption is nigh. As I read these letters tonight I wonder if our great enemy had overtaken and claimed any of the writers. None shall go before them who are asleep. God has assured us of this that we might not be afraid he would forget us. Some of the names of the writers are familiar to me through The Restitution; many of them I never saw before. I thought as I read them, "They are all written in the Lamb's book of life; and I hope my name is among them."

It is now eleven o'clock. You know I live all alone. I am not exactly afraid, but I do not like to wake up in the night and think I am all alone in the house. So I read or write until I think I am tired enough to sleep. Was there ever a people like the little band that the world knows not? Chidren of God, brethren of Christ, members of one household. How I do rejoice here alone tonight that God in his infinite mercy has called me to be one among them, and that Jesus has made a way whereby we may come. Brethren, we do not speak to one another as often and as much as we should, of these things. Exhort one another so much the more as you see the day of Christ's coming approaching. May God bless you all, dear brethren.

Your sister in the Anointed One,

Flora A. Wood.

PREPARATION FOR THE LORD'S COMING

Lesson at Sister's Meeting, Jan. 17, 1918

At the beginning of a new year we usually take a retrospective view of what we have done during the past year and make resolves for the coming year. I have felt that I have done very little in the Master's service, and yet I hope that the work that has seemed to be allotted to me will add some stars to my crown.

I often think of what Sister Neil-Jeffrey said once, that unless what was allotted to us was done cheerfully and willingly, we would lose all the blessings that would otherwise come to us. So let us do cheerfully whatever our hands find to do.

I have been thinking of late, if during the coming year we should hear the cry, "Behold, the bridegroom cometh; go ye out to meet him," would we be among the wise virgins? Have we our lamps trimmed and burning, and are we letting our light shine to the glory of God? These are serious questions, but it is time we aroused ourselves and bent every energy to make our calling and election sure.

Jesus said, "If ye love me, keep my commandments." I am sure we all love him; but are we sure we keep his commandments? Jesus also says, "Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use and persecute you." Why? "That ye may be the children of your Father which is in heaven" (Matt. 5:44, 45). He also says, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

These are high standards, dear sisters, and are surely tests of our faith, because by so doing we must humble ourselves; and I think that is one of the hardest lessons to learn. We must humble ourselves under the mighty hand of God, that he may exalt us in due season, for he resisteth the proud, but giveth grace to the humble (1 Pet. 5:5, 6).

We have some hard lessons to learn and often are obliged to pass through severe trials in order to bring us to a position where we can feel that we are really ready to meet the bridegroom when he calls. Although the road is often beset with trials and difficulties which at times almost overwhelm us, yet if we can only look beyond, and take a glimpse of what is in store for us at the end of the journey, it surely will fill us with fresh strength and courage to press on to the marriage of the Lamb. Think of becoming the bride of Christ! In this life we always see a bride and bridegroom full of love and joy and happiness, ready to start out on life's journey, with never a thought that anything can ever happen to mar their happiness. But how quickly the trials begin in one form or another, until often they lead to the divorce courts and a separation takes place. Not so if we are found worthy to become the bride of Christ. "Blessed are they which are called to the marriage supper of the Lamb" (Rev. 19:9). Then our joy will be complete in him. We will sit at his right hand and see his approving smile and hear the welcome plaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Never before in the history of the world has the coming of the bridegroom seemed so imminent; and while we know neither the day nor the hour, it behoves us to be on tip-toe of expectation, with oil in our lamps, that we may be among the wise virgins and enter into that rest prepared for the people of God. Let us resolve, dear sisters, to be among that happy number, who have their lamps ready, that we may enter in whenever the cry greets our ears.

Mattie Tomlinson.

Daily Thought

Time was when a Christian used to apologize for being happy. But the day has always been when he ought to apologize for being miserable. —Drummond.

IS REV. 20:5 SPURIOUS?

"In Rev. 20:5 the words, 'But the rest of the dead lived not again until the thousand years were finished,' are spurious. They are not found in the oldest and most reliable Greek manuscripts, the Siniatic, Vatican Nos. 1209 and 1160, nor the Syriac manuscript. We must remember that many passages found in the modern copies are additions which do not properly belong to the Bible. Since commanded not to add to the word of God, it is our duty to repudiate such additions as soon as their spurious character is established. The words indicated probably crept into the text by accident, in the fifth century; for no manuscript of earlier date (either Greek or Syriac) contains this clause. It was probably at first merely a marginal comment made by a reader, expressive of his thought upon the text, and copied into the body of the text by some subsequent transcriber who failed to distinguish between the text and the comment" (Plan of the Ages, Vol. 1, pages 288, 289, note).

The statement that there are "many passages" in "modern copies" of the Bible which do not "properly belong" in the inspired record is a claim similar to that put forth by that modern phase of infidelity known as the "Higher Criticism." The tendency of all such statements is to cast suspicion upon the Word, and weaken faith in the Bible as an unerring guide.

It is necessary to impeach this witness, else the fable of a future probation for the dead is revealed. But there is no authority for discrediting the inspiration of the text, unless it be the statement of the author of the book from which the preceding extract is taken; and this is hardly sufficient. The English edition of the Revised Version makes no reference to this text as being "not found" in ancient Greek manuscripts. The American Revised Version, which is admitted by the ripest scholars in the land to be the best translation of the Holy Scriptures extant, does not give the slightest hint that a part of the text is omitted in the "most reliable Greek manuscript." Rotherham's translation, another excellent work, though noting elsewhere "doubtful" rendering, says nothing about this text being spurious. The Interlinear translation also puts this text on the same basis as other portions of the Holy Scriptures. It is found in Young's translation also, without any hint of its being some "marginal comment." Sawyer's translation contains it, also the Twentieth Century New Testament. In the translation from the Greek text of Von Tischendorf it is found unquestioned. The Emphatic Diaglott based on Griesbach's text gives this verse, and in foot note says: "These words ('the rest of the dead lived not again till the thousand years were finished') were probably omitted by oversight in Vatican manuscript (No. 1160) as they are found in A. B. C., though not in the Syriac." By "A" is meant **Codex Alexandrinus**; by "B," **Codex Vaticanus**, No. 2066, of the seventh or eighth century; by **"C," Codex Ephraemi Rescriptus.** Finally, the best Greek text, that of Westcott and Hort, contains the passage, and neither have the Revised Versions nor any of the critics, so far as we know, even questioned it. The revisers adopted for their revision the text "for which the evidence is decidedly preponderating," and when that differed from the Greek text "from which the Authorized Version was made," the rule was that "the alteration be expressed in the margin." (See Preface to Revised New Testament, Division II, Paragraph 4). But there is not even an inclination of doubt over Rev. 20:5.

Neither Drs. Adam Clark nor Bliss, in their comments on this Scripture offers any objection to its genuineness. They had access to these Greek manuscripts, and had some opportunity to know if these words were only a "marginal comment" which got mixed in accidently. All these, and scores of other good scholars, who have had opportunity for the most extended research, pronounce the text genuine. The clause in question is considered spurious only by those who have a doctrine to prove which the text condemns.—Geo. B. Thompson.

THE PROMISES OF GOD

Dear Brother:

What general promise is given to the overcomer? He that overcometh shall inherit all things, and I will be his God, and he shall be my son (Rev. 21:7). What is it to overcome? To conquer, to be victorious (Webster). What must be overcome to realize the promises to the overcomer? Be not over come of evil, but overcome evil with good (Rom. 12:2). Whatsoever is born of God overcometh the world (John 5:4).

What is meant by overcoming the world? Whosoever is born of God doth not commit sin (1 John 3:9). What then must we exercise in order to claim the promise of inheriting all things? Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come (1 Tim. 4:8). Who alone can overcome? Who is he that overcometh the world but he that believeth that Jesus is the Son of God (1 John 5:5)? By what means are we enabled to overcome? This is the victory that overcometh the world, even our faith (1 John 5:4). Who gives us strength to overcome, and through whom is it bestowed? But thanks be to God which giveth us the victory through our Lord Jesus Christ (1 Cor. 15:57). In all these things we are more than conquerors through him that loved us (Rom. 8:37).

What is one important purpose of the promises given in the Bible? Whereby through the knowledge of God, and of Jesus our Lord, are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine natnure, having escaped the corruption that is in the world through lust (2 Pet. 1:2, 4). What is one of the greatest promises given to the overcomer? And this is the promise that he hath promised us, even eternal life (1 John 2:25).

Name some of the precious things promised to the overcomer? He shall eat of the tree of life (Rev. 2:7). He shall not be hurt of the second death (vs. 11). He shall eat of the hidden manna, and receive a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it (vs. 17). He shall have power over he nations (v. 26). He shall be clothed in white raiment, and his name shall not be blotted out of the book of life, but shall be confessed before the Father and the angels (Rev. 3:5). He shall be a pillar in the temple of God forever, and Christ will write upon him God's name, and the name of the new Jerusalem, and his own new name (vs. 12). He shall sit with Christ on his throne (vs. 21). He shall receive the crown of life, which the Lord hath promised to them that love him (Jas. 1:12).

Have any of those in the past received the promises? And these all (those fathers of old, Heb. 11) having obtained a good report through faith, received not the promise (Heb. 11:39). When will these promises be realized? Ye have need of patience, that after ye have done the will of God ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry (Heb. 10:36, 37).

What manner of person ought we to be as we see the time approaching when the promises are to be realized? Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, blameless (2 Pet. 3:14). What will be the condition of those who realize the promises? God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away (Rev. 21:14).—Selected by a Berean.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Gal. 4:14

ISN'T THIS JUST LIKE A BOY?

I wish the summer time was here,
  I wish it was vacation time!
I'm gettin' crazy pretty near
  To get out where trees are and climb
Upon the tippyest top limb,
  An' wrop my legs around an' swing;
And, ah, gee whiz-! I want a swim,
  And want to fish like anything!

I wisht that I could live to be
  As old as old Methuselum!
You bet it wouldn't bother me
  In that case when September come,
I wouldn't have to go to school
  Till I was 'bout a hundred then,
I'd camp right by the swimmin' pool
  An' swim an' swim an' swim again!

A feller's boyhood goes so soon
  He hardly has it till it's gone!
When school takes in until it's June
  The time just seems to be so drawn

Out that each day is a year,
  And each one full of study, too,
Before vacation time is here,
  Before the study time is through.

And then, when the vacation comes
  Each day just comes and slides along!
Each week of playtime fairly hums!
  Vacation's shorter than a song!
An' then you're back again in school,
  An' all your fun is past an' did—
Three months yet till the swimmin' pool!
  Gee, but it's tough to be a kid!

Sel. by Brother Knapp.

"Try Your Luck!"

This is what a fakir with one of those cheap swindling games of chance said to a young man who stopped to watch the game. This is a very significant phrase, characteristically American in its flavor, dash, and disregard of consequences. "Try your luck" confronts the young man at every turn in life. He can try it by investing his money in one stinker of a cigar and take his chance of the lucky turn of the wheel which will give him two stinkers. He can "try his luck" at spending his money as fast as he earns it and take his chance—almost a dead sure thing—of being buried by charity. Or he can "try his luck" at loafing. drinking, and deviltry, and take his chance on the penitentiary. Or he can "try his luck" at good, honest, hard work, self denial, and manly living, and take the chance—we might say certainty—of being of some use in the world and of not having any hired mourners at his funeral. It is all right to "try your luck," my boy, but try in sensibly and intelligently. Sel. by Brother E. W. Knapp.

Who is Brother E. W. Knapp?

As an introduction I am going to quote a few passages from a letter recently received from our worthy brother:

"My home is in Oregon on a wheat ranch, but am raising cattle also." "Have had the severest drought in forty years, but this is one of the signs of the last days. So is famine. I hope we escape that, and I have a firm faith we shall, as individuals."

"I am glad you have a wife to comfort and cheer you in your journey through life. I am deprived of such help, but I do so long for it." "Hope you may not see death, but be one that will be changed in a moment. The time is so short that I hope I may not taste of death, although I am seventy-four years old. You see I expect the Lord very soon."

Our brother is not seventy-four years old: he has lived seventy-four years, but is not old in any sense. He is full of life and ambition with a well balanced sense of humor, and such men never grow old. Notice the class of articles he has selected for your edification. Isn't he just a great big boy with a heart full of love? We never have seen Brother Knapp, but we know him and we love him. We trust his heart's desire will be granted him, and that he and every other reader of this page, will live to see the King come in his beauty and hear him say, "Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world."

Receive with meekness the engrafted word	Jas. 1:21.
Might be careful to maintain good works	Titus 3:8.
Come unto me, and I will give you rest	Matt. 28.
Not slothful in busniess, serving the Lord	Rom. 11:11,
In singleness of heart, as unto Christ	Eph. 6:6.
I said, I will confess, and thou forgavest	Psa. 32:5.
As much as lieth in you, live peaceably with all	Rom. 12:18

That Boy of Yours

"A boy should be kept in a barrel and fed through the bung until he is twenty-one years of age."

Thus said Mark Twain.

And of course Mark exaggerated his statement for the sake of humor.

A boy is a boy, always will be a boy until he is a man; cannot help being a boy all the time and everywhere. You cannot put an old head on young shoulders.

An incident:

He comes home from school, drives in the front door like a catapult, raises an Indian war-whoop, throws his books on a chair and his cap into a corner and dives into the depths of a friendly couch.

Whew! And the protests—"Don't!" "Don't yell so!" "Don't crush the cushions!" "Don't come in with such dirty shoes!" "Don't be so careless with you cap!"

Whereat the boy, who has come into the house with heart full of boisterous gladness, grows sullen and savage. He goes out, slamming the door behind him, with a grievance against his home folks.

The effect of that is dangerous on the boy, who cannot be barreled up and fed through a bunghole.

The boy is naturally rough and boisterous. He is built that way. If he is ever to be much of a man he must be loud and full of vitality—with a vent. And the boy prides himself on his roughness. It is his natural method of expression. What are to us his faults are in his eyes virtues—such, for instance, as teasing his sister to show his love for her.

Now what must be the effect of constant scolding and nagging on a boy thus constituted?

Under his jacket are keen sensibilities. Reproof for mere blowing off steam offends him. Constant hostility by his household frets and hurts him to the core. And in order to "get even" he is likely to go wrong.

There is a better way.

It is sometimes difficult, but be gentle with the boy. You can lead him, but cannot drive him—successfully. Drive him and you get sullen obedience and inward rebellion.

Appeal to the boy's manliness. He has a lot of it in him. Trust him and he will gratefully respond.

Utilize his surplus energy by giving him a task or an errand. And be sure to thank him when he does well. That warms his heart.—Sel. by Brother E. W. Knapp.

The Right Spirit

The thing to seek is not the good time, but the spirit which can make good times out of common time, the spirit of good cheer that is the spring in the hills whence laughter runs.—Sel. by Brother E. W. Knapp.

Things Worth Remembering

How much wiser to take action once, than to trust to uncertain time.

Let a man but be as earnest in praying against a temptation, as the tempter is in pressing it, and he need not proceed by a surer method.

There is such a thing as acquiring so great a momentum of faith, hope, and joy as to carry one readily over the hard places of life that are encountered by so many so often.

It must never be forgotten that everywhere and always growth is an invariable and inseparable concomitant of life. To be stationary is to be dead—dead as a mummy or statue.—Sel. by Brother Knapp.

Moral Duty

We live too much in a sort of gray moral twilight. The light needs to be let in so that men may see clearly and discern exactly between those things which are right and cannot be wrong, and those things which are wrong and cannot possibly be made right.

So also is there great necessity for clear conviction as to duty. Those things which it is right for me to do it is my duty to do. It is not a matter about which I have option or may have preference or choice. Duty is a grim word, but it is also a great one, and no man whatever may be his personal predilection can ever attain to real greatness who does not feel the constraint of unescapable obligation. It is a high and final test of men. That man alone is worthy of final approval in the court of public opinion who, knowing his duty, faithfully does it.

Our Weekly Puzzle

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

Who wrote the above? To whom was it written? Where can it be found?

Answer next week.

Answer to puzzle in last issue:

A "Priest" is a mediator between man and God.

This particular high priest is Jesus Christ, the Son of God.

Mercy and grace is bestowed by God the Father.

This passage can be found in Hebrews 4:15, 16.

Follow Jesus

Since our way is troublesome and obscure, he commands us to mark his footsteps, tread where his feet have stood, and not only invites us forward by the argument of his example, but he hath trodden down much of the difficulty, and made the way easier and fit for our feet.

Half Men, Half Goats

Satyrs are mentioned in Isaiah 13:21 and 34:14, where the prophet predicts the desolation of Babylon. In the passages cited it probably refers to demons of woods and desert places, half men and half goats (see Lev. 17:2; 2 Chron. 11:15).

Fire From a Slab of Ice

Take a smooth, clear, curving piece of ice, one not too thick, and hold it in the rays of the sun so that it will bring the light to a sharp focus just as will a lens in a reading glass. The ice will not last long enough to burn a piece of paper, but if the focus rests on a speck of gun cotton it will cause combustion and a flame will result. Arctic explorers have built fires often with this experiment when matches were absent and flint and rock not handy.

Liberty of tha Lawmakers

Members of both houses of congress have the privilege of freedom of speech and debate in their resepctive houses. That is, only the house itself can call members to account for their utterances in that body. A senater or a representative cannot be prosecuted in the courts for libel or slander on account of any utterances in the house to which he belongs, or for the official publication of it.

Egypt Celebrated for Wheat

Egypt in ancient times was celebrated for the growth of its wheat. The best quality was all bearded. The seven-eared quality was described in Pharaoh's dream (Genesis 12:22).

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. MARCH 5, 1918 NUMBER 9

FOR MY SAKE

Selected by Auntie Wince

Three little words, but full of tenderest meaning;
Three little words the heart can scarcely hold;
Three little words, but on their import dwelling,
What wealth of love their syllables unfold!

"'For my sake' cheer the suffering, help the needy;
On earth this was my work; I give it thee.
If thou would'st follow in thy Master's footsteps,
Take up my cross and come and learn of me.

"'For my sake' press with steadfast patience onward,
Although the race be hard, the battle long;
Within my Father's house are many mansions;
There thou shalt rest and join the victor's song.

"And if in coming days the world revile thee,
If 'for my sake' thou suffer pain and loss,
Bear on, faint heart; thy Master went before thee;
They only wear his crown who share his cross."

A SIGN OF HIS COMING

This question is just as interesting now as when the disciples came to Jesus as he sat upon the Mount of Olives, saying, "What shall be the sign of thy coming, and of the end of the world" (Matt. 24:3)? Luke, in his account of the same subject, informs us that certain things must transpire about Jerusalem; that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24).

The question, then, of supreme interest is: When do the times of the Gentiles end? They are to end. They had a beginning. When? As our Savior in answer to the disciples' questions was talking of the Jewish land and people, Gentile times must be understood in contrast to Jewish times. This being so Gentile times began when Jewish times ended. The God of heaven sent a message by the prophet Ezekiel to the last king of Judah that he would permit the king of Babylon to overthrow his kingdom on account of his wickedness, and it would be no more "until he come, whose right it is" (Ezek. 21:25-27). Here, so to speak, God handed over the government of this world to the Gentiles, by the subversion of his own typical kingdom for a long period of time, prophetically "seven times." This we say on the authority of Lev. 26:18, 21, 24, 28. According to the generally accepted method of reckoning prophetic time, a time is three hundred and sixty days, representing three hundred and sixty years, on the principle of a day for a year (Ezek. 4:6; Numb. 14:34). Therefore seven times represent two thousand five hundred and twenty years.

On a careful reading of Lev. 26 we find that God promised a blessing for obedience and a curse for disobedience for a period of time, and then if still disobedient, he would punish them yet seven times more. And such as been their history. With a good king they were blessed, and with one that followed not the Lord they were chastened. Then with the overthrow of their kingdom their long punishment of seven times began.

But their overthrow did not take place at one time; rather it took place in stages which date from 606 B. C., when Daniel and his companions were taken captive, to 587 B. C., when Jerusalem was laid waste and the temple burnt. During the interval between these two dates the kingdom of Judah was passing under the condemnation pronounced upon them by the prophet Jeremiah: "And the Lord said, I will remove Judah also out of my sight as I have removed Israel, and I will cast off the city of Jerusalem which I have chosen" (2 Kings 23:27). This being so we may reasonably look for a corresponding period of returning favor. And what do we find? The above prophecy was given 623 B. C. (although not in the time previously given), and has a significant ending. Two thousand five hundred and twenty years from 623 B. C. takes us to the year 1879 A. D. This was the year of the Zionist movement when the then president of the society Dr. Heizel, said that was the first time since the dispersion the Jewish nation showed signs of national life. From 604 B. C. the beginning of the seventy years' captivity brings us to 1914 A. D., the year of the beginning of the great war, which to date has been the cause of bringing freedom to three million Jews in Russia, and the wresting of the city of Jerusalem from the hand of the Turk.

Another important date is 598 B. C., when king Jehoiachim surrendered to Nebuchadnezzar, king of Babylon, and the great mass of the people were taken captive; and we read "All the mighty men of valor . . . . none remained, save the poorest sort of the people of the land" (2Kings 24: 14). Figuring from this date we reach the year 1922. What that year may make manifest we do not know. No doubt it will be another important stage in the emancipation of the people of God.

We will now consider our final date, 587 B. C. when was fulfilled the prophecy of Ezekiel concerning Zedekiah the last king of Judah: "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it and it shall be no more, until he comes whose right it is, and I will give it him" (Ezek. 21:25-27). As this was the last captivity date it is the last year from which we can reckon the long period of seven times; and stretching our measuring line from that date we reach the advance date of 1934. We have sound reasons for concluding that that time will witness the full return of God's favor to his people; the overthrow of Gentile powers; the establishment of the divine kingdom of Israel under the leadership of our Lord and Savior, Jesus Christ, whose kingdom will extend until it embraces the whole world.

In endeavoring to indicate the ending of Gentile times, we wish it to be understood that we set no date for the second advent, believing as we do that the exact time is withheld for a wise purpose to encourage watchfulness and stimulate godly living. It is as true now as when spoken by our Savior, "Of that day knoweth no man" (Mark 13:33). But from multiplied evidences we believe his advent near, and desire to be found ready for him and encourage others to do the same. We rejoice to know that the closing of the Gentile times is introductory to "the times of restitution of all things" for which we wait in hope and patience. To the church scattered abroad we say, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

W. S. Tomlinson.

THE LIFE OF SACRIFICE

"Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Psa. 50:4).

Dear Brethren:

I think we who have made this covenant with the Lord will agree that we are living in a great and wonderful age. Even thought the clouds are dark around us, we know that the sun of righteousness will soon arise and shine forth, and dispel all this gloom. With this glorious hope within us, we can rejoice that earth's day of weeping will soon be over. But the world does not rejoice in this glorious hope, for on every hand we see "men's hearts failing them for fear of the things that are coming on the earth." Why? Because they are not ready to meet the Lord. If they were they would be glad and rejoice for joy at the prospects of the coming kingdom which Christ is soon going to establish in the earth. Prophecy is fast being fulfilled and the time of his coming draws near.

The church surely has a glorious hope to look forward to; that of beholding the King in his beauty. What a blessed privilege that we are called to suffer with Christ, that we might reign with him. In Psalms 51:16, 17 we read: "For thou desirest not sacrifice, else would I give it; thou delightest not in burnt offerings. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

It seems that we should be able to tell those of the true faith by the spirit they manifest. The Bible tells us to try the spirits and see if they are of God. Let us examine the Catholics, because they have been the most cruel people who ever professed to be Chriseians. Are they Christlike? Let us see. Do you think a people who butchered and tortured in every conceivable and unconceivable manner, millions of human beings, is the true church of a broken and contrite heart; the bride of Christ that he is going to present to the Father without spot or wrinkle? It seems to me that a people like this would have their garments so spotted with the blood of martyrs that they could never be recognized in any way as the bride of Christ who had kept her garments unspotted.

We will pass from the harlot to one of her daughters. When I was in Los Angeles the Presbyterians found that their congregation was very small as most of their members were attending the Sunday night theatres and other places of amusement, so they decided to give some inducement to get people to attend church, and they announced through the papers that they would teach dancing in the church and would, commence with the "Fox Trot." Is this Chritslike? Would the dance be any better than the theatre? They are all worldly, and the Bible says, "And be ye not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:2). When we seek after worldly amusements are we not fulfilling the lusts of the flesh?

I recently saw in a Denver paper an announcement of the activities of one of their churches. It said that Mondays would be given to Red Cross work, Thursday evenings to Boy Scouts, and Friday evenings to moving pictures. Are these the kind of activities to have in the church? If the church would spend their evenings in spiritual activities how much better off they would be in the day of judgment. These things are worldly and let the world take care of them. The church should be kept sacred, a place in which to worship the true and living God; but instead we find the church committing fornication with the world. Surely this is Babylon (confusion) and the admonition is "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Blessed is he that heeds the admonition.

Brethren, let us remember our consecration to the Lord. Let us walk after the spirit and not after the flesh. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). May we do all things to the glory of God, giving thanks to him in all things.

Let us say with Habakkuk: "Although the fig tree shall not blossom, neither shall fruit be in the vines: the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:17, 18).

Your sister in Christ,

H. M. Barber.

"Let the wicked be ashamed; let them be silent in the grave" (Psa. 31:17).

"Worry, hate and unkindness are all forms of fear."

HOW TO BECOME A FOLLOWER OF JESUS CHRIST

We read in God's holy word that we must believe the things concerning the kingdom of God to become a disciple of Christ. First we must know the meaning of the word disciple. A great many people get the meaning of the words disciple and apostle confused. The Bible clearly teaches there are but twelve apostles and gives their names. It also teaches that the word disciple means simply a follower or one that does the will of Christ. In order to be a follower of Jesus we must have a guide. What is our guide? Is it just to take for granted some man's word? I say No. Then what is it? Why, the blessed Book is the only book that gives us life in time to come. Let us then follow it. Paul the apostle of Christ says in Eph. 5:1, "Be ye therefore followers of God, as dear children." In Heb. 6:12 we read these words, "That ye be not slothful, but followers of them who through faith and patience inherit the promise."

We are now trying to follow Christ. First, in order to believe something we must hear it. To be able to hear anything we must pay attention to that which is spoken. In Acts 30:31, Philip in hearing the eunuch reading the prophet Isaiah, said unto him, "Uuderstanest thou what thou readest? And he said, how can I except some man should guide me? And he desired Philip that he would come up and sit with him." The eunuch did not understand what he was reading without hearing and having the word taught by Philip. Is it necessary, then, that we hear in order to believe? Belief, says the guide, comes by hearing, and hearing by the word of God.

Now that we have heard the word we must believe. Believe what? The things concerning the kingdom of God. Let us now learn some of these things. We must believe that God is a true God and that he will do exactly what he has said and promised those that are faithful. What has he promised? Read Gen. 13:14-18. He has promised Abraham and his seed after him that land which he saw for an everlasting possession. When? When Christ comes. Who was Abraham? He was one after God's own heart or a disciple. Who are his seed spoken of here? They are the ones which are born after him, those who do the will of the Lord. Now since God has promised Abraham the land, how can Abraham or any other man inherit heaven? In one place we find these words, "The heaven, even the heavens, are the Lord's but the earth hath he given to the children of men." Dan. 2:44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, (meaning the kingdoms of today) and it shall stand forever." What does this teach us? It teaches that God will set up a kingdom, that it will always exist, that it will not be ruled by the kings of today who are wicked and sinful; and that these kingdoms will be destroyed. A righteous king with kings that are full of error would not work well together; therefore we must have but one king. In a kingdom there is but one king. Of course there are subordinate rulers. Is this not a literal kingdom? Read Isa. 9:6-7. It is to be set up on the earth. Its beauty will fill the whole earth. It will be a righteous kingdom and will stand forever. Is this not good enough for you? One place in the Bible tells how beautiful things will be, that nothing will hurt. The lion will not even hurt the little child when playing with him. Do we believe these things; that Christ himself, will literally set up a kingdom on this earth? If so, let us go on.

The next thing for us to do is to repent. What does the word "repent" mean? It means to turn from the evil way and walk in the righteous way. Isa. 55:6, 7: "Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked man forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon." Luke 13:3: "I tell you, Nay; but except you repent, ye shall all likewise perish." Acts 3:19: "Repent ye therefore, and be converted, that your sins may be blotted out; when the times of refreshing shall come from the presence of the Lord."

The most essential part is the last, which is baptism. Leaving this out is impossible to please God. By this act we seal our belief and follow Christ's example. It says if any man try to climb up any other way than by entering in through the door (which is baptism) the same is a thief and a robber. As I said, without this act of baptism it is impossible to please God. We have an example given in Acts 10 1. Cornelius was a devout man, one that feared God with all his house, which gave much alms to the people, and prayed to God always. But, says Peter in Acts 10:47, 48: "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized." What is meant by baptism? Simply to be immersed or plunged under water (Rom. 6: 4, 5). We are to be buried or planted in likeness of his death, then we shall also be in the likeness of his resurrection. In what form was Christ or anyone today buried? Are we buried three times and face downwards, or are we buried once and face upwards? If we are buried but once and with the face upward, then this is the example to follow when we are baptized.

We hear people say, "I have been baptized and I believe I am all right." It is not what I believe about it, but it is what God says about on the subject. Let us examine Acts 19. Paul found certain disciples and said unto them, "Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit." And he said unto them "Unto what were ye baptized?" And they said, "Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him, that should come after him, that is on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus." Here the trouble was not in John's baptism, but in the people. When they were baptized they did not understand the gospel and therefore to be scripturally baptized they must be immersed again after knowing the truth. We find in Eph. 4:5 that there is but one Lord, one faith, and one baptism. There are certain things we must believe to be scripturally baptized. We must believe that Jesus is the Christ, the Son of God; that he died and rose again for our justification; that he ascended up to heaven and will come again in the future to set up his everlasting kingdom. In John 14 we find the Christ comforted his disciples with these words. First, where was he when he uttered these words? On the earth. "I go to prepare a place for you" (which means his ascension to heaven). Here are the comforting words. "And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." Where will he be when he comes again? He is now in heaven and will come to this earth.

If we desire to become a follower of Christ we must, if necessary, leave our dearest friends. These may be our father, mother, husband, wife, sister or brother, and cleave unto him. Christ says if we do not do these things, if necessary, we are not worthy of him. The question now is, Is it necessary to be born of the water (baptism)? If so, cannot we have all worldly things and follow Christ's footsteps, which leads us through baptism? But says one, "I will wait awhile, I am going to enjoy a few of these things that are in the world." But suppose we wait until it is too late. Suppose death should overtake us, or Christ should come and leave us out? What would be our doom? Christ would say these words, "Depart from me; I never knew you." Now that we have been planted in the watery grave, we rise to walk the new life, ready to begin life's journey, ever pressing forward to the high calling ready to hear his words, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." Then everything will be made beautiful. Where thorns are growing today we will see roses blooming; where sorrow, sickness, pain, and death, shall be for ever wiped out: where we can sing the song, "O death, where is thy sting? O grave, where is thy victory?" No wonder Paul says, it cannot enter into men's minds the things which God has prepared for them that love him.

Just one more thought on baptism. In Mark 16:15, 16 we have these words, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (or condemned). John 12:48: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Are you who are out of Christ satisfied to stand before him when he comes without putting on his name? If not, why then cannot you say as the eunuch did to Philip when he understood the word, "See, here is water; what doth hinder me to be baptized? Philip answered him saying, If thou believest with all thine heart, thou mayest. And he said, I believe that Jesus is the Christ, the Son of God." They both went down into the water and the eunuch was baptized. Do we want to be saved? If so, let us follow Christ by being baptized. He will lead us in the narrow path that leads to everlasting life.

Brush Creek - Ohio Edna Pearson.

THE LATTER YEARS

S. H. Thomas

Thank God for the privilege we enjoy of living in the latter days. Without doubt the Lord is coming very soon. A very few years at most; but I do no expect him today, nor tomorrow. A dear sister says, "Why don't you expect him today? I see no reason why he should not come this very day, and I am looking for him every moment." This is a joyful frame of mind, but I will try to explain why I cannot feel that way.

The word has clearly described certain conditions that must prevail when the Lord comes that do not exist today. Turn with me to Ezek. 38th chapter. Here we have one of the clearest and most comprehensive prophecies to be found in the entire word, descriptive of the events leading up to the coming of the Lord. Here we have God's message to Gog, of the land of Magog (Russia) and his allies, including Persia, Ethiopia, Libya, Togarmah, and Gomer (Germany). These nations we are told, will come against the mountains of Israel, a land of unwalled cities, whose people have been brought forth out of the nations and have gotten cattle, and goods, and dwell in their homes safely, without bars or gates. The object of this hostile invasion being "to take a spoil and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods in the midst of the land."

At this point enters an opposing force; Sheba, Dedan, and the merchants of Tarshish (Britain), and all the young lions thereof (British colonies) shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver and gold; to take away cattle and goods; to take a great spoil?"

Now comes the question, When does all this happen? The answer is found in verse 8, "In the latter years." Again in verse 16 we are told positively, "It shall be in the latter days." I understand Ezek. 38 and 39 chapters to be a graphic pen picture of the battle of Armageddon, during which the Lord will come with all his saints around him; and by using fire, brimstone, great hailstones, and a flood of rain, destroys the armies of Gog. They shall fall on the mountains of Israel. Before all this can happen, a part at least of the Jews must return and be in the enjoyment of peace and prosperity. They must be in possession of silver and gold, cattle and goods sufficient to excite the cupidity of Gog and his allies. Germany must then be an ally of Russia. They are enemies now.

It has been suggested that these two chapters of Ezekiel will reach their fulfilment after the coming of the Lord; that soon after he comes the Jews will be regathered, and prospered as peaceful subjects of the kingdom that Christ will have set up; and that sometime during the thousand years these two chapters of Ezekiel will reach their fulfilment. But the word says, "It shall be in the latter days." And as "the latter days," or "latter years," always mean the last days or years of Gentile times, and never any portion of millennial times, this Scripture alone must settle the question with me.

In Zech. 14th chapter. we read of this same gathering of all nations against Jerusalem to battle, and this prophet adds some details not given by Ezekiel: "The city shall be taken, and the women ravished, and the houses rifled, and the half of the city shall go forth into captivity;" and just at this point "The Lord my God shall come, . . . And his feet shall stand in that day upon the Mount of Olives." And "then shall the Lord go forth and fight against those nations:" Then comes the glorious proclamation, "The Lord shall be King over all the earth," followed by a vivid pen picture of the means our Lord and his saint will employ to bring the nations into subjection to his rule.

The prophet Joel also describes the same event (Joel 3:9-21): "Prepare war; wake up the mighty men. Beat your plowshares into swords: let the weak say I am strong Come up to the valley of Jehoshaphat: there will I sit to judge all the heathen. Multitudes, multitudes, in the valley of decision." At this point the Lord shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel. Then follows a picture of peace in the kingdom which Christ and his saint will set up, after the destruction of Gog and his allies.

But dear ones, let us not grow weary with waiting. Patience is a becoming virtue, events are moving rapidly, and one comforting thought sustains us when courage weakens;When he comes to destroy the hosts of Gog and Gomer, the saints will come with him. Praise ye the Lord! At some previous time they will joyfully hear his summons and go forth to meet him, and he will hide them in his pavillion until the set time comes. Just how long a period must elapse between the going forth of the bride to meet her Lord, and her return with him to the Mount of Olives, no man may know. But no doubt much may be done to fill the prophetic mold during that interval. When I see a lull in this present whirlwind of wars, and a Jewish state established in Palestine, under British protection, then on that very day I will look for the summons to go forth to meet the Lord; and shall entertain this hope every succeeding day until he comes. May God speed the day, is my prayer.

EVANGELIST REPORT FOR JANUARY

Sermons

Gifford, Ia 4th-8th	3
Omaha 13th	2
Avery 16th	2
Blair 18th	1
Kennard 19th-20th	4
Blair 23rd	1
Avery 23rd	1
Total	14

Money Received

Brother Wm. Gould	$ 10.00
Goldie Appleby	9.60
Total	$ 19.60

Expense

Omaha to Kennard	$ .62
Kennard to Omaha	.62
Total	$ 1.24
Salary	$ 100.00
	$ 101.24
Endorsed on order	$ 19.60

Remarks

During the month of January we have been handicapped in our meeting by the extreme cold. However, some very intereseting and profitable meetings were held while visiting at my old home in Iowa. I held three meeting by request, and the people were so interested they are asking me to come back, and I am now preparing to go back and give them a few meetings. My brother is with me and both of us will visit our aged father. He will soon be eighty-eight years old. We realize that it is but a short time when we will have no earthly father. We are hoping for the great reunion in the future. I wonder if we realize what it means to be worthy of a place in the kingdom, when broken ties are renewed? It is wonderful when we consider it closely. When I think of the many I have met whose asociations have become dear to me whom I cannot hope to meet again in this age, the hope of the kingdom is so much more inviting. May the time soon come when we can enjoy the full fruits of our hopes.

Almus Adams.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent

J. O. Barber	$ 3.50
L. G. Jaeger	2.50

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

We have been gratified lately by noticing that many orders for "Bible Lessons" come from people who do not believe many things which are taught in them. They are being used in Bible classes and other studies by people who are not in the truth themselves. This is very remarkable. As accounting for this unusual thing one correspondent writes: "The lessons are thinking machines. Right or wrong they send thoughts surging through the heads of people; and believing that they are sometimes wrong, as I do, yet I find that even in these points they instantly change a 'dry' and dead Bible study into a meeting of life, discussion, and animation."

February 24th, after a most satisfactory confession of faith, the following were baptized into the name of Jesus Christ: Miss Mildred Tubbs, formerly Catholic-Seventh-day Adventists. Sister Mildred's first introduction to the truth was about three years ago. Inimical influences, however, diverted her attention from it for a time, but the seed of the kingdom had been planted in her good and honest heart, and it began to show itself some time since, and has now moved her to full obedience of the gospel. Another case of interest is Miss Clara Freydi, formerly Lutheran-Methodist. Sister Clara's attention was first directed to the truth by a visit from members of the Megiddo Mission, Rochester, N. Y. They left with her literature on the gospel which was helpful to her, and having been started in the investigation of the truth by this means, she soon perfected her knowledge in the gospel by weekly lessons. These two sisters have begun their obedience in a most excellent understanding of the kingdom; and now we pray God most earnestly to keep them daily and hourly in the way of life until the King comes.

Brethren A. N. Durham, J. H. Pack, and others have written enquiries concerning the draft law. To all such we reply that there seems to be a misunderstanding with many about the law of exemption. Exemption does not apply to religion in any case. That is no ground for exemption. The government claims the right to hold all who are within the draft age for military service of one kind or another. Still it has kindly considered and made provision for all non-combative religious people. There is no use demanding exemption on religious grounds. File with the Local Board The Restitution of May 15th, 1917, marking the article by Brother A. L. Corbaley entitled "The Civil War Resolutions," and ask them to class you as a non-combatant. You will find that your request will be granted immediately. The government will never ask you to do combative service, but they expect you to assist in non-combative work. For this you are held and classed, and are subject to call. Objections to this are futile, as we are all in the war as non-combatants. Thus if you stay at home and you make one thousand dollars a year, if you are single, you must pay the income tax. This makes you a participant in the war as a non-combatant. Everything considered, the arrangement is as good as we can hope for until the King returns.

COMMUNICATION

"They shall make known unto you all things which are done here" (Col. 4:9).

Dear Brother Thomas:

In accordance with your wish to transfer our correspondence to The Restitution, I am writing you through its columns. In answer to your last letter, there is just one question I wish to ask you, and I hope you will answer. You say in regard to the lines of prophecy as given through the yearday time, we are left to uninspired dates as to when these times begin. Now the question with me in this, Why did God give those lines of prophecy, and of what use are they to us, and how are we to know where we are in Gentile time if there is no way to get a beginning for them because man has mixed the time, making deserepencies in their figures?

Yours in a desire for light,

Flora A. Wood.

"He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25,26).

"The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth" (Psa. 34:16).

DEAD HEROES ARE STILL WATCHING

An earnest and touching memorial service was conducted in Parkdale Presbyterian Church on Sunday morning by Rev. Andrew Robertson, for the men from that church who had fallen in action up to the end of 1917. Dr. Robertson said it would have been more fitting that the pastor, Rev. A. L. Geggie, should have preached such a sermon, but owing to the fact that his son had been killed at Passchendaele, it would be hard for him to conduct such a service.

"A memorial service seems to me to be a very private affair, a sort of family affair," said Dr. Robertson. "Forty families here are bound together by the forty vacant seats this morning."

He said the prophets in Old Testament days feared death and had to live by faith, but since the resurrection of Christ, death had lost its sting and had no terror. Those gone before were still interested in their loved ones here and the hopes of earthly relations bound them closer to their dear ones. "Your fortune or your victory here means something to them there and they are watching," he said. "Where in Toronto do you think the progress of the war is watched most eagerly? I believe it is by the boys who used to sit on the corner of Younge and College for the men over here are fighting on old familiar ground to them. So the loved ones, gone, are watching your struggles here, fellow soldiers as it were, on grounds over which they have fought."

Dr. Robertson said the unfinished endeavors of the boys who were gone could only be crowned by the prayer and sacrifices of those at home. The boys at the front yet were dreading that those at home should fail them in this respect. He quoted Gilbert Muray to show what the sentiment was regarding those in the homeland. One soldier had written: "I found the country when I went back to be a very different country from the one I went out to fight for, and very indifferent." Dr. Robertson urged the people for the sake of those who had given their lives, to keep praying and striving for the crowning endeavor of the allied arms.—The Toronto World.

The Clergyman Answered

Editor World: May I be allowed the courtesy of a little space in your columns to comment upon the remarkable utterances of Rev. Dr. Robertson concerning "the dead," as reported in your issue of 31st ult.?

I am myself a strong believer in the Bible, and have, for many years been an earnest student of its pages, but I am glad to be able to testify that God's word does not contain any such contradictory rubbish as that advanced by the learned divine.

The gullibility of some of these ministers is amazing, and the varied tenets they are able to assimilate is indeed astounding.

Paul, the Apostle, admonished that we "prove all things," but where can Dr. Robertson bring forward one particle of proof that dead men are alive, and can see, hear, and actually participate in the events of the war after they have been "killed," as the account states? Certainly not in the Bible, for the Old and New Testaments are both agreed that man can die, does die, and cannot live again apart from resurrection of the dead.

Were I not so seriously deaf, I would gladly challenge Dr. Robertson to open debate. I am, however, quite willing to meet him through the columns of any newspaper or public magazine. I make one stipulation only, whether his argument be from a scientific viewpoint or a Biblical one, and that is, that proof must be absolute, not in any way obtained by inference, or from Biblical or other quotations that are open to more than one legitimate interpretation. I trust you will publish this, so that such a subject of interest and importance in these times, may be fairly faced, and not bolstered up by the "cloth" that a man wears, or the desk that, I am sorry to say, too often deserves the name of "Coward's Castle."

A little incident which actually occurred this New Year's morning, may help relieve the severity of the aforesaid remarks:

A friend and myself were discussing the doctor's words, and we presumed they would apply equally to Saxon or Teuton. We thought of the possibility of Dr. Robertson going to the front (as so many brave ministers have done) and handling a gun. He shoots a German, and says: "I have killed him, but he is not dead." Quick as a flash the prompt retort comes: "What did you kill him for then?" Voices rang with laughter, orthodox and unorthodox joined in; the force of the question was apparent to all.

R. H. Judd.

OVERCOMING

By Grace Lawrence

Dear Brothers and Sisters in Christ:

I will try and write a few thoughts which have been trying to formulate in my mind.

I believe that there are a great many people who call themselves Christians, yet who think that they may go on in almost the same road, just a little straighter perhaps (or what they might be pleased to call straighter) than the worldling. But to my mind he true Christian life lies in an entirely different channel than they of the world. John says, "Love not the world, nor the things in the world. If any one love the world the love of the Father is not in him: because everything in the world the desire of the flesh, and the desire of the eyes, and the pomp of life, is not from the Father, but is from the world. And the world is passing away, and its desire: but he who does the will of God, abides for the age" ((Dia). No half way ground here, is there? "And now dear children, abide in him, so that when he shall appear we may have confidence and not be put to shame by him in his presence. If you know that he is righteous, you know that every one practicing righteousness (or right ways-ness) has been begotten by him." And John says, "He who practices sin is of the enemy."

It does not seem so hard after all when we come to understand the difference in practicing right ways-ness, and practicing sin. But here is another thought: Are we to keep on practicing the right way and not reach some degree of perfection? I can hear some one say, "But does John not say also, 'If we say that we have not sin, we deceive ourselves, and the truth is not in us'"?

I do not make the claim that we can life without making mistakes, at least I am not ready to make such a claim myself; but I do hold that one can, with God's help, keep from doing those thinks which they know to be wrong. And we know that we are not abiding in him when we commit sin, for says John, "Every one who abides in him does not sin."

Now where the hard part comes in for me is to be always sure whether we are on the right side or not. Can we trust to our conscience as a safe guide? No, says one; for Paul was just as conscientious when persecuting the Christians as when following his Master. I will agree with you in the case of him who is of the world (as Paul was at that time); but for those who are constantly seeking the Spirit's guidance, I cannot but feel that they may be sure when spoken to by "the still small voice," though some might rather think, at times, that it is just their imagination. But this can only be when their will is opposed to the Father's.

Oh to what heights we might attain, if we would always heed that voice! For I think that the Master just leads us step by step as we are able to overcome.

And this brings my mind to another thought: When are we to do our overcoming? I really believe that there are some who think that they can just live along, we will say, without really committing what one would call any act of sin, but as to what they might call little faults and which they might acknowledge was hardly proper. At least they would never imagine their Master or Paul would do such a thing, but then we will lay all that aside when we are changed or given immortality.

O brother, O sister, that is not overcoming. I think that our nature must be conformed to his or made like his right here in this life, or we will never experience the change to immortality when he comes. It is only our mortal nature that will undergo a change in that day. The fleshly must give place to the spiritual right here in this life. I am very much afraid that some who expect to be made perfect and like him in that day instead of being as he admonishes, "overcomers, even as I overcame," will hear the words, "Depart from me; I never knew you."

"A narrow way," you say. But is it any more so than the way our Master trod? Did he not overcome everything? Is the prize worth it, my brother, my sister? Yes, or else it is worth nothing, and we had just as well go into he world, and as they say, "have a good time while we can." But I hear someone say we are not under bondage now but "where the spirit of the Lord is, there is freedom." True indeed, and such freedom as only those who have experienced can realize. When we have reached this stage nothing is hard; there is no such thing as sacrifice, for all is for our Master, and our love is so great that anything we may do or may not do, is only a joy to us, for it is as the Master (who ever holds our hand) would have us do.

But I cannot stop without mentioning one more thought on this freedom in Christ. Paul says, "Now brethren, you are invited to freedom: only take care lest this freedom become an occasion for the flesh." Again, "The flesh desires the contrary of the spirit, and the spirit the contrary of the flesh: for these are opposed to each other: but if you be led by spirit you are not under law." No, we need no law but to do God's will, and this we will do if we are led by the spirit. Then, as with John, Favor, mercy and peace from God the Father and from Jesus Christ the Son of the Father, shall be with you in love and truth.

A BAPTISMAL SERVICE

The church of Salem, Ohio, was made to rejoice again on Sunday evening, Feb. 24th, because of the obedience of one of our young people, Wilber Coy. He is a son of our Brother and Sister Coy, and is the fourth one of the family to renounce his alienship and become a fellow citizen with the saints and of the household of God. Wilber has been interested for a year in the things concerning the kingdom of God, and the name of Jesus Christ. It was the writer's privilege as well as pleasure to instruct and examine him in the things needful for one to know in order to become a subject worthy to receive the ordinance of baptism into the name of the Lord Jesus. He was formerly a member of the Church of Christ. Wilber is a very bright and progessive young man.

The services were held at our home, and a large part of the church was present. Before baptism Brother Pottorf read the sixth chapter of Romans, and based his remarks on the first six verses. The importance of baptism was made very plain. He showed that if baptized into Jesus Christ, then we are are baptized into his death. If planted in the likeness of his death, we shall be also in the likeness of his resurrection.

After the ordinance of baptism had been administered, the writer read and explained the charge given by Paul to his son Timothy as recorded in 2 Tim. 4:1-8. This charge was given just before the apostle was put to death because of his faith. We stated that this charge was as appropriate to believers today as in the days of Timothy. The charge is: "Preach the word. Be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." The apostle announced that he had fought a good fight, he had finished his course, he had kept the faith. He also announced that there was laid up for him and all who loved the appearing of the Lord Jesus, a crown of righteousness. This reward will be given to every person according as his work shall be.

We wish to add that Sister Coy never tires in the gospel work. All things else are made to occupy a second place in her daily work. She was the means in God's hands of teaching her aged mother, Sister Godward, the gospel. She rejoices in the promise of eternal life in the kingdom of God. Our prayer is that our young brother may add to his faith the seven graces spoken of in 2 Pet. 1:5-8. These will assure him an entrance into the kingdom of our Lord.

Your brother,
D. C. Robison.

BEREAN COLUMN

Edited by National Berean Society
Leota B. Hanson, Editor,
5622 Vernon Ave., St. Louis, Mo.

Dear Bereans:

I have been requested by a dear sister in Christ to write a few lines for your column. I must say I have been living for some time where I have not heard the word of God preached. I do not feel as though I could write to do others any good. I go to hear the M. E. preach but there is a longing to hear something I do not hear the truth. We are not of this world. "If ye were of the world the world would love his own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." And then again we read, John 17:33: "These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation. But be of good cheer; I have overcome the world."

When our trials are oppressive, we can find peace in Christ. We have so many things to overcome if we become like Christ. He is our example He was pure so must we be pure. That means so much—pure in hought, wordst, and actions. We must at all times keep our minds on him. Putting away evil thoughts, which are of the world; letting our words go forth for the good of others; and by our actions show to others we are not of this world.

Let us pray to him for help and guidance. May he keep us from going astray, and at the last of this world may he present to us our deeds sealed with the stamp of purity. A word of cheer to those that used to know me. Hoping we will all meet in the kingdom,

Your sister in Christ,
Florence Sellick-Wheeler.

Obedience

Dear Bereans:

I have been asked to write a short article for your column in The Restitution, and I have chosen for my subject, "Obedience." By reading Daniel 11th and 12th chapters we notice God gives his people, the Israelites, certain rules to govern their lives, and he sets before them a blessing and a curse: "A blessing if ye obey the commandments of the Lord your God, and a curse if ye obey not the commandments of the Lord your God." Now we are God's children and heirs to the same promises, have the same blessings and curses before us. Have you ever noticed that before we receive a blessing there is an act of obedience on our part? In the first place, in order to become God's children we must repent and be baptized in the name of Jesus, for the remission of sins (Acts 2:38). Then we are in truth God's children, and can call him "Father," and are glad to obey his commands. Then having believed the things concerning the kingdom we have the faith, and our work must begin, for faith without works is dead (Jas. 2:17-25). When Naaman the leper, following the advice of the little captive maiden, went to Elisha to be healed, Elisha told him to dip seven times in the river Jordan. When Naaman came up the sixth time he was as much a leper as when he came asking to be healed, and would have died a leper if he had not dipped the seventh time. Was it not the act of obedience on his part that caused God to heal him? When we stop to think that our future life depends upon our being obedient to God's commands, it behoves us to find out what those commands are. But God has not left us in doubt, for he has given us his holy word as a guide.

In these times of trouble there are so many things that "seemeth right" at first sight, but when we look at them in the light of God's word we know that we as his people must have no part in them. We must keep ourselves clean in God's sight no matter what man may say of us. Listen! "Wherefore come out from among them, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18). If we obey his commands we must expect to suffer, but let us ake our Bibles and turn to 1 Pet. 4:12: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice inasmuch as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy."

Let us live such lives that when he comes, who is to be King of the earth, we may have on the wedding garment. We have seen how the Jews through their disobedience have received the curses: let us through obedience strive to receive the blessings.

Mrs. Minnie Rogers.

Sowing the Seed

Having read and reread Brother Russell Zeller's articles on "Sermons for the Isolated" and "Libraries of Tracts for the Local Berean Societies," I wish to say that the National Berean Society has a big supply of tracts on hand that we would like to see distributed to all parts of the country.

Some of these tracts are fine sermons, others are simple helps to Bible study. Each one has its place and serves its purpose. Please save the paper that has the list of tracts so that at any time you need something you can look over the list and send for the ones that will best answer your purpose. Do not be afraid of exhausting the supply, for the tract work has recently received a very generous donation from friends of the work both in money and books. These are highly appreciated, as it comes at a time in almost the beginning of the year when it enables the committee to offer for distrbution, and for Tract Libraries much that it could not otherwise have done. Wherefore let us sow the seed, the good seed of the gospel of the kingdom, and trust that it may germinate and grow and bring forth fruit, some even to an hunded fold.

This would be worth while brothers and sisters, for "he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Lydia Railsback,
National Berean Tract Com.,
621 So. Fellows St.
South Bend, Indiana.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: 2 Tim. 3:15-17

Christian Spirit

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet,
I know to well the poison and the sting
Of things too sweet;
For one thing only Lord, dear Lord, I plead,
Lead me aright.
Though strength should falter and though heart should bleed ,
Through peace to light.
I do not ask, O Lord, that thou should shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear;
I do not ask my cross to understand,
My way to see:
Better in darkness just to feel thy hand
And follow thee.

Information Regarding The Bible

The first division of the divine arrangement into chapters and verses is attributed to Stephen Langton, Archbishop of Canterbury, in the reign of King John, at the end of the twelfth or the beginning of the thirteenth century. Cardinal Hugo, in the middle of the thirteenth cetury, divided the Old Testament into chapters as they now stand in our translation. In 1661, Athais, a Jew of Amsterdam, divided the section of Hugo into verses. In 1561 a French printer divided the New Testament into verses as they now are.

The Old Testament contains 39 books, 929 chapters, 23,214 verses, 592,439 words, and 2,738,100 letters.

The New Testament contains 27 books, 270 chapter, 7,931 verses, 132,253 words, and 938,380 letters.

The entire Bible conains 66 books, 1,199 chapters, 31,145 verses, 724,692 words, and 3,676,480 letters.

The name of Jehovah, or Lord occurs 6,855 times in the Old Testament.

The word "and" occurs in the Old Testament 35,543 times.

The middle book of the Old Testament is Proverbs.

The middle chapter is the 20th of Job.

The middle verse is the 17th verse of the 26th chapter of 2nd Chronicles.

The middle book of the New Testament is 2nd Thessalonians.

The middle chapters are in Romans, the 13th and 14th.

The middle verse is Acts 11:17.

The middle book in the Bible is Micah.

The middle chapters are Psalm 121 and 122.

The longest chapter is the 119th Psalm.

The shortest chapter is the 117th Psalm.

The middle verse in the Bible is Psalm 18:9.

The least verse in the Old Testament is 1 Chronicles 1:25.

The least verse in the Bible is John 11:35.

The 19th chapter of 2nd Kings and Isaiah 27th are identical.

The entire alphabet (I and J being considered as one) is contained in Ezra 7:21.

The Apocrypha (not inspired, but sometimes found between the Old and New Testaments) has 4 books, 183 chapters, 15.081 verses, and 158,185 words.

The preceding facts were ascertained by a man in 1718, also by an Englishman residing in Amsterdam in 1722; and it is stated that it took each nearly three years to complete the investigations.

The library of the University of Gottingen has a Bible written on 2,470 palm leaves.

A shekel of gold was $8.09.
A talent of silver was $516.32.
A talent of gold was $13.800.00.
A piece of silver or a penny was 13 cents.
A farthing was 3 cents.
A gehrem was 1 cent.
A mite was 1½ cents.
A homer contains 75 gallons and 5 pints.
A hin was 1 gallon and 2 pints.
A firkin was 7 pints.
An omer was 6 pints.

Not So Popular

A prominent clergyman when asked, "Is the Bible more or less popular in the home today ?" made this reply:

"Much less popular. There is a decline in family worship. The family altar is not as popular as in the days of our fathers. Many of the maids in our houses taught at home to open and close the day with prayer continue it here, and they are much more to be respected than the women who sit in drawing rooms all dolled up and neglect their religious duties.

According to His Good Pleasure

Eph. 1:9

Ye brethren be not weary in well doing 2 Thess. 3:13.
I will make known my words unto thee Prov. 1:23.
According to his mercy, he saved us Titus 3:5.
Except the Lord build, . . thy labor in vain Psa. 127:1.
No more can ye (bear fruit) except ye abide in me John 15:4.
Think upon me, O my God, for good Neh. 5.10.

The Bible

This book contains—the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilots compass, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven opened and the end of the wicked disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.—Gospel News.

The Wrong Learning

A man may know all about the rocks, and his heart remain as hard as they; he may know all about the winds, and be the sport of passions as fierce as they; he may know all about the stars, and be as a meteor, whose end, after a brief and brilliant career, is to be quenched in eternal night; he may know all about the sea and his soul resemble its troubled waters, which cannot rest.

A man may know how to rule the elements, yet not know how to rule his own spirit; he may know how to turn aside the flashing thunderbolt, but not the wrath of God from his own guilty head; he may have all the knowledge of a Newton, a Laplace, a Watt, he may know many mysteries and understand many hidden things, but if he has no personal knowledge of the love of God, brought near to sinful men in Christ, what shall it avail ?

"For what shall it profit a man, if he gain the whole world, and lose his own soul (life) ? or what shall a man give in exchange for his soul (life ?" (Mark 8:36, 37).

The Scottish Poet Burns, Said:

Deep this truth's impressed my mind,
Through all his works abroad;
The heart benevolent and kind
The most resembles God.

Our Weekly Puzzle

In the Bible there are but three passages containing the words "boy" or "boys," "girl" or "girls."

Where can they be found ?

Answer in next issue.

Answer to puzzle in last issue:

The passage was written by John to "the angel of the church in Philadelphia," and may be found in Rev. 3:12.

The Consolation of the Bible

There is no source of hope and consolation for these vexed days equal to that of the Scriptures. The confirmation of your best resolutions, the succor of your hearts, the upbuilding of your manhood, may be obtained by Bible-reading, Bible-loving. Called upon, as you are, to encounted perils which have humiliated Christendom and disrupted the fabric of well-being, will you not turn to prayer, with the book before you as you pray ? Everything you lack is here. When I am tempted to falter in my trust in an over-watching care which we cannot create nor escape, I think of the Bible, of its past, its present and its power, and give thanks to the God who inspired and guarded it.

The Bible Not a Superstitious Charm

We read occasionally some patheic and sentimental story about a young man going away to war with the Bible or Testament his mother gave him in his breast pocket. A bullet, which would otherwise have found his heart, strikes the Bible is deflected and thus his life is saved. The story may be true. But, the superstitious inference as to the value of the Bible is wholly false. Such inferences only degrade the Bible. Any other article in the breast pocket would have done just as well.

Daily Strength

Every day this lesson heed—
Daily strength for daily need;
Chase foreboding cares away;
Eat the manna of today.
O, to live exempt from care,
By the energy of prayer,
Strong in faith with mind subdued,
Glowing, yet with gratitude.

His Fears Realized

"You refused me ten years ago." "I remember," said the heiress. "You said it would wreck your life." "It did. I have had to work for a living ever since."—Life.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. MARCH 12, 1918 NUMBER 10

Robt Pate
10807 Ashbury Ave

SIGNS OF THE MORNING

The morning is breaking, the night is far spent,
  The nations are waking with warlike intent;
The "Classes" and "Masses," in battle array,
  Are facing each other 'tis dawn of the day.

Awake, O Italia! on Tripoli's shore,
  The Turk and the Papist are striving once more;
It is Jacob and Esau, their flags have unfurled—
  'Tis the question of ages, to envelop the world.

Will the Esau of Turkey his birthright despise?
  Will the blessing of Cyrene be small in his eyes?
Shall not El-Senusi, the world to o'erawe,
  Raise the green flag of Jehad the dread Holy War?

Will Jacob of Christendom ever find rest?
  He has marked Laban's cattle and taken the best;
With the Laban behind him, and Esau before,
  The queston of ages is with us once more.

Pass over the Jabbok! cross over the seas;
  With ships or with camels thou art not at ease.
Thou art Jacob—supplanter, 'twas for power and greed,
  To the "white man's hard burden" thou gavest
    much heed.

Thou art Jacob—supplanter, but wilt thou prevail?
  Wilt thou wrestle with God and become Israel?
Then call on thy God and pray for thy band,
  For the night is far spent, the day is at hand.

Ho, Muscovite prince, within Russia's bond!
  The squadrons of Magog art at Trebizond,
And ready to fall on the Turk as he flees,
  And drive him to cover between the "two seas."

And wouldst thou, Italia, for Palestine wait,
  And present to Pope Benedict a temporal estate?
Beware! For when satan from prison goes forth,
  The nations go "up on the breadth of the earth."

Dried up is Euphrates, for Turkey is weak,
  While Japan and China as powers now speak;
Now is India awak'ning, and Persia's still spared,
  And "the way of the kings of the east is prepared."

The nations are hastening God's word to fulfill
  While the "Classes" and "Masses" are doing his
    will;
The war dogs are waking, to hear the peace call,
  And the church is asleep in the midst of them all.

Awake, slumbering virgins! No—let them sleep on!
  'Tis the watchman who first needs to know of the
    dawn.
Go up to thy tower, O Watchman, and cry!
  Let the world hear no more of thy soft lullaby.

The nations are waking, North, South, East and West;
  Society throbs with a fearful unrest;
Creation travaileth to her great, second birth—
  Christ is coming! and "will he find faith on the
    earth?"

—A. E. Hatch.

THE SUCCESS AND FAILURE OF THE REFORMATION

Dear Restitution:

Enclosed clippings from "The Sunday School Times" give such remarkably, unexpected views that I take the liberty to call your attention to them.

Is W. L. Pettingill related to our J. H. Pettingill, author of "The Uuspeakable Gift"? They certainly have the same views.

What an article that one by Haldeman is! I did not believe "The Times" would publish it. How pleasing the truth is from such unexpected quarters!

Yours truly, J. J. Nagel.

The Reformation was a revolt against sacerdotalism, against the outward vices and the increasing political tyranny of the Papacy. It liberated the conscience. It enfranchised individual faith. It sent the people back of Church canons, councils of priests and the words of man to the Word of God. It brought spiritual light, quickened and enlarged spiritual understanding. It gave liberty to the operation of the Spirit and developed spiritual character. It placed faith and works in right relation. It made faith fruitful in works, but demanded that the works should be a revelation and proof, not only of conviction, but an emphasis of character, character in accord with the Spirit, with the holiness of love which the Spirit when unhindered evokes. It restated justification as the work of Christ and on the basis of the once-for-all sacrifice. It exalted faith as the exclusive instrument by which it must be appropriated. It set aside human merit, even in the exercise of faith, magnified the cross, proclaimed grace as the distinctive principle of this age, and gave hope to the farthest swept, the most sin-blackened soul among the sons of men. It took the gag out of the mouth of those who would witness for Christ. It gave the preacher the ordination and authority of Paul, "I believed, and therefore have I spoken." It brushed away the intervening priesthood set up by man and brough into full vision the one and only priesthood of Christ. With the intercession of Christ in heaven and the co-ordinate intercession of the Spirit in the heart, the presence of God became a personal experience instead of a dramatic, mechanical, and ritualistic pretense. God was no longer an expressions of symbols, but an accent of consciousness.

All this the Reformation did.

On the political, the purely governmental and social side it appeared to be an unqualified success.

It struck a far consequent blow against absolutism in the Church, and by so much made for individualism in government. It repudiated autocracy in matters religious, and in doing so opened the door to democracy in matters civil. Viewed alone politically, the Reformation was an ever enlarging victory.

Viewed alone spiritually, the Reformation was not a complete triumph. Its shortcoming is foreannounced in the letter of the risen Son of God to the angel of the church at Sardis (the church which stands symbolically for Protestantism), "I have not found thy works perfect (complete)." It started well, but did not go all the way.

It is true, sacerdotalism was rejected and the final deposit of authority committed, not to the church but to the Bible. The continued Presence was denied in the emblems, but recognized in the Spirit and the word. The church as a body and the Christian as an individual were made dependent on a "thus said the Lord." The written Word and not the church became the revelation of Christ doctrinally, Christian character his revelation and demonstration experimentally. All this the Reformation accomplished.

There was one supreme and vital thing it did not do.

It did not deliver the church from the deception and thraldom of the Kingdom fallacy.

The Error of Telescoping Two Dispensations

From the hour when Charlemagne became the official transition from Rome Pagan to Rome Papal; from the moment when the son of Pepin was crowned by Pope Leo III, on down through the succeeding centuries to the Reformation era, the doctrine that the church is the kingdom or Christ upon earth had steadily seized the imagination, stifled the conscience, and laid hold of the ambitions of men. The Emperor was the divinely ordained instrument by which the Church should control the nations. The Empire was the domain of the Church. As the Emperor ruled the world, the world was, necessarily, the domain of the Church. The Roman Empire and the Roman Church were merged together. They were looked upon and accepted as one. The Church eventually through the Papacy subordinated the Empire. It removed kings and rulers. It consecrated emperors. When it pleased it excommunicated them. One great emperor hesitated, and then held the Pope's stirrup; another stood shivering barefoot in the snow waiting till a Pope should pardon him. To outward appearance the Holy Roman Empire was the Church. The Church was the Empire. It was the kingdom of Christ come upon earth.

The Reformation rejected this claim of the Papacy. It denied its temporal and political sovereignty.

It did not deny the idea that the Church was the kingdom of Christ; on the contrary, it intensified it. It did so by spiritualizing the idea.

The Church was still a kingdom, heavenly and not earthly, spiritual and not political. Its area was to be measured not geographically, but morally, not on land nor sea, but in the hearts and lives of men. The throne should be neither in Aachen, nor in Rome, neither in Germany nor in Italy, but in the conscience and character of man. The Emperor was no longer to be enthroned with sword, with globe and golden crown, but with love, with holiness and adoration of soul. He was no more to be seen in trappings of scarlet and purple, sustained by battle axe and spear. He was to be no more visible to the gaze of men, but invisible, clothed with the mantle of the Holy Spirit and ruling with a sceptre whose name and strength should be—omnipotence. This Emperor, this supreme ruler, this King of kings should be the invisible but all potent Son of God, the indwelling and abiding Christ.

But men are still on earth. They are visible to one another. They live in tabernacles of flesh. They are intimately related to the political and social system. Their responsibility to these constituencies affects their moral attitude and governs their physical acts. The church if it would be a kingdom must see to it that the systems of the world, whether political or professedly moral, do not undermine nor overthrow its authority. To fulfill its function it must dominate, it must be superior to the operative methods and principles of any or all of these world systems. It cannot afford so to dominate that it becomes an enemy and is met by antagonism. It will therefore seek to become a partner. The political and social forces will be used as agencies to assist in the expansion of the moral and spiritual kingdom.

The Error Responsible for a False Slogan

Inexorably the kingdom idea, working along these very lines, forced the Church to identify itself with the political and social, as well as the moral forces of the world.

The rallying cry of Protestantism was sounded out, "The World for Christ." The one concept, to bring the world under rule to Christ. The method, so to enter into the practical things of the world, its legislation, its civilization, its art and science, its governmental and social development; so to interpenetrate it spiritually, as Rome had done politically, until little by little the world and the Church like the Empire and the Papacy should seem as one, a oneness in which the church should be the undisputed and all-controlling power.

More and more the Church grew tolerant toward civilization. More and more civilization, while rejecting the fundamental doctrines of Christianity, accepted its ethics.

The Church and civilization seemed to be working to one end—the subjection of the world in righteousness. This concept of the Church as a moral and spiritual kingdom has had its logical outcome, its unavoidable consequence. It has led the Church in the spirit of a necessitated conservatism, in the inevitable desire to win the support of civilization, to set aside the doctrinal and dispensational side of Christianity. It has led the Church to descend to the plane of the purely ethical. The Christ it preaches is not so much the Christ who died upon the cross, but rather the Christ who lived among men. Its aim is not to impress men that Christ died as a sacrifice for our sins, but lived as an example for our lives.

The Church has become a society for competitive morality. It is in spite of itself competing with every effort of man to make the world better for the natural man to live in, and the natural man better to live in the world. It is occupied with physical as well as moral sanitation. It is making an increasing endeavor to clean up Sodom and comfort men who like Lot vex their "righteous" (not spiritual) souls with its unlawful deeds. It is more and more seeking to save men socially rather than individually. If it can get society right, it is confident the individual will be right. Give man an environment in society and government where righteousness rules, and the individual will yield to righteousness.

Never was there a time when this self-same word, "righteousness," was so frequently and so glibly on the lips; but on investigation it is found to be, not the righteousness which comes by the way of the cross, but the righteousness evolved from the natural and unquickened conscience. It is the righteousness, indeed, of "good" works, but works with all their goodness unclarified by the crimson of the blood. In short, it is human righteousness and not divine. It is evolution and not regeneration.

More and more it is being affirmed, and the effort insistently made to demonstrate and prove, that man has an inborn, natural sonship with God. In our pulpits men are preaching a system of faith which, since it repudiates all the fundamental, all the basic doctrine of salvation, might be preached in the name of Buddha as well as Christ; a system of so-called Christian faith which would be just as effective without the name of Christ, a Christianity which has no need of Christ at all.

A Concept that Blurred the Blessed Hope

This kingdom concept has led the Church to repudiate the pre-eminent hope set before it in Holy Scripture—the hope of the second coming of the Lord. And this is in the nature of the case. The coming of Christ in judgment, the lightning-like revelation of his majesty at this moment, would seriously interfere with the scheme of social and political redemption so much upon the heart of men who feel themselves called to mend, to paint and decorate a world-system God has doomed. The coming of Christ tomorrow would be like a deathblow for enlarging and bettering the earth. To tell the Church in the face of all its humanitarian energy that the end of the age is to be as it was in the days of Noah, the same materialism and lustfulness, a world filled with violence to the end, with evil in the thoughts of men continually, with indifference to, and open rebellion against God; a world in which anti-Christ and not Christ shall be supreme; and that the coming of the Son of God will be as the wrath-smiting rush of the down-breaking and merciless waters of the flood, would seem as nothing less than monstrous, as almost perversely unrighteous, to those who are seeking to build on the principle of the gradual, spiritual awakening of the world. Good and sincere men in the Church repudiate it. In order to set it aside they are driven to define the apostolic committal to the doctrine as a mistake. Step by step they are led to expurgate everything which makes the years ahead of us catastrophic and cataclysmic. To some earnest men the announcement that Chris is coming, and particularly that this coming is imminent, is worse than folly; it is treason to the accepted and would-be orthodox optimism that the world is growing better and the kingdom of Christ expanding.

In thus turning the back upon the miraculous re-entrance of Christ to the world, all the eschatological side of the New Testament is necessarily rejected or treated as of negligible value. To be taken up with the consideration of the hereafter, to let the mind ravel beyond the region of time, is judged as the useless occupation of impractible and profitless speculation. As a consequence of this logical attitude all the resplendent tomorrows of God's promise are shut out from the vista of faith. Doctrinal and dispensational truth and all prophecy are classified as so much unutilizable theological lumber.

The kingdom idea has not been excluded these truths, it has widened the door of the Church for the entrance of material philosophy, fleshly energy, and self-satisfied human endeavor.

The kingdom idea has utterly failed. The Church has not conquered the world. The world in large degree has conquered the Church. Instead of making men spiritual it has at the best only made them religious (and between spirituality and religiousness there is an Atlantic Ocean difference). Instead of setting eternity on their horizon, it has extended time and made it more interesting, more desirable.

After four hundred years of the reformed kingdom idea, what are the conditions confronting us? A whole world at war!

The leading factors in the war, the nations which have called themselves "Christians," and specially those nations which once constituted the Holy Roman Empire; two of them the nations which repudiated the Papacy and stood for the spiritual kingdom of Christ on earth.

Modern civilization with all its boasted culture in the welter and sickening red mire or fractricidal war. It is there because modern civilization is nothing more than a receiver of stolen goods, It stole the ethics of Christianity, then attempted to build itself with these stolen ethics without using their only foundation, the Sonship of Christ as the eternal rock and the blood of the cross as the unfailing cement.

Materialism and unbelief in the world. Materialism and unbelief in the professing Church. More unbelievers and idolaters than at the beginning of Christianity!

He who faces the indifference in the world, the indifference in the Church, the mere religiousness and open infidelity, sees no evidence of a Church winning the world for Christ. Amid the roar of battle, the cynic utterance of professed leaders of Christian thought, and the denial of doctrine, the most vivid optimist finds no hint of the purple and gold of millennial days.

Has the Church failed? No!

The kingdom idea has failed. It has failed because there never was a foundation for any such idea. There is no such thought in the New Testament.

The Church is not a kingdom. It is in no sense a kingdom. It has none of its characteristics. It has none of its nomenclature, office bearers, nor organization.

There is such a thing as the kingdom of heaven. The kingdom of heaven in its original intent was a kingdom whose source was in heaven, its area on earth, and its king from heaven.

The King came and was rejected. The original kingdom was postponed. The kingdom of heaven on earth today is an altogether different thing. It is the profession of a rejected king, now offered of God as a sacrifice for sin, a redeemer and savior of men.

The Church is in the world as a company of witnesses. It began officially with tongues. It is to witness with tongues. It is here to lift up the voice and witness against this system of satan and man called the "world," that world which is "not of the Father." It is to witness against it as did the ark of Noah when it was abuilding. It is here to reject, and uncompromisingly reject, the vain hope of human evolution Godward. It is here to testify to the necessity for a new and spiritual humanity; to confess that Jesus Christ is the one and only Savior, and to walk in fellowship with him as a still rejected, but surely coming king.

To talk of a kingdom while the king is in exile! To talk of the Church reigning and ruling over a world which has rejected the Lord and increasingly does so! To accept a kingdom from the hands of a world which refuses to own and surrender to him would be as strangely inconsistnet as it would be for a queen to accept a kingdom from the hands of men still red with the blood of her husband. It would be evident that she had failed to apprehend her husband or had far departed from the principles which led to his death. To talk of the Church reigning and ruling in a world over which there still falls the shadow of the cross and the unavenging murder of its victim, would be a witness that the Church had either never apprehended him who died for her, or had turned away from the principles which led to his death.

There can be no kingdom of Christ on earth till he himself shall come. Not till he comes in the clouds of heaven will the world fall at his feet. Not by preaching of the Gospel is the world to be won and the kingdom established, but by the appearing of the King. He is coming, not softly as when morning light breaks through the dawn; not gently as when a lover's kiss is laid on upturned lips which welcome and respond to desire; not with unwrinkled brow, with gladsome smile and olive branch of peace. Nay! he is coming as when the storm's sword-gleam is thrust from east to west. He is coming as when the thunder peals in splintered echoes from crag to crag. He is coming as a man of war with a rod of iron to put down all rule, all authority and power, trample all opposition beneath his feet, set up the everlasting kingdom whose peace shall be based on law and justice, on infinite might, on unchanging righteousness and abiding truth.

Till he comes the kingdom is in abeyance; and we who are his are to be foreigners and travelers, simply visitors here, waiting and witnessing while we wait, till he does come.

As Christians we are commissioned of truth to recognize the greatness of the Reformation. We are to recognize Luther as raised and called of God; and he lived up to the measure of his spiritual light, met his opportunity, loosed the Church from the shackles of superstition and the villany of priestcraft, set the gospel free and brought the individual soul into intimate, conscious contact with God and Christ.

But when we own all this and give unstinted thanks to God for his dispensational interference; while we encourage our hearts in contemplating the courage, the loyalty to conviction, the unswerving faith and unselfish devotion of Luther, accepting with profound gratitude the man and the movement, we are in no wise to deceive ourselves into any gratulatory belief that the Reformation carried Christianity forward as the kingdom of Christ or opened the door to the world's conversion by any preaching of the gospel. We are to be as fearless as was Luther himself, and without hesitation to stand for the truth that with all the good it did, the Reformation bequeathed and intensified the same fallacy which made Rome apostate and leads it today with unchanged purpose to stretch forth its hands as the so-called kingdom of Christ for the sovereignty of the world; the fallacy which is leading Protestantism with Rome's inherited error to lose sight of the King in the false vision of the kingdom, and to forget that till he comes as King there can be no kingdom.—I. M. Haldeman, in "Sunday School Times."

IS THE LORD NEAR?

To one who is uninstructed in the word all things continue as they were from the beginning. True there is a mighty war on in the earth, but says this one. "There have always been wars. Day and night, summer and winter, seed time and harvest succeed each other as they ever have, everything is as it has been from the beginning; and so we believe it will continue to be." One who has become wise, one who is of the day, one who is not in darknesss as to the teaching of God's word knows that the above reasoning is false and misleading, bringing destruction to such an one because he knows not the time of God's visitation.

Has God ever poured out his judgments on the earth without giving warning that destruction was coming? And did he ever send punishment without providing a way of escape if men would seek it and escape? We read that God made man out of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul. God looked upon all that he had made, and pronounced everything very good. But alas, when this man was placed on probation to test him he yielded to the motions of sin which were in his flesh, and was led away from goodness. Adam being the father of the whole human race, all were born with this same sin in the flesh, and as generation after generation arose, each generation yielded more and more to sin, until God again looked upon creation and behold, the whole earth was filled with violence, and all flesh had corrupted his way upon the earth. One man and his family out of the multitude found favor with God. Through him God sent a warning of the flood and instructed him to build an ark for those who would seek safety in it. At the time appointed the flood came.

Going farther down the stream of time we find man again corrupt. This time God sent an angel with a warning that those who would might flee from the wrath to come. We read that the same day that Lot went out of Sodom, God's judgment fell upon it. Coming to our Savior's time we find him warning his disciples of the impending destruction of Jerusalem, and telling them how they might know when the time of judgment was come, that they might escape out of the city. History tells us that the Roman army encompassed the city. The disciples saw and remembered the Master's words. How could they escape? History tells us that for some unaccountable reason the army fell back. The disciples came out and fled to the mountains; and it is said that not a Christian perished in the seige which followed. An eminent man once said, "I know of no way of judging the future but by the past." And this is true of God's written word. Seeing all things fulfilled as they were written, and at the set time, we may with reason have faith to believe fully that all things which are spoken of this present time will be literally accomplished at the appointed time.

Is the coming of the Lord near? How may we know? From God's dealings in the past has he given us warning. Here are the signs. As it was in the days of Noah, so shall it be when the Lord is near. In the days of Noah we read that the whole earth was filled with violence. Do the same conditions prevail now? There can be but one answer. Violence and destruction are everywhere. Again, as it was in the days of Lot, so shall it be in the day of the Lord's coming. Every paper all over the land is daily filled with the crusade against vice, and it seems a losing battle, too. There shall be earthquakes in divers places, pestilences, famines, and men's hearts failing them for fear of those things which are coming upon the earth. No one denies that all these things have come. What do they mean? Listen to our Lord himself: "When ye see all these things, know that it (his coming) is near, even at the door." God's word has never failed in the past, and we believe it is still truth, and can say with confidence, Jesus is at the door. The day and the hour has not been revealed. We know not how soon he may pull the latch string and enter, but we know that he is at the door, and that our meeting is close at hand. The saints saw these things beginning to come to pass years ago, and lifted up their heads with rejoicing; but now is our salvation nearer. The body must be nearly complete. It is time the wise are awake, losing not the oil they have in their lamps, nor suffering their light to grow dim; but trimming their lamps anew that the radiance may increase as the darkness that covers the earth becomes more dense.

It has been suggested that extra meetings be held by the brethren that they may encourage and help one another to be ready. When I read this I thought who is to speak to those alone, isolated from all of God's children? Brethren, you who are strengthened by numbers, hold your light high that its cheering rays may fall upon the lone one groping his way feebly through the darkness. You who can meet often together may speak if you will across the wastes to those you cannot see. The columns of our loved paper are ever open to those who will "speak often one to another." Let those who are blessed with the near fellowship of brethren, write at least to the isolated. To whom much is given much is required. Much more is given to those who sit continually under the teaching of God's word, to those who live and move in the light and love of God's children, than to the one far from home alone in the barrenness of the world. The Lord is near. He is even at the door. Are we ready? Have we from the heart forgiven our brother his trespass against us? Are we lifting the fallen and holding forth the water of life to a thirsty soul? "Inasmuch as ye have done it unto the least" is what gives a place at Christ's right hand: Faith (doctrine) made living by works.

"Yes, by your fruits the world is to know you,
Walking in love as children of day;
Follow your guide, who passed on before you,
He is the life, the truth, and the way."

Flora A. Wood.

Paragraphs

"So long as we love, or fear, or sin, or sorrow, or hope, or adore, the Bible will be mandatory upon us."

"Some men handle the Bible in such a way that they need an interpreter. Sects which are formed from a perverted use of the Scriptures are the curse of the world."

"The greatest of books begins with an account of a man in a garden. It ends with the vision of a glorious city. Paradise Lost was the Paradise of Eden: Paradise Regained is Zion Redeemed."

Universal compulsory and voluntary military service begins at the age of twenty-one in Brazil, Greece, Chile, Austria, Hungary, Roumania, Serbia, Sweden, and Denmark; and at twenty in Germany, Turkey, Bulgaria, France, Russia, Italy, Japan, Portugal, Switzerland, Argentina. The military age in Norway is twenty-three. The recent selective draft law for our own country fixes the military age at twenty-one.

Optimistic Thought

They who protected the weakness of infancy are entitled to our protection in their old age.

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EDITORIAL

Sister Susan A. Howard writes that she is passing through fiery trials, and requests the prayers of the brethren and sisters on her behalf.

"Roman Catholicism," by Brother Geo. Aldridge, of Auckland, N. Z., has been received. It is a booklet of 61 pages, and treats of the Catholic Church in its pretensions and politics. It is both religious and poliical in tone, and its expose of Catholic intrigue in New Zealand will be read with particular interest by us in this country. Price one shilling. Address A. M. Skeates, Queen St., Auckland, N. Z.

CHRIST'S MESSAGE TO THE PHILADELPHIAN CHURCH

"And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth: I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptaton, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly: hold that fast which thou hast, that no man take thy crown. He that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an eat, let him hear what the spirit saith unto the churches" (Rev. 3:7-13).

I The Key of David

1. This is not the key of knowledge, but the symbol of power (vs. 7; Mal. 2:7; Luke 11:52; Rev. 1:18; 20:1; Matt. 16:19).

2. Shebna ("to lead captive") and Eliakim (ail-yahkim, "God shall set up"), are names symbolic of Israel in two states (Ezek. 34:23, 24; Isa. 22:15-25; Gen. 22:17; Isa. 9:6; Luke 1:32).

3. 'An open door." Fields of opportunity for publishng the gospel are God-given, and should be diligently cultivated (vs. 8; 1 Cor. 16:9; 2 Cor. 2:12; Acts 14:27; Col. 4:3; Rev. 4:1).

4. "I will keep thee from (ek, "out of," not exempt from) the hour (horas, "time" 1 John 2:8) of temptation" (vs. 10; Deut. 4:34; 7:19; 29:3; Rev. 9:20, 21; 16:9, 11, 21; Isa. 26:20, 21; Dan. 12).

5. "Worship ("pay homage," Diaglott) before thee" (vs. 9; Isa. 49:23; Mi. 7:16, 17; Isa. 60:12, 14).

II The Promise

1. A pillar in the temple of God (vs. 12; Gen. 28:11-22; 1 Tim. 3:15).

2. "He shall go no more out." The church in two states; mortal and immortal:

(a) Militant (as brass) (Ex. 27:9-17; Cant. 3:7; Jer. 1:18, 19; 2 Cor. 10:36).

(b) Peaceful (as gold) (Ex. 26:31, 32; Gal. 2:9; Matt. 25:10; Luke 13:25; John 8:35; Isa. 22.23).

THE BEAST WITH TWO HORNS

Brother Huggins:

I cannot see how Charlemagne can represent both the Little Horn of Dan. 7 and the two-horned Beast of Revelation 13:11. What was the mission of the Little Horn, and what mission does John assign to the two-horned Beast? By contrasting the two, I think you will certainly see that your position is untenable.—A Friend.

Editor's Reply

Our friend's difficulty in interpreting the Apocalyptic Beast is all caused by presuming that there exists a "contrast" between Daniel's visions and John's. So long as this contrast is in mind, you will not be able to understand Revelation. For while Daniel reclined upon his bed and dreamed, John stood upon the sand of the sea and saw things in vision bearing such strong resemblances to Daniel's revelations, that the reader is at once impressed with the identity of their statements. It was stormy in Daniel's visions; "the four winds of the heaven strove," he says. In Rev. 13 John says, "I stood." John's standing is equivalent to Daniel's storminess of situation. Our friend lives in California. As this state is bounded on the west by the Pacific Ocean, we presume he has stood upon the seashore. The first time we were permitted to look upon the ocean was at Long Beach, Cal.; and while we had never supposed that the ocean was still as a pond, still we were surprised to see how the waters "strove"—how noisome and restless they were in an ocean that is so peaceful and placid that it is called "Pacific." The roar of the waters is incessant. If the sea was quiescent as a pond, to stand upon its beach would be to experience the silence and solitude of a Kansas prairie. Such a standing would be symbolical of times of tranquility and peace. No political ecclesiastical organization, such as John saw come up from the sea and land, could ascend to a position of power in halcyon days undisturbed by storms of war and conquest. So as John "stood" on the ocean beach, the roaring of the waters at his feet implies that he was situated like Daniel when he had his visions—a spectator of the storm. Instead of "contrasting" the two prophets, we identify them.

The reason why our friend cannot see how the Little Horn of Daniel can be the two-horned Beast of Revelation is because he ignores the different phases of the Roman dominion. Daniel's fourth Beast commences its career with the foundation of Rome, B. C. 753, and does not finish it until after the advent of Christ. During this long time it is the same beast, but it changes, has phases. As the moon, for instance, has different phases, called new, half, gibbous, full, etc., yet is the same moon through all of its changes, so Daniel's Fourth Beast has its phases and changes, but remains the same "dreadful and terrible" Beast through all its constitutional manifestations. To fully appreciate this one must have more than a smattering knowledge of Roman history and a compendious grasp of the truth in all its recondite details.

All agree that Daniel's and John's ten horns represennt the same European powers. Daniel says that "while he was considering these horns, there came up among them another Little Horn." From John we derive the same intelligence; for while he was looking at the two-horned Beast, he saw "another beast come up out of the earth." The only marked diversity between Daniel and John is, that what John styles "another beast," speaking like a Dragon, Daniel designates a "Little Horn." This difference between the two prophets in words is very instructive. A horn represents a dynasty—a succession of potentates. The two horns there represent the dynasty of the Medes and of the Persians; and for two years, both of them contemporary in the same Beast. Now John's description of the Beast shows that the dominion of the earth has two contemporary dynasties, both of which are dragonic. Both prophets are showing the same things, only in a different way and by the use of different language. That the Little Horn is imperial, ruled by emperors, is shown by saying the power should subdue three of the ten horns that had existence before it. As it ruled three conquered kingdoms beside its own, it was a dominion under two contemporary successions of potentates; the Little Horn represented the succession of temporal emperors; the Eyes and Mouth represented the succession of pontificial emperors, known as "Popes." Notice there are no independant eyes and mouth for each horn. If there had been eyes and mouth for each horn, there would have been a pope for each kingdom; ten contemporary popes as well as ten contemporary kings. One pope was deemed sufficient for the whole ecclesiastical requirements of the beast, both of the earth and the sea. One pope, one emperor, seven independent, and three vassal kingdoms, south and west of the Rhine and Danube, represented by John's two beasts, is the politico-ecclesiastical and Apocalyptical constitution of modern Europe.

Returning to Rev. 13:11 we notice that the Beast there described is likened to a lamb, that is, its two horns are, yet it spake like a dragon. Christ is "the Lamb" of God; here then, is a wicked power pretending to all humility and meekness of the Lamb of God; yet when it speaks it "speaks like a dragon." Quoting from "Rome in the 16th Century," Dr. Keith says: "There is a peculiar sort of blessing given to two lambs on Jan. 21, at the church of St. Agnes without the walls; from the sainted fleeces of which are manufactured, I believe, by the hand of nuns, two holy mantles called palls, which the pope presents to the Archbishops as his principal shepherd."Now it is a remarkable historical fact that this is just the kind of a dominon Charlemagne founded in the eighth, and beginning of he ninth centuries. This was the time of the Roman bishops, as the eleventh and twelfth centuries were the time of the popes. The position of Charlemagne was military, civil, and ecclesiastical. He was head of both the church and the state. Hallam says: "The sovereign who maintained with the greatset vigor his ecclesiastical supremacy was Charlemagne. Most of the capitularies of his reign relate to the discipline of the church. Some of his relations are such as men of high church principles would, even in modern times, deem infringements of spiritual independence." Though outwardly he appeared like a lamb, inwardly he was a wolf. His dragonic speech is apparent in his arrogating to himself a legislative power over the church which he did not have in temporal affairs. He forbade the reading of any books in the church except the canonical ones, and ordered that no saint should be honored whom the whole church did not acknowledge. His mandates were not passed by a synod of bishops but enjoined upon the church solely by the authority of Charlemagne.

INVENTIONS

No. 4

Mr. Barlow gives the true definition of the words, "mortal," "immortal," and "immortality" thus, "mortal—subject to death," "immortal—not subject to death," "immortality—the undying condition" (page 102). On page 104 he continues "We have found that immortality means that which knows no death." So far good, Mr. Barlow;

but now for your definition of eternal life. "Eternal life is the present possession of the righteous, and of them alone" (page 36)). Explaining the difference between eternal life and immortality, he says, "Eternal life is the present possession of the righteous, and of them alone. It is the life which is the outcome, and inseparable attendant of the new birth. How can it be put on at the resurrection? Immortality is then to be put on, hence a plain difference between immortality and eternal life." It seems to your scribe that the gentleman is here treading upon holy ground; for if because immortality is not to be put on till the resurrection proves it not to be eternal life, eternal life when entered into at the resurrection is proven also not to be eternal life, hence a contradiction of terms. We read, "And these (the wicked) shall go away into everlasting punishment, but the righteous into eternal life" (Matt. 25:46). "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10: 29, 30). "Who will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory, honor, and immortality, eternal life" (Rom. 2:6, 7).

Here are three positive statements, plainly declaring that eternal life is to be "entered into," "received," and rendered as a reward at the judgment, and not only that; but it is rendered to those who seek for immortality, or incorruption "by patient continuance in well doing," or rather the righteous, as Jesus declares: and proves that eternal life is the future possession of the righteous, and of them alone, and hence "immortality—the undying condition." The terms are proven synonymous. An undying condition could only be an eternal living condition, which would be eternal life.

But now for Mr. Barlow's definition, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). He then says, "Thank God for this divine definition" (page 109). But is this a definition? Let us examine a few similar statements: "Jehovah thy God is thy life, and the length of thy days; that thou mayest dwell in the land" (Deut. 30:20). 'And he said unto them, set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possesss it" (Deut. 32:46, 47).

Here are two statements from the Old Testament, one declaring that God is Israel's life, and the other that the law is their life, and both showing that life is prolongation of days in the land of Palestine, or the condition of their existence there. How then can we understand these passages unless they teach that both Jehovah and the law must be obeyed if Israel's days should be long in the land granted them? Disobedience to either would shorten their days in the land and bring death. With this thought in mind let us read, "And I know that his commandment is life everlasting" (John 12:50). Here, in contrast with Mr. Barlow's so-called definition, is a statement from the same speaker—Jesus of Nazareth—declaring that he knows "that his commandment is life everlasting." Now suppose we take this passage thus, his commandment is life everlasting if obeyed, or in other words, obedience to God's commands brings to the obedient everlasting life; and so with our so-called definition, one must know both Father and Son if he would gain eternal life. Paul most beautifully explains: "And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:7, 8). Here both knowledge of God and obedience are essential to keep us from everlasting destruction, and hence are conditions leading to everlasting life.

If knowledge of God is eternal life then Paul did not possess it when writing to Titus; for he says, "Paul a servant of God . . . . in hope of eternal life" (Titus 1:1, 2). This same Paul also declares, "But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:25). This would make Paul waiting for knowledge of God. The disciple whom Jesus loved would also be in the same boat with Paul; for he says in a letter to the church, "And this is the promise which he has promised us, even eternal life" (1 John 2:25). The word "us" here includes both John and the church, and hence if eternal life is knowledge of God it leaves the apostle and apostolic church in ignorance of God; but if a knowledge of God and his Son is a condition leading to eternal life, all is plain: we can have the one in actual possession, and the other in promise; and that is how we must understand the statements which speak of eternal life as though we possessed it now; for the Bible is not contradictory. We have seen that life in the natural sense is the condition of conscious existence, and when it is destroyed those who possessed it lose all natural function, and know not anything; while living they know, while dead they know not; and hence eternal life must be the condition of eternal conscious existence, and one who fails to gain eternal life will cease to exist. David speaking prophetically of Christ declares, "He asked life of thee, and thou gavest it him, even length of days for ever and ever" (Psa. 21:4). This shows that he that fails to obtain the life for which Christ asked, fails to have length of days for ever and ever, and proves that life is a condition of existence, and that the life the Father gave his Son carries with it the idea of endless days, leaving no room to dispute the meaning of the word. But will God put the wicked out of existence? Speaking of the king of Tyre he says: "All that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more" (Ezek. 23:19). To be means to exist, and to never be is never to exist; and never to be any more is never to exist any more, hence this wicked king will cease to exist. Again, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12). When chaff is burned up it is no longer in existence; and as chaff is here used to represent the wicked, and its destruction their destruction, we must conclude that they will be literally destroyed as the chaff which is burned up, and that is complete: no more chaff there.

J. J. Heckman.

OBITUARIES

Mrs. Wm. Railsback

Melissa Brown, second daughter of Charles and Lucy Conner Brown, was born Feb. 8, 1832, in Jefferson Co., New York, and departed this life Jan. 31, 1918, at her home in Argos, Ind., aged 85 years, 11 months, and 23 days.

When but five years of age she with the parents moved to Marshall County, Ind., and settled on a farm three miles east of Argos.

She was married to Wm. Railsback Feb. 3, 1853. To this union were born six children, two sons and four daughters. The husband preceded her in death a little more than two years ago and one daughter several years ago.

Mrs. Railsback united with the Church of God when nearly thirty years of age and was one of the charter members of the Argos Church.

She lived a long, useful life and leaves the following children to mourn her loss: Simon, Mrs. Diantha Bryan and Mrs. Jane Taber of Argos, Ind.. John of Keyline, Wyoming, Mrs. Christian Walter of Menasha, Wisconsin, and Mrs. Ada Sinks of Rialto, California, to whom she was a mother from the age of two years. Also two sisters, Mrs. Kesiah Newhouse, who lived with her, and Mrs. Sarah Leak of Lake Odessa. Michigan, one brother, Sylvenus Brown of Spring Valley, Wisconsin, sixteen grandchildren, twenty-three great grandchildren, and other relatives and friends. Her hospitality will be missed by all who knew her. She now sleeps in Jesus, awaiting the summons to come forth into life eternal to be with Christ and his people for ever more.

The funeral was held Monday at 2:30, Rev. H. V. Reed of Chicago, preaching the funeral.

Mrs. Bethany Humphrey 75 years old died at 11 o'clock Wednesday night Jan. 16, 1918, at the home of her son, Dan. Humphrey, on Morton Ave.

Funeral services will be conducted from the residence at 2 o'clock Friday afternoon. Mrs. W. J. Hunter teacher of Blair Chapel will read several chapter from the Bible and render a prayer. Burial will be in Edgar cemetery.

Seven children are left to mourn the loss of their mother, viz: Mrs. Charles Young, Mrs. John Bratzler, Mrs. Taylor Riggins, Mrs. George Babb, Mrs. J. M. Cassady, John Humphrey of Colorado, and Daniel Humphrey, who resides at home. The daughters are all residents of the city. Three brothers survive, all residents of Paris. They are John Elkin, George Elkin, and Martin Elkin.

Dear Ones of Like Precious Faith:

Recently the "Daily Beacon" was sent us from our old home, Paris, Ill., which contained the above notice. It saddened our hearts, for Sister Humphrey was dear to us. As much as forty years ago my dear father, J. S. Hatch, baptized her into the all-saving name of Jesus. She lived the Christian life to the end. From her daughter, Mrs. Charles Young, who is of the one faith and a life-long friend of mine, came a letter telling me of her mother's intense suffering, and how she prayed for death to relieve her; how she admonished her children to live the Christian life and meet her in the kingdom, then bade them good-by many times. I have gone with my father to help him fill his appointments in Illinois, and ever found a welcome in Sister Humphreys' home. She was always interested in the meetings. She had many relatives in the faith, some of whom are also asleep in Jesus.

Calm is thy slumber as an infant's sleep,
But thou shalt wake no more to toil and weep;
Thine is a perfect rest, secure and deep;
Good night, good night.

In the morning of the resurrection we will meet this dear one, but bereaved children, she will come forth with the bloom of health on her cheek—not the pallid face you saw as you bent over the casket for the last lingering look at the face of your loved one. Dear children, I know and love all of you, and want to meet you in the kingdom. I point you to our heavenly Father who so loved us that he gave his only begotten Son, that through him we might have life, if we will come to him. He loves us and knows our sorrows and is ever ready to comfort us.

Does Jesus care when I have said "good-by"
To the dearest on earth to me,
And my sad heart aches till it nearly breaks—
Is this aught to him? Does he see?

O yes, he cares; I know he cares,
His heart is touched with my grief;
When the days are weary, the long nights dreary,
I know my Savior cares.

In hope of life when Jesus comes,

Azorah M. Scroggs.

THE GREATEST POWERS—SILENT

Silence makes the working of the greatest forces of life. No ear hears the sun draw up into the sky the countless tons of water that fall in rain. No man hears the groaning of the oak's fibers as it grows to its strength and height. Noise is usually an after-effect, and does not often accompany initial power. Sounding brass and tinkling symbals are noisy, but not powerful. So the will reaches its decisions in silence, but it does not need much shouting to know when a man is in earnest. Love grows without a sound. The great Fisher of men worked quietly, as fishers usually do, and, as Isaiah said, "not crying nor lifting up his voice in the streets," yet he was doing his Father's work every minute.—Selected by H. H. Hawkins.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2.13,14

Golden Text: Isaiah 55:1

MAY GOD BLESS THE BABIES

Baby faces, like flowers sweet,
Are seen aplenty in our street,
They nod, and smile, and coo at you
With roguish eyes of cherub's hue,
Lisping sounds like rippling brook,
Gurgle from car, and step, and nook,
While dimpled fists wave to and fro
As down the street they see you go.

'Tis mother's garden on our street—
Each babe a bud, a blossom sweet,
With rosebud mouth—a lure to kiss—
To thrill your heart with tender bliss.
A gift of love— each baby mine,
Sent to mother from God divine,
To make grim life so dear and sweet—
God bless the babies on our street!

"O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

"Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger."

Youthful Service

By Brother E. W. Knapp

"Blessed is the man that trusteth in the Lord, and whose hope te Lord is."

"Remember now thy Creator in the days of thy youth, while the evil days come not."

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh, for childhood and youth are vanity."

The youth who strives to win God's praise,
  Will faithfully serve him many days;
Will try to keep the path worn bright,
  That leads unto eternal light.

Then we should try with all our might,
  To serve our God, and serve him right;
The great reward should urge us on,
  We'll live for ever with his Son.

And as a means unto that end,
  The wise man said, "In youth begin;"
Who serves the Lord in early days,
  Receives from God "eternal praise."

Our Weekly Puzzle

I am composed of 48 letters. My 1, 24, 7, 30, 45, 47, and 20 combined is the name of a man who made a speech that pleased the Lord.

My 8, 1. 6, 33, 5, and 11 is people that once made an image to worship.

My 31, 22, 16, 9, 12, 28, 13, 33, 7, and 3 is the image they made.

My 25, 37, 1, 19, and 1 is the man who destroyed the image.

My 33, 14, 33, 1, 27, 19, 38, 2 and 1 is a king who ruled over 127 provinces.

My 26, 1, 10, 43, 32, and 18 is a maiden who pleased the king.

My 31, 37, 18, 35, 44, 23, 33, and 15 did not obey the kings commands.

My 22, 27, 18, 11, 15, 4, and 44 is what Paul said Christ was.

My 36, 33, 40, 42, and 43 is what Christians must have.

My 41, 33, 45, 46, 5, and 17 is the doom of unbelievers.

My 21, 26, 1, 29, 33, 25, 12, 34, and 48 is what we all should study.

My whole is a blessed command of our Savior showing his love.

Answer next issue.

Answer to puzzle in last issue:

Genesis 25:27; Joel 3:3; Zechariah 8:5.

Let not cares, riches nor pleasures of this world choke the heart which was formed to contain the love of God. Pray, and all is thine. Thine is God himself, who teacheth thee to pray for himself. To pray is to go forth from earth, and to live in heaven.—Edward B. Pusey.

Teetotalism Necessary and Unavoidable

By Doctor Wm. A. Brady

The first drink: What will it be? A mistake.

The excuse: Sociability. Good fellowship.

The theory: An occasional drink does not hurt a fellow, as long as he does not lose his head and take another or fall in with the crowd and stand treat till everybody is mushy. Pretty poor philosophy, that. It has killed many a good fellow with too much confidence in himself.

The first drink does not do a man any good. You cannot argue that point. Even if it proves harmless, it never by any chance does him a bit of good. The whole proposition has been argued pro and con and tested out in practice by thousands of fellows as good as you or I, and the final verdict is that the first drink is just a big mistake.

Good fellowship, companionabilitly, sociability, whatever you please to call that spirit which draws good fellows together, certainly does not depend on a drink of anything ever served at table or over a bar. We must be careful not to confuse the mushiness of a man in his cups, the songs and laughter and joviality that goes with mild intoxication, with good fellowship. Good fellows never feel impelled to wallop one another and then apologize next day when they have recovered their senses. Good fellowship never prompts a man to ridicule or sneer at a comrade who thinks more of his health and his self-respect than he thinks of his stomach. If a man wants a drink or thinks he needs one, that is his business; when it comes to your selection of a drink, that is your business. A real man will never confess by look or word any surprise or disappointment when you choose buttermilk, lemonade, or water. If you are not a two-by-four character yourself you will never feel any compunction whatever, in any company anywhere, in making your own uncensored choice of beverages.

The wise boy these days keeps his head clear and brings home the bacon. The smart Aleck peters out half way along the road. It is no longer a question of morals, or even of health.

What will you have?

Make it mineral water—if you are bound to squander money on your drink—and stay in the race.

Mother's Helper

He brings his daddy's slippers
  He picks up baby's toys,
He shuts the door for grandma,
  Without a bit of noise.
On errands for his mother
  He scampers up and down,
She vows she would not change him
  For all the boys in town.

The Golden Rule of Three

An enthusiastic reader of the New Era, residing in New York City, submits the following "Golden Rule of Three," and urges all to memorize it and exert every effort to abide by it:

Three things to be—pure, just, honest.

Three things to govern—temper, tongue, conduct.

Three things to have—courage, affection, gentleness.

Three things to love—the wise, the virtuous, the innocent.

Three things about which to think—life, death, eternity.

Three things to despise—cruelty, arrogance, ingratitude.

Three things to admire—dignity, gratefulness, intellectual power.

Three things for which to wish—health, friends, contentment.

Three things to give—alms to the needy, comfort to the sad, appreciation to the worthy.

Three things to desire—the blessings of God, an approving conscience, the fellowship of the good.

Three things for which to work—a trained mind, a skilled hand, a well regulated heart.

When Mother Has Passed Away

When a mother breathes her last farewell,
The stroke means more than tongue can tell;
The world seems quite another place,
    Without the smile of mother's face.
Years will pass, our hearts still sore,
As time flies on, we miss her more;
She sleeps, we leave her in peace to rest,
The parting was painful, but God knoweth best.

In Christ—What Does It Mean?

At times we are asked what we must do to be in Christ? And we answer, to be in Christ we must believe that Jesus is the Christ the Son of the living God.

That Jesus was born of the virgin Mary.

That Jesus lived a perfect, obedient life. doing the will of his Father, God.

That Jesus died for our sins; was raised for our justification; and will come again for our redemption.

And in this faith, we, with full sincerity of heart, go into the waters of baptism, to arise in newness of life, showing the change in our lives by keeping ourselves "unspotted from the world."

The Morning

Humpty is number one and Dumpty is number two;
Humpty is your stocking and Dumpty is your shoe.
You take up little Humpty and shake it just a bit,
Put it on your foot real quick and give a pull to fit;
Then you take up Dumpty and open his mouth up wide,
Hang on tight, count one, two, three and put your foot
    inside.
Fasten a button or two, or lace it with a string;
Now we have two feet all ready for whatever the day
    may bring.

Taking Care of Pennies

Ben Franklin had a wise old head when he advised his readers to take care of the pennies because the dollars would take care of themselves. The boy in whose pocket the pennies burn holes will understand the difficulty of taking care of the pennies, and, like as not, declare that it cannot be done.

Buoyancy of Ice

The specific gravity of ice is about .92. When water freezes it expands somewhat. Ice is, therefore, lighter than water, and that is why it floats. The submerged portion of a regularly formed iceberg in proportion to the visible portion is as 8.7 to 1—that is, almost nine-tenths of the iceberg is under water, and one-tenth above water.

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. MARCH 19, 1918 NUMBER 11

WAITING

Long years we have been waiting,
Since first we heard the cry,
"Behold, Messiah cometh,
Redemption draweth nigh."
Long years of pain and trial,
Long years of hope deferred,
But still, though faint and weary,
We've trusted in his word.

We've watched the signs that tell us
The Lord will soon appear,
Plainly as budding fig tree,
Foretells the summer near;
We've seen the scoffer walking
In unbelief and pride,
And heard from lips unholy
The word of God denied.

How wrong and evil triumph,
And make their lofty boast,
While right and truth and justice
Are trampled in the dust;
We've reached the days of peril,
By holy ones foretold,
When men have turned to fables,
And faith and love grow cold.

Long years we have been waiting,
And still we wait in hope,
While earth is wrapped in darkness,
And men in blindness grope;
Still shines the word prophetic,
A light upon our way,
To warn us of its dangers,
And guide us to the day.

Long years we have been waiting,
And we will wait until
Messiah reigns in glory,
Enthroned on Zion's hill;
We'll watch the signs around us,
With truth our hearts we'll gird,
And while we walk in peril,
We'll trust his holy word.—Selected by Sister B. H. Lang.

RESURGAM—"I SHALL RISE AGAIN"

Dr. William Hiram Foulkes, secretary of the Board of Ministerial Relief and Sustentation of the Presbyterian Church, secretary also of the National Service Commission and interested in the Stony Brook (L. I.) Assembly, preached in St. Paul's Presbyterian Church, Philadelphia. His subject was "Resurgam—'I Shall Rise Again.'" His text was from Job 14:14: "If a man die, shall he live again?" Dr. Foulkes said:

It is worth while to think, for a brief but mighty moment, upon the most absorbing of all subjects—immortality. From the primitive savage to the university professor, men have always been asking Job's question. "If a man die, shall he live again?" This does not mean that every individual or that all races have a clear belief in immortality, for such is not the case. It is true, however, that the races lowest down in the scale of intelligence, as well as the most ignorant individuals of civilized peoples, have natures which respond to the idea of immortality and have minds which are always asking Job's question. No matter how we dull our consciences with the opiates of unbelief that delude us into thinking that this life is all, we are sooner or later aroused from our stupor and confront the reality with quickened rather than diminished concern.

It is not a question of the battle-field alone; although in these trying days, men in the camps and on the firing line, whether on land or sea, are asking the question for themselves with new and deep interest. The question of immortality concerns every man, rich or poor, high or low, wise or ignorant, black or white, male or female, good or bad. It compels the general and the admiral to stand attention and to salute, none the less than the private in the ranks or the ordinary seaman before the mast. It is your question and mine. Ask it for yourself again, putting your own name in the place of that of "a man." "If William Hiram Foulkes die, shall he live again?" That question concerns me and I most eagerly desire to know the truth.

There are several suggestive answers. One is that of science. Does science say anything about immortality, you may ask, lifting your eyebrows with a bit of incredulity. Wait. Listen to the answer that science gives: "He may live again." If I were not afraid of technical words I would have to say that science is agnostic about immorality; that is to say, it does not know. It has no means of knowing, for immortality is outside of its sphere, beyond its range. All that science can say is "Man may live again, he may not; you may take your choice."

Now when we press science a little closer, it answers a little more in detail. "Yes, it is true that a grain of wheat falls into the ground and dies—and then lives again. Wheat that has been taken from one of the royal sarcophagi in Egypt, where it had lain for thousands of years, has lived again. There is a continuity of life in Nature which death does not break down; but as to man, my noblest creature, my greatest mystery, my taskmaster as well as my child, I do not know. He may—beyond that I cannot see or say."

Then comes philosophy, with another answer. Philosophy takes up the subject where science lays it down. Science says, "What are the facts?" Philosophy asks, "What is the essential meaning of the facts?" Science arranges and classifies them; philosophy explains them and shows their relation to the universe, of which they form a part. So philosophy is not afraid to answer Job's question, "If a man die, shall he live again?" "He wants to live again." That is the answer of philosophy. I do not mean any particular kind of philosophy, but the fair interpretation of all philosophy is just this—immortality is a persistent hope of the human heart. Men are not satisfied with the answer of science, "he may or he may not." They want immortality, whether or no. So they go on hoping for it, desiring it, trying to picture it and make it real. Philosophy just takes these common desires and aspirations and says they are not accidents but are vital parts of the human minds that conceive them. Further, philosophy says that since Nature has provided fishes with gills and birds with wings, air for the lungs and light for the eyes, it is quite probable that she has created somewhere that which will satisfy man's deepest cravings. If she abundantly satisfies the temporary desires of man, will she not minister to his eternal needs? Now that is a good conclusion so far as it goes, and it goes a long way. Its lack, however, is that of finality. It is immortality with an "if." "If" Nature is consistent; "if" there is progress in the universe; "if" the good, the beautiful and the true are some day to come to their own—if, if,if! Cannot we get rid of that troublesome "if" that promises to be a fly in our pot of ointment?

Well, let us listen to another answer, that of conscience, "he ought to live again." There are too many wrongs unrighted in this life; too many inequalities; too many failures just short of the goal; there are too many unfinished lives; too many blunted souls; too many songs unsung, pictures unpainted, lives as yet unlived, for one brief world hour to compass them all. Conscience says that Kipling is right in his "L'Envoi" and that one day we must

> Splash at a ten league canvass
> With brushes of camel's hair.

Why, I read just yesterday from the pen of an honorable judge in New York City that not 10 per cent of over 4,000 burglaries which took place in a very few months had been brought to the bar of justice. On the other hand, not a thousandth part of the kindness and self-sacrificing love of human hearts ever finds full expression or satisfaction in this life.

But, Conscience, some of us do not like the word "ought." It seems so harsh and despotic. It is like a drill master putting us through our paces and we are in the awkward squad. It seems to have no mercy and is for ever cracking the whip. Then Conscience answers, "I know that I am not popular. A great philosopher once tried to destroy me, and so, after he had used every kind of a weapon, he made a final charge upon me, saying, 'The word "ought" ought not to be in the dictionary.' Folks are not yet through laughing at that foolish philosopher."

Did you ever hear people say, "'If there isn't a hell, there ought to be"? That is just one way of saying that man ought to live again. Conscience is right; but will man live again? Is there anything else, anything more, anything final?

There is one other answer. It is the word of Jesus Christ: "If a man die he shall live again." Oh, that is what we have been waiting for! We wanted the word of authority. Is Jesus Christ an authority on this subject? It is well to consult experts and to listen to them in their own sphere. Jesus claimed to be an expert on the human soul and its destiny. He said that he knew about God and heaven, the forgiveness of sins, and peace and joy and everlasting life. Did he tell the truth?

Now suppose, for instance, I were to say, "If a man die, he shall live again," you would look me up and down, take my measure and reply, "Who are you to know so much?" Suppose Napoleon had said it or Socrates or Plato or Homer? Would we heed their words as we heed the words of Jesus? Suppose that the President of the United States of America or the King of England were to issue an official decree of immortality, would we believe it just because they said it?

There was something about Jesus, however, that made his words take hold of men. Read them for yourselves. The fourteenth chapter of the Gospel according to St. John has had more persuading power than all the philosophical essays on immortality ever written. Jesus said it, therefore we believe it.

Now we have the record of Jesus' sayings and his doing in certain books that we call the Gospels. They were written by different people, at different times and with different purposes. Are they true records? Were the witnesses whose words they report trustworthy? Did they have any plausible reason for not telling the truth? Can we depend upon them in this important case wherein you and I are the plaintiffs and Death and the Grave are the defendants?

There have been many attempts to brush away the testimony of these witnesses. Some have even tried to laugh them out of court, but they have found that mankind does not care to have his deepest desires trifled with. One pleader against the claims of Jesus to be the resurrection and the life uses the word "fabrication." The Gospel records are false, he says, and the men who wrote them were liars. The best answer to this charge is just to state it clearly. Honest men will do the rest. What motives did the disciples have to induce them to lie? What was the use of fraud when they could so soon be exposed? Were they the kind of men who would or could fabricate such a story? Would they ever have lifted their voices at all, if they did not believe that Jesus had risen from the dead? Is it reasonable to suppose that out of the false witness of perjurers the world's highest hopes have sprung forth?

There is another word that is used. It is hallucination." The witnesses were not frauds; they were fools. They did not try to deceive others; they were self-deceived. They were honest, hairbrained men who saw a ghost. The story grew—and grew and soon they believed that they had seen Jesus alive.

Remember, however, that the disciples did not expect Jesus to reappear. "Slow of heart," he called them. They were too much discouraged to have been moved by mere fancy. In any event, too many of them saw Jesus alive after his passion. He appeared to the ten and then to the eleven; to the two and to the seven; to the women and to over five hundred at once. Even doubting Thomas had his doubts resolved and could only exclaim, "My Lord and my God"! If therefore, the witnesses were neither knaves nor fools, and if their testimony is credible, we see how Jesus Christ has demonstrated his right to answer Job's question for us. He knows because he did.

There is also another proof of his authority to tell us about immortality. It is what is called the congruity of his witness. That means that Jesus is the sort of a person whom God would have raised from the dead if he ever raised anybody.

Huxley once asked, "If I should lead a centaur trotting down Regent Street would that be a proof of my divinity?" Not at all, for a centaur trotting down a London street at the heels of Huxley, coming from nowhere, going nowhere, with no moral character involved and no moral or eternal issues involved would prove nothing. But Jesus Christ, the finest flower of the human race, the one representative, ideal man, "the crystal Christ," as Sidney Lanier called him, rising from the dead and bringing "life and immortality to light through the gospel," means something, means everything.

Suppose that it had been Nero that had been raised from the dead, or Alexander the Great, or even Moses or David. The world would not fasten its faith to their resurrection the way it has clung to the risen Jesus. So, in the words of the argument from congruity; if anyone ever was raised from the dead it must have been such a man as Jesus.

There is one final sort of proof. It is what we call the witness of Christian experience. This does not mean merely yours and mine, but it includes the experience of Saul, the persecutor, who became Paul, the apostle, because he saw the risen Christ in the Damascus way; it includes all the early Christian and later testimony. It creates our sublimest art and literature. It writes itself into our laws and marks the time on our calendar. It is the very cornerstone of our Christian civilization. More than all this, it is the hope of the individual heart who faces Job's question for himself. The soldier on the battlefield and the sailor in peril on the sea, none the less than those in the ordinary places and pursuits of life, may have the proof of Christ's power over death in their own hearts if they will only let him come in as their Divine Savior and Friend.

With his testimony hidden in our hearts,, away from the careless gaze of friends and the probing search of enemies, we may face life and death with equal courage and confidence, because Christ has given us "the power of an endless life." We can say with Job again, "But as for me I know that my Redeemer liveth, and at last he will stand up upon the earth; and after my skin even this body is destroyed, then without my flesh shall I see God; whom I, even I, shall see on my side, and mine eyes shall behold and not as a stranger." We can say with Martha of Bethany, whose brother Lazarus was dead, "I know that I (he) shall rise again in the resurrection of the last day." We can declare with Paul, "We know that if the earthly house of our tabernacle be dissolved we have a building from God, a house not made with hands, eternal in the heavens." We can exult with the Psalmist, "Surely goodness and loving kindness shall follow me all the days of my life; and I shall dwell in the house of Jehovah for ever." Resurgum! I shall rise again!

THE POWER OF A TEMPERATE LIFE

"Prove thy servant, I beseech thee, ten days; and let them give us pulse to eat, and water to drink" (Dan. 1:12; read Dan. 1.8-16).

The history of Daniel shows how temperate living brought him great favors. Who was this Daniel? He was the fourth of the great Hebrew prophets who lived about 600 years B. C. He was a contemporary of the prophet Ezekiel, and was carried captive to Babylon in the fourth year of Jehoiakim. He was one of the youths selected to be brought up for future service at the court of the conqueror, and received instruction in all the learning of the Chaldees, his skill in the interpretation of dreams procuring for him the royal favor. He rose to governor of the province of Babylon under Nebuchadnezzar; and under Darius, the Mede, to be first president of the whole Medo-Persian empire, a dignity inferior only to that of Darius himself. The time and place of his death are unknown, although he was alive in the first year of Cyrus.

What is pulse? Grain contained in a pod or case. Peas and beans are the most common and important of all kinds of pulse; next may be ranked kidney beans, lentils, chick peas, pigeon peas, etc. Legumin, a very nutritious principle, abounds in all kinds of pulse. Dry peas contain a quarter of their weight in legumin. He, by abstaining from meat and wine, became fairer and fatter than those that ate the king's meat and drank his wine. "The power of a temperate life" caused Daniel to become a very favored man and to live to the age of 90 years. He was cast into the lion's den, but through it all he lived a life that pleased God. He served God faithfully and lived a temperate life, against which there is no law.

Intemperance is a curse and an evil, and Christians should avoid it; but there is intemperance other than eating or drinking. We look upon the drinking habit as such a monstrous curse that we are apt to think that the only form of intemperance. Look at Paul before Felix when he spoke of righteousness, temperance, and judgment to come and Felix trembled, for Felix was living an intemperate life with the Jewess. Paul in speaking of the Christian race says, "Every man that striveth for the mastery, is temperate in all things" (1 Cor. 9:25). Paul in telling Titus how a bishop should live, gives the ideal of a temperate life.

He "must be blameless, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1: 7, 9).

The one who lives a strictly temperate life breaks no law of God or man, but any intemperate act, breaks some law, either of God or man. The power of a temperate life, leads one to worship God in every act. There is a power also in an intemperate life but a power that draws away from God and continually worships the evil one which leads to utter destruction. I hope all the readers will obey the call of the temperate life, and spend their lives in such a way as to be accepted of the Life Giver.

E. W. Knapp.

THE TWO-HORNED BEAST

If we turn to Rev. 13:11-18 we will get a good description of the "two-horned beast." Here it is:

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exercised all the power of the first beast before him, and caused the earth and them that dwell therein to worship the first beast whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceived them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six."

1. Note: instead of the two-horned beast **following** the ten-horn beast of Rev. 13:1-10 (inclusive), it exists with it **contemporaneously**; for, the two-horned beast CAUSED the slaughter of 1260 years done by the two-horned beast. The two-horned beast **both** speaks and causes **"that as many** as would not worship the image" should be killed. It is the image of the two-horned beast-- the image the two-horned beast ordered "them that dwell on the earth" to "make" (vs. 14), and it is the image of the ten-horned beast because the ten-horned beast furnished the copy (or pattern) from which to make the image. The two-horned dragon-speaking beast gives life and vitality to the said image (vs. 15). But how can a beast cause another beast to persecute and kill him from A. D. 532 to A. D. 1792, when that causing beast is not in existence until *after* A. D. 1800? Therefore the claim of our Seventh-day Adventist brethren, viz., that the United States is the two-horned beast, FALLS FLAT without **one word of support** whatever!

Whiting renders the phrase, "before him" of verse 14 "in his sight," and the Revision so says, and so the Douay version and others. In fact, the Greek is just that. Can an unborn man perform miracles in the sight of another man? And yet the ten-horned beast operated from A. D. 532 to A. D. 1792; and then on top of this they tell us that the two-horned beast arose when the United States arose! That was about A. D. 1776, was it not? Did the United States cause the ten-horned beast to slay and kill from A. D. 532 to A. D. 1792? Did it? Could the two-horned beast make an image before the beast itself came into existence? And could that image cause the slaughter before it itself was made? How readest thou, dear readers.

2. The two-horned beast had two horns though. These horns could not refer to the States in our government, for we had thirteen to start with. That would be eleven too many! And we doubt if one of the thirteen was very much like a lamb! The count is bad in this new arrangement, and the application is preposterous!

3. But the "fire"! O yes, they tell us Benjamin Franklin fulfilled this by catching enough electricity with his jug and string to make him a subject of divine prophecy! We must object. Franklin was a member of a British colony at that time; and then, too, he alone was not the whole United States, even though he were a member of this republic at the time—**which he was not.** He experimented with his kite in 1752. This antedates the declaration of independence about 24 years! Yes, Franklin's theory of electricity was snatched up by other nations and used before the United States had birth!

All this claim that the U. S. is the two-horned beast of Rev. 13 is based on a "vision" of a woman who changed her theology between 1847 and 1851 on the sleep of the dead! This we know for we have her visions of **both** those dates; and there positively is no escape from this.

Let the Book stand! The Book says they worked together, and no amount of guess work can invalidate this divine statement. Latter-day phophets and prophetesses cannot change the Book. It still reads the same.--J. J. Schaumburg, in "Messiah's Advocate."

DIVINE COMMUNION

There is no possible way of finding comfort amid the providences that come to us in life but in an intimate and habitual communion with God. Much as we may desire to avoid providences so often of an afflictive and disciplinary character, our heavenly Father sees it wise to administer his government over us in a manner that often hides his love to our human thought. Doubtless in this way he would keep us from pride and vanity, and impress upon us absolute dependence in his guidance, instill a deeper religious conviction in our true life, and clarify our vision of spiritual things. But theorizing thus, as we often do, how few accept his way with unruffled composure, rejoicing that we are in his hands! Such blessed rest in God comes to us only through one well-trodden path--the holy path of prayer. We do not mean an approach to the mercy seat merely at stated times and in formal utterances, but a constant drawing near to him in the silent depths of devotion, in the soul's unuttered supplication, in the hourly spiritual contact of the human with the divine heart.

But this power to pause amid conflicting uncertainties, and let God give light upon the path in his own good time, is not the product of human philosophy. This ability to wait until he shall solve the problem belongs only to souls that are constantly closeted in his presence. Helping them to decide difficult questions is one of his ways of "rewarding openly."

And who will say this is not a rich reward for obeying our Lord's commands: "Enter into thy closet"? Can anything surpass such comfort as is found here? Toiling weary pilgrim, at the shore of the sounding sea, amid mountain steeps, beneath the broad canopy of the heavens at midnight, wherever thou art found, enter the inclosure of prayer and abide very near to him who "seeth in secret." O what safety is here!--Christian Advocate.

NEBRASKA REPORT FOR FEBRUARY

Sermons

Gifford, Ia. 10th to 24th	14

Money Received

Gifford	$ 1.00
A Brother	7.00
Brother Shellenberger	4.00
Brother A. E. Shaw	5.00
Total	$ 17.00

Expenses

Omaha to Gifford, Ia.	$ 4.63
Gifford to Omaha	4.83
Dinner	.40
Total	9.86
Salary	100.00
Amount of order	$ 109.86
To be endorsed	$ 17.00
Baptized	7

Remarks

In my last report I spoke of visiting in Iowa and speaking three times. I afterwards received a call to come back, if possible, and after consulting with Brother Newell it was decided I should go back; and the result was that at the close of the meeting, seven put on the sin covering name. The operator at the depot sent for his mother to come, he was so anxious for her to hear, and finally his father and mother both came. I put in the afternoon with them, and the result is, they are insisting I shall come to their town and hold a meeting. It could be almost stated before hand they would be baptized, as their son is now a member. Oh how the work increases. Two other churches are now calling, "Come over and help us." Some want to be immersed. So we have to go as fast as time and trains will permit. No doubt the bride is nearly complete. But who will be members is the most important question of all. Let every one be fully alive to his responsibility.

Almus Adams.

Keep Moving

Keep moving! That is life's secret all the way. When progress ceases, you begin to lose ground. When growth is at an end, decay begins. Do not let yourself think you know enough, even though your diploma is hanging framed upon the wall. Do not imagine you are good enough even though your acquaintances unite in speaking well of you. Keep moving! The day that shows no gain to your credit means loss.--Exchange.

Old Theory Exploded

I have known vast quantities of nonsense talked about bad men not looking you in the face. Don't trust that conventional idea. Dishonest people will stare you out of countenance any day in the week if there is anything to be got by that means.

Share It With Him

The truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength that he may be able to bear the burden.--Phillips Brooks.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

H. E. Russell	$ 3.00
J. L. Moncrieff	1.00

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL.

We have so much writing to do to keep The Restitution going that we cannot undertake the added burden of private correspondence. We have the will but find it impossible to execute our will.

After hearing, to our pleasure and edification, a most intelligent confession of faith on the part of Miss Heloise Crawford and Mrs. Mary McClure, on March 10th they were both baptized to share with Christ in his death, resurrection, and glorification. The presence of Sister McCave, of the Salem church, added to the joy of the meeting.

Announcement has just been received from Brother and Sister Ernest R. Drabenstott, of Huntington, Ind., that Paul Ernest Drabenstott, weighing nine and one-half pounds, came to their home March 7th, 1918. Mother and baby are doing well. The Editor heartily joins with many of our readers, who are personally acquainted with Brother and Sister Drabenstott, in warmest congratulations. We are also gratified to learn that Brother Drabenstott, who was caught in the draft net, has been placed in IV a, with the promise of non-combative service.

We wish to call the attention of our readers to the "Sunday School Lesson Leaf" in this issue. This is an average sample of a series of lessons that have appeared from time to time in The Restitution. These lessons are not only useful for Sunday School work but also for general study, and will be found a useful help and guide to all who are desirious of becoming better acquainted with the word of God. They cover a number of subjects which are all scripturally dealt with. The price of same is 10 cents per dozen, and in these last days should prove a boon to all believers.

Lesson VII of the "Bible Lesson" series will be ready to mail about the last week in March. The lesson is entitled "The Father and The Son." The unity of God together with the Sonship of Christ and his priestly office of Mediator and Advocate are scripturally elaborated. The world is blinded by Trinitarianism, and needs the eye-salve contained in this lesson; and the church of God is none too familiar with the priestly functions of Christ for the world and for the church, and needs its "pure mind stirred up" on this vital matter. We ask our readers to help us give this lesson a wide circulation in the world and also in the church. Both need the lesson.

CHRIST'S MESSAGE TO THE LAODICEAN CHURCH

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable and poor, and blind and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the spirit saith unto the churches" (Rev. 3:14-22).

I History of the Church

1. Six cities bore the name of Laodicea. This one on the Lycus in southern Phrygia near Colosse (Col. 4:13, 15, 16). Its earliest name was Diospolis (Pliny). Rebuilt and adorned by Antiochus II, king of Syria, who called it Laodicea after his wife Laodice, who afterwards poisoned him. Its commerce great; celebrated for wool rich in color and fine in texture; also oil, ointments, etc.

II Things in the Church which Christ Commends

1. ---------

III Things in the Church which Christ Condemns

1. "Neither cold nor hot"—lukewarm (vss. 15, 16; Acts 18:25; Rom. 12:11; Cant. 8:6; Luke 24:32; 7:36-47; 2 Pet. 2:20-22).

2. "Spue thee out of my mouth." Lukewarmness in the truth is as nauseous to God as tepid water is to us (Lev. 18:28; 20:22; Rev. 2:5; Jer. 48: 10, margin).

IV Means Used to Restore the Wretched Miserable, Poor, Blind, and Naked Laodiceans to Spiritual Life

1. He first removes mistaken ideas they had about themselves: they thought they were all right; he shows them they are all wrong! (vss. 17, 18).

2. He gives them over in love to rebukes and chastisements (vss. 18, 19; Mal. 3:2, 3; Prov. 3:12; Job 5:17; Heb. 12:6; 2 Chron. 33:11-13; Psa. 94:12; Isa. 38:13-16; Rev. 3:20; Cant. 5:2-6).

V The Promise

1. "Sit with me in my throne." The highest and most glorious of all God's promises (vs. 21; Matt. 19:28; Luke 22:29, 30; John 17:22, 24; 2 Tim. 2:12; 1 Kings 2:19; Matt. 20:21). Because

(a) Victory over lukewarmness would be very great, and would receive a correspondingly great reward.

(b) It is the seventh promise, the last promise made to the churches and those who have "ears to hear," consequently it gathers up all previous promises into itself, forming a climax.

(c) The promise is immediately followed by a vision of Christ and his church sitting on his throne (chapter 4).

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Brother L. G. Jaeger writes:

"For the past year or more we have passed some very anxious months. Mrs. Jaeger has been very sick, and for many weeks we feared that she would die. During the month of October she was in an unconscious condition, and the doctor said there was no hope of recovery; but our prayers and careful nursing have again restored her to sufficient strength to be up and wait on herself, for all of which we thank our heavenly Father from whom all blessings flow."

Brother Huggins:

Having nothing to do and not being able to keep still mentally, I will write you a few lines in relation to your notes on sermon "Christ's Message to the Sardian Church."

You say, "'White raiment', immortality with which the saints are 'clothed upon' at the return of Christ." And you emphasize the importance of making "it plain that the promise here is immortality." Your references for proof are lacking in value to prove the point. In Rev. 6:11 white robes are given to the "souls under the altar" before the judgment, as they are requested to wait for a little season before their reward, until others are killed as they were. In Rev. 19:8 we read: "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

I am eighty years old next May, and am partly confined to the house by the hardening of the arteries, so that when I exercise so that the circulation starts up, it hurts the nerves in the breast, so I have to stop. Last fall to pass the time I commenced to write a manuscript on the Revelation, and have completed it verse by verse to the end. And the first three chapters did not suit me exactly, and I rewrote them so as to conform to the last part of the book in construction. You know the first three chapters are a book by themselves. Now having two copies of the first three chapters, I will give you the one copy of said three chapters if you say you would like to see them. I do not know that I can have the work published. I am in good health, but can earn nothing, and living cost is doubled. I think you will find some new ideas in the three chapters. I have read many books, and studied the book thoroughly.

Yours in the one hope,

Geo. Francis.

We shall be glad to have Brother Francis send on his MS. for perusal.- Editor.

Dear Editor Restitution:

Please accept our heartfelt thanks to God for the weekly visits of our "dear old Restitution."

With its new departments for age and youth it is a "faithful messenger" to cheer us on our way. "The path of the just is as a shining light, that shineth more and more unto the perfect day. As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters" (Prov. 4:18, 25:13). It grows better, not in size, but in material and soundness.

Brothers Geo. B. Alldridge and E. C. Watkins with that good suggestion of Dec. 11, 1917, have seemingly placed before us two classes as found in Mal. 3:15, 16: "And now we call the proud happy; yea, they that work wickedness are set up, yea, they that tempt God are even delivered. Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." "Now, therefore, fear the Lord, and serve him in sincerity and truth . . . And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers . . . . or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord" (Joshua 24:14, 15). So we earnestly desire to stand by "the faith" with the latter class as did Moses and Peter (Heb. 11:23-28; 1 Pet.4), and to be placed on your list of members.

My household consists of eleven members, five of whom were baptized by myself, and five younger children from five to thirteen years of age. We read and worship God twice a day and keep the passover once a week, as delivered by the apostle Paul from the head of all (1 Cor.5:6, 7; 11: 23-34).

We think that the management of The Restitution has never been better. The Fellowhelper's part of the page for the young are so appropriate. It reminds me of the time when I was converted to the way of life more perfectly by J. R. Ham, whose address was Donaldson, Hot Springs, Ark. He buried me with my Lord in baptism on the last day of December, 1878, after breaking the ice that was two inches thick in the North Mississippi. I then had the answer of a good conscience toward God, superior to what I had ever had before (1 Pet. 3:16, 21; Acts 19:5). I then acknowledged Jesus as the life-giver, and offered myself a candidate for the resurrection life (Acts 4:12; Rom. 6:5, 6).

Thanks to God for your series of "Bible Lessons on First Principles." No doubt you have taken Paul's admonition and Jesus' advice, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee' (1 Tim. 4:15, 16). So the grace of God "resteth upon you' (1 Pet. 4: 11, 14). Carnality is "a man of sin" so to speak, and must be destroyed ere God can have all the glory that is due him; and the judgment begins at the house of God (1 Pet. 4:17; 2 Thess. 1:3-8). Enclosed find two dollars for which please send me two dozen of your tracts and the balance place to my credit on The Restitution.

"Youth is full of sport; age's breath is short.
Youth is nimble; age is lame,
Youth is wild: age is tame."

"While I was with them I kept them in thy name" (John 17:11, 12). Amen. I have tried many times this winter to write for The Restitution but Job 21:6 and Psa. 55:5, 6 describe my condition. When it is cold weather I can scarcely write having been crippled badly in my right arm, so pray for us.

Your humble brother in hope of life,
R. A. Humphreys.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXII

Divine Love

Memory Text

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God. and God in him" (1 John 4:16).

1. "But thou, O Lord, art a God full of compassion and gracious, longsuffering, and plenteous in mercy and truth" (Psa. 86:15; 103 8, 9; 145:8, 9).

2. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3:16: Rom. 5:8; 1 John 4:9, 10; 1 John 3:16).

3. 'We love him because he first loved us" (1 John 4:19).

4. "Jesus said unto him, Thou shalt love the Lord thy God. with all thy heart, with all thy soul, and with all thy mind. This is first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40; John 13:34; 15:12, 17; Rom. 13:8-10).

5. "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains and have not charity (love, R. V.) I am nothing' (1 Cor. 13:2, whole chapter).

6. "No man hath seen God at any time. If we love one another God dwelleth in us, and his love is perfected in us" (1 John 4:12).

7. "Beloved, let us love one another: for love is of God; and every one that loveth is born (begotten, R. V.) of God, and knoweth God. He that loveth not knoweth not God; for God is love" (1 John 4:7, 8).

8. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14).

9. "Who shall separate us from the love of Christ? . . . . I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35-39).

Practical Truths

It is possible to serve God through a sense of fear of his power, or of adoration of his majesty. The only worthy service is that which springs from love. God is not a tyrant; he is not a cold unfeeling being. He is love. Love is divine, not human. Men learn love only as they know God. Love is the motive power of the gospel. Jesus in every word and deed was an embodiment of love. Where love is no law is needed. Without love all other service is without beneficial effect, because inspired by selfish motives. Love is the opposite of selfishness, and as love grows selfishness dies. As we manifest love in our lives we prove that we are filled with the Spirit of God. Love in our lives is proof of Divine begettal for everlasting life.

Notes on the Lesson

God is Love.--Everything in nature and in the gospel proves that the chief attribute of Deity is beneficence, and that all things work together for good.

1. **Full of Compassion.**--A being who is filled with love and compassion and tender mercies will deal gently with the erring. It is impossible to harmonize such Scriptures with the notions that God will eternally torment those who disobey his law; or that he will destroy in the day of Judgment the ignorant who have never learned of him.

2. **Gave His Son.**--Jesus, the Son of God, who died for our sins and rose for our justification, is the chief example of the love of God. It was while we were sinners and enemies that God so loved

us (Rom. 5:7, 8). Mark the lesson. It was the love of the Father that sent the Son, not as some teach —the love of the Son that persuaded the angry Father. The Son was a representative of God's love and did God's will (John 6:3, 9, 40, 57; 12:49, 50; 14:10).

Might Not Perish.—But for God's love all would perish because all are sinners, and the wages, or natural effect of sin is death. Love has provided a way of escape.

3. **The Motive for Love.**—Like begets like. Love begets love. We cannot love God because he is great or because he is glorious. Not because we have learned that he will give us something; that would be a selfish motive. We love because we are beloved.

4. **The Perfect Law.**—Laws are for restraint of those who would do wrong. Man's first duty is to his Creator, and his second is to his fellow-man. He who loves God keeps his commandments, and he who loves his neighbor does him no harm. If all mankind would obey these commandments nothing more would be required. The greater comprehends the less. The law of Christ fills up the requirements of the law of Moses and goes beyond it.

5. **Love the Test of True Service.**—Unless the Spirit of Christ is in us we are none of his. Without the love of God shed abroad in our hearts our Christian lives will be barren and unfruitful. If we are indeed children of God we must grow into his likeness.

6. **God Dwelleth in Us.**— Love is from God—it is not natural to man. Faith and hope are human attributes, but we cannot manifest love without some knowledge of God. In this way God can dwell in us, and we can work the works of God as we do deeds of love.

7. **Begotten of God.**—Love is a proof that we have been begotten by the incorruptible seed, and that the new creature in Christ Jesus is alive. That which is begotten of Spirit is spirit, and he who manifests the fruits of love gives evidence of godliness.

Knoweth God.—To know, or get acquainted with God is the chief end of life. It is life eternal (John 17:3). The time is coming when all shall know him (Heb. 8:11, Jer. 31:34; Hab. 2:14; Isa. 11:10), and in that day love will fill every heart.

8. **Evidence of New Life.**—The manifestation of the love of God by mortal men is evidence of the beginning of the new life in changing our natures. That work of the indwelling of God which begins with the planting of the incorruptible seed at our begettal by the Spirit will work with transforming power, and in the day of his coming we shall be made like our Lord (2 Cor. 3:18; 1 John 3: 2, 3; Eph. 4:15).

9. **Inseparable Bond of Union.**—Love is a golden chain which binds together the Father, the Son, and the disciples. By this means alone can there be "Trinity in Unity" (John 17:11, 21-23). The unity of spirit, and that the spirit of divine love by means of which we dwell in God and God dwells in us. This bond of union no other power in heaven above or earth beneath or the waters under the earth can break.

Suggestive Topics and Questions

1. **General Evidences.**—Apart from the gospel can you name any evidences of God's love and mercy (Matt 5:45; Acts 17:24, 27) ? Would it be possible to love a person and at the same time cause them needless suffering ? Can our God have love for man and at the same time doom him to a life of eternal misery ?

2. **Special Evidences.**—What is the greatest special evidence of God's love ? What does the Son of God save us from ? Could man claim eternal life as a right (Rom. 5:8; 6:23) ? What other special evidence have we of God's love (Heb. 1:1, 2; 2 Pet. 1:4; Rom. 15:4) ? What relationship has the Christian that is an evidence of God's love (2 Cor. 6:18; Gal. 3:27) ?

3. **Divine Unity.**—In what manner can we have God dwell in us ? Can we in the same way be said to be in God ? Where is the source of true love ? If all men loved God and their fellow-men, would they need any restraining laws ? What spirit controlled all of our Savior's actions ? If we follow the spirit of love can we be said to have the spirit of Christ (Rom. 8:9) ?

4. **Love and Life Eternal.**—Is there life eternal for any who are not related to God ? What evidence can we have in this life that we have received part of the Divine nature ? What is the test by which we can know that we have been begotten again for the spiritual life ? What is it to "know God" ? What results will follow when all men "know God" ?

CHRIST A UNIQUE MAN

It is sometimes claimed that Jesus' victory over temptation is a source of encouragement to fallen man, in the sense that he, a man made in all points like unto his brethren, overcame, therefore I can overcome. But is this true ? Jesus' victory over temptation was without the slightest misstep, without the slightest sin either consciously or unconsciously. If his victory over temptation is taken as the pattern of fallen man's, then is man not left without the slightest gleam of hope ? Is not the nature of his victory over temptation proof of his perfect, indwelling, God-given power against the forces of evil and of man's lack of this power ? Does it not make man admit his own fallen, helpless condition and Jesus the only Savior ? Does it not prevent us from interpreting the fact that Jesus was made in all points like his brethren to mean that he was on a level in every way with fallen man ? **He was surely above fallen man, else he could not have gained the victory over temptation as no other man has been able to gain it.** Without discussing the means by which God made him superior to the rest of mankind, let us all admit his superiority from his birth, else we are without a Savior.

Temptation is the testing of a person with the purpose and desire of making him yield and do wrong. Testing is the means of finding out what a man is with the hope that he will stand the strain, for the purpose of knowing what he can do, how far he can be trusted, and helping him to be better and more useful. God and good men never tempt, but test, and transform bad men's temptations into trials and tests.—Sel. by J. E. H.

The Fine Art of Smiling

Why do we not always smile when we meet a fellow being? That is the true recognition which ought to pass from soul to soul. Little children do this involuntarily. The honest-hearted peasant does it. It is the magical sunlight all through that simple land, the perpetual greeting on the right hand or the left between strangers as they pass each other, never without a smile. This, then, is the "fine art of smiling"—like all fine art, true art, perfection of art, the simplest following of nature.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Phil. 2:4, 5

VIEWPOINT—THAT'S ALL

It's little things that make us pessimistic;
We bubble up with hatred all supreme;
We face the world in attitude that's fistic,
And swear that life is but a ribald dream.

It's little things that make us optimistic;
We wake up in the morning full of joy;
We find the world is good and altruistic,
And every nugget shines without alloy.

Some people think they live by just existing;
They never see the grandeur of the sky;
They spend three-fourths of life in mere encysting,
And then some day they lie in bed and die.

And men there are who live in criticising;
They like to see you wince beneath the blow;
Their chiefest joy in life is minimizing—
They never see the good things as they go.

And thus we pass in life with dual feelings;
We never try to find things as they are;
While some men try to win by crooked dealings,
Still others hitch their wagons to a star.

Don't aim to go through life by always shoving;
Don't try to push the other man away;
But try sometimes—just try—to be more loving
In dealing with your fellows day by day.

Kind Words

Kind words are the music of the world. They have a power which seems to be beyond natural causes. There scarcely is a power on earth equal to them for it seems almost as if they could do what in reality God alone can do, namely, soften the hard and angry hearts of men. Even quarrels give way to kind words, for an unforgiving heart is a rare monster. Words have a power of their own for good or evil; hence it is that an unkind word rankles in the heart longer than an angry gesture, nay, oftener than a blow.

Kind words are revelations from heaven unravelling complicated misunderstandings and softening the hardened convictions of years.

Why, then, are we ever else than kind? Kind in words! There are some difficulties. It is hard for a clever man to be kind in his words. He has a temptation—a temptation bordering on the irristible—to say clever things. There generally is a drop of acid or bitterness in them, and so, on the whole, to say clever things of others is hardly ever without sin. There is something in genius which is analogous to a sting. Its sharpness, its delicacy, its pain, its poison, genius has all these things as well as a sting. A man who lays himself out to amuse never is a safe man for a friend or even an acquaintance. He is not a man whom anyone really loves or respects. No one was ever drawn nearer to God by sarcasm. Our Lord's words should be our model.—Faber.

Happy Thoughts

As in this life we live and do,
Remember this as you go through,
That kind words live, so never say
Aught at all that would blight the day.

True friendship is as beautiful as it is rare; in happiness an added joy; in trouble a needed comforter.

Just keep cool and plug away,
Do the best you can each day,
If you're patient you'll prevail;
Work oft wins where talents fail.

As a rule, there is more genuine satisfaction, a truer life, and more obtained from life in the humble cottage of the poor than in the palace of the rich.

A little said and truly said
Can deeper joy impart,
Than hosts of words that reach the head,
But never touch the heart.

It is a wonderful thing that here and there in this hard, uncharitable world, there should still be left a few rare souls who think no evil.

As through life's span we fleeting go
We should not this forget,
'Tis always better not to do
Things that we will regret.

If we try to influence or elevate others, we soon shall see that success is in proportion to their belief of our belief in them.

Chance will not do the work—chance sends the breeze,
But if the pilot slumbers at the helm,

The very wind that wafts us toward the port
May dash us on the shelves.

It is the rule of the Master of all, that moments run into minutes, that minutes run into hours, that hours run into days, that days run into weeks, that weeks being summed make the months, and the returning months bring the years and the life time. How are you going to make use of them?

Seek ye the Lord while he may be found	Isa. 55:6.
Those that seek me early shall find me	Prov. 8:17.
Wash me thoroughly from mine iniquity	Psa. 51:2.
I will give peace and quietness unto Israel	1 Chr. 22:9.
Peace I leave with you; my peace give unto you	John 14:27.
And let the peace of God rule in your hearts	Col.3:15.
The Lord of peace give you peace always	2 Thess. 3:16.

Yet, taught by time, my heart has learned to glow
For others' good, and melt at others' woe.
—Pope's Homes.

The wicked have no stability, for they do not remain in consistency with themselves. They continue friends only for a short time, rejoicing in each other's wickedness.—Aristotle.

Do The Good Deed Now

Yesterday is behind us,
Tomorrow is unborn,
But today is now,
And every hour counts.

What are we going to do with them? If we so wish we can use them in making of ourselves a nuisance to every one about us, and in the end even hating ourselves; or we can spend them in the service of our fellow-man, reflecting the love of God as displayed in Christ Jesus our Lord, and as a reward receiving the commendation of our God the Father.

What does this mean to you?

It matters not what we were yesterday. It makes no difference to us what our father was, or what he did, for our concern is with the present. "Now is the accepted time." Our responsibility rests with ourselves. We can not share any praise nor should we carry any of the shame earned by our ancestors, if we desire the well-done of the Master when we meet him "face to face." We must use every moment of our time in his service, relieving distress where ever it may be found, living a true, righteous life through faith in his name. As it is written, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

What does this mean to you?

And concerning tomorrow? we might have great hopes and expectations. Our intentions concerning our future might be pure, lofty, refined, and spiritual, but as tomorrow never comes, our duty is with today. There is an old saying, one which is as true as it is old: "Never put off till tomorrow what can be done today." There is only one time to do a thing and that is NOW. Our hopes, our expectations, our intentions concerning the future may be of the best; but what do they amount to if we never accomplish them? The only things we are sure of are those things we already have. The only good we ever will receive credit for is the good already done. The good intention must be worked into good deeds before they are worth anything, and the only time we can work is today, now. Therefore if we wish to enter into the rest provided for the children of God, we will today "let our light so shine before men, that they will see our good works, and glorify our Father which is in heaven." Tomorrow may be too late.

Yesterday is behind us, tomorrow is unborn, therefore

"Boast not thyself of tomorrow: for thou knowest not what a day may bring forth."

What does this mean to you?

Our Weekly Puzzle

My first is in test, but not in exam.
My second's in animal, but not in lamb.
My third's in house, but not in flat.
My fourth's in gown, but not in hat.
My whole is cold, glistening, and white,
Beautiful, soft; to some a delight.

This word is used twenty-three times in the Bible, and in one of the Proverbs thus:

"As . . . . in summer, and as rain in harvest, so honor is not seemly for a fool."

Answer in next issue.

Answer to puzzle in last issue:

Solomon, 1 Kings 3:8, Israel, Exod. 32:8, Molten Calf, Exod. 32:8, Moses, Exod. 32:20, Ahasuerus, Esther 1:1, Esther, Esther 2:9, Mordecai, Esther 3:2, Our Life, Col. 3:4, Faith, Gal. 3:11, Damned, Mark 16:16.

Testament, which being compiled reads:

"Suffer little children to come unto me and forbid them not" (Luke 18:16).

Investigation often proves that what seems impossible is an established fact.

To give heart and mind to God so that they are ours no longer, to do good without being conscious of it, to pray ceaselessly and without effort as we breathe, to love without stopping to reflect upon our feelings, such is the perfect forgetfulness of self which casts us upon God as a babe rests upon its mother's breast.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. MARCH 26, 1918 NUMBER 12

STUDIES

No. 1

Flora A. Wood

"Ye are not your own; for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's" (1 Cor. 6:19, 20).

Ye are not your own. If we are not our own to whom do we belong? To Jesus, the Son of God, inasmuch as he has purchased us, paying as the price his own blood or life (Acts 20:28). We belong to Christ and Christ belongs to God being God's son by begettal. We then are God's both body and spirit. This being so we cannot lawfully do the things which we desire, but those which God and Christ command. We are absolutely under law to Christ.

As only those purchased belong to the purchaser, of necessity the ones bought are separated from those who do not become servants of Christ. Therefore we find the first command given us to be, "Come out from among them (who do not belong to God) and be separate" (2 Cor.6:17). Does this mean absolutely what it says, or may we be in some things with the world? What does the word separate mean? Here are some of the definitions given by Webster: to disunite, to divide, to set apart from a number for a particular service. What disunites a servant of Christ from the world? Obedience to the gospel. What divides or comes between the saints and the world? The system of truth which binds the servant to his divine Master. What are the things from which we must be disunited? Are they not every thing which is of the world and which belongs to the world? "Love not the things that are in (or of) the world" (John 2:14). I wonder, in spite of what some have written, if one would dare to say dancing is of the Lord Jesus? How is it with card-playing, the use of intoxicating drinks, the filthy tobacco habit. Are they of the world or of God? We all know they belong to the unclean things of the world. We cannot join with those who do these things because we are bond servants and our Master forbids us to do so.

Then there are other things founded by the world and recognized and upheld by the laws of this age which in themselves are not to be classed with the above mentioned things because their purpose is to do good and mitigate suffering. May we who have come out from the world and are separate from it, not go back just a little way into the world and join ourselves to those who are organized with the avowed object of doing good? One of these organizations to which our attention has been called in a large measure in these days of trouble is the Red Cross. Now we are not in any way questioning the good that this body of men and women are doing, on the contrary we do think as long as the world is subject to war it is a necessary adjunct. The question we are asking is, may those who have been disunited from the world and the things of the world cleave again to the world in any way? What says the word of God?

All who have not obeyed the gospel, Paul declares, are without Christ, are aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, without God in the world (Eph. 2:12). This is the condition of all who are citizens of the world. We as saints have changed our citizenship from this world to the world (or age) to come. We have given our allegiance to an immortal king who is in heaven. Bear in mind what Paul has written of those who are of the world. If we join ourselves to them we become one of them. The word of God recognizes but two classes, the world, and those called out from the world. We cannot belong to both classes. We must be either in one or the other. Neither can we serve two masters, we are either servants of God or servants of the world. "To whom ye obey his servants are ye."

In looking up the history of the Red Cross we find it was founded for assisting the wounded in time of war. We also read that this organization was international and that several years ago (before the present war) Turkey objected to the sign of the red cross and the red crescent was substituted in place of the cross for that country. We read that the American Red Cross was founded for relief of pestilence, famine, flood, fire and the calamities of war which are national in extent. This body was incorporated under the laws of the District of Columbia and as such is of the world and belongs to the world. Those who do not belong to this world, who are not in the world as one of it but have been called out of it and commanded to be separate from it, certainly from the teaching of God's word, cannot join themselves voluntarily to this order of the world without being untrue to their allegiance to our Lord. "Come out from among them, and be ye separate, saith the Lord" (2 Cor. 6:17). "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14).

But, says one, are we not to do good? This brings us to the third definition of the word separate, previously stated: "to set apart from a number for a particular service." Could anything be more emphatic of the saint's calling? "Set apart from a number." Come out of her (all things of the world) my people. "For a particular service." What is the particular work given to saints? Space forbids entire quotation but read carefully the following Scriptures, John 6:28, 29. Here is the beginning of our service. Has the world made this their starting point ? Let us therefore cast off the works of darkness (the world is covered with dense darkness) and walk as children of light. Here is one broad command, surely broad enough for all. Do good unto all men (but) especially unto them who are of the household of faith. Here is another Scripture I wish to place beside the above. It is found in 1 Tim. 5:8, "If any provide not for his own . . . . he hath denied the faith and is worse than an infidel."

What is the truth taught in the words from God's book ? A man's work and care and love belongs first to his family. Even an infidel recognizes the truth of this. A saint's first care, after his family, is the household of faith. Nearly all the members of his body are poor in this world's goods, are obscure, unknown to the world (1 Cor. 1:26). There is an abundant opportunity to do good in the church of God. Our preachers, our papers, the isolated ones who are hungering and thirsting for words of comfort and cheer, the sick, the afflicted, the widow, the orphan, all are with us in our own family. How greatly we need more laborers in the vineyard. Brethren, when we have done all that these things call us to do for God's people, then if we have time and means we must do good to those outside, but as a man's family must receive of his care and time and means so must the household of faith be the first care of its members.

Now I am quoting from letters from the brethren. One said to a poor, sorrowing disciple, "I would love to write you a letter, but I have not time." Another said, "The work I do for the paper is mostly done in time I steal from sleep." I could multiply the sayings but these are sufficient to illustrate. If we do not have the time to do good to God's children how can we have time for those not of God ? Every man's work shall be made manifest by fire when the Lord shall be revealed (1 Cor. 3:13). May we then be remembered according to the words of the spirit found in 1 Thess. 1:8.

In conclusion I shall select two quotations from those who have written on this subject: "Individual duty of charity is one thing; government controlled, military auxiliary societies are another"; and do as good children of God, not as worldly organization. Let our light shine to reflect the glory of God, and not the works of men.

THE HOLY SPIRIT

Prove All Things: Hold Fast That Which is Good

Reply to Editor's criticism appearing in July issue.

The Editor has kindly consented to my making reply to his remarks in July issue, pages 91-93.

1. It certainly is not easy to agree with the Editor's comment regarding the "false deduction" alluded to. To quote the Editor's own words, he says: "There is no phase of Bible teaching where the Holy Spirit (or Spirit of God) is not in evidence." What other deduction could be arrived at, than that the Editor regards the two terms equivalent ? It is also clear that he considers omnipresence is a chief characteristic, by his quotation of Psa. 130:7. On this latter point, however, no comment is forthcoming. A careful reading of my article in the April issue will give repeated evidence of my belief "that while the Spirit of God is 'one spirit,' there are diversities of manifestations."

2. I am in full accord with the Editor's remarks that the subject is a difficult one and requires reverence and patience in "handling."

The main point in arriving at a conclusion concerning a subject about which every item cannot be fully explained until further knowledge is gained, is to get at some one fact which is indisputable: Having got that, you can be sure that truth is on your side, and can afford to await explanations of difficulties, knowing that they will come in due course.

3. Our desire in studying this subject is to endeavor to find by friendly exchange what these facts are, and on the basis of scriptural evidence form our own conclusions. I have no wish to talk about my own or another's "logic" or "grammar," or even to unnecessarily call attention to these; but it seems to me that Scripture is more than ordinarily careful concerning them, and we do well to bear in mind that fact. We do well, also, to notice that the nature of evidence varies—some is susceptible of more than one interpretation; others admit of no possible alternative, and it is therefore both inconsistent and illogical to attempt to rule the latter by the former.

4. Our brother's remarks, on pages 91 and 93, appear very much like a denial of the statement of the Lord Jesus, that the Holy Spirit "proceedeth from the Father" (John 15:26).

How the evidence of angels being God's representatives in the past, and his ministers now sent forth to minister for them who shall be heirs of salvation, affects the case as represented by Mr. Weir is difficult to see, especially as he acknowledges they are "sustained" by the Spirit of God. Angels came to God's people in actual person in times past, and Paul tells us they are now "spirits sent forth to minister for them who shall be heirs of salvation." If they are sustained by the Spirit of God, then surely God does the work by them through the spirit. The reader will doubtless recall passages in Scripture where mention being made of the Spirit, God himself is said to do the act.

5. The quotations from Kitto and Origen regarding the correctness of "Advocate," "Comforter" or "Helper" make little difference either way to the argument, the term "helper" being appropriately applicable in either case, and neither proves nor disproves personality.

It is strange Mr. Weir should quote part of John 14:18 in proof of a personal Comforter coming to the earth in place of Christ, for if we finish the quotation it reads, "I (Jesus) will come unto you."

6. The Editor's remarks as to time (pages 92, 93) are of some force, but only so far as that he appears to assume that I consider the New Testament the only fulfilment of the promise. Most promises in the Bible—especially prophetic, have

varying degrees of culmination, the complete fulfilment embodying a series of events, often blending with each other with ever increasing volume. So here (Acts 1:4, and Acts 2:1-4) as quoted by the Editor, are undoubtedly part fulfilment; but where in those verses there is evidence "full and conclusive" of personality respecting the Holy Spirit is past comprehension. The evident conclusion sems certainly the other way, as any unbiased person will admit. No personality is mentioned or described. The Revised Version (see margin) says in the Holy Spirit. In any case it is not possible to baptize one person either "with" or "in" another (see page 52, fact 8; also section 3, in present article).

7. Re the baptismal formula (Matt. 28:19). This passage has been contested, even by "orthodoxy," some even going the length of denying its authenticity. This, however, is quite unnecessary. The Editor himself acknowledges that the Son is "filled" with the Spirit, and that the Spirit is "common to both" (only, however, by gift from the Father), facts in themselves entirely subversive of personality. The Father and Son are truly real persons—no true Christian disputes this—but the personality of the Holy Spirit is only inferred by the Editor. Here we would call attention once more to page 52, last two sentences in second paragraph, and again ask the Editor to notice this, also fact 2 on page 53.

The Editor asks the question: "If the third agent be impersonal, why name it at all ?" A reasonable answer can be given fully covering his objections. We are repeatedly told "God is in heaven," that heaven is God's "dwelling place," and that Jesus Christ is there too, awaiting the time of his return—thus (we say it with all reverence) they can only be omnipresent with the saints on earth and hold communion with them, through the Holy Spirit (Psa. 139:7, etc), hence both the suitability and necessity of its inclusion. We challenge Mr. Weir to produce proof from Scripture that omnipresence is not characteristic of the Holy Spirit of God ! Again, we speak with reverence. If the Holy Spirit as a personality can be omnipresent, then he has powers superior to the great Creator himself. The fact may be startling, but I ask the reader not to lightly pass it by. Luke 1:35 clearly teaches the Holy Spirit is the "power of the Highest." What are the Editor's words on page 93, but a tantamount denial ?

8. The next remark I pass over, and now come to consider Acts 13:2, etc. With all deference to our esteemed Editor, I am persuaded that if a census were taken of "most professing Christians" (though majorities are not always safe) few would be found to favor the Editor's view that the Holy Spirit actually spake. If pointedly asked the question they would admit it was their belief that some man present did the speaking. Let the reader turn to Acts 1:2 and 4. How did Jesus "give commandment" through the Holy Spirit ? Did Jesus or did the Holy Spirit speak ? If the Holy Spirit spake audibly, we know of no revocation since, and the claims of Mr. Dowie, Mrs. Eddy, Mrs. White and others are not without foundation, nor is their denial of the final authority of Scripture inconsistent; and I still entertain doubt as to whether our brother would push such an outcome to its logical conclusion. It would be just as reasonable to contend for the personality of "Wisdom." Indeed, the line of argument our brother adopts would almost demand it.

9. The remark concerning materialism is of frequent use by some writers but, for myself (I do not speak for others), I have generally found it used to throw dust in eyes of persons less informed, and I am sorry the Editor has seen fit to use it, especially as so far as this instance goes, the "materialistic" idea is certainly his. What does any man know of anything apart from material organization ? Again, who among us is able to say that spirit is immaterial ?

10. Some of my remarks I know are critical, but no personalities are intended. I have strictly sought to avoid such. We can be plain with each other in our language, and yet full of brotherly love in our mutual desire for truth.

R. H. Judd.

Reply to Brother Judd's Article by the Editor of "The Student"

The foregoing is the third effort by Mr. Judd in "The Student" to prove that the "Holy Spirit, wherever referred to is the same throughout Scripture (except in manifestation)" (April Student, page 53 par. 2).

To the first article an editorial note was appended, saying: "With much of our contributor's matter we cordially agree, but we cannot accept his denial that Christ promised to send a personal 'Holy Spirit,' as a 'Comforter' to his sorrowing disciples after his own departure. Our contributor admits the sending of the promised Comforter, but holds that the sending of the New Testament is what Christ meant" (p. 56).

Then follows our alternative view, with evidences in its support; wherein we take the ground that the promised "Comforter" is necessarily a person, whose official title is "The Holy Spirit"—a different use of the phrase "Holy Spirit" from that to which Mr. Judd insists on applying it exclusively.

Now let it be noted that we are agreed as to the "Holy Spirit" or "Spirit of God" being the "power of the Most High"—an all-pervading effluence from his Person—the instrument by which "all things" have been created and are sustained, and in its nature impersonal; but we differ as to whether this is the only sense in which the phrase "Holy Spirit" is used in the Scriptures. Mr. Judd says: "Yea, it is the only sense." We say "Nay," for the Lord Jesus prior to his crucifixion promised the sorrowing disciples to send them 'another Comforter'—the 'Holy Spirit,' and this 'Comforter,' we contend, is a Person; for the words of Jesus concerning him clearly denote personality, —thus: "He shall not speak from himself: but what things soever he shall hear, these shall he speak—and he shall declare unto you the things that are to come" (John 16:13). An impersonal "effluence" or "power" cannot, of course, "hear" or "speak."

This "Comforter" is also styled the "Spirit of truth, which proceedeth ("or goeth forth," margin, R. V.) from the Father." By making the term "proceedeth" identical in meaning with "effluent," some argue that the "Spirit of truth" is, therefore, impersonal; but this is unsound exegesis, for the two words do not necessarily have the same meaning. To "proceed" is, literally, to "go on, or forward." On the other hand, "effluent" is, "flowing forth or out" (Standard Dictionary). The literal meaning of "proceedeth," then, agrees better with the personal than the impersonal view, hence, as a word, it cannot be of service to the latter.

Let us now try how it fits into the "personal" plea: "Angels are spirits"—i. e., Spirit beings; some, at least, of whom "Stand in the presence of God" (Luke 1:19). One of these celestial courtiers is chosen by the "Most High," and entitled "The Holy Spirit"—Gr. **Hagios pneuma,** i. e., "Set apart, or separated, Spirit." Then, having potentised him with "Spirit" effluent from his own Person, sends him forth as his Representative, in place of Jesus Christ, to minister unto his followers during his absence.

The first of these "ministrations," apparently, was the Pentecostal "outpouring"; not of the "Paraclete," or "Comforter," personally; but of that "Divine Spirit" with which he himself had been "potentised" (as above described) and was authorized to communicate to others when, and as, the occasion might require. The plea, prominent in the articles we are replying to, that the pouring out of "God's Spirit," predicted by Joel and quoted by Peter (Acts 2:16), could not have taken place if the Holy Spirit were a person, is thus answered and shown to be unavailing.

Probably the function of the "angels" has not received the attention it deserves. Had their place in the world been more closely studied, there would have been no such opposition as this to the views we are now presenting. We read that "Not unto the angels did God subject the world to come" (Heb. 2:5). It is a reasonable inference from this that the present world has been subjected to them. Nor are we dependent on this inference alone, for we know that many leading events, such as the creation of man; the destruction of Sodom; the incident of the burning bush; the giving of the law to Moses on Sinai; and the announcement and birth of Jesus were all transacted by, or through angels. The long list of other angelic appearances, more or less frequent, from Genesis to Revelation, is all but conclusive proof that the present world is under the jurisdiction of angels. On the contrary, the "world to come" is to be administered by Christ and his saints: "Know ye not that ye shall judge angels," says Paul (1 Cor. 6:3). Read also chapter 15:25-28.

All these things considered, then, it seems to us most befitting that a holy angel would be equipped by the Father with divine power and authority; and placed next to the Son as Chief Administrator of the interest of his Church, and also the affairs of the Domain of which he is the born "heir," until the time arrives when he shall "take to himself his great power and reign" (Rev. 11:17; Dan. 7:27). This also would account for the Chief Administrator's official name appearing in the baptismal formula—indicating the threefold authority by which converts became entitled to the privileges of "Church fellowship."

Let us now look briefly at what Mr. Judd says the "Paraclete" or "Comforter" is. On page 55 of April "Student" he writes: "The Old Testament is one Comforter, the New Testament is another Comforter." From this, then, it follows that, as the "Paraclete" or "Comforter" is the "Holy Spirit" (John 14:26), Mr. Judd thus makes the "Holy Spirit" and the New Testament identical, or (to adopt his own words) "one and the same." It would not be incorrect, then, to have the "baptismal formula" read "Into the name of the Father and of the Son and of the New Testament!" Moreover, wherever "Holy Spirit" occurs, New Testament may be substituted for it, unless something in the context forbids such exchange.

Again, he asserts that the "Spirit of God" became the "Holy Spirit" when definitely set apart for carrying on the work of God's Holy servant Jesus (p. 55), but he offers no evidence to prove this, or to determine when it took place. The first appearance of the phrase in the New Testament is in Matt. 1:18; but it is found thrice in the Old Testament (Psa. 51:11; Isa. 63:10, 14). In none of these O. T. passages, however, does it appear to have been definitely set apart for carrying on the work of Jesus, such an idea is largely conjectural.

It will now be seen that the foregoing explanations have disposed of most of the points raised in his present rejoinder; and that a large portion of what he has had to say throughout the discussion is practically wasted effort, partly owing to the unduly restricted stand taken by him regarding the "Holy Spirit"; and, on the other hand, the extravagant freedom he exercises with reference to its "manifestation," when necessary for his own purpose; for it is absurdly extreme, in view of the language of Jesus, to say that the "New Testament" is the "Holy Spirit" as "Paraclete," i. e., "Comforter," "Helper," "Advocate," to which he referred.

In the July "Student," pp. 92, 93, we commented at some length on the "Paraclete," citing Kitto in support of our view, that Jesus, in using the phrase "another Paraclete," teaches by implication that he had been himself their "Paraclete" or "Helper" in the past, and would be while he remained: but on leaving would send "another" to take his place. Mr. Judd now passes over Kitto's remarks as quite unimportant, saying that they make little difference either way to the argument. But this is where he errs; for they properly make this the crux of the problem; and, until this is discerned, and the bearing of Christ's words on the persons to whom he was speaking is perceived, a proper understanding cannot be reached, for it would be ridiculous to pretend that they personally could participate in the promised "comfort" or "help," if it was not to be forthcoming till the first New Testament appeared! The fact that the disciples obeyed Christ's charges "not to depart from Jerusalem, but to wait for the promise of the Father which, said he, ye have heard of me, for John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence" (Acts 2:5), shows that they took his words in the explicit sense; and they were not mistaken for the fulfilment ocurred at Pentecost a few days later.

Our remarks in the July "Student" on this seem to have impressed Mr. Judd somewhat, for he now admits that, "The Editor's remarks as to time (pp. 92, 93) are of some force, but only so far as that he appears to assume that I consider the New Testament is the only fulfilment of the promise," etc.

Our answer is, that the Editor was not at liberty to think or act for Mr. Judd. What we quoted, and are now reviewing, is his summing up and conclusion of his original discussion of the subject. If it was not final, it should have been made so before being sent for publication on so serious a subject. The qualifying he now attempts could not be done by anyone but himself; and, at any rate, it in no way helps his case. He acknowledges that "Acts 1:4 and Acts 2:1-4, as quoted by the Editor, are undoubtedly part fulfilment." We, on the contrary, claim that these two passages register, practically, a complete fulfilment of what we are at present discussing, namely, the sending of the "Paraclete"—the "Holy Spirit."

That the New Testament, as a book, contains records of many other highly important matters, as well as others less so, and which cannot by a strictly exact use of language, be put forward as "The Paraclete"—"The Holy Spirit" no one can deny. In setting up the New Testament as "The Paraclete," then, Mr. Judd has been employing the well known form of figure called "Synecdoche"—putting the container for the contained—the whole for a part. But this will not work, for it is manifestly untrue, hence the theory is valueless.

The Bible—Old Testament and New Testament—is the Emporium of God's word to man and, when "handled aright," is "profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16).

But, on the other hand, irreparable harm may be done by poorly qualified, but persistent overconfident persons, when they undertake to expound its mysteries; hence the value of Paul's admonition—"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

FOR THE BEREAN COLUMN

Dear Ones in Christ:

In these days so full of peril and trouble what a comfort it is to know that "our redemption draweth nigh" (Luke 1:28). There are so many around us who rush blindly on, without hope and without that joy which the world can not give. If each child of God could turn one sinner from the error of his way, what rejoicing it would cause in the time of havest. True, we cannot all preach a sermon, write a book, or do any great work, but we can do our small duties well, and keep our light burning at all times. If we despise not the day of small things and submit ourselves to the mighty hand of God; working humbly for him, he may exalt us in due season. How little we, as God's children, should care for the exalted places of this world: but Oh to stay in our humble places, rejoicing in the thought of an exalted position given by him who has power, dominion, and authority for ever! Is it not worth our constant efforts?

How we are comforted by the thought that during our time of work and waiting we may cast our cares upon him, knowing that he careth for us (1 Pet. 5:6:7).

May the Lord direct our hearts into the love of God and into the patient waiting for Christ, is the wish of your sister in hope.

Eva Gordon Phelps.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Leota B. Hanson	$ 3.00
D. B. Wilson	5.00
J. H. Gerard	2.50

A Broken Lot

Little Gwennie felt it her duty to entertain a man who had been called in to do some carpenter work, and began by asking if he had a papa and mama. He said yes. Then she asked if he had any brothers or any sisters. He replied by saying that he had three half-brothers and three half-sisters. After looking at him for a moment intently she said: "Are you the only whole one there was?"

Qualified for a Fight

"It seems odd to me that Cain should have been the victor in the quarrel with his brother."

"Why so?"

"Because it was the brother who was distinctly the Abel-bodier man."

Read Up Bill

"How did Bill happen to be arrested?"

"Left his car in the street all night without complying with the biblical injunction."

"Didn't know the Bible made any ruling on the subject,"

"Oh, yes. It says, 'Let your light shine.'"

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EDITORIAL

Do not let misfortune sour you.

A guilty mind needs no accuser; an innocent mind, no flatterer.

Just as we go to press word comes from Brother R. W. Thompson that Brother James F. Day fell asleep in Jesus March 14th, 1918. Obituary next week.

EDITOR'S VISIT AT CANTON, OHIO

March the 9th we answered a telephone call and found ourselves talking with Brother W. C. Heacock, of Canton, Ohio. He said there were a few friends interested in the truth in Canton, and requested us to come and perfect their knowledge in the gospel. We set things in order at home as best we could, and left for Canton on the following Wednesday, where we arrived in due time. When we reached the city we went at once to the home of Brother and Sister Heacock, had dinner, rested awhile, and then entered upon the work among the interested friends.

Readers of The Restitution will recall a report made some time since in its columns that Sister Moses, of Cleveland, had removed to Canton. Later we had the pleasure of reporting the obedience of Brother and Sister Rader. These additions made it possible for Brother and Sister Heacock to start meetings to commemorate the Lord's death and to exhort each other to hold fast the hope of his coming again. Every first day these few believers have met and celebrated the Lord's supper. Brethren who "eat the flesh of the Son of Man, and drink his blood" have the promise of life, the Lord's presence "even to the consumation of the age," and many other blessings from the Head of the church. The few names in Canton thus kept themselves in the truth and in the love of God, and in return for this obedience God filled them with divine blessing until they had "not room enough to receive it" (Mal. 3:10). They had enough for themselves and to spare. In an effort to arrest the attention of others that they might share in the freedom of the truth Brother and Sister Heacock and Brother and Sister Rader got busy in speaking the truth to their neighbors, and it can be said, much to the credit of Brother Rader, who is only a babe in Christ, that he, along with the others, have worked faithfully and well. We found the friends whom they had interested and instructed so well taught in the fundamentals of the gospel of the kingdom that our work consisted almost exclusively of review. A review of the principles of the truth in two or three interviews and the explication of a few intricate details was all we needed to do, and then those who had minds and hearts in harmony with God were ready to be baptized into the name of Jesus the Christ.

Three expressed a desire to put on the saving name of Jesus. Where we could have the baptism was a question which Brother Heacock settled by appealing to the "Rev." Edwards, a Baptist minister in Canton. Therefore on Saturday, March the 16th, 1 P. M. our little band gathered at the First Baptist Church, and the following were assisted to put on Christ: Miss Elsie Heacock, daughter of Brother and Sister Heacock, Mr. Carlin Brill, formerly Presbyterian, and Harlin H. Brill, formerly neutral. A happy day for the little flock in Canton, as well as for the great angelic host in heaven.

On the following Sunday morning we had a most enjoyable sacramental service. Brother Heacock presiding. In the evening about twenty friends and neighbors came to the home of Brother and Sister Heacock, and we addressed them on "The kingdom of God and the Symptoms of Its Approach." Several seemed to have "ears to hear." We returned home with our mind filled with pleasant memories of our trip, edified by the zeal of the brethren and sisters, and with earnest prayers for God to bless the seed sown. Sown in weakness may it be raised in power.

Knowledge is the rarest of jewels, but few care to pay the price to attain it.

Handling a reproof is like washing fragile glass. Awkward bungling of the job spoils everthing.

QUESTIONS ANSWERED

"A friend and lover of truth," asks for an exposition of Mark 9:1.

Answer

In Matt. 17:9 we find an explanation. It reads as follows: "And as they came down from the mountain, Jesus charged them saying, tell the vision to no man until the Son of Man be risen again from the dead." The Greek word rendered "vision" is **horama.** It occurs twelve times in the New Testament, and in every occurrence denotes a supernatural manifestation, as will be seen by reference to the following texts: Acts 9:10, 11; 10:3, 17, 19; 11:5; 12:9; 16:9, 10; 18:9. In the only other occurrence of this term, it is rendered "sight." (Acts 7:31). Peter did not see a literal sheet let down from heaven with all kinds of literal beasts in it. He saw in vision a picture of these things. Christ did not come on the mount, "in the glory of the Father and all the holy angels, to reward every man according to his works" (Matt. 26:27) but he will thus come at the end of the present age (Matt. 25:31-33). Then will every man be rewarded according to his works (Rom. 2:6; Rev. 22:12). Peter says that he made known "his power and coming" when he "was with him in the holy mount" (2 Pet 1:16-18). Christ could only have made known his coming, by "vision"; because not having gone away, of course he could not have returned literally. Again, the kingdom of God did not come in fact at this time. It will not come until the coming of Christ, and the judgment of the living and the dead (2 Tim. 4:1). Christ was not glorified in fact on the mount.

It was necessary that he should suffer before entering into his glory (Luke 24:26). But allow that it was a vision of Christ as he will appear when he shall come in the glory of the kingdom, and all is plain and easy of explanation.

There was a picture of the glorified King. There, too, was a picture of Moses who died, but having been raised from the dead, will have part in the kingdom; a fit representative of all the sleeping saints who will be raised from the dead to share the glory of the kingdom. And there was Elijah who represented the saints of the prophetic age. Because Mark says they saw these things (Mark 9:9) does not prove that it was not a vision of a future event. John saw a great beast come up out of the sea (Rev. 13:1). He saw "an angel come down from heaven, and the earth was lighted with his glory" (Rev. 18:1). He saw another angel come down from heaven, with a great chain in his hand with which he bound the dragon for a thousand years (Rev. 20:1, 2). He saw the dead, small and great, stand before God, in judgment (Rev. 20:12). He saw a new heaven and a new earth (Rev. 21:1). He saw the holy city (Rev. 21:2), the river of life, etc. (Rev. 22:1). "I John saw these things, and heard them" (Rev. 22:8). Were all these things which John says he saw, realities at the time he saw them? Not one of them. He saw in vision what would be in the future. To say that Peter, James and John saw these things, does not explain the manner in which they saw them, whether with their natural eyes, or in vision. Matthew does define the manner in which they saw them, viz: in "vision." And that there might be no misunderstanding, he uses a term which no inspired writer uses to denote natural vision.

Matthew 28:19, 20, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." What were they commanded to observe? Was it what the Apostles were to observe, or what the Apostles were commanded to teach them to observe? —Jas. Fowler.

Answer

In Matt. 28:19, 20, our Savior evidently commanded his Apostles to teach others to observe what he had commanded. This will appear by comparing Mark's and Luke's version of the same Commission. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). In this quotation, those to whom the Apostles preached were required to believe and obey what they taught. "And said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:46). In this passage men were commanded to obey what the Apostles taught, viz: to repent, not because they had repented, but because Christ had commanded it, as a condition of the remission of sins. Peter preached the gospel on the day of Pentecost. Thousands believed and wished to know what they should do. Peter did not tell them to observe what he and the Apostles had observed, but what they must observe in order to the remission of their sins, viz: to "repent and be baptized, every one of them in the name of Jesus Christ" (Acts 2:37, 38). Christ in his memorable prayer to his Father, would not pray for his Apostles alone, but for them also which should believe on him through their (the Apostle's) word (John 17:20). In this passage we learn that the Apostles were to preach the word, and men were required to believe on Christ through their word. Their word therefore was what those who should hear were required to observe, by which they were to be sanctified, and upon which they were to be united. But their word was the word which the Father had given to Christ, and Christ to his Apostles, and the Apostles to the world (John 17:14) Hence the word we must observe is the word of God as taught first by Jesus Christ, and afterwards by his Apostles.—J. M. S.

Once we get this power bug in our bonnet there is no stopping us. And yet coveting excess power caused Adam to fall.

Grace can never be assumed; that is one thing that must be natural to be beautiful.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: 1 Cor. 15:20, 21

SATISFIED

Rising in eternal glory
At the resurrection light,
Singing then the wondrous story
Of the love that banished night,
Shall we murmur at the sleeping
Till that great resplendent day?
Will it be a cause of weeping
When our tears are wiped away?

When we see the saints all beaming
In their crowns and robes of white,
And our loved ones in the gleaming,
With their forms all pure and bright;
When we meet beyond the sighing
In the home beyond the gloom,
Shall we grieve because of lying
In the dark and silent tomb?

Seeing then the harvest glowing
In the grand eternal rays,
Reaping gladly then from sowing
In these tears through sorrow's days,
Shall we then be heard repining,
Though the seed in earth remain?
Glorious in that morning's shining
It will wave in golden grain.

Waiting then for Christ from heaven,
As the church in days of old;
Crowns to saints will then be given,
We will walk the streets of gold,
It will give us then no sadness,
That we parted—that we died—
We shall be in perfect gladness
With the Psalmist—satisfied.—Geo. R. Kramer.

Christ Is Risen

We send you greeting to remind you of the Easter flowers, of our love for you, and our prayers in your behalf that the everlasting Father will assist and uphold you in your attempt to separate yourself from all things earthly, so you can be a true ambassador of our Lord and Savior, Jesus the Christ.

Will you, with me, join on Easter Day in thanking God that he sent his Son to suffer and to die that he might open the gate of life to all who trust in his great sacrifice for them, and that he lives to be their ever present friend.

"He is not here: for he is risen" (Matt. 28:6).

The Significance of Easter
What is Easter to You?

To me, that which Easter signifies is everything, for it teaches life from the dead. We know that Jesus was born for the purpose of salvation, and to carry out the plan of God the Father it was necessary for Jesus to die; but suppose that ended it. Would there be any hope of a future life? We might answer in scriptural language that "Christ died for the ungodly" also that "Jesus was delivered for our offences" as well as "Christ died for our sins," but let us again suppose that when Christ died he remained dead, would we then have hope of future life? We will let Scripture answer: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ risen: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."

By this we see that the resurrection of Christ was as necessary as his death. But let me ask, did Christ rise from the dead? Was Jesus resurrected? Did the apostles preach in vain? Is our faith also vain? Are we still in our sins? Have those who have fallen asleep in Christ perished? Are we the most miserable of people, having hope only in the life that now is? An answer to the foregoing seven questions will be found in our today's golden text which let us again read quietly, earnestly, soberly, intently, putting special emphasis on that little word "is," the third in the lesson.

And now do you understand why in the beginning we said that, "To me, that which Easter signifies is everything, for it teaches life from the dead?"

What is the significance of Easter to you?

Christ's Triumphal Entry

On the morrow when they drew nigh unto Jerusalem, unto Bethpage and Bethany at the Mount of Olives, he sendeth two of his disciples, and saith unto them, "Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. And if anyone say unto you. Why do ye this? say ye, The Lord hath need of him, and straightway he will send him back hither."

Now this is come to pass, that it might be fulfilled, which was spoken through the prophet saying:

"Tell ye the daughter of Zion,
Behold thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt, the foal of an ass."

And they went away, and found a colt tied at the door without in the open street; and they loosed him. And certain of them that stood there said unto them, "What do ye, loosing the colt?" and they said unto them even as Jesus had said: and they let them go. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.

And the most part of the multitude spread their garments upon the way; and others branches, which they had cut from the fields. And as he was drawing nigh, even at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen. And they that went before, and they that followed, cried, "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord; blessed is the kingdom that cometh, the kingdom of our father David; Hosanna in the highest."—His Last Week.

God Was In The Stillness

Moses was a social being, a political leader, whose success was in his power to handle an unruly crowd. But Moses' great contribution to the world—the Ten Commandments—came down from the mountain-top where he had climbed alone, to meet the Author of the ten commandments, the giver of "Eternal Life" to all obedient believers.

E. W. Knapp.

Faces

Life writes man's history upon his face.
She takes his plastic features for her scroll
And traces there the story of a soul;
Its gladness, grief, nobility, disgrace.
Come read the parchment in the market place;
Mark each man, hurrring to possess his goal;
Here watch the livng manuscript unroll
Its record of the progress of the race.

How runs the story to its destiny?
See, there is much of woe and sin in sight!
Can it be life a happier ending scorns?
Not so! turn back and read her prophecy
That she should trace the triumph of the Right—
It lies upon that face men crowned with thorns!
—Daniel M. Henderson.

Declared to be the Son of God with power	Rom. 1:4
He shall give thee the desires of thine heart	Psa. 37:4
I will give them an heart to know me	Jer. 24:7
None that trust in him shall be desolate	Psa. 34:22
Strengthened accord'ng to his glorious power	Col. 1:11
I will teach thee in the way thou shalt go	Psa. 32:8
In the fear of the Lord is strong confidence	Psa. 14:26

The Inheritance

Honest love, honest sorrow;
Honest work for the day, honest hope for the morrow;
Are these worth nothing more than the hand they make weary,
The heart they have saddened, the life they leave dreary?
Hush! the sevenfold heavens to the voice of the spirit
Echo, "He that overcometh shall all things inherit."—Owen Meredith.

Our Weekly Puzzle

"Was not . . . . our father justified by works, when he offered . . . . . his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, ... believed God, and it was imputed unto him for righteousness; and he was called the . . . ."

Who was this father, and who was his son?

To what people does the word "our" in the first verse refer?

Where in the Oild Testament can a record of this event be found?

Who believed God and what was he called?

Where can the above be found?

Answer in next issue.

Answer to puzzle in last issue: **Snow.**

Watchman Tell Us of the Night

Watchman tell us of the night—
What its signs of promise are!
Traveler, o'er yon mountain's height,
See that glory beaming star!
Watchman, does its beauteous ray
Aught of hope or joy foretell?
Traveler, yes, it brings the day—
Promised day of Israel.

Watchman, tell us of the night—
For the morning seems to dawn.
Traveler, darkness takes its flight—
Doubt and terror are withdawn.
Watchman, let thy wandering cease;
Hie thee to thy quiet home,
Traveler, lo! the Prince of Peace—
Lo! the Son of God is come.
—Sir John Bowring.

George R. Kramer

The author of the poem "Satisfied" which heads our page, was a member of the church of God and was for many years pastor of the "Church of the Blessed Hope" the church of God in Brooklyn. His father was a clergyman as also were his three brothers. His grandfather was captain Kramer of General Washington's body-guard. Brother Kramer was born May 26th, 1839 and died August 7th, 1896.

My Friend

I have a city full of friends
Who face upon the open street;
The little winds of happiness
Kiss their feet.

Some have wide, kind hearths of stone,
And some have windows on the sea,
Or gardens where I like to roam
And gather rosemary.

And some are strong and some are prim,
And some have sunlight in their eyes,
And others look on distant plains
Where mountains rise.

These many houses comfort me
When cold winds at my window pull,
For who could help but happy be
In such a city full?

TREATISE ON HELL

Article III

Judged Before Reward is Given

It must strike every reflecting mind as an exceeding discordant element in the case, that the righteous dead, after enjoying so many years of celestial felicity should have to be arraigned before the judgment seat at the last day to make known whether they were worthy or unworthy of the reward so long enjoyed. If the real thinking, intellectual man goes to his reward at death, and enjoys the felicity of heaven, what folly to think that at a certain time he must be compelled to leave the celestial abode, and have judgment passed upon him to make manifest whether he is a sheep or a goat. What nonsense, and all reasonable, sensible people who have any fear of God, or his blessed word, will forever cast it aside, and accept the Bible doctrine which is plain and reasonable and just.

The funeral sermons of the day that you have listened to are not like the funeral sermons that Paul preached. First Thess. 4:13, to end: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." If the popular theory of the day were true, in place of saying, "I would not have you to be ignorant concerning those who are asleep," Paul would have said, I would not have you to be ignorant concerning those who are in heaven singing praises around the throne of God, but how different from that Paul talked. Not only did he affirm that they were asleep, but he further affirmed that they would not rise until the coming of Jesus. Sixteenth verse: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." The dead in Christ are not in heaven, says Paul, but will rise before the living are caught away, at the sound of the last trump, not when they die, and continues Paul: "Wherefore comfort one another with these words."

This is not like the popular teachers of the day, who have comforted you with the thought that your loved ones are in heaven. The dead are in the graves, knowing nothing, feeling nothing, awaiting the morning of the resurrection, when the silent sleepers in the tomb will hear the life-giving voice of the Son of Man, and come forth to receive in body according as their work has been.

The Dead Know Not Anything

All Bible allusions to death and the grave are as unlike the common sentiment of the day as anything can be. Should we inquire of the religious teachers of the day, do the dead know anything, what would the answer be? Every time it would be: "O, yes, they know more than when alive." How often you have heard them say, when standing by the lifeless form of loved ones, "They know all now." Man says that God shows wonders to the dead, that the dead praise the Lord, or suffer in eternal torment as the case may be. But what does the Almighty say about them? Hear the question, and its answer, from the lips of an infallible God: Psalm 88:10, 11, 12: "Wilt thou show wonders to the dead? Shall the dead rise and praise thee? Shall thy lovingkindness be declared in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness?" Ask these questions of the teachers of the day, and they would declare that wonders would be shown to the dead, and that the dead would arise and praise him, but let man keep still and let God answer the questions, and all is plain. In Psalm 115:17, the answer is made so plain that none can mistake it. "The dead praise not the Lord, neither any that go down into silence." Ecc. 9:5: "For the living know that they shall die, but the dead know not anything." The voice of God comes ringing down through the ages declaring in no uncertain tones that the dead **know not anything.** His righteousness shall not be known in the dark, or his wonders in the land of forgetfulness. "But" says one, "what becomes of the wicked? What will be their fate?" Let God, not man, tell us. The wicked are an offense to God, and an affliction to themselves, and of no use to anybody and shall be put aside and consigned to an eternal oblivion in which their very name will perish. Having never by a patient continuance in well doing, sought for glory, honor, immortality, eternal destruction will be their doom. In Prov. 2:22, we read, "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Yes, the only ones who will be cut off from the earth are the wicked. Prov. 10:25: "As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation." What a strikng comparison, as the whirlwind passeth, so are the wicked no more. After reading this plain testimony who dare say that the wicked continue to live on in misery, when God says that they shall be no more. Paul joins hands with the Psalmist and declares, Rom. 6:23: "The wages of sin is death, but the gift of God is life eternal through Chris.t" When God declared through the great Apostle to us Gentiles that the wages of sin is death, not natural death, but eternal death, who dare to say that the wages of sin is eternal life in misery? The wages have never been changed, and death, destruction to the workers of iniquity, is the just and merciful decree of an all-wise God.

Destruction to the Workers of Iniquity

According to the commonly accepted theory of the day God has set before men life in happiness, or death in torment, but such an idea is nowhere found taught on the pages of Holy Writ. What does the Almighty set before men? Deut. 30:15: "See, I have set before thee this day, life and good, death and evil." Nineteenth verse: "I have set before thee life and death, blessing and cursing, therefore choose life that both thou and thy seed may live." This is what God set before us, and it is made so plain. Who can fail to see it? Life on one hand, death on the other, not life in happiness on the one hand, and life in misery on the other, but life with all its attendant blessings on the one hand, an inspiring sun-lit picture of eternal happiness, or to be slaves of sin for a few short fleeting years, and then to sink comfortless and despairing into the jaws of a remorseless and eternal grave.

The man or woman, who would not choose the life thus freely offered, is not worthy of its never ending pleasures. This is the goodness and severity of God as revealed in the Scriptures of truth from Genesis to Revelation. Jesus joins hands with Moses and Paul in a three fold cord that cannot be broken, and declares the same God-given fact. Matt. 7:13, 14: "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat: Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

If eternal torment was to be the face of the wicked, this would have been a good place for Jesus to have told us so, but he declares that the broad way, in which the great masses are found walking, ends in destruction, not life in misery. In no language is life in misery, one of the definitions of destruction, then how dare you think that the broad road ends in eternal misery, when Jesus says that it ends in destruction. Read these words of Jesus, and then turn to Acts 3:22, 23, and read what Peter declares, that every soul that will not hear the prophet (Jesus) in all things, shall be destroyed from among the people, and know what your fate will be if you refuse to believe this God-given truth.

But says an objector: "Did not Jesus say in Matt. 25:46, that the wicked should go away into everlasting punishment?" He certainly did, and what he said there will be found in harmony with what he said in Matt. 7. In Matt. 25, Jesus only affirmed the duration of the punishment, not the nature of it. The punishment was to be everlasting, and in Matt. 7 he told us the nature of the punishment, which was destruction. Take all that Jesus said in Matt. 25 and Matt. 7, and we find that the punishment of the wicked was to be everlasting destruction. Paul in Second Thess. 1:7, 9, declares: "To you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Now we have both Jesus and Paul declaring that the punishment of the wicked is to be everlasting destruction, and on no principle can destruction be made to mean life in misery. Can you not see the harmony in all the inspired writers, all speaking the same things? Moses, Jesus, Paul and Peter, and all others testifying that death, destruction, is the wages of sin, and not eternal torment.

No Literal Fire

The wicked will not continue to live on, but as the Psalmist says, Psa. 92:7: "When the wicked spring as the grass, and all the workers of iniquity do flourish, it is that they shall be destroyed forever." Not live forever, but be destroyed forever. The wicked are compared to the most perishable material, to chaff, to tares, to dead branches, to wood, hay, stubble.

The Scriptures affirm that the wicked shall perish, die, be consumed, burnt up as chaff, but nowhere do they affirm that they shall be burning forever. They teach that wicked men are to be destroyed, but nowhere do the Scriptures or science teach that they are indestructible—but in every case the very opposite.

The Scriptures do not teach that any literal fire will ever touch the wicked, but fire is used as a symbol of destruction. The believers in eternal torment quote Matt. 3:12, in proof of their position, but it proves the contrary: "Whose fan is in his hand, and he will gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." Is it a literal fan that Jesus is supposed to have in his hand separating the wheat from the chaff? Any sensible man would answer no. Is it literal wheat that Jesus is separating from literal chaff, and gathering into a literal granary? Impossible, but anyone would know that the wheat represents the righteous; the chaff, the wicked. If the wheat represents the righteous, and the chaff the wicked, how can you claim it to be literal fire that consumes such chaff? Either the language is symbolical, or it is literal. It would be no more sensible to claim that it is literal fire, than to claim that it is literal wheat, but the wheat represents the righteous, the chaff the wicked, and the fire a symbol of the destruction that awaits the wicked, then all is plain. We turn to the word "fire" in the Hebrew Lexicon, and read: "The fire of God often used of lightnings; also figuratively used of the anger and wrath of God. Fire is used of war, so that to be consumed with fire, is to be destroyed in war. Fire and burning in Hebrew are used to designate any destruction whether of men or things." How plain then that fire is only used as a symbol of the destruction that awaits the wicked.—L. T. Nichols.

Some of those pink tea devotees sweeten their tea with a scandal.

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VOLUME 70 CLEVELAND, O. APRIL 2, 1918 NUMBER 13

GOD IS EVERYWHERE

In the pallid light of morning,
In the noontide's heat and glare,
In the mellow glow of evening,
God is everywhere.

We can not escape his presence,
Can not pass beyond his care,
By his wondrous love he holds us,
God is everywhere.

If we take the wings of morning,
Dwell in utmost seas, yet there
His right hand will still uphold us,
God is everywhere.

When we stumble in our strivings,
And our path seems rough and bare,
It's a solace to remember
God is everywhere.

He will hear our faintest whisper
As we bow to him in prayer,
And give strength to bear the burden,
God is everywhere.

J. J. Bronson.

A PRINTING PRESS CAMPAIGN

By Auntie Wince

Dear Brothers and Sisters:

We all of us want a printing press, a cutting machine, a stitching and folding machine, and to enlarge our present building so we can be independent and our beloved Restitution be made self-supporting. It will take about $1000 to secure all these things. Can we raise that much in these hard and perilous times? Of course we can; and we are going to get right at the work and put it through in a hurry, for "the King's business requires haste." No time to dally now. The governments of earth have taken what they call "war measures." They are pouring out their silver and their gold by the billion, to save their people and their lands from falling under the rule of Sultan, Pope, or Kaiser.

Shall we not be just as zealous for God and his cause? Liberty, if won, is a worthless bauble without God and his truth. Righteousness must be upheld at all hazards. Better live on a crust of bread and wear sackcloth than to have truth and holiness die out.

"Pressed into knowing no helper but God;
Pressed into loving the staff and the rod;
Pressed into liberty where nothing clings;
Pressed into faith for impossible things.
Pressed into living a life to the Lord;
Pressed into living a Christ-life outpoured."

We may be "pressed beyond measure" but that pressure is needed. We must be

How faith is quickened reading this little verse! For that is what God wants of us, faith that reaches out after seemingly "impossible things," sure that it will get them of the living Father who ever makes fat the liberal soul; faith, that pours out the life, the treasure, in gladness, that by this means others can be saved.

Do not be afraid to give when God asks. That which you give he will pay again. If you withhold it will lead to poverty. Give and trust, occupy until Jesus comes. Don't hold on to your money when God needs it; if you do, you will lose all.

We shall get the printing press!

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson VII

BY ROBERT G. HUGGINS*
Pastor of the Church of God, 10623 Lee Ave., Cleveland, O.

THE FATHER AND THE SON

I. There is Only One God, the Father

The "one God" of the Old Testament is revealed as "the Father" in the New Testament. The popular doctrine of the Trinity confuses the revealed relations of the Father, Son, and Holy Spirit, and destroys monotheism to make room for polytheism—supplants Christianity to establish Paganism (Deut. 6:4; Mark 12:29-32; 1 Tim. 2 5; 1 Cor. 8:4-6; Eph. 4:6; John 17:3; Isa. 45:5).

II. Jesus Christ is the Son of God

Jesus Christ is the Son of God, having been begotten of Mary by the Holy Spirit without the intervention of man (Luke 1:35; Matt. 1:20; Isa. 9:6; Acts 2:22; 10:38; John 14:10; Matt. 3:16,17; John 3:34,35; 5:30; 14:28; 7:16; Matt. 19:17; Mark 15.34).

III. Jesus Christ is a Mediator for the World and an Advocate for the Church

Notwithstanding the miraculous manner of his conception and his subsequent anointing with the Holy Spirit, Jesus was made of our nature. He died, was buried, rose again, and ascended to heaven where he is now an officiating mediator between the Father and sinners who come to God by him, and an advocate for his own house, the church of God (1 Tim. 2:5; Rom. 8:3; Heb. 9:14; Gal. 4:4; 2 Cor. 5:21; 1 Cor. 15:21,45; Rom. 5:18,19; Heb. 2:17; 3:1; 4:14,15; 8:1; Luke 24:47; Acts 5:31; 15:14; John 17:9; 1 John 2:1).

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* Published by the Fellow Helpers' Society.

IV. Posthumous Probation and Salvation Unscriptural

Christ's mediation for the world and his advocacy for the church provide adequate means for the salvation of all in the world and in the church who make their calling and election sure. Probation for both, therefore, is limited to this life (Isa. 38:18-20; Psa. 88:10-12; Eccl. 9:5-10; 6:3-6; Hos. 13:14; 2 Cor. 6:1-3; Luke 4:19; Psa. 69:13; Isa. 55:3,6; Heb. 3:6,7,13,15). Posthumous probation * is exceedingly reprehensible as it either represents the means of salvation which God has provided as insufficient, or repudiates Christ's mediation for the world altogether. The following indictments of the doctrine are sufficient to show its anti-scriptural nature:

(a) Posthumous probation belittles angelic ministration (Psa. 68:17; Dan. 7:10; Psa. 103:20; 34:7; Matt. 2:13,19,20; 4:11; 26:53; 18:10; Ex. 23:20-23; Heb. 1:14; Acts 8:26-39);

(b) It slurs the work of the Holy Spirit (John 14:26; 16:7-14; Rom. 8:26);

(c) It emasculates the word of God (Acts 13:44-48; John 17:19,20; Acts 18:10,11; Isa. 55:10,11; Heb. 4:12; Jer. 23:28,29; Num. 11:23);

(d) It denies the sufficiency of Christ's mediatorial prerogatives (Luke 23:34; Acts 2:23,37-41; John 1:46-49; Acts 5:31; Matt. 28:18; 1 Pet. 3:22; Heb. 2:18; 4:15,16; 5:2; 7:25; Rom. 8:26-28,32-39); and

(e) It charges God with incompetence and inefficiency (Gen. 21:17,20; 1 Sam. 2:18,26; 3:1,7,19; Isa. 45:1,4; Jer. 1:5; Luke 1:15; Gal. 1:16; John 4:23; Acts 8; 10; Isa. 45:19; 59:1,2,3; 55:6,7,10,11).

V. The Destruction of the Devil, Effected by the Obedience and Sacrifice of Christ, was the Obliteration of Sin in the Flesh

The death of Christ was a necessary sacrifice for sin in order that the law of sin and death, introduced into the world by the disobedience of the first Adam, might be nullified through the obedience of the second Adam who obtained a full discharge of its claims by a temporary surrender to its power. Thus, immortality by resurrection was acquired in his own case, and through him will also be acquired by all believers in harmony with the law of obedience. In Christ sin is taken away, and righteousness is established. The devil, a word which is used interchangeably with "sin," has been abolished in the person of Christ; and its power will also be abolished so far as his people are concerned when he redeems, immortalizes, and makes them like himself (John 1:29; Heb. 9:26; John 3:16; Gal. 1:4; Titus 2:14; Acts 10:43; Rom. 3:25; Acts 4:12; Rom. 1:3,4; 2 Cor. 13:4; 6:9; Eph. 1:20,21; Heb. 2:14; Rom. 6:23; Heb. 9:26; 12:4; John 13:2; 6:70; Acts 5:3,9; Jas. 1:14,15; Eph. 2:2; 1 Tim. 5:14,15; Matt. 16:23; Mark 8:33; Luke 4:6; 1 Thess. 2:18; Rev. 2:10, 12,13; Psa. 68:21; Jer. 51:20).

SYNTHETIC REMARKS ON THE LESSON

I. There is Only One God, the Father. In lesson VI we concluded our study of "the things concerning the kingdom of God" (Acts 8:12). The latter part of this passage adds to these kingdom things "the name of Jesus Christ." Now this "name" comprehends "those things which concern the Lord Jesus Christ" (Acts 28:31). Equally with the things of the kingdom, these things which relate to Christ and his name are integrant parts of the gospel. We are, therefore, confronted with the imperious duty of finding out what these things are. We begin our study of them by observing that one of "the things which concern our Lord Jesus Christ" is that his Father is God, and God alone. The doctrine of the Trinity which is so prevalent today is a contradiction of fact, a stultification of reason, and a shameful denial of the word of God. The word "God" is used no less than one thousand three hundred and twenty-six times in the New Testament alone, and is always written in the singular number. By noting particularly the subjoined testimonies you will see how clearly, unmistakably, and unanimously the writers of Holy Writ teach the unity of God:

"Hear, O Israel, the Lord our God is one Lord" (Deut. 6:4).

"To us there is but one God, the Father, of whom are all things, and we by him" (1 Cor. 8:6).

"There is one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6).

"There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

" . . . . that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

"I am God, and there is none else . . . . and there is none like me, declaring the end from the beginning" (Isa. 46:9,10).

"There is no God beside me" (Isa. 45:5).

The indivisible unity of the Deity thus stands upon a very broad scriptural foundation. The Trinitarian formula, "God the Father, God the Son, and God the Holy Ghost," is a Pagan fiction and conceit—a doctrine which presents a contradiction in terms as well as in sense. "God the Father" could not say, "I am God, and there is none else," and tell the truth, if there were two other gods—the Son and the Holy Ghost. The Son, if he were "God the Son," could not say, "This is life eternal, that they might know thee, the only true God," and make a truthful statement, if he and the Holy Spirit are gods, too—unless they are false gods, self-confessed! "God the Father" is a scriptural expression; but we never meet with this phraseology in the Old Testament. After the birth of Christ the one God of the Old Testament is described in the New as "the Father of our Lord Jesus Christ" (Eph. 3:14). The reason for this change in diction is obvious: God could not be "the Father," nor could Christ be "the Son," until Jesus was born. This leads us to affirm that

II. Jesus Christ is the Son of God. The term "Son," which is so often applied to Christ in the Scriptures, implies derivation; and derivation implies subordination and inferiority (Matt. 16:16,17). He is declared to be "the only begotten Son of God" (John 1:18; 3:16). The personal pre-existence of Christ and its inseparable concomitant doctrine, the Trinity, vanish into the Pagan illusions from whence they came, before the blazing light of these divine statements. He that is "begotten" cannot have existed from the same point of time as the one by whom he is begotten. A son cannot be the father of himself, neither can he be as old, nor equal to, his father. Christ cannot be God himself unless he is his own Son and his own Father! "God the Son" is a misnomer and an impossibility; "the eternal Son" is eternal nonsense, for then we would have to conceive of a Son who was never begotten! Then again, the term "Father," which is so frequently applied to God in the Sacred ings, implies priority of existence, precedence, edence. As the mists vanish before the clear shin- rays of the sun so the Trinity is chased away like ision of the night at the first approach of these iptural terms and expressions. Christ is not "the nd person" of an eternal Trinity of gods, neither is the manifestation of a pre-existent and "eternal Son"; he is the manifestation of the pre-existent and eter- God (1 Tim. 3:16), who is from everlasting to ever- ting (Psa. 90:2), who is "above all and through all" (Eph. 4:6), and "out of whom are all things" (Rom. 11:36). God is the only underived and self-sustaining be- in the universe, "the fountain of life" which feeds streamlets (Psa. 36:9; 1 Tim. 6:15,16; Acts 17:18; 1 Cor. 8:6). Now the Son of God is "out" of the Father (Rom. 11:36) in a literal and important sense. He was begotten of the Father by the spirit (Matt. 1:20), and was "therefore" his Son (Luke 1:35); by the same spirit he was afterwards filled "without measure" (John 3:34). "The image of the Son" (Rom. 8:29) therefore became "the express image of his (Father's) person" (Heb. 1:3); the two being so similar that to see the one is the same as seeing the other (John 14:7-11). Still the Father is "above all," and is expressly declared to be "the head of Christ" (1 Cor. 11:3). The reader now must see in the repetitious phrases "the Father" and "the Son" an implication that God is one, and that the Son had his origin "out" of the Father, to whom he was subordinate in a sense which contravenes Trinitarian equality. "This day have I begotten thee" (Heb. 1:5) are words which point unmistakably to a commencement of days. John 5:26 affirms that the "life" of the Father, called "the life of God" in Eph. 4:18, was "given to the Son." His existence and life were both derived from God. All the works, doctrine, and even the words of Christ, were from God, as the Savior himself frankly acknowledged. Let the following Scriptures suffice to show the derived, subordinate, and dependent relation of Christ to God:

"Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him . . . ." (Acts 2:22; 10:38; Luke 4:18).

"I can of mine own self do nothing . . . ." (John 5:30).

"My Father is greater than I" (John 14:28).

"My doctrine is not mine, but his that sent me" (John 7:16).

"The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me; he doeth the works" (John 14:10).

"The Father which sent me, he gave me a commandment, what I should say, and what I should speak" (John 12:49).

"I can do nothing of myself; but as my Father hath taught me, I speak these things" (John 8:28).

III. Christ is a Mediator for the World and an Advocate for the Church. Mediator, **mesites** in the Greek, means a "middle man" (Young); a "go-between, an in- unciator, a reconciler" (Strong). This word applies person who endeavors to reconcile parties at variance. application to Christ it denotes that he is a "mid- man" between God and man for the purpose of bringing about peaceful relations. Since this transpired "while were yet sinners" (Rom. 5:10), his mediatorship is cised in behalf of sinners and the world. But after nciliation has been effected Christ becomes our ocate, **parakletos**, which word means "an intercessor, cler, comforter" (Strong). The Latin word **advoca-** has the same meaning, as Cicero bears witness. In ement with the etymology of the word, John limits office of an advocate to the church when writing to his "little children" (not sinners), by saying that they have "an advocate with the Father" (1 John 2:1). As a mediator Christ pleads with the world and reconciles them to God, exercising the office of a "middle man"; as an advocate he intercedes, consoles, and comforts the church, performing the functions of a priest.

IV. Posthumous Probation and Salvation Unscriptural. [illegible] shows, then, that God has made ample provision for the salvation of those in the world as well as for those who are in the church. Believers in posthumous probation admit that when a man learns and obeys the gospel he is inducted into the church whose Head and Priest is Christ. It is further admitted that he has a "fair chance" now, and enjoys adequate means of salvation, and that his probation in the church under the priesthood of Christ is complete and final. For him no posthumous probation is claimed. But with reference to the world we are asked to believe that God has been negligent and improvident. Since God has failed to provide for them the saving means of the gospel now, to be fair, they argue, he must grant them probationary opportunities hereafter. Now it is true that many people do not know the gospel and that they have no means of learning it (Matt. 11:25; 13:11; 2 Cor. 3:1). God does forbid the preaching of the gospel to many (Acts 16:6,7). The withholding of the gospel from people, however, instead of being fortuitous, transpires according to Christ's mediatorial functions. Even judicious men will not commit great riches into the hands of anybody (Luke 16:11): think you, then, that God will commit in trust "the glorious gospel" to the riff-raff of the world (1 Tim. 1:11, 12)? Any "good thing toward the Lord God of Israel" in any man, though it be small as an atom, is seen and properly credited (1 Kings 14:13). Infinitesimal germs of goodness have saved many a sinner from summary destruction (2 Chron. 12:12). God acknowledges "every good thing" in every man (Philemon 6). As he gladly gives credit to whom credit is due, let him explain why so many people in the world, although provided with the means of salvation, are not saved. While he is no respecter of persons he is a respecter of character (Acts 10:34). "In every nation he that feareth him, and worketh righteousness is accepted with him" (vs. 35). "Neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness" (Isa. 64:4,5). If any man in any nation under the sun is not "accepted with him" it is because he does not obey the conditions required. "The Lord's hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1,2). God is within his right when he has "mercy on whom he will have mercy," and "compassion on whom he will have compassion" (Eccl. 8:3; Dan. 4:35; Rom. 9:15). To whom, then, will he extend "mercy," and to whom will he show "compassion"? In "every nation" those who "fear him and work righteousness are accepted of him." This is the assurance for him that "waiteth for" the Lord—"thou meetest him." From all who obey not these reasonable requirements he "hides his face." He only honors those that honor him (1 Sam. 2:30). He cannot bestow honor in advance of humility (Prov. 15:33). He "resists the proud" (1 Pet. 5:5,6). He only draws near to those who draw near to him (Jas. 4:8); he only "makes known" the truth to those friends in whom he can confide (John 15:15); he only whispers the secrets of his covenant into the ears of those who fear him (Psa. 25:14). To a man that is "good in his sight" he always gives "wisdom, and knowledge, and joy" (Eccl. 2:26). What about others whom he leaves without "wisdom and knowledge"? They are not "good in his sight"; he "lightly esteems" them (1 Sam. 2:30). They are dogs to whom he will not entrust his "holy" truth; swine to whom he will not cast gospel "pearls" (Matt. 7:6,7); the lost from whom he "hides" the gospel (2 Cor 4:3). They do not hunger and thirst after righteousness, and consequently are not filled (Matt. 5:6). They have never asked for the truth, so it has not been given to them; they have never sought it, so they have never found it; they have never knocked, so the door of knowledge has never been opened to them (Matt. 7.7). "For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened" (Matt. 7:8).

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* By "posthumous probation" in this lesson is meant probation in purgatory immediately after death, as taught by Roman Catholics, the "intermediate state" of renovation, as taught by some Protestants, and also the post-resurrectional opportunity to be saved, as taught by Russellites.

For the enlightenment and warning of the innocent who have not fathomed the anti-scriptural depths and ramifications of posthumous probation; for the sake of those who have not perceived the disparagement, derogation, and odium which this dogma casts upon God, his ways, and his means of salvation, besides its disguised denial of Christ's mediatorial office, we say briefly:

(a) Posthumous Probation Belittles Angelic Ministration. "Thousands of angels" (Psa. 68:17), "ten thousand times ten thousand" (Dan. 7:10) are about God's throne ever in readiness to obey his commandments (Psa. 103:20). They have a deep, abiding, and joyful interest in the salvation of sinners (Luke 15:7,10), and are "sent forth to minister to them who shall be heirs of salvation" (Heb. 1:14). If under this celestial ministry any "who shall be heirs of salvation" fail to get a chance, surely the angels are not to blame.

(b) It Slurs the Work of the Holy Spirit. "He will reprove the world of sin, of righteousness, and of judgment" (John 16:8). The plea of frailties and infirmities, which are so often and eloquently dilated upon as affording reasons why we must have a posthumous probation, is a slanderous libel on the ministry of the Holy Spirit which "helpeth our infirmities" (Rom. 8:26). In the light of Matt. 12:32 it would seem best to hesitate before speaking against the Holy Spirit.

(c) It Emasculates the Word of God. Indited by the Holy Spirit the word of God is "quick and powerful" (Heb. 1:12). Powerful as fire and a hammer (Jer. 23:29) it never returns to God void. "It shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). Received, it is always "able to save" (Jas. 1:21).

(d) It Denies the Sufficiency of Christ's Mediatorial Prerogatives. Christ is in the throne-room of heaven as a "Prince and a Savior, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). Invested with "all power in heaven and in earth" (Matt. 28:18), with "angels and authorities and powers made subject to him" (1 Pet. 3:22), he has unlimited saving power for all who are worth saving. "He is able to succor them that are tempted" (Heb. 2:18), give mercy and grace to all that "need" (Heb. 4:16), "can have compassion on the ignorant" (Heb. 5:2) the very people for whom posthumous probation is claimed, because, it is alleged, they have been shown no "compassion"!; and is "able to save them to the uttermost that come to God by him" (Heb. 7:25). **Panteles,** here translated "uttermost," means "perfect, complete" (Young). **"Eis to panteles,"** says Adam Clark, "means to all intents, degrees, and purposes; and always, and in and through all times, places, and circumstances; for all this is implied in the original word; but 'in' and 'through' seems to be the particular meaning here because of what follows, 'he ever liveth to make intercession for them.'" Must some people have a more "able" intercessor and one whose mediatorial prerogatives reach farther than "the uttermost," in order to have a fair chance?

(e) It Charges God with Incompetence and Inefficiency. The God who hears the cry of little babes (Gen. 21:17,20) and in whose favor little children bask before they know the Lord (1 Sam. 2:26; 3:7); the God whom no one ever sought in vain (Isa. 45:19) and who himself ardently seeks worshipers (John 4:23); the God who sees and cares for the ones he wants on earth, even if there be but one in the whole world (Isa. 66:1,2) *; who purges his floor (Matt. 3:12) and destroys kingdoms without losing the "least grain of wheat" in all these national and stupendous judicial inflictions (Amos 9:8,9) can any one complain against this God who has never, in a single instance since the world began, failed to "respect the lowly" (Psa. 138:6)? Could posthumous probation give a better angelic ministry, a more powerful word, a more efficacious mediator, a more competent and efficient God?

V. The Destruction of the Devil, Effected by the Obedience and Sacrifice of Christ, was the Obliteration of Sin in the Flesh. Christ was "made of a woman" (Gal. 4:4), was in the likeness of sinful flesh (Rom. 8:3), and was finally crucified through weakness (2 Cor. 13:4). In partaking of "flesh and blood" Christ came into contact with the devil, "that through death he might destroy him that had the power of death, that is the devil" (Heb. 2:14). "For this purpose was the Son of God manifested that he might destroy the works of the devil" (1 John 3:8). In the Scriptures the devil always stands related to "flesh and blood." The word "devil" comes from the Greek word **diabolos,** which means calumniator or accuser (Cruden). And of "satan" Cruden says: "This is a mere Hebrew word, and signifies an adversary, an enemy, an accuser." Neither of these terms allude to an immortal, personal being apart from man, as is commonly imagined. Christ's acquaintance with the devil came through his partaking of "flesh and blood"; and he destroyed the devil in himself "through death" (Heb. 2:14). If the devil were a being separate from "flesh and blood," how could Christ's participation in that nature have anything to do with him? All sin proceeds from the desires of the flesh, and originates in the heart of man (Matt. 15:19; 1 John 2:16; Gal. 5:19,20; Rom. 8:7). Deny that the proclivities and gravitations of human nature are earthwards and you are unable to explain how the immolation of "flesh and blood" on the cross in the person of Christ destroyed the devil. "Through death" by dying. If the devil were a strong, immortal, personal being distinct from man, it needed the angelic nature, not "flesh and blood," to cope with him; it needed life, not "death," to defeat him; it required strength, not weakness, to destroy him. "The devil" spoken of in Heb. 2:14 is explained to be sin in two ways:

(a) To "destroy the devil" in this text is called the sacrifice of sin in equivalent passages (Heb. 9:26; 1 Cor. 15:3; 1 Pet. 2:24; 1 John 3:5).

(b) "Him that had the power of death," the equivalent of "the devil" in Heb. 2:14, in interchangeable passages is declared to be sin (Rom. 5:12,21; 1 Cor. 15:21,56; Rom. 6:23; Jas. 1:15).

*"To this **man,** even to **him,**" etc.

This lesson may be obtained by addressing the Author. Three cents for one copy; twenty-five cents per doze

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What is more despicable than the petulancy of of a loafer's tongue defiling the name of God!

OBITUARIES

James Frank Day was born in Gardner, Maine, in 1852, and moved to Chicago in 1901; was married to Mrs. May Francis in 1907, she having two children. He has been a member of the church of God since coming to Chicago, and was an elder in the Chicago church up to his illness. He died March 14th, 1918, aged 66 years, leaving a wife and five children to mourn his loss. Funeral services were held at the chapel 4817 W. Chicago Ave. Burial was made in Forest Home Cemetery, where he was laid to rest to await the resurrection at the coming of Christ.

Sister Day wishes to thank the brethren and sisters through The Restitution for the kindly manner in which they have responded and contributed to their material needs, and asks their prayers that the divine Father may sustain and keep her and her family through the coming years as she struggles with the battle of life.

R. W. Thompson.

Mrs. J. S. Quackenbush

Mrs. J. S. Quackenbush, nearly seventy-four years of age and a well-known resident of Warsaw and Pierceton for the last thirty-five years, passed away at the home of her daughter, Mrs. C. D. Balliett, 1116 East Centre St. on Saturday evening, Feb. 23. Death was due to heart trouble and paralysis. Mrs. Quackenbush had been in failing health for the past two months, and a week ago sustained a stroke of paralysis. Since then her condition had been critical until the end came on Saturday evening.

She was the widow of the late J. S. Quackenbush, who died about twelve years ago, and who was employed at the Conrad Wagon works for a number of years. Mrs. Quackenbush was a woman held in high esteem by the many throughout the county who had the pleasure of her acquaintance. Always of a genial disposition, she made friends everywhere and was always ready to assist the unfortunate and sick, spending considerable of her time as a nurse in recent years.

She leaves three daughters, Mrs. C. D. Balliett, with whom she made her home; Mrs. Blanche Covert and Mrs. Neva Binkley, of Los Angeles, Cal., and one son, E. J. Quackenbush, of Cincinnati.

The funeral will be held at the home at 2 P. M. on Tuesday, C. E. Kolb officiating. Burial will be at Pierceton.

Dear Auntie Wince:

Mother Quackenbush was peacefully laid to rest on Tuesday afternoon. She was always patient and said she was ready to go at any time. She suffered quite a bit the last week or so, yet her only trouble seemed to be shortness of breath. She had no other pain and even insisted that she was not sick. At times it was very difficult for her to breathe. She had a stroke of paralysis a week ago last Sunday, and from that time could talk but very little. Her left limb and side were helpless.

She spoke of you often and wondered how you were getting along, and whether you were well. She enjoyed her visit with you while there, and was delighted with your association. If she had been stronger she would have come oftener, but she feared something might happen to her away from home. She went with me to church very few times this last summer because she could hardly walk that far. She enjoyed it when she did get to attend. You have lost a good friend and sympathizer and the church a devoted adherent. She admired the Editor of The Restitution, and was only saddened by the fact that she could not help the work more. Her little mite was cheerfully given.

Mother was a faithful Christian unto the last and did her little effort to preach the gospel. She will surely reap a rich reward. I tried to be a faithful son to her and hope I came up to her expectations.

We can only say goodbye with a hope to be reunited in the future.

Chas. D. Balliett.

PORTUGAL IS OLDEST ALLY

First Friendly Agreement Made With Britain in Fourteenth Century

The Portugese troops now holding a part of the line in France are giving an excellent account of themselves. These troops are largely recruited from the fishing classes, and they not only make good and resourceful soldiers, but are particularly capable of enduring hardships. It is particularly pleasant to reflect that Portugal is now taking an active part in the war, for she is Britain's oldest ally. As far back as 1352 a Portugese envoy signed a covenant with the citizens of London to insure good faith in commercial dealing, and in 1386 this alliance was strengthened by the Treaty of Windsor. Sixty years later Edward III. issued a proclamation in favor of Portugese traders and Portugal has remained loyal ever since. When Napoleon decreed that Continental powers should close their ports to Britain, Portugal refused to obey, and as a result Marshal Massena invaded the country in 1810.

Prayers in the Morning

The little boy requested to be allowed to say his prayers in the morning instead of at night. "Nothing can happen at night 'cept burglars," he explained, "but in the daytime there's automobiles an' fallin' downstairs, an' gettin' licked, an' lots o' things."

Psaltery Like Modern Guitar

The psaltery was a stringed musical instrument to accompany the voice. In the prayer book version of the Psalms the Hebrem word is given as "lute." This instrument resembles the guitar, but was larger with a convex back, resembling a gourd.

THE RESTITUTION

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

In reply to Sister Endsley and others, we say send on your MSS. The dull season for MSS. approaches. Before it gets here let all our contributors and readers write; for the more articles we have to select from, the better the subject matter of the paper.

From Brother R. A. Daniels and several other correspondents who write of their experiences in scattering "Bible Lessons" among friends and acquaintances, we are tempted to quote; but as they presumably did not write for publication, we refrain. But we are truly glad that these lessons are being blessed of God and are advancing the cause of the gospel in the earth. As Brother Daniels lives in a community where Seventh-day Adventists and Russellites are rather numerous he uses lessons V and VI more than any other numbers.

Brother Geo. F. Haines says he has been enjoying The Restitution for a year. He thought one day how selfish it was to feast upon the work of others continually, and render no service to them. Upon reflection he felt so badly about the matter and so utterly condemned that he wrote a ten-page MS. entitled "A Review of Dr. R. A. Torrey's Sermons," and promises to write again. And if the Lord will, the reader will have the pleasure and benefit of this article next week. When we edited Brother Haines' MS. we felt bad, too felt bad because a man with such rare ability to write had been silent a whole year. Time is short. Let us all get down seriously to business in the Lord's work for what little time remains.

Lesson VII of "Bible Lessons" series appears in this issue. It will be a good antidote for Trinitarianism. That part of the lesson which shows that Christ is a mediator to bring sinners into the truth, and that he then acts as an advocate to keep them in it, is commended to the brethren and sisters as "meat in due season.' That some may dissent from this view we anticipate, but we are sure that investigation will lead all open minded readers to see where the truth lies. This aspect of Christ's priesthood has long been imperfectly understood. Criticisms of the lessons are as welcome as commendations.

COMMUNICATIONS

Dear Restitution:

Those letters appearing in The Restitution from time to time on the Signs of the Times are good reading and very interesting. The events now taking place in the land of Palestine in and around Jerusalem to the world at large excite but little interest, but those on the watch tower scanning the eastern horizon see much, yes, very much to cause them to look up; for in the immediate future we can see Israel's clock after an idleness of over eighteen hundred years, once more marking off time again. A nation once more standing upon their feet and Gentile times going into the descendancy.

Your brother trusting in the hope of life eternal.

S. Cronkhite

Dear Brother Huggins:

I wish to say that Brother Heckman has been with us and baptized myself and son, H. Campbell, into the all-saving name. We truly rejoice that at last we belong to God's family. Brother Heckman was with us a week, and truly we had a feast of good things. No one but the isolated can know what that was to us. Brother Heckman preached a few sermons to the people in this place. The seed has been sown. The soil looks poor; the Lord knows truly our brother is a workman that needeth not to be ashamed, rightly dividing the word of God. May God's richest blessing be with our brother and his family.

I wish to thank those who so kindly helped us to get a minister to come to us. God reward them. I will say we are searching the Scriptures, and we are rejoicing in our Lord. Help us by your prayers. We greatly enjoy The Restitution. God bless those who write such good things concerning the kingdom of God.

Your brother and sister looking for our King,

Hazen and Clarissa Campbell.

THE FIRST AND THE SECOND COVENANT

An Address by Brother Geo. B. Alldridge March 17, 1918

Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second" (Heb. 10:9).

God's ways are perfect. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning (James 1:17). "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). "Be ye therefore perfect even as your Father which is in heaven is perfect" (Matt. 5:48).

Evolutionists teach that all life begins on a low plane of existence, and gradually ascends to a higher. This may be so, but God surely began in his dealings with the human race on the plane of goodness and perfection. "And God saw every thing that he had made, and behold it was very good" (Gen. 1:31). Nevertheless as we study and learn to understand God's plan respecting the destiny of our race, the way of God is to go from good, ascending through the scale of human experiences to that which is better, larger, fuller, and more blessed.

The way of man when left to follow his own desires is to descend from goodness to depravity. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do these things which are not convenient" (Rom. 1:28-32).

God's goodness excites in us growing wonder and gratitude. This makes us desire and pray, and believe and expect. This condition of our hearts and minds creates in us a capacity to receive the best things. The first good thing, mortal life, is removed that the second, immortal life, may the more fitly come.

First came the Jewish sacrifices, followed by Jesus, the great sacrifice for sin, who came to do the will of God. With the Jewish sacrifices passed away on the removal forever of instructive and consoling ordinances. Read Rom. 7:6:16. "Which are a shadow of things to come: but the body is of Christ" (Col. 2:17). "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect" (Heb. 10:1). The new becomes the establishment of the real, perfect, everlasting atonement. Beloved, this is a blessed advance: for no one who sees Jesus regrets the passing away of Aaron. No one who knows the simplicity of the gospel wishes to be brought under the perplexities of the ceremonial law. No one who feels the liberty of Zion, desires to return to the bondage of Sinai. While the law and ordinances were in force they were of great value but they were removed because, when Jesus came, they were needless as types. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:14)

If the law of ordinances were in force under the New Covenant they would prove burdensome as services. They would become dangerous as temptations to formalism, as today we see illustrated in the Catholic, Lutheran, and Episcopal churches. They would have taken off the mind from the substance which they had formerly shadowed forth. Beware of setting up any other ordinances: for this would be to build again what God has cast down. "Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances? touch not, taste not, handle not: which all are to perish with the using, after the commandments and doctrine of men?" (Col. 2:20-22).

Beware of imagining that the second can fail as the first did. The one was taken away, but the other is established by God himself. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises" (Heb. 8:6) Man as a mortal being, of the earth earthy, through sin under the first covenant lost the Eden of life; man as an immortal being through obedience gains Paradise and immediate fellowship with God. The first Adam of the earth, earthy, failed: the second Adam, the Lord from heaven, triumphed over sin, death and the grave.

Man through sin and disobedience annulled the first covenant, a covenant of works; Jesus by holiness and obedience established the second covenant that can never be broken or annulled. The first temple erected by Solomon with all its transient glories has melted away. But the second and spiritual temple rises unseen beneath the eye and hand of God its great architect and builder. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17). "Ye also as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ" (1 Pet. 2:5).

Our first righteousness is taken away by the conviction of sin: but the righteousness of Christ imputed to us because established. "For they being ignorant of God's righteousness, and going about to establish their own righteouness, have not submitted themselves to the righteousness of God, for Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:3, 4). Read Rom. 1:16-18.

Under the first covenant through the weakness of our flesh we were led into death, darkness, and despair; under the second covenant we are enabled by strength in Christ, to give up self, superstition, and vain philosophy so called, and to permit ourselves to be led and trust in the spirit of God.

Our first joy died like the thorns which crackle under a pot; but now our joy is in God. Hence we rejoice evermore and our joy is full. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

No need now of prophets to enquire,
The sun is risen, the stars retire;
The Comforter is come and sheds
Its holy unction on our heads.

In conclusion, then, we find under the first covenant:

Our bodies decay and grow old; under the second they will be renewed, be full of youth and immortal vigor, changed in the twinkling of an eye, fashioned like unto his glorious body, and the express image of our risen Lord.

Under the first covenant the earth and heavens and their elements shall be dissolved; under the second the new heaven and new earth will be instituted. "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" (Rev. 21:4, 5).

Now we drop out one by one, falling asleep in Jesus, into the peaceful and quiet solitude of death; tomorrow, under the new, we shall awake, breaking the bands of death, charmed and thrilled by the grand reunion in the kingdom that shall never, as the first, be overturned.

Now in death we lose all; under the new we find life and all in God.

"Therefore let no man glory in men. For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's" (1 Cor. 3:21, 22).

Our mortal life now, like the ebbing tide, flows out going down in the west like the evening sun; soon life, like the flooding tide in its fulness as the glorious morning sun rising in its effulgence and glory, will shed its rays of warmth and love upon us, who by patient continuance in well doing under the second or new covenant will actually receive glory, honor, immortality and eternal life.

Somewhere I have read that when Alexander the Great went upon a hopeful expedition, he gave away his gold, and when he was asked what he kept for himself, answered, "The hope of greater and better things." So we of the church of God when asked why we give up the world, the flesh, and sin should answer, "I hope for better things." In type the last is always better than the first. Read John 2:7-10; Isa. 25:6-9.

Some Humorist

Sillicus—"Do you ever read the humorous features in the newspapers?" Cynicus—"Sometimes I glance over the weather indications and the list of marriages."—Judge.

The wild goose flies by a chart that the wisest aviator in the business does not know.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXII

The King's Priesthood. 1

Memory Text

"But ye are a chosen generation, a Royal Priesthood, an holy nation, a peculiar people" (1 Pet. 2:9).

1. "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him.

2. "And there was given him dominion, and glory and a kingdom, and all people, nations, and languages should serve him" (Dan. 7:14, 15).

3. "And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords" (Rev. 19:16).

4. "Ye are they which have continued with me in my temptations.

5. "And I appoint unto you a kingdom, as my Father hath appointed unto me;

6. "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:28-30).

7. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne" (Rev. 3:21).

8. "It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us" (2 Tim. 2:11, 12).

9. "And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10. "And hast made us unto our God kings and priests, and we shall reign on the earth" (Rev. 5:9, 10).

Practical Truths

The subject for today's lesson is one whose domain is seldom visited by a Sunday School; yet owing to its connection with the reward God has promised to his people we deem it worthy of close and earnest study. We are assured in many places in the Bible that Jesus will some time reign as a king over the nations of the earth. These assurances are put in the most terse and unequivocal language. Further, these statements when taken in connection with the context show beyond a doubt that his reign will be both literal and personal, and upon the earth. Jesus so taught it not only to his twelve Apostles (Matt. 19:28) but it has been made the subject of special revelation in both Testaments. In connection with his personal reign after his return he has promised over and over again that his followers shall share not only in his rulership and be associated with him as kings, but also that his priesthood will be shared by them, hence kings and priest. The church is never said to be reigned over but reigns with her Lord, over the nations.

Notes on the Lesson

A **Royal Priesthood.** Those who will exercise [illegible] authority of kings and priests; while they rule [illegible] they also act in the capacity of priests, [illegible] the law of God and directing the people [illegible] way of life. This will be after Jesus comes ([illegible] 25:31; Dan. 7:27; Matt. 16:27)

1. **The Son of Man Came.** This time will come [illegible] Jesus will return to earth (Matt. 24:11; Zech. 14:4, 5).

3. **King of Kings.** If Jesus is King of kings [illegible] evident that there are kings under him. When [illegible] shall reign on earth the saints reign with him.

4. **My Temptations.** Jesus was tempted during his earthly life as we are (Heb. 4:15).

5. **Appoint.** Jesus was made heir of all things by appointment; so too, we will receive the kingdom by appointment (Heb. 1:2).

6. **Sit on Thrones Judging.** Given the authority to rule and judge the kingdom of Israel.

8. **Faithful saying.** There is no vague promise contained in this saying but one of startling reality. 1st: It brings to view the resurrection as a matter of promise conditioned on dying with him now. 2nd: By sharing his suffering to share in the future reign. 3rd: To deny him now, will be to receive his rejection of us when he comes.

9. **New Song.** The saints are here represented as singing the new song. Its burden is: 1st: Redeemed by the blood of Christ. 2nd: Taken out of the world. 3rd: Made kings and priests. 4th: Reign on the earth.

Suggestive Topics and Questions

1. **King of Kings.** What is understood by the expression "Kings of kings"? Who is King of kings (Rev. 19:16)? Is Jesus reigning now as King of kings? When will our Lord be King over all the earth (Zech. 14:9)?

2. **Reigning with Christ.** What do you understand by the word "reign" as applied to a king? What promise did Jesus make to the twelve Apostles (Matt. 19:28)? When will Jesus receive his throne? When will the Apostles share with him? What promise is made to those that overcome (7)? What faithful saying has the Apostle Paul recorded (8)? Does that saying teach that if faithful we shall reign with Jesus? Read Rev. 20:4. Does this teach that the faithful will be kings with Christ? Read Rev. 20:6. Does this teach that the reigning will be after the resurrection?

3. **Reigning Over the Nations.** If the saints are to be kings, over whom will they rule (Rev. 2:2[illegible] 27; Dan. 7:27)? Will there be nations on the earth after Jesus comes (Psa. 72:6-11; Isa. 11; Ezek. [illegible]7, 28)?

4. **Reigning on the Earth.** What do you understand by the term "the earth"? Is it definitely stated where the saints shall reign (10)? Does the Bible anywhere state that the saints shall reign in heaven? What kind of a government will Christ and his church administer (Isa. 32:1; Psa. [illegible]:12-14)? Does the world need a good government, such as Christ and his saints will exercise?

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Prov. 18:24

To Our Friends

God bless you! So I breathe a charm
Lest grief's dark night oppress you.
Then how can sorrow bring you harm
If 'tis God's way to bless you.

And so, not "all thy days be fair,
And shadows touch thee never,"
But this alone, God bless you, dear!
So thou art safe forever.

People who have warm friends are healthier and happier than those who have none. All the wealth of the world could not buy you a friend or pay you for the loss of one.

Just being happy is a fine thing to do:
Looking on the brightest side rather than the blue;
Sad or sunny musing is largely in the choosing,
And just being happy is brave work and true.

A True Friend

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably.

To Have a Friend, Be One

What shall a man be proud of if he is not proud of his friends.

Remembrance is the sweetest flower
Of all this world's perfuming.
Memory guards it, sun or shower,
Friendship keeps it blooming.

Sweet is the phrase that even in few words, doth speak of pleasant thoughts and breathe remembrance; for there's no separation, though apart, 'twixt friend and friend.

'Tis thine to celebrate the thoughts that make
The life of souls;
The truths for whose sweet sake
We to ourselves and to our God are dear.

Friendship is the sacred thread let down from the windows of heaven to bind human hearts together

It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be loved by many friends.

Blessed is he who hungers for friends, for, though he may not realize it, his soul is crying out to God.

It is with life as with men, we make friends by being a friend.

The Greatest of These is Love

This week, we give you the opinion of the world's greatest thinkers concerning friendship, and you will notice they are all the same. To our mind the greatest, the most sublime thought is contained in the quotation used in the weekly puzzle. In it we see faith set out as a monument, mounted on the pedestal of works, the two combined making one harmonious whole. And as in your imagination you gaze upon this monument, look closely at the base and see thereon, chiseled in deep, bold letters, the name of this man of faith, **"Abraham, The Friend of God."** Then ask yourself if this title, bestowed by God the Father, is not worth all the time, all the energy, all the cost of a life time of works of love used in perfecting our faith. Knowing also that no man can afford to invest his being in anything lower than faith, hope, love, ... these three, the greatest of which is love.

Scatter Sunshine

There's enough of shadow along life's way,
Enough of sorrow and want and woe;
So the thing to do is, be brave and true,
And scatter sunshine where'er you go.

Friendship is love boiled down and flavored with kind thoughts, kind words and helpful deeds.

Blessed is he who is a friend, for he continuly shall learn new lessons of faith, hope, and love.

Life is to be fortified by many friendships. To love and to be loved is the greatest happiness of existence.

Words of frank cheer, glances of friendly eyes are love's smallest coin, which yet to some may give the morsel that may keep alive a starving heart.

Be slow in choosing a friend, slower in changing one.

Desire joy and thank God for it; renounce it if need be, for another's sake: that is joy beyond joy

Let This Sink In

Oh, my friend, it would be truer
If to those we love we gave
Tender words while they are with us,
Than to say them o'er their grave.
Those who die no longer need them,
And the words they longed to konw,
While they lived, are only wasted
On the cold, deaf ear, below.

Thy love shall chant its own beatitudes after its own self working.

A child's kiss, set on the sighing lips shall make thee glad.

A poor man served by thee shall make thee rich.

A sick man helped by thee shall make thee strong.

Thou shall be served thyself by every sense of service which thou renderest.

An Ambassador

Affections should not bind the soul, but enfranchise it. Through them it should know larger, deeper, higher life. They should be to it wings by which to mount. A friend comes as an ambassador from heaven.

Kind hearts are the garden,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.

Our Weekly Puzzle

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Who wrote the above ? Who was it written to ? What is the "hope" referred ti ? When shall the hope be realized ? How shall it be accomplished ? Where can the passage be found ?

Answer in next issue.

Answer to puzzle in last issue:

The "father" was Abraham; the "son" Isaac; and the word "our" refers to Isaac.

The Old Testament record is found in Genesis 22:1 to 18.

It was Abraham "who believed God," and for his faith he was called "the Friend of God."

The passage can be found in James 2:21-23.

Open rebuke is better than secret love.

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

TREATISE ON HELL

Article IV

An Example of What the Fire Does

Believers in the eternal torment of the wicked, claim that the fire does not consume the wicked, but that they are kept burning forever in its flames, but Jude makes the subject so plain that no reasonable man or woman can fail to see it. He gives us an example of what the fire of God does. Jude 5th verse: "Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Their destruction is set forth as an example, that we may know what the fire, or judgment of the Almighty, does. It will put the wicked out of existence, as it did the cities of Sodom and Gomorrah. No one could claim that Sodom and Gomorrah are still in existence, burning away, and yet never consumed, but it would be as reasonable to claim that they are still burning, as to claim that the wicked dead will forever exist amidst a fiery flame. Any man, or woman is blind, indeed, who cannot see that the destruction of Sodom and Gomorrah is an example of the eternal destruction that awaits the wicked.

But, says an objector, not yet satisfied, "does it not say that the wicked are to be cast into a lake of fire and brimstone ?" It cerainly does, but does it say that it is a literal lake ? Not in a single instance, but it does tell us plainly what the lake is. Rev. 21:8: "But the fearful and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." What is this lake of fire and brimstone into which the wicked are to be cast ? The answer is plain, and from the Almighty himself, that it is the second death, and not a literal lake of fire and brimstone. The Almighty has a right to tell us what he means, by what he says, and he says that the lake of fire and brimstone is the second death.

There Shall be no Night There

The hardened believers in eternal torment will often refer to Rev. 14:11, as certainly proving their fearful doctrine, but that this is far from the facts in the case, can be plainly shown. It reads: "And the smoke of their torment ascendeth up forever and ever, and they have no rest day or night who worship the beast, and his image and whosoever receiveth the mark of his name." What is the meaning of **aion, or aionas, aionon,** here rendered "forever and ever" ? We turn to the Lexicon and the first definition we read is "one's life time." That makes it very plain, seeing that we have proven that the life of the wicked is only for a few short fleeting years, or as an Apostle declares in James 4:14: "A vapor that appeareth for a little time, and then vanisheth away." The punishment could only endure as long as life lasted. For another definition we read: "A space of time clearly defined." This is still plainer. It is a space of time clearly defined—no doubt about it. The last of the previous verse tells us just when this torment is experienced, Rev. 14:10: "They shall be tormented . . . . . in the presence of the holy angels, and in the presence of the Lamb." How clearly this proves the theory of the world wrong. They teach that the wicked have been in misery for ages in the past, but this plainly declares that the torment is in the presence of the Holy Angels and of the Lamb. Jesus, the Lamb of God, and the Judge of the earth, and the Holy Angels of God, who will accompany him when he returns to earth, will be present on this occasion, clearly showing that it is after the judgment, after he has separated the sheep from the goats, or the chaff from the wheat, and the wicked, represented by the chaff receive destruction at the hands of the just and righteous judge who will do all things right.

It says that "they have no rest, day or night, who worship the beast and his image," and as we can plainly prove that night is going to cease, their punishment cannot endure beyond the time when night will end, in the soon coming and glorious future. This is clearly proven in Rev. 21:25: "And the gates of it shall not be shut at all by day, for there shall be no night there." Night will end, and with it all death, all misery, all pain.

There Will Be No Pain There

Jesus, the Lamb of God, is coming to dwell among men, and cause all misery and pain to cease. Rev. 21:3-5: "And I heard a great voice out of heaven saying: Behold the tabernacle of God is with men, and he will dwell among them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away." Thank God, the former things—the present evils—are all going to pass away, and in that blessed age there will be no pain.

This is the Bible doctrine, that when night ends, all pain will cease, no torment for the wicked, but destruction to the workers of iniquity. How merciful, how just a God we serve, truly a God of love and mercy who doth not willingly grieve or afflict the children of men (Lam. 3:33). and only purposes to put out of existence all who will not become worthy of living, and who will not come into submission to his divine law. How horrible the old pagan doctrine, that you have been believing in, that pain would never cease, but that through an endless eternity, tortured souls would writhe in never-ending agony; and, how just and merciful, and altogether lovely the all-wise, and omnipotent Being at whose fiat, all pain, agony, and death will forever cease. No wonder the Psalmist exclaimed (Psa. 89:1): "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations, for I have said, mercy shall be built up forever." That is what all God-fearing ones will sing of—of the mercy of the Lord, that shall endure forever—not of never ending torture, but of his wonderful mercy and goodness that leads men to repentance. Fourteenth verse: "Justice and judgment are the habitation of thy throne—mercy and truth shall go before thy face

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. APRIL 9, 1918 NUMBER 14

THE PAST AND FUTURE

Kind friends we had in days now gone,
With some we've parted on the way;
Few there be that now remain,
And in the home land stay.

Some have gone to distant shores,
To seek new fields of green;
While others sleep beneath the sod,
With hills and dales between.

But there's a hope revealed to man
In God's most precious word;
We read it on each page we scan,
Our hearts with joy are stirred.

Yes, Christ will come; Oh list the call,
When Gabriel's trump shall sound;
And wake the righteous chosen all,
Now sleeping 'neath the ground.

J. E. Hegarth.

A REVIEW OF DR. R. A. TORREY'S SERMON:

"Is Future Punishment Endless?"

It is needless to observe that I entirely concur with Dr. Torrey's opening remarks "that we cannot decide this question by what reliable theologians believe, or either the prevailing belief of the majority, as theologians may be wrong. Majorities are often wrong, and minorities are often right." And again, "Neither can we decide it by reasoning as to what such a Being as God must do." The Bible then, and the Bible alone, must be our standard of appeal, for as Dr. Torrey points out, "one ounce of God's revelation is worth more than a thousand tons of man's speculation."

Meaning of "Aionion"

The text quoted as a basis for his homily is Matt. 25:46, and the crux of the question of the duration of the punishment turns on the meaning of the Greek word "aionion," translated not only "eternal" and "everlasting" but also "before times eternal," and "for ever," "for ever and ever." Of the word "aionion" he says "that we should bear in mind that the meaning of words is not determined by their derivation but by their usage." To this we perfectly agree. The three meanings given to this word by Thayer's dictionary are well and good, but they are not complete. There should be a fourth meaning added thus: "Things which have a beginning," "things which have an end." This will presently be determined by Dr. Torrey's test and "Scripture usage." Greenfield's Greek Lexicon, recognized by scholars as equally as good or better than "Thayer's," gives the meaning of "aionion" as "duration, finite or infinite, unlimited duration, eternity, a period of duration, past or future, time, age, lifetime." Young's Hebrew and Greek Concordance defines the word from which "eternal," "everlasting," and "for ever" are taken to mean, "age," or "age lasting." Whether that age or time is limited or unlimited, is ending or endless, depends upon the duration of that to which the words are applied. If applied to things whose nature is never ending such as God, Jesus Christ, the eternal life of the redeemed, their redemption, their glory, their consolation, their inheritance, etc. etc., it is "without end"; but if applied to the transitory, perishable things or persons, it is limited by the duration of that thing or the duration of the lifetime of the person to which it is applied. With these observations upon the meaning of "aionion" we will now take a look at Matt. 25:46.

Punishment is Eternal

After giving strong and honest reasons why the qualifying adjective "eternal" should mean the same in the one half of the sentence as it does in the other half, the Doctor goes on to say, "He (Christ) evidently sought to convey the impression that the punishment of the unsaved was of the same duration as the life of the saved"; and the conclusion he reaches is: "We have the same reason in God's word for believing in endless punishment, that we have for believing in endless life," otherwise "if we give up one we must give up the other." This conclusion I heartily endorse, the punishment will last as long as the reward of the saints, both are co-eternal. The contrast in the text will be brought out more clearly if we insert two words to complete the analogy, without destroying the sense of the language of the text, as follows:

> "And these (wicked) shall go away into eternal punishment, and these (righteous) shall go away into eternal reward."

The reward of the righteous is specified in the text as "life"; the punishment of the wicked is not specified in the text; its duration only is taught. We must look elsewhere in God's word to find what the punishment of the wicked consists of, as the antithesis or opposite of

Wicked is righteous;
Punishment is reward; and
Death is life.

Death the Penalty for Sin

We find therfore that Scripture supplies the missing word "death" or its equivalent of "perish" or "destroy" as the punishment of sinners. "The wages (or reward) of sin is death" (Rom. 6:22, 23). "The soul that sinneth shall die" (Ezek. 18:4). "He that converteth a sinner from the error of his ways shali save a soul from death" (James 5:20). "For the end of these things (sins) is death" (Rom. 6:21). "The motions of sin . . . . did work in our members to bring forth fruit unto death" (Rom. 7:5). "We are unto God a sweet savour of Christ in them that are saved, and in them that perish: to the one we are the savour of death unto death, and to the other the savour of life unto life" "If ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body ye shall live" (Rom. 8:13). "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power" (Rev. 21:4). He that overcometh shall not be hurt of the second death" (Rev. 2:11). But the fearful, unbelieving . . . murderers, liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death" (Rev. 21:8).

Now having seen from the New Testament, with one exception, that the punishment of sinners will be their death, the second death,. we can see that the puishment in the text is the exact opposite of eternal life, that is, eternal death, a state or reign of death which will have no end. They shall remain dead as long as the righteous remain alive, through the eternal ages.

This is fully borne out in the Old Testament Scriptures also. It is also fully borne out by Christ himself where he uses the equally strong words which are the equivalent of death, "perish," "destroy," and "destruction," which come from the Greek word **apollumi,** also rendered "to kill, to lay waste, to consume, to make an end of, to perish, to come to an end, to die" (Liddell and Scott's Lexicon). If we carefully follow up the "usage" of these words in the Bible and notice the things and persons to which they are applied in their context, it will be proved as I have found it. that these words will not bear any figurative or theological sense, but that in nearly all cases the literal sense will stand. Only in one or two cases will they bear a figurative sense by being specifically qualified in the text or immediate context. Shall we take the few figurative uses of these words found in the Bible, and fasten their interpretations upon the many literal senses where these are found, or visa versa ? Ask any scholar. Yet this is precisely what Dr. Torrey does in his treatment of the words "destruction" and "death" in paragraph 1 and 2 of section 4 of his sermon. "Is there a Literal Hell" in the February issue K. B., which I may take up in another paper. There is but one rule in deciding whether language is literal or figurative, and that is written language must invariably be taken as literal, unless the fact of its being figurative is beyond all question. Departure from this rule in interpretation leads to endless confusion and ambiguity. In my next paper on Dr. Torrey's sermon "Is there a Literal Hell ?" I will take up more fully the literal interpretation of the words "perish," "destroy," and "destruction," "death," and "life," as used in the Old Testament and by Christ and the apostles. For the remainder of this paper I will confine myself to the subject matter of this sermon, which mainly has to do with the words "for ever and ever" **(aionion).**

After giving fifty-nine instances out of the seventy-two the word "aionion" occurs in the New Testament, he goes on to say that "in not a single one of the thirteen remaining times is it used of anything that is know to end." Again he says: "There is not a single passage in the whole book in which this expression is used of anything but that which is absolutely endless."

Aionion Not Always Endless

I presume that he means by the "whole book" the New Testament. If so I challenge his assertion as not being according to fact. But why leave out the Old Testament ? Is not that also a part of the oracles of God ? Why this silence in passing over the evidence in the Old Testament ? These are the facts: The Hebrew equivalent of "aionion" from which this Greek word is derived, is "Olam," and carries in the Old Testament the same meaning as in the New—"for ever," "perpetual," "eternal," and "everlasting." I have found seven or eight instances (there are many more) where these words do not carry the sense that they are endless. I will take time to quote but one or two from the Old Testament: Jonah 2: 6, "The earth with her bars was about me for ever." This was three days and nights while Jonah was in the fish's belly. "For ever" is here used to denote limited time, long or short. Exod. 21:1-6: "For ever" here denotes a natural lifetime. Death ends our servitude to a master, makes the servant free from the master (Job 3:19). So again we find it means limited time. See also 1 Sam. 1: 22. In the twenty-third chapter of Leviticus we find the commandments of sacrificial ordinances and observances were to be kept by the Israelites "for ever." This expression occurs three or four times in the chapter. The sacrificial "ages" were types and shadows pointing to the one supreme sacrifice, Christ; all were to be done away in Christ, the atoning sacrifice for the sins of the whole world. So we find this for ever is limited. In Isaiah 24:8-10 we find language concerning a temporary judgment upon the land of Idumea very similar to that in Revelation. The things pictured in these verses are not to last unto eternity: they are to take place "while one generation follows another." The smoke is not now going up, and from all reports it has been pretty well traversed and explored by travelers even in our day, yet "none was to pass through it for ever," and the "fire was not to be quenched night or day,". and "the smoke to go up for ever and ever." Here is another limited for ever and ever. And so I might go on quoting from the Old Testament instances of the limited uses of the word "olam" translated "everlasting," "for ever and ever."

Presuming that the Rev. Doctor in his strong assertion regarding the "endless" sense of "for ever" means the New Testament, I will now turn my attention to controverting his statement from the New Testament. Jude 7: "Sodom and Gomorrah and the cities about them . . . set forth as an example suffering the vengeance of eternal fire." 2 Pet. 2:6 says they were "turned into ashes." Christ said in Luke 17:29, "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." Peter says they were turned into ashes, and Christ says "destroyed them all," the same day that Lot went out they were burned up: yet it was called an eternal fire. It should be unnecesssary to ask the question, "Are those cities with their population still burning now ?" To ask this is to answer it, and the common sense, sane answer will be that they are not still burning. Then what becomes of the Doctor's asssertion "that in not a single one of the remaining thirteen instances is it used of anything that is known to end" ? And yet it is called an eternal fire. There is no getting away from this plain fact, that eternal or everlasting fire in the Scriptures is not a fire which is to burn unceasingly from the moment it is lighted throughout all future endles ages; but a fire which shall burn itself out when its work is done, viz, the irrevocable destruction of sinners. This is the eternal fire which shall "devour the adversary," a fire which shall be terminable in itself, but which shall produce an eternal endless result upon those who are cast into it, even the second death from which there is no release. The eternal fire is eternal in its effects.

"Everlasting Punishment" Explained

The next occurrence of the word "aionion," rendered "for ever," "eternal," and "everlasting," we will look up is in Philemon 15th verse. Here is another "for ever" denoting limited time, bounded at least by Onesimus' natural lifetime. In Hebrews 6:2 the writer speaks of an "eternal judgment." Does this mean that the judgment will be eternally going on throughout eternity and never cease ? No, for God hath appointed a day in which he will judge the world with righteous judgment (Acts 17:31); and when that time has passed, a day of twenty-four hours, or a period of time called "a day," then the judgment will have passed. Then this "eternal judgment" is not to be eternally going on, and therefore it is not "without end." The first judgment upon Adam and his race (Rom. 5:18) and the sentence of death passed upon all men is not eternal in its effect for in Christ there is deliverance. Hence the first judgment was not eternal. When Christ comes again, the future judgment takes place and the wicked are punished with the second death. The sentence and punishment of death will never be lifted; it will be for all eternity. The decision of this judgment never being reversed, and the penalty which it inflicts never being lifted, makes it an "eternal judgment." It is everlasting or eternal in its results.

There are three or four everlasting things promised to the believer which are not a process eternally going on, but are eternal in their results.

Everlasting consolation" (2 Thess. 2:16);
eternal salvation" (Heb. 5:9).
Eternal redemption (Heb. 9:12).

Will the saints need consoling daily throughout eternity ? Do we not need Christ's consolation in the trials and tribulations of this life, and has he not sent us the comforter for this very purpose ? Is not this present consolation eternal in its effects or results ? Does not it help us to endure to the end that we might be eternally saved ? This eternal consolation is therefore limited to the trials and tribulations of the saints in this life. "Eternal redemption." Christ will not have to be eternally redeeming the saints throughout the endless ages of eternity. The redemption which Christ obtained for us on the cross, having once been completed by the shed blood of Christ, there remains nothing more to be done. We have been bought by his precious blood, but by virtue of that one sacrifice our redemption from sin and death will be eternal in its results. Therefore if Christ is not to be employed through eternity in everlastingly saving, consoling, and redeeming the saints why should not we understand the words eternal and everlasting in the very same sense when applied to the punishment of the wicked as when applied to the destiny of the righteous ? All these eternal things then, are eternal in their results and not in the process by which they are obtained.

Eternal punishment is not eternally punishing.
Eternal judgment is not eternally judging.
Eternal destruction is not eternally destroying.

To be consistent in our methods of interpretation it is absolutely required that we accept the above eternal things as when applied to the righteous or the wicked as eternal in their results, or as the eternal results of divine law. Now we can clearly see the reasonableness of the interpretation given to Matt. 25:46, that the punishment will be absolutely eternal, and will last as long as the eternal reward of the righteous. We cannot get around this fact if we accept the Bible as the word of God. We cannot possibly tone it down unless we are equally prepared to reject the whole Bible.

Death the Only Possible Eternal Punishment

Now what is this eternal punishment ? Imprisonment, shame, degradation, corporal punishment or fines, must all be cast aside as inadequate. None of them can possibly be an everlasting or eternal punishment in the absolute sense.. They must all come to an end. Looking a little further we find there is only one punishment which meets the whole case, and that is death. This is the only possible everlasting punishment which a mortal man can suffer. Death is the opposite of life, it is the cessation or loss of existence, a deprivation of the joys and pleasures of living. It will surely be admitted that death is a punishment as awarded by human judges. It is the severest of all punishments commonly known as "capital," or chief punishment. Suppose death could be inflicted for a limited period—say five years; then that would be five years' punishment, or ten, or twenty, or a hundred years—that would be punishment for these periods, although the persons consigned to such a fate would feel nothing while the periods were running. But they would suffer the loss of all rights, privileges, and enjoyments belonging to the living during those periods, and that would be a severe punishment. If a person could be eternally deprived of life and its pleasures, then no one could reasonably object to that being called eternal punishment, for it would also be an eternal loss.

As there is fear, pain, suffering, and torment which more or less precede natural death, in the infliction of that death, so we should expect the second death of sinners in the lake of fire to be preceded by the fear that hath torment, weeping, wailing, and gnashing of teeth. This is exactly what Scripture teaches. When God passed the sentence of the first death upon Adam and his race on account of his sin, the sentence was "thou shalt die," specified thus, "For dust thou art, and unto dust shalt thou return." The sufferings of a natural lifetime, and the agony and pain immediately preceding death, while these accompany the penalty, they do not consist of the penalty for sin: that was death. So likewise the second death, which must be similar to the first death, is deprivation of life or loss of existence, or it could not be called a second, if it were not similar in its effects to the first. Nowhere does the Bible teach that eternal torment is the wages or penalty of sin. If it were so then Christ did not pay the penalty of our sin.. He did not take our punishment on himself; for no one will claim that Christ is suffering eternal torment, but "he tasted death for every man." He paid the penalty of sin. "The wages of sin is death, but the gift of God is eternal life."

"Everlasting Punishment" Explained

Leaving the word "eternal" we will now take a look at another word describing the fate of the wicked quoted by Dr. Torrey. It is found in 2 Thess. 7-9: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Here is what Dr. Torrey says of this word: "What does everlasting destruction mean? In Rev. 7:8-11 we are told that the 'beast' goeth into destruction; so if we can find out where the beast goes or into what he goes, we shall know what destruction means in the Bible usage." He then quotes Rev. 19:20, and points out that it is the "lake of fire where the beast and the false prophet are cast, and he arrives at this conclusion: "And so we see that 'destruction' is a portion in the lake of fire." This is not a proper definition of the word "destuction" according to Bible usage, as destruction is an accomplished result, or an end of anything. The lake of fire is (or will be) a place, or a locality. He should have said that "destruction" is a work accomplished by the lake of fire to which we would perfectly agree, as the lake of fire is a place of destruction, to which the words of Christ agree, "But fear him who hath power to destroy both soul and body in Gehenna" (hell). Bible usage to which the Doctor appeals does not confirm his statement regarding that destruction means "a portion in the lake of fire." The foolishness of this definition will be apparent if we try to apply this meaning to the numerous words of "destroy," "destroyed," and "destruction" in the Bible, and read instead "a portion in the lake of fire." I am confident, and will make this positive assertion, that not in one instance in the whole Bible will the words 'destruction" or "destroyed" stand for his meaning "of a portion in the lake of fire." So much for the Doctor's usage of the word "destruction."

But this is not all. In order to get in his eternity of conscious torment for the wicked Dr. Torrey quotes Rev. 2:10: "The devil that deceived them was cast into the lake of fire where are also the beast and the false prophet (after having been there for one thousand years, see contex), and they shall be tormented day and night for ever and ever." And further says the Doctor: "So we see that destruction means a portion in the lake of fire where its inhabitants are consciously suffering without cessation for ever and ever." Now we have the Doctor's meaning of the word destruction - "eternal conscious torment." It is found in a symbolical expression in the least understood book in the whole Bible, and the literal, common sense meaning of the word "destruction" found in scores of passages of Scripture is, according to Dr. Torrey to be set aside, in favor of this theological jumbling together of symbolical verses, whose true meaning he has not tried to understand except in a literal sense. A theory that has to be supported by such means is indeed hard pressed for proofs.

No Eternal Torment in Rev. 20:10

The question is, does Rev. 20:10 really teach an endless torment for wicked people? First of all, notice that the word "are" in this verse in the Authorized Version is in italics, which shows that word is not in the original, but was supplied by the translators to fill up the gap. Murdock's Syriac New Testament and Rotherham's Greek Emphasised New Testament both read "were" instead of "are." There is not a verse in the Bible that teaches that there will be a "live beast" and a "prophet" undergoing torment in the lake of fire at the time the devil is cast in. They were cast in one thousand years before, but being destroyed in there they will not be there when the devil goes in.

The devil will be tormented day and night for ever and ever. Does this mean unlimited time? We think not for two or three reasons. First, Heb. 2:14 says "that Christ through his death might bring to nought (nothing) him that hath the power of death, that is the devil." The word rendered 'brought to nought" is elsewhere rendered "destroy" and "destroyed," and is defined by Webster as "Destruction consists in the annihilation of the form of anything, that form of parts which constitutes it what it is." Therefore the destruction of the devil will surely make an end of him. Destruction is the exact opposite of preservation. The torment of the devil, whatever form it takes, is in time, not eternity; it is during the judgment time, during the day and night period. After "this there shall be no more night." We have already seen that "aionion," "for ever and ever," is limited to any length of time, long or short.

It would be well to point out here that when we read of pouring out of vials of wrath, trumpet sounding, thunderings, angel voices, etc., they refer to something previous to the judgment and not beyond it. Babylon's "smoke of her torment," which was to rise for ever and ever (Rev. 9:2. 3; 18:1-24). Whatever this smoke symbolises, certainly must come to an end, for we read these words in verse 21 of this chapter (18): "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall this great city Babylon be thrown down, and shall be found no more at all." How can her smoke continue to rise up from her when she does not exist? Just in the same sense that the "smoke of Babylon can rise up for ever and ever" when she does not exist, is the same sense that the "smoke of the torment" of the "beast" and the "beast worshipers," "the false prophet," and the "devil," and also the smoke that rose up "for ever" from the burning cities of the plain (Isa. 34:5-10).

I offer this solution, as in all these cases except in the burning cities it cannot refer to literal smoke; therefore it must refer to something that smoke symbolises or represents. We can expect to find this in the symbolic book of Revelation where the "beast" stands for the wicked; earthly kingdoms ruled by kings, and the false prophet also stand's for an anti-Christian sys'em, and Babylon, drunken with the blood of the saints, that sat upon the seven mountains of the kingdom of the beast (Rome the set of the Papacy is built upon seven hills). All commentators agree that this spiritual Babylon, the seat of wickedness, represents the apostatized church of Rome. It should be unnecessary to ask can literal, earthly powers or kingdoms "smoke," can an evil, political system "smoke," or can the church of Rome "smoke."

I venture in the way of a solution to suggest that "smoke" ascending for "ever and ever" symbolizes nothing more, or nothing less than "remembrance," a "memorial of complete ruin." The saints throughout eternity will always remember the just retributions of God and his fearful judgments upon all evil kingdoms of this world, all evil systems, upon all evil persons, and on the devil himself, which resulted in their total destruction and obliteration from the face of the world they had so long cursed. "And there shall be no more curse." Empty "hades" (gravedom), after having delivered up the dead which were confined within it, is also cast along with the monster "death" into the "lake of fire," to be destroyed, to come to an end, a thing of nought, for there will be no more use for it. "O hades, where is thy victory; O death where is thy sting." "And death shall be no more, neither shall there be mourning, nor crying, nor pain any more; for the former things are passed away" (Rev. 21:4. Thank God for this.

Thus we see that all evil systems and kingdoms, personified under various symbols with their dupes, and death, sin, and hades, also personified, can neither "smoke," nor suffer "torment" when once they are totally destroyed in the fire of divine wrath and retribution in the symbolical "lake of fire, which is the second death." And thus we see that the conclusions of Dr. Torrey by taking symbolical language and applying it in a literal sense to teach the "endless conscious torment of the wicked in hell-fire," is a baseless perversion of the truth, and contrary to Scripture, and is a flagrant defiance of the laws of sound scriptural exegetics.

Geo. F. Haines.

TREATISE ON HELL

Article IV

If the theory of the day were true, and that judgment was never ending torture, there would be no mercy, or justice in it, but justice would stand afar off, and mercy with uplifted hands would denounce it, but with the truth that death is the wages of sin, mercy and justice join hand's in one grand union, and we can exclaim in the words of the fifteenth verse: "Blessed are the people that know the joyful sound—they shall walk, O Lord, in the light of thy countenance." Friends and brethren, do you not want to be among the number so blessed as to know this joyful sound; to know that there is no endless torture for the wicked; to know that all sickness, misery, pain and death will forever cease? This is the joyful sound that we want you to know, in place of the doleful, agonizing one of eternal torment that has been sounded through the past centuries of darkness. This is the joyful sound, the joy that is set before us that will lead men to repentance. All who do not know this joyful sound, this wonderful goodness of God, have never been led to repentance, and will never be permitted to drink of the river of his pleasure. Men in darkness and ignorant of God's blessed word, do not know this joyful sound. They do not understand the fate of all who will not fear God, and work righteousness. The inspired writer says, Psa. 73:17: "Until I went into the sanctuary of God, then understood I their end." What did he understand their end to be when enlightened by the truth? Listen to the answer: "Thou casteth them down to destruction." They are not kept in eternal torture but are cast down to destruction. Ninth verse: "How are they brought into desolation as in a moment." Not a long lingering eternity of torture, but brought to destruction in a moment. All who come into the sanctuary of God, all who become enlightened by his blessed truth, know the joyful sound that all misery, all pain will cease in the glorious day of his coming.—L. T. Nichols.

Random shots are dangerous and cruel, likely to hit the wrong person and to hurt his feelings unnecessarily. It is very easy to say a hard thing, but not so easy to say it to the right person at the right time.—Charles Kingsley.

Willingness to face things comes pretty near being what makes a successful man. It is certainly what marks a wise man. There is nothing but trouble in store for the man who insists on blundering ahead with his eyes shut.

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EDITORIAL

Easter Sunday was a day of gladness in Cleveland. The choir gave a number of most excellent selections at both the morning and evening meetings. Two had witnessed the good confession of faith and were baptized before the Lord's supper in the morning, namely, Mrs. Tubbs, the mother of Sister Mildred Tubbs, formerly Seventh-day Adventist, and Mrs. Jackson, also Seventh-day Adventist. At the breaking of bread service which followed the baptism of these friends, and at which they were formally received into fellowship, several brethren and sisters gave us hearty exhortations which were greatly appreciated by all.

FANATICISM AND THE WAR

Early in the war, under the best advisors to be procured, the Editor of The Restitution took the problems raised by the military situation into consideration, and has given its readers constant advise and counsel. We stand firmly and uncompromisingly against combative service so far as the people of God are concerned. We are ready to go to prison and to death for this conviction if the necessity should arise. For the sake of obeying Christ's commandments the loss of life would not be too much to pay. Thoughts of expediency or philanthropy are out of place when urged in defense of doing that which the law of Christ forbids. If riots must rage unless we disobey Christ, let riots rage. If life and property must be exposed to the ravages of wicked men, unless we do that which Christ prohibits, let all houses, property, and lives go unprotected. If we must incur and pay heavy fines, unless we break the law of God, let the penalties be paid. If we must be killed unless we forfeit the approbation of the Lord, and lose eternal life at his return, let us all die at once.

Such are our deep rooted convictions, and in petitions at the beginning of the war we acquainted the war department with the facts in the case. They listened to us patiently and replied respectfully and frankly. Our claim for exemption from combative service comes legitimately within the provisions of our National Constitution. And up to date there has not come to our attention a single instance in which Uncle Sam has mistreated or ill used one of our brethren. Cases have occurred where our government has had to use severity, but in every case they were fanatics. They have either tried to discourage young men from obeying the draft law, or have disobeyed it themselves. They have contributed to the war fund every time they mailed a letter, or they have worked in some manufacturing plant where munitions are made, or they have farmed to help feed the soldiers at the front. But inconsistently enough, when they were drafted they refused to obey the law, and on top of this unscriptural action they declined to do non-combative service - a service they were doing before they were drafted! They are cranks and fanatics every one. And if any brother in the church of God presumes to act in disobedience of the law we wish it understood that he is failing to conform to the counsel given through The Restitution. Once more we urge our brethren to listen to our counsel and follow our guidance for their own good and for the glory to God. Be loyal, obey the law in every case, ask for non-combative service, and you will find the government reasonable and readily obliging. As cases of fanaticism which the people of God want to keep clear of we cite the following cases:

Hits Draft, Begin 15-Year "Pen" Term

Burlington, Vt., March 30.—Clarence H. Waldron, formerly pastor of a Baptist church at Windsor, convicted last week of sedition, was taken to Atlanta today to begin a fifteen year term in the federal prison there. His wife and little daughter went with him and will make Atlanta their home.

The specific charge on which Waldron was convicted was attempting to obstruct the draft by urging young men not to register, even to the point of being shot.—The Leader.

A Christadelphian Fanatic

Ernest P. Wells, a conscientious objector, of Boydton, Mecklenburg County, Virginia, has been sentenced to ten years at hard labor by the military authorities at the camp for failing to report for duty when ordered by his local board. The trip to Fort Jay, N. Y., where the sentence will be carried out, was begun last night. Wells travels under guard. His case is the most unusual that has arisen at the camp and the most unusual that has yet arisen in the United States through the working of the draft law.

Wells who claims to be a conscientious objector of the Christadelphian faith, was legally drafted into the service and ordered to report on November 17th for duty at Camp Lee. He claimed exemption from all military service and, on account of his religion, had been granted a certificate exempting him from all service "except in some capacity declared by the President to be non-combatant." On the day before he was ordered to report he appeared before his local board and filed a protest in writing, stating that he would not report for military duty because of his religion. He stated that he could be found at his home, and would offer no resistance to arrest but would protest against being taken. He was apprehended on January 7th and brought to Camp Lee as a deserter.

Gen. Brett Didn't Take Much Stock in Defense

Brigadier General Lloyd M. Brett, who as acting commanding general, reviewed the case, first recited the foregoing facts and then said:

"He is clearly a wilful deserter because he knew what steps were being taken to induct him into the service, and he endeavored to place himself as far as he could in a legal position to defend his defiance of the law as a conscientious objector. In so doing he made the same mistake that many conscientious objectors have made in placing their own construction upon that portion of the law which exempts them from service except in such capacity as is declared by the President to be non-combatant. Had he chose to obey the law he would have found upon reporting that the war department has exercised the greatest patience in dealing with men in his position. Having wilfully defied the law, he has no reason to expect treatment different from any other deserter."

The court that tried Wells, sentenced him to 20 years at hard labor but this was reduced to ten years by General Brett.—Petersburg Index-Appeal, March 28th, 1918.

THE STONE-MAN ON THE RAINBOW THRONE

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said: Come up hither, and I will show thee things which must be hereafter. And immediately I was in spirit: and, behold, a throne was set in heaven, an One sat on the throne. And he that sat was to look upon like a jasper and sardine stone: and there was a rainbow round about the throne, in sight l'ke an emerald (Rev. 4:1-3).

I The Resurrection of the Saints and Their Ascension to the Throne of David

1. "After this;" Greek, "After these things," a door in the heaven of political power is opened for the occupancy of the saints (vs. 1; 1:19; Luke 4:5, 6; 10:18; Rev. 2:26, 27; Dan. 7:27).

2. "The first voice which I heard." This trumpet-like voice first raised John and all the saints from the dead; "after this" he "turned to see the voice that spake," he "looks" expectantly until the voice invites him to "Come up hither" (to the throne) (vss. 1, 10; 1:10; Lev. 23:24; Num. 10:4; Zech. 9:14).

II The Stone-Man Occupies the Throne

1. Christ and the saints in two natures, mortal and immortal: combination of flesh and spirit: jasper (spirit); sardine (flesh). (1). (vs. 3; Gen. 49:24; Isa. 8.14; Rev. 21:11, 23; Zech. 2:5, 10; Exod. 28:9, 12; 1 Pet. 2:8).

III The Rainbowed Throne

1. The rainbow appears as a guarantee of the stability of the throne and glory revealed (Gen. 6:18; 9:12, 16; Psa. 89:3, 4, 36, 37).

2 It is seen after storm, after peace has come to the elements (vs. 5; Ezek. 1:26; Mal. 4:1, 2; Isa. 18 3, 4; Rev. 14:1, 15; 2 Sam. 23; Psa. 72; Deut. 32:1, 2; 33 26-28; Isa. 55:10, 11).

(1) Sardine in Hebrew is composed of the same letters as Adam. The invention of the Masorites pronounces Adam oden; this translated into Greek by the Seventy is called "sardine" because found about Sardis, and because it is a carnelian of a color resembling that of flesh.

MARIOLATRY UNSCRIPTURAL

Arthur L. Manous

Through their "Marian devotion" our Roman Catholic friends have, it is believed, perverted the first gospel sermon. In the Lord's words addressed to satan they attribute the work of Christ to the Virgin Mary, as is evident from their "explanatory version" of Genesis 3:15, which they translate thus: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel" (The Douay—Catholic—Version).

Notice the pronouns "she" and "her" in the last clause as here rendered. In our common Protestant Version the text reads: "And I will put enmity between thee and the woman, and between thy seed and and her seed; it shall bruise thy head, and thou sha't bruise his heel."

Observe here that the originals rendered "she" and "her" in the Roman Catholic Version is, in the Protestnat Bible, translated "it" and "his." Commenting on this change from "it" and "his" in our Protestant Bible to "she" and "her" in the Vulgate or Catholic Version, one writer says: "It, i. e., Christ. The corruption of this in the Vulgate into "she" lies at the root of Mariolatry: the verb in the singular masculine shows that zer'a (seed) is here to be taken in the singular, with Sept. i. e., Christ" (Note on Gen. 3:15, in the Companion Bible).

Dean Alford, D. D., "an eminent Biblical critic" says on this point: "Observe, it is it, or he, viz., the woman's seed, that shall bruise the serpent's head, and not she, as the Vulgate and the Church of Rome have it here. Even were it "she," no such application of the words could be made as the Church of Rome makes to the Virgin Mary, for it would mean she, the woman then present, by means of her seed which is to come" (Alford's "Explanatory Commentary" on Genesis, P. 17, London, 1872).

One Roman Catholic admits, however, that the reading of "the Hebrew text . . . . refers to the seed of the woman," and that their renderings "she" and "her" is "an explanatory version" a "private interpretation" of this text by the Roman Catholic Church, if you please! See the Catholic Encyclopedia, Vol. 15, P. 464.

That "the Hebrew text . . . refers to the seed of the woman," as admitted by this Catholic writer, and not to the woman herself as is made to appear in the Catholic Bible, will be further evident from a comparison of the Catholic Version with other translations of the clause:

"She shall crush thy head, and thou shalt lie in wait for her heel" (Douay—Catholic—Version).

"He shall watch against thy head, and thou shalt watch against his heel" (Sept. Gr. and Eng.).

"He shall bruise thy head, and thou shalt wound his heel" (Lesser's Trans.).

Once more: "He shall bruise thy head, and thou shalt bruise his heel" (The American Version).

The apostle Paul settles this question and puts the divine seal on it when he says: "And the God of peace (not the woman in the garden, nor the Virgin Mary) shall bruise satan under your feet shortly" (Rom. 16,20). Again: "Forasmuch then as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same; that through death he (not the Virgin Mary) might destroy him that had the power of death, that is, the devil" (Heb. 2:14).

WHAT DOES BAPTISM MEAN TO US?

To a Young Friend who is Desirous of Coming Into the Body of Christ

Preach the gospel. He that believeth and is baptized shall be saved (Mark 16:15. 16). Repent and be baptized (Acts 2:38). And many hearing, believed and were baptized (Acts 18:8). As many as have been baptized into Christ have put on Christ (Gal. 3:27) So many of us as were baptized into Jesus Christ were baptized into his death. We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. 6:3, 4).

From these Scriptures we see the gospel must first be preached to us. The next step is belief of what we hear, next repentance. The word "gospel" literally means good news. What was the good news which Jesus commanded the apostles to preach? In Matt. 4:23 we find the gospel which Jesus preached was of the kingdom. In Acts 8:12 we find that Philip preached the things concerning the kingdom of God and the name of Jesus Christ as the things necessary to be heard and believed before baptism. We find in Acts 28:30, 31 Paul preaching the same things for belief and obedience. It is not necessary to go into detail of the things of the kingdom. We all, as believers in the word, know we are now in the world of the alien, that our King has been rejected of them, that he is now engaged in calling out and building up an army of saints who, when he comes to claim the kingdom and the uttermost parts of the earth as lawfully his, will be workers with him in reorganizing and setting up his dominion under the whole heaven. These things receive prominence among us because they are the things of the gospel which have long been hidden under the rubbish of the false doctrines of the unclean woman and her daughter.

The things of the name of Jesus Anointed. Paul styles them good news of the grace of God (Acts 20:24). What is this favor which God has made known to us? First that when we believe and receive Jesus as the begotten Son of God, believe that he died to redeem us, when we turn from our sins, or in other words, die to sin, are then buried in water as a sign of our faith. We have been buried with Christ and have risen with him to a new life. Christ covers us with his righteousness, and we are in the sight of God without sin. This is God's grace which he bestows on us. Here are the steps: hearing, believing, repenting, dying, burial and resurrection to a new life. This is what scriptural baptism means.

Suppose we hear and believe all the things of the gospel and are immersed in water: do we in a figure enter into Christ's death? No, because if we understand all things of God's word and do not repent and renounce our old master we are still in Adam just as much as if we received and believed only a part of the things contained in the gospel. It is a hopeless state to be buried alive. And just as surely as one is buried in water who has not died to sin he cannot rise to a new relation.

We hear and believe. What is it to repent? The generally received definition of the word is to be sorry we have sinned; but this falls short of the Bible meaning. In the Scriptures we are taught that repentance is complete turning away from sin, not willingly to transgress again. This is death to sin. If we have died this death, then we are buried with Christ, and with him we rise as new creatures. We have renounced our allegiance to the present evil world and become citizens of the world to come. Henceforth we are "under law to Christ" (Rom. 5:6; Col. 3:24; 1 Thess. 1:2). Before we change our allegiance it is the part of wisdom to study carefully the laws which must govern us when we become members of the commonwealth of Israel. Jesus gives us this admonition in Luke 14:25 to 34 verses. We must love the things we once hated; we must hate the things we once loved, we must do good to those who treat us evilly; we must pray for those who despitefully use us We must absolutely put away all malice and evil speaking, being kind to the unthankful and unholy, in meekness instructing those who know not the truth, have no union with worldly organizations, and no fellowship with those outside of Christ only to do good to all as we have opportunity. To love the brethren as we love our Lord, in honor preferring them above ourselves. The way is strait and narrow. All who will live godly in Christ Jesus shall (not may) suffer persecution.

In view of all this we are led to exclaim as those of old, "Who then can be saved?" It would be impossible for us of ourselves to do these things. The things which are impossible with men are possible with God (Luke 18:27). Our only strength is in him; our sufficiency is of God (2 Cor. 3:5). Listen to one who suffered many more things than we are called to suffer: "I can do all things through Christ who strengthens me" (Phil. 4:13). Does the way seem too strait and narrow? Count it up again. A little time of trial, an eternity of bliss; persecution from ungodly men for a small period, the companionship of saints and angels world without end; deprived perhaps of the approval of those whose good will we desire, but for ever with the Lord; walking with him here, and reigning with him in glory in the world to come! When we consider these things can we not say all are but light afflictions which endure but for a moment compared with the "far more exceeding and eternal weight of glory"?

Flora A. Wood.

OBITUARY

J. T. Perry, second son of Brother and Sister R. E. Perry, was born at Pleasanto, Kansas, July 2nd, 1875, and died March 15th, 1918, at Phoenix Ariz. He is survived by his faithful wife and 17 year old son Walter, father and mother and two brothers.

On April 7, 1896, he was married to Martha Hunts, at Mound City, Kansas. To this union was born two sons, Todd and Walter. Todd died at the age of twelve years.

Brother Perry came to Arizona from Kansas in 1896 settling near Arlington, but a few years later moving near Phoenix where he resided until his death. Brother Perry was a faithful, zealous worker for the truth, and never let an opportunity pass to make mention of the grandeur of the coming kingdom. He was very patient in his suffering. The end finally came in a peaceful sleep until the morning of the resurrection.

Brother Perry was known as a loving father and husband, and was loved by all who knew him. The funeral was conducted by the writer at 11 A. M Monday, March 18th, in the Baptist church at Phoenix, where we discoursed to a large audience on Thess. 4:13-18, after which we laid Brother Perry away in the beautiful cemetery near Phoenix by the side of his little son to await the call of him who said, "I am the resurrection and the life.

O. J. Allard.

It is only little men who are so tremendously concerned about the precise allotment of credit in the world.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXIII

The Kingly Priesthood II

Memory Text

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

1. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins;
2. "Who can have compassion on the ignorant and on them that are out of the way; for that he himself also is compassed with infirmity" (Heb. 5:1, 2).
3. "Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3:1).
4. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people" (Heb. 2:17).
5. "For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:14).
6. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.
7. "But to do good and to communicate forget not; for with such sacrifices God is well pleased" (Heb. 13:15, 16).
8. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
9. "Know ye not that ye shall judge angels? how much more things that pertain to this life?" (1 Cor. 6:2, 3).
10. "And I saw thrones, and they that sat upon them and judgment was given unto them" (Rev. 20:4).

Practical Truths

The gospel is preached in this age for the purpose of calling out a people from the world for the future. This body of believers is known under various names in the Bible as the Body of Christ, the Bride, the Church, Kings and Priests, Royal Priesthood, etc. To them will be accorded the honor of being associated with Jesus in the rulership of the world, the judgment of the future, and the mediatorial work of the ages to come. In other words, they will be priests, judges and kings, after the return of our Lord to take charge of the government of this earth. That it will in the future be a mediatorial body under Jesus as the head is evident from the fact that Jesus (the Branch) is to be a priest upon his throne, and that this body is co-heirs, joint-heirs with him; as well work of the future. The work of Jesus is two-fold—

as the many direct statements which refer to the suffering, and the glory that was to follow. His work of suffering ended upon the cross, while the great work of ruling and government is future.

Notes on the Lesson

First Resurrection. The one occurring prior to the next one mentioned in the chapter in which the rest of the dead stand before God. It may refer to chief or first in importance.

Priests of God. There may be two orders of priests as the expression "of God" and "of Christ" may possibly refer to one class of work relating to Christ and another class of work relating to God.

1. Taken from Among Men. The electic na'ure of the gospel is here indicated, and the sanctification or setting apart of this priesthood for a specific work. **Is Ordained for Men.** The object being to bless men by the offering of "both gifts and sacrifices for sins."

2. The Ignorant. Under the law there was provision made for ignorance and the sin of the simple. **Out of the Way.** Those who are not in the way of life. The work of this mediatorial body will be to lead those who are ignorant into the truth, and those who are out of the way to the way of life; and as Jesus was tempted in all points that he could be touched with the feelings of our infirmities, so too, these priests unto God and Christ will know the wants of the people because they were once "compassed with infirmities."

3. Par'akers of the Heavenly Calling. Can it be indeed that we will ever thus be exalted? Are we to be made partakers with Jesus in this exalted calling? In view of this Paul says, "Consider" the Apostle and High Priest of our profession, Christ Jesus. Study his character. Study his work.

4. Made Like Unto His Brethren.—Jesus was made like unto us, that we might be made like unto him by-and-bye.

5. Made Partakers of Christ. How often is this idea repeated under different forms. We are to be partakers of his life; partakers of his inheritance; partakers of his sufferings here; joint-heirs and partakers of the high calling of being kings and priests sharing his throne and mediatorial work in the future.

6. The Sacrifice of Praise.—The nature of the sacrifices is changed also. The priesthood changed, the law which made men priests changed and the sacrifice under this new order is the sacrifice of praise, and to do good. From certain texts it is apparent that the literal sacrifices will for a time continue in the next age (Zech. 14:21; Ezek. 43:18-27; 46:21) among the children of Israel. Yet the priests who officiate there will be of the sons of Zadoc, while the mediatorial above mentioned will have charge of the higher sacrifices of prayer, praise, good works and directing the mind into the higher life.

Suggestive Topics and Questions

1. The Work of a Priest. What is a priest? (Ans. The best definition is the one given in our lesson, viz: one who "offers both gifts and sacrifices for sins.") What class of persons must he deal with? On whom will they have compassion? What is meant by an ignorant person? By one who is out of the way? Will it be a part of the office work of the body of Christ when made kings and priests to educate the people?

2. Jesus the High Priest. When was Jesus made High Priest? What is his work now? Has he made the atonement? What is the atonement? What is a mediator (1 Tim. 2:5)? Is the work of a mediator the same as that of a priest?

3. Par'akers of the Heavenly Calling. What is this calling? For what purpose have we been called? Do we receive this position in this life? What is is to be a partaker?

4. When Their Priesthood Begins. When will the saints enter upon their work as priests? Does Rev. 20:6, teach that it will be after the resurrection? When will the saints judge the world (8)? Will they be priests, judges and kings at the same time?

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Romans 12:3

THINKING

If you think you are beaten, you are;
  If you think you dare not, you don't;
If you'd like to win, but you think you can't,
  It's almost a cinch you won't;
If you think you'll lose, you're lost,
  For out of the world we find
Success begins with a fellow's will
  It's all in the state of his mind.

If you think you're outclassed, you are;
  You've got to think high to rise;
You've got to be sure of yourself before
  You ever can win a prize.
Life's battles don't always go
  To the stronger or faster man;
But soon or late the man who wins
  Is the one who thinks he can.

A Profitable Idler

James Watt in his boyhood used to watch very closely the working of steam in his aunt's tea-kettle as it puffed from the long nose, or lifted the cover. He would sit by the hour, watching and thinking of the force contained in the steam, and the uses to which it could be applied. His aunt thought him incorrigibly lazy, and scolded him sharply, and begged him to stop idling and begin to study. But those hours she thought wasted in idleness were busier than those of the hardest working boy in England. They led to the invention of the steam engine, and the improvements of manufacturing which have made England the wealthiest country in the world. It would be well for many boys if their idle moments were put to as [illegible] use.

And remember, what one boy has done another can do. It is not always necessary that we all do the same thing, but we all can do something; and if we try real hard we will be able to do that "something" better than any one else can do it. And the world will be better because we have lived.

Get Up Steam

A locomotive without steam is dead, useless. A man without energy is like the steamless engine.

Get the pressure swing the indicator hand chock up to the pin. There are wheels to turn, if you would move ahead on the track of success. How much presure do you register?

Steam used tooting the whistle "just to hear it blow," is steam was'ed it's needed to work the pistons. Energy wasted in blowing about your ability is misspent. Save it for your business.

You'll need lots of steam when you hit the upgrade. If you come to a place where you can "coast" store it up against the hard pulls up the incline. Don't open the valve and let it blow away just because the running temporarily is easy. You're likely to strike a hill at almost any time.

Shepherds of Men

One of the insistent cries of our time is for leaders who are of the type of the Good Shepherd. The complexities of our modern human relationships are so intricate that only such leaders can get a following. Men and women are straying here and there, finding occasional pasturage at whatever convenient place they stop. An unrest characterizes the great mass of humanity. They want a guide who will not only suggst the way, but who will also go before them without fear. This was the sort of shepherding done by Jesus. It is the way he shepherds men today. Why is it that not more are in his flock? Is it because those already in have devised burdensome conditions of entrance? Is it because those already in fail to make known his care and satisfying protection? What an opportunity for the under-shepherds of Jesus Christ! The good shepherd never forces men into his flock, but if they will come he will lead them in ways of which they have not dreamed. Here is another opportunity for the adult class of men and women. Do the folks whom we invite to our class know that we have for a leader the Good Shepherd Jesus Christ? If not, what an argument we have to induce them to fellowship with us and know him for themselves.—Ralph Welles Keeler.

He had respect unto the recompense of reward	Heb. 11:26
Children of light, and children of the day	1 Thess. 5:5
Draw near in full assurance of faith	Heb. 10:12
O Israel, thou shalt not be forgotten of me	Isa. 44:21
Jesus himself drew near, and went with them	Luke 24:15
I am the Almighty God, walk before me	Gen. 17:1
I have set the Lord always before me	Psa. 16:8

Try, Try, Again

Young writers will do well to remember that Lord Bacon re-wrote one of his works twelve times; and Pascal his letters several times, and one of them thirteen times; while Edmund Burke had his works printed two or three times on a private press before offering them to a publisher.

Our Weekly Puzzle

"But in the end of the days it shall come to pass
That the mountain of the Lord's house shall be established as the top of the mountains,
And it shall be exalted above the hills;
And people shall flow into it.
And many nations shall go and say:

" 'Come ye, and let us go up to the mountain of the Lord.
And to the house of the God of Jacob:
And he will teach us his ways,
And we will walk in his paths!'
For out of Zion shall go forth the law,
And the word of the Lord from Jerusalem."

What is the meaning of "the end of the days?" When shall they say, "Come, let us go to the mountain of the Lord?"

Where can this passage be found?

Answer next week.

Answer to puzzle in last issue:

The passage was written by Paul, and Silvanus and Timothy to the church of the Thessalonians. The hope here referred to is to again see, and be with their loved ones who have died. This shall be realized at the second coming of Jesus, and be accomplished through a "resurrection out from the dead."

The passage can be found in 1 Thess. 4:13, 14.

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. APRIL 16, 1918 NUMBER 15

HOME AGAIN!

We have wandered far in southern climes,
And distant fields of green;
Where flowers bloom from June to June,
And fruits grow ripe between.

Yet nought can ease the human heart,
And cause man not to crave;
For all is transient, fleeting here,
And leads man to the grave.

But there's an age that's soon to dawn,
When death shall be no more;
When Christ shall reign on earth o'er all,
With peace, from shore to shore.

And saints shall live forever then,
And nature ne'er grow old;
We'll not be tortured by the heat,
Nor suffer with the cold.

Oh may that day of glory come,
And spread this wide earth o'er;
When sin for aye has fled away,
We'll joy forever more.

John E. Hogarth.

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson VIII

BY ROBERT G. HUGGINS*
Pastor of the Church of God, 10623 Lee Ave., Cleveland, O.

THE HOLY SPIRIT AND ITS GIFTS

I. The Spirit of God Is Divine, Radiant Power

The spirit of God is not a distinct person from the Father, but his radiant power and energy in universal diffusion (Gen. 1:2; Psa. 139:2-12; Job 33:4; 26:13; Psa. 104:30; Judges 14:6; Num. 27:18. Nehe. 9:30; 2 Pet. 1:21).

II. The Holy Spirit Is the Power of God In Official Manifestation

The Holy Spirit is God's "free spirit" gathered up, concentrated, and focalized for the work of creation, the bestowal of miraculous gifts, and the accomplishment of divine results (Psa. 51:11,12; Luke 1:35; Acts 10:38; 1:5, 8, 2; 11:15,16; 8:17-19; Micah 3:8).

III. The Gifts of the Holy Spirit Were Only Temporary Investments of Divine Power

The gifts of the Holy Spirit which were bestowed upon the official members of the church in the days of the apostles, accomplished the purpose for which they were given and, accordant with reason and revelation, they ceased from the earth, not to exist again until the kingdom of God comes. That they were only temporary gifts and powers appears from the considerations following:

(a) The gifts of the Holy Spirit are "the powers of the world to come" (Heb. 6:4,5).

(b) When they were bestowed upon men in the past, they were given in a limited and measured form, except in the case of Christ. They were but foretastes, firstfruits, earnests, and prophetic intimations of the feast of heavenly powers which we shall enjoy in full when the kingdom of God shall come (Matt. 10:7; 12:28; Luke 9:1; 11:20; Rom. 8:23; 2 Cor. 5:5; Eph. 1:13,14).

(c) Christ excepted, they have been seldom possessed and rarely exercised in the past (1 Cor. 12:27-30; Eph. 4:8-12; 1 Sam. 3:1; Luke 1:23-28; John 10:41).

IV. The Gifts of the Holy Spirit Are Not Extant Today

The following arguments are conclusive on this point:

(a) When the gifts of the Holy Spirit were possessed they were employed punitively in association with their benevolent uses (Ex. 4:6-8; 6:13,17,29; 9:22,29; Num. 12:10,12; 2 Kings 5:14,27; Isa. 38:1,2; Acts 5; 8:20,21; 13:9-11).

(b) The design and purpose of God in giving them was fulfilled in a confirmed word and completed revelation. Spirit gifts now are superfluous, and if they existed they would discredit the word of God (John 14:26; 16:12; Eph. 4:7,8,11-16; 2 Cor. 13:9; 1 Thess. 3:9,10; Col. 2:10; Acts 20:17-23; John 20:30,31; 1 John 5:10-13; 2 Tim. 3:15-17. Jude 3, Greek).

(c) The prophetic word requires the cessation of miraculous powers now, and existing facts corroborate the prophecy (Psa. 74:7-10; Micah 3:6-12; 1 Cor. 13:8-13).

SYNTHETIC REMARKS ON THE LESSON

I. The Spirit of God Is Divine, Radiant Power. "Thou shalt have none other gods before me" (Deut. 5:7). To those who believe in the personality and deity of the spirit, usually called "God, the Holy Ghost," it does not seem to occur that such a belief contravenes this divine prohibition and commits them, in spirit and in word, to idolatry. A moment's reflection upon the meaning of the words used would show them that "the spirit of God," which he calls "my spirit" (Gen. 1:2; 6:3), cannot be God, and that "the spirit of the Lord" (Acts 5:9) cannot be the Lord himself. The spirit "proceedeth from the Father" (John 15:26) and is therefore an emanation from God. The spirit is effluent from the Father, fills all space, and gives to God the attribute of omnipresence (Psa. 139). It is the influence and affluence of the Almighty, the instrument by which he works in creation, providence, inspiration, and miracle; his divine, radiant, and universally diffused power. "The spirit of God moved (brooded) upon the face of the waters" in creation (Gen. 1:2), renewed the face of the earth (Psa. 104:30), garnished the heavens (Job 26:13), created man (Job 33:4) and imparted life to him (Gen. 2:7). Instead of being another god or a distinct personality from God, the spirit is the breath of life in universal diffusion and sustains all animal life while it is retained (Psa. 139; Job 31:14, 15). It is called God's "free spirit" (Psa. 51:12) because it is in spontaneous and universal diffusion. "All the while my breath is in me, and the spirit of God is in my nostrils" (Job 27:3). If "the spirit of God" were a personality and a god, "the nostrils" would be a singular place for his habitation! "The spirit of God" in this Scripture is so obviously interchangeable with "the breath" in the first part of the text that we deem further comments upon either the text or the subject unnecessary.

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II. The Holy Spirit Is the Power of God in Official Manifestation. Now when, under the fiat of God, this radiant, outflowing, spontaneous, and "free spirit" which is universally diffused in nature, becomes concentrated and focalized to inspire men (2 Pet. 1:21), to beget Christ (Matt. 1:20), to perform miracles, to bestow supernatural gifts, or to execute any divine behest that may "come forth" (Dan. 9:23) from God, it is then called "Holy (hagion) Spirit" (Psa. 51:11,12). The word "holy" means "separated, set apart." In essence "free spirit" and "Holy Spirit" are the same; the difference in them lies in relationship. The Holy Spirit is the same power in another aspect, "free spirit" being the operation of God's power in the domain of fixed law, while the Holy Spirit is the same power exercised independent of natural law. The following text from Paul throws much light upon the subject and should be studied carefully by the reader:

> "God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (1 Cor. 2:10-13). From this important Scripture the following truths are obvious deductions:
>
> (a) The "spirit of God" is the same as the "Holy Spirit";
>
> (b) It bears the same relation to God that "the spirit of man" does to man;
>
> (c) "The spirit of God" is opposed to "the spirit of the world"; and
>
> (d) As neither "the spirit of man" nor "the spirit of the world" are distinct from the individual or individuals who manifest them, so "the spirit of God" is not a distinct personality from God himself.

Divinely guided by the authority of inspiration we are brought to see that the spirit of God is his invisible energy, and that it forms the medium of his omniscient perceptions and is the vehicle of his omnipotent behests—in a word, the Holy Spirit is the power of God in variant manifestation. Power is not a person, but the manifestation of a person. That God's power is meant by his spirit, and not "the third person of the adorable Trinity," is forever settled by the following sample testimonies of God:

> "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee" (Luke 1:35).
>
> "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).
>
> "But ye shall receive power, after that the Holy Spirit is come upon you" (Acts 1:8).
>
> "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit" (Acts 8:19).
>
> "I am full of power by the spirit of the Lo (Micah 3:8).

III. The Gifts of the Holy Spirit Were Only Tem rary Investments of Divine Power. Since the spirit God is the power of God, and the Holy Spirit this po in official manifestation, we are led to see that fo use God may display his power, and in the absence ause, hold it in abeyance. Scripturally speaking, th two attitudes of God are expressed as "stretching fo thine hand to heal" (Acts 4:30) and as withdrawing it his bosom (Psa. 74:11). Therefore we find God consi ently active at one time, and silent at another; doi miracles in one dispensation, and not in another. F centuries past God's attitude has thus been described himself: "I have long time holden my peace; I have be still, and refrained myself" (Isa. 42:14). To speak curately, partaking of the Holy Spirit is an enswath ment in "the powers of the world to come" (Heb. 6:5 These "powers" belong to "that world" (Luke 20:35), n this: there, not here. Paul's "world to come," to whic Holy Spirit "powers" primarily belong, is widely diffe ent from modern theological imaginations on the subje With those who know not the gospel of the kingdom it a "world to go to" rather than a world to come. Th conventional conception of "the next world" is associate either with regions astronomical or subterranean—th heaven or hell of pulpit discourse, in neither of whic is there use or place for the gifts of the Holy Spirit prophecy or healing. But readers of these lessons know that "the world to come" begins at the resurrection o the dead. Then "this world" ends and "that world" begins (Luke 20:34,35). Our bodies are then made like Christ's own glorious body "according to the working whereby he is able to subdue all things unto himself" (Phil. 3:21). The saints are thus made permanent embodiments of God's "mighty power" (Eph. 1:19) and surcharged with "the powers of the world to come," they proceed to assist Christ in subduing all things under his feet.

Now in advance of this "world" and the enjoyment of its "powers," some believers in the first century were "made partakers of the Holy Spirit" in a limited sense. They are said to have "tasted the powers of the world to come" (Heb. 6:4,5). They were given "power and authority over devils (demons), and to cure diseases" (Luke 9:1), and were sent out to proclaim, "The kingdom of God is at hand. Heal the sick, cleanse the lepers, raise the dead," etc. (Matt. 10:7,8). How did the healing of diseases and the raising of the dead show that the kingdom of God was at hand? When devils were cast out by the spirit of God, "then," says Christ in Matt. 12:28, "the kingdom of God is come unto you." Again he asserts: "If I with the finger of God cast out devils, no doubt the kingdom of God is come unto you" (Luke 11:20). Since the gifts of the Holy Spirit are "the powers of the world to come," when the spirit of God was present in Christ and his apostles and was exercised to cast out demons, heal the sick, and raise the dead, the kingdom of God, so far as its "powers" were concerned, had "come upon" that people. Remember, however, that Christ excepted, who had the spirit "without measure" (John 3:34), "the powers of the world to come" have only been given in a premature, measured, and limited way. "Of his fulness" the apostles only received a part (John 1:16). While the fulness of God's spirit raised Christ from the dead and perfected him in "eternal salvation" (Rom. 8:11; Heb. 5:9), only "the firstfruits of the spirit" were given to his disciples, which left them in pain, to suffer, groan, and travail; "the redemption of the body" being deferred to the future, when "the world to come" arrives, and the sons of God are given "glorious liberty" (Rom. 8:18-24). Until then we are only children and heirs (vs. 17), saved by hope (vs. 24). "Subject to vanity" like sinners and "the whole creation" (vss. 20, 22), we have nothing more than they except "the spirit of adoption" (vs. 15), heirship, and hope of "the glory which shall be revealed in us" when the sons of God are manifested and glorified in "the world to come." In commercial transactions where confidence is shown a property is purchased, the principal is agreed upon, and then a small amount of the principal is advanced as "earnest money" to ratify the contract, which satisfies both parties until the principal is paid. So it is with "the gospel of our salvation": after we believe it God "seals us with the Holy Spirit of promise, which is the earnest of our inheritance"—for how long? "Until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13,14). "Ye are bought with a price" (1 Cor. 6:19,20). God has purchased us, has paid down "the earnest of the spirit" (2 Cor. 5:5), which binds the contract, "until the redemption of the purchased possession" takes place in "the world to come." To clamor now for more than these firstfruits and earnests of the spirit, as divine healers and others who claim miraculous endowments of the spirit, is a reflection upon the probity of the Almighty, and an unconscious confession on the part of the claimants of their want of faith in God. "The firstfruits of the spirit" left Paul with "infirmities" (2 Cor. 12:5), in groans, travail, and pain (Rom. 8:23). It left Timothy with a weak stomach and "often infirmities" (1 Tim. 5:23), and Trophimus it "left at Miletum sick" (2 Tim. 4:20). It seems clear from this evidence that Paul and prelatic Christians were only given a "taste" and "firstfruits of the spirit"—an "earnest of the spirit," not the principal. The unseemly claims and pretentions of modern healers are here justly and scathingly rebuked*; for they claim to cure all maladies, heal all diseases, and do all kinds of supernatural prodigies. In a word, they claim to have more of the Holy Spirit than Paul and other church dignitaries of the first century. While they had only a "taste," modern healers pretend to have a full meal; while they had only "firstfruits," modern curists claim to have the harvest; and while they were content with "the earnest of the spirit," latter day fanatics boast of having the principal! They have yet to learn that when "the powers" of the spirit were here that only "some" believers possessed its gifts (1 Cor. 12:27-30; Eph. 4:11), and that the greatest prophet ever born of a woman (Matt. 11:11; Luke 7:28) performed no miracle at all (John 10:41). And the few who did possess the gifts of the Holy Spirit rarely exercised them. Those who claim to do so much healing now need to be told that there were "many widows in Israel in the days of Elias, ... but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them were cleansed, saving Naaman the Syrian" (Luke 4:25-27).

IV. The Gifts of the Holy Spirit Are Not Extant Today. In the days when the miraculous gifts of the Holy Spirit were actual possessions and not empty pretenses as now, they were seldom possessed and rarely exercised by God's people. But today from the lying, wonder-working power of Rome and her emissaries down to the lowest form of fetishism all claim to speak in tongues, heal the sick, prophesy, or do something of a wondrous nature by the power of the Holy Spirit. Apostolic miracles are tame things compared with the arrogant pretentions of these modern fanatics. The Bible condemns them totally. It says the gifts of the spirit were given as a "sign" (1 Cor. 14:22). Of what were they a sign? In Christ they were a sign of the "greater works" he is to do when he returns from heaven to raise the dead (John 5:20,21); in the apostles they were tokens of the "greater works" they shall be able to do in "the world to come"—greater than even Christ did when he was here (John 14:12). These two aspects of the Holy Spirit gifts are beautifully illustrated by "the former rain" (Joel 2:23), which was followed by the abundant harvests when "the floors shall be full of wheat, and the fats shall overflow with wine and oil" (vs. 24). The downpour of the Holy Spirit on the day of Pentecost and the miraculous gifts of the spirit manifested in the first century came as "the former rain," and were "the firstfruits of the spirit," "the earnest of our inheritance." It effected the mental and moral nature of those upon whom it was bestowed; but "the latter rain" of the spirit will be the harvest and "overflow" of the preceding "earnests": it will be such an inrush, upgush, and infusion of divine power into our substance as to change every atom of this "vile body" physically, and make it "glorious" like Christ's body, and we can "die no more" (Phil. 3:21; Luke 20:36). The "greater works" promised are then wrought by the saints. But mark: In the interval lying between the firstfruits and the harvest, the earnest and the principal, there are no gifts of the Holy Spirit at all. Attend, please, to the evidence which is now submitted in behalf of this proposition:

(a) When the Gifts of the Holy Spirit Were Possessed They Were Employed Punitively in Association with Their Benevolent Uses. The use of the power of the Holy Spirit in both these ways and often at the same time accords with God, from whom all power flows. "The Lord killeth" in the same chapter where it is said, "And maketh alive." "He bringeth down to the grave" in the same verse in which it is said, "And bringeth up" (1 Sam. 2:6). The same text that says he will heal and bind us up also says, "He hath torn; he hath smitten" (Hos. 6:1). "I form the light," says Jehovah, "and create darkness: I make peace, and create evil: I the Lord do all these things" (Isa. 45:7). He makes the dumb, the deaf, and the blind (Ex. 4:11). He put "diseases" upon the Egyptians (Ex. 15:26), smote the Israelites "with the botch of Egypt, and with the emerods, and with the scab, and with the itch, **whereof thou canst not be healed.** The Lord shall smite thee with madness, and blindness, and astonishment of heart" (Deut. 28:27,28). "Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee" (vs. 60). He smote Jehoram "with an incurable disease" (2 Chron. 21:18,19). Will divine healers claim can they cure "an incurable disease"? And let them remember that the very power that cured in the word of God also afflicted; the spirit that healed disease inflicted the disease. The same God who cured Moses' hand of leprosy inflicted it with leprosy (Ex. 4:6,7,8); the same uplifted hand that stayed the plague of frogs made the plague (Ex. 8:6,13); the same power that cleansed the land of lice made lice (vss. 17,29); and the same God-given power that stopped the hail, thunder, and lightning, caused them to be sent forth (Ex. 9:22,29). The God who healed Miriam of leprosy placed leprosy upon her (Num. 12:10,13). Jehovah who healed Naaman of leprosy said to Gehazi: "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from hi presence a leper as white as snow" (2 Kings 5:11,27). The spirit of God in Christ healed one man, but at the same time it killed a whole herd of swine (Mark 5:15, 13); the Christ who blessed many cursed a fig tree and it "withered away" (Mark 11:21); the very Christ who raised Lazarus from the dead deliberately planned that he should die (John 11:25,13,4,6). And while it is true that the shadow of Peter healed the sick (Acts 5:15), it is equally true that his word struck others dead instantly (vss. 5,9). Paul's handkerchiefs did make diseases depart from the afflicted (Acts 19:12); but "filled with the Holy Spirit" he only looked at Elymas and said: "The hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness" (Acts 13 9 11). Now in all the fuss and feathers raised today by claimants of the Holy Spirit, none claim judicial and punitive power —not one. Their "testimonies" always relate to benevolence -the cure of leprosy, consumption, cancer, and other fatal maladies. It is a very suspicious circumstance that they never give us a testimony of how they have power to afflict people with leprosy, infect them with "incurable diseases," smite with blindness, and kill instantly with only a word! No; this kind of business does not seem to be in their line; this is a power none of them claim to possess! And this admitted fact demonstrates that their claim of Holy Spirit power is as spurious as Rome. Further,

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*Pretenders of divine healing have formed the unhappy habit of abusing both medicine and doctors. They need to be told that in the Bible medicine is said to "do good" like a merry heart (Prov. 17:22). Luke is affectionately referred to as "the beloved physician" (Col. 4:14).

(b) The Design and Purpose of God in Giving the Powers of the Holy Spirit Has Been Achieved in a Confirmed Word and Completed Revelation. Christ left the earth with an unfinished ministry (John 16:12), and he sent the spirit primarily to complete that ministry: "Howbeit when he, the spirit of truth is come, he will guide you into all truth" (vs. 13). "He shall teach you all things" (John 14:26). Notice, "all truth," "all things"; not some truth and some things merely. Now as he sent the spirit to do this work and serve this purpose, we affirm that it came and perfected the saints, edified the body of Christ, brought it "into the unity of the faith," and that it grew up unto him "in all things"—attained to a "perfect man, the measure of the stature of the fulness of Christ" (Eph. 4:7.8,11-16). Imperfect faith was perfected by a completed revelation (2 Cor 13:9; 1 Thes 3:9,10). The church was "complete" in Christ (Col 2: 10). The apostles were sent into all the world to preach the gospel: assisted to speak with other tongues as "the spirit gave them utterance" (Acts 2:4), they completed their ministry and "declared all the counsel of God" (Acts 20:17-32). "Signs confirmed the word" (Mark 16: 20). It "was confirmed . . . . God also bearing them witness, both with signs, and wonders, and with divers miracles, and gifts of the Holy Spirit" (Heb. 2:3,4) One of two conclusions must be reached from the evidence now before us: either

(a) The Holy Spirit did not come and do what Christ said it would (which would discredit the word of Christ and blaspheme the Holy Spirit) or

(b) It came and fulfilled the purpose for which it was sent (and if so, it is no longer needed).

Admit that the Holy Spirit came and revealed "all the truth," and then there is no truth for it to reveal now, and its possession would be superfluous. The work of the Holy Spirit being complete, the word of God is all-sufficient, which obviates clerical and priestly interference and interpretation, both of which are arrogant and presumptuous. To the dishonor of God and the Holy Spirit curists and spiritists ask us to believe, without a scintilla of proof, that the apostles failed to execute the commission of preaching the gospel in all the world, as they were commanded; and that the Holy Spirit came short of revealing "all the truth," as it was sent to do. Therefore to them the word of God is incomplete and inadequate. This position is a virtual repudiation of the word of God. Every sect which claims present gifts of the Holy Spirit has so discredited and dishonored the word of the Lord that they themselves feel the need of another Bible, and acting consistently enough, they have in each case invented or manufactured one, to wit: the Catholics, the popes, councils, etc.; the Mohammedans, the Koran; the Mormons, the Book of Mormon; the Russellites, Studies in the Scriptures; the Seventh-day Adventists, Mrs. White's Testimonies; the Christian Scientists, Science and Health, etc., etc. "O thou man of God, there is death in the pot" (2 Kings 4:40). Beware!

(c) The Prophetic Word Requires the Cessation of Miraculous Powers Now. Read "the sure word of prophecy" (2 Pet. 1:19) and see for yourself how modern healing cults, wonder-workers, and prophets defy the word of the living God:

"We see not our signs: there is no more any prophet" (Psa. 74:9).

"Night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God" (Micah 3 6,7).

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (1 Cor. 13:8).

Thy Word, O Lord

"Thy word, O Lord, thy precious word alone,
Can lead me on;
By this, until the darksome night be gone,
Lead thou me on;
Thy word is light, thy word is life and power,
By it O guide me in each trying hour."

This lesson may be obtained by addressing the Author. Three cents for one copy; twenty-five cents per dozen.

MINISTERS WHO ARE LOOKING FOR THE LORD

Readers of religious papers on both sides of the Atlantic have recently seen a remarkable document sent out and signed by some of the leading ministers of Great Britain. It was first issued "with the request that all ministers of religion in London and vicinity, who are in agreement with it, will forward name and address, with a view to a united meeting for considering the question of its further advocacy." The statement and the signers are as follows:

THE PRESENT CRISIS

"The Lord is at Hand"

The undersigned, under a profound impression, of the momentous nature of the present crisis, issue the accompanying statement:

1. That the present crisis points toward the close of the Time of the Gentiles.

2. That the revelation of our Lord may be expected at any moment, when he will be manifested as evidently as to his disciples on the evening of his resurrection.

3. That the completed Church will be translated to be "forever with the Lord."

4. That Israel will be restored to its own land in unbelief, and be afterwards converted by the appearance of Christ on its behalf.

5. That all human schemes of reconstruction must be subsidiary to the Second Coming of the Lord, because all nations will then be subject to his rule.

6. That under the reign of Christ there will be a further great effusion of the Holy Spirit upon al flesh.

7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

G. Campbell Morgan,
A. C. Dixon,
W. Fuller Gooch,
J. Stuart Holden,
H. W. Webb-Peploe,
F. S. Webster,
Dinsdale T. Young,
Alfred Bird,
J. S. Harrison,
F. B. Meyer,

Dr. Campbell Morgan is as well known on this side of the water as in his own land; he has been one of the spiritual powerful factors at Northfield Conferences and elsewhere in America, as well as a centre of Bible teaching and preaching in London.

Dr. A. C. Dixon was for years pastor of the Moody Church of Chicago, and then was called to London to fill the pulpit made famous by the ministry of Charles H. Spurgeon, one of the largest Baptist churches in England.

The Rev. J. Stuart Holden is Honorary Secretary of the Mission Council of the great Victorious Life gathering known as the Keswich Convention, to which thousands have journeyed annually from all over the world for the past forty years, and, with multitudinous other duties, is also the Editor of The Christian, of London.

Prebendary Webb-Peploe, of London, has been one of the giant figures at the Keswick Convention for many years, and is known and loved for his ministry in ths country also.

Dr. F. B. Meyer, won a lasting place in the hearts of the Sunday School hosts of North America through his spiritual ministry at International and World's Sunday School conventions in recent years in this country and abroad.

The Rev. Dinsdale T. Young, minister at Westminster Central Hall, London, has had a fruitful service in the English Wesleyan ministry since 1879, and is widely known as a lecturer and author of spiritual books.

When ministers of this character, together with the others associated with them in the signing of this document, give public expression to such views, they are assured of a world-wide and profoundly interested hearing. From the 22nd to the 25th of January there is to be held in the Moody Tabernacle, North Avenue and La Salle Street, Chicago, a Conference in Behalf of Israel, the Call to which issue "to all interested in the Chosen People of God and the Coming Kingdom of Jesus Christ," was published in the Sunday School Times of December 8. Leading ministers and Bible teachers in North America are to take part in the program of this coming Conference; and the clarion call of the British ministers will undoubtedly be before the Conference for prayer and thanksgiving. The Sunday School Times will report the Chicago Conference in an early issue of this paper; and it hopes also to let readers know something of the results of the issuing of the British minister's statement on the other side of the water.

Meantime may all those who love his appearing (2 Tim. 4:8) so live and love and serve in the spirit of their coming Lord that their testimony to his power in their lives shall be true, sweet, and winsome, and shall cause many to pray with them. "Amen: come, Lord Jesus" (Rev. 22:20).—Selected by Brother W. M. Farley, from "Church News."

ETERNAL LIFE IN THE PRESENT TENSE

In reference to those passages in which the present tense is used in reference to the possession of eternal life, it is necessary to observe that a mistake would be made if it were supposed they taught the actual present attainment of it. The present tense, in reference to future events, is a peculiarity of speech dictated by inspiration. Paul in Rom. 4:17, defines this peculiarity as a "calling of those things which be not as though they were." This is illustrated in many parts of the Scripture. Mary, by the Holy Spirit, before Jesus was born, declared that "The Lord hath shewed strength with his arm . . . he hath put down the mighty from their seats, and exalted them of low degree; he hath filled the hungry with good things, and the rich he hath sent empty away" (Luke 1:51-53). So far were these things from being accomplished, during his sojourn in the flesh in Judea, that when "he was oppressed, and he was afflicted, he opened not his mouth" (Isa. 53:7). Not until he shall appear a second time, as the Lion of Judah, will these things writen of him have their fulfilment (Psa. 2:8, 9). Hundreds of years even before Mary spoke these things Isaiah had written, by the Spirit's guidance, "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. 9:6). So with regard to the statement, "hath eternal life." It points to the certainty of future possession. Only those who believe the Gospel of the Kingdom and the Name of Jesus Christ, as the Life-Giver, have the promise of eternal life given them. They lay hold of it by faith, and when Christ, their life, shall appear, then will they receive the gift, and "die no more" (Luke 20:36).—Robert Roberts.

A Remark and a Reply.—Some years ago Rev. S. S. Roszell, of Baltimore, was pastor of a canting, puritanical hypocrite, who was a man of wealth, a very fluent Methodist class-leader, and a skin-flint. One day he shut up his nose and rolled up his eyes, and began to sniffle in this wise: "It isn't right to laugh. We read that Jesus wept, but we never read that Jesus laughed." "No," said Mr. Roszell, "and we never read that Jesus sold wood at four dollars a cord to poor, struggling Methodist seamstresses, while he sold it at three dollars to rich folks!" That was a rubbing of the raw place, was it not? West. Chr Adv.

THE RESTITUTION

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EDITORIAL

Sister Lena L. Allen reports the death of her husband at Quincy Ill.

We have just printed a new edition of "A Letter to a Friend." This is one of the most popular booklets we have, and its popularity is deserved. It still sells at the low price of ten cents per copy.

Sunday evening, April 7th, the following were baptized after careful instruction in the gospel and an intelligent confession of the same: Daniel M. Miller, formerly Baptist, and his wife, Mrs. Mary M. Miller. Brother Miller is a brother in the flesh to our brethren Ernest and Eugene Miller.

Matter that had to be published has practically crowded out Brother Donaldson's page for the young people for the last two issues. We regret this, as many of our readers will. Next week, however, we hope to give the page its usual amount of space.

"BIBLE LESSONS" IN THE PUBLIC PRESS

Brother H. H. Hawkins, Secretary of The Fellow Helpers' Society, succeeded last week in getting Lesson IV, "The Things Concerning the Kingdom of God," printed in a popular religious weekly published here in the city, called "The Gospel Herald and Saturday Evening Call." Our brother's success in getting the truth before the thousands of readers of this weekly, and which is also sold on the streets of the city by a corp of missionary workers, deserves unstinted commendation. A new pathway of usefulness and service has been blazed out, and readers of The Restitution might take the suggestion and make it their own. In country places editors of papers can often be induced to print a lesson, especially if the request is accompanied with a dollar. We wish some of our readers would try the experiment and then let us hear about the result.

Bible Lessons are not copyrighted, and no restrictions forbid their publication. We realize they are public property the moment they leave our hands, and as such can be used and abused as men may please. And now that they are beginning to get public recognition they will provoke hostility among the heterodox, and we shall expect many "replies" and criticisms to be made to them. We ask our readers to watch for these, and to send us copies of all papers in which the lessons are assailed. We do not promise to make a rejoinder to all who may make adverse comments, but in cases where it is worth while we shall feel duty bound to defend the gospel.

THE VIIIth LESSON

All of the Bible Lessons published heretofore are of vital importance, as they elucidate "the first principles of the gospel of Christ"; but the VIIIth lesson on "The Holy Spirit and Its Gifts" deserves, if we may be allowed to express our opinion, a wider circulation than any of its predecessors. Erroneous ideas of the Holy Spirit blind the eyes of more people to the truth than any other caues in the earth. From those who have visions and claim prophetic gifts down to the ordinary Methodist who has had an "experience," all reject the truth and for the same cause: they misunderstand the teachings of the Bible about the Holy Spirit. The truth of the matter in all its vital bearings is elaborated in the VIIIth lesson, and it appears in this issue. There are four more of the series, and they will appear as time, strength, and financial ability permit. We wish to thank our readers for their financial help in publishing the lessons so far, and remind them that after postage is deducted all money received for them is used in publishing others of the series.

OCCUPANTS OF THE THRONE AND THEIR DUAL OFFICES

"And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirit of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind" (Rev. 4:4-6).

I The Four Beasts and Twenty-Four Elders

1. These are the saints in dual capacity (vs. 4; 3:4, 5, 6; 11:7, 9, 13, 14; 4:6, 9-11; 5:4-10).

II As Kings the Saints are Called Four Beasts (Greek, "Living Ones")

1. Cherubim is a plural noun, "faces" (Gen. 3:24 (1); 4:14; Ex. 25:19, 20, 22; 36:35; 1 Sam. 4:4; Psa. 80:1, 7; Ezek. 1:4-14).

2. "Full of eyes" (vs. 6; Matt. 6:22, 23).

3. Four Faces (vs. 7; Rev. 5:5; 20:9; Num. 2:9).
(a) Camp of Judah, 186,000 men (Num. 2:9).
(b) Camp of Reuben, 151,450 men (Num. 2:16).
(c) Camp of Ephraim, 108,000 men (Num. 2:24).
(d) Camp of Dan, 156,700 men (Num. 2:31).

3. Wings: their banners (vs. 8; Ex. 19:4; Psa. 149:9; Ezek. 1:14; 10:11; Isa. 6; Num. 24:8, 9).

III As Priests the Saints are Called Twenty-Four Elders

1. The Levites, not incorporate under the four camps of Israel, pitched in the midst as a priestly order: they were non-combatants (Num. 1:45, 47-53; 2:33, 34).

2. In the days of David they were divided into twenty four priestly orders and officiated alternately (Psa. 132:16; Heb. 9:9, 23, 24; 1 Chron. 24:3-5; 25:1, 3, 7; Rev. 5:8; Zech. 6:12; Amos. 9:11; Rev. 14:3; 15:2-4; Heb. 8:5).

(1). Wav, translated "and" in Gen. 3:24, is an expletive, and is translated "even" in Mal. 3:1 and elsewhere.

COMMUNICATION

Dear Brother Huggins:

Please allow me space in your paper to give a short report of the services held with the Church of God at Guthrie Grove, S. C., on Easter Sunday, March the 31st, 1918.

Sunday morning dawned clear and bright after several dark and gloomy days, reminding us of the death and resurrection of our blessed Savior. At 10 o'clock services began with songs by the church choir, led by Prof. P. A. Guthrie. After singing several beautiful hymns we had several short but encouraging talks by the brethren. At 11 o'clock the pastor Elder A. N. Durham, preached from one of the most interesting subjects of the Bible, taking for his text the words: "Some men will say, How are the dead raised up ? and with what body do they come ?" Brother Durham handled his subject well, making it so clear it seems that a child could understand. After Brother Durham's sermon, dinner was served on the ground which every one seemed to enjoy. One hour was given for dinner,, and during that hour several of the sisters went down to Sister Mollie Pack's, which is but a short distance from the church, to see and cheer her up as she was ill and could not be with us. At the close of the hour they returned to the church, and after singing a couple of songs Brother Jesse Garrett, from Greenville County, preached a very interesting sermon. At the conclusion of Brother Garrett's sermon the Lord's supper was served, and we sang that beautiful hymn, "When I see the Blood, I will Pass Over You," and went out. We had a very large crowd and the best of order.

There were several of our brothers and sisters that could not be with us on account of sickness, which made the rest of us feel very sad. May God bless them and, if it is his will, restore them to their health, is the prayer of the writer.

Dear Brother, as this is my first attempt to write to you or your paper I will ask you to excuse me.

Oh, I want to be ready when Jesus shall come,
To gather his people to Eden, their home.
Oh, let me be numbered amidst that bright throng.
Salvation and glory the Conqueror's song.

Your sister in hope of God's soon coming kingdom.
Lulia Mae Chandler.

TIRED OF GIVING ?

By S. Roxana Wince

Tired of giving to the Lord's cause ? Are you, dear ones ? Does the burden seem too heavy with heart-rending appeals coming in from every side and so little in the tithing-box ?

All the necessities of life costing so much and the pocket-book nearly empty ? But are there not two sides to that question ? I wonder if God ever gets tired of giving to us, giving, ever giving, day in and day out, year after year ? Giving rain warmth, sunshine, shelter, food, clothing, friends, happiness, peace, hope, and promise, with his own comforting presence and guidance, loved you, pardoned you, kept you in safety from those who would fain destroy you, made you custodians of his own precious book, and the keepers of his vineyard, and pledged his word to give you that same vineyard for your everlasting home if faithful in its tillage ?

Is not this a side of the question that ought to be looked at and gratefully remembered ? What if he should stop giving, withhold his air, his rain, his sunshine ? He does sometimes, when men forget him and all that they owe to his mercy, goodness and love. Then comes the hail, the flood, the cyclone, the drouth, the blight, the caterpillar, the killing frost.

How utterly dependent we are upon God for life and breath, and all things ! We the supporters and readers of The Restitution realize this. We have not forgotten our high calling in Christ Jesus our Lord. We know that disaster would follow if even one of us should fall asleep at his post; that we cannot afford to stop giving even in this dark hour when the whole world is shadowed by clouds of war.

You are not tired of giving, dear brothers and sisters. Others may be, but you have been tested and your faith stood the test. You reached out and God gave the Linotype: he will give you the Printing Press.

He knows how your hearts ache over the awful wickedness of the world—over the rapid spread of spiritualism in "death-stricken England." Since the publication of Oliver Lodge's book, "Raymond," over the spread of the same thing and of heathen doctrines in our own country, and over the turning back to Rome and to her debasing idolatries, in both these countries. He knows how much, how greatly, you long for the spread of the truth, and he will not deny your request, nor let your effort fail. "Treasures hid in the sand" the oil of the rock, the gold and silver of the hills, the ocean's wealth is his. He cannot fail us: he never has, and he never will.

Contemplate for a moment what the result would be if we should stop giving, can you guess? How would precious brands be snatched from the burning? How could the ignorant be taught the way of life? How those wild drunken, feasting, revelling Roman Catholics of Latin America be reached with the truth that they need no Mediator no Savior but Jesus? O love reaches out after these. They too, must have the gospel if only as as witness. We must give and give speedily and bountifully, that the blessed work of preparing a people for our Lord may be accomplished, the kingdom come, and his will be done on earth as it is done in heaven.

WHY ARE HUMAN GOVERNMENTS PERMITTED?

In view of the conditon of society at present the answer to the above question should be carefully canvassed. Those who are informed as to the history of these governments know that they have never accomplished what the founders purposed. The framers of our national constitution set forth six reasons why they presented it for the people to ratify. It is evident that there have been failures along these lines. Nevertheless we can not establish the charge that our government has been a failure. Very many blessings have been provided for its citizens. Our laws have been so framed that ample provisions have been made for the unfortunate citizen. Without these provisions we could not be secure in our homes. There is a turbulent class who would demand that the accumulation of wealth be equally distributed. If this were accomplished it would be for the benefit of an indolent class. If human governments have failed to accomplish all that their founders purposed, should their laws be disregarded and spurned as being for the benefit of the wealthy and political leaders? We think not.

In view of the instructions given to the church at Rome we would think that all who have obeyed the gospel could find their places in these troublesome times. The apostle says: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." When the pharisees asked Jesus if it were lawful to pay tribute to Caesar his answer implies that it was lawful for the reason that it was their duty to render unto Caesar the things that belonged to Caesar, and unto God the things that are God's. He recognized the right of the Roman government to exact their tribute tax. It was not an ordinary tax, but when paid it recognized that they, the Jews, were under bondage to Rome they were vassals under the Roman law. Therefore they should render unto the Roman government the services due to it.

"Yes," some of our people will answer, "it was right for the pharisees to be obedient to Caesar, but for Chrisians to be subject to a human government brings up a different proposition." They argue that in obeying the truth that our allegiance to human powers cease. Paul writes that in our changed relation we become fellow-citizens with the saints of the household of God. Our citizenship is recorded in heaven, and we will receive it when Jesus our Savior shall come. When we were aliens to that citizenship we could participate in all worldly enjoyments that came to us through the social and political arrangements. By being "a hail fellow well met" we enjoyed all worldly amusements. Then we paid a full tribute to Caesar's power. Now we are in struggles to form a perfect character to make us unto our God kings and priests to reign on the earth in the kingdom. Instead of spending our time in opposition to the government that protects us, it shoud be spent in meditating on the things that will give us peace with Jehovah and an abundant entrance into the kingdom of God. This furnishes us with the material that will establish us in the seven Christian graces.

The present struggle is for world dominion. We know that this can only be accomplished by Jesus and his saints. While human governments have been ordered by God, in the end all will receive a just punishment for sins committed. Their rule will terminate under the sounding of the seventh trumpet (Rev. 11:15). Our government will not, in this war, compel us to do an unreasonable thing, you are not required to purchase any of the securities put on sale by the government. Is it prudent for our people to utter disloyal sentiments? We are in such a relation, placed at a great disadvantage. The powers that be have the right to interpret our expressions. There are times in whch silence is golden. Are we in any way connected with this war? Under the selective service we are a part of the army as non-combatants. As a part of their government we must pay our tax, real and personal. If we are thrifty enough to have an income of $1000 or $2000 per year, we can not avoid paying our income tax. It is rendering to Caesar the things that belong to him.

If me buy and use postage stamps we are contributing to the war revenue. Previous to the war we could send a letter through the mail for two cents; now we pay 50 per cent more, which goes to a war tax. If we send a card we pay 100 per cent more, which will be used as a war fund. Do and say what we may we are in this war for victory or defeat. We notice that our young men who have come under the selective service law have obeyed it and gone as non-combatants. The power that is fully recognizes their rights. The Friends, Quakers, etc., who have had an exemption under other wars have accepted their privileges under the law and are raising a fund to be spent in constructing homes for the destitute of Belgium and France. Our advice is to do nothing that will make you recognized members of these societies. If you desire to contribute to the needs of the suffering, through them you can do so without committing a sin.

Last but not least, is it right to in any way recognize the importance of our flag above the material of which it is made? For some unexplainable reason I have a peculiar love and reverence for the stars and stripes. It is more to me than the silk of which it is made; no other flag thrills me as does this. For this reason we have avoided its display on our premises. If I were identified in any way with the institution of the government and asked to salute the flag, I would not refuse thus far to honor it. The protection the flag gives us today was secured at the awful cost of a half million of our brave men during 1861 and 1865. Does being disloyal to this government make us more loyal to the future government? I allude to the condition of the mind where disrespect is manifested against a power that is. Instead of meditating on the acts of the powers let us meditate upon the blessings promised us when we shall have been clothed with immortality. Let us study carefully 1 Pet. 4:15. "Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other men's matters. Yet if any man suffer as a Christian let him not be ashamed; but let him glorify God on this behalf." If the time should come when we are persecuted for our faith, then we will be suffering for Christ. This article has been written that those who have been suffering for opinion's sake may take their bearings.

D. C. Robison.

MARRIAGE

Millard G. Stookey and Florence B. Reed were united in marriage April 6th, 1918, by D. E. Van Vactor at his residence in Argos, Indiana.

Mr. Stookey is a prosperous farmer of Leesburg, where he has a farm ready for homekeeping. He comes from an old and favorably known family of that community, and by his experience and many good qualities is fully equiped to take care of his newly chosen helpmeet.

The bride is an accomplished young lady of Mishawaka, fully qualified by her practical experience to become a true helpmeet and manager of the new household. She was baptized at the Hillisburg conference, Aug. 1916, and united with the South Bend Church of God. May the blessings of temporal good attend them in their undertakings. May life's duties be so well performed that Jesus, the King, shall have use for them when he comes into his kingdom, is our prayer.

D. E. VanVactor.

The man who aims at nothing generally hits it.

A MESS OF POTTAGE

S. H. Thomas

In the long, long ago there lived two brothers, sons of a noble sire. The elder was strong and aggressive and by virtue of his birthright was the rightful heir to the exalted privilege of becoming the ancestor of a line of kings, through whom God had promised to bless all families of the earth: but he cared more for the excitement of the chase and the pleasures of this life than for the purpose of God.

The younger brother was modest, docile, and industrious, and in all things and at all times feared and honored God, and placed his trust in him. These boys were called Jacob and Esau, the sons of Isaac.

One day Esau came in from the hunt, weak and faint from hunger, and Jacob was cooking a meal of pottage. Now Jacob placed a great value upon the inheritance which the chance of birth had given to his elder brother, and he knew that his brother valued it not at all; and he thought now is a good chance to buy it for myself and my children. So he said, "See this nice mess of red pottage: I will give it to you for your birthright." Esau consented to the trade because he was hungry, and despised his birthright which God had given him.

As we read this simple story we wonder if there has ever since lived another such a fool as was Esau. But a minute's reflection will show us that the world is full of them today, and has been so ever since his day.

Every child born into the world has a glorious birthright of eternal life in the ages to come. It is a free gift from a merciful and loving God; but millions like foolish Esau, despise it, and place no value upon it, and carelessly exchange it for a mess of pottage.

"To obey is better than sacrifice, and to hearken than the fat of lambs." Disobedience to God's law is man's greatest sin. From Adam down to the present time man has proved himself a rebel, stiffnecked and stubborn; he has ever rebelled under restraint and despised law. In the cradle his first conscious act is rebellion against restraint. As a little tot he fights and screams in impotent rage, when opposed by nurse or parent. As a youth at school he rebels against the rules of his teacher, and longs for the time when he will be of age and his own boss; and when that glad time comes he finds to his disgust that he must still bow to laws of God and man, or become an outlaw and an outcast. God requires him to diligently study of his word, and order his life in harmony with its teachings; but he rebels and prefers to study foolish novels and fables instead; his mind is occupied by his cattle, pigs, crops, business, society, or social functions to the total exclusion of God and his commands. He has no pleasure in the society, companionship or conversation of those who love God and his word, and is silent and tongue-tied in their presence; but among the foolish and giddy, who wink with the eye, who giggle and laugh, he is at ease and satisfied, and his tongue is loosed.

When God's people meet for worship, he welcomes with joy an excuse to be absent; and if by chance to be present, he manifests no interest, takes no part, and draws a deep breath of relief when the closing hymn is ended. 'At his home there are no moments of thanksgiving, and the voice of prayer in never heard at his fireside. His motto is, 'Let us eat, drink, and be merry,' for tomorrow we die;" let us join the jolly crowd, and share the fate of the multitude; let us spend the hour of prayer at the dance hall, and employ all our God-given talents to tickle the giddy, and win the laughter and aplause of the fools." He has exchanged his glorious and priceless birthright for a miserable mess of pottage. Its taste may be sweet at first, but it turns to gaul in the mouth; and bitter indeed is the dregs.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

The Garden of Illusions

"Whatever you do, cling to your illusions. Believe that the work you can do is the one vital, important thing in the universe as far as you are concerned and it is, too. Nothing else on the face of the earth matters.

"I am putting my illusions out into the sunlight, watering them with my tears and watching the buds spread and smell, and some day they shall blossom again, only more beautifully than before, for they will be nourished by the decayed hopes of years; the fallen leaves of mist and earthly frost; the blood of a broken heart or two.

"There is really no reason why a man of forty should not have his little flower garden of illusions —in fact, there is every reason why he should, for he knows so much that is true that he can select his illusions more certainly, and he runs no danger of killing them by trying to make them real. You see he knows that illusions are the only real things of the spirit, and that he has but to wait a little and work a bit at weeding out the sordid growths that spring up in the night, and soon his garden will reflect the splendor of ages gone and to come."

I have always envied this man because of the wisdom he possesses. He is poor, if you judge him by the amount of money he has saved. But if spiritual values mean anything to you, you will call him a millionaire, when you know how richly he lives. One forenoon I found him in his study playing with the goldfish in a big home made aquarium. When I laughed at him for spending a precious morning with goldfish, he turned to me and said:

"Do you know that aquarium there gives me as much pleasure, I do believe, as Rockefeller's estates in the hills gives to him? I can see the whole world in that miniture world there. Every fish has his own characteristics. That big fellow over there is a capitalist. He fights for everything—and generally gets what he wants. Down in the corner is a meek fish—all he gets is what the capitalist does not want.

"In this little world I see all the comedy, all the tragedy, all the problems of the greater world outside. With imagination it is easy for all of us to be mult-millionaires. It is cheaper to be an Imaginary Multi-mlilionaire too. And the strain upon one's brain is considerably less."

The happiest family I know lives in a bit of a white cottage on the edges of a small New England town, and the most miserable man of my acquaintance paid $11,000 for a rug to put down on his living-room floor.

Happiness and money are not the same. Nor are they interchangeable. One can be very poor with millons of dollars, and one can be very rich without anything more substantial than the lasting beauty of one's dreams.

We are all living in gardens of illusions. Our illusions are glorious if but our thinking too, is glorious. By o thoughts we create the world we live in and make it what we will.

The Question

In far off ancient Galilee
He walked his lonely way.
In meekness and humility
He sanctified each day.

He glorified his wondrous hours
With prayer and Christly deeds
That blossomed forth like fragrant flowers,
To bless all human needs.

Because his ways are not as theirs
Men spurned the path he trod;
They scorned his sacrifice and prayers;
They slew the Son of God.

* * * * * *

I often wonder just what we
Today to him would do.
Would we allow him to go free
Or crucify him too?—Percy Waxman.

To Remain Young

"The best way to reman young is by learning the desires and ambitions of the young. Should the father not do this the boy will gradually drift away from him. Up to a certain age the son looks upon his father as a hero, and if the father does not continue to measure up to this ideal, he begins to loose touch with the growing youngsters."

Two Poems

Some time since we asked the question. "When is Youth and when is Age?" and the thought is again brought to our attention in looking over the following poems. The first, "Sunshine," was written by W. H. Orpen Sr., when in his 76th year, while the other, "The Sun and the Moon," is written by Frances Cothren, who is ten years of a e.

Sunshine

Walking alone in the sunshine;
Cearting new life from the sky,
Flowers and blossoms love sunshine,
Why shouldn't both you and I?

What would this life be without sunshine?
One ray of gladness kills gloom,
All lovely things grow in sunshine
'Tis there that they blossom and bloom.

When brooding 'mid sorrow and sadness,
All around, like a desert, is gloom,
A loved one just enters with gladness,
She shines like a rose in full bloom.

As war is destructive around us
It takes all our gladness away;
God's trumpet may sound to arouse us,
And then 'twill be sunshine to stay.

The Sun and the Moon

The stars they twinkled over head
And the Moon peaked into a little girl's bed.
But the Sun came up behind the hills,
So the Moon put on her cap with the frills.
Then the Sun called out in a big bright voice,
"Awake, little girl, the morning is here,
Awake, and go to your playmates, my dear."

CONFIRMATION

Positive proof that Abraham was an historical character is contained in a recently discovered document, we are told by a Yale University professor. At the same time this professor, who is a noted Assyriologist and Biblical archeologist, makes the general assertion that all archeological discoveries tend to confirm the historical character of the Bible.

And after the historical character of the Bible has been thoroughly and finally confirmed by archeologists, what are the librarians to do with the tons and tons of records and books that the research men, Bible analysists and higher critics elaborately compiled within the past century to disprove and belittle the Book now at last regarded by archeological authority as worthy of a place among the world's real histories.

There must necessarily be some shifting and readjusting. But the Book will continue to hold the place that it has occupied for more than 2,000 years.

The people have not waited for archeological confirmation. They have long recognized the truth of the one Work they have loved above all others. They have felt that its message was for them. They have loved the truth. They have known that it expresses the people's side in its account and views of events, that it is the one great work of far antiquity that places the people's cause above the cause of kings and despots, that it tells of events that actually occurred and of men who had a living, breathing, actual, historical entity.

The people will welcome the confirming announcement of archeology. But at the same time they will be glad that the world did not delay its approval pending that confirmation.—Editorial in Jewish Independent, March 22nd, 1918.

WHAT KIND OF LOOK DO YOU CARRY?

A poor little street girl was taken ill and carried to the hospital. While there she heard the story of Jesus coming into the world to save us. One day she whispered to the nurse, "I am having real good times here—ever such good times! S'pose I'll have to go 'way from here just as soon as I get well; but I'll take the good time along—some of it, anyhow. Did you know about Jesus bein' born?"

"Yes," replied the nurse, "I know. Sh-sh-sh! Don't talk any more."

"You did? I thought you looked as if you didn't, and I was going to tell you."

"Why, how do I look?" asked the nurse, forgetting her own order in her curiosity.

"Oh, just like most o' the folks—kind o' glum. I shouldn't think you'd ever look glum, if you knew about Jesus bein' born."—Sel.

O blessed Presence divine! How precious thou art to the soul! All thy goodness and mercy are ours. All thy victories over death and the grave belong to thy children. Thou dost place us on the bright side of every cloud with thyself, whispering softly, "All mine are thine, and thou art mine always."

Anywhere in the universe is your home, for God is there. The most untoward circumstance or calamity does not ripple your tranquility, for the peace of God is yours, and all the forces of nature and of the Godhead are marshalled to defend you.

If we learn to practice the presence of God we shall often dwell in heavenly places in Christ while yet in this world, and at the end of the journey we shall know that in God's presence is fulness of joy forever more. E. W. C.

To keep in line it is necessary to grow more proficient each year. You cannot stand still. Keep on a full head of steam. Hard? Yes, but you can work up to it and the result is worth the effort.

A great deal of good can be done in the world, if one is not too careful who gets the credit.

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ROBT. G. HUGGINS 10623 LEE AVENUE CLEVELAND, OHIO

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. APRIL 23, 1918 NUMBER 16

PEACE

Rejoice, O man of this sin-cursed earth,
For the day of peace hath come to its birth;
Peace to the world is God's decree;
Peace in the glorious jubilee.

Peace that our Savior nobly bought,
Peace for those who for it fought;
Peace for his chosen little band;
Peace for the battle-torn land.

'Tis not peace by man's decree,
Nor won by the sword of victory,
Though man may boast his valor here,
And say no war shall ever appear.

Sudden destruction then shall be,
To all who rule o'er land and sea;
The much boasted safety cry,
Shall savor of satan and his lie.

But the king of peace shall take his throne,
And reign o'er the earth from zone to zone;
Then Israel made free from the tyrants yoke,
By the command his God hath spoke.

Peace on earth, and good will to men,
When Jesus our Savior comes again;
The day of his coming is nigh at hand,
Proclaim the message o'er all the land.

J. E. Hogarth.

"BE SUBJECT UNTO THE HIGHER POWERS"

Dear Brethren of the Church of God of the Abrahamic Faith, Scattered Abroad Throughout the World Christian Love and Greeting:

The book of Romans is a wonderful book, and its perusal will repay and enlighten all who carefully study it during these trying and serious times. In the 12th chapter an outline is given for the direction of our daily lives in our intercourse with God and our brethren. The 13th chapter deals with our duty and conduct respect-the government under which we may live. The minds and thoughts that are the clearest and the most rational should belong to God's children.

Paul in 2 Cor. 13:11 prays that the brethren may be perfect; of one mind and living in peace. In Phil. 1:27 our conversation be as it becometh the gospel, that we stand fast in one spirit, with one mind. In Phil. 2:2, 3 to be of one accord, of one mind, and to do nothing through strife or vain glory. And Peter in 1 Pet. 3:8 informs us that if we possess this oneness of mind and purpose we shall have compassion one of another; loving as brethren, pitiful and, as the original text has it, "humble."

Paul in writing to Timothy admonished him to "Hold fast the form of sound word which he had heard of Paul, in faith and love which is in Christ Jesus." To be able to do this, God hath not given us the spirit of fear, but of hope and love, and of a sound mind. Three things: the spirit of power (prayer or example); the spirit of love (kindness and submission); the spirit of a sound mind (wisdom and discretion).

Throughout the epistles in the New Testament, there is a unanimity among the writers that the children of God should obey and respect the governing powers of those representing the government. There is a vast difference in praying for exemption from military service as a combatant, purely upon religious grounds, which the constitution and laws of our government recognizes, and the absolute refusal to recognize the authority of the government when exercised by its duly elected and authorized agents. The Jews both as a nation and individuals were always getting into trouble and being persecuted because they entertained various scruples on the lawfulness of obeying heathen (Gentile) nations, or rather rulers and magistrates. Matt. 22:15-22 is a point in evidence. Jesus sharply differentiates between the things that belong to Caesar and those belonging to God. Because of the opposition of several of their prominent leaders to the Roman power, which they were subject to, there arose turbulent spirits that excited the people to scandalous and ruinous insurrection. Back in the times of Ezra (Ezra 4:12-24), Artaxerxes in looking up the record of the Jewish nation found "That this city of old time hath made insurrection against kings and that rebellion and sedition have been made therein." When Israel was in power "Toll, tribute, and custom, were paid unto them" by the nations they ruled over, showing that they recognize this principle as the law of nations under the law (Deut. 17:8-13). This spirit of obedience to those in authority was early established. So far as the writer understands the teaching of Scripture God has no where abrogated it under the present Gentile governments. Let us see.

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto to all men" (Titus 3:1, 2). Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the puishment of evil doers," etc. Read 1 Pet. 2:13-17; 2 Pet. 2:10; Jude 8.

Paul surely recognized and obeyed the rulers of his day and generation, but under conditions that bordered on his commanding them to exercise the authority invested in them as officers of the government. See Acts 16:35-40; 22:22-30; 25:9-11. Which of you, whose life or estate may be in dangered through the malignity of an evil disposed person or neighbor, will not seek the strong arm of the law ? In doing this the power and authority of the government are recognized not only in the person of yourself in protecting you, but also its authority in punishing the evil doer. When we think of the monster of cruelty, caprice, and wickedness, almost unparalleled in the annals of mankind, of Paul's day--Nero--who murdered his own mother, yet Paul makes no exemption even on this account, but appealed to him for justice and redress when persecuted by his brethren after the flesh--the Jews.

A poor government is better than no government at all. The benefits of our own government are many and great. This must be apparent to all thinking and observant minds. It is the best government under present conditions. If the government demands my services as a combatant I shall protest, claiming exemption on the same grounds as the Friends and Christadelphians and kindred organizations, as this government in the past from time to time has recognized. If the government demands I serve it as a non-combatant capacity, I shall become acquiescent. If I am asked to salute the flag, I shall readily do so, because the flag is the symbol of the United States of America. Its authority as a government ordained by God I am enjoined by the Scriptures above quoted to obey and respect. "Honor all, love the brotherhood, fear God, honor the king" (1 Pet. 2:17).

I do not believe that the officers of this government after hearing an intelligent reason why I should not, will compel me to serve as a combatant. We should avoid being fanatical or rash in giving expression to our opinions for or against the enemies of the government. And like Moses, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." And with Paul, daily realizing that God's grace is sufficient, for our strength will, like his, be made perfect in weakness. Most gladly therefore will we rather glory in our infirmities, that the power of Christ may rest upon us. Therefore we take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when we are weak, then are we strong. It was the view of Christ's kingdom that sustained Paul: it is this view that will support us. It will inspire our hearts with a holy courage and confidence; it will arouse in us vigorous and energetic spiritual affection, enduing us with strength for service or suffering, animating us to self-denying and perilous labors, a sound and sober mind, wise and accurate judgment, sanctifying the Lord God in our hearts; and ready always to give an answer to every man that asketh us the reason of the hope that is in us with meekness and fear.

George B. Alldridge.

THE HOLY SPIRIT

"Prove all things; hold fast that which is good"

1. It was my first intention to review the whole of the correspondence, but as the Editor states that his reply in the October issue of the nature of a review (p. 115), it will greatly shorten the labor if I confine myself to his remarks.

2. The Editor, Mr. Weir, has all along led the reader to suppose that he considered the terms "Holy Spirit" and "Spirit of God" equivalent, and that the Holy Spirit was necessarily a personal being. Had he previously admitted that the Holy Spirit is the the "power of the Most High," the writer would not have entered into the discussion. Indeed, most readers feel that the Editor combatted this view, and will acknowledge that the admission referred to should have been made long ago.

3. His suggestion to substitute the New Testament wherever the term "Holy Spirit" occurs will, I am sure, be warmly repudiated by the reader as a gross misunderstanding of the subject in the way in which it was presented by myself, especially as he had previously accused me of accepting the term in one sene only, and in that sense in which he had just expressed agreement.

4. That the "Holy Spirit" is the same throughout Scripture, can be definitely proved in many ways and by many passages. For instance in 2 Pet. 1:20, 21, we read: "Holy men of God spake as they were moved by the Holy Spirit." In 1 Pet. 1:12, we have a similar declaration regarding the "gospel" through them that preached "by" or "in" the Holy Spirit. Acts 7:51 clearly shows that the same "Holy Spirit" was resisted by past and present generations (see Psa. 51:11; Isa. 63:10, 14). Mr. Weir's plea that a chosen spirit called "The Holy Spirit," apart from other holy spirits, will scarcely bear scrutiny, for if correctly applied it is reasonable to suppose that in each case where the definite article is used in conjunction with the term "Holy Spirit," it of necessity refers to one particular spirit. The definite article at once identifies it with every instance in which it is used. This entirely overthrows Mr. Weir's contention that the title refers to both a personal and an impersonal Holy Spirit. Two diverse spirits cannot both be the spirit.

5. With regard to the "alternative view" that Gabriel is the Holy Spirit, the idea is so novel, so lacking in scriptural proof, and so entirely refuted by Luke 1:35 we feel assured very few would entertain it.

6. Mr. Weir still lays stress on the words "hear" and "speak" claiming that a personality is proved by them, apart from the fact that in Scripture many instances do occur of impersonalities both "hearing" and "speaking" (Heb. 12:24; Gen. 4:10; Ezek. 36:4; Judges 9:10). We think there are more cogent reasons for disagreeing with Mr. Weir on this point, and have already answered his remarks re Acts 13:2. If our friend's contention is correct, the Holy Spirit still "hears" and "speaks" with God's people in articulate voice. Can Mr. Weir cite us a single instance of this occuring, and will he definitely state to what personality we have access who will thus speak to us in the literal sense indicated by him and from whom we may have (1) guidance into all truth, (2) testimony concerning Christ, (3) declaration of things to come, if the New Testament is not the manifestation of the Spirit of God concerning these things and at present our sole authority ?

7. **Re "Preceedeth."** Mr. Weir's line of argument here is certainly unique, an evident attempt to "turn the tables"; but as our desire is to form our conclusions on the basis of Scripture evidence, let us decide the question by its authority; we shall then have no fears regarding "unsound exegesis." Let our readers examine the following passages and judge if Mr. Weir's argument is satisfactory.

Gen. 24:50, "the thing proceedeth from the Lord."

Num. 30:2, "according to all that proceedeth out of his mouth."

Deut. 8:3, "by every word that proceedeth."

1 Sam. 24:13, "wickedness proceedeth from the wicked."

Eccl. 10:5, "as an error which proceedeth from the ruler."

Lam. 3:38, "out of the Most High proceedeth not evil ?"

Hab. 1:4, "therefore wrong judgment proceedeth."

John 15:26, "the spirit of truth which proceedeth."

James 3:10, "out of the same mouth proceedeth blessing and cursing."

Rev. 11:5, "fire proceedeth out of their mouth."

Rev. 22:1, "water of life . . . proceedeth."

Mr. Weir endeavors to make a cruical point of the word "proceedeth" as indicating the nature of the Holy Spirit. We think the above passages clearly answer this question without any comment being necessary. The reader will see the importance of this point, and how vitally it affects the question from either standpoint, for Mr. Weir defines the uses of the term Holy Spirit as "personal" and "impersonal." This particular passage he considers as referring to personality. We maintain the above quoted passages refute his claim. Mr. Weir's use of the word "necessarily," plainly admits that "proceedeth" has frequently the meaning commonly attached to it.

8. **Re "Angels."** Remarks re. angels are interesting, but are not all instances related in such a way as to leave no doubt as to the actual personality of the visitants ? Such is certainly not the case in the passages quoted by Mr. Weir; he is obliged to draw his conclusions mainly from supposition, not fact.

9. Has it occurred to Mr. Weir that the passages on which he lays so much stress, are explicitly stated to be spoken in "proverbs" in John 16:25-29 ? This possibly accounts for much of the difficulty in harmonizing them with the rest of Scripture, for the writer is of the opinion that but for these passages no support could be obtained for the idea of personality.

10. **Re Prediction, Fulfilment.** There is another point in question, viz., harmonizing predic- and fulfilment. That has never yet been completely nor satisfactoryily proven by orthodoxy, or even by Mr. Weir's novel suggestion re Acts 1:14; 2:1-4, for no person has come to take the place of the Lord Jesus during his absence from the earth. No one can dispute the fact that prediction and fulfilment do not bear the same precise relationship to each other that other prophecies do, constituting a strong argument against infidelity in support of inspiration. Read the record in Acts and you will find there is no mention of any person, there is no comfort, no guidance into all truth, no showing of things to come. Both Christ and Peter call it the fulfilment of the promise of the Father. Though Peter was evidently with Christ when the notable words in John were spoken he makes no reference whatever to them, and the words of Christ "which ye have heard of me," do not by any means necessarily refer to other than Joel's prophecy. I repeat, there is nothing of a personal nature portrayed in the account in Acts 1 and 2; and in order to gain his object Mr. Weir has to read into it an idea for which he has no warrant but his own. Whereas, if the New Testament is regarded as the inspired work of personal men through whom the gospel was preached (1 Pet. 1:12) by the Holy Spirit; if it is recognized as the only authoritative source of knowledge of things to come, guidance into all truth and testimony concerning Christ, we have every detail fulfilled. The objection as to time is not so forceful as it appears, for we find Paul's epistles are early acknowledged by Peter as inspired, and they were early known in the churches. Is it not remarkable that John 17 contains no mention of the spirit, but much of the word ?

11. I admit my remark re Spirit of God becoming Holy Spirit, is not strictly correct and therefore an unfortunate mistake, as Mr. Weir points out; but the very frequent repetition of the use of the term since the announcement of the birth of Christ suggests some reason for the thought. Can Mr. Weir give scriptural authority for his conjecture re the paternity of Gabriel ?

12. **Re "Baptismal Formula."** Mr. Weir's statement that the chief administrator's official name appears in the baptismal formula is incorrect, and we demand proof, and unhesitatingly affirm that the terms used are trms of relationship and not names (see facts 3 and 4, page 54, "The Student"). Only the name is referred to (Acts 4:12) viz., Jesus, the Christ. "There is none other name," and the terms Father, Son, and Holy Spirit are biographic and comprehensive of that name. The Baptismla Formula might well be called John 3:16 epitomized. We are apt often to forget that it was God, the Father, who so loved the world, that he gave his only begotten Son (begotten by the Holy Spirit, not by Gabriel) that whosoever believeth on him should not perish, but have everlasting life." And how do we get that life ? Friend, turn and read Rom. 6:23 and Rom. 8:11. Mr. Weir has been asked several most pointed questions such as occur on page 56 and in the postscript of the July issue; also in section 7 page 110 re. remark on pages 52 and 53, all of which have been entirely ignored and which we much regret.

R. H. Judd.

To know some people is a standing invitation to be good.

"OCCUPY TILL I COME"

By S. Roxana Winee

"In work that keeps faith pure and strong,
In trust that triumphs over wrong." -Anonymous.

The Master may come almost any day, for the world's six thousand years are about up, and we seem to be living in the overlapping of the ages or dispensations, or in the brief period that lies between the gospel age and the millennium, when the dead are to be raised, and with their living brethren are to go up to meet their blessed Lord in the air and be for ever with him. But is that any reason why we should sit down by our firesides and fold our hands?

He says, "Occupy until I come." What does that mean? Be busier, more faithful, more zealous, more eager than ever to win souls for him. Faith cannot be kept "pure and strong" unless we do keep at work. I know this by my own experience. Never has my faith mounted higher than it did in my Linotype work. And if Jesus is coming soon is there not all the more need of haste that our set tasks may be finished when the trumpet calls.

There will be no time for them then. The printing press cannot be bought, papers and tracts be printed and sent out, when "one is taken and another left." What we do must be done now.

We Are Waiting

"Waiting because the Master stands
To watch the rising tide,
And he would have us cast the net
Upon the other side.

Waiting while skies still blacken
With storm clouds hanging low,
Eyes fail while looking upward,
To find the emerald bow.

Waiting because the Master's eye
Is on the ripening grain
The impatient sickle must be stayed
Waiting the 'latter rain.'"

And we shall have that "latter rain," thank God, if by making willing sacrifice, we prepare for it. The net will be "cast on the other side," when the printing press is ours and duly and solemnly dedicated to God.

Last December a devoted brother in the faith, sent me a dollar to be used in sending Mr. Winee's tracts as Christmas presents to those whom I thought would be interested and benefitted by reading them. I sent them instead as New Year's gifts. One of the recipients wrote me a short time ago, that "the tracts had been received, that they were good, and highly prized," and that she "wished everybody could have them and be helped," and said that her sister-in-law, a Mrs. Rosana Page, of Los Angeles, California, had been converted by them." What a star this will be in that self-sacrifing brother's crown! O it pays to give!

It is a blessed privilege to give, a joy that is almost beyond speech to express, if we give out of love for our perishing fellow man and out of love for God. So keep on giving, keep on working, in in obedience to Jesus, sure that he will take care of the results, and give all and more than we ask.

"Employ the gift thou hast
With true and earnest care,
And this endeavor shall not be thy last,
Each good performed another shall prepare."

PRINTING PRESS FUND

Maud Darrah	10.00
H. Dickel	$ 5.00
Total	$ 15.00

YIELDING TO CHASTISEMENT

Jacob's children are known in Bible history as a stiff-necked people. Do we ever stop to think why they are so called? God demonstrated to them over and over again because of his great mercy and long-suffering spirit that his favor and guidance were with them when they returned to him in humbleness, willing to lay their honor in the dust by a confession of their sins. This was where the test came with them, and it is so today. By their works ye shall know them. The things that pertain to the pride of life and the lusts of the eye plainly constitute from a Bible standpoint, the things of the world we must constantly guard against. How it thrills and causes the heart to rejoice to see a brother or sister yielding willingly without an effort at self-justification, when the hand of God is plainly recognized in the chastisement of his children. In the first chapter of Paul's first letter to Timothy he confesses that he had been, among other things even a blasphemer; and although he did it in ignorance, was not willing to hide it in the skirts of self-righteousness, but put it on record for the church to know and also the world, if they care to consider it, that he was chief among sinners. How it hurts sometimes, and how easy it is when the crisis of a fire is poured out upon us, to borrow the characteristics of the cunning fox and look for loop-holes instead of sturdily acknowledging, acting the part of a man or woman yielding obedience and be willing to place ourselves at the mercies of a just God and trust in his protection.

Should we be dismayed and discouraged to feel the divine hand of correction in ourselves, or discover that its power is brought to bear upon others of the household of faith, whom we have loved and trusted with implicit confidence? We should not only welcome chastisement from above, but rejoice in it, for then we know we are the children of God and heirs to his promise through Christ, the Mediator between God and man. Do we fully realize the love and patience of Christ as our great High Priest? How careful we should be not to grieve the Holy Spirit of God, which was given into the hands of Christ without reserve, and which is extended to all in a measure who believe on his name—to as many as are called according to the purpose of God. The children of Israel grieved the spirit of God by their stubbornness in their sojourn in the wilderness to the land of promise. They did more. By refusing to yield and to trust in the strength of the living God, who delivered them and preserved them through all their adversity, then were turned back into the wilderness to perish. God is the same yesterday, today, and forever. May we not expect the same fate, and justly so, if we have a rebellious spirit and let pride, deceit, and unbelief be a stumbling block to humbleness, truthfulness, and implicit faith and trust in God, the source of all truth and light? All things indicate the near coming of Christ to judge the world in righteousness. Heaven and earth were to be shaken before the great day of the Lord. These conditions are upon us. The fire is being sent to test, purge, and purify all who profess the name of Christ. At Christ's coming his people will be of one mind and speak the same thing. Is it so today for those who claim to be his people? The church is passing through a most solemn experience. My brother or sister, are we trusting in God who is able to deliver and fulfill all his promises? If we have on any garb or false apparel God will reveal it to us before it is too late, if we are willing to listen. May the Lord soon come, and I pray that we all may hear him say: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

J. E. Hammond.

A DESCRIPTION OF CHRIST'S PERSON

General Charles W. Darling Secretary of the Oneida Historical Society at Utica, New York, is authority for the statement, that in the Vatican at Rome is a sacred relic written by Publius Lentulis, who at that time was a ruler in Judea, It reads as follows:

There appeared in these days a man of great virtue, named Jesus Christ, who is yet living amongst us, and by the Gentiles is accepted for a prophet of truth, but his own disciples call him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, with a very severe coutenance, such as beholders may both love and fear; his hair is of the color of the philbert full ripe, and plain almost down to his ears, but from the ears downward somewhat curled, and more orient of color, waving on his shoulders. In the midst of his head goeth a seam or partition of his hair, after the manner of the Nazarites; his forehead very plain and smooth, his face without a spot or wrinkle, beautiful with a comely red; his nose and mouth so formed as nothing can be reprehended; his beard somewhat thick, agreeable in color to the hair of his head, not of any great length, in the midst of an innocent and mature look; his eyes gray, clear, and quick. In reproving he is terrible, in admonishing courteous and fair spoken, pleasant in speech mixed with gravity. It cannot be remembered than any have ever seen him laugh, but many have seen him weep. In proportion of body, well shaped and straight, his hands and arms right and delectable to behold; in speaking very temperate, modest and wise—a man of singular beauty surpassing the children of men.—Sent by Sister Vira McIlrath.

MAY A CHRISTIAN DANCE?

Bob Burdett answers this question in his usual unique fashion: "May a Christian dance? Of course he may. He may swear and lie, too, but it would not make him a better Christian surely. Christians, you may dance, but dancing will never identify you as a Christian. What puzzles us is that you ask the question so often. Christians who don't dance never ask it. Christians, dance if you can't live without it, join hands with Salome, Herodias, and Herod, and circle to the left. But don't be surprised if you are mistaken for a goat. That is the side they are on.—Sent by a sister in New York.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Cantwell Drabenstott	$ 1.50

The woman who marries a man to reform him has more faith in human nature than St. Paul had.

It is not merely knowing what to say that counts so much as knowing when to say it.

If we become satisfied with ourselves, with our growing in grace, and love, and knowledge, we have then ceased to grow.

Teacher: "What is the Kaiser?"

Small Boy: "The Kaiser is a stream of water that spouts up and disturbs the earth."—Sel.

Your life within is to be a slaughter house for all that God hates.

Usually, the more particular we are in the confession of sin, the more comfort we have in the sense of pardon.

Men have sight; women insight.—Victor Hugo.

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EDITORIAL

One may give without loving, but he cannot love without giving.

Brother and Sister John E. Hogarth have returned from Florida.

As this month of April contains five Tuesdays, there will be no paper next week. The next issue will appear on Tuesday May 7th.

The Editor of The Restitution will preach at Moriah, Ill., Saturday and Sunday, April 27 and 28th.

"The Daily Timesett," a paper published in Chanute, Kansas, announces that W. L. Crowe, who was arrested some time since on a charge of disloyalty has been exonerated and his case dismissed from court.

Sister N. B. Robison, of Salem, O., has been carrying on a campaign for subscriptions for The Restitution during the past few weeks. Dating April 13th, Brother D. C. Robison writes of her continued canvassing, and sends another appreciated remittance. **In this work our Sister sets a commendable example for others to follow in other places and churches.**

THE THRONE OF JUDGMENT AND MERCY

"And out of throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as of a man, and the fourth beast was like a flying eagle" (Rev. 4:5-7).

I. The Throne of Judgment

1. Lightnings, thundering, and voices (vs. 5; Ex. 9:23, 28; 19:16; 1 Sam. 7:10, 12-17, 18; Dan. 7:10; Zech. 12:6; Mark 3:17).

2. The seven lamps (torches borne aloft) are the seven spirit completely manifested in the judgments executed by Christ and his brethren (vs. 5; John 4:24; Heb. 1:7; 12:29; Ezek. 1:13, 14; Judges 7:16, 20; Nahum 2:3, 4; Isa. 4:4; Mal. 4; Zech. 4:6; Rev. 5:6; 14).

II. The Throne of Peace and Mercy

1. "Sea of glass," translucent like crystal; clear, calm, unruffled by wind, vitrified, ethereal, clearness, purity, calmness (vs. 6; Ex. 24:10; Ezek. 1:22; Job 37:18; Isa.26:9; Psa. 36:6; Ezek. 26:3; Dan. 7:2; Rev. 15:2, 3; Isa. 57:20; Rev. 16:3; 20:8; 21:1; Jer. 30:11).

III. Composite Attributes of the Throne; Or Judgment Mingled with Mercy

1. Oriental thrones of two kinds:
(a) Richly cushioned divan (called a "bed" in Esther 7:8); and
(b) Ornamental arm-chair (1 Kings 10:18-20).

2. First beats like a lion: strength (Prov. 28:1; 30:30; Rev. 5:5, 6).

3. Second beast like a calf: strength combined with sacrifice (Mal. 4:2, 3; 1:8, 13).

4. Third beast like a man: intelligence, sympathy, frailty, mediation (Job 4:17; 1 Tim. 2:5).

5. Fourth beast like a flying eagle: swiftness in both judgment and mercy (Job 9:26; Deut. 28:49; 2 Sam. 1:23; Isa. 40:31).

COMMUNICATIONS

"They shall make known unto you all things that are done here" (Col. 4:9)

Brother Huggins:

Sister Robison has been canvassing again for The Restitution. She encloses check for Mrs. W. A. Kent. We are all trying to do what we can to scatter the truth and think this a safe and sane way to do it. Several of the body are passing through a scourge of an epidemic passing over our city. I am one of its victims. May the Lord soon come and deliver us from these conditions. Your "Bible Lessons on First Principles" are fine.

With Christian love, we are your brother and sister, D. C. and N. B. Robison.

Dear Brother:

Many thanks for your letter and appreciating words. I can well understand your position. I expect your many duties are exacting and your time limited.

I am writing this time to ask you if you can spare them to send me twenty-four copies of this week's issue of The Restitution containing my article. I can place every one of them out among church people who know not the truth. Perhaps it may stimulate among some of them a desire to know more of the gospel of the kingdom. I expect later on to lay in a quantity of your excellent "Bible Lessons" series for missionary work in this community.

Regarding my paper on "Platonism: Its Influence Upon Church Doctrines and Creeds," I find that I shall have to revise and add to it somewhat; and as I am going away on business for about three months in a week's time, God willing, I will not have time to finish that article until I come back, perhaps in July. I hope to be able from time to time, God willing, to contribute my little bit towards the reading matter of your grand little paper, the staunchest for truth that I have ever come across.

Yours in the one hope, Geo. F. Haines.

Dear Brother Huggins:

The following Scriptures as appertaining to present conditions, have deeply impressed me, and if you consider them helpful to The Restitution readers you can use them.

"For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and his sword will the Lord plead with all flesh, and the slain of the Lord shall be many" (Isa. 66:15, 16).

"Take the winecup of this fury at my hand, and cause all the nations to whom I send thee, to drink it. And they shall drink and be moved and be mad, because of the sword that I shall send among them" (Jer. 25:16).

"The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth" (Jer. 25:33).

"Babylon hath been a golden cup in the Lord's hand that made all the earth drunken of her wine: therefore the nations are mad" (Jer. 51:7).

"Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity, for this is the time of the Lord's vengeance" (Jer. 51:6).

"Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

"Thy kingdom come. Thy will be done on earth as it is in heaven."

"Let your loins be girded about, and your lights burning, and be ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh, and knocketh, they may open unto him immediately" (Luke 12:36).

"Let us therefore go forth unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come" (Heb. 13:13, 14).

M. Louise Atwell.

my Dad - David Russell

The foregoing was written by a friend and brother who has done much to help us to understand the admonition of our Lord and Master as given in John 14:23 and Rev. 3:20. We pass it on with the prayer that it may help others to understand the joy and confidence of this ever abiding presence. "No, I will not leave thee: no, no, I will not forsake thee." And "The Lord is my helper, and I will not fear: what can man do to me?" (Diaglott).

Grace Lawrence.

Rev. 3:20; John 14:23

To a Friend:

Have you learned to listen to the gentle knocking at your door? Yea; I always listen for the knocking at my door—amidst the noise and bustle of this sin cursed world. I often hear the gentle knocking at my door; and have learned to wait; and love to listen for that gentle knocking at my door.

The storm clouds are swiftly gathering, hear the awful din and crash, he has loosed the winds of heaven and his lightning fills the earth; who will stand amidst the burning (Isa. 3314, 15)? but they who have heard the gentle knocking at the door. Darker, darker grows the tempest, the world is rocking to and fro, all that is about me is falling with the storm, but my house is safely anchored (Matt. 7:24), for I learned to listen to the gentle admonition; delivered when I hear the knocking at my door. My ears are turned to listen, Hark! amidst that awful roar; I hear again that gentle knocking at the door. I fly to quickly open; (for I have learned to wait and love to listen for the gentle admonition delivered at mw door). This time my Master greets me with arm outstretched to save; for only the unshaken (Heb. 12: 26-29) will remain.

O my brother and my sister, learn before it is too late, listen to him who longs to guide us from this world of sin and strife. The self (devil) will quickly vanish if our ears are turned to listen to the gentle admonition delivered by our Master at the door.

Open the door (Rev. 3:20; John 14:23—Anonymous.

THE TRINITY THE MARK OF THE BEAST

Commendation of Bible Lesson VII

Bible Lesson VII is so good, please send me a dozen. I will hear copy the first proposition:

"1. There is only one God, the Father. The 'one God' of the Old Testament is revealed as 'the Father' in the New Testament. The popular doctrine of the Trinity confuses the revealed relations of the Father, Son and Holy Spirit and destroys monotheism to make room for polytheism—supplants Christianity to establish Paganism (Deut. 6:4, 'Hear, O Israel, the Lord our God is one Lord;' Mark 12:29, 'And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord;' 1 Tim. 2:5, 'For there is one God, and one mediator between God and men, the man Christ Jesus;' Eph. 4:5, 6, 'One Lord, one faith, one baptism, one God and Father of all;' John 17:3, 'And this is life eternal, that they might know thee, the only true God, and Jesus Chrst whom thou hast sent'").

Now the question is in order, Who destroyed monotheism to make room for polytheism, and supplanted Christianity to establish Paganism? The doctrine of the Trinity did the work; but what power originated the doctrine—and enforced it? The answer is the power that in the Revelation is called "the beats" (Rev. 13:2, 4, 7, 14, 15, 17, 18; 19: 19, 20).

"The beast" is the symbol of the Roman power. He was first a Pagan, dreadful and terrible, and strong exceedingly (Dan. 7:7) and is always known by his ten horns. In chapter 12 he is a great red dragon persecuting the mother of the man-child. In chapter 13 he is "the beast like a leopard," professing Christianity, but finally develops into the Papacy; but he always has the ten horns (chap. 17:3). Now inasmuch as the teaching of this power by the doctrine of the trinity has "supplanted Christianity to establish Paganism," what objection can be offered to the conclusion that the doctrine of the trinity is "the mark of the beast?"

The solving of the question is made much easier if we realize that "the beast" is a symbol of the Roman Empire, and that "the mark of the beast" is in fact the mark of the empire. And farther, that the mark is the mark of the empire during its Christian phase, and that that phase was during the period that elapsed between the time of Constantine and the rise of the Papacy.

Geo. Francis.

OBITUARY

James E. Leslie

The Church of God at Brooklyn has suffered a severe loss through the death of Brother James E. Leslie who, in his seventy-third year, fell asleep, awaiting the coming and appearing of Jesus the Christ, the Son of the living God, to establish that kingdom he so longed for and loved to speak about, and of which we hope he shall have a part.

Brother Leslie has been a resident of Brooklyn for about forty-five years, all of which time he was connected with the Church. For many years he was totally blind. The immediate cause of death was diabetes.

Readers of the "Young People's Page" may remember an article Aug. 21st last, entitled "Alone, Yet Not Alone," of which this paragraph was a part:

"Can you imagine a greater isolation than a man both poor and blind? We know such a man. He is a member of the Church of God at Brooklyn; and he says that daily he thanks God for the loss of his sight, for when his eyes were removed desire and temptation went with them. Our brother is a large, powerfully built man, good head, active brain, agreeable talker, and pleasing personality. As you look at him your first thought is one of sympathy, but he does not sympathize with himself, for his companionship with God has taught him that 'in whatever state he is, therewith to be content.'"

This paragraph referred to our late deceased brother.

Alexander D. Donaldson.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Matt. 5:9

SEND THEM TO BED WITH A KISS

O mothers, so weary, discouraged,
  Worn out with the cares of the day,
You often grow cross and impatient,
  Complain of the noise and the play;
For the day brings so many vexations,
  So many things going amiss;
But mothers, whatever may vex you,
  Send the children to bed with a kiss!

The dear little feet wander often,
  Perhaps from the pathway of right;
The dear little hands find new mischief
  To try you from morning till night;
But think of the desolate mothers
  Who'd give all the world for your bliss,
And, as thanks for your infinite blessings,
  Send the children to bed with a kiss!

For some day their noise will not vex you,
  The silence will hurt you far more;
You will long for their sweet, childish voices,
  For a sweet childish face at the door;
And to press a child's face to your bosom,
  You'd give all the world for just this!
For the comfort 'twill bring you in sorrow,
  Send the children to bed with a kiss!

Training Little Children

Often mothers say to me, "Don't all the things you do with your children take most of your time?" By no means. I am a mother of three, and do all my own work, except washing and ironing, and I have to do sewing without end. A busy mother will make suggestions which can be carried out while she is busy at household tasks. Stories may be told. For instance, baking will suggest the story of "The Gingerbread Man." This can be found in "Best Stories to Tell the Children," by Sarah Cone Bryant. Paring an apple or a squash makes the opportunity to tell about the seeds hidden in the cradle, how in the winter they go to sleep, and so on. Make a whole story of it. A few days ago I told my three year old baby this story and sang to her:

I know of a baby so small and so good,
Who sleeps in a cradle as good babies should,
Sleep, baby, sleep.
I know of a mother so kind and so warm,
Who covers this baby from all cold and harm,
Sleep, baby, sleep.

Several days later we had another squash to prepare, and immediately she said, "Mother, sing about the baby." Later, on request, she told her older brother and sister the story of the seed babies.

It is well to make much of holiday celebrations. Have the children prepare little gifts for a birthday. Perhaps it may be only to draw a picture. On Valentine's Day we always make valentines. Use scrap pictures and past them on colored cardboard. Or use paper doiles, cutting out the centre and pasting on a piece of cardboard, with an appropriate picture underneath. This makes a pretty little valentine of paper lace. Cut out hearts of red cardboard or paper and string them together in graduated sizes, on red ribbon or twine.

Let me urge fathers as well as mothers to enter into the life and play of their children. For only when the father lends his aid in the process of all training can there be perfect unity. By working together mother and father can lead the children to understand the life about them. They can teach them to know and to love nature. They can direct the emotions, develop the intellect, and strengthen the will. And as a result the children will naturally come to feel and understand the Divine love which lies only half concealed behind all things.

God, who hath reconciled us to himself 2 Cor. 5:18
Wherefore thou art no more a servant, but a son Gal. 4:7
They thirsted not when he led them Isa. 48:21
I ascend to my Father and your Father John 20:17
Holy Father, keep through thine own name John 17:11
I have prayed for thee that thy faith fail not Luke 22:32
To him that overcometh, I grant to sit with me Rev. 3:21

Our Weekly Puzzle

"And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased and said unto them, Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

What is the meaning of the word "suffer" as here used? What is meant by "whosoever shall not receive the kingdom of God as a little child"? Where can this passage be found?

Answer in next issue.

Answer to puzzle in issue of April 9th:

The meaning of "the end of the days" is the end of Gentile times, or rule, which time shall bring Jesus to this earth in his second appearing, and it will be at this same time that the kingdom of God shall be established and Israel shall say, "Come, let us go to the mountain of the Lord."

The passage is in Isaiah 2:2, 3.

Children's Hymn

Open my eyes that I may see glimpses of
truth thou hast for me,
Place in my hand the wonderful key that
shall unclasp and set me free.
Open my mouth and let me bear gladly the
warm truth everywhere;
Open my heart and let me prepare, love with
thy children thus to share.
Silently now I wait for thee, ready my God
thy will to see,
Open my eyes, illumine me, Father divine.

A Bible Reading

O taste and see how gracious the Lord is; blessed is the man that trusteth in him. O fear the Lord, ye that are his saints, for they that fear him lack nothing. The lions do lack and suffer hunger, but they who seek the Lord shall want no manner of thing that is good.

STUDIES

No. 11

"And what I say unto you I say unto all, Watch" (Mark 13:37). The exhortation to watch lest we be found sleeping found in Mark 13:35-37 is surely said to the saints today. Farther, it must be expressly intended for us at this time. Never in the history of the world have we had so great and convincing proof that the Lord is at the door. Like a moving picture, sign after sign has been flashed from the political heavens. The signs in the political sun, moon, and stars have followed each other with such rapidity that the finite mind can scarcely grasp them. One year ago today America was nominally at peace with the world. One year ago Russia seemed, as one writer expressed it, to be standing on the threshold of her greatness as the latter day king of the north. One year ago the Euphrates power still sway over the city and land of God. How is it today, and what do these things mean? Turn to Joel 3:9. The mightiest nation on the earth has responded to the call of Jehovah. Vainly she said, "We will not drink of the cup"; but centuries before her birth as a nation God said, "Ye shall certainly drink" (Jer. 25:28).

Turn again to Ezekiel 38th chapter, Gog and Gomer. Has God's word failed of fulfilment? "My word shall not return unto me void," says the Most High, "but it shall accomplish that which I please (or will), and it shall prosper in the thing whereto I send it." What is God's decree respecting Gog and Gomer? They shall go together into the land of Israel. Together they will join forces against the merchants of Tarshish. One year ago Gog and Gomer were warring against each other. How is it today? One year ago the Euphrates was overflowing the land of Israel, carrying destruction and death before its onward rush. How is it today? One year ago Daniel's people were still waiting for the end of the 1335 days when the desolating power should come to an end. What do we see now? In October, 1917, the Turks ceased to count time by the moon and adopted solar time. What happened then? Why the very next moon (month) the British were in Palestine. Jerusalem is now freed from the desolating power of centuries. The first real joy in nineteen hundred years, says a Jewish paper.

Truly "God works in a mysterious way, his wonders to perform." When the British were on the Gallipoli peninsular, when Constantinople seemed to be tottering to its fall, I know some of us at least thought Russia would soon enter upon her work as the latter day king of the north; I know some of us were sorrowful and perplexed when all this failed. I remember a dear brother wrote to me words something like these: "Oh why does not God strengthen the arms of the Allies?" How short sighted are our mortal eyes! Not Tarshish and Gog go up together, but Gog and Gomer. Tarshish is now just where Ezekiel places her for the last battle, and surely now we see more hope for the prophetical alliance of Gog and Gomer as foes of the merchants of Tarshish. "All of them clothed with all sorts of armor." It is almost miraculous the weapons of war that have been conceived in the mind of man and fashioned into being by his hand. "A great company and a mighty army." Never before in the history of our earth have such numbers of men been brought into union. Such training is too wonderful to be understood that millions strike at once as one man. "To take a spoil and to take a prey." What is the key to the great East Indian possessions? Whoever holds the land of Palestine holds the key. When Gog and Gomer come up to take a spoil and a prey they must first turn their hand upon the desolate places that are now inhabited. We know the end. They fall upon the mountains of Israel to rise no more.

But before this something of the most vital importance to the saints takes place. That for which the elect ones have prayed and looked, that which has been the hope of the church through all ages since the chosen few "beheld that wondrous journey to the skies." "Behold I come as a thief. Blessed is he that watcheth." As a thief cometh so is his coming to the world. They see not nor know, and so the Lord cometh and taketh away his jewels and the world knows nought of it. But to those who are taken he comes not so. Long have they looked and waited and longed for this coming. They have oil and their lamps are trimmed and burning. As it was in the day when Israel was taken out, Egypt was in darkness but Goshem had light; so it is when the saints are called away—darkness covers the earth, but light shines upon the elect. But alas and alas! some of the virgins are asleep, and so with the world: they know not of his coming and awake just too late. To those who look for him, to those who are awake and watching is the promise that he will appear for their salvation (Heb. 9:28). And so it seems all the forces of sin are working to take our eyes off his coming. Many are saying, "My Lord delayeth his coming," and they are eating and drinking with the drunken and smiting the fellowservents of Jesus, those who are sober and watching.

I have a tract entitled, "Our Lord's Personal Coming," by Alexander Campbell. This is an extract from Mr. Campbell's notes written in 1832. Of this tract H. V. Reed says: "In the foregoing statement from Alexander Campbell we have a clear and scriptural argument, showing our Lord's return from heaven is to be personal and tangible. We most heartily commend the view set forth in the article from his pen written in 1832." About a month ago I saw in our local paper that a Campbellite minister would preach on the subject, "Is the World Coming to an End?" I went to hear him and this is in substance what he said: "The world is growing better every day. Before the personal return of the Lord peace and good will shall prevail among men for a long period. The Lord's coming is a spiritual coming to the hearts of men. There are no signs of a personal coming, and those who teach that he will come soon in like manner as he went into heaven, are doing more harm than Ingersoll in all his speaking and writing."

Surely a deep sleep has fallen upon many, and even this time of peril and trouble, such as never was, is powerless to awaken them. Again we say, everything is working to close our eyes and take our minds from the command of Jesus to watch. One thing that personally (I speak for myself alone) I believe is taking the eyes of many off the Matser, and turning them in another direction, is the looking for a personal antichrist to arise. When I have talked to some of those believing this: and have pointed out the unmistakable sign that our Lord is near, the answer is: "Oh the antichrist must first be manifested," and of necessity they are watching for him, and not for our Redeemer. And strange to say I have never talked with one who could tell me how we could know when he came, or from what quarter to look for him to arise; and it seems there is some doubt as to recognizing him when he does appear until he has reigned some little time. Of course if this be true and according to Scripture, we cannot take heed of Christ's command to watch for his appearing, but must be bending all our powers of observaton to discern the coming and reign of this great adversary. Worldliness, which John defines as the lust of the flesh, the lust of the eye, and the pride of life, are undermining the watchfulness of some. It is not necessary that we become base to lose the mind of Christ. It is just when the adversary of God appears to us as an angel of light that our danger of falling is the greatest.

This is especially true of many worldly organizations of today which in themselves and of themselves are good; but nothing that takes our mind and time from the service of our Master is lawful for the saints. We cannot serve two masters. That all who are asleep to this command to watch are not outside but are in the name of the Body is evident by the term "Virgins." What is the trouble? They have the lamps (light of doctrine) but no oil (works of God) in them. For proof see Matt. 24:41 to end of chapter. We are told in Isaiah that Jesus was anointed (with the oil of gladness, Heb. 1:9) to do these very works of love. Let us who are of the day awake and put on the whole armor of God that we may be able to withstand all the fiery darts of the adversary. Let us exhort one another daily. Our great theme, the Lord is at hand. While those who are of the night are distressed and their hearts are failing them for fear of these things which are upon the earth, let us who are of the day lift up our heads and rejoice, because to us they are sure signs that our redemption is near. "Watch therefore that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:36).

Flora A. Wood.

IN HIS STEPS

A Paper Read at the Meeting of the Sisters in Cleveland

Dear Sisters:

I have chosen this subject for my lesson because wonderful things are taking place in these times. We stand as it were on tiptoe with expectation wondering what is coming next. I am sure it behooves us to follow closely in the footsteps of the Master. "For hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps."

In what way can we follow his steps? Dear sisters, the book is full of examples. "If any man will come after me, let him deny himself, and take up his cross, and follow me."

The words of the Master show us plainly that we must always be on the alert. We know the world is ready to point the finger of scorn at us. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Christ also said to his followers: "Ye are the light of the world. A city that is set on a hill cannot be hid, neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven." We can understand clearly if we let these words sink into our hearts, that we who profess to be daughters of God cannot mingle with the world and its pleasures. If we do we are no better than they. I do not mean that we are not to be friendly with people outside the truth: there is a difference between being friendly and partaking of their pleasures. We are told if possible to be at peace with all men. Christ ate with the publicans and sinners, yet they could find no fault in him; he always glorified his Father in heaven—and if we are walking in his steps we must imitate him in all things.

Let us remember that a sympathetic word spoken to one in distress will often cause him to listen to the truth, but we must use discretion at all times when presenting it. Peter tells us to "be ready always to give a reason for the hope that is in you;" but we must give it in love. As an illustration, I know a brother in England, who was a very able speaker. His words were always kind and encouraging. In his humility he seemed a pattern of Christ. One day as he was engaged in a walk, his attention was arrested by a number of people. He stopped to see the cause of the gathering and he found another brother arguing with a gentleman and saying such hurtful and unChristianlike things that the first brother walked away, blushing with shame, and loath to call such an one a brother.

Another thing I would like to mention is false pride, which we sometimes find even among ourselves, and which all acknowledge is wrong, especialy when it happens in a case like this: One sister having just a short distance to go to meeting dressed in a clean wash dress, and as she was going she was passed by another sister dressed in the height of fashion, who would not condescend to speak to the more lowly sister. This truly is not the spirit of Christ. Suppose, dear sisters, the Master had passed by: do you think he woud have called that sister? No; I am afraid she would have been like the virgins who had no oil in their lamps; she would have been left behind, and the sister in the clean house dress would have gone in, although she was not as old in the truth. It is not the length of time we are in the truth; it is how we use the time that counts. Dear sisters, we know the Judge of all the earth will do right; our wrong actions cannot be hid by a pleasing outward appearance.

We know not the day nor the hour that the Master will come, but it matters not so long as we are looking for him. He may come in our day; I hope he will. Some of us may be about our household duties, or attending our little ones; others may be visiting the sick, but it matter not what it is if we do it unto the Lord.

In the Master's footsteps let us walk
  The narrow path he trod,
'Tis the only road, dear sisters,
  That will lead us unto God.

We must keep a firm step if the way is rough,
  Then, we'll neither slip nor slide.
We cannot lose the way if we just keep
  In the footsteps of our Guide.

What terrble suffering our Savior passed through,
  And yet it was not for his sin.
He died that awful death on the cross
  That we life eternal might win.

How happy, dear sisters, we all ought to be
  To know we are watching for him!
Let us keep in his footsteps, that when he returns
  We'll not be convicted of sin.

Sister G. A. Tabor.

Bro's mother

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ROBT. G. HUGGINS 10623 LEE AVENUE CLEVELAND, OHIO

Robt. Pate Sept 8
10507 Ashbury Ave

The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. MAY 7TH 1918 NUMBER 20

LIFE'S CONUNDRUM

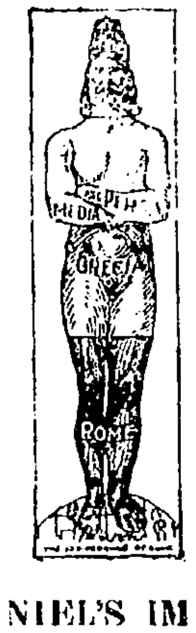
If life moved onward like some turbid stream,
And man had nought to do but eat and dream;
If day by day the usual joys of life
Were not marred by necessity and strife;
Could he repose 'mid roses on a bed of down?
Would he be happy, never wear a frown?

With sluggard's sleep, and sumptuous meals between,
Man would be like some motionless machine;
Paled by the sameness of an idle life,
Prefer he would, strenuousness and strife;
Work for the hands faithfully performed,
Some battle fought, some fort stormed.

Work relieves the mind from worry and regret;
Needed sleep banishes sorrow and fret;
Work is a solace for a weary life;
All should labor in this age of strife.
If you'd be happy, live a life of toil;
In shop or factory, or tilling of the soil.

Then with conscience clear you may repose,
Free from worldly carês, and mortal woes;
Some objective hoped for, some purpose gained;
Or, from some vice the appetite refrained.
With a conscience clear, we eat our daily bread;
And thankful be for the bounteous spread.

J. E. Hogarth.



DANIEL'S IMAGE
By Permission of Review and Herald

THE question of interest to most people now is, "What will be the outcome of this great war of [illegible]?" Let us consider.

First, the Babylonian; second, the Medo-Persian; third, the Grecian, all of which have passed away; and following these comes the fourth, or Roman, in which we are now living. How long is this one to continue? This is the point of interest at the present time. Why? Because when this fourth kingdom is passed away, the fifth and last kingdom will be ushered in, which will be entirely different from those which preceded it, and it will stand forever. Daniel 2:44: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Note that this kingdom smites the image on the feet in which we are now living (Dan. 2:34).

This kingdom will be different from the others in that it will be a righteous kingdom. It will be God's kingdom establishehed in the earth, with Christ as King. Isaiah 32:1: "Behold, a king shall reign in righteousness, and princes shall rule in judgment." This time has never come, as we all very well know. Satan is the prince of this world now, and has been ever since he deceived our mother Eve in the garden of Eden; but we have the promise that the seed of the woman will bruise the serpent's head, which means that Christ is to destroy the power of satan (Gen. 3:15; Heb. 2:14; 1 John 3:8; Rom. 16:26).

We do not know the exact date for the establishment of the fifth kingdom, but we are told that there will first be a time of trouble such as never was since there was a nation; and it seems as if the time was almost upon us when our Lord will descend from heaven in all his glory to take unto himself his great power and reign. Acts 3:20, 21, 21: "And he shall send Jesus Christ which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Also read Rev. 1:7.

Reader, are you looking for him and ready to welcome him at his coming? Or are you of the class that will call upon the rocks to fall upon them and hide them from the face of him that sitteth on the throne (Rev. 6:16, 17)?

Surely the wickedness of man is great. God is not in all their thoughts. The love of money and love of worldly pleasure is crowding out love for God and his precious Son, who shed his blood upon the cruel cross that we might have life. What greater love could he show? Without his death the whole human race would have slept a perpetual sleep. But by his death and resurrection he made it possible for all who believe in him to obtain a resurrection from the dead also.

ity is a gift which will be bestowed upon all who are Christ's in the resurrection morning, when he comes to raise the dead and change the living to immortality (1 Thess. 4:16). Christ was not immortal until after his resurrection. If he had been immortal he could not have died. He did not receive his reward until the third day when he was resurrected to immortality. He remained in the grave and knew nothing until the third day. He did not ascend to the Father until after that time, for he told Mary that he had not yet ascended into heaven (John 20:16, 17).

He is the firstfruits of them that slept (1 Cor. 15:20). Therefore we see that he was the first one who received immortal life; the first resurrected from the dead. All the righteous dead are now peacefully sleeping in their graves. Their thoughts have perished, and they know not anything. They are in an unconscious state, but on the resurrection morning they will come forth and receive eternal life.

I beseech you, dear reader, if you are not in Christ, to arouse from your slumbers and live a godly life. Believe the gospel first, then be baptized into the all-saving name of Christ, and if you continue in him you will receive the approbation, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

What a beautiful earth this will be for the eternal abode of the righteous, when the curse is removed from it, and it becomes like the garden of Eden. Then the desert shall blossom as the rose. Sorrow and sighing shall flee away, and death, the great enemy, will be destroyed. "For he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25, 26).

Then, and not till then, will wars cease.

Then it will be said, "The desire of all nations has come."

Glorious day! may it soon be. Let us search the Scriptures daily for hidden treasures, and let our daily prayer be, "Thy kingdom come."

"THIS DO IN REMEMBRANCE OF ME"

Synopsis of Sermon Preached March 17, 1918

How we delight to remember those who are absent from us. How we value the smallest token, a book, a trinket, any article, so long as it brings to our minds thoughts of the absent one. The intrinsic value of the article, to us, bears no significance: its value and preciousness rests upon the association it had with the giver. Hence as I read a book presented to me by a sister or brother who has gone to reside in a far distant city, its very pages seem to be illumined with their presence. My spirit (mind) communes with her or his spirit, and for the time thus occupied we are one.

Notice, if I had never known or loved this sister or brother, I could not intelligently remember her, so to remember Christ I must first know and then love him. We remember the absent ones ory of them soon fades away out of our mind and lives. To remember Jesus does not necessarily mean his doctrines or his precepts, but it does mean when we gather round the Lord's table to redember him, Jesus, "The chiefest among ten thousand." "Yea, he is altogether lovely." "The rose of Sharon, the lily of the valley. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love" (Cant. 2:1-4). Read John 15:8-17. As I nestle up close to him by the eye of faith and lay my head upon his bosom I recall Deut. 33:27, "The eternal God is my refuge, and underneath are the everlasting arms;" and then Jer. 31:3, "Yea, I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee."

As I meditate upon these things a spiritual fervor takes hold of my being; a flush of joy and gratitude swells up in my soul, as I recall to mind Jer. 9:23, 24, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight saith the Lord." Thus I muse and begin to enumerate some of the things why I delight to remember him.

1st The absolute trust and confidence in him I find repose in my heart (Prov. 3:26).

2nd. The One that is worthy of my love and gratitude (Eph. 1:3 7).

3rd. The Lord and observer of my daily life and conduct (Prov. 15:3).

4th. The centre of all my joys and happiness (Neh. 8:10).

5th. The One who represents me before our Father in heaven (Heb. 9:24-28).

6th. The fulfilment of all my hope (Col. 1:27).

7th. The source and the fountain of my immortal life, hid with him in God (Col. 3:1-4).

The feast which I eagerly look forward to during the week is commemorative of the death of Jesus. It is a manifestation of God's grace, his love and favor to me. It is prophetic of future glory we hope to share with Jesus in his kingdom. And beloved brethren, as I look upward by faith into the presence of God, these elements —the bread and wine—become the real presence of Jesus. As I read Matt. 26:29 and Luke 22:15-18 I am carried away in spirit (mind) to the glad fulfilment, "The marriage of the Lamb" (Rev. 19:1-9). So I see him before me, the man Christ Jesus, a sacrifice for sin; the great High Priest, my Advocate before the Father, the coming King and Bridegroom—Jesus my husband and beloved.

We start at the cross, standing there, looking across the dry valley of sorrow and suffering. We shudder and turn our face away toward the city of joy and comfort. But we hear a word behind us, saying, "This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left" (Isa. 30:21). Then we recall John 16:33: "These things I have spoken unto you, that in me

come the world." Then in a flash it occurs to our mind that Jesus is now in heaven for that very purpose. Then we close our eyes and softly repeat John 14:1-7. Jesus then comes very near and is in an ecstacy of delight we whisper, "Even so, come Lord Jesus; come quickly."

I open my eyes—these emblems become spirit and life to me. John 6:48-58 is clear as the noonday sun. I eat his words and drink his spirit (life): I am spiritually renewed and invigorated, I see the power and deep significance of 1 Pet. 1:19: "We are redeemed with the precious blood of Christ, as of a lamb without blemish and without spot," and John too: "Thou wast slain and hast redeemed us to God by thy blood, out of every kinured, and tongue, and people, and nation, and hast made us unto our God kings and priests and we shall reign on the earth" (Rev. 5:9, 10). Paul agrees who says to he elders: "Feed the church of God which he hath purchesed with his own blood" (Acts 20 28). Again in 1 Cor. 10:16, 17, "The cup of blessing which we bless, is it not the participation of the body of Christ? For we being many are one loaf." Beloved brethren, it took many grains of wheat to make this one loaf; it took many grapes to fill this cup with wine; but after they are crushed and ground, they all become one. So beloved, we with him are made one, one in joy, love, fellowship, yes, and one in suffering (1 Pet. 1:10-12; Gal. 1:24; Heb. 2:9-12).

How we need to keep this feast, "as oft as ye drink it." Jesus knows our frequent needs. Read Rom. 3:23-26; 1 John 2:12; Rom. 5:6-11; Eph. 1:7. Beloved, the command is, "Drink ye all of it." By all drinking of this one cup we see the symbol of peace between God and us, and the oneness existing with God and one another. I must recite this precious Scripture; if I give the text only you may not look it up and thus lose the blessing Listen: "And having made peace through the blood of his cross . . . . and you that were sometimes alienated and enemies, in your mind by wicked works, yet now hath he reconciled in the body of his flesh, through death, to present you holy and unblameable and unreproveable in his sight" (Col. 1:20122). And again: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood (life) of Jesus his Son cleanseth us from all sin" (1 John 1:7):

In 1.Cor. 11:26 Paul says: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he comes." How can we better memorialize Jesus than by showing forth his death, and thus proving we remember him? Read Eph. 2:13-22. If we constantly remember that it is this covenant relation which we bear in him. "The new covenant in my blood shed for the remission of sins;" that in Adam our covenant with him brought sin and death (Rom. 5:12), which we cannot forget; how much more should we remember our covenant in Jesus which brings "glory, honor, immortality, eternal life" (Rom. 2:7; 1 Cor. 15:20-23). Read also carefully Heb. 13:12-14.

Lastly, we should recognize that in keeping this feast we receive Jesus. It is possible to prolong the life of a dying man by transfusing the blood of a healthy man into the life channels of the dying one. So as we are dying daily, it is possible in attendance in eating and drinking in this ordinance to experience an answer to Paul's prayer: "that he would grant you according to the riches of his glory, to be strengthened with might by his spirit in the inner man" (Eph. 3:16-19). "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die we die unto the Lord. Whether we live therefore or die, we are he Lord's, For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living" (Rom. 15:7-10).

In conclusion, let us try always to remember, beloved brethren, that we must frequently assemble together around the Lord's table, as the means of remembering him, without which we will forget him and eventually deny him and he then will deny us (Heb. 10:22-31). Because others stay away should stimulate us to be present, not as a criticism regarding their forgetfulness and negligence, but rather an evidence to the Lord of our faithfulness in seeking the means and opportunity of remembering him (Mal. 3:16-18). The feast if intelligently observed upon the first day of every week, will become to our hearts sweet, cheering, sanctifying, quickening and inspiring. It will set forth in its symbols of bread and wine, the signs as it were which display to the eye of faith the person of our Lord Jesus as really man, substantial flesh and blood. As they lie upon the table, their presence betokens our Lord's dear familiarity with us, and our nearness to him. As the elder breaks the bread and pours out the wine, it will show his sufferings. Separated, the bread apart from the wine, his flesh and blood divided, which declares his death for us. As we partake of the emblems, eating the bread and drinking the wine, we symbolize the life sustaining powers of Jesus as our reception of him into our innermost selves, the new man begotten by the word of truth. As the deacons return the fragments to the table it should remind us that there is enough and to spare, that the Lord's grace is all-sufficient.

Let us here remember only Jesus, forgetting other themes and affairs of a secular character, even considering it of more importance that the sermon which to us means a great deal. Some one has well said, "It is better to see Jesus, than to hear him talked about." O beloved, let us then in he words of the poet do this.

"For memory of thy cross and shame.
I take this supper in thy name;
This juice of grape and flour of wheat,
My outward man doeth drink and eat.
Oh, may my inward man be fed
With better wine and better bread;
May thy rich flesh and precious blood
Supply my spirit's daily food;
I thank thee, Lord, thou diedest for me;
Oh, may I live and die to thee."

George B. Alldridge.

The servant with one talent unused was cast into outer darkness. He would rather complain when called to account than to work for his absent lord.

A COMMENTARY ON THE APOCALYPSE

Chapter One

> The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things that must shortly come to pass; and he sent and signified it by his angel unto his servant John (vs.1).

In the words, "which God gave unto him," we have revealed the source, the fountain from which the revelation comes. It is from him that knows the end from the beginning; and with whom the past, the present, and the future are one eternal now. In harmony with this truth we have the testimony of "the true witness." In speaking of the last day, he says, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). The things revealed were "short' to come to pass;" that is, they were soon to commence to be fulfilled. Another important point is that the events were "signified" to John; the angel taught John by signs; and if we forget this fact we shall fail to understand the vision.

> Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw (vs 2).

This verse is easily understood; no figures of speech, no symbols are used. Nevertheless there is one statement it may be well to mention. The testimony of Jesus." Here its meaning cannot be misunderstood: he bore faithful testimony to what God revealed to him concerning this revelation. It is found in chapter 12:17; 19:10. In 12:17 it is joined with the commandments of God, and is made to do service for the present day, would-be-prophets; but in 19:10 it is rendered in the Emphatic Diaglott as follows, "The testimony of Jesus is the spirit of this prophecy," which is evidently the true meaning.

> Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand (vs. 3).

This much neglected book is here honored by having a blessing pronounced on its readers, and those that hear, and keep those things that are written therein, for the time is at hand. The general opinion according to the evidence is that John had the vision about A. D. 96, and that the accession of Nerva to the throne of the Roman Empire in A. D. 98 marks the opening of the first seal: therefore the revealing of the future events noted in the Revelation was near at hand to be fulfilled when the truc witness revealed them to John, on the lonely isle of Patmos in the wild Agean Sea.

> John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne (vs. 4).

"John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come, and from the seven spirits which are before his throne." In this salutation we find the number seven, which is so prominent in this book; and the question naturally presents itself, Why are only seven churches addressed? Has the Master no care for the churches of Rome, of Corinth, of Galatia, Philippi, of Colosse, and of Thessalonica? The only answer is that the book is largely constructed on the number seven. Fulness and completeness is symbolized by that number, so that what is said to the seven is applicable to all the churches. "He that was, is, and is to come" is God who sits on the throne. The seven spirits that are before the throne is God's Holy Spirit, in sevenfold manifesation.

It is God's spirit by which he brought order out of choas, when creating the earth; and by which he garnished te heavens, and formed the crooked serpent (Job 26:13). "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). This spirit is universally diffused throughout the universe, as it is written, "Whither shall I go from thy spirit? . . . . If I ascend up into heaven thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall my hand lead me, and thy right hand shall old me" (Psa. 139:7-10).

> And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of kings of the earth. Unto him that loved us, and washed us from our sins in his own blood (vs.5).

Jesus Christ is pre-eminently the true witness. Isaiah prophesied of him, saying, "Behold I have given him for a witness to the people" (Isa. 55:4). And Paul testifies that he witnessed a good confession before Pontius Pilate when on trial for his life. In the Revised Version and in the Diaglott the text reads "first born of the dead," which seems to be the right reading, when speaking of the resurrection of the dead, of whom Christ is the first (chief born) from the dead. And upon the fact of his resurrection depends the life or death of all his brethren.

Figuratively, we are washed in his blood; the blod being the life of the flesh. And by his spotless life he redeemed us from the law of banishment from the garden and the tree of life; as it is written, "As in Adam all die; so in Christ shall all be made alive:" on the same principle our wisdom is to make sure by obedience that we are "in Christ."

> And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever Amen (vs.6).

Speaking of the saints as kings and priests, in the present tense, should be read in the light of Paul's testimony: "As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickenth the dead, and calleth those things which be not as though they were (Rom. 4:17). It is a well established doctrine of the Scriptures that the saints are to reign with Christ in his kingdom. "And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

> Behold, he cometh with clouds; and every eye shall see him, and they also that pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen (vs. 7).

Clouds are symbols of majesty, and accompany heavenly messengers. The Revised Version reads, "And all the tribes of the earth shall mourn over him." The Emphatic Diaglott, "All the tribes of the land shall mourn over him.' Probably the Common Version does not give the correct idea of the passage. When he comes he comes to destroy them that destroy the earth (chapter 11:18), preparatory to the establishment of his kingdom in mercy and righteousness.

It is probable that the mourning here is what is described in Zech. 12:10 when Christ reveals himself to his Jewish brethren according to the flesh as their true Messiah: "And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his first-born." There is not a more pathetic scene in all the Bible than the one described here: They preferred a murderer to their true Messiah; they pierced his feet, his hands, and side, and said, "His blood be on us and our children." The superabundant fulfilment of their request adds to the pathetic nature of the scene.

> I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (vs. 8).

Alpha and Omega the first and last letters of the Greek alphabet, expressing the past, present, and the future of, the one that, according to the Bible, is without a beginning or ending. He alone can say, "I lift up my hand to heaven and say, I live for ever." We may get an idea of the ever living One by his works: "One generation goes and another comes; but the earth abideth forever." The alternative of day and night, cold and heat, summer and winter, with the exact movements of the planets for thousands of years, gives us some idea of the architect of the Universe.

> I John who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ (vs. 9).

Much has been written as to who this John is, and the general opinion is that it was the apostle John, the beloved of the Lord; and it seems that he is the one most likely to be the honored instrument, chosen by the Master to convey to the church the wonderful things revealed in this most wonderful book. He had been their companion in tribulation, in the kingdom and patience of Jesus Christ. To the church of Philadelphia it is said, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth." A precious promise to be kept from a great temptation. The testimony of Irenaeus is positive that John was banished to Patmos toward the end of the reign of Domitian; that is, about A. D. 95 or 96. He was a disciple of Polycarp, bishop of Smyrna, who was a disciple of the apostle John. His testimony expresses the belief of his age.

George Francis.

A CRITICISM OF THE EDITOR

Dear Brother Huggins:

I would like to write a short article for the Restitution to make clear for the brethren an error I believe you have made in your book, "The Bible: Its Principles and Texts," page 163.

Regarding the forbidden fruit we read in Genesis 2:15-17: "And the Lord God took the man and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat: but of the tree of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die."

God said nothing about touching the fruit. Gen. 3:1: "The serpent said unto the woman, Yea, hath God said ye shall not eat of the tree of the garden" (no touching here). Second verse: "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden." Third verse: 'But of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it" first lie, because God did not say ye should not touch it).

Fourth verse: "And the serpent said unto the woman, Ye shall not surely die" (second lie).

Now on page 163 of "Bible Principles and Texts,' I will quote our Editor's own words: "To touch the tree of good and evil would just as surely have brought death upon them as the eating of it did" (an error). I think our esteemed brother has not closely examined this statment of our God. He fails to note that the saying of Eve to the serpent is an addition to God's words (therefore a lie).

To prove that God told Adam the truth when he said within the day thou eatest thereof thou shalt surely die we will turn to Peter's words in 2 Pet. 3:8 "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years (with man), and a thousand years is as one day." Now in Genesis 5:5 we read: "And all the days that Adam lived were nine hundred and thirty years (930), and he died." Now if a thousand years with man is as one day with the Lord, then we may readily see that Adam died within the one day of the Lord.

Your brother in defense of the whole truth, and the hope of the soon coming of our King.

H. S. Lasher.

P. S. I know, dear brother, that you ask criticism of your explanations when other brethren see errors, or think they do. So I hope you will take this kindly and weigh the evidence here given and see if you do not think my explanation is correct. H. S. L.

THE RESTITUTION

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EDITORIAL

Indisposition prevented us from filling our appointment at Moriah, Ill. April 27th and 28th.

"Daniel's Image," an article by Sister Hanna Barber which appears in this issue, has been published in tract form and mailed to her in Colorado, where she is using it to stimulate Bible study.

COMMUNICATIONS

Dear Restitution:

I love to address you as "Dear Restitution" and not as to Editor; for like the church is not composed of one member, just so this dear little weekly visitor is not edited by one member, and we have learned to love each of those members by their writings. It has been such a consolation the last two month, especially as our little "Avery bunch" have been through two fiery trials; but we also know "whom the Lord loveth he chasteneth," so he must have loved us. And we pray we have come through that fire a more "refined bunch." We know our faith is so much stronger, and without faith we cannot please God.

Let us all "be faithful unto death" and receive as a reward "a crown of life."

Much love to every one of the sisters and brothers.

Yours for the truth, Mrs. M. E. Bray.

Dear Friend:

A number of statements and articles have appeared in the periodical press of the United States recently with regard to the views of the Society of Friends on the subject of peace. Some of these have been copied in the religious press. The yearly Meeting of Friends held at Fourth and Arch Streets, Philadelphia, on Third Month 29th, 1918, issued a comprehensive statement on this subject, of which a copy is enclosed. This statement is in accord with the position taken by the Society of Friends consistently since its origin. It was adopted without a dissenting voice as the official statement of Philadelphia Yearly Meeting of Friends.

The Yearly Meeting will be grateful if the statement can be given as wide publicity as possible.

Sincerely,

Davis H. Forsythe
Jane W. Bartlett
Clerks.

A STATEMENT BY PHILADELPHIA YEARLY MEETING OF FRIENDS

Third Month 29th, 1918

This decisive hour of history summons our Society to make its utmost contribution to humanity's deepest needs. Believing that this requires us to meet the moral and spiritual issues of the times simply and fearlessly, we feel called to make clear our Christian faith as applied to war.

Our Society's opposition to all war as un-Christian has been maintained throughout its history. In 1660 our forefathers declared:

> "We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil and again to move unto it; and we certainly know, and testify to the world that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ nor for the kingdoms of this world."

These convictions have been re-affirmed by Friends in all generations and during the present war our Yearly Meetings throughout the world have given clear evidence that they are steadfast to the same principles.

The basis of our opposition to war is much more than any single command of the Old or the New Testament. It is our faith that the way of love by which our Master, Jesus Christ, met and conquered evil, remains for his followers today the true method of combating wrong. For us, as for him, this involves refusal to use means which, like war, violate love and defeats its ends; but it does not mean a weak neutrality toward evil. For us as for him, it means a life of action devoted to the heroic purpose of overcoming evil with good. The unspeakable sufferings of humanity are now calling us and all men to larger sacrifices and more earnest endeavors to put this faith into practice. To such endeavors we dedicate ourselves.

In accordance with this faith, we desire to maintain all our relationships today.

To our beloved country, we affirm the deep loyalty of grateful hearts. We long to help her realize her noblest capacities as a great Republic dedicated to liberty and democracy. But we believe that we best serve our country and all humanity when we maintain that religion and conscience are superior even to the State.

To President Wilson, we declare our appreciation of his steadfast and courageous efforts to keep the aims of the United States in this great conflict liberal, disinterested and righteous.

To our fellow countrymen, who are following the leadings of conscience into ways where we cannot be their comrades, we give assurance of respect and sympathy in all that they endure.

Finally,

For all men, whether they be called our enemies or not, we pray that the sacrificial love of Christ, stirring us to repentance, may reconcile and unite all mankind in the brotherhood of his spirit.

Adopted by the Yearly Meeting in Session at Fourth and Arch Streets, Philadelphia, Third Month 29th, 1918.

EVANGELISTIC WORK

The Roll Church of God commenced a series of meetings March 27th, with D. E. Van Vactor as speaker for three evenings, and then continued with F. L. Austin as speaker over two Sundays, closing Sunday evening, April 7th. The church had intended to hold a week longer, but sicknss and other adverse conditions prevented. One young man came forward for baptism and was baptized and received into the church at the regular meeting April 14th.

The Burr Oak Church of God commenced a series of services with Brother Austin as speaker on Wednesday evening April 10th, and continued over Sunday April 21st. A good interest was aroused here, and five were baptized the last day, namely, Leta Olive Osborn, Goldie Overmyer, Grace Fetters, Mrs. Earl Overmyer, and William Hiser. All these converts are excellent young people, and we rejoice to see them starting out in the morning of life to develop a character on the higher plane after the manner and fashion that Jesus has shown us through his own life and teaching, and that of his holy apostles. May they succeed and thereby glorify the heavenly Father to the laud of his Son and to their own everlasting joy and blessing.

Brother Austin also spoke one evening at South Bend and at North Salem on his way to Burr Oak.

D. E. Van Vactor.

"BUT THEY HAD NO COMFORTER"

By S. Roxana Wince

So I returned and considered the oppressions that are done under the sun, and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter (Eccl. 4:1).

What have these mournful words to do with the getting of a printing press for The Restitution? Much, very much, for unless we realize the suffering, the ignorance, the oppression, the great need there is in the world for a comforter like Jesus, we will keep our money in our pockets and be satisfied with things as they are. But when we know that "the whole creation groans, waiting for the adoption," it is a different thing.

In chains that their poor puny hands cannot break. Groping in the darkness for the light, the rest, the peace they cannot find, longing for the comfort their priests cannot give. Suffering from want and misery of which we can have but the faintest conception, and living under the rule of men who count them of no worth, save as stepping-stones to wealth and power—that is how it is with the millions of earth today. They are born, they live, they die, that priest and pope, Napoleons, and Williams, may reach the pyramid heights of earthly glory. Do we not care? Is there no pity in our hearts for the helpless ones that have no comforter? Jesus cared, he pitied, he became poor for our sakes. Born of royal lineage, and of a mother whose husband, though but a carpenter, was of the same descent as herself, and surmised to have been a man of wrath, he gave it all up that he might preach the gospel of the kingdom to the people, and that that same gospel might be preached on and down to the end and that the glorius kingdom come. There must be a change. Things cannot go on as they are going. Human hand, ruling never so wisely, cannot right things. But we dear brethren, can help to right them, we can be fellow-helpers with Jesus, to bring nearer and still nearer the time of his coming. We can "hasten the coming of the day of God," that blessed time when the yoke of the oppressor will be broken, when the needy and the poor will have a helper. When men will be unbound and allowed to think, when the tears of the oppressed ones will be dried, and they will be comforted indeed. We want Jesus to come. We want sin to have an end, we are so tired of it, so tired of the awful effects it brings. So tired of hate and robbery, of burning homes, of driving of peaceful innocent people into exile. So tired of hearing of sunken ships, of wholesale massacres, of awful battles.

So we must give and keep on giving. We must not, we dare not say, "I can't." God can give us the means; we must give and trust. He can take care of us if we take care of his cause. The truth must go because it is the truth that saves; it is the truth that takes out of the world a people for his name.

Other people give. The Salvation Army established a school for neglected girls on the Hawaiian Islands. It was so successful that a similar school was asked for for boys, and in a short time $70.000 was raised for this purpose and land given besides. We can surely raise $1,000 with the blessing of God. We can do nothing without him. He is our shield and our buckler, our helper in every time of need. We look to him; we have faith in him; we rely implicitly upon him.

PRINTING PRESS FUND

W. E. Denson	$ 1.00
J. E. Hogarth	25.00
Mrs. C. W. Fry	3.00
Sister Robinson	1.00
Lucy Lapp	3.00
H. S. Lasher	5.00
Previously acknowledged	15.00
Total	$ 53.00

BEREAN COLUMN

Edited by National Berean Society
Leota B. Hanson, Editor,
5622 Vernon Ave., St. Louis, Mo.

Notes of Interest

Brother and Sister J. A. Dickinson of Florence, Montana, have recently joined us. We are pleased to have them interested in our Berean work.

Sister C. Seely, of 508 Brown St. Healdsburg, Somona, Co., California, writes that she has enjoyed the letters from us immensely. She is one of the lonely ones and has no chance of hearing a minister and has only our papers and the Bereans to encourage her. Mrs. Seely has written me asking me to thank all the Bereans who have written to her. She is an elderly lady and also crippled in her right hand, so it is hard for her to write individual letters. I trust all who have written her will do so again.

Taught of God

Dear Bereans:

I am coming again with a few thoughts that I hope will not be out of place, but on the other hand will at least do some good.

My greatest desire in life is to do the least harm possible and the greatest amount of good in my power.

Jesus said, "And they shall be all taught of God" (John 6:45). It is appalling to me when I look around and see how few are taught of God, and how men are taught by men. It makes me tremble when I look back over my past and see how I thought I was taught of God, but was really taught by men.

God alone can teach us of his ways, and how anxious we should be to have him teach us and to know his will perfectly. That should be the aim of every Berean, and we should be so in earnest that we should never allow our society to drift into mere form. Our whole aim should be to be taught of God, for what it means now and what it means for the future. This earnestness can only be maintained by constant thought of what we are to receive for our efforts here.

It is necessary for us to keep our hearts pure by thinking of the kingdom of God where the pure only shall dwell. God alone can teach us how to get there. "Teach me, and I will hold my tongue; and cause me to understand wherein I have erred" (Job 6:24). When God speaks we must hold our tongue. We must accept it without reply, but no doubt we have all in times past have "replied against God." Then God has caused us to understand wherein we erred.

How terrible it would have been if we had allowed our stuborn will to prevent us from being taught our error. Our chances for the kingdom would have been gone. Then if we have allowed God to teach us, our hope of the kingdom is assured, what cause for rejoicing we should praise God day and night. In being taught of God we learn how to teach others. Instead of using slang and idle words before our friends we are taught to use words that have force. "How forcible are right words!" (Job 6:25). This we know to be true, and knowing it to be true how accurate we should be in our speech!

In being taught of God we learn that he teaches us many ways, sometimes by affliction and sorrow; and if we could only learn that they are for our good we will have been taught a good lesson. We are apt in the midst of trials to become despondent and for the time being forget that God sends no affliction upon us without having our good in view. "Lo, all these things worketh God often times with man" (Job 33:29). Then if God teaches us through affliction, we must not charge God with wrong. "Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity" (Job 34:10).

That the above version is true we learn from the following Scripture: "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain" (Job 33:15-19).

So let us be taught by these words and rejoice whether in pain or otherwise knowing that the sunshine will come in God's good time.

Behold, God exalteth by his power: who teacheth like him? (Job 36:22).

OBITUARY

Robert Charles McChesney, son of Robert and Jeannette McChesney, was born in Marshall County, Indiana, November 10th, 1871, and departed this life at his home, near La Paz, April 14th, 1918, aged 46 years, 5 months, and 4 days. His last sickness, broken by a few times of apparently returning health and borne without a word of complaint, commenced last October.

June 2nd, 1900, he was married to Dora A. Kunz, and to this union were born two sons and two daughters, namely Elmer C., Ethel V., Doris M., and Glenn Robert. He also leaves two brothers and two sisters, Schuyler C. McChesney, and Mrs. Frances Pierce, of South Bend, and I. C. McChesney, and Mrs. Jeanette Conger, of Plymouth. He also leaves a large circle of other relatives and friends.

He has been a member of the Church of God since early childhood, having been baptized into the faith in 1896 by Brother J. F. Wagoner. He lived in hope of his Lord's coming; and his co-believers in Jesus' return confidently expect him to be called into newness of life at his Savior's appearing. He was a loyal friend, a good neighbor, and a kind husband and father. Since his life was a preparation for Jesus' return to this earth, the message of his life to us is that we all, too, should prepare for Christ's coming.

We learned to love the father's care,
And with him every burden share.
But now he lays in peaceful rest:
For him, perhaps, it is the best,
While we are left to mourn and weep
Till Jesus comes and wakes his sleep.

Funeral services were held from Fairmont Church, April 17th, 1918, at 2 o'clock, conducted by D. E. Van Vactor. The house was filled to overflowing with friends and neighbors, and many floral gifts showed their love and esteem.

Leroy Austin.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: 1 Cor. 7:23

HUSH

What's the best thing you ever have done?
The whitest day,
The cleverest play
That ever you set in the shine of the sun?
The time that you felt just a wee bit proud
Of defying the cry of the cowardly crowd
And stood back to back with God?
Aye, I notice you nod,
But silence yourself, lest you bring me shame
That I have no answering deed to name.

What's the worst thing that ever you did?
The darkest spot,
The blackest blot
On the page you have pasted together and hid
Ah, sometimes you think you've forgotten it quite,
Till it crawls in your bed in the dead of the night
And brands you its own with a blush.
What was it? Nay, hush!
Don't tell it to me, for fear it be known
That I have an answering blush of my own.

But whenever you notice a clean hit made,
Sing high and clear
The sounding cheer
You would gladly have heard for the play you played.
And when a man walks in the way forbidden,
Think you of the thing you have happily hidden
And spare him the sting of your tongue.
Do I do that which I've sung?
Well, it may be I don't and it may be I do,
But I'm telling the thing which is good for you!

AMBASSADORS

2 Cor. 5:20

Our little lesson today is based on a very familiar word. It is "ambassador." The modern dictionary gives these definitions of the word which will help us to understand the truth better: First, "An accredited representative of a sovereign." Second, "One with a special mission." Third "An agent of high rank."

Every one who has been born again has the opportunity of being an ambassador. We are not called to represent an earthly sovereign, but to represent the King of kings, and to carry the greatest message that has ever been intrusted to an ambassador—the glorious message of the gospel of Christ. We would all consider it an honor to represent an earthly kingdom, and yet these are fast falling and passing away. If we would feel it a privilege to represent these things which are perishing, why not accept the call to represent a King who abides forever?

An ambassador is one with a special mission. Here, again, we can be helped by this simple definition. Every ambassador has his own peculiar work to do. He receives his instructions from headquarters. Even so, Christ's ambassadors have their special work to do. Their mission is to seek to reconcile the unsaved to a reconciled God. His just claims have been and he is willing to meet men now at the foot of Calvary, and to listen to their confession of sin that he may cleanse them from all unrighteousness. What a wonderful message we have to carry to all mankind—life, life eternal, as a free gift.

I do not know of a harder place for an ambassador to be in than to have communication with headquarters cut off. We can find many of heaven's ambassadors in this condition. This state of affairs need never be necessary. We can always be in touch with headquarters and talk directly with the King.

They must be of high rank. Here again we meet the requirements, for we are born of God. We are children of the King. This is well expressed in that old, familiar hymn:

My Father is rich in houses and lands,
He holdeth the wealth of the world in his hands;
Of rubies and diamonds, of silver and gold
His coffers are full, he has riches untold.
I'm a child of the King, a child of the King.
With Jesus my Savior, I'm a child of the King.

Ambassadors are recalled for mixing in the private affairs of the country to which they are commissioned. It behooves us, friends, as his ambassadors, to keep as free from this world as possible, especially so since the King is about to return. We shall all be required at that time to give him an account of our mission and shall then receive our rewards. May we, as his ambassadors, be ready at his appearing to receive his "Well done thou good and faithful servant."

Consider how great things he hath done	1 Sam 12:24
For the Lord will not forsake his people	1 Sam. 12:22
But my kindness shall not depart from thee	Isa.54:10
He will ever be mindful of his covenant	Psa. 111:5
He that believeth shall not make haste	Isa. 28:6
Open thy mouth wide, and I will fill it	Psa. 81:10
He maketh me to lie down in green pastures	Psa 23 2

Our Weekly Puzzle

"Bue we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Who wrote the above? To whom was it written? Why was "Christ crucified" a stumblingblock unto the Jews, and foolishness unto the Greeks? Where can the passage be found?

Answer next issue.

Answer to puzzle in last issue:

The meaning of the word "suffer" is let, permit, allow. To receive "the kingdom of God as a little child" means that as a "little child" places full faith and confidence in his earthly father, accepting his every word and act as absolute, so we must place our faith and confidence in our heavenly Father, believing every word he says, trusting him for all things, and doing willingly every act he commands. The passage is found in Matt. 10:13-16.

Training Little Children

By Mrs. John Henry Hammond

The other day I was reciting to my little five-year-old son the old nursery rhyme:

"Here am I, little jumping Joan,
When nobody's with me I'm all alone."

"What does that mean?" asked the child.

"Why, when nobody's with you, aren't you always alone?" I questioned.

"No," he replied, "because God is always with me."

How shall we measure the significance of this early realization of our Father's presence everywhere? For with the knowledge that God is present to help at all times, our children lose the sense of fear and there is no greater lesson that we can impart to them. From earliest infancy we can begin to awaken in our children the sense of the all-presence of God.

Froebel, in his "Mother Play," a series of songs and games which he devised for the mother to play with her child, always seeks to make her look from the things which are seen and temporal to the things which are unseen and eternal; the father is to manifest so much patience and love towards his little ones as to make the transition of idea from the earthly to the heavenly Father simple and natural. The child is to be trained to look upon himself as a necessary and responsible part of a great whole, and to be taught that the whole can only be as strong as the weakest link. And from his earliest infancy he is to be taught to show gratitude to all who aid in ministering to his needs.

In these days, when so much is written about sense testimony, and so much is done to meet the physical needs of our children both in the home and at school, there is a tendency to forget the teachings of Froebel and to give our children only a partial education, an education which stops short of their spiritual needs.

A momentous question, and one which all parents must answer individually, is "Do we want our children to be merely healthy little animals with a certain amount of superficial learning, or do we wish to develop their deeper natures so that one day they may be able to take their place in the world, and through their spiritual insight into things, become powers for good in the community?" For parents cannot turn over their own responsibilities to the teachers and expect them to lay the foundations of character. The home is the place where this must be done and it is for us to prove to our children that it is only as we are good ourselves that we help those around us. Then, imitation being one of the earliest and strongest instincts of childhood, our little ones, taking knowledge of us, begin practicing in their own lives what they see in ours. And living in an atmosphere of love and harmony, they come early to understand that love is the greatest power in the world.

What Kindness Does

Did you ever take a magnet and hold some nails up close to it? What happened? Why, the nails were drawn to the magnet by some strange power that you could not see, and they stuck fast to it until you pulled them away, didn't they? If you never have tried it, just do it for yourself and see.

Kindness is like a magnet. It draws people to you just as the magnet draws the nails. When you are kind and unselfish other people want to be your friends and be near you, for they love you. If you are not kind, you do not make a good chum or playmate, for nobody likes a boy or girl who thinks only of self. So if you want to be like the magnet and draw people to you, you must be thoughtful of your playmates, obedient to your parents, and kind to everyone.

The Folded Leaf

A folded page, old, stained, and blurred,
I found within your book last night.
I did not read the dim dark word
I saw in the slow waning light;
So put it back and left it there,
As if in truth I did not care.

Ah, we have all a folded leaf
That in Time's book of long ago
We leave: a half-relief,
Falls on us when we hide it so.
We fold it down, then turn away.
And who may read that page today?

Not you, my child; nor you, my wife,
Who sit beside my study chair;
For all have something in their life,
That they, and they alone, may bear —
A trifling lie, a deadly sin,
A something bought they did not win.

My folded leaf! how blue eyes gleam
And blot the dark-brown eyes I see;
And golden curls at evening beam
Above the black locks at my knee!
Ah me! that leaf is folded down,
And aye for me the locks are brown.

And yet I love them who sit by,
My best and dearest —dearest now.
They may not know for what I sigh,
What brings the shadow on my brow.
Ghosts at the best; so let them be,
Nor come between my life and me.

They only rise at twilight hour;
So light the lamp, and close the blind.
Small perfume lingers in the flower
That sleeps that folded page behind.
So let it ever folded be
'Twill be unfolded when I die.

I Would Rather Be Right Than Be President

It was Henry Clay who said, "I would rather be right than be president." It was spoken by Clay in the United States Senate in 1850 in a debate on what were called the compromise measures, intended to allay the slavery agitation. And Solomon displaying the wisdom that God had given him, writes in the Proverbs, "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." And again, "He that trusteth in his riches shall fall: but the righteous shall flourish as a branch." And of Moses we read, "He refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasure in Egypt: for he had respect unto the recompense of the reward." And of Christ we read, "For verily he took not on him the nature of angels, but the seed of Abraham."

The lesson to us is this: If Henry Clay, Solomon, Moses, and Christ thought it more profitable to be right with our honor, than to receive the plaudits of men and yet be wrong, we too can afford to be with the minority—serving God in God's own way—during our life on this earth, knowing that when Christ shall come—and we expect him very soon—we shall have an abundant entrance into his everlasting kingdom, to go no more out forever.

Did you ever think that what we do for Christ we do for ourselves? Christ gets no benefits from our deeds of love, mercy, and charity, the reward is ours.

We can afford to suffer a little for Christ, for

Naughty Days

When I'm grown up and may be have
A little child or two,
When they are bad I'll tell you now
Just what I'm going to do.

I'm going to say, "My son, I know
You gave that priceless plate a fling
And busted it, but think of all
The days you never broke a thing!"

I'm going to say, "My darling boy,
I know you disobeyed your ma,
But think of all the days and days
You've honored and obeyed your pa."

But do my family ever think
When I have happened to be bad
Of all the times that I've been good,
Or all the spankings that I've had?

—Chicago Herald.

A Prayer

My God, my Father, while I stray far from my home on life's rough way, who teach me from my heart to say, Thy will be done. Though dark my path and sad my lot, let me be still and murmur not, or breathe the prayer divinely taught, Thy will be done. If thou shouldst call me to resign what most I prize, it ne'er was mine, I only yield thee what is thine, Thy will be done. Let but my fainting heart be blest with thy sweet spirit for its guest, my God, to thee I leave the rest, Thy will be done.

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We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. MAY 14TH 1918 NUMBER 18

LIFE

Childhood is the morn of life
Then all is fair and gay,
When springtime flowers deck the green.
Scattered by the way;
Youthful days are happy then,
As on and on they go,
Surrounded by the joys of life
No sorrows may they know.

But soon those pleasures fleet away,
And sorrows take their place;
The child is eager for the day,
To run his little race;
Full soon he treads the beaten path
His father's trod before;
His wisdom he must dearly buy
As those have bought before.

But he is anxious for the fray,
To reach a man's estate,
And finds he's missed the joys of youth
When 'tis at last too late.
But on he rushes with the throng,
A fortune to obtain;
He sees his idol slip away,
But works with might and main.

Perchance success may favor him,
And he may reach his goal,
And seize the bauble he may prize
Drifting on life's shoal;
And when at last his race is run,
And life is ebbing low,
The pleasures he was fain to grasp
Still onward fleeting flow.

Yes, this is life with toil and greed,
Vexation comes to all;
No earthly joy can satisfy,
Nor relieve poor Adam's fall.
Yet onward through perplexing life
Each one must take their way,
No cosy haven do we find
To hide us from the day.

But there's a hope revealed to man,
Then seize it while you may,
'Tis life forever for the just,
To live through endless day;
'Twas purchased by our blessed Lord,
He died that we might live;
To all of those who follow him,
This life he'll freely give.

J. E. Hogarth.

"For what is your life? It is even a vapor."

PULPIT ECHOES

Synopsis of Discourse Preached by Brother Huggins, Sunday Evening, April 14th, 1918 *

THE TRUTH ABOUT GOD AND THE BIBLE, IS THERE A GOD?

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure" (Isa. 46:9, 10).

In this life there are many questions and problems which demand an answer or solution. The consequences and issues herein involved are bounded and limited by time. These questions are political, social and racial. But when we consider questions which are religious, especially in this, the most tremendous of all—"Is there a God?" We realize that no subject comes near this in the immensity of the issues involved. Time cannot answer this question in all its fulness. It is in its very nature eternal. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

A Definition of God

If asked to explain or define the name "God," we answer: By "God" we mean a conscious being possessed of intelligence and organizing energy sufficient to produce and sustain the system of nature. This being must possess attributes consistent with one, which we easily recognize throughout the vast realm of the universe, as its Creator, the Being which we instinctively worship and adore as God.

Common Sense Defined

The sense of recognition on our part, that is, the creature towards its creator, is nothing more than the exercise of sound common sense. By common sense we mean the faculty of receiving impressions of truth, without being able to formulate the reasons therefore such as gravitation, ventilation, exercise, etc. It is not necessary to understand all the mysteries of the law of gravitation to perceive that it is in operation. The fact that the apple falls from the tree to the ground demonstrates this. By opening our windows and thus filling our homes with pure air, proves by the fact of our bodies being energized and stimulated that ventilation is conducive to health. The invalid becomes strong in the weakened parts of his body, as those members are exercised, yet as to the secret of the blood imparting strength and vitality through exercise may never be known to him only its results.

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*Reported for The Restitution by Brother G. R. Alldridge.

Common Sense Leads Us To Believe There Is A God

All recognize that the earth exists, but cannot understand the conditions existing prior to its existence. The strata reveals this. Everywhere we recognize the intention of nature in its every part to reproduce itself. Especially is this characteristic of the great animal world, of which we form a part.

Some one may ask which was formed first, "The egg or the chicken." Before answering, may we ask which is the easiest to create, the egg or the chicken? Notice the duckling emerging from its shell knowing by instinct how to swim without being taught. Many of our intellectual giants, if thrown into the water, will sink because they lack this knowledge. The chick instantly begins to pick up corn and is able to discriminate accurately between food that is injurious and that which is wholesome. Can man, who questions the existence of God, do this without at first subjecting his food to a chemical anaylsis.

How can we know the mind of a man? Only by the expression of his thoughts, either by speech or writing. "For out of the abundance of the heart the mouth speaketh. A good man out of the treasure of the heart bringeth forth good things: and an evil man, out of evil treasure, bringeth forth evil things" (Matt. 12:34, 35). It is possible to know the kind of a man Shakespeare was by simply reading his writings. This is possible relating to all great minds whose writings are in our possession. The Bible is a transcript of God's mind.

The Bible is a Transcript of God's Mind

Joseph Smith's followers claimed he was a prophet because he predicted that the Civil War would break forth in South Carolina, and that it would involve all nations. His knowledge was very limited as the sequel shows. Mrs. White as a prophetess, agreeing with the views of Miller, taught that Christ would return to earth in 1844. The value of their predictions rests upon their fulfilment. But when we open the Bible we are amazed how accurately all the prophesies, relating to the past, present, and future events have and are being fulfilled exactly as God said they would.

(a) The Jew Imperishable

Observe the imperishableness of the Jew. Let us read Jer. 30:11, 16: "For I am with thee, saith the Lord, to save thee, though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished." "Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee I will give for a prey."

Beloved, are these Scriptures being fulfilled in Russia today? We know they are. Again, in Jer. 46:38: "Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished." What is God's purpose in doing this? The answer is found in Amos 9:8: "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord." Once more: in Deut. 32:43: "Rejoice, O Jerusalem with his people; for he will avenge the blood of his servants, and will render vengeance to all his adversaries, and will be merciful unto his land, and to his people."

England and America, our own land, are standing behind the Jew. God is using these two nations to bring about the fulfilment of those wonderful prophecies. But how about the other nations involved? Who have persecuted the Jew most in modern times? Russia, Germany and France. Notice the deep significance of Micah 4:11-13: "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion, for I will make thine horn iron, and I will make thine hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord and their substance unto the Lord of the whole earth."

The Jews then, though sinful, are yet to become a mighty nation in the kingdom of God.

(b) Continuous Existence of the Papacy Until The Lord Comes

Again, God declared through Paul his servant that there should be a continuous existence of the Papacy for 1260 years. Read 2 Thess. 2 for a full description of this beastly power. From the days of Gregorius Gregory the Great, who died in the year 604, unto the present incumbent—Benedictus, have fulfilled this Scripture: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." Paul wrote these words under inspiration in the year A. D. 54. Daniel saw this fourth beast as revealed to us in Dan. 7, as a sinful power It was to be a continuous power wearing out the saints of the Most High, until Jesus shall come and smite it with his presence. This power —The Papal power—has followed out the divine description exactly, causing more wars and bloodshed than any other power in the world's history. And brethren, it is not innocent in causing the present terrible strife. Its sympathy and influence are with the Central Powers; it is pro-German, hoping for the success that it may be restored to temporal power. But God has pronounced her doom. See Rev. 17 and 18 chapters. Apparently the present pope will be the last.

(c) Militarism A Characteristic Of the Last Days

Again God's word is proven true by its description centuries ago of the spirit of militarism and war as it exists today. A few years ago the cry heralded forth was "Peace, peace"; but God in Isa. 57:21 declares, "There is no peace, saith God, to the wicked." Prior to our declaration of war, our country was full of pacificists, Carnegie erecting and establishing the Palace of Peace. Now heart-broken because his dreams of universal peace and settlement of disputes by arbitration are unfulfilled; William J. Bryan, one of our cleverest and wisest statesmen, issuing circulars and scattering them broadcast throughout the land claiming that Isa. 2:4 is about to be fulfilled: "And they shall beat their swords into plowshares and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Henry Ford fitted out a Peace Expedition to Europe. He found that he was on the unpopular side. Today he is devoting his money and talents towards speeding up the war. The Hague Tribune today, for all the good it can do, can hang out the sign "For Rent." These premises must be vacated for want of business. They tried, as Jeremiah said they would, "They have healed also the hurt of the daughters of my people slightly, saying, Peace, Peace, when there is no peace" (Jer. 6:14). We wonder why Sir Edward Grey and other ambassadors returned recalled to mind Isa. 33:7. Behold their valiant ones shall cry without: the ambassadors of peace shall weep biterly." Why this weeping? Because, as Paul says, "The way of peace have they not known" (Rom. 3:17). But rather the cry now is, as Joel said it would be, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up, Beat your plowshares into swords, and your pruninghooks into spears, let the weak say I am strong." Read the following verses and see how God is gathering the nations to the valley of Jehoshaphat. See also Rev. 16:16.

The nations may patch up some kind of a brief peace, which 1 Thess. 5:1-6 seems to suggest, but it cannot last long: sudden destruction will burst upon them, while peace is upon their lips.

(d) The Prince of Peace Will Reign Over A Warless World

But bless God peace will come, but only in the God-appointed way, when it can be said "Thy God reigneth" (Isa. 52:7); when the Lord becomes exalted in the earth (Psa. 46:9-11); when the temple of God shall stand in Jerusalem (Psa. 68:29,30; Zech. 6:12, 13): when his dominions shall be from sea to sea, and from the river even unto the ends of the earth (Zech. 9:10); when the Prince of Peace shall reign in righteousness (Isa. 9:6; Isa. 60:17); when the desire of all nations shall come, though now they do not realize it (Hag. 2:7-9). Neither Germany nor the Allies can usurp this rule or authority. The pope is scheming and laying plans for this honor, but he too will fail to grasp it.

We cannot be deceived. Whether this is Armageddon or not, it does not matter, God's word is our infallible guide. Its notes ring out clear. The hands on the prophetic dial point to the hour and consummation of all things spoken by God by the mouth of all his holy prophets since the world began (Acts 3:20-22). We are endeavoring to keep our garments clean and white, unspotted from the world, ready to go in with him to the marriage supper of the Lamb (Rev. 19:7). Then with the angels we will sing: "Glory to God in the highest and on earth peace, good will toward men" (Luke 2:14).

"Great God to thee my grateful tongue
  My fervent thanks shall raise;
Inspire my heart to raise the song,
  Which celebrates thy praise.

"In celebration of thy praise
  I will employ by breath,
And walking steadfast in thy ways,
  Will triumph over death."

BIBLE LESSON IV

With Texts Quoted in Full

The Things Concerning The Kingdom of God

I. What the Kingdom of God Is

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that shall not be destroyed" (Dan. 7:13, 14).

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign forever" (Rev. 11:15).

"Behold a king shall reign in righteousness, and princes shall rule in judgment" (Isa. 32:1).
32:1).

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign for the people; to it shall the Gentiles seek: and his rest shall be glorious" (Isa. 11:9, 10).

"And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the hand of his brother" (Hag. 2:22).

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psa. 2:8, 9).

II. When the Kingdom of God Will Be Set Up

"And he shall send Jesus Christ, who before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20, 21). "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this will I return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up" (Acts 15:14-16). "Thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time is come when the Lord shall build up Zion, he shall appear in his glory to declare the name of the Lord in Zion, and his praise in Jerusalem" (Psa. 102:13, 16, 21).

"I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1).

"He said therefore, a certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his ten servants and delivered them ten pounds, and said unto them, occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading" (Luke 19:12-15).

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11). "I saw in he night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13-14).

"These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, break in pieces, and stamped the residue with his feet, until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and shall break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times, and the dividing of time, But the judgment shall sit, and they shall take away his dominion, to consume and destroy it to the end. And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:13-27). "When the Son of Man shall come in all his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as the shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:31-34).

III. Where the Kingdom of God Will Be Located

The Kingdom of God will be established on earth in the land bequeathed to Abraham for an everlasting inheritance. It will be the kingdom of Israel restored..

"In that day, saith the Lord, I will assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever and ever. O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:6-8).

'In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I Will raise up his ruins and will build it as in he days of old: that they may possess the remnant of Edom, and all the heathen, which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine; and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9:11-15).

"And say unto them, thus saith the Lord God; behold, I will take the children of Israel from among the heathen, whither they be gone, and I will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek 37:21, 22). "And I will gather the remnant of my flock out of all coutries whither I have driven them, and will bring them again to their folds, and they shall be fruitful and increase. And I will set up shepherds over them, and they shall fear no more, nor be dismayed, neither shall they be lacking saith the Lord. Behold, the days come saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, The Lord Our Righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought and which led the seed of the house of Israel out of the north countries whither I had driven them; and they shall dwell in their own land" (Jer. 23:3-8).

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it and in the breadth of it, for I will give it unto thee" (Gen. 13:14-17).

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise" (Heb. 11:8, 9).

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and confessed that they were strangers and pilgrims on the earth. Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:13, 16).

"Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land" (Lev. 26:12).

"Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Micah 7:20).

Rena Endsley.

Prosperity and Adversity

Prosperity makes us suspicious of, while adversity makes us trust in each other.

Awake to righteousness, and sin not."

FIVE MINUTES AFTER DEATH

We find that the chief support of the current belief on soul immortality rests in sentimental views on the death-state. To cast aside a view unsupported by Bible, reason, or common sense is to lose the cherished idea that our dead friends are in heaven, and that "five minutes after death they know more than could be known during life." Heaven at death is the delusion most fondly cherished. Let us say right here, that no amount of sentiment can be permitted to stand in the way of bible declarations. A "Thus saith the Lord" is of more weight than all the emotional vaporings of fanatical preachers and writers. A man five minutes after death is dead, and will remain so until he is raised from the dead. It is useless to say that the body is dead, but the soul or spirit is alive in consciousness. Death does not make one person into two, and it is the man who dies. Get that fact well into the mind as a common sense, reasonable, scientific, and Biblical fact, and all the sentimental talk about life in the death-state will be scouted as just so much froth from that brew of paganism which is still imbibed by those who ought to content themselves with the nourishment supplied by the word of God.—The Bible Standard.

WHOSE COMING IS AFTER

Paul says, "And then shall that wicked (one) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming (parousia), even him, whose coming is after the working of satan, with all power and signs and lying wonders, and all deceivableness of unrighteousness," etc (2 Thess. 2: 8, 9).

Says Dr. Albert Barnes, commenting on this:

"Even him, whose coming is after the working of satan, Greek, kat' energeian tou satana. According to the energy of satan; that is, the energetic or efficient operation of satan. The word rendered after, It need not be said to one who looks at the Greek, does not refer to time, but is a preposition, meaning, according to; in conformity with; meaning that the manner of his appearing would be accompanied by such works as would show that the agency of satan was employed, and such as he only could produce. It does not mean that the coming of the Lord Jesus would be after satan had worked in this manner, but that the manifestation of that wicked one would be with such demonstrations of power and wonder as satan only could effect." Dr. Adam Clarke takes this view also.

The Revisions (both English and American) render it. "Whose coming is according to the working of satan." This is the correct rendering. The Greek simply will not yield to the thought that Jesus' coming is after the working of satan. Neither had Paul any idea of such a thought.—Messiah's Advocate.

To be reliable is ofttimes more to be desired than to be brilliant

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EDITORIAL

During the week we have enjoyed visits from Brother Eugene Miller, of Camp Mead, and Sister Coy, of Salem, Ohio.

We are sorry to report that we have lost, for the time being, the fellowship of Brother Harold Baker, who has gone to Camp Sherman, Chillicothe, Ohio. He reports kindly and satisfactory treatment at the hands of the officials of the Camp.

THE BOOK, THE LAMB, THE SAINTS, AND THE DENOUEMENT

Revelation 5th Chapter

I. The Sealed Book

1. "Sealed with seven seals:" inaccessible knowledge (vs. 1; Dan. 12:4, 8; Isa. 29:10, 11; Rev. 10:4; Mark 13:32; Acts 1:6, 7).

2. "Written within and on the outside": full of information: the writing "within" referring to things ecclesiastical; the "outside" having to do with things political (vs. 1; Ezek. 2:9, 10; Rev. 11:2; 21:27; 22:15; 2 Cor. 5:6).

II. The Slain Lamb

1. Lamb (Greek, "Little Lamb"), diminutive (vss. 6, 9, 12; Isa. 53:7; Matt. 12:20).

2. Lion-like, with seven eyes and seven spirits: fulness of perception and aggressive power (Isa. 11:1-3).

III. The Singing Saints

1. Weeping saints take up their harps and bowls of incense and sing the new song (vs. 4; 4:1; vss. 8, 9; Psa. 33:2; 141:2; Rev. 8:3, 4).

2. Angels and the whole creation sing responsively, and the saints conclude the lyre with "Amen" (vss. 1-14; Rom. 8).

IV. The Denouement

1. With lion-like strength Christ redeems the saints, inaugurates their reign, and fills the earth with his praise by opening the seven seals. Will the Futurist please wait until the seals are opened before these results obtain? (vss. 8, 10; Eph. 16:15; Eph. 1:7).

COMMUNICATIONS

Dear Brother Huggins:

Just a few lines to let you know of my welfare and to tell you how much I miss your splendid sermons each Sunday morning. I can truly sympathize with dear Sister Wood in her isolation and in her desire to hear the word of God preached; but the weekly visits of The Restitution help a great deal. I have enjoyed it so much this winter.

Mother sent me quite a number of the "Bible Lesson" tracts, which I distribued among the ministers here. One set I kept myself, and as I found a dear old lady who was willing to read them through with me, she and I spent three evenings a week looking up the references and discussing the lesson. I am so glad to have found her, for she believes much as we do; and I am hoping her eyes will be further opened to other truths.

My work has been along the usual lines that I have always pursued, and I am enjoying it although I miss the companionship of my mother very much indeed, and hope we may soon be together again. The Lord will be here in a short time, and then there shall be no more partings, and our loved ones shall ever be with us.

I was sorry to learn that you had not been well and hope you will guard your health, for without it we can do very little. With Christian love to you and yours, I am,

Your sister in the one hope,

Vira McIlrath.

A few words to The Restitution. First I would like to know the present address of Brother James Delozier, who some time last year moved from Texas to somewhere in Arkansas.

Well, dear brethren and sisters, I am laboring on the farm, preaching somewhere every Sunday. I am anxious to get out in the field in regular ministerial work. When I think of the great time of trouble that now pervades the whole world, and of the signs of Christ's coming, it makes me think we should do our best to get the truth before all the people that we can. We are living in perilous times. The latter day signs are fast fulfilling. The Gentile times are fast closing, and the coming of the great King draws near when he will occupy David's throne that has so long been vacant. What a glorious day is soon coming when the beloved of God that sleep in the mighty deep shall live on this earth once more. Brethren and sister, will we be ready to stand before the Son of Man, and be associated with him in the great work of the next age, when all nations are to be blesssed through Abraham's seed.

Many may read these few lines whose faces I have never seen; but I write with the hope of seeing them in the sweet by and bye, in the kingdom of God, in that Edenic home, where the tree of life will bear its glorious fruit, and where sickness, sorrow, pain, and death will never come.

Owen Jones, Reczl, Okla.

EXPLANATION WANTED

By S. Roxana Wince

A dear sister writes: "I notice your urgent appeal to The Restitution for money for a printing press, cutting machine etc., so thought I would just write you a few lines to see what it all meant, as I cannot seem to understand. I supposed when we got the Linotype machine we were all fixed in good shape. I am not up on printing necessities of course; so that is the reason I am all at sea and write to you for an explanation as I suppose you know all about these things. We like to know what we are about when we contribute to anything and as you seem to be the leader in this move you are the one to ask."

No, my dear sister, I do not know all about printer's necessities, but I do know that some other things besides a Linotype are needed. I knew when we got the Linotype that we also needed a printing press, and would gladly have gone on with my part of the work to secure it at that time had our dear Editor thought it wise to do so. I do not know just why we need the press, but Brother Griffiths knows and will tell you, and other dear ones, who like you, want to know what it all means." He is a devoted Christian, and is gladly giving his time, his talents his strength and his means, to keep our paper alive, and to make it what we so much want it to be, an instrument in God's hands for the saving of men.

He says in a late letter: "I have every confidence that we shall have the money required because it is needed for God's work, and I am hopeful of prayers being fulfilled when they are for something that will glorify God."

Even in this awful war that we would fain see come to an end, God hears and answers prayers when things must be done to fulfill his word. The time had come for Jerusalem to be taken from the hands of the Turks, that it might shake itself from the dust and "awake and sing." General Allenby was told that "it would require a million men to make the capture," but he had not forgotten "there was the Lord," who "saves not by many or by few," and he knelt and prayed, and besieged the city with the men he had, confident that God would give him the victory as he so wonderfully did.

Another general, whose name I cannot recall, in a time of great and appaling danger on the west front knelt and prayed, and the tide of battle turned against the terrible Huns. And so it was with Lieutenant Colonel Dalzell Walton, who commanded the 8th Battalion Royal Iniskillen Fusiliers in France in April, 1916. He was badly gassed in that very month, but seeing the gas cloud coming, turned his face toward Jerusalem and prayed that the gas might be turned back on the Germans. His prayer was almost instantaneously answered, for the wind changed and the Germans were caught in their own trap, and so many were asphyxiated that no attack was made! I love to read such incidents as these, for they serve to strengthen my faith that God is at the helm in all the affairs of men, and will see to it

"That girded right with holy might
Shall overthrow the wrong."

in his own time and way.

I think if these British and Scotch commanders can look for God in the storm of battle, confident that he will hear and answer, why should not we, who are in a nobler grander fight, except to be heard and answered.

Well may Brother Griffiths be "confident that we shall have the money required." For a thousand miles as the crow flies in British Columbia stretch inexhaustible mines of gold and silver. What think you of that? Is God's bank going to break? Surely not, he is able to foot all bills, for work done for him, and he will do it, never fear.

He can foot all our debts, care for all worthy charities and see that all our earnest efforts to send out the gospel message are successfully carried on.

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"ONE SHALL BE TAKEN AND THE OTHER LEFT"

S. H. Thomas

Oh the anguish and despair of the ones who are left! How bitterly they will regret the neglected opportunities and duties of their high calling! Saving faith must be srong enough to change the whole life of the individual; strong enough to create a chasm between him and the world; strong enough to make him feel separated from, and with but very little in common with, it; strong enough to change his daily manners and conversation so as to cause him to be pointed out as a peculiar person; strong enough to gradually change his whole mind and being, so that in time he will actually come to "hate the things he once loved, and love the things he once hated."

Dear ones, I wonder what proportion of those who have started out so bravely in the race for eternal life will reach the goal; How many will be found among the overcomers, for we know that only such will be taken; all others will be left. Belief of the gospel, and obedience by baptism are but the first steps in the race for eternal life. Many after baptism settle back in fancied security, thinking God requires no further effort or sacrifice, and so live out their lives in no way different, separate, or distinct, from the world around them.

Dear reader let us visit one of our country church gatherings, and I will try to show you what I mean. This church that we are visiting was organized some years ago by Brother Adams, or some other dear brother, and for a time the members exhibited much enthusiasm. There are thirty members on the church book, but only twenty are present. That the weather looks a little threatening, and made it a bit sloppy, is considered sufficient excuse by the absent ones for setting aside the Lord's command to "neglect not the assembling of ourselves together."

The good old elder, whose duty is to open and conduct the simple service, waited for the tardy ones a few minutes past the usual hour for starting, and then with an expression of patient sorrow on his face, gives out the opening hymn. No doubt he is thinking that if the object of meeting had been a dance, or some popular social function, little rain or mud would not have kept them away.

After the opening hymn, the elder proceeds with the lesson, but not being gifted with eloquence, or fitted for public effort, and receiving little or no response or signs of support and encouragement from his congregation, the exercises are a trifle dull. After the lesson, opportunity is offered for questions or remarks, and one brother, and one sister, respond with questions, which are correctly answered by the elder. The remainder of the congregation manifests no interest, and asks no questions; and they heave a deep sigh of relief when the closing hymn is given out.

After dismissal the congregation divided into little groups and engaged in animated conversation one group is discussing the weather conditions and crop prospects; another principally composed of sisters, are going over latest methods in Red Cross work, and ladies aid activities. All are now alert, animated, and eager to express an opinion. In a quiet corner of the room sits the aged elder, and with him one brother and one sister: they are earnestly discussing the signs of the times, and the prospects of the soon coming of the Lord. For them no other theme can take the place of this. During this hour of worship these three have no room in their thoughts for cattle, horses, pigs, or crops, nor for any worldly theme with which the others are absorbed.

The above pen picture is a faithful one of many churches whose members claim to be God's people, and expect to rise to meet him when he comes; but I very much fear that the ten who were absent because of the slightly unpleasant weather, have allowed their love of God and his purpose to grow cold, and will be found among those who are left.

I am also very much afraid that those brothers and sisters who are dumb when the things concerning the kingdom of God, and the name of Jesus Christ, are discussed, but who have an eloquent flow of language when crops, or cattle, hogs, or horses, business, social functions, or worldly pleasures, are the theme; I am afraid such will be left. Oh I hope not, for there are so many such, who think they stand among the overcomers. But dear ones, I am afraid for them, and I will tell you why.

Speaking of this very class the spirit says: "Because ye are neither hot nor cold, but lukewarm, I will spue thee out of my mouth." Again, "Out of the abundance of the heart the mouth speaketh." Therefore if the heart belongs to God, and is full of love for him and his purpose, the conversation will turn to those themes, as surely as the needle to the pole; and as only those whose heart belongs to God and is full of his purpose, will be taken, I fear that many who rest in fancied security will, when too late, hear a voice saying, "I know you not."

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Prov. 4:1-3

Be The Fellow That Your Mother Thinks You Are

While walking down a crowded city street the other day,
I heard a little urchin to a comrade turn and say:
"Say Jimmie, don't yer know I'd be happy as a clam,
If I only was de feller dat me mudder t'inks I am.
She t'inks I am a wonder, and knows her little lad
Would never mix wit' nothin' dat was ugly, mean or bad,
I often sit and t'ink how nice t'would be—gee whiz,
If a feller was de feller dat his mudder t'inks he is."
So, folks, be yours a life of toil or undiluted joy,
You still can learn a lesson from the small, unlettered boy;
Don't try to be an earthly saint, with eyes fixed on a star—
Just try to be the fellow that your mother thinks you are.—Sel.

Mother's Day

Sunday, May 12th, is what is known as "Mother's Day," when men and women, girls and boys, pay a silent tribute to their mothers by wearing a carnation. There is a couplet that runs:

"For mothers living, blossoms bright,
For mothers memory, blossoms white."

For "mothers living" a carnation, blood color, is said to be correct. The second line needs no explanation. To me the idea of a day being specially set apart in honor of mothers, is most appropriate. It first was suggested by Anna Jarvis, of Philadelphia. I trust that some day a day will be set apart in father's honor, for we must admit that he too, poor fellow, is of some use in the world.

The Old Folks at Home

Dr. Aikman, in his "Life at Home," urges children not to forget the old folks at home. He says: "There is always a liability, when sons and daughters have gone away from the home of their childhood and have formed homes of their own, gradually to lose the old attachments and cease to pay those attentions to their parents which were so easy and natural in the olden time New associations, new thoughts, new cares, all come in, filling the mind and the heart and, if special pains be not taken, they crowd out the old love. This never ought to be. You should remember that the change is with you, and not with those you left behind. You have everything new, much that is attractive in the present and bright in the future, their hearts cling to the past; they have most in memory. When you went away from home, you knew not and never will know till you experience it, what it cost them to give you up, what a vacancy you left behind. They have not, if you have, any new loves to take the place of the old. Do not then, heartlessly deprive them of what you still can give of attention and love.

Visit your parents. If you live in the same place, let your steps be, perhaps daily, a familiar one in the old home; if you are miles away, make it your business to go to them. In this matter do not regard time or expense; the one is well spent and the other will be fuily, a hundred fold repaid. When some day the word reaches you, flashed over the telegraph, that father or mother has gone, you will not think them much, those hours of travel that last bore you to their side.

Write to your parents. I have known father and mother to wait with sick hearts through weary months, longing that some word might reach them from an absent son. They have watched in mails till in despair they have ceased to expect any more; and while they may not have the grief of a great bereavement, they have what almost is as bad the bitter consciousness that they are not in mind enough to even call out a few poor lines from one whose infancy and early years they watched with sleepless eyes. Sons are often guilty of this crime—I can not call it less—from sheer neglect or indolence. While an hour, perhaps a few minutes, would suffice to write a letter which would give unspeakable satisfaction, they let months and even years slip away in utter indifference to all the pain they are causing. Oh. how full is many a mother's heart of sorrow and foreboding, when just a few words from an absent son would fill it with joy and praise! Such indifference or neglect is shameful and wicked. One need not wonder that sons guilty of it are not prospered, they wait in vain for those arms of fortune which will send them home, as they dream, to surprise the old neighborhood with their wealth. Their thoughtlessness has been productive only of disaster.

Keep up your intercourse with father and mother; do not deem it sufficient to write when something important is to be told: do not say, "no news is good news." If it be but a few lines, write them; write if it be only to say, "I am well;" if it be only to send the salutation that says they "dear," or the farewell that tells them that you are "affectionate" still. The little messages shall be like caskets of jewels, and the tears that fall fondly over them will be treasures for you. Say, with a warm hearted son:

"The hills may tower, the waves may rise,
And roll between my home and me;
Yet shall my quenchless memories
Turn with undying love to thee."

The garden of life holds one flower more precious than all the rest. It grows without tending, blooms all the year round, and never dies. We call it

Mother Love

Mother is a most wonderful person; other folks can love you, but only your mother understands. She works for you, looks out for you, loves you, forgives you anything you may do, understands you. The only bad thing she ever does to you is to die and leave you.

Mothers

Mothers live for their children, make self-sacrifices for them, and manifest their tenderness and love so freely that the name mother is the sweetest word in language. And yet son, aged and youthful, know but little of the anxiety, the sleepless nights and painful solitude which their mothers have spent over their thoughtless waywardness. Those loving hearts go down to their graves with those hours of secret agony untold. As the mother watches by night, or prays in the privacy of her closet, she weighs well the words which she will address to her son in order to lead him to a manhood of honor and usefulness. She will not tell him all the griefs and deadly fears which beset her heart and mind. She warns him with trembling lest she may say over much. She tries to charm him with cheery love while her heart is bleeding. No worthy and successful man ever yet knew the breadth and depth of the great obligation which he is under to the mother who guided his heedless steps at the time when his character and purity were so narrowly balanced against a course of vice and ignominy. Let the dutiful son do his utmost to smooth his mother's pathway. Let him obey as implicitly as he can her wishes and advice. Let him omit nothing that will give her peace, rest, and happiness; and yet he will part from her at the tomb with the debt to her not half discharged.

"Blessed art thou among women" (Luke 1:28).

Be The Man God Would Have You Be

Patient with others, but strict with myself;
Loving to give, and refusing all pelf;
Doing the right, though it brings me no fame;
Honoring Christ, because signed with his name;
Helping the downcast, and cheering the sad;
Living our creed, till it makes the world glad;
Fond of our work, of our friends, of our land;
Walking by faith, daily led by God's hand;
This is the pathway the saints all have trod;
This is the life hid with Christ's life in God.

A Man

A man that is clean inside and outside; who neither looks up to the rich, nor down on the poor; who can lose without whining; who can be successful without bragging; considerate to women, children, and old people; who is too brave to lie; too generous to cheat, and too sensible to loaf; who takes his share of the world's goods with acknowledgment and thankfulness to God for providing them; and without coveteusness lets others have their own share—this is the ideal conception of a true gentleman.

Mother

Whose love can equal the love of a mother;
  Whose the devotion so loyal and true!
Who suffers so much with such joy for another
  Who works with such pleasure as mother for you!
You hail with delight the friendship of others,
  You revel in love of the sweetheart you won;
Yet, where do you find a friendship like mother's
Unbroken till death calls, and life's work is done.

Our Weekly Puzzle

Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy. When I recall to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

Who wrote the above, and who was he desirious of seeing?

Can the names Lois and Eunice be found in any other part of the Bible?

Where can the above passage be found?

Answer next issue.

Answer to puzzle in last issue:

The passage was written by the apostle Paul unto the Church of God at Corinth.

"Christ crucified" was a "stumbling block" to the Jew because he claimed to be "the Christ, the Son of the living God." This would constitute him the Messiah of Israel, the "King of the Jews." The Jews rejected Christ as their Messiah, their King, and the fact that he died through crucifixion at their demand confirmed them in their disbelief of his claims.

"Christ crucified" was foolishness to the Greeks because they did not believe in Christ or his claims, they had no interest in him. hence there was no need of his crucifixion.

The passage can be found in 1 Cor. 1:23, 24).

Domestic Arithmetic

It is related in the St. Louis Globe-Democrat that Colonel J. Slocum Ridgley, in answering the toast, "To Mother," said:

"Let me tell you a 'mother' story

"In my youth, when I was teaching school in Siloam, I said one morning to a bright little fellow:

" 'Tommy, my boy, if a family consisting of a father, mother and six children should have a cherry pie for dinner, how much would each receive?"

" 'A seventh,' the little fellow answered.

" ' Carefully,' said I, 'Remember, there are eight people.'

" 'Yes, sir, I know,' said Tommy, 'but mother wouldn't take any for fear the others wouldn't have enough.' "—Selected.

WHAT IS COMING?

In order to answer the above question intelligently we must know something of present conditions. Each day brings us nearer that much prayed-for time. "Thy kingdom come, thy will be done on earth as it is in heaven." Yes, our hearts cry out, "Come, Lord Jesus, come quickly." We know that our heavenly Father has promised that when he shall send his Son from his right hand that the sleeping saints will be raised and the living saints will be changed (1 Thess.4:13-18). These words comforted the ancients so they do us.

Now this is just what the world is not looking for. The Allied powers are striving to establish a universal democracy and thereby bring about a world peace. This mistaken idea is causing the sacrifice of thousands of precious lives and the expenditure of billions of the treasures of the world. It seems now that it will continue until there will be but little left to fight for. With these terrible conditions before us we know that in the end the Lord's purpose will have its fulfilment. We may remain under these conditions until our faith is tried as gold is purified by the washing of water and the heat of the furnace. We know that Jehovah will care for his own if they are but faithful.

We see two classes now striving for the kingdom: one class is standing for the truth; the other is half hearted and conforming themselves to the present evil world. The latter class will be left to the tribulations of the age to come. Prophecy teaches that there is just before us the greatest time of trouble that the world has ever seen. This will embrace all that are left after Jesus has ransomed his saints. Are we justified in saying that there are evidences that this storm is fast gathering? The present will continue and grow until it will be said, "My spirit shall no longer strive with man, for that he also is flesh." When this edict goes forth the Lord will descend from heaven with a shout, with the voice of the archangel, and with the trump of God. The redeemed saints will be taken into the secret chamber where the indignaion will not reach them. Since the world has done violence to the Holy Spirit it will no longer strive with them. When the body of Christ, the church, is removed the spirit will be with it. Then woe to the inhabitants of the world! This will usher in a time when Jehovah's face will be veiled.

If darkness now covers the land and gross darkness the people, what will then be the conditions? We are enlightened on this subject by a few evidences. There is in the future a famine, not for bread, but for the word of God. None will be able to interpret the word. Men will seek for death, and will not find it. Some will call for mountains and rocks to fall upon them and hide them from the face of him who sitteth upon the throne. What power will rule during this indignation period which will meet with utter destruction? The apostle John and others have written of an antichrist who was working in those days. They no doubt saw the working of the little horn of Daniel 7:8. This power belonged to the fourth beast, which was the Roman beast. Rome first existed as Pagan and then as Papal Rome. This power flourished as a political and ecclesiastical power until she was forced to yield her political phase. Since then she has been more or less fretful, desiring a voice among the nations of the world. During the latter years the Catholic power has received many favors from the world powers When the head of this power speaks the rulers of this world give an attentive ear. Every suggestion that has been voiced by the pope has met with a ready response. He is destined to become the leader of a mighty force whose ojbect will be to dominate the earth as a world power.

We ask our readers to study with care the second chapter of the Thessalonian letter. Herein the apostle lays bare this power and its purpose, In this chapter Paul is instructing the church concerning the coming of the Lord. He says: "Let no man deceive you by any means; for that day will not come except there come a falling away first, and that man of sin be revealed, the son of perdition." The falling away and the revelation of the man of sin must occur before their hopes could be realized. The hope of this church was with the soon coming of the Lord. Paul's instruction was surely a revelation to them. The character of this chapter. Has this horn power fulfilled the prophman of sin is fully described in verse four of this ecy of the apostle? We think not. This same power has made war with the saints and prevailed against them. It is recorded (Dan. 7:26): "But the judgment will sit, and they shall take away his dominion, to consume and destroy it." This prophecy was no doubt fulfilled when the pope was deprived of his temporal power over Italy, since which time he has been a prisoner in the Vatican. He has had an opportunity to reflect and plan.

Present conditions seem favorable for the ripening up of the future of this power. The present pope is a born diplomat and has come for a special purpose. In following Paul's revelation to the church we learn that the "mystery of iniquity doth already work." There are different conditions under which this iniquitous system works. First, it prevailed against the saints for a season. Second, was deprived of political power. Now without hindrance it can complete its plans. The political powers are seeking a universal democracy—an opportune time for the union of the ecclessiastical and political powers. When the saints are removed these two forces will be left. What are the indications today that the "mystery of iniquity" will prevail? First, the period of the apostacy of which Paul wrote has expired. We think present conditions prove it. Second, the coming of the Lord is at the door. This iniquitious system will embrace the two elements, viz., the political and religious. The federation of the churches is here with us. "The Ministerial Association" of our city declared this during the last winter. Doctrines were ignored and all declared that there was need of their forming a union. All adhere to the iniquitious doctrine of the Holy Trinity. This is in violation of the command, that, "Thou shalt have no other gods before me."

When the saints are removed there will be no faith on the earth. When this wicked one is revealed his workings will be satanic with all power and signs and lying wonders. This is because they received not the love of the truth, that they might be saved. This is the time when God will send them strong delusions that they should believe a lie. In our day the religious world is sending out delusions. They are preparing the world in which they live for the coming indignation. The old harlot and her daughters will reap what they have sown. Having sown to the flesh they will reap corruption. They will have attained their place among the forces of the earth but as Paul wrote, "Whom the Lord will consume or destroy with the brightness of his coming." The head of this system will find his place as described in 2 Thess. 2:4?

Let me, in conclusion, admonish those who have taken upon themselves the name of Jesus the Christ that we are living in perilious times. You must keep yourselves unspotted from the world. Now is no time to barter with the world's trade to lay up treasures on earth where the moth doth corrupt and thieves break through and steal. Accept Paul's admonition, "With food and raiment be content." The night has been long and dark. No voice save through his word has come to us. The prophetic word has furnished the only means for us to see the forbearance of our Father in heaven, and to know the future that he has provided for those who love him. This message has too often fallen upon deaf ears and they have turnaway and said, "Where is the promise of his comcontinue as they were from the beginning of creaing? for since the Fathers fell asleep all things tion."

D. C. Robison.

A Biblical Defense

A man in St. Louis has presented as a claim for exemption from the draft law that he recently got married and, to support his plea, he quoted this passage from the Bible:

"When a man hath taken a new wife he shall not go out to war, neither shall be charged with any business; but he shall be freed at home for one year and he shall cheer up his wife which he hath taken" (Deut. 24:5).

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Robt Pate Sept 8
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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. MAY 21ST 1918 NUMBER 19

ISRAEL'S BLESSINGS

O Israel, once more from thy bondage set free
Art thou ready to welcome the glad jubilee?
Will thou worship thy Savior thy prophet and King?
When he cometh in triumph salvation to bring;
Will thou weep when beholding the scars in his hands?
When thou hast been gathered from far distant lands.

Art thou stiff-necked, perverse wilt thou be?
He will purge out the rebels once more from thee;
And thou once again shall pass under the rod,
And know 'tis the hand of thy Father's God;
Thy waiting shall be ended, thy sorrows all gone,
Thou shalt worship thy Savior, God's only Son.

He will rule thee in justice, thy oppressor be slain;
Thy fetters and chains shall not gall thee again;
Living waters from the throne of thy God shall then flow;
And the tree of life by the river shall grow;
Forests and fields fruit in abundance shall yield;
Flocks shall dwell safely in thy open field.

Kings shall bow in subjection, and come unto thee,
When thy King reigns forever o'er land and o'er sea;
The fig tree and vine shall flourish once more;
And the rose of Sharon shall grow by the door;
'Neath arbors laden with fruit ripe and rare,
Thou shalt repose free from sorrow and care.

Then the God of salvatioon shall be ever at hand;
Peace and prosperity shall cover the land,
Prophets and patriarchs and the righteous of old,
More precious to God than silver and gold;
Shall awake from their slumber, to eternal life,
Relieved from all sorrow affliction and strife.

Then the earth forever from the curse made free,
The glorious garden of thy God shall be;
Then hasten the day, O Lord may it come!
When thy chosen are called to their glad Eden home;
Then all shall be happy forever and aye;
And praise thee their Savior through endless day.

J. E. Hogarth.

SERVING ONE ANOTHER

Synopsis of Address Sunday Evening April 28 1918
By Brother Alldridge

"I am among you as one that serveth" (Luke 22:27).

It is beyond human power to accurately analyse human character as displayed by our words and actions. The motive and secret thoughts lying behind them are known only to God. For "the heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways and according to the fruit of his doings" (Jer. 17:9, 10). Hence Solomon says, "He that is of a proud heart stirreth up strife; but he that putteth his trust in the Lord shall be made fat. He that trusteth his own heart is a fool; but whoso walketh wisely, he shall be delivered" (Prov. 28:25, 27). There are many things the Lord hates. God hates every false way (Psa. 119:104). God hates vain thoughts (Psa. 119:113). God hates and abhors lying (Psa. 119:163).

Solomon in Prov. 16:19 gives us a compendious statement as to just what God abhors and hates: "These six things doth the Lord hate: yea, seven are an abomination unto him (that is, he hates the six but the sevent is an abomination):

"A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

Going back to the context of our text this singular and startling fact with regard to the apostles, Christ's own immediate friends and brethren, presents itself: "Which of them should be accounted the greatest," and "which of them should betray his Master"? "And they began to enquire among themselves which of them it was that should do this thing." "And there was also a strife among them, which of them should be accounted the greatest."

Beloved, in every religions community these conditions exist: Those who betray the brethren, and those who are seeking fame, notoriety, and position. James expresses this clearly: "From whence come wars and fightings among you? come they not hence. even of your lusts that war in your members?" (James 4:1). If among God's people the spirit of humility abounds, the opposite spirit of betrayal and unlawful ambition to achieve selfish ends cannot and will not intrude. "Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren" (James 4:10). "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud" (Prov. 16:19). Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:4). "For whosoever exalteth himself shall be abased: and he that humbleth himself shall be exalted" (Luke 14:11).

How did Jesus seek to eliminate this condition of spirit existing among his apostles? By precept? of so, it had failed; for he had been preaching to them and explaining the laws of his kingdom for over three years. What remedy did he use? He used the remedy of his own sweet and humble conduct (John 13:12-17). Is there any service more menial than this? Jesus took the lowest position of all, a servant of servants. "And whosoever of you will be the chiefest, shall be servant of all, for even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:44, 45).

Moses saw him in type (Exod. 21:5, 6; Psa.40:5, 6). Jesus entered into covenant with God as a servant, a bonded slave. A servant never exercises his own will; he knows only the will of his master or employer. "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work" (John 4:34). Again, "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38).

Paul makes this clear in Phil. 2:7, 8: "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Only slaves and criminals of the worst character died upon the cross.

Beloved, it is hard when we are considered of little importance in the church, and are assigned the most insignificant service, and often no service at all. But listen: "Who, when he was reviled reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously" (1 Pet. 2:23). How many of us possessing as Jesus did, an accurate knowldge of the honor, power, and glory invested in us by God himself, as ruler of this world, could condescend to fill the office of slave, washing one another's feet? Jesus did, "But I am a worm and no man; a reproach of men, and despised of the people" (Isa. 22:6). "He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not" (Isa. 53:3). Read Col. 1:15-19, and remember that this wonderful man Jesus, was in character the express image of his Father, and the creator of everything pertaining to the new creation, who could in the days of his flesh say as no other man could say with truth, "He that hath seen me hath seen the Father" (John 14:9). We forget that this same Jesus who was the servant of servants was able and did rebuke the winds and the sea; and there was a great calm, that even men marvelled asking "what manner of man is this, that even the winds and the sea obey him!"

In our enthusiasm we often testify, "I am thankful that I chose the Lord, and made him my portion"; that would be taking the place of a servant indeed; but did you choose him? "Nay, rather Jesus chose us, 'Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you that ye love one another" (John 15:16 17).

Beloved, if this thought would take hold of us, that Christ is serving us, what a different spirit would take hold and fill us! How we would delight to serve and not be served! I wonder how often this thought was in Jesus' mind? "As the Father has loved me, so have I loved you; continue in my love" (John 15:9). Again, "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren" (1 John 3:16).

How can we serve one another?

First- In cheerfully choosing to fulfill the duties of the most lowly offices.

The streets were muddy and the crossing was wide,
The water rushed past on either side,
The wind whistled by with a terrible moan,
As I wearily wended my way alone.
As I crossed the street I chanced to meet
A little boy in the arms of a wee toddling lass,
"Isn't he heavy, my dear little mother?"
"Oh no sir" she replied, "why he's my baby brother."
Your burden may be heavy, your way may be long,
The winds of adversity, bitter and strong,
But your way will seem bright if we love one another,
And our burden will be light if we carry our brother.

Second—In manifesting great lowliness of spirit and humility of bearing. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace" (Eph. 4:1-3). "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3). "Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another and be clothed with humility; for God resisteth the proud, and giveth grace to the humble" (1 Pet. 5:5).

Third—In laying ourselves out for the good of others. Let self-sacrifice be the rule of our existence. "And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved" (2 Cor. 12:15). Beloved, this is hard service, but we must do it to win as a servant.

Fourth— Gladly bearing injustice rather than break the peace, avenge ourselves or grieve others. "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is aceptable with God" (1 Pet. 2:19, 20).

Beloved, the joy of doing good brings more happiness to me than anything else in this life. I would rather serve than be served. I would rather take your hand and see the love of God beaming forth from your eyes and as you warmly grasp mine and say, "Brother Alldridge, God bless you," than any other reward you could bestow.

"God Bless you."
O how cheery
This tender speech doth steal
Unto our hearts grown weary
God's deep love to reveal.

"God Bless you."
In affliction,
In shadow and in shine,
Its constant benediction
Shall beat this heart of mine.

"God Bless you."
And possess you!
O message potent sweet,
God bless you and God bless you
Soft doth the heart repeat.
I cannot find a truer word,
Nor fonder to caress you,
Nor song, nor poem I have heard
Is sweeter than "God bless you."

A COMMENTARY ON THE APOCALYPSE

Chapter One

I was in the spirit on the Lord's day and heard behind me a great voice, as of a trumpet (vs. 10).

"I was in the spirit." The spirit took possession of John, putting him in a condition so that he could see whatever the spirit willed him to see. For instance, the seven golden candlesticks, and the seven stars, which had no substance in fact; they were like the symbolic beasts, made to appear for the purpose of the lesson to be taught. They were only symbols, like the metallic image of Dan. 2. In John's natural conditions he could not see such things.

"On the Lord's day." Sabbatarians claim this was Saturday, the Sabbath day; other say it is "the day of the Lord," which is future, and that John was carried forward by the spirit into that day. The most reasonable claim is that it refers to the first day of the week, the day of Christ's resurection. It was so understood by the early Christians.

Saying, I am Alpha and Omega, the first and the last: and, What thou seest write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea (vs. 11).

"Alpha and Omega, the first and the last, is supposed to be an interpolation as it is omitted in the Revised Version and also in the Diaglott.

Now the question presents itself as to why seven churches are addressed, and no more, when there were others in existence at that time.

First, the book is largely constructed by sevens.

Second, the symbolism of the number seven is fulness and completeness. And this book is largely symbolic.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks (vs. 12).

Here again we have the symbol seven; gold symbolizing purity. The candlestick is a light bearer, fit symbol of the church of Christ, the light of the world. "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:46).

And in the midst of the seven candlesticks one like the Son of Man clothed with a garment down to the feet, and girt about the paps with a golden girdle (vs. 13).

This picture reveals the Son of Man in the midst of the candlesticks, seeing and knowing everything that is going on among them. His title "Son of Man," is the same as in Dan. 7:13, where he comes with clouds to the Ancient of Days; and there is given him "dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." "And thou O tower of the flock, the stronghold of the daughter of Zion, until thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." (Micah 4:8). The first dominion was given to Adam, but he lost it by disobedience; and it is to be given ot Christ on account of his obedience.

The Master says: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed" (John 6:27). In verse 51 he says, "And the bread that I will give is my flesh, which I will give for the life of the world." In the light of this testimony I would remark that no one but this one of our race could redeem us from the condemnation that came by Adam's transgression. "For as in Adam all die; so in Christ shall all be made alive. For since by man came death, by man came also the resurrection of the dead" (1 Cor.15:21, 22).

His head and his hair were white like wool, as white as snow; and his eyes were like a flame of fire (vs. 14).

The appearance here of the Son of Man is like that of the Ancient of Days, "whose garment was white as snow, and the hair of his head like the pure wool" (Dan. 7:9). The scene is judicial. "The Father judgeth no man, but hath committed all judgment unto the Son." Eyes like a flame of fire is one of the divine attributes given to the Son of Man by which he has the wisdom and the knowledge necessary for his official position as judge of man.

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters (vs. 15).

"His feet like unto fine brass, as if they burned in a furnace." Compare Ezekiel 1:7. "And they (the feet of the living creatures) sparkled like the color of burning brass." The purity of his feet, like the metal that is purified in the furnace, is the lesson taught here. The feet of his brethren are purified in the furnace of affliction. How applicable to Christ is the Scripture: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . . . that saith unto Zion, Thy God reigneth" (Isa. 52: 7).

"His voice as the sound of many waters." Compare Ezekiel 43:2: "And behold the glory of the God of Israel came from the east: and the sound of his voice was like the sound of many waters: and the earth shined with his glory." The comparison of the voice to the roar of the ocean is often referred to in the Scriptures (Rev. 14:2; 19:6).

> And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength (vs. 16).

"And he had in right hand seven stars." The stars are the symbols of the angels or elders of the seven churches; and being in his right hand indicates that he has control of them. The sword out of his mouth is the word of God. "And take the helmet of salvation, and the sword of the spirit, which is the word of God" (Eph. 6:17).

The symbolism of this verse is grand and lofty, ending with his countenance compared to the sun in its noon-day strength. Although he had the meekness of a lamb, in strength he is the Lion of the tribe of Judah.

> And when I saw him, I fell at his feet. And he laid his right hand upon me, saying, Fear not; I am the first and the last (vs. 17).

John was overcome by the glory of the scene. Christ was so changed from his former appearance, that it caused John to fall as dead. Daniel had an experience somewhat similar to John's when the angel Gabriel appeared to him, "And when he came I was afraid, and fell upon my face" (Dan. 8:17). Again, "And I Daniel fainted, and was sick certain days; afterward I rose up and did the king's business" (verse 27).

> I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death (vs. 18).

"I am he that liveth, and was dead." This is the most triumphant exclamation that can possibly be made; the most far reaching in its effects: the salvation of the human race. The life to which he had attained is everlasting; and more than that, he has the keys of hell (hades) and of death. He is the true bearer of the keys with which he will unlock the prison doors and let the prisoners go free.

When contemplating the exaltation of Jesus Christ, we should never forget that it cost him his life; as said the prophet Isaiah: "He poured out his soul unto death: and was numbered with the transgressors" (ch. 53:12). "He put away sin by the sacrifice of himself" (Heb. 9:26). "By death he destroyed him that hath the power of death; that is the devil" (Heb. 2:14).

> Write the things which thou hast seen, and the things which are, and the things which shall be hereafter (vs. 19).

John was to write the past, the present, and the future of the vision, or the prophecy. He was in that spiritual condition called "in the spirit," and he had heard a great voice that directed him to write to the seven churches. Now he sees the Son of Man risen from the dead in triumph and glory. The future are events yet to be revealed.

> The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks: The seven stars are the angels of the seven churches: and the seven candlesticks are the seven churches (vs. 20).

The symbol is rapt in mystery until its meaning is revealed, for there is a likeness between the symbol and the thing symbolized. For instance, the star radiates light, and so does the angels of the churches. The candlestick elevates, holds up the light, and so does the Christian church. "Ye are the light of the world. A city that is set on a hill cannot be hid" (Matt. 5:14).

GO FORWARD

To Sister Susan Howard

A long time ago I wrote to Brother S. H. Thomas and asked if it was a weakness of the flesh to strongly desire the approval of the brethren. This is his answer: "Yes, but it is a weakness which we all possess in a greater or lesser degree. It is God who gave us all our talents, whether one or many; therefore all the praise and glory belongs to him. Nevertheless, let us not withhold merited praise from others who are striving to do their duty." And so I want to say to you that, although hundreds of miles divide us, your quiet courage in the midst of great trials, your abiding trust in God, has encouraged me and strengthened my weakness. We little know what our influence is and what it may be, either for or against God. What a solemn thought: for or against the Most High God! I speak of the enlightened ones. They are either working with God or against him. See Matt. 12:30, "He that is not with me is against me: and he that gathereth not with me scattereth abroad." These are Christ's own words. There is no middle ground, neither can we sow to the flesh and reap of the spirit in the age to come. There is no such hope between the lids of the Bible. You speak of some whose faith has helped you to persevere. How we praise God that there is a little flock whose love and devotion to the truth as it is in Christ Jesus lifts up and encourages us who are weak to go forward, and whose love and brotherly kindness smooth and soften the rough and thorny way.

For years the letters of Brother S. H. Thomas have held up and strengthened me, and the dear brethren in Cleveland who are doing so much for us all—working without money and without price, that we may have a light to guide us in the dense darkness that is over the world. They certainly deserve our thanks and prayers, and to know that we appreciate their efforts in our behalf. The ecclesia in Brooklyn—night and day our prayers arise that God may cause them to abound in love, joy and faith. That they may be filled with the peace that passeth all understanding. Paul thinking of the good examples of faith spoke of some, then said time forbade mention of all the elect. So it is today—time and space would fail us to speak of those in Nebraska, in Indiana, all over our land who are gathering in with Jesus.

For many days these things have been in my mind until I could not forbear writing. Look at Israel at the Red Sea. On either side the steep and rocky cliffs: behind the mighty army of Pharaoh; in front the darkness and treacherous sea. What was the word of God to them? "Speak to

the children of Israel that they go forward." What a trial of faith! Has such an one ever come to us? I think not. What happened? When they obeyed, lo! the waters opened and were rolled aside and the hosts of Israel went through on dry land; not a sandal was moist.

Look again at three faithful ones of God. Before them the fiery furnace, heated seven times hotter than its wont; on either side and behind the most mighty men of that great heathen monarch. The three chosen ones knew that they must go forward, if they remained true to God, even into the fiery furnace. What met them there? Indescribable burning and suffering? No: one clothed with light from God's throne walked with them in the midst of the flame and not even the smell of fire came upon their clothes.

Look again towards the east. See the Son of God, all around him the raging mob with thorns and lashes, before him Calvary and the cross. He is only listening to that mighty cry of a lost and perishing world, that cry was heard by all others. "Go forward! Oh go forward and redeem us by thy blood!" and so bearing all our sin and sorrow and shame he goes forward to the cross. His great heart broke with its heavy load and in his death he carried our sins into the land of forgetfulness in that rock-hewn tomb. Oh shame that any trial, any burden, would keep us from going forward in his service. Paul said, "I know that in every city bonds and persecutions await me." Yet he moved steadily forward saying, "I can do all things through Christ who strengthens me." "Go teach all the nations" was the last great command of their departing Lord to his disciples. We find them going forward with great joy, although they knew they must seal their testimony with their blood. These things are written for our admonition and greatly do they help us to go forward in the strait and narrow way. Not less do these disciples of today who are steadily going forward with their faces towards Jerusalem, toiling on through evil report and good report, through trials by the way, buffetted by foes without and within, in perils among false brethren—not less, I say, does their example of steadfastness strengthen us of today who are weak. "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." Behold how good and how pleasant it is for brethren to dwell together in unity. It is as the dew of Hermon and as the dew that descended upon the mountain of Zion; for there the Lord commanded the blessing, even life forever more." And this is the promise to those who go forward, whatever betide, walking in love, love to God and love for the children of God.

I am quoting now from my daily reading: "We glory in tribulation also: knowing that tribulation worketh patience, and patience experience, and experience hope." We have need of patience, and that can be gained only by trials. We have need of faith, and that can only be developed by necessities. We have need of experience for our future work, which can be gained only by such experience which permit us to be touched with a feeling of the infirmities and difficulties and trials of those about us.

Go forward in faith and love.

Flora A. Wood.

REASONS FOR A PRESS BEING REQUIRED

In our last issue Sister Wince brought to our notice the fact that a sister had written to her for information why a printing press was needed For the benefit of any brother or sister who is not familiar with the printing business, we will briefly state why a press is necessary to place The Restitution on a self-supporting basis.

As everyone knows, we secured a Lynotype machine in September, 1916, and the work that it does is simply setting the type. It is practically a mechanical compositor, but it does the work in only a fraction of the time a man can do it by hand, and at a considerably less cost.

When the paper is all set we then have to send the type we have produced to a printer, which is our largest item of expenditure. He naturally must receive a profit for himself, also on the labor he hires and on the paper he buys to print on. By owning a press ourselves we save all these profits; and as our personal labor is partly donated, we can thus save a considerable amount.

Now when we have printed our paper it is necessary to fold, stitch, and cut it; therefore the extra machinery is needed to complete our work; and as soon as we are able to obtain all these things The Restitution will be perfectly independent, and its appearance in the homes where it is so much looked for, will be assured until the coming of the Lord.

We are living in terrible times now. "But evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13); so let us try and spread the glorious truth as much as is in our power, while we have our health and strength, for "the night cometh when no man can work" (John 9:4). Beloved, let us all remember Christ's injunction, "Occupy till I come." The thought that we are privileged to work for him should inspire us to action, for with Paul we can say: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). So let us not only get these things which are required to make our paper secure, but let every one who is able write for it also, and thus help those who are seeking spiritual food, and thereby as a body we may glorify God.

Sister Wince's devotion to this work is well known to all our readers, so in conclusion we commend to them her articles on the subject, and have implicit faith that God will prosper our efforts. to serve him.

A. E. Griffiths.

Physically it is not what we eat but what is digested that gives strength. The same truth holds good in relation to Bible reading and the spiritual life.

One live kernel of wheat contains more of promise than the mightest fallen oak.

He who expects the greatest favors is often least willing to grant them to others.

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EDITORIAL

This week we have had appreciated visits from Brother Ashford Lehman, of Salem, O., Brother and Sister Ernest Blyth, of Columbus, O., and Sister Daisy Guest, of New York.

During the week Brother and Sister George B. Alldridge were plunged into grief by the sudden death of their youngest son. They have the prayers and sympathy of every brother and sister in the city, and their two daughters Sister Nellie Alldridge and Sister H. H. Hawkins, we do not forget to bear up before a loving God and sympathizing Savior.

COMMUNICATIONS

Dear Brother Huggins:

Find enclosed $5.00 for which send me The Restitution another year. The other three dollars are to help Auntie Wince to get her printing press, cutting, stitching, and folding machines. Times are very pressing on all sides these days but I feel I must give something to the Lord's cause while I have a little to give. I knew my time was out for The Restiuttion in March, but I intended to move back to my old home at Moorefield, Neb., this spring and thought when I renewed my subscription I would have my paper sent there at the same time; but I will stay at Sunnyside for a while yet. My husband died last September, and as there is none of our faith here, I do not care to stay here any longer. I wish more of the brethren and sister would write letters for The Restitution and give their address. Some of us might be close to each other and not know it. We all need encouraging these perilous times. I miss the company and help of my dear husband so much. I need him so much now to help me raise my family. I have four children. They are all strong believers in the kingdom and second coming of Christ and the resurrection but baby, and he is most too little to know much about the truth. I am teaching him we will see papa again when Jesus comes and brings him out of the grave. He believes it too with all his little heart. Pray for me and my family that we may live pure clean lives and be acepted when Jesus comes. Come, Lord Jesus, and come quickly, is my prayer. From your sister in the blessed hope.

Lucy Lapp.

Brother Huggins:

Does not this prophecy of Habakkuk represent the German ruler to perfection:

"Behold, ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you. For. lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs. They are terrible and dreadful. They shall fly as the eagle (flying machines). They shall come all for violence . . . . And they shall scoff at the kings, and the princes shall be a scorn unto them. They shall deride every stronghold . . . . Then shall his mind change, and he shall pass over and offend, imputing this his power unto his gods" (Hab. 1:5-10,17; 2:5, 8).

It seems to me this is being fulfilled at the present time. Give my love to all. Yours still waiting,

E. W. Knapp.

THE WORLD AND ITS DOOM

"And ye will not come to me, that ye might have life" (John 5:40).

These words addressed to the Jews by our Lord are just as true when applied to the world. How tragic has been the history of these people because of the rejection of the Lord and his teachings. Without a country, their wanderings and persecutions down through the centuries have been a matter of prophecy and history. Equally tragic is it when we consider the text with reference to the world. Neither would come to him that they might have life.

How evident it is that the world loveth its own and for its own there is no lack. Millions of dollars given and billions more appropriated by the world to kill and destroy and feed and clothe the godless nations, while for God's cause and the gospel there is so little. Countless numbers pledging their loyalty to the flag and their country, while but a little flock pledge theirs to God and the future King of the world. "Our citizenship is in heaven from whence we look for the Savior."

It has so often seemed to the child of God a rather perplexing thought why so many sincere, honest, and good so-called Christian people turn a deaf ear to the truth. Why is it? They will not come to him that they might have life. They are going to have it without him. We must first desire to have a thing, before it can become an object to strive for. There must be first the willing mind, so that the potter can have material upon which to work. These apparently sincere, good, honest folk have not the willing mind nor the desire, and their excellent virtues will not serve them in the day of the Lord.

We have some today who claim to be believers of the gospel, who say that these good, pious people will be numbered with the saints. What a travesty on the word of God, which distinctly tells us that only a belief in the one gospel, which Paul speaks of in Galatians, will save. Twice he emphasizes the importance of the belief in the one gospel saying, "Though an angel from heaven preach any other gospel than that which we have preached unto you, let him be accursed." It is this gospel of which he speaks that "is the power of God unto salvation to every one that believeth," not another.

The world is rapidly going to its doom, but we are advancing toward eternal life, our redemption draweth nigh. Let us not be sorrowful for the world, brethren, for the world does not want our pity, but rather let us be glad and rejoice. They will not come to him that they might have life. They are very much preoccupied with matters of more moment. "Why do the heathen rage and the people imagine a vain thing?" Two distinct events will come to pass and are inevitable, life for the saints, destruction for the world. The armies of God are being prepared, and with their weapons they will smite the nations. As fiercer grows the tempest, so much calmer and jubilant should the saints of God become, for it brings that for which they have earnestly prayed and desired to see, the advent of our Life-Giver and Redeemer.

Let us not be found with any worldly strings clinging to our garments. They are evidences of our intimate connection with this present order of things. There is only one master and one way, and we must choose now. "Today if we will hear his voice, harden not your hearts."

M. McIlrath.

"FORGET NOT THE ASSEMBLING OF OURSELVES TOGETHER"

Heb. 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."

It would appear that even in Paul's day there were some that neglected their duty in this line, or rather their privilege. So he warns them against this fault. Some say: "If I go to church once a day surely that is enough; I want to go out joy-riding, or boating, or to the theatre, or movies at night; every person does that. Surely I have a right to some pleasures like other people." But we see that Paul warned us against all such things. He spent his life after his conversion in proclaiming the gospel, and at the end he said, "I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give to me, and not to me only, but to all those that love his appearing." Do we love his appearing and kingdom? If we do, we will act accordingly, and will not want to go with the crowd, in the broad way that leadeth to destruction. See what David said, Psa. 84:10: "For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of God, than to dwell in the tents of wickedness." David, the man after God's own heart, thought the house of the Lord and his laws were more to be desired than all earthly things. He looked beyond all vain earthly things, to the glory that shall be revealed in the age to come. Psalm 19:9, 10: "The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter than honey and the honey-comb." David enumerates those things which were very desirable in his day—gold and luxuries of this life are the main ambition of most people at the present time. They gladly give their all for those things. Gold is the god of this world. Solomon who had all this world could give, said all is vanity and vexation of spirit. The Lord gave David great riches, and made him ruler over his own kingdom; but David said that he would rather be a door-keeper in God's house than to dwell in the tents of wickedness. David, like Paul, looked forward to the future, the blessings of the age to come. Eternal life is the "gift of God through Jesus Christ our Lord." This gift is eternal, everlasting, a boon to be desired more than all created things that perish with the using. Jesus suffered and died on the cross to obtain this life. He rose from the dead triumphant. If we are his when he comes again, we shall hear the call, and shall go to meet him in the air. "We shall be changed in a moment, in the twinkling of an eye." So shall we be ever with the Lord and die no more.

Now is this consummation not worth striving for? If you do not think so, then go where the pleasure you desire can be had—to the movie, the giddy throng, and the dance; any place away from God's house. If you want those things more than you do eternal life and to serve the Lord, and associate with his people, he does not want you. And more than that, he will not take you when he comes. But those who are anxiously looking for him, and striving to do his will, will hear the call; and go to meet him, have a home in his glorious kingdom, and praise him for ever and ever.

J. E. Hogarth.

It is as much our duty to express the word of encouragement and sympathy as it is to check the word of anger and resentment.

PRAY!

By S. Roxana Wince

Pray! pray! Why is it that this word of all others so insistently repeats itself in my mind as I think of the work that has been placed in my weak and unworthy hands?

Because there is need of prayer, need of keeping in close and constant touch with God, need of seeking his guidance, need to have him touch our lips that we may say just the word that he will approve. Without him we are nothing; unless he leads there will be utter failure. We have no strength in and of ourselves, but looking to him, leaning upon him we grow brave and strong and full of confidence and abounding faith. There is such a thing as taking hold of the power of God, and thereby using and moving men. Taking hold of the power of God—how much it means! For is he not able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us?

Pray! pray! for "in Christ Jesus our Lord we have boldness and access with confidence by the faith of him," and are strengthened with might by his spirit in the inner man just as Paul prayed his Ephesian brethren might be. "Ask and ye shall receive." "Make your requests made known to God."

We want the printing press, dear Father. We need it for thy work. We need other things for thy work. Please give them all, that we may be better able to send out the gospel of thy grace to a perishing world.

We know it is thy power unto salvation to every one that believeth, and we want to use that power. We grieve over the sins of our people. We grieve to see them sinking into death "without God and without hope in the world."

Thou hast graciously given it to us to be humble partners with thee in bringing about a changed state of affairs. Help us to work with our might while the day lasts. Help us to give and trust, remembering always what great things thou hast done for us, and what still greater things thou hast promised to do in the future. Amen and amen.

PRINTING PRESS FUND

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OBITUARY

Bessie Brown, born July 2nd, 1889, at St. Paul Neb., died at Elba, Neb., April 19th, 1918, aged twenty-eight years, nine months, and seventeen days. She was married to Mr. Victor Vose, September 9th, 1915. Sister Vose united with the church of God when about 15 years old, and her record as a Christian stands with the best. Her death was a great shock to all the household of faith, for she was beloved by all. She was so quiet and yet so earnest. Her devotion was so marked as to be noticed by even the world. The writer talked to a large congregation who had gathered at the United Brethren Church to pay their respects. They listened with rapt attention while we told how Jesus answered Job's question when he said, "If a man die shall he live again?" When Jesus came forth in triumph over death he answered the question and demonstrated that if a man die, and is worthy, he will live again.

To show the esteem in which Sister Vose was held, a large number of the young people of the town volunteered to sing the songs she loved in life. The floral offerings were another mark of esteem. She leaves to mourn her loss, her mother Sister Lucy Brown, and one Brother, P. E. Brawn, principal of the Dunnebrog school, her husband and a little baby boy that will never know of his great loss. The loss to all can never be repaired in this age. The parting will be brief. Oh hail the gladsome day when we meet again! Brother M. D. Newell assisted in the ceremonies. May God's blessing rest bountifully upon the surviving ones.

Almus Adams.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verse: Micah 6:8; Titus 2:13, 14

Golden Text: Matthew 6:20, 21

HEART BALM

Tell me about the Master!
  I am weary and worn tonight,
The day lies behind me in shadow
  And only the evening is light!
Light with a radiant glory,
  That lingers about the west,
My poor heart is aweary, aweary,
  And longs, like a child, for rest.

Tell me about the Master!
  Of the hills he in lonliness trod,
When the tears and the blood of his anguish
  Dropped down on Judea's sod.
For to me life's seventy mile-stones
  But a sorrowful journey mark;
Rough lies the hill-country before me,
  The mountains behind me are dark.

Tell me about the Master!
  Of the wrongs he freely forgave;
Of his love and tender compassion,
  Of his love that was mighty to save;
For my heart is aweary, aweary,
  Of the woes and temptations of life,
Of the error that stalks in the noonday
  Of falsehood and malice and strife.

Yet I know that whatever of sorrow
  Or pain or temptation befall,
The infinite Master has suffered,
  And knoweth and pitieth all,
So tell me the sweet, old story,
  That falls on each wounded like balm
And my heart that was bruised and broken,
  Shall grow patient and strong and calm.—Sel.
by Sister M. Louise Atwell.

Justification

We ordinarily speak of justification by faith, but more accurately speaking it is justification by Christ through faith. Christ is the cause, and faith simply is the channel through which Christ's grace and power enter into our lives. The absorbing thought is, How can I be just with God? and by experience we learn what the prophet through revelation stated, "The just shall live by faith."

The doctrine of justification by Christ through faith is a matter of Christian experience. Paul, in himself, found no good thing. Justification is a declaration on the part of God that the repentant sinner is justified for Christ's sake; but it is more than that. It is not simply the entry of the credits of Christ on the debit side of the sinner's ledger, but it is a real and personal transaction between God and man, in which man is both forgiven and changed. There can be no forgiveness of sin where there is no repentance on the part of the man; that repentance is the act of faith and looks upon sin as God looks upon it, and is resolved heneforth to forsake sin. The faith that works repentance is a gift of God through our Lord Jesus Christ. Man becomes the temple of God and is filled with newness of life.

Our Weekly Puzzle

"Ye call me Master and Lord: and ye say well; for so I am:

Who is Master and Lord? To whom were these words addressed? What had the Master done just previous to saying the above? Where can the passage be found,

Answer next issue.

Answer to puzzle in last issue:

The passage was written by the apostle Paul. The person he desired to see was Timothy, whom he called "his son," because it was through Paul that Timothy was brought to a saving knowledge the love of God and the sacrificial death of Jesus our Lord. The names Lois and Eunice cannot be found in any other part of the Bible. The passage is in Second Timothy 1:4, 5.

To wait for his Son from heaven	1 Thess. 1:10
Unto you who believe he is precious.	1 Pet. 2:7
An inheritance reserved in heaven for you.	1 Pet. 1:4
The Lord is not slack concerning his promise.	2 Pet. 3:9
I will make darkness light before them.	Isa. 42:16
I, even I, am he that comforteth you.	Isa. 51:12
By the springs of water shall he guide them	Isa. 49:10

Reflection on Luck

Luck dreams of a dollar while work earns it.
Hard luck is almost a synonym for laziness.
Good luck is the twin brother of hard work.
Luck walks, while work rides in a carriage.
Luck dreams of a home, but work builds one.

To trust to luck is like fishing with a hookless line.

Luck is a disease for which hard work is the only remedy.

Luck longs for dinner, while labor goes out and earns one.

Luck goes barefooted, while work never lacks a pair of shoes.—Sunshine Bulletin.

Humane Mottoes

A very interesting contest was held in one of the public schools in Muskegon, Mich., in which the pupils were asked to write humane mottoes. A few of the mottoes follow:

"A kind voice is better than a whip."
"Being kind is like a good business."
"Deal fairly with dumb creatures."
"Kind masters make loving animals."
"Kindness wins where lashing whip fails."
"Cruelty wins nothing."
"Kindness wins the way."
"Be fair to those who cannot show resistance."

A Man Analyzed

What is a man? How much is he worth from a scientific viewpoint? The Popular Science Monthly asks this question and then proceeds to answer it.

According to one way of looking at it, a man is worth about $2.50 a day from his shoulders down and anywhere from $50,000 to $1,000,000 a year from his shoulders up. This may be said to be the estimate of the average successful business man.

The scientist, however, looks at the question from another angle. According to him, a man is worth $2.25 for illuminating purposes, since weighing 150 pounds contains 2,500 cubic feet of oxygen, hydrogen and nitrogen in his constitution, which at 90 cents a thousand cubic feet equals the price above. Also a man contains enough carbon to make 9,360 lead pencils; enough phosphorus to make 800,000 matches, or enough to kill 500 persons, and enough water to fill a ten-gallon keg.

Furthermore, it makes no difference how sour a man may lock, he contains about 60 lumps of sugar, also a great deal of starch, chloride of potash, magnesium, sulphur and hydrochloric acid in his system. There are 50 grains of iron in the blood of an ordinary man, enough to make one spike large enough to hold its own weight.

What is a man? This is the somewhat cynical answer of one scientific man: Break the shell of 1000 eggs into a huge pan or basin and you have ingredients from which to form him from his toe nails to the most delicate tissues of his brain.—Sel. by Sister M. Louise Atwell.

Pass It On

Have you had a kindness shown?
'Twas not given for you alone,
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears.
Pass it on.

Did you hear the loving word,
Like the singing of a bird?
Let its music live and grow,
Let it cheer another's woe;
You have reaped what other sow.
Pass it on.

Have you found the heavenly light?
Souls are groping in the night
Hold your lighted lamps on high,
Be a star in someone's sky;
He may live who else would die.
Pass it on.

Pass it on, pass it on,
Cheerful words or loving deed,
Live for self, you live in vain,
Live for Christ, you live again,
Live for him, you live to reign.
Pass it on.—W. Walker.

Some Things Christianity is Not, And One Thing It Is

As to the nature and essence of Christianity, the religion of salvaiton, we find that it is the divine life of God under the mediation of the Son of God, Christ Jesus, and imparted through faith to the believer, for where there is forgiveness of sins there is redemption, and where there is redemption there is salvation with life for ever more.

Christianity is not a system of morals which sets forth the ideals of even good men, but it is the life of God in the believer leading him up to the ideals of God. Christianity has led men out of the moral customs and institutions of men to the divine ideals which grow out of the divine life. What fallen human nature cannot do, with all its ideals and inspiration, the divine life pulsating in the heart of the believer, achieves.

Christianity is not a set of rules and regulations by which we are to merit God's favor or perfect ourselves in holiness. It is not a round of ceremonies or routine of worship with or without beads. Is it not a system of self denial, abnegations and tortures of the body for our ultimate good. It is not to be found in these outward things.

Trust in Jehovah

"I trust in the mercy of God for ever and ever" (Psa. 52:8).

Writing in "The Christian" on these words, the Rev. J. Stuart Holden, D. D., says: "The Psalmist deduces his doctrine of God from his experience of his ways. He has had indubitable evidence that evil cannot be finally victorious, since God's nature is what it is. And this is his ultimate security. Things may seem for a time to be all wrong. Men who deny God and defy his law may appear to gather strength and prosper. Right may actually be upon the scaffold, and wrong upon the throne. But he refuses to accept the present appearance of affairs as expressing God's last word. To give way to fear now, when new foes threaten him, would be to deny his most persistent memories. And he determines, come what may, to be true to what the past has taught him of his mercy.

Here is firm ground for all who are similarly threatened. There are times in the life of us all when the evidence of circumstances appears to point to the conculsion that God is unmindful of our concerns. Everything seems to be adverse to our interests. We are pressed beyond measure, and as far as temporal things go seem to be in a cul-de-sac. We may not be able to see a yard ahead; but a steady look backward will help us much. For there we descern how faithfully God has fulfilled his covenant despite our faithlessness. And the backward look both forbids despair, and inspires new resolve to trust and not be afraid. "His love in time past" is an irrefutable argument for present confidence.

No Such Word

Too many children say "I can't," and they say it too often and about too many things. The most foolish part of it all is that when you make such an assertion you do not know as yet whether you really can or cannot, do the thing in question. If you tried hard, or tried at all, you would find in a great number of cases that what seems impossible for you to perform is easily performed. Haven't you often heard a little boy or girl say "I can't jump over that rope"? But when simply goaded into trying it they could hop over easily. So it is in many things. You will find that there is no use saying "I can't" until you have tried so often that it would be folly to continue--and even then one more effort sometimes brings success.

The great men you read about in your history books took for their motto "I can-!" This gave them the determination and confidence to win. Those two little words swept away laziness, faintheartedness and hesitation. The man who says "I can," and who then goes ahead with a will to make good his words is surely on the high road to success.

Chips

A legitimate prayer: Protect us, O Lord, from the "I am holier than thou" party; also from the "I know it all" confirmation.

The word "Christian" has become the synonym of goodness, truth, and love, wnerever found.

To find God—that is the supreme issue of life. The question of method is important, but, broadly speaking, it is a secondary consideration.

Why seek other means to such an end when Jesus, by precept and example, and also by a communicating life, has made the way so clear?

Some one has said that religion is patriotism toward God. Unknown friend, accept our homage for such an utterance.

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We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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The state of our minds, like the condition of our stomachs, is largely due to what we feed them upon.

Strong drink may sharpen a man's tongue, but is dulls his wit.

Common sense is the bomb that is used to explode many a vain theory.

The sooner we undertake an unpleasant task the more energy we will have to expend upon it.

If a thing is worth your support it is deserving of your enthusiasm.

NEW EDITION OF SONG BOOK ABOUT READY

Second Edition of "Manual of Praise"

Dear Restitution:

Once more I ask a little space to explain the new edition of our song book. We sold out the first edition of "Manual of Praise" in a few months and so many enquiries kept coming in about books we decided to print another edition. We have this work now on the way. When we published the first book there was quite a demand both east and west for a book without the hymns, as they now are in the first part of the book. Some who do not use the hymns asked us to print part of the book with those omitted just for evangelistic purposes. This we could not do unless we made page one read ninety-one and so on. So now to meet the growing demand for such a book we begin at page 91 and have the numbers changed to read number one and add in the book about twenty new songs of the very best. A few errors crept into the first book: these we are taking out, and with our past experience we hope to have a book this time free from errors except possibly what we might call "technical errors." What we mean by that is some people get so straight they lean over a little.

For instance, in our former book there was a song that read, "I Care not for Riches, Neither Silver nor Gold."

One old brother would not sing that. He said he did care for riches. He thought he might do good with them. That we call a matter of taste, and we cannot hope to please all tastes. But brethren, we are going to have in the main songs that will suit the tastes of nearly all, free from words out of harmony with out faith. The book is to be better sewn that the first, and bound in cloth, as the other. We thought we would be compelled to charge eighty-five cents, possibly more, for this book; but we have succeeded in getting terms that we think will enable us to sell it post paid for sixty-five cents. We had thought of printing five hundred copies to meet the demand we were unable to meet before, but so many orders are now in we will have to increase that number. So brethren, send your orders in at once that we may know about how many to print. We want to have the book ready for the fall meetings. Send your orders to me at 3944 Hartman Ave., Omaha, Neb., and do not delay.

Almus Adams.

WHAT GOD HAS TAUGHT ME

God forbid I should teach anything but Jesus Christ and him crucified, by which the world is crucified to me and I to the world. He taught me how not to fear and worry; God forbid I should do the same. He taught me not to work for gain; God forbid I should do the same. He taught me how to love my brethren; God forbid I should neglect the same. He taught me how to control my feelings, put away my hate and malice against the world (oppression and injustice); God forbid I should not do the same. He taught me not to judge my brother, for he is able to make him stand. He taught me not, the faults and failings of my brother; he taught me how to find all these evils within myself. He taught me how to control my body, not to satisfy the evil cravings of the flesh, else how can I rule others, if I fail to rule myself. Yes, my friends, the day be dark and dreary, or the day be bright and gay, though in pain, and sorrow, or happiness so bright, my Savior ever liveth and is just the same my might, though I turn away in anguish, still, I see that face of love and pity, and the power of him who conquered self is sure to draw me back.

C. B. Miller.

Not our words but our walk proves with whom we have fellowship.

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VOLUME 70 CLEVELAND, O. MAY 28TH 1918 NUMBER 20

IF WE KNEW

Could we but draw the curtains
  That surround each other's lives,
See the naked heart and spirit,
  Know what spur the action gives,
Often we should find it better,
  Purer than we judge we should:
We should love each other better
  If we only understood.

Could we judge all deeds by motives,
  See the good and bad within,
Often we should love the sinner,
  All the while we loathe the sin;
Could we know the powers working
  To o'erthrow Integrity,
We should judge each others' errors
  With more patient charity.

If we knew the cares and trials,
  Knew the efforts all in vain,
And the bitter disappointment,
  Understood the loss and gain—
Would the grim, external roughness
  Seem, I wonder, just the same?
Should we help where now we hinder?
  Should we pity where we blame?

Oh, we judge each other harshly,
  And we blame with cruel force,
Knowing that the fount of action
  Is less turbid at its source;
Seeing not amid the evil
  All the golden grains of good—
Oh, we'd love each other better
  If we only understood.—Selected.

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson IX

BY ROBERT G. HUGGINS *
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THE NATURE OF MAN

I. The Soul

"Soul" as used in the Bible means primarily a creature or person, and is employed to express the variety of aspects in which that creature can be contemplated, such as person, life, mind, disposition, etc.; but in no instance does it express the idea of immortality (Gen. 1:20, 24,30; Job 12:10; Num. 31:28; Isa. 29:8; Prov. 6:30; Jos. 11:11; Jer. 2:34; Job 7:15; Psa. 105:18, margin; Judges 16:30; Acts 3:23; Isa. 38:17; 53:11,12; Matt. 10:28; Rev. 16:3).

II. The Spirit

"Spirit" as employed in the Bible signifies breath, life, energy, mind, disposition, etc.; but it is never used to express the idea of an immortal principle in man Gen. 6:17; 7:15; Eccl. 3:18-21; Psa. 104:29,30; Jas. 2:26; Jos. 5:1; Gen. 3:8, margin; 8:1).

III. The Ghost

"Ghost" does not refer to an immortal entity in man, but to the expiration of his life (Gen. 6:17; 7:21,22; 25:8; Mark 15:37,39; Luke 23:46).

IV. Man Is a Creature of the Dust and Mortal Because of Sin

(a) Man is expressly declared to be mortal;
(b) Man is affirmed to be unconscious in death;
(c) Immortality is a conditional gift offered to man through Christ;
(d) Man obtains immortality at the resurrection; and
(e) After he obtains immortality he enjoys it on the earth.

(a) Job 4:17; Rom. 5:12; Gen. 3:19,22,23; 1 Cor. 15:22; Psa. 49; 89:48; Gen. 7:22; Isa. 2:22.

(b) Psa. 6:5; Eccl. 9:5,6,10; Psa. 146:3,4; Isa. 38:18, 19; Job 3:11-17; 14:10-12; 10:18,19; Psa. 39:12; Acts 2:29-34; 13:36; Gen. 15:15.

(c) 2 Tim. 1:10; John 6:40; Rom. 2:7; 6:23; 1 John 2:25; 2 Tim. 1:1; Titus 1:2; 3:7; Rom. 8:24,25; Gal. 6:8; Mark 10:30; Luke 20:35,36; John 17:2; 1 John 2:17.

(d) Dan. 12:2; John 5:28,29; Luke 14:14; John 6:39,40, 44; 11:24; 1 Thess. 4:16; Isa. 26:19; Acts 24:15; 1 Cor. 15:13,14,42-44,51-53; Job 19:25-27; Phil. 3:8,11,20-21.

(e) Prov. 10:30; 11:31; Matt. 5:5; Psa. 37; Rom. 4:13; Heb. 11; Rev. 5:10; Dan. 7:27.

V. The Irresponsible of Mankind Are Not Raised From the Dead

Those of mankind who are ignorant of the gospel are not eligible to either reward for obedience or punishment for disobedience post-resurrectionally. They are irresponsible, and they pass away in death as though they had never existed.

(a) They are irresponsible, mortal, and comparatively worthless.
(b) Their existence terminates forever in death.

(a) Psa. 39:5; 103:14-17; 144:3,4; Isa. 40:6,7,8,15,17; Dan. 4:35.

(b) Isa. 26:13,14; Jer. 51:39,57; Prov. 21:16; Eph. 4:17,18; 2 Cor. 4:3; Psa. 49; Isa. 43:17; Psa. 17:14; 73:22; 88:4,5; Amos 8:11-14; Oba. 16; Job 3:11-19; 10:18,19; Eccl. 6:1-6.

SYNTHETIC REMARKS ON THE LESSON

I. The Soul. There are three Hebrew words translated "soul": **nedibath, neshamah,** and **nephesh. Nedibath** in Job 30:15 and **neshamah** in Isa. 57:16 are both rendered "soul"; but with these two exceptions in every other instance in the Hebrew **nephesh** is the word that is translated soul. It occurs seven hundred and twenty times in the Old Testament, being translated "soul" four hundred and sixty-six times. One hundred and nine times it is translated "life," and in all other occurrences it is translated "ghost," "breath," "desire," "lust," "appetite," "heart," "self," "person," and about twenty-seven other ways. The idea of immortality, however, is never associated with the word. Instead of teaching the current fiction of "the immortality of the soul" the Bible teaches its mortality by affirming that

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(a) The Soul Can Die. "The soul that sinneth it shall die" (Ezek. 18:4,20). Samson prayed, "Let me (**nephesh**, my soul, margin) die with the Philistines" (Judges 16:30). Balaam also prayed, "Let me (**nephesh**, my soul) die the death of the righteous" (Num. 23:10). Death in these passages cannot be explained away as "spiritual death" or as a punitive "death that never dies." Neither death is a thing to be prayed for. Neither can be meant in the death of Samson's soul, for he is put among those who "obtained a good report through faith" in Heb. 11:32,39. Nor can "spiritual death" or a "death that never dies" be intended by the death of Balaam's soul, for it was "the death of the righteous" he was desiring and praying for. The man who "feared God and eschewed evil" (Job 1:1) says: "My soul chooseth strangling and death rather than life" (Job 7:15). He could not have "eschewed evil" if by the death of his soul he meant a deliberate choice of infinite evil and despair, dying a death which never dies! Rather he meant literal death, followed by quiet, undisturbed sleep until the resurrection. And as further showing that the soul is mortal the Bible says that

(b) Animals Have Souls Equally With Men. In Gen. 2:7 **nephesh chayyah** is translated "living soul"; in Num. 6:6 **nephesh meth** is rendered "dead body," literally a "dead soul." Before man was created God said, "Let the earth bring forth the **nephesh chayyah** after his kind, cattle and creeping things, and beast of the earth after his kind: and it was so." After Adam was made a "living soul" the Lord caused the animals to pass before him to see what he would call them: "and whatsoever Adam called every **nephesh chayyah**, that was the name thereof" (Gen. 1:24; 2:19). In these two texts our version says "living creature"; but in the Hebrew the words are **nephesh chayyah**, the identical words that are translated "living soul" in Gen. 2:7 and applied to man. **Nephesh** is once translated "breath" and attributed to a sea monster, "His breath (**nephesh**) kindleth coals" (Job 41:21). In Job 12:10 we read of "the soul of every living thing," which proves that every living thing has a soul. "A righteous man regardeth the life (**nephesh**, soul) of his beast" (Prov. 12:10). This text shows that a beast, as well as its owner, has a soul. Since **nephesh**, "soul," and **nephesh chayyah**, "living soul," are both applied to beast as well as to man, to maintain the immortality of the soul he who advocates it is logically committed to a belief in the immortality of animals. The Greek word translated "natural" in 1 Cor. 15:44 is made up of **psyche**, soul, and **ikon**, our adjective suffix, "-ical": **psych-ikon**, psych-ical, soulical. In English a noun which is used as a prefix becomes an adjective; **psychi-kon soma** is therefore a "soul-body." Men of education are beginning to see that the immortality of the soul is a dangerous and unscholarly doctrine, so they are evacuating the fort of soul and are entrenching themselves behind the fortress of

II. The Spirit. But their stand here is no more secure than in the case of the soul. There are three Hebrew words translated "spirit" in the Old Testament: **ob, neshamah**, and **ruach**, and two Greek words, namely, **phantasma**, and **pneuma**. **Ob** occurs sixteen times in the Hebrew Scriptures, and is the only word rendered "familiar spirit" and, in the singular or plural, is so rendered fifteen times. **Neshamah** occurs twenty-four times, and is translated "breath," "blast," "spirit" once (Isa. 57:16), "inspiration," etc. **Ruach** occurs three hundred and eighty-five times. **Phantasma** occurs twice (Matt. 14:26; Mark 6:49), while **pneuma** is found four hundred and four times, being the only word that is translated "spirit" in the New Testament except **phantasma**.

Now what we have said regarding the soul is equally true concerning the spirit. Spirit is not man's peculiar possession. Not a beast roams over the earth, not an insect crawls upon it, not a fish swims in the waters that does not possess the same spirit which man enjoys as a gift from God. In Gen. 6:17 God describes the impending flood in these words: "Behold, I do bring a flood of water upon the earth to destroy all flesh, wherein is the breath (Hebrew, **ruach**, spirit) of life from under heaven." If the claim is made that "all flesh" here includes only man, Gen. 7:15 corrects the mistake for, speaking only of animals, it ascribes to them "the breath of life" the same as Gen. 2:7 and Gen. 6:17 ascribe it to man and all flesh. In Psa. 104:29,30 David describes the creation and death of the lower creatures thusly: "Thou sendest forth thy spirit; they are created." "Thou hidest thy face: they are troubled: thou takest away their breath (**ruach**, spirit), they die, and return to the dust." The wise man includes man and beast in these words: "As the one dieth, so dieth the other; yea, they have all one breath" (**ruach**, spirit) (Eccl. 3:19). Leeser's translation reads, "Yea, they have all one kind of spirit." Words cannot be stronger and plainer than these. The preacher as frankly speaks of "the spirit of the beast" as he does of "the spirit of man" (vs. 21). In the fact that the beasts have spirit, and "the same kind of spirit" as man, lies the strength of the statement, "So that a man hath no pre-eminence above a beast" (vs. 19). To claim that "the spirit of man" is an immortal entity (being) is to make the absurd claim that the beasts have the same "kind of spirit," and that they, too, possess an immortal principle—an absurdity to which no reasonable man will commit himself. As the words "soul" and "spirit" fail to support the current dogma of man's present immortality the advocates of the theory make their "last stand" on

III. The Ghost. This is their final resort to save the immortal soul from a disastrous overthrow. The word "ghost" occurs eleven times in the Old Testament. It is translated twice from **nephesh** (Jer. 15:9; Job 11:20). Nine times it is translated from the Hebrew verb **gava** by such phrases as "yielded up the ghost" and "gave up the ghost." In commenting upon Gen. 25:8 Adam Clark says: "Here and wherever the original word (**gava**) is used the simple term 'expired' would be the proper expression." The Douay version reads, "And decaying he died in a good old age." In the New Testament the phrase "gave up the ghost" occurs eight times. Three times it is translated from **ekpneo**, **ek** meaning out, and **pneo**, to breathe, blow, to breathe out (Mark 15:37,39; Luke 23:46). It is also translated three times from **ekpsucho**, which is derived from **ek**, out, **psuche**, to breathe (Acts 5:5,10; 12:23). In all six instances the simple meaning is "expired." Word analysis makes this meaning clear. **Ex** means out, and **spiro** to breathe out; therefore the word "expired" is the exact representative of these two Greek words. The two other occurrences relate to Jesus (Matt. 27:50; John 19:30). "The ghost" in these two texts is **to pneuma**, which means to breathe. Any attempt to prove the immortality of any part of man by citing passages where "ghost" occurs in the Bible is as manifest a failure as the resort to soul and spirit. As we found that these two terms applied to the animals, so likewise is **gava** used to express the death of fowl, cattle, and creeping things: "Every thing that is in the earth shall die (**gava**)" (Gen. 6:17). "All flesh died (**gava**) that moved upon the earth, both of fowl, and cattle, and of beast, and of every thing that moveth upon the earth, and of every man" (Gen. 7:21). There is no immortal soul in **gava**, ghost—unless the beasts have such a soul. It means simply to expire, breathe out, to die; and applies to both man and beast.

IV. Man Is a Creature of the Dust and Mortal Because of Sin

(a) Man Is Expressly Declared to Be Mortal. In Gen. 7:4,23 God says: "Every living substance that I have made will I destroy (margin, blot out) from off the face of the earth." He then says of man, cattle, fowl, etc., "And they were destroyed from the earth." Here is a plain announcement that man shared the same fate as cattle, creeping things, and fowls in the flood. The word "destroy" is applied to them all, and therefore means the same for all. No twist of argument, no metaphysical refinement, no subtlety of logic, no ingenuity of reasoning can evade the force, or neutralize the meaning of the word "destroy." Man "perished like the beast" in the deluge (Psa. 49:20), or like "mere animals" as an apostle words it in the Revised Version (2 Pet. 2:12). Now reader, since man dies like the beast (Eccl. 3:18-20), and is destroyed like the beast, and perishes like the beast, and after death is in the same condition as the beast—"mere animals"—he must have the same nature as the animal creation. They are conceded to be mortal even by orthodox immaterialists, and we do not hesitate to say, in the light of the Scriptures now before us, that man is mortal even as they. The word of God teaches the mortality of man by express affirmations. "Shall mortal man be more just than God?" (Job 4:17). **Enosh**, the Hebrew word here translated "mortal man," first occurs in Gen. 4:26, and is used as a proper name: "He called his name Enos (**Enosh**): then began men to call upon the name of the Lord." Adam and Eve were led into sin by believing the serpent's lie, "ye shall not surely die" (Gen. 3:4). In accordance with the custom in Bible times of giving names to children significant of the circumstances in which they lived, Seth named his son Enos (**Enosh**), which signifies frailty, mortality. The seeds of sin sown in the transgression of Adam and Eve began to bear fruit in the days of their grandson Enos, and as experience and observation drove home the mortal nature of sin, the thought was embodied in the name of Enos, and attached to this is the significant supplement, "Then began men to call upon the name of the Lord." In grasping at the idea of an immortal soul, in aspiring to be gods, man brought himself under the power of death and the shadow of the grave. Driven out of the garden, his access to the tree of life cut off, he was given over to death (Gen. 3:22-24). When these facts became stamped upon his consciousness "then began men to call upon the name of the Lord." It is natural for the weak to rely upon the strong, the mortal upon the immortal.

The word **enosh** is simply translated "man" in Job 7:1,17; 9:2; 10:4,5; 13:9; 2 Chron. 14:11, either because the translators thought it superfluous to prefix the word "mortal," or because such a translation would be embarrassing to the popular doctrine of the immortality of the soul. "Of course the body is mortal," is an evasion often resorted to, but it is a poor makeshift to avoid the truth. What sense would there be in the question, "Shall a man's mortal body be more just than God" (Job 4:17)? Are justice and purity qualities of the body, or of the "immortal soul"? To be just or unjust requires intelligence, and by "man" the Scriptures mean the whole man as an intelligent being. That a part of man is mortal and another part immortal is an idea of which the word of God knows nothing. It affirms that man is born of "corruptible seed" and is mortal and perishable (1 Pet. 1:23,24). This is not asserted of "only the body" in the popular and distinctive sense understood by immaterialists; for the next phrase in the verse, "all the glory of man (is) as the flower of the grass," shows that whatever is glorious about man is included in the statement as well as the body. The expression "all the glory of man" includes whatever is excellent or valuable in man, and therefore the immortal soul, if he had one. Standing in contrast to the "uncorruptible God" he is declared to be "corruptible man." As God is completely and entirely incorruptible, so man is, by parity of reasoning, completely and entirely corruptible. Not one-half of him mortal and the other half immortal, but he is "corruptible man" in the same sense, degree, and extent as "birds, and fourfooted beasts, and creeping things" (Rom. 1:23).

(b) Man Is Affirmed to Be Unconscious in Death. Since man is entirely mortal, it follows that when he dies he is simply a body deprived of life, and is as unconscious as if he had never existed. "There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest" (Eccl. 9:10). Ponder how these words are multiplied—"work, knowledge, wisdom." Could you add another to them without redundancy? The following passages are such decisive proofs that the death state is one of unconsciousness, they are submitted without annotations:

"In death there is no remembrance of thee: in the grave (sheol) who shall give thee thanks?" (Psa. 6:5).

"For the living know that they shall die: but the dead know not anything, ..." (Eccl. 9:5).

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:4).

"His sons come to honor, and he knoweth it not; and they are brought low, and he perceiveth it not of them" (Job 14:20,21).

"The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day: the father to the children shall make known thy truth" (Isa. 38:18,19).

(c) Immortality Is a Conditional Gift. Instead of being an inherent and natural endowment, immortality is a conditional gift offered to mortal man by Christ in the gospel.

"Jesus Christ hath abolished death, and brought life and immortality to light through the gospel" (2 Tim. 1:10).

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

"And this is the promise that he hath promised us, even eternal life" (1 John 2:25).

"In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2; 2 Tim. 1:1).

"That being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:7).

"He shall receive, ... in the world to come, eternal life" (Mark 10:30).

"And the world passeth away and the lusts thereof: but he that doeth the will of God abideth forever" (1 John 2:17).

(d) Man Obtains Immortality At the Resurrection. As immortality is life manifested through an incorruptible body, it is dependent upon the resurrection or change of the body. The resurrection, practically annulled by the immortality of the soul, is thus restored to its fundamental place in the gospel (Heb. 6:1,2). Both rewards and punishments are contingent upon, and are contemporaneous with the resurrection.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt" (Dan. 12:2).

"And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5:29).

"And they shall be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just" (Luke 14:14).

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39).

"Awake, and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19).

(e) After Man Obtains Immortality He Enjoys It On the Earth. Immortality is not only manifested through an incorruptible body, but it is to be enjoyed on the earth. Ascending to starry regions at death, "going to heaven," and all such kindred ideas, are Pagan and poetic fiction. The earth is the destined inheritance of the saints.

"Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

"Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner" (Prov. 11:31).

"For evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth" (Psa. 37:9, 11,22,29,34).

Additional testimonies: Prov. 10:30; Rom. 4:13; Heb. 11: 8; Rev. 5:9,10; Dan. 7:27; Psa. 115:16; John 3:13; Acts 2: 29,34; John 13:33.

V. The Irresponsible of Mankind. For an elaborate exposition of the basis of responsibility the reader is referred to Lesson X. Here we only purpose to show its valuable and illuminative bearing upon the subject of man's nature by proving that

(a) The Irresponsible Are Mortal and Comparatively Worthless. The doctrine of the immortality of the soul gives an inflated value to poor, worthless, mortal man. His soul is often spoken of as "precious, and worth ten thousand worlds like this." "The dignity of man," so much prated about by theologians, is antagonistic to scriptural sentiment. The Bible estimate of human nature may be seen in the passages here instanced:

"Every man at his best state is altogether vanity" (Psa. 39:5).

"As for man, his days are as grass: as a flower of the field, so he flourisheth" (Psa. 103:15).

"All the inhabitants of the earth are reputed as nothing" (Dan. 4:35).

"All flesh is grass. . . . . the nations are as a drop of a bucket, and are counted as the small dust of the balance: all nations before him are as nothing; and they are counted to him less than nothing, and vanity" (Isa. 40:6,15,17).

(b) Their Existence Terminates Forever In Death. Consonant with man's mortality, finiteness, and worthlessness, where ignorance obtains among men they have none of the responsibilities of the rejectors of the gospel, and neither do they have any of the privileges of enlightened and obedient believers. The irresponsible are without amenability to any law. They cannot be punished without outraging justice; they cannot be saved without violating every condition of the gospel as well as every divine principle. According to the dictates of logic and reason, and on the strength of the following solemn declarations of the Almighty, we submit that they are exempt from responsibility, and that they will never see the light of resurrection. Their existence terminates forever in death.

"If our gospel be hid, it is hid to them that are lost" (2 Cor. 4:3).

"Alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts" (Eph. 4:17,18).

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. 21:16).

"They shall not rise" (Isa. 43:17) ; "They shall fall, and never rise up again" (Amos 8:11-14).

"Men of the world have their portion in this life" (Psa. 17:14) ; "They have their reward" (Matt. 6:5).

"They are dead, they shall not live; they are deceased, they shall not rise; therefore, thou hast visited and destroyed them, and made all their memory to perish" (Isa. 26:13,14) ; "They shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts" (Jer. 51:39,57).

"Why died I not from the womb ? . . . . With kings and counsellors of the earth, which built desolate places (tombs) for themselves; or with princes that had gold, who filled their houses with silver: or as a hidden untimely birth I had not been; as infants which never saw light" (Job 3:11-16).

"Wherefore then hast thou brought me forth out of the womb ? Oh that I had given up the spirit, and no eye had seen me ! I should have been as though I had not been; I should have been carried from the womb to the grave" (Job 10:18,19).

"If a man beget a hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good . . . . I say, that an untimely birth is better than he. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. Moreover he hath not seen the sun, nor known anything: this hath more rest than the other" (Eccl. 6:3,4,5).

This lesson may be obtained by addressing the Author. Three cents for one copy; twenty-five cents per dozen.

"SHALL COME AGAIN TO THEIR OWN BORDER"

Jer. 31:16, 17

Tyre once sold unto the Grecians the children of Judah, "that ye might remove them far from their border" (Joel 3:4, 6). "Shall enlarge thy border as he hath promised thee" (in the past, Deut. 12:20; Ezek. 47:13). Greatly enlarged in the future, because the former limited territory will be "too strait" for the twelve tribes of Israel (Isa. 49:18, 20; 54:2).—Index Rerum.

Do you welcome the truth as it cuts through nerve and sinew ? It cuts only to heal. Submit, yield, endure the pain.

A FEW THOUGHTS ON DISCIPLINE

We have enjoyed Brother Hammond's "Yielding to Chastisement" in late Restitution very much. It agrees so well with our thought that when one recognizes chastisement to the extent that he profits by it, it is to him proof that they are under God's direct guidance.

What meaning are we to get from the following, "My son, slight not the discipline of the Lord, neither be discouraged when reproved, by him, for whom the Lord loves he disciplines, and he scourges every son whom he receives," unless the "slight not" means that we are to heed when admonished. And how are we to know when spoken to unless we are listening?

Now we might take the little child as an example: which one will hear the parents voice and heed the more readily, the child with the naturally submissive and willing spirit, or the one who shows the stubborn disposition? Remember they are both sons, if they are under discipline (Heb. 12:7, 8). Does it not therefore behoove us to cultivate a submissive spirit rather than to try and uphold and maintain a stubborn disposition? Submissive in all things to those in authority unless it were to involve a principle of faith and worship. Some splendid articles have been appearing in The Restitution along these lines, and I for one think them very timely, and I think that more of the brethren are being led to see these things in the right light; and as Brother Hammond says, "If we have on any garb of false apparel God will reveal it to us before it is too late, if we are willing to listen." But, oh what a big word that little word "if" is! There is where the whole thing hinges; on our willingnes to listen, not in the spirit of "But I don't want to" (Heb. 12:11). But all discipline indeed, as it respects the present, seems not to be of joy, but of grief; yet afterward it returns the peaceful fruit of righteousness to those who have been trained by it.

Grace Lawrence.

A RELIGIOUS FANATIC

A person excessively enthusiastic on religious subjects. It has become the fashion of the world to call anyone that is a believer in the gospel that Paul preached "A Religious Fanatic." Any one that does not believe in the immortality of the soul is a "Soul Sleeper" or a "Religious Fanatic," according to the views of the popular churches. If you do not believe in going to heaven when you die, if you are good; or to hell if bad: if you do believe that Christ is soon coming to bring peace; to raise the dead, that have died in the Lord; to rule the world in righteousness; to restore the kingdom to Israel; to reward the saints; to gather together his elect; to overthrow the kingdoms of this earth; to give immortality only to the resurrected ones at his coming, and the living that have their names in the "book of life;" to reign with Christ a thousand years and subdue the nations, and cause them to perish as nation, to believe that man can never bring peace to the nations; to believe that Christ was the Son of God, begotten of Mary by the Holy Spirit, without the intervention of man; that he actually died, was buried, and rose again, and ascended to heaven where he is Mediator for all his saints—yes, a man who believes these things is a religious fanatic in the estimation of the world.

E. W. Knapp.

Remember this if you would accomplish anything worth while: The crowd is generall good-natured, but its judgments are seldom the judgments of history.

If you have anything really valuable to contribute to the world, it will come through the expression of your own personality—that sets you off and makes you different from every other living creature.

A noted English schoolmaster used to have as his motto: "Never explain, never retract, never apologize. Get it done and let them howl."

It is a motto not altogether to be commended. He who governs his life according to it will not be an agreeable companion or accomplish the largest service under government where the will of the majority must finally prevail.

But there is a rugged spirit of independence embedded in it that many men would do well to adopt.

You can afford to have a decent regard for public opinion: but you can never afford to let yourself get into the pathetic condition where what "they say" or may say will keep you from doing what ought to be done.

It is a hopeless condition to be in, because what "they say" today is not what they said yesterday, or will say tomorrow.

"For John the Baptist came neither eating bread nor drinking wine," said Jesus, "and ye say he had a devil. The Son of Man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners."—Bruce Barton.

Corroding

Hungary was once the granary of Europe. It lost that position, but remained the granary of the dual monarchy. The food situation at present is such that Hungary fears it cannot feed itself, and it refuses to divide with its partner in the crazy quilt that dominates an alien population that actually outnumbers the Germans and Magyars put together. Austria hates Prussia, but fears it, and allowed itself to be used as a cat's paw in the Prussian scheme for world domination, in which the Austrians have little interest, the Magyars none whatever, and the Czechs a strong adverse interest. Hungary will not even feed Austria. These discordant and usually hostile elements are held together by the iron hand of military despotism, but circumstances are corroding the iron.

Never suffer yourself to be subdued by melancholy it is amongst the things that will most injure you. It is impossible to persevere in the path of holiness if we give not ourselves to it with joy. The love of God should impart peace to the soul.—Mme. de Guyon.

THE RESTITUTION

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EDITORIAL

Lesson IX of the series called "Bible Lessons on First Principles" appears in this issue. It is now published in booklet form and may be obtained at twenty-five cents per dozen.

A reply to Lesson VII appeared in a recent number of "The Gospel Trumpet." Criticisms like this do not offend us. If any reader of the Gospel Trumpet is interested in the criticism and wonders why we do not reply, let him procure a copy of the lesson, and he will see that the lesson stands untouched and unharmed after the attack and is invincible. It needs no defense.

GOD'S SOVEREIGNITY TRANSFERRED TO HIS SON

"And when the Lamb had opened one of the seals," etc. (Rev. 6:1).

I. God's Sovereignity

1. His sovereignity is exercised by natural means, as a rule; miracles are exceptions to the rule. Small beginnings, big endings (Jas. 3:5; 1 Cor. 1:25-29).

(a) A mistake by Ptolemy in making a map of the world, made Columbus try to reach Asia by going west—America was found.

(b) A Dutchman cuts a few letters of the alphabet on the bark of a tree for the amusement of his children, makes their impression on paper with ink—printing press was discovered.

(c) Constantius marries Helena, an inkeeper's daughter; Constantine is born; sees a cross in the sky; "By this conquor"—Paganism is dethroned and Christianity triumphed.

II. Footsteps of Providence Traced

1. In individuals: Joseph, Esther, Daniel, etc.
2. In the church:
(a) Pentecost (Acts 2).
(b) Persecution which arose about the death of Stephan (Acts 7:8).
(c) Paul's imprisonment in Rome.
3. In the nations:
(a) Extent and character of the Roman Empire.
(b) Catholics discovered America; their failure to control it (1 Chron. 29:11; Psa. 22:28; 103:19, 22; 145:1-13).

God's Sovereignity Transferred to His Son

1. The Lamb opens all the seals. Futurists object: "Christ cannot be Mediator, Intercessor, Ruler, and Judge at the same time." But God's word says he can and is (Gal. 3:19; Acts 7:25; Exod. 18:13, 26; 32:10-12; Num. 16:29, 48; Acts 7:37; 3:20-26; Matt. 28:18; Acts 5:31; 1 Pet. 3:22; Rev. 1:5; John 5:22-27; Phil. 2:7-11; Eph. 1:20, 21).

THE GREAT TRUMPET

"And it shall come to pass in that day that the great trumpet shall be blown, and they shall come that were ready to perish in the land of Assyria (now Turkey in Asia), and the outcasts of the land of Egypt (where many Jews fled when the Turks drove them from Palestine when this world war began), and they shall worship the Lord in the holy mount at Jerusalem" (Isa. 27:13).

"But when the congregation is to be gathered together, ye shall blow the trumpet, but ye shall not sound an alarm. When ye go to war ye shall blow an alarm with trumpets . . . . in the day of gladness and in your solemn feasts and in the beginnings of months ye shall blow with trumpets" (Num. 10).

The seven trumpets of Rev. 8th to 12th chapters are alarm and woe trumpets that must not be confused with joyful feast trumpets that called Israel together for feasts and rejoicings, such as the jubilee trump or the feast blowing of trumpets Lev. 23; 25).

"Then shall thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet to sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man to his possession, and ye shall return every man to his family . . . ye shall not oppress one another . . . take no usury nor increase of thy poor brother." All debts were cancelled or "repuriated" on the year of jubilee.

An official proclamation universally announced like that of Cyrus, Darius and Artaxerxes, was regarded by the Jews as a "great trumpet," for the great trumpet was only used on the day of atonement and to announce the arrival of the year of jubilee. Therefore the trumpet referred to in Isa. 27:13 is the jubilee trump, which appears to be fulfilling since the proclamation of the British prime minister Balfour, on Nov. 2, 1917 to Lord Rothschild, as follows:

Dear Lord Rothschild:

I have much pleasure in conveying to you, on behalf of his Majesty's government, the following declaration of sympathy with the Zionist aspiration which has been submitted to you, and approved by the cabinet:

"His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people, and will use our best endeavors to facilitate the achievement of this object, it being clearly understood nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation. Yours sincerely,

Arthur James Balfour.

"A Trump of Freedom"

To the Jews everywhere this declaration is a trump of freedom. The night is ending, and out of the terrible clouds of war we see arising the morning star of Jewish redemption.

Do you not hear the mystic voice of ancient time? Do you not hear in your inmost being the voice of Cyrus recalling the Jews from exile. "Whosoever among you of the whole people, who has God with him . . . let him arise and go up to Jerusalem" (Ezra. 1:3).

It is not visionaries or dreamers or mere idealists who now say: "The time has come, the hour has struck, when the nation is to be reborn and live again its national life in the land of its forefathers—Britain has spoken, and British armies are fighting to restore our inheritance to us, of which we were robbed 2000 years ago. Look! the morning star has arisen! Arise! Return!" (Ezra).

A Trump of Worldwide Import

The British declaration marks the beginning of a new epoch not only for the Jews, but for the world. Amidst all that is dark and tragic there has thus arisen for the Jews a great light. It is the sign that the Jew—condemned to 2000 years of unparalled wrong, is at last coming to his right.

This declaration marks the definite opening of a new charter, we believe a great and glorious chapter, in the history of our people. It is a memorable day for Israel and for Jerusalem: "This is the day that the Lord hath made: we will be glad and rejoice therein." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (The Jewish Chronicle).

A New Epoch Opens

The declaration of the British government must be regarded as the political cornerstone of the Jewish national emancipation. It constitutes the point of departure not only in Jewish history, but also in the history of mankind. It marks the beginning of the golden era when the eternal peace for which the noblest minds of all ages have ardently longed, will prevail, and all brutality will disappear. The shackles of 2000 years of slavery will be broken. It opens the Orient to the oldest oriental people, and thus inaugurates a new epoch in the history of nations (Dr. S. Levin).

The British epoch-making declaration has opened the way for the realization of the dreams and prayers of twenty centuries in opening up Palestine to the Jewish people under the protection of a strong power. Here, after long centuries of persecution and injustice, the "tribes of the wandering foot and weary breast" can at last find their "city of rfuge" and their "haven of rest" (Julian Mack).

Universal Rejoicing

Neither the appearance of Moses before Pharaoh nor the decree of Cyrus for the Jews to return from Babylon had any such worldwide effect on the Jews as did the British proclamation of Nov. 2, 1917. Wherever Jews lived in every city of the earth, meetings for thanksgiving to God and to the British government were held. Thousands of Jews assembled in London where a most dramatic scene occurred, when the speaker with tearful eyes and choking voice read from the Hebrew Bible the oath uttered in many prayers every since the destruction of their temple by Nebuchadnezzar, B. C. 606: "If I forget thee, O Jerusalem, may my right hand forget her cunning; if I remember thee not above my chief joy, let my tongue cleave to the roof of my mouth" (Psa. 137:5, 6). (London Chronicle.)

Sound the Great Trumpet

The British declaration in favor of a national home for the Jews in Palestine, and the later wresting of Jerusalem from the Turks, are events to stir the Jews to their deepest depths. Through all the centuries of their weary wanderings the Jewish people have always turned their faces in prayer toward Jerusalem, and have preferred it above their chief joys. Hence the touching daily prayer in all their synagogues: "Sound the great trumpet for our freedom, and lift up a banner to gather our captives; and gather us together from the four corners of the earth. And to Jerusalem, the holy city, return and dwell again as thou hast promised: rebuild it speedily as an everlasting building and set up therein speedily the throne of David. Blessed art thou Lord, who rebuildest Jerusalem."

"Not by Might but by my Spirit saith the Lord"

And now the glad message has resounded in all lands from Britain, for the home to be protected in safety with none to make them afraid evermore. (The Jewish Chronicle).

Seven crusades to make Jerusalem a Roman Catholic city meant massacre for Jews as well as for Moslems; but this eighth crusade to make Jerusalem a Jewish city marks a new world order of love and justice that will prove that the spirit is mightier than the sword." (Zangwill).

The Hour has Struck

At last I can say: The ohur has struck: the moment of realization has come; and I thank God it has come to the hope and dream my good wife and I treasure most of all . . . The word that Israel has waited for suffering centuries to hear, is spoken by England. She has said: "Arise, go forth and possess the land of your fathers." Surely my reward is great. I have been granted what Moses was not, the sight of my people, at last, possessing their land, under guarantees of several of the greatest world powers, to dwell in peace and safety as in the days of old (Nathan Strauss).

The Eighth Day

This eighth crusade typifies the eighth day, the beginning of the eternal creation in the resurrection of Christ. Israel is planted upon their land to be pulled up no more forever, even though half of the city will yet go into captivity (Zech. 12; 14; Amos 9).

Is this the Year of Jubilee ?

Every feature of the old typical jubilee seems to be finding its antitypical fulfilment this year. The great trumpet has sounded. It came at a time of great affliction of soul for the Jews. The exiles from Egypt and from Babylon and from all nations are returning to their ancient possessions. Families broken up by the war are being reunited. Liberty to all the inhabitants of Jerusalem and Palestine has been proclaimed by Britain, with guarantees of security from the U. S., Italy, Russia, France, and from representative of all the allied countries. Oppression and usury are being everywhere denounced and suppressed. Trotsky, Kerensky, and other Russian Jews, are at the bottom of the Bolsheviki confiscation of lands, railroads, and of all wealth in Russia, which is the secret policy of the Zionists when they organize the Jewish Republic in Palestine, as well as the repudiation of all national and bonded debts, which were prominent features of the jubilee. No past jubilee ever witnessed such joy and rejoicing and such liberal contributions among the Jews as this year is witnessing. Many coming events prove that this year is the great antitypical jubilee. Several prominent Jewish writers have expressed the hope that this year may see the coming of their Messiah, and that "the time to favor Zion, yea, the set time has come," and the time to save the poor of the people and to break in pieces the oppressor" (Psa. 72; 102).

W. L. Crowe.

Are you thankful that God disciplines you ? It is an evident token of his special love for and interest in you. Accept it gracefully and thankfully.

JESUS CHRIST THE ROCK

Catholic Perfidy in Scripture Translation

Addressing Peter, the spokesman for the disciples, Christ says: "That thou art Peter (petros), and upon this rock (petra) I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

Was the Christian Church founded upon **petros** or **petra**, upon Peter or Christ ? Liddell and Scott defines **petra** to be "a rock, crag," and **petros** to be "a piece of rock, a stone."

Writing of the Israelites Paul says: "They drank of that spiritual rock **(petra)** that followed them: and that rock **(petra)** was Christ" (1 Cor. 10:4). And applying Old Testament Scriptures to Christ Peter (petros) himself writes: "Behold, I lay in Zion a chief corner stone (Christ). elect, precious: and he that believeth on him (Christ) shall not be confounded. Unto you therefore which believe he (Christ) is precious. But unto them which be disobedient, the stone (Christ) which the builders disallowed, the same (Christ) is made the head of the corner, and a stone of stumbling, and a rock **(petra)** of offence" (1 Pet. 2:5-8).

From a study of these short passages it is plain that Peter (petros) himself teaches that not upon him **(petros)**, but upon Christ the rock (petra) is the church built. But in spite of these scriptural facts our Roman Catholic friends teach in no uncertain terms that the church was founded upon Peter. For example, note the following extract which it was my privilege recently to copy from James Augustin McNamara's edition of the Catholic Bible, an old edition without date: "Ver.18. **And upon this rock.** Upon that which he said Peter was, will he build his church; and therefore by most evident sequel he foundeth his church upon Peter. And the adversaries wrangling against this, do against their own conscience and knowledge; especially seeing they know and confess that in Christ's words, speaking in the Syriac tongue, there was no difference at all between **petres** and **petra**; yea, and that the Greek words also, though differing in termination, yet signify one thing, to wit, a rock or stone, as themselves also translate it (John 1:42). So that they which profess to follow the Hebrew, or Syriac, and the Greek, and to translate immediately out of them into Latin or English, should if they had dealt sincerely, have thus turned Christ's words: 'Thou art a rock, and upon this rock;' or 'Thou art Peter, and upon this Peter will I build my church,' " etc. —Note on Matt. 16:18.

Recalling again the quotation which Peter makes from Isa. 8:14, applying it to Christ, and thus connecting the rock **(petra)** of the New Testament with "the rock **(tzoor)** of offence" in the Old Testament, it will be both interesting and profitable to compare the translations and usages of some of these passages in the Old Testament where rock **(tzoor)** occurs in the Protestant and Catholic Bibles. It may appear that in the Catholic Bible the idea that God is represented as a Rock has been pretty well eliminated in the Catholic translation. Note carefully the following:

"Ascribe ye greatness unto our God. He is the **Rock (tzoor)**, his work is perfect" (Deut. 32:3, 4).

"Give ye magnificance to our God. The works of God are perfect" (Douay Catholic Version).

"He forsook God which made him, and lightly esteemed the rock **(tzoor)** of his salvation" (Deut. 32:15).

"He forsook God who made him, and departed from God his Savior" (Douay Version).

"Of the Rock **(tzoor)** that begat thee thou art unmindful, and hast forgotten that God formed thee" (Deut. 32:18).

"Thou hast forsaken the God that begat thee, and hast forgotten the Lord that created thee" (Douay Version).

"Except their rock **(tzoor)** had sold them" (Deut. 32:30).

"Was it not, because their God had sold them" (Douay Version).

"For their rock **(tzoor)** is not as our Rock (tzoor)" (Deut. 32:31).

"For God is not as their gods" (Douay Version).

"Neither is there any Rock **(tzoor)** like our God" (1 Sam. 2:2).

"And there is none strong like our God" (Douay Version).

"The God of my rock **(tzoor)**" (2 Sam. 22:3).

"God is my strong one" (Douay Version).

"And who is a rock **(tzoor)**, save our God ?" (2 Sam. 22:32).

"And who is strong but our our God ?" (Douay Version).

"And blessed be my rock **(tzoor)**; and exalted be the God of the rock **(tzoor)** of my salvation" (2 Sam. 22:47).

"And my God is blessed: and the strong God of my salvation shall be exalted" (Douay Version).

"The Rock **(tzoor)** of Israel spake to me" (2. Sam. 32:3).

"The strong one of Israel spoke to me" (Douay Version).

"Or who is a rock **(tzoor)** save our God ?" (Psa. 18:31).

"Or who is God but our God ?" (Douay Version).

"And blessed be my rock **(tzoor)**" (Psa. 18:46).

"And blessed be my God" (Douay Version).

"O Lord my rock **(tzoor)**" (Psa. 28:1).

"O Lord: O my God" (Douay Version).

"Be thou my strong rock **(tzoor)**" (Psa. 31:2).

Be thou unto me a God" (Douay Version).

"Lead me to the rock **(tzoor)** that is higher than I" (Psa. 61:2).

"Thou hast exalted me on a rock" (Douay Version).

"He only is my rock **(tzoor)**" (Psa. 62:2, 6).

"For he is my God" (Douay Version).

"The rock **(tzoor)** of my strength" (Psa. 62:7).

"He is the God of my help" (Douay Version).

"For thou art my rock **(tzoor)**" (Psa. 71:3).

"For thou art my firmament" (Douay Version).

"God was their rock **(tzoor)**" (Psa. 78:35).

"God was their helper" (Douay Version).

"The rock **(tzoor)** of my salvation" (Psa. 89:26).

"The support of my salvation (Douay Version).

"To show that the Lord is upright he is my rock (tzoor), and there is no unrighteousness in him" (Psa. 92:15).

"That they may show that the Lord our God is righteous, and there is no iniquity in him" (Douay Version).

"But the Lord is my defence; and my God is the rock **(tzoor)** of my refuge" (Psa. 94:22).

"But the Lord is my refuge: and my God the help of my hope" (Douay Version).

"Let us make a joyful noise to the rock **(tzoor)** of my salvation" (Psa. 95:1).

"Let us joyfully sing to the God of our Savior" (Douay Version).

"And for a rock **(tzoor)** of offence" (Isa. 8:14).

"And for a rock of offence" (Douay Version).

"And hast not been mindful of the rock **(tzoor)** of thy strength" (Isa. 17:10).

"And hast not remembered thy strong helper" (Douay Version).

"Look unto the rock **(tzoor)**" (Isa. 51:1).

"Look unto the rock" (Douay Version).

This interesting comparison could be carried to a much greater length, but here are twenty-six pasages which will suffice to illustrate how our Roman Catholic friends have chosen to translate the word **tzoor** in the Old Testament. The reader is left free to draw the conculsion as to why they do not oftener render tzoor by the word rock, and not drop the idea of representing God as a Rock, **tzoor** and **petra.**

In conclusion we quote the words of another: "The word Peter signifies a stone—a rolling stone. Peter was not the rock upon which the church was founded. The gates of hell did prevail against him when he denied his Lord with cursing and swearing. The church was built upon One against whom the gates of hell could not prevail.

"Centuries before the Savior's advent, Moses had pointed to 'the Rock of my strength.' Isaiah had written thus, 'Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation.' Peter himself, writing by inspiration, applies this prophecy to Jesus. He says, 'If ye have tasted that the Lord is gracious; unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house' (R. V.).

" 'Other foundation can no man lay than that is laid, which is Jesus Christ.' 'Upon this rock,' said Jesus, 'I will build my church.' In the presence of God, and all the heavenly intelligences, in the presence of the unseen army of hell, Christ founded his church upon the living Rock. That Rock is himself, his own body, for us broken and bruised. Against the church built upon this foundation, the gates of hell shall not prevail."

CONFERENCE NOTICE

The brethren of the North West Conference will meet with the Church at Corvallis, Ore., for their Annual Meeting, June the 20th.

Come brethren, let us meet again and talk over the conditions of the day and place them along side of our divine chart that we may know where we are on the highway of time.

A. W. Darby, Chairman.

Errata

In article, "They Had No Comforter," page 199 of The Restitution for May 7th, where it reads "surmised to have been a man of wrath," read "surmised to have been a man of wealth," 2nd column, 2nd paragraph.

S. Roxana Vince.

NEBRASKA APRIL REPORT

Sermons

Omaha 14th	2
Omaha 17th	1
Elba 22nd	1
St. Paul 23rd	1
Palmer 25th to 30th	2
Total	7

Money Received

Brother Vose	$ 17.00
Brother Brown	5.00
Sister Crowe	5.00
Brother Fred Forbes	20.00
Brother Frank Forbes	10.00
Brother Fletcher	6.00
Total	$ 63.00

Expenses

Omaha to Blair and return	$ .90
Omaha to Elba	3.78
Elba to St. Paul	.18
St. Paul to Palmer	.54
Central City to Omaha	2.64
Total	$ 8.26
Salary	100.00
Amount of order	$ 108.26
To be endorsed	$ 63.00

Conducted one funeral.

Remarks

The month of April has been fraught with many trials. I was a victim of the epidemic that has gone the rounds, but recovered enough in a few days to meet calls. Sickness of a serious nature in the family has been a source of great concern, and is still hanging over us like a pall. Pray for us.

In going out to proclaim the gospel it seems so different from the old days. It seems people want to hear how we can win the war instead of when will Jesus come and end it all. How much we need to stand together in these turbulent times. Jesus said Jerusalem was to be trodden down by the Gentiles until their times were full. And now as it has been wrested from the terrible Turk and England is asking that it be given to the Jews, it looks like Gentile times were at an end. Only one event beyond that, and Jesus will be here. Are we ready? Let us hasten and don our wedding trousseau.

Almus Adams.

OBITUARY

Mary Lucelle Pruitt, daughter of Claude M. and Zora A. Pruitt, was born June 2, 1907, in Marion County, Indiana, and died May 9th, 1918, aged 10 years, 11 months, and 7 days.

Little Mary was in fifth grade school work, and her bright mind was being filled with the intellectual facts of life rapidly and with exceptional clearness.

She was a member of the Sunday School and took a lively interest in the study of the Bible and the questions pertaining to our duty to God as the great Creator and Jesus as the loving Savior and Redeemer. In her last letter to her brother Orville, in camp at Hattiesburg, she told him that she prayed every night for Jesus to be with him all the time wherever he went. She thus expressed her confidence and trust in God and her full faith in prayer. She was bright and cheerful in her associations and everyone loved her. She had great attachment for her grandfather Huffer whom she loved and cherished with much zeal and affection.

She had just recovered from the measles and went to visit a nearby relative and took cold causing a relapse, which soon terminated fatally. She leaves her father and mother, four brothers, Orville, Lawrence, Hubert, and Leslie, and one sister Grace, and grand-father Jacob Huffer, with saddened hearts.

The funeral was held from the residence Saturday afternoon. We spoke words of comfort from Jer. 31:15-17. Burial was made in the Plummer Cemetery, where she lays at rest.

The blight of death plucks brightest flowers,
And robs the home of purest love;
But blessings flow in copious showers,
When Jesus comes from heaven above.

The eyes that danced in love and life,
The voice that sang and spoke in glee,
Are closed from all the world of strife,
And hushed till he shall set us free.

D. E. Van Vactor.

PRINTING PRESS FUND

A Brother	$ 5.00
Elnora and Nevada Waldo	10.00
Susan Mitchell	5.00
A. E. Shaw	25.00
G. M. Alexander	5.00
S. R. Wince	10.00
Previously acknowledged	88.50
Total	$ 148.50

DON'T FORGET THE HELPING FUND

M. W. Perrine	$ 3.00
C. E. Anderson	1.00
Susan Mitchell	1.00
Andrew C. Roose	1.00
A Brother	75.00
Mrs F. A. De Camp	1.00

Jesus can calm the waves and still the tempest.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Isaiah 25:1

Three Doors

Three doors there are in the temple
When men go up to pray,
And they that wait at the outer gate
May enter by either way.

There are some that pray by asking;
They lie on the Master's breast,
And, shunning the strife of the lower life
They utter their cry for rest.

There are some that pray by seeking;
They doubt where their reason fails,
But their mind's despair in the ancient prayer
To touch the print of the nails.

There are some that pray by knocking;
They put their strength to the wheel,
For they have no time for thoughts sublime,
They can only act what they feel.

Father, give each his answer,
Each in his kindred way;
Adapt thy light to his form of night,
And grant him his needed day.

Courtesy

If a person unexpectedly met you, and opened conversation by calling you "dear friend," then stating he was well and hoped you were, and continuing should also ask a few proper questions, also give news of interest, and end with "love and good wishes," what would you think of yourself should you walk away without saying one word in reply?

When you receive a friendly letter and fail in making reply you show the same selfish indolence and lack of breeding as you would in not answering the verbal salutation noted above. Remember that the few minutes you use in wrting a letter often removes a sorrow, lightens a load of worry, gives needed consolation, restores faith, renews hope, and brings joy and happiness and peace to a burdened heart.

It isn't the money that does things; it's the man behind the money.

If you don't know how to get happiness out of five dollars, you won't know how to get it out of five thousand.

He goeth before them and the sheep follow him	John 10:4
The Lord is my shepherd, I shall not want	Psa. 23:1
He calleth his own sheep and leadeth them out	John 10:3
Go thy way forth by the footsepts of the flock	Cant. 1:8
Their Redeemer is strong, the Lord of hosts	Jer. 50:34
Fear not: I have redeemed thee, thou art mine	Isa. 43:35
Thy remembered God . . . their Redeemer	Psa. 78:35

Bedtime

When mama said, "It's time to go
To bed, my Mary Jane,"
I used to pout and make a fuss;
Mama would then explain
That birds and flowers went to bed;
This made it seem quite plain
That children should be just as wise
And when the dark shuts down,
Should go to bed and right to sleep,
Without a word or frown.
So I made up my mind that I
Would never fret again,
When my mama said, with a smile,
"It's bedtime Mary Jane."

Our Weekly Puzzle

And he spake this parable unto certain that trusted in themselevs that they were righteous, and despised others:

Two men went up into the temple to pray; the one a pharisee, and the other a publican.

The pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

What is a parable? What is a Pharisee? What is a Publican? Who spoke this parable? What is a temple? What is prayer? If this Pharisee did all he claimed—and we believe he did—why was not his prayer received with the same favor as the Publican's, who simply admitted that he was a sinner? Where can this passage be found?

Answer next issue.

Answer to puzzle in last issue:

The "Master and Lord" is Jesus the Christ. When the "Master" used these words he was speaking to the apostles, and had just washed their feet a sign of humility, a condition our "Master and Lord" desires us to practice—in fact, without humbleness we can not be his.

The passage can be found in John 13:13. Suppose we read from the beginning of the chapter to the end of the 17th verse. All the chapter if you will. It is a fine habit to form, the reading of the Scripture.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. JUNE 4TH 1918 NUMBER 21

WAITING

I am waiting, I am watching, for my Savior Lord for thee;
In the dawning of the morning thy glory I shall see;
Thy kingdom soon is coming, yet it tarrieth long,
Prophets have proclaimed it in story and in song.

Soon the trump shall sound and rend the silent tomb,
When Christ shall call his chosen to their eternal home;
Then immortal youth shall fill each mortal frame,
And we shall be like Jesus in nature and in name.

Age no more shall blight the form, tears ne'er dim the eye,
Death himself, the conqueror, forever more shall die;
All nature decked in beauty, clothed by a hand divine,
The righteous in God's presence, ever more shall shine.

J. E. Hogarth.

THE OUTLOOK

S. H. Thomas

The unexpected developments of the great world war compels Bible students to admit a lack of wisdom and understanding in former studies of prophecies. Events that were confidently expected to develop as a consequence of the war have not happened, while situations that were not dreamed of now prevail. What then shall we conclude? Has prophecy failed? Not by any means! Prophecy can never fail; man has failed to understand it, that is all. What then, shall we as God's chosen people do in the matter; give it up? conclude with the world that these things are too deep for us? that God had caused to be written for our edification, things that are beyond our understanding?

A farmer goes out in a field to plow; all works well for a time, but presently his plow strikes a rock and jumps out of the ground: what does he do? Conclude that he cannot plow that field and quit? No, he backs up, puts the plow in again a little to one side, and trys it again and again, until success crowns his efforts. As students of prophecy let us follow the example of the farmer, and when our cherished expectations fail, let us have the courage to back up and try again in a new place.

For fifty years our most profound and learned students have confidently expected that in the last days Russia would become the chief world power, that she would occupy Constantinople and Turkey in Europe, and that her Czar or chief prince, as Gog of the land of Magog, at the head of her vast armies would lead a great company of smaller nations to their doom on the mountains of Israel. It mattered not how widely they differed on other points, they were a unit in this. And two years ago when the Czar's hosts were pounding at the back door of the Turk, and the Allies met in conference and agreed without a dissenting voice to give her Constantinople and the Dardanelles as her share of the spoils of war, there was no surprise among students, for had we not not forseen that very event, and had not our writers placed it on record half a century ago? But "there is many a slip 'twixt the cup and the lip." God does not change his plans, that they may conform to our short sighted expectation. Look at Russia today: a cowardly weakling, without purpose or self-control, cringing under the iron heel of a power that knows no mercy. Gentile times is now too short for her to liberate herself, and recover strength, courage and lost prestige among the nations, sufficient to cause them to follow her lead to Armageddon.

If then the Czar of Russia is out of the question as Gog, of the land of Magog, which of the great rulers of the earth can fill the prophetic mold? If indeed these be the last days (and who can doubt it?) there must of necessity exist at this time an individual to be identified as Gog, the chief prince of Mesheck and Tubal. I would seem as if we should be able to identify this prince by the prophets. He must be a powerful leader of men; many nations will consent to follow his leadership and be guided by him; he must be a pirate and a robber, one who will stoop to make war on a peaceful nation for robbery and to take a spoil. Is there among the powers of men such a nation, ruled over by such a prince? Is it Great Britain? Impossible, for she and her young lions, or the English speaking people, oppose his band of robbers, Is it France or Italy? It cannot be as this ruthless robber, the chief prince of Mesheck and Tubal, must come out of his place in the north parts. It cannot be one of the smaller nations, as none but the prince of a strong and mighty nation could by any means become the leader in battle of a company of nations. Germany only remains of all the nations of Europe as a possible candidate.

In 1871 the King of Prussia was proclaimed the Emperor of the German Empire, and the progress of this empire since that date has astonished and terrified the world. The nation has been welded into a mighty, military machine, and its rulers actuated by the same presumptious ambition that filled Nebuchadnezzar, Cyrus, Alexander, and the Roman Caesars—the ambition of world dominion, will stop at nothing to accomplish its designs. She stands ready to subordinate every moral principle, every human scruple, in fact everything that is right, decent, merciful, or just, to the military necessity. The Turkish empire is now controlled by her, Belgium, Serbia, Roumania, Montenegro, and a large portion of fair France, are under her heel, while the once mighty Russia is now her abject slave, and seems destined to be absorbed by her.

Mesheck and Tubal may be unquestionably identified with Russia, and is not the Kaiser fast becoming the Gog, or chief prince of that vast country, and a short time hence, when he shall have developed the vast natural resources of that great country, and trained and organized her unnumbered hosts, and added them to his already mighty war machine; then will he be able to come from his place in the north part like a cloud to cover the land. If these be the last days the world must contain a Gog: who can point to a more fitting candidate ?

If this view be the correct one, we may expect the Kaiser to be checked and held, but not conquered. It seems to me also that we may expect the war to continue, possibly for years to come, with seasons of rest when the warring nations become exhausted with fighting, only to be again resumed. During this time of trouble, may we not expect a return of a part of Israel to Palestine, where they will enjoy great prosperity, and speedily accumulate cattle, goods, silver, and gold to tempt the cupidity of Gog ?

At some period during this struggle it seems to me we may expect to hear the welcome call, "Behold, the Bridegroom cometh, go ye out to meet him;" and those of us who are so happy as to be numbered among the saints will rise to meet the Lord and leave for a short time these horrible scenes of blood, famine, and trouble, such as never before cursed this fair earth. Dear reader, I offer these thoughts as suggestions only. Our light at present is dim. The unfolding of God's purpose will reveal many mistakes in that has been written. It is the wise that approach this subject with an open mind.

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"I know thy works," I am acquainted with all thou doest. This is by virtue of his eyes being like a flame of fire, lighting up the dark corners in Pergamos. The reader will remember that this attribute of seeing and knowing all that was transpiring in Pergamos among the saints, was after the scene given in chapter five where he receives the book from him that sat on the throne; and appeared with seven horns and seven eyes, the symbols of power and wisdom.

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Pergamos, like Ephesus and Smryna, ranked as one of the three great cities of the province, and the devotion of its kings to the Roman cause was proved by the erection on the Acropolis of a magnificent temple to Augustus. The attribute of the Master here is the "sharp sword with two edges," which is a symbol of the word of God. Eph. 6:17: "And take the helmet of salvation, and the sword of the spirit, which is the word of God." Again, "Out of his mouth goeth a sharp sword that with it he should smite the nations" (Rev. 19:15).

> I know thy works, and where thou dwellest, even where satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where satan dwelleth (vs. 13).

"I know thy works," I am acquainted with all thou doest. This is by virtue of his eyes being like a flame of fire, lighting up the dark corners in Pergamos. The reader will remember that this attribute of seeing and knowing all that was transpiring in Pergamos among the saints, was after the scene given in chapter five where he receives the book from him that sat on the throne; and appeared with seven horns and seven eyes, the symbols of power and wisdom.

The reception of this attribute by the true witness is the subject of a prophecy found in Zech. 3:8, 9, "For behold, I will bring forth my servant the Branch. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold I will engrave the graving thereof, saith the Lord of hosts." He has received the divine nature in its superabundant fulness. Satan's seat is a condition, not a place. The apostacy was growing and was able to put to death Antipas, his faithful martyr. Antipas like Jezebel of Thyatira is not a person, but represents a class of Christians who opposed the exaltation of the bishops that led to the establisment of the papacy. Nevertheless there were some that held fast his name, and did not deny the faith in that time of great apostacy.

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication (vs. 14).

Some of the church had not joined the enemy, but were holding a hateful dohtrine. "Thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel." Balaam had a reputation as a prophet of God. Balac needed his services to curse Israel, the which he was forbidden to do; but still Balaam wanted the reward offered by Balac, and according to Numbers 31:16 he gave Balac evil counsel, which caused Israel to commit fornication, and to attend at idol sacrifices. This was the stumbling block to Israel. And some of the church in Pergamos were tainted with the same evil doctrine. They mingled with the heathen in their sacrifices, designated here as "eating things sacrificed to idols," and also in the matter of fornication they were offensive to their Lord. To disregard the marriage vow is unclean doctrine.

So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate (vs. 15).

This same sect of Nicolaitanes whose deeds were hated by the church of Ephesus, their Lord commending them for so doing, is here troubling the church of Pergamos, having as it appears by the language of the true witness, gained an entrance into the church, thus corrupting the pure doctrines of the saints of Pergamos.

Repent; or else I will come unto thee quickly and will fight against them with the sword of my mouth (vs. 16).

Repent, turn away from the evil deeds of the Nicolaitanes. If not "I will come unto thee quickly, and will fight against them with the sword of my mouth." This sword is the word of God which "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

He that hath an ear, let him hear what the spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it (vs. 17).

To the overcomer of Pergamos, the spirit says, "I will give to eat of the hidden manna." This is spoken of in allusion to the bread that God fed to the Israelites in the wilderness, and is a type of Christ, the true bread that gives life to the world (John 6:32, 33).

"And I will give him a white stone." There has been a great variety of opinions as to the meaning of the white stone, which has been sought in Hebrew, Greek, and Roman customs, but none of these have proved satisfactory. The general sense is plain. He will be received with favor into the presence of his Lord and Savior, as when a candidate for admission into a secret lodge is balloted for. He will receive white balls, not black ones. The time of receiving the stone having not yet come, we cannot know the name written thereon, for no one knows but he that receiveth it.

FIERY TRIALS

"Beloved think it not strange concerning the fiery trials which are to try you, as though some strange thing happened unto you" (1 Pet. 4:12).

In reading the opening salutation of Peter we find his letter addressed to the elect. In Mark 13:27 Jesus calls those who are to be gathered unto him at his coming, the elect. In Col. 3:12 Paul calls the saints elect of God. So we conclude this exhortation of Peter is to saints of all time, and is written for our admonition (1 Cor. 10:11; Rom. 15:4).

In Scripture, fire is used symbolically many times. Fiery judgments (Isa. 66:16; Nahum 1:6; Matt. 14:42; 2 Thess. 1:8). As fire completely destroys so the judgments of Christ, when completed, entirely destroys sinners off the face of the earth. Did you ever watch a house burn to the ground? The roof, the sides, the floor, all beams, every piece of timber is burnt up. Where the house stood is a pile of ashes, but no house. So are the wicked destroyed by the fire of God's judgments administered by his anointed Son (Mal. 4:1-3).

From these and many other passages we find fire is a symbol of destruction. What then do the fiery trials in the Scripture quoted at the beginning of this article symbolize (Zech. 13:9; 1 Pet. 1:1:7) ? It seems from these Scriptures that the fiery trials of the saints are to burn up the dross (sin) and make us to shine as pure gold. To let the light of truth shine forth in our daily life, that though we may be spoken of as evil, yet we may in word and deed glorify God (1 Pet. 4:14). Looking back on the times of the martyrs when saints were called upon to die for the word of truth to seal (or make sure) their faith by their death, it might seem that today saints are not tested by fiery trials. Is this a true conclusion? Let the word of God answer (John 15:20). To whom is Jesus speaking? Every branch who is in the true vine (John 15:2-5; Matt. 10:25). Here Jesus is speaking to his household (2 Tim. 3:12). All that will live godly in Christ Jesus shall suffer persecution.

If this does not come to us then are we not elect, we are not members of God's household, we are not godly, and lastly, we are not children of God (Heb. 12:8). It may not be necessary now that death come to us because of our relation to Christ. Every death suffered by Christ ones made the faith more sure to those who were to come after. There are to be no more gathered into the priestly body after this generation. Sometimes it seems that what might comparatively speaking, be called little trials are the hardest to bear. Sometimes it seems almost easier to die for Christ than to live for him.

What are some of the trials or tests given to the saints of today? Separation from those whom we hold dear, who are out of Christ. However much we may love them, however much we may do them good, there is a great gulf between those in Christ and those in the world. The loss of popularity. It is a strange trait of the human mind to desire to be thought well of by our fellowbeings—perhaps of all things most grievous to be borne. In peril by false brethren. Today nearly all tests of our loyalty to Christ come to us through these sources. But is it some strange (new) thing that has happened to us? Peter says the same afflictions are accomplished in the brethren. David says, many are the afflictions of the righteous. Paul said affliction awaited him in every city in Judea. Paul wrote to the church out of much affliction. The church in Macedonia had a great deal of affliction. Jesus says affliction and persecution must arise for the word's sake to test those professing the truth. Paul says it is given unto us not only to believe on Christ but also to suffer for his sake. Lastly, the glorification and reign with Jesus are promised only on condition that we suffer with him (Rom. 8:17; 2 Tim. 2:12). Then is it anything strange the trials that must come to saints of all ages? No; we are positively told over and over again that if these tests do not come to us it is because we are not children of God.

Jesus says that the servant shall be as the master. What they have said of the Master they will say of his servants. How can one who has come out from the world, one who has been separated by the gospel, hope to retain the honor and approval of the world? It is impossible to have a heritage in this world and in the world of righteousness to come. Jesus suffered every humiliation, every sneer, every evil thought of by the unregenerate mind. How can we escape these things and be partakers of his sufferings? What should be our attitude, grieving and murmuring because of these things? No, let us rather rejoice that we are accounted worthy to suffer for him.

"In perils among false brethren." Is this a srange new thing that has come to us? Listen: he came unto his own and his own received him not. His citizens hated him. Many of his disciples went back and walked no more with him. How did Jesus bear all these things? When he was reviled he reviled not again. Like a lamb dumb before his shearers he opened not his mouth. Let this be our attitude. Waiting upon God to make all things right, which he has promised to do. Nehemiah's course is a safe one to follow. Called to build up Jerusalem and re-establish the worship of God, when his enemies tried to get him to come down and talk it over his reply was: "I am doing a great work: why should it cease while I come down to you?" Those who are preaching the gospel and building up the saints in the most holy faith have little time to answer criticism or false accusation. To every one who has heard the word of truth the command is, Tell it to others. Thus you see we all have a great work to do. Let us then take joyfully all the fiery trials that must come to all who are children of God, counting them as nothing compared to the glory that awaits the faithful.

And above all things let us have fervent love among ourselves. "I command you," says Jesus, "that you love one another." The spirit tells us through John that we may know we have passed from death unto life, because we love the brethren. There is nothing that brings joy and peace to us when passing through fiery trials like the love of the brethren manifested in words of encouragement and exhortation to continue in the faith unmoved by all these trials. How glad we should be that, even now, God has set some in the church as teachers and pastors, who watch for our souls as those who must give account as to how they feed the flock entrusted to their care. How thankful we should be in these times of fiery trials that God still has a little flock, faithful and true, who have not grown weary in well-doing. That as in Israel after the flesh there is a remnant who will come to Zion with songs and everlasting joy, so in the household of faith the called and chosen and faithful have their faces steadfastly set toward Jerusalem, stopping not for the fiery darts thrust at them from the wayside by the enemy, but like Israel of old, going forward under God's guidance, knowing at the end of the journey is life everlasting. It is such servants of our God who are a strength to the weaker ones in the strait and narrow path.

I want to quote from another. He says: "One of the final and most searching tests, and the one under which probably the most of those once awakened will fall, will be love from the brethren. Seemingly many will fail at this point, and be therefore, accounted unworthy of an abundant entrance into the kingdom." See Matt. 25:41 to end of chapter. Love of God and love of the brethren are linked together, and one cannot exist without the other. Without this love all else is as sounding brass or tinkling cymbal (1 John 4:20-21; 1 Cor. 13:1). Faith (doctrine) made perfect in works of love (James 1:17, 22, 24, 26).

Flora A. Wood.

"OUT OF THE MOUTH OF BABES"

Trouble had come to a Washington nursery, and when the mother entered it was to find Charlie in tears.

"Why are you crying?" she asked.

"Because Louis slapped me."

"But why didn't you slap him back?" asked mother, who evidently believed in a policy of retaliation.

"Because then it would be only his turn again"
—New York Times.

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EDITORIAL

May the 26th we enjoyed visits from Brother and Sister Fankbonner, of Unionville, Ohio, and Brother Charles Sanford of St. Louis, Mo.

The "dear" children in a family are those who are obedient, who think what father says or does is right. The Apostle to the Ephesians writes: "Be ye . . . . followers of God, as dear children."

"Jesus Christ the Rock," an interesting and instructive article in last week's Restitution, appeared without the author's name by oversight. It should have been credited to Arthur L. Manous, of Georgia.

At our Sunday morning service, May the 26th, after an intelligent confession of faith, the following were assisted to put on the name of Christ by baptism: Mr. Ernest Lindow, a friend of Brother and Sister Drenske; Mrs. Wolf, a friend of Sister Mary Knowles; and Mrs. H. Harrison, the wife of Brother Horace Harrison. All of these friends were formerly identified with the Evangelical Association. They have now found the pearl of great price, and we pray that their present joy may soon find its consummation in the everlasting joy of the redeemed.

AN ENGLISH ESTIMATE OF "BIBLE LESSONS"

The first six of a series of twelve "Bible Lessons on First Principles," sent for review by the author, R. G. Huggins, Pastor of the Church of God, 10623 Lee Ave., Cleveland, Ohio; price three cents each. These lessons are plainly written, are in harmony with the truth, and contain numerous scriptural references. We understand the work is "unencumbered with financial and ecclesiastical obligations." We confess, however, we do not like the assumption of the title "pastor" by a brother in these days. It savors of ecclesiastical authority. It is true there were pastors and teachers in apostolic days, but, apparently, more than one pastor or teacher to an ecclesia. Lesson V deals plainly with some of the errors of Russellism. One error was the assumption of the title "pastor" by Russell.- The Fraternal Visitor, Birmingham, England, April, 1918.

FIRST SEAL; OR THE EPHESO-SMYRNEAN STATE

"And I saw when the Lamb open one of the seals, and I heard as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer" (Rev. 6:1, 2; 2:1-11).

I. The Saints, Represented by the Four Living Ones, are Interested in the Signs of the Times

1. "Come and see" (vs. 1; 5:3; 4:8; Ezek. 10:12).

II. Simple Plan of Our Apocalyptic Exposition

1. Expain the meaning of the symbols.
2. Then seek their application and fulfilment in history.
3. Illustrations: Prophecies of Babylon, Petra, Tyre, Egypt, Jerusalem, Christ.

III. Symbols of the First Seal Explained

1. The Horse.

1. National ensign (Isa. 63:13; Zech. 10:3; Dan. 7).
2. Illustrations: Persia, Ram; Macedonia, Goat; France, Frogs; United States, Eagle and Uncle Sam; England, Lion; Roman Empire, Dragon, Eagle, Horse. There are Roman coins extant which prove this.
2. War (Job 39:19-25; Prov. 21:31; Zech. 10:3).
3. Fleetness; speed in conquest (Joel 2:4; Jer. 4:13; Job 39:18).
4. Strength (Psa. 147:10).

2. Color of the Horse: "White."

1. Innocence, purity, peace, triumph, victory, prosperity (Zech. 6:1-8; Judges 5:10; Rev. 6:11; 7:14; vs. 4).

3. The Archer and His Bow.

1. War (Gen. 27:3; Isa. 7:24).
2. A multitude of people imbrued with the word of God (Zerh. 9:13; Hab. 3:9; Psa. 64:2-4, 7; Eph. 6:12-18; Heb. 4:12; Isa. 66:19; Psa. 68:11; Eph. 4:13; 2 Cor. 10:5).

4. The Crown Given to the Rider.

1. Christianity conquered Judaism, and "went on to conquer" Pagan Rome (1 Cor. 9:25; Rev. 4:10; 2 Tim. 4:8).

IV Historical Application. A. D. 96

1. Were there any events in the Roman Empire which answer to this seal-prophecy ? The following quotation from Gibbon's Decline and Fall of the Empire will answer this question:

"The golden age of Trajan and the Antonines had been preceded by an age of iron" (Gib. vol. 1: page 13) (1).

"Their united reigns are possibly the only period of history in which the **happiness** of a great people was the sole object of government" (1:128).

"If a man were called to fix the period in history of the world during which the condition of the human race was the **most happy and prosperous**, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus" (1:130).

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(1) All quototions from Gibbon in these sermon notes are taken from Milman's edition, published by Henry T. Coates and Co., Philadelphia, Penn.

"FOR GOD LOVETH A CHEERFUL GIVER"

2 Cor. 9:7

By S. Roxana Wince

The Greek word for "cheerful" in this passage is "hilaros," from which our English word meaning "merry," "joyous" is derived, but has quite a different shade of meaning from that which we associate with "hilarious," calling up as it does the boisterous, irreverent mirth of the sinful reveller. It is a very different kind of mirth which the giver whom God loves has in his heart. His joy is the joy of gratitude, of possession, of love, of hope, of a tender, bountiful benevolence, that would fain take in the poor homeless, hopeless ones of earth and give them rest and peace.

No wonder God loves these "merry," "joyous" givers, who count not even their lives dear unto them, if in any way they can help on the cause of Christ. It is such a beautiful spirit, this spirit of self- abnegation and self-sacrifice, working against discouragement, bruising obstacles, laying hold if things that others never dream can be done, with unshaken faith that God is with them and can give the longed-for results, though long years of waiting must go by ere the harvest is won, as was the case with the missionary who translated the Bible into Chinese. It was no easy task to do this work, for it had to be done by lamplight and in hiding lest the man who was acting as his teacher lose his head, no Chinaman in those early days being allowed to teach his language to anyone belonging to another country.

It seems but a small reward the winning of but ten converts in a life time of service, after giving the Bible, a Dictionary, and a Grammar to this people; but the missionary looked far, far into the future to those who would be brought to believe in God by the labor of the ten, and to what would be wrought by the mighty power of God working through his sacred word.

And so we look not at the results of our work for a single day, a month, or a year, but at the glad coming time when all shall know the Lord and this stricken, weeping earth shall be a veritable heaven so happy shall its inhabitants be.

We are in haste to give because we want that blessed age to come, "Haste thee along, ages of glory, haste the glad time when Christ appears!"

And "God loves a cheerful giver." Put the emphasis cn "loves." Do you want him to love you ? Then give not grudgingly or because you feel that you must, because others do, but with a "joyous," "merry" heart, thankful that God has given you the blessed privilege of helping to regain our lost paradise, and to put sin and death for ever away.

"Brightly beams our Father's mercy,
From his lighthouse evermore,
But to us he gives the keeping
Of the lights along the shore.

Let the lower lights be burning,
Send a gleam across the wave,
Some poor fainting, struggling seaman
You may rescue, you may save.

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THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXIV

God's Promise to the Fathers

Memory Text

"If ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal. 3.29).

1. "Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred and from thy father's house, unto a land that I will show thee.

2. "And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing.

3. "And I will bless them that bless thee, and

curse them that curseth thee, and in thee shall all families of the earth be blessed" (Gen. 12:1-3).

4. "And he brought him forth abroad, and said, Look, now, toward heaven, and tell the stars if thou be able to number them; and he said unto him, So shall thy seed be" (Gen. 15:5).

5. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God" (Gen. 17:8).

6. "And the angel of the Lord called unto Abraham out of heaven the second time.

7. "And said, By myself have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy son, thine only son;

8. "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven.

9. "And as the sand which is upon the sea shore.

10. "And thy seed shall possess the gate of his enemies.

11. "And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice" (Gen. 22:15, 18).

12. "Then came he out of the land of the Chaldeans . . . into this land wherein ye now dwell.

13. "And he gave him none inheritance in it, no not so much as to set his foot on.

14. "Yet he promised that he would give it to him for a possession, and to his seed after him" (Acts 7:4, 5).

Practical Truths

This subject is an important one, inasmuch as is involves the oath and covenant of God. The blessing spoken of in the lesson comes to the Gentiles through Abraham and the seed. The seed is Jesus and the Church (Gal. 3:16, 39). It is a mediatorial body, Jesus being the head and the Church the members (1 Cor. 12:12, 13, 27). Through this body, then, God has made promise to Abraham, to bring a blessing to the nations. Besides this, the covenant contains a promise of land. Notice, also, that the land is promised to Abraham as well as to the seed as a possession. But he, having died without ever receiving it, there is, therefore, a resurrection contemplated and eternal life for that patriarch in order to its fulfilment. There are two sets of promises, and ought not to be confounded; one being to the seed above spoken of, and the other referring to the natural descendants of Abraham.

Notes on the Lesson

Christ.—The question has been here raised whether this term is in the possessive case or in the plural number. If in the possessive, then the sense would be, "If ye belong to Christ, then are ye," etc.; but if the plural is intended, then it would be, "If ye are anointed ones, then are ye Abraham's seed." **Heirs.**—Those who are entitled to succeed to the possession of any property after the death of its owner. Here used to show the right of the children of God through faith to inherit the promise with Abraham.

1. **Abram.**— This name was afterwards changed to Abraham. Abraham signifies, father of a multitude, while Abram means high father or chief father. **Get thee out of thy country.**— Abraham at this time lived in Ur, of the Chaldees, and left all to obey the call of God. **Land.**—One part of the promise related to land, even the land of Canaan.

2. **A Great Nation.**—Whether we consider this as referring to the lineal descendants of Abraham, or to his seed through faith, in either case the promise in this respect has been fully verified.

3. **Bless.**—A term of spiritual import, and refers to the happy condition of those who shall enjoy divine favor. **Curse.**—The opposite of bless. God's favor withheld.

4. **Tell the Stars.**—Consider the stars in regard to their number.

5. **Give Unto Thee.**—Abraham, according to the terms of this covenant, is to have the land of Canaan as an everlasing possession. He died without ever having possessed it at all. The terms of the covenant must therefore reach into the future, and after his resurrection.

7. **By Myself Have I Sworn.**—The things confirmed by the oath of Jehovah are as follows: 1. I will bless Abraham. 2. His seed shall be like the stars for multitude. 3. Shall possess the gate of his enemies. 4. That the seed spoken of should bless all the nations.

Suggestive Topics and Questions

1. **The Land Promised.**—When God first appeared to Abraham, did he tell him what land he would give him (Gen. 12:1; Acts 7:3) ? Did Abraham know where God would take him (Heb. 11:8) ? Why did Abraham start out without any knowledge of his destination (Gal. 3:6) ? Is it necessary to have a like faith in God if we would be children of Abraham (Gal. 3:7) ? Was it really land that was promised to Abraham ? Read paragraph 5. What land was promised to Abraham ? Give the geographical position of that land. Was Abraham to be the only possessor of the land ? Are the Gentile Christians heirs to that land ?

2. **The Seen Promised.**—Does the promise of a seed refer to Abraham's posterity only ? Or does it include those who become his children by faith? (Read Rom. 4:16, 17, 18). What is said of the number of his children ? (8. Also Heb. 11:12.) Is this seed a unit seed (Gal. 3:16) ? Who is the representative of this seed ? Ans. Christ. Where is this seed, so numerous, represented as being one body (1 Cor. 12:12) ? In what way may we become Abraham's seed and heirs to the promise ? Ans. First, by believing this promise (Gal. 3:7-9). Second, by baptism into Christ (Gal. 3:27; 1 Cor. 12:13).

3. **The Blessing Promised.**—Will the blessing come to the seed or to the nations of the earth ? Through whom will the blessing come ? Ans. Through the seed. If Jesus Christ is the head or chief of this royal priesthood, will the blessing come chiefly through him (Gal. 3:14) ? What are the conditions of receiving this blessing ? Ans.: Faith and obedience. Will those who live in obedience receive the promised blessing ?

4. **When Fulfilled.**—Has the promised inheritance of land been realized by Abraham ? (13.) Will it ever be ? Which promise was fulfilled when the children of Israel went into Canaan, that

of Gen. 15:16-18, or Gen. 17:8? Has the promise been fulfilled concerning the seed? Ans.: So far as relates to Jesus the coming of the seed is fulfilled (see Acts 13:32, 33). Have all nations been blessed through Abraham and his seed? Will this ever be done? Will it be done before Jesus comes, or will the work of blessing extend into the future?

ANIMALS ADMITTED TO HEAVEN

According to the Mohammedan religion, ten animals were worthy of admission to heaven. They were:

The dog "Kratim." of the Seven Sleepers of Ephesus. These martyrs were walled in a cave and slept two hundred and thirty years, the dog sleeping with them.

Balaam's ass which reproved the prophet.

Solomon's ant which reproved the sluggard.

Jonah's whale.

The ram of Israel which was offered in sacrifice by Abraham in place of Isaac.

The camel of Saleb.

The cuckoo of Belkis.

The ox of Moses.

Al Borak, the marvellous steed which carried Mahommed to heaven.

The ass on which Jesus rode into Jerusalem.—Selected by Sister Francis Russell.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verse: Micah 6:8; Titus 2:13, 14

Golden Text: 2 Tim. 2:24, 25

IT COULDN'T BE DONE

Somebody said it couldn't be done;
But he, with a chuckle replied
That maybe it couldn't, but he would be one
Who wouldn't say so till he tried.

So he buckled right in with the trace of a grin
On his face. If he worried he hid it.
He started to sing as he went at the thing
That couldn't be done and he did it.

Somebody scoffed, "Oh you'll never do that,
At least no one ever has done it."
But he took off his coat and he took off his hat
And the first thing we knew he'd begun it.

With the lift of his chin and a bit of a grin,
Without any doubting or quibbling,
He started to sing as he tackled the thing
That couldn't be done, and he did it.

There are thousands to tell you it cannot be done,
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you.

But buckle right in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That cannot be done and you'll do it.—Sel. by L. V. Pickering.

It Can Be Done

There is an old saying which may be used to good advantage by the boys and girls of today. "Be sure you're right, then go ahead; don't mind what people say." When you have satisfied yourself that it is right, do not put it off. Great fortunes have been made and success attained by young men and women who did things on the principle of not putting off until tomorrow what can be done today.

"He buckled right in with a trace of a grin
And the first thing we knew he'd begun it."

Many of our young readers are amateur photographers (it is great sport: I speak from experience), and will be interested in the story of an enterprising young amateur photographer who away back in 1880, had a bright idea. He thought out certain improvements in the way of substituting a gelatine film for the heavy glass used in photographer, and he invented the name "Kodak" to apply to his camera using such films. Gradually the business has spread and grown until it literally includes the whole globe. Go where you may you will find the "Kodak" in evidence.

As a companion story we must tell about a little girl named Mary Elizabeth, of Syracuse, N. Y., whose father died leaving the family destitute. This girl's accomplishments were few but she knew how to make candy that pleased her friends. So the thought came to her to sell home made candy and help support the family. The family ridiculed the proposition, but Mary Elizabeth persisted and started by making the candy, which a kind hearted store-keeper permitted her to place on his counter. She hadn't the time to attend to the selling so she placed on each box a card stating the kind of candy, and in front of the lot a sign reading, "Home Made Candy, 25 Cents a Box. Help Yourself."

The candy counter jumped into favor the first day, and it was hard work for this girl to make enough to supply the demand. Today on one of the most prominent corners of Fifth Avenue, New York, Mary Elizabeth conducts a candy store. I am told the rent of this store is $60.000.00 a year, which means $200.00 for each business day, for there is no business done on Sundays and holidays.

"Somebody scoffed, 'Oh you'll never do that,'
But take off your coat and do it."

Now boys and girls, if you have a bright idea do not let others discourage you by belittling it. Of course, you must possess ability to have your plans meet with success. Patience and perseverence are also very necessary qualities which make for success.

The foregoing refers to worldly success, but there is another, a greater success, and that is

Godliness,

for godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." This "godliness" is gained through faith in the Lord Jesus Christ, trust in the living God, and love to mankind, especially to those of the houshold of faith.

Some will mock, and say godliness does not amount to anything, but we know different. So let our life show we have faith in Jesus as our Savior, absolute trust in the promises of God, and by reflecting the love of God upon all mankind we shall convince those who said, "It cannot be done," that we have succeeded in doing it.

"Trust thou in God."

In the Lord is the salvation of Israel	Jer. 3:23
I will pour out my spirit unto you	Prov. 1:23
Behold the Lord's hand is not shortened	Isa. 59:1
In all their affliction he was afflicted	Isa. 63:9
Take my yoke upon you and learn of me	Matt. 11:29
Let your light so shine before men	Matt. 5:16
The epistle of Christ, known and read of all men	2 Cor. 3:3

Gleanings From A Scrap Book

Brother H. H. Hawkins

The world grows by the present generation outgrowing the ideas of the past generation.

What a man earns in the day time goes into his pockets, what he spends in the evenings goes into his character.

Some people are good on criticism, but poor on construction.

The welfare of the coming gerenation depends on the surrounding condition we leave behind us.

Fight error with truth and theory with facts.

There is no load that will break a man down so quickly and so surely as a load of revenge. The man who tries to get even with others has few opportunities of gratifying his hatred, but he is all the time corroding himself.—W. J. Bryan.

Obedience to law is liberty..

"A wise old owl lived in an oak
The more he saw, the less he spoke,
The less he spoke, the more he heard,
Why can't we all be like that bird ?"

If two men keep a horse it gets thin;
If two men keep a boat it leaks.

Some people grow under responsibility while others merely swell.

You can not corner a square man.

Our greatest glory consists not in never failing, but in rising every time we fall.—Goldsmith.

"And we know that to them that love God all things work together for good" (Paul to the Romans).

Honesty is the filteration that insures a clean conscience.

When you do wrong, look it squarely in the face and plead guilty.

It doesn't cost anything to say "good morning" even if it is rainy. But it brings brightness and cheer to the one who spoke as well as the one spoken to, especially if it is rainy.

Others

Lord, help me live from day to day
In such self-forgetful way,
That even when I kneel to pray,
My prayer shall be for "others."

Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for "others."

Let self be crucified and slain,
And buried deep, and all in vain
My efforts be to rise again,
Unless to live for "others."

"Others," Lord, yes "others";
Let this my motto be,
Help me to live for "others"
That I may live for thee.

Industry, Integrity, Idealism

In an address on "Ideals in Education," the late Professor Franklin W. Hooper urged upon our schools a greater emphasis of the three "I's" in addition to the three "R's": Industry, the teaching of the boy and girl to love work as a foundation for the building of character; the encouragement of independence, the development of will and the power of application. Integrity the inculcation of strict honesty to oneself and to others as a fundamental principle of life. Idealism, the highest conception of home, of the school, of the church, of the state and, above all, the true ideals of God. It is this side of the student's development for which the private academy is especially adapted to care. By means of wholesome tradition and loyal school spirit, by intimate association with cultivated teachers, by friendly direction of outside interests, by the direct teaching of Christian ideals of character and conduct, the student is given a clear understanding of right and wrong and a deeper and broader insight of life.

Unfaltering Confidence

At a recent meeting the subject was "Unfaltering Confidence," and many were the comforting thoughts expressed by the speakers. The text was 2 Tim. 1:8-14, and as a companion Scripture the chairman read Romans 4:1-3.

One brother, in his address, quoted or read the following passages, which I ask you to read, for in them we see the "unfaltering confidence" of some of the old time saints in the God of their and our salvation. Isa. 26:3, 4; Job 13:15; Psa. 23:4; John 6:39; 2 Cor. 1:7-10; 2 Tim. 4:6-8; and 1 Pet. 4:12-19.

Have you an "unfaltering confidence" in your Creator, God the Father and his Son, Christ Jesus our Lord and Savior ?

Our Weekly Puzzle

"Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Who said the above ? Who was it spoken to ? Who is the Son of Man ? What is the meaning of the word "verily" ? Where can this passage be found ?

Answer next issue.

Answer to puzzle in last issue·

A "parable" is a brief descriptive narrative, with a moral. A "pharisee" was one who believed more in outward form or ceremony than truth, or love in the heart, and often is used, as in this case, to describe a hypocrite. A "publican" was one who paid a sum of money to the government for the privilege of collecting taxes in a certain district, and to get his own money back with a profit, often had to harass and oppress the people, hence was looked upon with loathing and contempt. This parable was spoken by Jesus our Lord. A "temple" was the building in which the Jews worshipped God, and in which God, through the high priest, met and communed with the people. Today we, providing we acknowledge Jesus as the Christ, the Son of God, are the "temple of God," and the high priest is Jesus Christ through whom we communicate with God. Prayer is the act of communicating with God. It must be reverent, and may be either thanksgiving, confession, supplication or adoration. The petition must be made in, and through the name of Jesus. The prayer of the publican was accepted because it was honest, simple, sincere and true: the pharisee's prayer was rejected because it was uttered only for the purpose of informing those within hearing of his good deeds. He was not talking to God, but to himself, for the benefit of himself, and for his own glory and pride. The passage can be found in Luke 14: 7 to 11.

Success Through Self Control

In general there are two kinds of people in the world: First—Those who control themselves. Second—Those who are controlled by others.

There is only one way to escape being supervised, and that is to supervise yourself. If you do not want to be supervised, then you must supervise yourself. There is no third way to avoid it.

Too many of us have a silly notion of liberty. We think that liberty means that we can do as we like. We want to be Gipsies, and at the same time have all the comforts and benefits of civilization.

Every small boy makes this mistake. His motto is, "I don't care what I do." He will not supervise himself nor be supervised. He eats a green apple because he wants to; and as a result he has horrible pains. He throws a stone at a dog because he wants to; and as a result gets his ears boxed by the owner of the dog. He plays with matches because he wants to; and as a result he sets fire to his room and gets well birched.

Gradually, by experiences such as these, most small boys learn that they cannot do what they like. They grow wiser; they learn to control themselves and to obey the advice of older people. The truth is that life is a game. It has rules. It requires skill. If we try to blunder through and do as we like, we lose. Life is not easy—never was easy—never will be easy. Why do so few learn this ? Why do so many try to get what no one ever can have—an easy life ?

A man takes short breaths, he sleeps with his window shut. Very well: he dies of consumption twenty years too soon.

A man bolts his food, He has no time to chew it: he gets indigestion and dyspepsia and headache and insomnia. All success is hard—but not nearly so hard as failure; all self-discipline is hard—yes, but not nearly so hard as the discipline that is imposed upon us by others.

No one in a tragic world such as this can have a good time and nothing else. The only "good times" that this world can give are the oases of friendship and achievement in the wide desert of daily work.

Everything has to be bought; there is nothing for nothing. You must either walk in the path of duty or get caught in a fool-trap. This world is too old and too wise to be deceived by a newcomer such as you.

In the long run it is far better to discipline yourself than to be buffetted into shape. It is far better to plan your own life wisely than to compel nature to put you on the anvil and pound you into a pattern.

In the long run success costs less than failure. This is one of the most glorious facts in the world.

"The heights of great men reached and kept,
Were not attained by sudden flight:
But they, while their companions slept,
Were toiling upward in the night."

"Do not keep the alabaster boxes of your kindness and tenderness sealed up until your friends are dead. Fill their lives with sweetness; speak approving, cheering words while ears can hear them and while their hearts can be thrilled and made happier. The kind things you mean to say when they are dead and gone, say before."

C. H. Spurgeon was once asked if he could defend the Bible. "Defend it !" he replied. "I would as soon think of defending a lion. Let it out—it can defend itself."

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. JUNE 11TH 1918 NUMBER 22

CHRIST'S SECOND COMING

The Lord shall come! The earth shall quake,
The mountains to their centre shake;
And, withering from the vault of night,
The stars shall pale their feeble light.
The Lord shall come! a dreadful form,
With rainbow wreath and robe of storm;
On cherub wings, and wings of wind,
Appointed judge of all mankind.

Can this be he, who wont to stray
A pilgrim on the world's highway,
Oppressed by power, and mocked by pride,
The Nazarene—the crucified?
While sinners in despair shall call,
"Rocks, hide us; mountains, on us fall!"
The saints, ascending from the tomb,
Shall joyful sing, "The Lord has come!"—Heber.

Selected by Brother Patterson.

WHEN ARE THE WICKED RAISED FROM THE DEAD?

A Sermon by Robt. G. Huggins, Delivered in Cleveland, Ohio, April 21st, 1918

In Acts 24:15 Paul says there shall be a resurrection of the dead, both of the just and of the unjust. The resurrection of the righteous and the wicked is written so clearly in the pages of sacred writ that few are presumptious enough to deny it. We find a universal conviction on the part of all who believe the Bible, that these two classes are subjects of a future resurrection. Moreover, there is a concensus of opinion among all religionists as to when the righteous shall be raised from the dead. There may be ambiguity in the mind, and uncertainty as to the meaning of the words which they use, in making this admission, but be that as it may, all concur in the thought that at the end of the world, or at the second coming of Jesus Christ, the righteous are raised. It is only on the time when the unjust are raised that we find a diversity of opinion. Many understand the subject in this way: That at the coming of Jesus Christ there is a pre-millennial resurrection. There are none raised then but the saints. At the close of the one thousand years there is a post-millennial resurrection. There are none raised then but the wicked. They talk about a pre-millennial resurrection and a post-millennial resurrection, and one thousand years intervening between the two. They believe that the saints are raised first, and then after one thousand years intervene, the wicked are raised. To support this idea, certain texts have been misquoted, misunderstood, and distorted into a semblance of favoring such a theory. The scriptural arguments which are advanced to prove it consist of two kinds:

Arguments for Post-Millennial Resurrection of the Wicked Stated

First—Certain chapters like 1 Cor. 15 and 1 Thess. 4, where the resurrection of the righteous is treated formally and the wicked not mentioned.

Second—They claim that there is a distinction between "the resurrection of the dead" and "the resurrection from the dead," the first applying only to the wicked, the second having exclusive application to the righteous. They claim that the saints are raised "from the dead," or "out from among the dead," leaving the unjust unraised for the time being.

Post-Millennial Arguments Answered

Now in view of these thoughts and the semblance of authority upon which they are based, our reply is brief and simple. In chapters which formally discuss the resurrection and where the wicked are not noticed, like 1 Cor. 15 and 1 Thess. 4, the standpoint of the writer accounts for the omission. In 1 Cor. 15 Paul is discoursing upon the resurrection of Christ in all its vital bearings and all the consequences that would result from his non-resurrection as effecting believers. They were still in their sins, and all who had died in Christ had perished utterly and forever. As to consequences of non-resurrection upon sinners, he cared nothing and said nothing. And 1 Thess. 4 limits the resurrection to those asleep in Jesus. The circumstances account for the writer's circumscribed purview. The circumstances were these: Some believers in Thessalonica had died, and the bereaved survivers were sorrowing to excess. Paul, writing to assuage their sorrows, says, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not go before them which are asleep . . . . The dead in Christ shall rise first." He concluded the chapter in these words, "Wherefore comfort one another with these words." He was writing to saints who were sorrowing, to comfort them about the resurrection of the dead—certainly not a seasonable time to discourse upon the punishment of the ungodly.

As for the distinction made between "the resurrection of the dead" and "the resurrection from the dead," there is no foundation whatever for the claim. Take Phil. 3:11, so often quoted by these theorists, "If by any means I might obtain the resurrection of the dead" (out from among the dead). One writer goes so far as to say that **exanastasis** means a special resurrection, and then asks if Paul is to be raised along with the wicked. Why should he strive to obtain a resurrection that was going to be his whether he were righteous or wicked ? But priority of time is not what makes **exanastasis** a "special resurrection." In the last verse of this same chapter, Paul shows that the peculiarity and the desirability of it was not a priority of time, but its nature, accompaniments, and issues: "From heaven," he says, "the Lord Jesus is coming to change these vile bodies and to make them like his own glorious body." The desirability of the resurrection consists in its nature not its time. Paul says, in Acts 24:15, "There shall be a resurrection of the dead." After saying **"of the dead,"** he adds, "Both of the just and the unjust." The clause, "of the dead," applies to both classes. Therefore those who say "the resurrection of the saints, and "the resurrection of the tion of the saitns, and "the resurrection of the dead" is a post-millennial resurrection of sinners, make a distinction where there is no difference.

The righteous and Wicked are Raised Simultaneously

The scriptural teaching about the resurrection of the dead may be stated concisely thus: the unjust are raised simultaneously with the just; and the righteous and the wicked are judged simultaneously. In Dan. 12:1 the prophet says "At that time"; but let us pause here and think. A series of things are to transpire "at that time." Now beloved, notice what occurs then: Michael, the great prince, shall stand up, there shall be a time of trouble such as never was; "and many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." At the appearance of Jesus Christ every one that is found written in the book is delivered. In a time of trouble unparalleled, some awake to everlasting life, others to shame and everlasting contempt. Compare Daniel's words with John 5:29: "For the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Here is the proof in plain words that the resurrection of both classes is simultaneous.

This unanswerable evidence disturbs many, and they get busy in trying to emasculate the proof. They say the Greek word **horo** is translated "time" in 1 John 2:18. A day, they say, means more than twenty-four hours, and an hour means more than sixty minutes. Then they proceed to stretch these terms clear across the whole millennial reign of Jesus Christ. Since the "time" is indefinite, they argue that perhaps it means a thousand years; the "hour" perhaps covers all this length of time, too; therefore, the good are raised on what they call "the morning" of the millennial day, and the unjust are raised in what they call "the evening" of that day. I grant all they claim as to the meaning, the larger meaning of these terms: but there remains the fact, and it is a fact lying in the path of all who do not accept the truth as it is, that if "at that time" means a millennium, and an "hour" means a thousand years, Tertullian was right in saying that the saints are raised at different times during the millennial reign. The statement is "at that time" not only are some raised to life, but others are raised to shame and everlasting contempt. Notice, not only they that have done good, but also those that have done evil are raised to condemnation, both in the same "hour." If it were said that the resurrection begins at the coming of the Christ and takes one thousand years for completion, including both the saint and the sinner, I would have no comment upon the thought whatever; but they say the saints are raised pre-millennially and are given life and immortality before the reign of Christ begins, and then skipping a millennium into a period beyond it, called a "little season," the wicked are raised. According to this they are not raised in the same "time" or "hour" at all; they are not raised even in the same dispensation ! Define it as you please; make it long or short, as you will, in the same "time" and "hour" in which the saints are raised, the ungodly are raised also.

If more Scripture and reason be thought necessary, compare 1 Cor. 15:50, 52, "the last trump" which raises the saints incorruptible, with John 5: 25, 28, 29, where the voice of the Son of God awakes both the good and the evil doers in the same hour. With these texts compare the "voice" and "trumpet" in 1 Thess.4:16, which raises those who sleep in Jesus. The voice of the Son of God that awakens the saints, the last trump that Paul says raises those in Christ incorruptible, and the voice of the "Lord himself" descending from heaven and which raises the dead in Christ pre-millennially, raises the wicked at the same time with the saints. Here is the proof: In Rev. 11:15, 18, John says: "The seventh angel sounded"—and by the way, there were just seven angels; the seventh angel sounds "the last trump." "The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and his Christ. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, saints small and great, and shouldest destroy them that destroy the earth." The voice of the Son of God, the Savior says, awakes both classes in the same hour; the last trump that raises the dead incorruptible and the dead in Christ, is "the time of the dead" for the wicked. John says so in Rev. 11:15, 18.

If confirmation of this doctrine be needed, it may be found in Matt. 10:32, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." Here are two classes, the righteous and the wicked, those who confess him and those who deny him. He says he is going to confess the one and deny the other. The question is, when will this transaction occur ? Mark 8:38 answers the question: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when **he cometh in the glory of his Father."** He denies them in the presence of the Father when he comes, not a thousand years afterwards.

"SHOW YE THE PROOF OF YOUR LOVE"

By S. Roxana Wince

It is a wonderful chapter, this 8th of 2 Corinthians. Never do I re-read it without finding something new, something to help me in my walk of faith, to give me confidence, to make me thankful to God. Never was there ever anything written on the question of giving that was more to the point, or more beautiful.

What stronger appeal could be made to any person, or to any church to give, than was made by Paul when he related the story of the sorely afflicted, poverty-stricken Macedonians to his Corinthian brethren ? He gives us no hint as to the cause of their great trial, nor why they were so poor; not in this letter, but in other letters we gather that they were greatly persecuted by the Jews. Paul and Silas having been cruelly beaten and imprisoned at Philippi and Paul forced to flee from Thessalonia and Berea—all three of these cities belonging to Macedonia, that strange country of fertile, well watered plains shut in by a semicircle of mountains. The churches founded in these cities were greatly beloved by Paul, and became ensamples to all that believed in Macedonia and Achaia, and they are ensamples still, down to this very day.

Oh, to have such a record ! "In a great trial of affliction" to have "the abundance of your joy," even though in deep poverey, "abound unto the riches of our liberality." To give like that is giving indeed. Singly, the gifts may have been small, but put together they made "riches." And to think of the abundance of joy that not only made them give, even beyond their power, but also caused them to pray Paul and his associates, with much entreaty to accept the gift and to use it in ministering to the poor saints at Jerusalem, who were at this time probably suffering not only from persecution but from a predicted drought.

Paul having told the lovely story of these Macedonian brethren, says to his Corinthian friends, "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." He did not speak, he said, "by commandment but by occasion of the forwardness of others, to prove the sincerity of their love."

And so I appeal to you, dear Restitution readers, in the very words of Paul to show to the messengers of the churches, "the proof of your love," and "the declaration of your ready mind."

I gave you this lesson when we were working for the Linotype. I can do no better than to repeat it, for if it touches your heart as it does mine, the proof of your love will be forthcoming, given from "abundance of joy."

The little girl who gave her cherished Christmas gold pieces to help buy Liberty Bonds, gave them with "abundant joy," because they would go just a little way to save our country, with God's blessing, from falling under the satanic rule of the German Kaiser. The Irish washerwoman sold her house and gave every penny of the $2,200 that it brought for the same purpose, and with the same cheerful, joyful heart, though every dollar of the sum had been saved by bending over the steaming wash-tub. The child, the woman, gave their all as proof of their love for country and for friends. And so it was that those poor Macedonian Christians gave, and from hearts burning with a still deeper, purer love, because it was not only love of country and of brothers, but thought of the grace of Christ who had freely given up riches and life for them and for the world. Their "weapons were not carnel but mighty to the pulling down of strongholds."

We wield the same weapons, and O what joy it is to know that we shall overcome by the blood of the Lamb, and by the word of our testimony, and that God working in and through us, is to pull down all the strongholds of evil at last, and crown us with his dear Son as rulers of the world !

I joy in your giving, dear ones. My emotions, when I received the gifts and the warm-hearted,, encouraging letters of Brother Humphreys and Brother Shaw, was almost too deep for tears, and you may be sure I gave speedy praise and thanks to God for gifts, for letters and for precious prayers sent up on my behalf, as I also do for other offerings sent direct to The Restitution.

Keep on giving, remembering that God is able to make all grace abound toward you, that you always, having all sufficiency in all things, may abound in every good work. Rest in the thought that "God is able," and give without fear. He will give you the printing press and all other needful things and will bless them and use them for his glory and for the saving of souls. And do not for a moment forget that if God had not given the world a Savior; if there had never been any Christians, if there had never been any giving to forward the cause of Christ, there would now be no nations on earth to raise Liberty Bonds, no allied forces to fight for the libetry and peace of the world, no tender hearts to pour out their treasures like water that the starving, terror stricken people of Europe and Asia may be clothed and fed, Palestine be regained and the restoration of Israel be brought about, Christ's kingdom come and his will be done as it is done in heaven. Giving is behind it all; and behind all is the mercy and love of God.

PRINTING PRESS FUND

Mrs. H. E. Russell	$ 10.00
Hanna M. Barber	2.00
Mary Halcomb	1.00
A Sister	2.00
Ella Knowles	5.00
A Sister	1.00
J. E. Wilson	2.25
B. M. Wilson	2.50
Louise Sullivan	2.50
Mrs. J. S. Allen	.50
Mrs. Clara Gilbert	.50
A Friend	5.00
A Contributor	1.00
A Sister	2.00
Previously acknowledged	175.00
Total	$ 212.25

SEVEN LESSONS IN CHRISTIAN WORK EFFICIENCY

North Salem Berean Bible School, June 24-30 1918

Monday 24. General Preparation for Christian Service.

Tuesday 25. Principles and Methods of Teaching.

Wednesday 26. Man and his Analysis.

Thursday 27. The Mind and its Analysis.

Friday 28. Stages of Development in Life.

Saturday 29. Teachers' Special Preparation of Each Lesson.

Sunday 30. Review and Summary of Week's Work.

Note: Bring note book and pencil. Come with the intention of study. Detail outlines will be distributed each day for the next day's lesson. The following detail is for the first lesson and should be prepared for recitation before you come to the Bible School. Bring reference books on methods of Teaching, Psychology, Child life, and Service Efficiency, that you may have.

Monday's Lesson Amplified

General Preparation for Christian Service

1. The Employment of our Abilities in Service

All of us have some ability, some talent, that God has given us to employ to fulfill his will in the proclamation of the Gospel.

1. Money Ability. The greater number of the church only have the ability to make money in the usual avocations. The employment of this money to carry the gospel to the world, and to provide the means in houses of worship, ministers, teachers, and evengelists, is laying up treasures in heaven where the Father gives each one credit according to the motive and the sacrifice in the work wrought.

2. Brain Ability. Some of the church have the ability to teach, preach, edit a paper, write a book, or serve as an officer in the conference organization and local church organizations. All such latent energy should be utilized. This brings us to

3. The Application of Ability. Every ability of every individual in the whole church makes up the effective force of the body, or rather the possible efficiency of the body. To convert the possible efficiency into active applied efficiency requires team work in combining the money ability and the brain ability in all the various activities undertaken, and makes it count for Christ.

2. Need and Opportunity

There is great need of instruction, careful and conscientious thought on these lines to revive and prosecute the work.

1. Slothful and Inactive. We find slothfulness in the King's business. It was voted at our last conference to raise $1500.00 for evangelistic work this year, but less than one tenth of that amount has been used.

2. The True Churches Opportunity. We are living in times of great moment when the world is stirred to its very depths causing men to stop and think of God and the future. This opens to the true church opportunities that should be made use of to the very best advantage.

3. Ways and Means. Some plan must be adopted, and then effort put forth to execute that plan before anything can be accomplished in any field of action. A house is built by first making plans and specifications, then securing material and workmen to execute the plans. This a logical procedure.

3. Organization of Forces

The organization of forces has been proven to be the most efficient way to accomplish any desired end in thousands of instances in the business world.

1. It is the Aim of our New Constitution. This efficient organization and utilization of the forces of the church body was the sole object in the adoption of our present constitution. It provides plain, concise rulers for regulating the business affairs of the church in Indiana.

2. The Element of Money. The Constitution is particularily careful and explicit in providing a just and workable plan for raising the necessary financial support to carry on the work. It provides that the amount asked for from each church shall be in proportion to each churches' voting power. But the principle is only used to determine the amount each church ought to pay and then it is left to the voluntary action of each church as to whether they contribute their proportion or not. It provides for the safe keeping and accurate accounting, economical expenditure, with sufficient checks to guard against error, and due reporting of the funds of the conference.

3. The Element of Teaching Efficiency. The constitution provides for the licensing of ministers, recognizes the state Bereans, and gives ample optional powers for the employment of other necessary agencies for the attainment of the high and noble calling of the church.

3. Channels of Expression

But after all the plans have been made, after we have prayed over them, after we have thought long and conscientiously over them, after we have contended for them, and after we have adopted them, there they lay cold and dead. The Church of God must have a voice. That voice is the preacher, the Sunday School teacher, the Berean leader and the press.

1. The Preacher. The preacher is the mouthpiece of the church. His work falls under two heads, pastoral and evangelistic. Pastoral work consists in feeding the church. Evangelistic work deals with the conversion of recruits for Christ. Most ministers are called upon to do both kinds of work, and they are about equal in importance. It would be foolishness to abandon either for the other.

More preachers are needed in our state. It is often said that the Church of God in Indiana has plenty of money if we could find a preacher to use it effectively. This is no doubt true. Our people are well able to support more preachers and would do it if proper ability was developed to perform the work. One object then for us to accomplish is to develope more and better preachers.

2. **The Sunday School Teacher.** The Sunday School is a very important auxillary of the church. And the teacher makes the Sunday School. As a church we lack active proficient teaching forces.

3. **The Berean Organization** is another strong arm of the church, but the failure of its usefulness is largely due to a lack of tactful and qualified leaders.

4. The Ends Sought in These Lessons

There is always some object in view in whatever we undertake to do. So the things we seek in these lessons are:

1. **To Create a Desire and Arouse a Sense of Duty for Financial Support for the Work before us.**

2. **To Develope and Train Proficient Preachers, Trained Teachers, and Better Bereans.** We do not expect to accomplish but little in the actual work, but hope to do something in this direction, and lay the foundation for future work. May God bless the effort.

3. **To Establish in our Minds the True Motive for Christian Service.** To burn into our very souls the basic thought that we are workers together with God, ambassadors for Christ, and fellow sojourners upon the great highway of life. And that every thought we think, every word we utter, and act we do, should spring spontaneously from a heart wrought upon by the sweet spirit of love, to the glory of God and the praise of Jesus.

D. E. Van Vactor.

PROPHECY FULFILLED BY CURRENT EVENTS

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand" (Dan. 12:10). "But in the days of the voice of the seventh angel when he begins to sound, the ministry of God shall be finished" (Rev. 10:7). John when on the Isle of Patmos, heard a voice saying, "Come up hither, and I will shew thee things that must be hereafter" (Rev. 4:1). John looks and sees a book in the right hand of one that is able to look down the ages and shew to John the events that would take place here on this earth. This book was sealed with seven seals. Each seal as they were opened showed to John the events that would take place in a certain time under that seal. As he looks he is carried down the ages until the sixth seal is opened. He now sees a great earthquake, the dark sun, the bloody moon, stars falling from heaven, the heavens departing as a scroll, mountains and islands moving out of their places. Reader, do you not see this great earthquake in Europe today? Do you not see the sun, the gospel light, going out? Do you not see the moon, this world, drenched in blood? Do you not see the stars falling—noted men of the kingdoms? Yes, the crowned heads must go down.

We will now notice the trumpets. There are seven of them. They go with the seals. As each one sounds John sees the events that take place under the sounding. He is carried down to the sixth trumpet, and as the sixth trumpet sounds he hears a voice saying, "Loose the four angels that are bound in the river Euphrates. And the four angels were loosed." Yes, the war dogs of this world are now unchained, and we see the mighty army go out to slay the third part of men.

In the 16th chapter of Revelation we have seven angels with seven vials of wrath. John tells us that these are the seven last plagues to be poured out on the earth. As they are the last plagues they will be poured out in the the last days of the Gentile times. I do not think these vials go with the seals or trumpets, but likely they are all poured out at the same time, as the great earthquake goes on and the angels are loosed.

Now let us notice what takes place when the sixth vial is poured out: "And the sixth angel poured out his vial upon the great river Euphrates, and the waters were dried up that the way of the kings of the east might be prepared." This drying up of the waters looses the four angels that are bound therein. What do you now see, John? "Three unclean spirits like frogs come out of the mouth of the beast, dragon, and false prophet. They are the spirits of devils, going unto the kings of the earth and the whole world." What are they going there for, John? To gather them to the battle of that great day of God Almighty. Now as this gathering is going on we hear the voice, "Behold I come as a thief." And the seventh angel poured out his vial in the air and we hear the voice saying, "It is done." Brother, do you not now see the air planes which are now a great plague to the inhabitants of Europe? When this last plague is poured out the great earthquake is spoken of again. Hail fell from heaven, the great city, old mother church, divided into three parts, the cities of the nations falling (her daughters).

Now in the midst of all this trouble, when the tread of the mighty army of Armageddon and the thundering artillery are shaking the earth, we turn and look at the old prophetic clock: we see that the hands have moved up to the restitution hour. The white horse and his rider are coming, the armies in heaven following (Rev. 19:11). Yes, the stone will soon strike the great image and break these Gentile kingdoms to pieces.

John Weeks.

OUR LIVING LORD

Dear God, I bless thy holy name
Because I know, my Lord, thou art
Forever, always just the same,
And searching every living heart:
So help me then to keep it clean,
And always pleasing to thine eyes;
And like a little shining gleam
Oh may it reach thee through the skies.

Sister Andrews.

Most people would succeed in small things if they were not troubled with great ambitions.—Longfellow.

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EDITORIAL

In response to a telephone from Sister Netts, May 30th, we left the city for Springfield, O., June 1st, to attend and officiate at the funeral of Sister Beck, the mother of Brother David Beck. About a week before her death we learned of our sister's serious illness through a communication from her daughter, Sister Poole. The large attendance and many floral offerings at the funeral bore eloquent testimony to the esteem in which Sister Beck was held by the household of faith and by friends and acquaintances of the world. Obituary next week.

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Sunday, June 2nd, Mr. and Mrs. Earl, friends of Brother and Sister MacKenzie, were baptized into Christ. Brother and Sister MacKenzie are just babes in Christ themselves, but they act upon the divine precept that requires "every man to speak the truth to his neighbor." Brother and Sister Earl "had ears to hear." And now may the divine blessing attend them in their new life, and may they have joy and peace in beliveing, and under God be the means of doing much good.

From Brother J. J. Nagel we have received a clipping from "The San Francisco Call and Post," which reports a sermon by Albert M. Dart, a Seventh Day Adventist. Brother Nagel says: "I send it thinking it would interest you personally, not that our paper would be benefitted." Personally it has interested us, and has made us wonder how men can read so much out of the Scriptures which are not in them at all. As samples of what we mean we give two extracts from the sermon, which we think will be about all our readers can bear:

> Substantiating every statement by Scripture proof, the gifted speaker said the devil was once Lucifer, the Light Bearer, a leader among the angels in the courts of heaven. But he rebelled against the government of the Most High, and was cast out from the presence of his Creator.
>
> That there will be a resurrection of the righteous at the coming of Christ, the Bible plainly teaches, but First Thessalonians 4:16, 17 says they will not remain upon this earth.

COMMUNICATIONS

They shall make known unto you all things which are done here (Col. 4:9).

Dear Sisters of the Church:

By request of Sister Almus Adams, I am writing you to thank you for the many beautiful silk quilt blocks that went to make up such a beautiful quilt.

Sister Adams is more than worthy of the beautiful gift we presented to her. The many sacrifices she has made that others might come to know the truth, has increased our debt to her more than we can ever repay.

We thank Sister Carrie Free who, with the aid of the sisters of Blair, Neb., joined the blocks together and finished the quilt.

In these times of strife and trouble, when the end of this age must be nearing, let us cheer and help one another. The most of us are seperated by distance, but we may bring ourselves closer together and nearer to our heavenly Father by writing helpful, cheery letters to each other.

Then, brethren in Christ, let us live near to those of the faith, for by so doing we bring ourselves closer to God and hasten the coming of the kingdom age, for which we are watching and praying.

Your sister in Christ,
Maude Hargleroad.

Dear Restitution:

Please find $2.50 to be used for the printing press. Oh, may all the brothers and sisters respond to this much needed cause. Let us all give something it matters not how limited our means may be. As it has been said:

Seek first the kingdom of the Lord, like Jesus seek to be,
And full supply of every need he'll surely give to thee.

Behold the lillies of the field
How they with beauty shine,
The Lord who makes each flower that blooms,
Knows every want of thine.

The Lord knows how to quench our thirst,
He knows we must be fed,

And he who gives the birds their food,
Will give his children bread.

Then trust the Lord for daily needs,
On him cast every care,
Give him your sorrows and your joys.
He will your burdens bear.

Your sister in the hope of eternal life which God, that cannot lie, hath promised.

Emma Fugate.

Dear Brethren:

I believe that most of us realize that we are right in the time of the end. Realizing this let us wake up and work while we can.

We are greatly in need of the printing press, as this is a quick way of spreading the gospel. In connection with spreading the gospel to people who have never heard it, the household of faith is greatly strengthened by means of the press. I think the weekly visit of our much valued paper will keep us well nourished with spiritual food. Let us not die spiritually as so many are doing, but let us keep the oil of the Holy Spirit in our lamps, so that when the call comes to go to meet the bridegroom we will have the light burning bright.

Now, brethren, let us raise the money for the printing press in as short a time as we can. We must work fast for after the Lord comes we will not need our money. Some of us cannot give much but if each one would give some we would soon have the required amount. We should have as much zeal in the Lord's work as the Seventh Day Adventists have for their theories. Let me tell you what they raised at one collection during their conference: the amount was $132,000. Besides this, one man gave a check for $20,000.

Now, brethren, we should be as zealous as they. Let everybody give. Let the children give.

Yours in Christ,

Hanna .M Barber.

To All the Dear Brothers and Sisters Scattered Abroad:

We take this way of letting you know how much we appreciate what you have done for us. Words cannot express our gratitude. We have been remembered by so many dear ones by way of means to help our dear son. We thank one and all for all you have sent, and trust it will help restore his health back to him. Our doctor advised us to send him to Kearney, Neb., for a short time, and then he would be ready to go some place else. This we did, and today's letter states he was feeling quite good and had gained two pounds, eats well, and sleeps good. . We hear from him every day. Now dear brothers and sisters, your dollar or dollars has helped him already, for which we thank you from the bottom of our heart. One year ago tomorrow we laid away our dear son, and and the year before our daughter. We know what sorrow and grief are. It seems at times we almost have more trouble than we can endure; but we trust in God for strength. Only a few more days as it were and all trouble will be over. Again we thank you all.

Your brother and sister looking for the soon coming King, when all will be joy and peace, no more sickness, sorrow, nor death, no more tears. That is the time we long to see. Happy day, soon may it come, is our prayer.

Brother Almus Adams and Family.

TRACT DAY

Dear Brethren:

I want to make a suggestion that we have June 30 as "tract day." This is almost a month, and will give us plenty of time to order and get our tracts.

I would suggest that we get up early Sunday morning and distribute before breakfast, while it is cool. Take all the family and cover as much territory as you can. If we cannot cover the territory before breakfast, let us work later in the day until we do.

I am afraid we do not all realize how much depends upon us in these last days. The fields are ready to harvest, and the body of Christ will have to be complete before the kingdom can be established. So let us take part in this work, for when the last member is sealed we understand that the Lord will come.

I would be glad to have a report through The Restitution as to how many tracts were distributed. Would be glad to hear from all who take part in this work. We are living in perilous times. Let no man take our crown.

Yours in Christ,

Hanna M. Barber.

BAPTISM

Brother Vaughn Long and his brother Clayton Long came to our home in Argos, May 22, requesting baptism for Brother Clayton. After questioning him in regard to his knowledge of the Scriptures and giving him some instruction, we went to Huff's Lake and administered baptism. These excellent young men have been studying the Bible for the past year in regard to its true teaching with reference to their eternal welfare, with the result that they are both members of the Roll Church of God of the Abrahamic Faith. Brother Vaughn requested baptism March 31, the last day of Brother Austin's meeting at Roll. Their entrance into the church was largely the result of their own study into which they were led by the members of Roll church, and shows what the humblest member of any of our churches may accomplish by giving out tracts and church papers in kindness and persuasive solicitation. Brother Clayton was called to go into camp for military training Monday the 27th. May the good Father in heaven through the mediation of our heavenly Advocate, Jesus Christ, shield and protect him from all dangers seen and unseen.

D. E. Van Vactor.

We do not count a man's years until he has nothing else to count.—Emerson.

"IN HEAVEN AND ON EARTH"

Francis Bacon, the great scholar, in his letter to the decipherer, explains how he came to conceal certain cipher-writings in the Shakespeare plays. He says: "One night, when a youth, while we were reading in the Scriptures of our great God, something compelled us to turn to the Proverbs and read that passage of Solomon the king, wherein he affirmeth 'that the glory of God is to conceal a thing, but the glory of a king is to find it out.' And we thought how odd and strange it read, and attentively looked into the subtlety of the passage . . . . . ."

Then Bacon says a voice spoke to him: "My son fear not, but take thy fortunes and thy honors up . . . . . for thee to follow the example of the Most High God can not be censured. Therefore, put away popular applause and after the manner of Solomon the king compose a history of thy times, and fold it into enigmatical writings and cunning mixtures of the theatre, mingled as the colors in a painter's shell, and it will in due course of time be found."

The concealed history of the great philosopher has, as he foretold, been "found," but how much "subtlety" still lies hidden "in the Scriptures of our great God"? It is one of those hidden, puzzling things indicated by the caption used above, that I wish to call attention.

When Jesus claims for himself "all power in heaven and on earth," he can not mean that his Father will abdicate his throne and place the Son upon it, for we read that Christ is to sit at his right hand. It can not be that all power is there given to him since he there "maketh intercession for us." In fact the assumption that Jesus now fills his Father's place introduces endless confusion and contradictions into the revealed word.

Now by simply understanding that "the heaven" where Jesus claims "all power" is the one immediately over our earth, where he is to come in the clouds "to meet the Lord in the air," all be-the clouds, to meet the Lord in the air," all becomes plain, reasonable, and intelligible. When the Nobleman who goes into a far country to receive a kingdom, shall return, will he not receive all power on this earth and all that is connected with it? Then "in the name of Jesus every knee should bow . . . in heaven . . . on earth . . . and under the earth" (the resurrected ones).

Such an understanding of heaven will throw a marvelous light upon many other Bible passages. For example, "In the beginning God created the heaven and the earth," that is, the heaven over our earth and not the heaven where the Almighty dwells.

"The stars shall be falling from the heaven and the power that are in the heavens shall be shaken, and then shall they see the Son of Man coming in the clouds."

"For our wrestling is not against flesh and blood, but against the rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (surely not where God is).

"And there was war in heaven . . . . and the dragon warred and his angels, and they prevailed not . . . . and the great dragon was cast down, the old serpent, he who is called the devil and satan, the deceiver of the whole world, he was cast down to the earth, and his angels were cast down with him." Does Christ refer to this event when he says, "I beheld satan as lightning falling from heaven."

How agreeable, too, is this understanding of heaven where the Redeemer shall reign and have power: "For he must reign till he (Jesus) hath put all enemies under his feet . . . . But when he (Jesus) saith, All things are put in subjection, it is evident that he (God) is excepted who did subject all things unto him (Jesus); and when all things have been subjected unto him (Jesus), then shall the Son also himself be subjected to him (God) that did subject all things unto him (Jesus), that God may be all in all."

How diametrically opposed is this to endowing the Son with "all power" on the Father's throne, and explaining it by the idiotic reason that God and Jesus are one!

J. J. Nagel.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXV

The Promise Renewed

Memory Text

"He hath remembered his covenant forever, ... which covenant he made with Abraham and his oath unto Isaac and confirmed the same unto Jacob for a law and to Israel for an everlasting covenant" (Psa. 105:8-10).

1. "And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimeleck, king of the Philistines, unto Gerar.

2. "And the Lord appeared unto him and said, Go not down into Egypt; dwell in the land which I shall tell thee of;

3. "Sojourn in this land, and I will be with thee and bless thee.

4. "For unto thee, and unto thy seed, I will give all these countries.

5. "And I will perform the oath, which I sware unto Abraham thy father;

6. "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries;

7. "And in thy seed shall all the nations of the earth be blessed" (Gen. 26:1-4).

8. "And Jacob went out from Beersheba and went toward Haran.

9. "And he lighted upon a certain place, and tarried there all night because the sun was set.

10. "And he took of the stones of that place, and put them for his pillow and lay down in that place to sleep.

11. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven.

12. "And behold the angels of God ascending and descending on it.

13. "And behold, the Lord stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac.

14. "The land whereon thou liest, to thee will I give it and thy seed.

15. "Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south.

16. "And in thee, and in thy seed shall all the families of the earth be blessed" (Gen. 28:10-14).

Practical Truths

In the lesson for today we have a renewal of the promise God made to Abraham. He comes to Isaac after his father, Abraham's death, or over eighty-five years since he first appeared to Abraham, and, in the language of the lesson, makes Isaac the same promises that had been made to Abraham. We see by the memory text that God confirmed to Isaac by an oath. Several years later Jacob, Isaac's son, saw the vision of angels, and the covenant is renewed to him. At the time the covenant was made with Isaac, Abraham was dead; yet God declares, "I will perform the oath which I sware unto Abraham thy father." Though he was dead, yet God had not forgotten him, and though all the fathers were dead at the time David penned the memory text, yet they are not forgotten, for "He hath remembered his covenant forever."

Notes on the Lesson

Covenant.—A contract, an agreement or promise. **Oath.**—The oath which God made is of such a nature that he swore by himself (Gen. 22:16), the object being that we might have strong assurance (Heb. 6:18).

1. **Famine.**—A scarcity of bread or water. Notice, there was a famine in the days of Abraham, one in the days of Isaac, and also in the days of Jacob.

2. **Dwell in the Land.**—While the patriarchs dwelt in the land of Canaan, they were only sojourners and not possesors of the land. This will appear not only from the fact that Abraham bought a place to bury his dead, but also from the statement of Paul (Heb. 11:9) that they sojourned as in a strange country, although it was the land of promise, and died without having received the inheritance in possession.

3. **I Will Be With Thee.**—What a blessed assurance. Shall our lives merit such companionship with God? Amid the trials of life how sweet to know that we are in the care of this covenant-remembering Father.

4. **All These Countries.**—From the River of Egypt to the River Euphrates (Gen. 15:18-21. Read Deut. 1:7, 8). While Paul seems to favor the thought that the promise of heirship to Abraham and his spiritiual seed covered the whole world (kosmos) (Rom. 4:13).

5. **Will Perform the Oath.**—How sacred God regards this promise. An assurance of his intention to make his word good to Abraham, though he was long since dead!

7. **All the Nations.**—This phrase is certainly a comprehensive one. The promised blessing extended beyond the time of the patriarchs for the development of the seed by faith, notably Jesus as the head, had not ended in the time of the Apostles, for Paul said, "If we be Christ's then are we Abraham's seed." If, therefore, the seed is yet being called out and the blessing comes to the nations through the seed, the blessing extends into the future.

8. **Jacob.**—The grandson of Abraham. God also repeats the covenant to him in that wonderful vision near Haran. The same things appear in this promise that God promised to Abraham, viz: 1st. The land is promised. 2nd. A numerous seed. 3rd. Through this seed a blessing to all the nations of the earth.

Suggestive Topics and Questions

1. **The Wonderful Dream.**—In our last lesson we learn that God made a covenant. With whom was this covenant made? What were the things promised in that covenant? Ans: A land, a seed and a blessing. Who was Jacob? In what country did Jacob live? What did Jacob see in his dream? Who stood above the ladder? What was going up and down on the ladder? What did God say to Jacob concerning the land upon which he was lying? Was this promise fulfilled during Jacob's lifetime? What was said by the Lord concerning the nations? Through what means will this blessing reach the nations? Do these covenants of promise involve redemption through Jesus? Why is this a wonderful dream? Ans.: Because the history of the whole world is involved in its fulfilment—all nations are included.

2. **Faith and Obedience.**—What was one of the chief characteristics of Abraham (Gal. 3:7)? Where is he called "faithful Abraham" (Gal. 3:9)? Is God pleased at our exercise of faith (Heb. 11:6)? With whom shall the faithful ones be rewarded (Gal. 3:9)? Will the exercise of faith in this promise be required of the Gentiles (Gal. 3:8; Rom. 4:16)? Besides faith, did God require obedience (Jas. 2:17-24)? Does he require obedience of us? What does Paul say of those who obey not the gospel (2 Thess. 1:8)?

Summary.—God made an agreement with Abraham, renewed it with Isaac, and repeated it to Jacob in the wonderful dream. God requires faith in the agreement in us in order to be heirs of the promise. He also requires obedience to all the commandments and precepts of his word.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

C. E. Anderson	$ 1.75
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The only way to regenerate the world is to do the duty that lies nearest us.—Kingsley.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: 1 John 4:10, 11

BROTHER LOVE

Forgive me, Lord, if e'er a brother heart
 My heartless coldness hath repelled in vain;
If stoney stare has made the tears to start
 In eyes that sought for sympathy in vain.

Forgive me, God forgive me, if instead
 Of lifting up his leaden weight of woe,
I've passed unkindness sharp upon his head
 And by my harshness bent his shoulders low.

Forgive me, if a heart that throbs on thine,
 That bleeds and slays itself for loss of thee
No comfort finds in this cold heart of mine,
 No brother love, no warmth of charity.

Forgive me, purify this heart of clay
 With hallawed fire from thy heart of love,
My brother hearts to cheer upon the way
 With brightest beacon from thy home above.

Second Timothy, Three Sixteen

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

No book ever published is like unto the Bible. It was written by men specially selected and ordained by God for the purpose. Its pages contain all we can know regarding God, his plans and his purposes. In the Bible are printed the prophecies concerning the first advent of Jesus. It is in the Bible we read the story of his birth, his life, his death, his burial, his resurrection, his ascension, the promise of his second coming. It is in the Bible we read of the creation of man, his downfall, and what he must do, and what he must become, to again merit the favor of his Creator.

Do you care for poetry? Read the Bible; the finest poetry ever written can be found therein. The same can be said regarding "love stories." The names of the greatest patriots and heroes, together with the stories of their lives, the men of strength and of valor, the history of great battles, all are there.

You not only go to the Bible to find out about God, and about Jesus, but also about yourself and you will not come away empty. "Doctrine, reproof, correction, instruction in righteousness." What more fundamental or important things. Read your Bible, study it, absorb its spirit, then you will find it a perpetual mentor. It will never desert you. When you have sinned it will reprove, no doubt about that. When you have erred, if you approach your Bible in a humble spirit it will correct you perhaps in the words of the loving Savior himself. When you thirst after righteousness —and who does not at times long to be better, purer, nobler?—here is the spring where you may drink your fill. Go to your Bible thus and you, too, will "find yourself." It will reflect you as you are. It will lay bare your heart with all its sin and weakness, aye, and with all its grand capabilities. It will show you life with its meaning, its possibilities, its hopes, its despair, its aspirations, its achievements, its baseness, its nobleness. It will give you a right perspective, a sense of proportion. This and much more will it do if you use it and use it aright.

The world is a needy world. It seems to present to our view a myriad of outstretched human hands, pathetic hands, entreating hands. What shall we put into them? These children's hands, reaching up for guidance; these emaciated hands stretched from the bed of the dying; these wrinkled hands of the aged; these trembling hands of the heart broken; these confiding hands of orphan girls; these strong hands of hopeful youth; these shackled hands between prison bars; these hard hands of honest workmen; these heathen hands groping for the light—what shall we put into them? I say confidently and hopefully that you will help everyone of them by putting into these pleading hands the blessed Bible, the word of God.

A PRAYER

The following prayer is found on the calendar of the Central Congregational Church.

Let me do my work each day; and if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours that found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river, when a light glowed within me, and I promised my early God to have courage amid the tempests of the changing years. Spare me from bitterness and from the sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world knows me not, may my thoughts and actions be such as shall keep me friendly with myself. Lift my eyes from the earth, and let me not forget the uses of the stars. Forbid that I should judge others lest I condemn myself. Let me not follow the clamour of the world, but walk calmly in my path. Give me a few friends who will love me for what I am; and keep ever burning before my vagrant steps the kindly light of hope. And though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for life, and for time's olden memories that are good and sweet; and may the evening's twilight find me gentle still.

Pray and Work

Yes, pray and work—pray first and work after; and thus you will realize in yourself the ideal perfection of human life, which is the blending of work and prayer in as perfect a manner as possible.

The Result of Prayer

Probably the greatets result of the life of prayer is an unconscious but steady growth into the knowledge of the mind of God and into conformity with his will; for after all prayer is not so much the means whereby God's will is bent to man's desires, as it is that whereby man's will is bent to God's desires.—Brent

The Good Shepherd

The Lord is my shepherd: I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shodow of death, I will fear no evil: for thou art with me: thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel; there shall they rest on the green grass and shall be fed in fat pastures upon the mountains of Israel

I will feed my sheep; and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and that which was driven away I will bring back again; and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve, and I will feed them in love and mercy and kindness.

"Lord, whence are those bloodstains all the way, that mark out the mountain's track?"

"They were shed for one who has gone astray ere the shepherd could bring it back."

"And where are thy hands so rent and torn?"

"They were pierced tonight by many a thorn.'

And in the wilderness (as thou hast seen) the Lord thy God hath carried thee, as a man is wont to carry his little son, all the way that you have come, until you come to this place

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed
 through
Ere he found the sheep that was lost.
Out in the desert he heard its cry,
Sick and helpless and ready to die.

The flocks of my pastures are men, and I— the shepherd—am the Lord your God.

What is Expected of Us by God

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

It excepts nothing— "do all"; it instances only the very least things, what our Lord includes under "daily bread," that so we may stop at nothing short of all, but our whole being, thinking, willing, longing, having, loving, may be wrapt up together, concentrated in the one will and good pleasure of our God. Does any ask, How can such little things be done to the glory of God? Do them as thou wouldst do them if thou sawest Christ by thee.

The Spirit of One's Doing

A tendency which today threatens the Church, writes George H. Trabert, in "The American Lutheran Survey," is "a dependence upon work-righteousness, and not on true and living faith in Christ," He deplores this tendency, going on to say:

How people today often dote upon their doing! They seek praise for themselves, but it is not for the sake of honoring God. They want to make themselves a name, and often, when they do not receive the credit they crave, are offenoded, showing that the motive was purely selfish. This is one of the greatest dangers threatening the church today. Correct living and deeds of charity are regarded as sufficient to merit favor with God. This spirit threatens to make our nation a nation of infidels, and tends to undermine the principles over which our nation alone can stand so as to enjoy God's favor. Work-righteousness was the great error in the Church of Rome in Luther's time. Through Luther's work the Church and the State were rescued from decay.

Our Weekly Puzzle

"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God loveth his brother also."

What is the meaning of the word "commandment"?

Who issued this commandment? Who is the "him" referred to?

Who wrote the above passage? To whom was it written? Where can it be found?

Answer next issue.

Answer to puzzle in last issue:

The remark was made by Jesus Christ who is the Son of God, to his apostles "who had forsaken all and followed him."

The "Son of Man" is this same Jesus who soon is again coming to set up the kingdom of the most high God and to rule the earth in equity and peace, while he sits on the throne of his ancestor David.

The meaning of "verily" is beyond the shadow of doubt, absolute truth.

The passage can be found in Matthew 19:28.

The conscious utterance of thought by speech or action, to any end, is art. —Emerson.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. JUNE 18TH 1918 NUMBER 23

THE AGE TO COME

O'er yonder in the age to come,
Our Savior soon shall reign;
The righteous there shall sing his praise,
And shout their glad refrain.

The earth renewed, brought back from sin,
To Eden's state once more;
The glory of that age to come,
Shall reach this wide earth o'er.

All nature clad in youthful bloom,
No blight shall ever know;
And luscious fruits abundant there,
Forever more shall grow.

The songsters 'mid those groves of green,
Shall trill their songs of praise;
While all creation joins in one,
Their anthems loud to raise.

And thus shall ages roll away,
No end shall ever come;
No exile stranger there shall be,
But all shall dwell at home.

Thus sorrow banished from the earth,
And death a thing unknown;
When Jesus reigns o'er all this orb,
Upon his heavenly throne.

J. E. Hogarth.

PULPIT ECHOES

Synopsis of Discourse preached by Brother Huggins, Sunday Evening, May 26, 1918*

AN EXPOSE OF RUSSELLISM

"For I know that my Redeemer liveth, and in the last day I shall rise out of the earth, and I shall be clothed again with my skin and in my flesh I shall see my God, whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom." (Job 19:25-27, Douay Version).

When a writer publishes his book, or a public speaker gives an address, the book or address ceases to be his own; it belongs to the public, and is open for approval or condemnation, for favorable or unfavorable criticism. The right of criticism in things pertaining to questions political or religious is accepted and acknowledged by all thoughtful and intelligent minds.

The members of the International Bible Students Association (the late C. T. Russell being its founder and head,) are active Bible students, tireless workers, moral and good living people. In many ways we may profitably imitate them in their zeal and loyalty. Like the followers of Mrs. Eddy and Mrs. White and other modern cults, the last and only court of appeal is to the teachings of their leader and founder. His or her interpretations must be considered final, however it may conflict with others or even their own judgment.

Conversion of Sinners Not the Business of Russellism

The I. B. S. A. make no effort to convert sinners: their whole energy is directed in proselyting members from among the various organized and established religious bodies. Their claim is that now God is only interested in the saints; sinners will be given a "Fair Chance" in the coming age. There are many glaring errors in their doctrines and teachings. The chief is respecting the most prominent doctrine of the Bible, viz: the resurrection. They claim that a material body, or body of flesh will not be raised in the case of Christ and his saints. To them it is all spiritual, something ethereal,, incorporeal, mystical, unseen.

1st. They teach that during the years 1878 Christ raised the dead saints, and as each present living saint dies, he is instantly changed into a spiritual being and is at once ushered into the presence of Christ, who is now reigning with the saints upon the earth.

2nd. These saints may materialize and assume human form as they claim Jesus did during the forty days following his resurrection.

3rd. This supports the teachings of modern spiritualism. It is spiritualism in a new dress.

4th. This view of Christ's resurrection makes him a deceiver, and the whole doctrine of the resurrection of the body a fallacy.

Resurrection of Christ Physical

If the Bible supports this doctrine we must accept it as true; if not true then we must throw it out of court as false and unscriptural. In Matt. 28:5, 6 we read: "And the angel answered and said unto the woman, Fear not ye: for I know that ye seek Jesus which was crucified. He is not here: for he is risen, as he said, Come see the place where he lay." May I ask what was crucified, and what was placed in the tomb? Did the angels seek to deceive these women? Read the following verses, especially verse nine: "And they came and held him by the feet and worshipped him."

In Luke 24:3: "And they entered in, and found not the body of the Lord Jesus." Note it was his body that was missing. In verses 15 and 23 we find that "Jesus himself" communed with them, and that the angels told them that the one they sought in the tomb was alive. In verses 36 and 43 all doubts are removed and Jesus himself as they knew him appeared unto them.

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*Reported for The Restitution by Brother G. B. Alldridge.

John 20:12, 13, 17, 24-29 reveals Jesus to his disciples possessing a body of flesh and bones, the same body that was laid in the tomb. All these refernces agree that it was the same Jesus, the same person which was crucified, the same body that was nailed to the cross. Jesus appeared ten times to his disciples before he ascended to heaven, and upon each occasion it was in a body of flesh and bones. If Christ assumed or materialized a body, then he deceived his disciples, and he stands forth the arch deceiver of all ages.

Russellite Arguments Stated and Refuted

What arguments does Mr. Russell advance to prove that the body of Christ did not rise from the tomb? Surely not one based upon the Scriptures.

1st. The claim is that when God pronounced the sentence of death upon Adam because he disobeyed him, that death was eternal death (Gen. 17; 3:19; Rom. 5:12; 6:23). These Scriptures declare that death is the penalty, and states no more.

2nd. Adam, as the result of sin, is lying in death and can only be delivered from that condition or restored to life, by a perfect man not under condemnation of sin, dying and taking his place, his body of flesh to be always lying in the death condition to satisfy the justice of God. Hence they claim Christ could not take back his body of flesh and yet pay the penalty of Adam's sin! Before quoting several Scriptures we wish to direct your attention to Acts 2:23, 24: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain: whom (Jesus) God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." Why? Peter answers our question in 1 Pet. 2:22: "Who did no sin, neither was guile found in his mouth." Well, why did Jesus die? Paul makes this clear. First: "But this man (Jesus) after he had offered one sacrifice for sins (Jesus) sat down at the right hand of God" (Heb. 10:12). Secondly: to redeem himself! Listen to Heb. 9:12: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption." "For us" is not in the original text, as all Bible students know.

Jesus declares that he was the living bread which came down from heaven: if any man eat of this bread he shall live for ever: and the bread that I will give is my flesh (life) which I will give for the life of the world" (John 6:51). John understood this clearly, for in 1 John 2:2 he says: "And he is the propitiation (act of appeasing) for our sins: and not for us only, but also for the whole world." David in Psa. 16:8-11 speaking of Christ declares that his flesh shall rest in hope. Peter upon the day of Pentecost quoted this very Psalm (Acts 2:25-28). Brethren, what sees corruption at death? You answer the flesh, the body. A child knows this. David and Peter both declare that God's Holy One (Jesus, his soul) should not remain in the grave and thus see corruption, but God would raise him. What did Jesus lay down in death? Isa. 53:10 says: "When thou shalt make his soul an offering for sin." Verse 12: "Because he hath poured out his soul unto death." The soul, body, being—the whole man is one. The soul constitutes a sentient being. The only thing that goes into a state of corruption at death is the soul, the whole being, minus the spirit, or life principle which returns to the great fountain of life, God (Eccl. 12:6, 7).

Life is Not a Personality

There is no personality in life. The principle of life animates all living things and derives its source from God, the great and original fountain of life. There must be an organism before there can be a personality; the principle of life animating the organism produces the personality. When the organism dies, or the principle of life is withdrawn, the ego or personality ceases to exist. In John 10:10, 17, 18 Jesus claims to be the true shepherd; all others are robbers; he alone is able to lay down his life and to take it up again on behalf of his sheep. Isa. 53:8-12 deals with the personality of Jesus. 1 Tim. 2:6 declares it to be "himself." The robbers took away his life (John 9:12). God permitted this; but God restored it to him because of his obedience (Rom. 8:32-34). Christ died: Christ is risen again. Paul says in 1 Cor. 15:44: "It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body."

A Spiritual Body is a "Body"

Paul and Jesus both reasoned by analogy, let us do likewise. We speak of a windmill, a waterwheel and an electric motor. Do we understand by this that the windmill is wind, the waterwheel water, or the electric motor electricity? Of course not! We mean the windmill is driven by the wind, the waterwheel revolves by the power of the water, and the electric motor is energized by the current of electricity flowing through its mechanism. When we speak of a spiritual body do we mean a body composed of naked spirit, some ethereal, vaporized thing floating around without shape or parts; a fleshless, boneless, formless nothing? In Numbers 16:22; 27:16; and Psa. 78:39, we learn that flesh is spirit. Then a spiritual body is a fleshly body animated by the Holy Spirit. A body of flesh, blood, bones, and spirit is a body of incorruption (1 Cor. 15:53-55; Phil. 3:21). "For Christ also hath once suffered for sins, the just, for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit' (1 Pet. 3:18; 1 Cor. 15:3, 4). See also Hab. 12:29; 1 Cor. 15:35-50; Heb. 1:14. Paul says in 1 Cor. 13:13: "And now abideth faith, hope, love, these three; but the greatest of these is love." Can any one possess these emotions without a body? We cannot read Job 19:23-27; Isa. 26:19; Dan. 12:2, 3; John 5:25-29 and the whole chapter of 1 Cor. 15 without believing and accepting a literal resurrection as the great basic fact of Christianity.

The Spiritual Body Illustrated by the Mazda Nitrogen Arc Light

In conclusion, as an illustration study the Mazda Nitrogen Arc Lamp: it will burn anywhere without air, even if submerged into the depths of the sea. It depends for its life and existence solely upon the electric current properly connected. On the other hand, an oil or gas lamp depends not only on the oil or gas but must also have oxygen to exist. We can extinguish its light without injury to the lamp itself. God will raise our fleshly bodies but instead of (like the gas or oil lamps) depending upon oxygen and blood for their existence (Gen. 9:4; Lev. 17:10-14), God will energize and animate them with his Holy Spirit,hence they will then be spiritual bodies. The only way in which a spiritual body may lose its life, or power of existence, will be like the Mazda lamp, by either shutting off the current or impairing the organism. In this case it will be impossible to destroy the life because "as the Father hath life in himself, so hath he given to the Son to have life in himself." We are to become like Jesus (1 John 3:1; Col. 3:3, 4). Since God is eternal and immortal it follows that those like him will be the same. For Jesus' sake God forgave us our sins (Eph. 4:32) because we belive and are not ashamed of the gospel (Rom. 1:16, 17). This we have proven by our obedience in baptism (Gal. 3:26-29).

The Spiritual Body of Believers "One Flesh" With Christ

Paul in Eph. 5:22, 23 makes this very clear. By marriage the law places upon the wife the husband's name. This entitles her to an equal right to all his possessions be they much or little. Paul says they become "one flesh." Our union with Christ places upon us his all-saving name, and by this union we become one flesh. Hence in the resurrection whatever nature he now possesses will be ours also. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you" (Rom. 8:11). "Knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you" (2 Cor. 4:4).

WORDS OF COMFORT

Written for All who are Looking for Jesus

The coming of the Lord Jesus is the only true source of comfort for the death-stricken, perishing sons of men; and in view of the ephemerality of the present order of things we need again to look at the foundation of our hope—those things, though we see them not, are eternal. There is nothing that can give such satisfaction to the people of God as the contemplation of the words of him who spake "as never man spake." When about to leave his sorrowing disciples he said: "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many abiding places. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also" (John 14:1, 2).

Although not spoken directly to us, these words give great comfort to all who belong to the class of whom Peter wrote, "Whom having not seen, ye love." Yes, we love him because of the many wonderful works he did when here before, and which are an assurance of what he will do when he comes again. "But," continues Peter, "though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." It is believing that makes us rejoice now; what will it be to see his face and receive the comfort of his words.

Of all his gracious words none have given greater comfort than his promise, "I will come again." They are still potent to encourage watchfulness and godly living. Everything depends on his coming again. When he counselled his disciples to seek the kingdom of God he also said: "Let your loins be girded about and your light burning, and be ye yourselves like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh they may open unto him immediately." When Jesus was taken up into heaven the disciples looked steadfastly towards heaven as he went up, and behold two men in white apparel stood beside them and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

The same prominence is given to the Lord's return in the writings of the apostles. Peter tells us that it is at his appearing we shall realize the object of our faith—our salvation. Paul prayed for the brethren at Thessalonica in the words: "The Lord direct your heart into the love of God and into the patient waiting or Christ." At the close of his eventful life he still cherished the same blessed hope, for he said: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing" (1 Tim. 4:8). To help us realize our present position as the children of God, Paul used these words: "Our citizenship is in heaven, whence we look for the Savior, the Lord Jesus Christ, who shall change the body of our humiliation, that it may be conformed to the body of his glory, according to the working of his power whereby he is able to subdue all things unto himself." In the epistle to the Hebrews the same sublime thought is expressed thus: "Christ was once offered to bear the sins of many, and unto them that look for him shall he appear without sin unto salvation" (Heb. 9:28). "Looking for that blessed hope, and the appearing of the glory of the great God and our Savior Jesus Christ," are words that express the true hope and earnest desire of every follower of Jesus. John in his third epistle, inspires confidence in all believers with these words: "Beloved, now are we the sons of God, but it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." That looking and watching and loving his appearing is the key note of our hope. It is at his appearing and kingdom that Christ is to judge the living and the dead; then he gives rewards to his servants the prophets, and to the saints, and to them that fear his name, small and great: then shall his name be in their foreheads and they shall follow the Lamb whithersoever he goeth. When he comes, his "work is before him." That great work which God has entrusted to him: the giving of life to the righteous dead and exaltation to a seat with him upon his throne; the bringing in of the times of restitution which God has spoken by all the holy prophets since the world began.

But there are times when the hope is more comforting than at others for, says an apostle, "ye are in heaviness through manifold temptations." We have trials. The wicked triumph; death robs us of our loved ones: the earth is filled with violence, and our hope seems to be mocked; but these trials drive us to the refuge where we find strong consolation. Then we are assured that we have not followed cunningly devised fables when we hope for the coming of the Lord, for it becomes an anchor to the soul both sure and steadfast. We are kept by the power of God through faith—but it must be faith—the belief of something not promised will not be accepted by God as confidence in him. Theorizing about his ways will not alter his plan nor change his purpose. He is well pleased with our acceptance of what is written, and then bids us to cast our burden on the Lord and trust his constant care.

"Be of good cheer," says Jesus, "I have overcome the world." He did it by faith. If we have strong faith we too will be overcomers and enter into his joy and sit down on his throne. Then joy and gladness will take the place of sorrowing and mourning. There will be no room for mourning then because there is to be fulness of joy. Everlasting life will crown our trials if we hold fast the rejoicing of the hope firm unto the end. Then the darkness of the night and the lonliness of our pilgrimage will give place to sunny peacefulness and rest in the kingdom of our God. The tabernacle of God shall then be with men, and he shall wipe all tears from off all faces, and there shall be no more pain, no more sorrow, no more sighing, no more parting, no more death, for the former things shall have passed away. Beloved in Christ, let us cherish the blessed hope more and more, and may the language of our hearts ever be, "Come, Lord Jesus; come quickly."

W. S. Tomlinson.

BIBLE LESSON IV

With Texts Quoted in Full

The Things Which Compose the Kingdom

First, The King: Jesus

"Rejoice greatly O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just and having salvation; lowly and riding upon a colt, the foal of an ass" (Zech. 9:9).

"And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one" (Zech. 14:9).

"And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth, the King of the Jews" (John 19:19).

"Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I om a King. To this end was I born, and for this cause came I unto the corld, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:34).

Second, the Associates of the King:

The saints of all generation, immortalized by resurrection, if dead; changed to immortality (in the twinkling of an eye) if living when Jesus comes.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out" (Luke 18:28).

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth" (Rev. 11:18).

"For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not preceed those who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" 1 Thess. 4:15-17).

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isa. 26:19-21).

"Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5:28, 29).

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him him that sent me, that every one who seeth the Son and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:39, 40).

"And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:14).

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ. Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1Cor. 15:50-58).

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered al nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King (Jesus) say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:31-34).

Rena Endsley.

WHY THEY STAY AWAY FROM CHURCH.

A parish visitor has tabulated the reasons assigned by persons upon whom she has called, for not attending church. Thirty-one excuses have been given by as many people, as follows:

1. Too deaf to hear the sermon.
2. Too lame to walk up the hill.
3. Cannot get the family up to breakfast; too late when breakfast is over to dress.
4. Clothing too shabby.
5. Cannot get in the way of going—have stayed away so long.
6. Not been to church since son died, who was organist; cannot stand it to hear anyone else play.
7. "Some way we always have company on Sunday."
8. Do not go because they have the windows open; cannot stand the draught.
9. Children too young to leave, and no servant.
10. Clothing so shabby that people look at her.
11. Does not go because they do not open the windows.
12. Has to go to New York every Sunday to see the doctor.
13. Lost two children in ten days; does not think it just, so does not come.
14. Choir sings too loud, affects her head.
15 Cannot stand such long sermons as the minister preaches.
16. Lost a child recently, and the minister not being prompt, the funeral was delayed a half hour; gave great offence.
17. Had trouble with the choir.
18. Pastor preached on giving one-tenth of your income; cannot go and listen to such things; don't believe in it.
19. Don't believe in the doctrine the pastor is preaching at the present time.
20. Don't go to church because the minister does not call on them.
21. Cannot get home from morning service in time to get a warm dinner.
22. Don't like the minister's family.
23. No one in the congregation notices her.
24. Recently buried only daughter; cannot come to church; makes her sad.
25. Pastor never gave the children's baptismal certificate as promised.
26. Does not go to church because she always sees the man there who persecuted the former pastor.
27. Does not go to church because she is not on good terms with her husband.
28. Pastor corrected son in Sunday-school; cannot forgive it.
29. Pastor's family do not call.
30. Pastor did not visit member of family who was sick.
31. Don't approve of the pastor's sermons.

—Living Church.

PRINTING PRESS FUND

F. J. Lee	$ 3.00
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H. Campbell	2.00
Francis Chapman	5.00
Minnie Rouch-Porter	3.00
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DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

O. A. Pottorf	$ 1.00
Horace Harrison	1.00

God said: "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Lord, fill us then that we might know
  The things that thou wouldst have us do;
I know I am unworthy, Lord,
  But now I long to obey thy word.—Sister Andrews.

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EDITORIAL

That is a good book which is opened with expectation and closed with profit. Alcott.

On account of low funds, Lesson X of the Bible lesson series will not be published until July.

Brother and Sister Cordill, of South Bend, Ind., have moved to the city. They called on us Sunday, June 9th.

For the summer we have lost the valued fellowship of Brother and Sister Herron and Sister Murphey, all of whom have moved to Unionville, O. We commend them to the ecclesia there.

Rightness expresses of actions what straightness does of lines; and there can no more be two kinds of right action than there can be two kinds of straight lines.—Herbert Spencer.

During the week our number has been augmented by the return of Sister Myrna Lang, from Pennsylvania, and Sisters Minnie and Vira McIlrath, from New Jersey. We have had a pleasant call from Brother Ashford Lehman, and appreciated visits from Sister Florence Westfall and her sister Mae.

ANALYSIS OF "BIBLE LESSONS"

Contents in the Interrogative Form, Giving the Reader a Review of the Lesson. The Numbers Refer to Pages

INTRODUCTION: THE IMPORTANCE OF BIBLE STUDY

Lesson I

3. Did Christ endorse Daniel as a prophet? Did Daniel understand his own book? -Did he study his own book? -Why and when did God command Gabriel to assist him to understand?

4. On what day did God decide that Daniel must understand the truth? -Did all the prophets have to "search" their own writings in order to understand them? Did God love Daniel, and why? -What "books" of "the Scriptures of Truth" did Daniel read? -Find the chapter and verse in Jeremiah to which reference is made in Dan. 9:2.

5. What are the requisites of Bible knowledge? -Of whom is it said, "None (of them) shall understand?—Why do not the wicked understand the Bible? Is the reasons intellectual or moral which? Who "come to the light," and who remain in darkness?

6. How did David get "understanding"? -How is wisdom obtained? -How do we attain to the understanding of any question?

7. When God gave Daniel understanding, did the gift come to the prophet through means or without means? How many years did Daniel attend school? -Is God ever sought in vain?—If not, explain. Amos 8:11, 12. -Why do many "seek to enter in," and fail?

8. Why are "the great things" in the Bible "strange things" to the world? -Why do so many religious people say "Lord, Lord," and yet are disowned by God? -Do the "wonderful works" of Christendom commend them to God? Has God "showed" us plainly what he wants us to do? Is doing something else than he has required well-pleasing to God? What is meant by "works of supererogation"?

9. Has God required "great things" of us? -Is doing things which God has not required as acceptable to him as doing what he says? What is meant by "the volume of the book"? -Where may the "commandments" and "will" of God be found recorded? -Will God crown "good people" if they strive unlawfully? Did Christ allow people to call him "good"? -If not, are you not ashamed to call any man good?

10. What are "the principles" of the gospel? -Can you quote Acts 8:12 verbatim? Is a belief in the gospel antecedent to baptism?

11. Is the immersion of an unbeliever valid baptism? -Is "obedience of the faith" possible prior to faith? -Does "reading" the Scriptures have anything to do with salvation? Does knowledge have any connection with grace?

12. Can a sinner "come to Christ" without being taught? Did the old prophets read the word of God? the angels? the Son of God? -Are "all" God's children taught? -The moment we dedicate ourselves to study the Scriptures, what promise does God make to us? -Like the prophets, the angels, the Son of God, and all of God's family, will you not become a student of the Scriptures, dear reader?

Wisdom is radiant and fadeth not away.

COMMUNICATIONS

Brother Huggins:

Find enclosed post office order for $2.50 for help on the Printing Press. I also wish to correct an error in a recent issue of The Restitution where it is said that there are none of the faith here. I have lived in Sunnyside for eight years, and have been a member of the Church of God for twenty years, and am not ashamed of my belief. I pray God that I may be faithful at all times. These are trying times. Our faith must be tried by fire.

A sister in hope of the soon coming of the Son of God,

Louise Sullivan.

Dear Brother Huggins:

Please find enclosed one dollar for the Printing Press Fund that Sister Roxana Wince is raising among the friends and family of The Restitution. We hope you will soon be able to install the best possible equipment for your noble work. Our family have been readers of The Restitution for many years, and our dear husband and father, who fell asleep last February, thought it the finest paper of its kind in circulation. With many kind wishes for your success, we are your in the blessed hope,

Mrs. J. S. Allen and Mrs. Clara Gilbert.

Dear Brother:

Enclosed find one dollar for which please send four dozen "Bible Lessons on First Principles"; also find one dollar additional to be used where you deem best. We are using your lesson outlines in our mid-week Bible study, and are finding them exceptionally interesting. We were greatly rejoiced to learn of another addition to the household of faith in Sister Mary Knowles' friend. We are all quite well here excepting Brother Robison, who is quite weak and short of breath. He has been speaking evenings and Sister Robison in the mornings, and in that way we are getting along very nicely.

Hoping this finds all well with you, I am your brother in Christ,

O. A. Pottorf.

Dear Brother Huggins:

I have enjoyed your "Bible Lessons" very much, and have given some sent me by the Berean Society to those whom I thought might be interested. They are the best things out in lines of truth. One point in Lesson VI on the thousand years I have never seen as you do, that is, the judgment mentioned Rev. 20:11-15. I have thought that the passing of the heavens and earth was the judgment mentioned by Peter and Isaiah, and occurred at the beginning of the thousand years, instead of at its end. Do you think the millennial heavens and earth are also to pass away and that new ones will follow them? I am a little puzzed here since reading your lesson and would be glad if you would explain at your leisure, either privately or through the paper. You know that at times the book of Revelation ends one subject and goes back to the beginning of another; and that is where I have been mistaken, if I am wrong on this point.

I have had quite a lengthy debate with an Advent Christian minister, or rather two of them, on the age-to-come question since writing on the "Two Extremes," but I suppose they are now satisfied, as it has been a long time since I have heard from them. One was a Mr. Harvey, who lived, when he began the discussion, at Fort Smith, Ark., but moved to Magnolia, Tex., where a Mr. Fritch lives, and who has been boasting of being an age-to-come killer, in "Our Hope"; but he has made inroads which I can follow that kills every Advent Christian doctrine by making symbols out of literal language. I showed him in my last reply where he had landed himself.

I hope you will get the press and be fully equipped to do your own printing and stitching. May heaven's blessing rest upon you and all the household of faith.

Yours in Christ,

J. J. Heckman.

MARRIAGE

Welcome Gale Skiles and Bessie May Shafer were united in marriage at 5:30 p. m., June 1, 1918 at the home of the bride's parents near Lakeville, Indiana. The ceremony was performed in the presence of the immediate relatives of the contracting parties. A bountiful 8 o'clock dinner was served and greatly enjoyed by all.

Mr. Skiles is a young man of many manly qualities. He is a carpenter by trade and in association with his father in the town of Lakeville where they are engaged in the building craft. Having reached his majority during the last year he will have to register on June 5, and will remain temporarily at home till after his physical examination and it is determined whether he will have to go into military training or not.

The bride is the youngest daughter of Mr. and Mrs. Hugh B. Shafer, and was reared in the neighborhood of Plymouth and North Salem. She is a member of the Plymouth Church of God, but has been associated with the North Salem and South Bend churches recently. She has been occupied as clerk in Wyman's store for some time. Her varied experience in life has given her the necessary qualifications to become a real helpmeet in the newly established home.

These excellent young people have the best wishes of their many friends for a successful and happy life. May God add his blessings to them.

D. E. VanVactor.

BAPTISM

Brother J. A. Croy was baptized in St. Joseph River immediately after our service at South Bend, Sunday, June 2, 1918. Brother Croy was formerly a Baptist minister, and was led into a search for the truth in regard to the teaching of the Scriptures in refernece to the natural immortality of the soul by Brother R. C. Railsback, who offered him a prize to find such teaching in the Bible. His vain search finally led him to take the step here recorded. Having had considerable experience as a preacher we expect some good work from Brother Croy. May God bless him, and keep him, and use him to his own glory, to the laud of Jesus, and to the blessing of many of his fellow men.

D. E. VanVactor.

MARRIED

At the home of Mrs. Lou Warne, aunt of the bridegroom at St. Paul, Neb., Mr. Pearley Eugene Brown, of Dannebrog, Neb., and Miss Mabel Adams of Platsmouth, Neb., May 29th, 1918, at 8 o'clock P. M.

Brother Brown is principal of the public school of Dannebrog, also vice-president of the Nebraska State Conference. He is one of those fine noble characters one so rarely meets. Miss Adams is well fitted to be the life companion of one so refined as the choice she has made. The Lord grant that their lives may be free from trouble and filled with sunshine, and finally be of the bride when the bridegroom comes. They will make their future home in Dannebrog, where Brother Brown is chosen principal for the third time.

Almus Adams.

OBITUARY

Eva M. Beck was born July 13, 1838, and died May 30, 1918, at the home of her daughter, Mrs. L. E. Lotton. She was a member of the church for forty-six years. She learned the truth in Kansas. She moved to Springfield in 1884. She identified herself with the church here, of which she was a faithful member. both in the Sunday School and in the study of the Bible. She expressed her confidence and trust in God, knowing that when she had fallen asleep that she would behold his face in righteousness on the morn of the resurrection. "Blessed are they who die in the Lord, for they rest from their labors. and their works do follow." she leaves four sons, Frank, David, Albert, and Charles; and four daughters, Mrs. Walter H. Poole, Mrs. Mary Staley, Mrs. Alma King, and Mrs. L. E. Lotton.

The funeral was held at the home of Mrs. Walter H. Poole. Words of comfort were spoken by Brother Huggins from John 11:21-26. Sister Maoel Netts sang favorite songs of Sister Beck's. Burial was made in Ferncliff Cemetery.

David Beck.

A STARTLING PROPHECY;

Concerning the Outcome of the World War.

In his book. "The Old Documents and the New Bible," Dr. J. Paterson Smyth of the Church of Ireland notes the fact that the Sedar Hagadah (Passover Service Book) of the Jewish people, translated from the Chaldee and published in 1831, contains the following solemn Passover hymn of ancient days, the interpretation being taken from the small edition published by Vallentyne, Bedford Square, London:

1

A kid, a kid, my father bought
For two pieces of money.
A kid, a kid.

The kid, a clean animal, refers to Israel, "the one peculiar people upon the earth," which God purchased (Exodus 15: 16) for himself by means of the two precious tables of the Law.

2

Then came the cat, and ate the kid,
That my father bought
For two pieces of money.
A kid, a kid.

The cat refers to Babylon. "Ate the kid" is descriptive of the Babylonian captivity, which swallowed up Jewish nationality, A.M. 3338.

3

Then came the dog, and bit the cat,
That ate the kid,
That my father bought
For two pieces of money.
A kid, a kid.

The dog means Persia, by whose power Babylon was overthrown.

4

Then came the staff, and beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money.
A kid, a kid.

The staff is Greece, which put an end to the Persian dominion.

5

Then came the fire, and burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money.
A kid, a kid.

The fire refers to Rome.

6

The came the water, and quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid.
That my father bought
For two pieces of money.
A kid, a kid.

The water refers to the Turks, descendants of Ishmael, who wrested the Holy Land from the power of Rome.

7

Then came the ox, and drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money.
A kid, a kid.

The ox means Edom (the European nations), who will in the latter days rescue the Holy Land from the possession of Ishmael. (See Abarbanel on Ezekiel 39.)

8

Then came the butcher, and slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money.
A kid, a kid.

The butcher refers to the fearful war, which will then succeed, when the confederated armies of Gog and Magog, Persia, Cush and Pul will come up "like the tempest" to drive the sons of Edom from Palestine (Ezekiel 38; 39).

9

Then came the angel of Death, and killed the butcher,
That slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money.
A kid, a kid.

The Angel of death is a great pestilence, in which all the foes of Israel shall perish.

10

Then came the Holy One, blessed be He!
And killed the angel of Death,
That killed the butcher,
That slew the ox,
That drank the water,
That quenched the fire.
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money.
A kid, a kid.

The last verse describes the establishment of God's kingdom on earth, when Israel shall be restored under Messiah, the Son of David (who is also David's 'Lord." See Psalm 110: 1). The reader will have already noted that this ancient Passover hymn constitutes a history, in parable, of the Jewish people. All of the events dealt with in the first six verses have already taken place. The event referred to in the seventh verse, namely, "the rescue of the Holy Land from the possession of Ishmael," that is, from the Turks, is now taking place! The ox, or "Edom" is, by present day fulfillment, clearly and unmistakably identified with and as, the Allies. "Gog and Magog, Persia, Cush and Pul" may, for the same reason, also be clearly and unmistakably identified with, and as, the Central Powers.

In rescuing the Holy Land from the Turks, in order to place it in possession of the Jewish people, the Allies are working in direct harmony with, and as the instruments for the fulfilment of, the promise of God given his ancient people, the Jews, of the possession of that land in the latter days. If God's pledged word is to be fulfilled the Allies must win: for they are fighting to make good his promise which cannot fail of fulfilment! In light of the previous and present amazing fulfilment of the prophecies of this ancient hymn, it appears that the remaining events prophecied therein might reasonably be expected to take place in due course! And then shall be fulfilled the Word of the Lord spoken through Zechariah the prophet, saying: "And the Lord shall be King over all the earth; in that day shall there be one Lord, and his Name one" (Zech. 14:9).—Brooklyn Daily Eagle, May 27, 1918.—Sent by Brother Alex. Donaldson.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verse: Micah 6:8; Titus 2:13, 14

Golden Text: 1 John 4:8-10

A MOTHER TO HER SON

Do you know that your soul is of my soul a part,
That you seem to be the fibre and core of my heart?
None other can prize me as you, son, can do;
None other can please me or praise me as you.

Remember the world will be quick with its blame,
If shadow or stain ever darken your name,
"Like Mother, like Son" is a saying so true,
The world will judge largely of mother by you.

Be this then your task, if task it shall be?
Go force this proud world to do homage to me;
Be sure it will say when its verdict you've won,
She reaps as she sowed, "This man is her son." -Sel.

by Sister E. Betts.

Mother Love

What a wonderful thing is the love of a mother! How pure, how strong, how powerful! No earthly thing can compete with it. Love has truly been called "the greatest thing in the world." But the acme, the pinnacle of all human love is that of a mother to her child. No matter how wayward the child may be, the mother will willingly sacrifice her all in her unselfish devotion, her protecting care, her desire to shield the child of her bosom. The theme of the love of a mother to him whose "heart is of her heart a part," as well as the "fibre and core of her heart," has filled poetry and song and story since brains began to think and hands commenced to write. In the Scriptures we have many allusions to it. In the forty-ninth chapter of Isaiah the prophet asks the question: "Can a woman forget her sucking child, that she should not have compassion on her son?" This is in regard to the wilful waywardness of the people of Zion who, in their sin said, "The Lord hath forgotten us." And in answer the Lord God, speaking in the spirit through the prophet Isaiah answered it in these words: "Yea, she may forget, yet will I not forget thee."

In this little story the "mother love"—which we all know, have experienced, and can understand—is used to illustrate the love of God to his people. And in the comparison we find that the love of God far exceeds that of the natural mother, strong, powerful, pure, and unselfish though it be. As the love of God toward Israel was unchangeable in the days of the prophet Isaiah, so is the love of God unchangeable to us (his people) now. Have you any doubt of this? Turn with me to the eighth chapter of Romans, and when you have found the thirty-eighth verse, read: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

If you take love out of the world we could not live; and if you take the love of God out of the Bible there would be no Christianity, for Christianity is built on the love of the Most High. Do you remember the record that the apostle John left in his third chapter? "And as Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up: that whosoever believeth in him should not perish but have everlasting life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

When you realize what your mother's love means to you, and comparing it with the love of God, find God's love the greater, you do not lessen mother's love: on the contrary, you magnify it. For on earth there is none other thing whereby God's love can be likened or compared than the love of mother.

The love of God for me began
Long before I became a man;
Before my lips could speak his name,
Before from out the dark I came!
Within his mansions I was known
Before he made a cross his Throne,
When not a seer with him had talked!
Where with him not a saint had walked!
Where melt in clouds man's hidden ways,
Deep in the dim eternal days,
His eyes across time's troubled sea,
Went peering forth in search if me.

Storing Up For A Rainy Day

What to do when the skies are blue
  And the heart overflows with laughter:
Tuck a smile away for a rainy day
  That may be along hereafter.

"And now abideth faith, hope, love, these three; but the greatest of these is love."

Applause is the spur of noble minds, the end the aim of weak ones.—C. C. Colton.

Training Little Children
By Bertha Goodkind

Many parents fail to realize that the child born to them is not a possession, is not a thing to mold according to their own desires, their own personal ambitions, or their own social aspiration. We must rid ourselves from the very start of this sense of ownership and begin from the cradle to look upon the child as an individual being, whose sacred right it is to unfold his own self with the help, care, nurture and love due him.

What definite means can the home adopt for the best development of the child in the first six years of his life?

As for moral influence in the home, it is the words the child hears us speak, the things he sees us do which will have the greatest effect on his nature, such as respectful care and tender affection toward the grandmother, the grandfather, the aunt, the uncle; our attitude toward those in our employ, etc. Family festivals will make ever glorious impressions on the child's mind.

The spirit of charity should permeate the home. The little child is too young to know how to help the less fortunate, but he will imbibe the home spirit and with his growing understanding adopt the ideals by which he is surrounded.

Above all influences the most telling is that which the parents create by means of their relationship to each other. If peace reigns supreme and father and mother live as one, having a deep, true, earnest affection for each other, facing together the joys and sorrows, and supplementing each other's strength at every turn, there is no greater legacy parents can leave their children than the influence and memory of such a home.

Thoughts for the Day

Fear not, let thine hands be slack	Zeph. 3:16
Take unto you the whole armor of God	Eph. 6:13
To him that knocketh it shall be opened	Matt. 7:8
Always abounding in the work of the Lord	1 Cor. 15:58
Study to show thyself approved unto God	2 Tim. 2:15
The angel of his presence saved them	Isa. 63:9
If God be for us, who can be against us?	Rom. 8:31

Show Us The Father

Outside of Scripture I know no better answer to the demand of Philip, "Show us the Father," than these lines. A mother speaks, a mother, that blessed brooding personality of earth most like the Infinite Personality to whom we look up "through dark and death":

My child is lying on my knees,
  The signs of heaven she reads;
My face is all of heaven she seeks,
  Is all of heaven she needs.

And so I sit in thy wide space,
  My child upon my knee,
She looketh up into my face,
  And I look up to thee.

Our Weekly Puzzle

"Children obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise: that it may be well with thee, and thou mayest live long on the earth."

What is the meaning of "honor"?

What is the meaning of "promise"?

What is it to "obey"?

What is the promise for obeying this command to "honor father, and mother"?

Where in the Old Testament can this command be found and of what is it a part?

Who wrote this command, and who told him to write it?

Where in the New Testament can the above be found?

Who wrote it and to whom was it written?

Answer next issue.

Answer to puzzle in last issue:

The meaning of the word "commandment" is "an authoritative mandate or order."

The commandment in our last issue was issued by Jesus (John 13:34; 15:12).

The "him" referred to is Christ Jesus our Lord, who is the Son of the living God.

The passage was written by the apostle John; and is supposed to have been written to the churches in Asia. It may be found in 1 John 4:20, 21.

I Do!

Don't you ever want to fly
Like a bird—oh, very high,
Till your fingers touch the sky?
      I do! Don't you?

Don't you like to watch a star
Twinkling, twinkling—oh, so far,
Till you wonder where you are?
      Don't you? I do!

Don't you ever want to go
Where the little new moons grow?
See them waiting in a row?
      I do! Don't you?

Don't you ever want to glide,
With a long and lovely slide,
Down a rainbow, for a ride?
      Don't you? I do!

A Little Child

Dear Lord, I do not ask
That thou shouldst give me some high work of thine,
Some noble calling or some wondrous task;
Give me a little hand to hold in mine.
Give me a little child to point the way
Over the strange sweet path that leads to thee;
Give me a little voice to teach to pray;
Give me two shining eyes thy face to see.
The only crown I ask, dear Lord, to wear
Is this—that I may teach a little child.
I do not ask that I should ever stand
Among the wise, the worthy or the great;
I only ask that softly hand in hand,
A child and I may enter at the gate.—Selected by Sister A. A. Johnson.

Why Not Today?

"Do not keep the alabaster boxes of your love and tenderness sealed up till your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten their homes before they leave them.

"If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intended to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy.

"Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way."
—Henry Ward Beecher.

Imitation

If we must be imitators let us follow after Christ in good deeds.

People who live with a man who limps sometimes will unconsciously contract the habit to some extent.

A popular boy at school, who stutters, will set his playmates going to some degree before they realize it.

Almost all of us are imitators, though—in many cases without intending to to be and probably are not aware of it either.

Habits of profanity and exaggerations in speech are generally picked up from association. Hence the need of carefulness in selecting our companions and in choosing places to work where we can avoid contaminations.

"Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God."

"The love of money is the root of all evil: which while some covet after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

Let every man be occupied, and occupied in the highest employment of which his nature is capable and die with the consciousness that he has done his best.

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VOLUME 70 CLEVELAND, O. JUNE 25TH 1918 NUMBER 24

THE SAVIOR

Hail to the Lord's Anointed,
Great David's greater Son,
Hail in the time appointed,
His reign on earth begun.

He comes to break oppression,
To set the captive free:
To take away transgression,
And rule in equity.

He comes with succour speedy
To those who suffer wrong,
To help the poor and needy,
And bid the weak be strong.

To give them songs for sighing;
Their darkness turn to light;
Whose souls, condemned and dying,
Were precious in his sight.

By such he shall be feared
While sun and moon endure,
Beloved, obeyed, revered,
For he shall judge the poor

Through changing generations,
With justice, mercy, truth,
While stars maintain their stations,
Or moons renew their youth.

He shall come down like showers
Upon the fruitful earth,
And love, joy, hope, like flowers,
Spring in his path to birth.

Before him on the mountains
Shall peace the herald go,
And righteousness in fountains,
From hill to valley flow.

Arabia's desert ranger
To him shall bow the knee;
The Eth'opian stranger
His glory come to see.

With offerings of devotion,
Ships from the isles shall meet,
To pour the wealth of ocean
In tribute at his feet.

Kings shall fall down before him,
And gold and incense bring;
All nations shall adore him;
His praise all nations sing.

For he shall have dominion
On river, sea and shore;
Far as the eagle's pinion
Or dove's light wing can soar.

For him shall prayers unceasing,
And daily vows ascend;
His kingdom still increasing,
A kingdom without end.

The mountain dews shall nourish
A seed in weakness sown,
Whose fruit shall spread and flourish,
And shake like Lebanon.

O'er every foe victorious,
He on his throne shall rest;
From age to age more glorious,
All blessings and all blest.

The tide of time shall never
His covenant remove;
His name shall stand forever;
That name to us is love. —Montgomery. Sel. by Brother J. E. Hogarth.

HARD NUTS FOR SEVENTH DAYISTS

By Rev. H. S. Moeller

In the Church of the Second Advent, Greene Avenue, near Tompkins, yesterday morning, the pastor, the Rev. H. S. Moeller, preached by request a sermon on the Seventh Day question, "Hard Nuts for Seventh Dayists." The text was from Colossians 2:16, 17, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." M. Moeller said:

While it is an admitted fact of history that the Seventh Day Baptists antedate the Seventh Day Adventists in the point of origin, yet it is equally true that it has remained for the latter sect to give the present undue prominence to the tenet of seventh-day Sabbath observance. Church statistics show that Seventh Day Baptists are decreasing, while Seventh Day Adventists are gaining. The former denomination has been harmless, but the latter, through its ceaseless activities in proselytizing Christians of other faiths, has become a menace. Its teaching that seventh-day observance is essential to salvation forms a part only of a vast propaganda which centers about Mrs. White's last-day visions of vagary, which are at once insidious, delusive, and destructive of true faith. The correct scriptural solution of the problem is important. As an Adventist, but not of the seventh day school, I propose to prove the repudiation of the seventh day Jewish Sabbath and the institution (not substitution) of the first day of the week for Christian worship.

Proof for the seventh day position is not found within the covers of the Bible, but rather in the hallucinations or dreams of Ellen Harmon White, who, as practical founder of the Seventh Day Adventists, is to that cause what Mrs. Eddy is to Christian Science. God directs us "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Contradictions and revisions of her visions for which she claims inspiration have been numerous. Jeremiah says God is against false dreamers. From youth, beginning at the age of 17, this prophetess, who was of delicate health, being hysterical and having a nervous temperament, imagined she received revelations from heaven. Records of these visions were carefully preserved, and later published in a volume under the title, "Testimonies," purporting to be "precious rays of light from the throne." On one occasion she claims to have been privileged to have Jesus lift the cover of the mercy seat for her and that she saw the broken tables of the Ten Commandments. She states that a halo shone around the Fourth Commandment.

Personally I greatly deplore that the Protestant Church refers to the commemoration of the Lord's resurrection on the first day of the week as the "Christian Sabbath." The Sabbath is distinctly Jewish. God gave the Sabbath to Israel as a remembrance of her deliverance out of Egyptian bondage. The hallowing of the seventh day by God at the close of his work of creation has no counterpart in the Jewish Sabbath. The Sabbath as such was unknown until so instituted in the wilderness journey. As stated by the apostle Paul in the text, the Sabbath is only a shadow of things to come. The observance of the seventh day as compared with the first day is in direct contrast. Gentiles were never commanded to observe any particular day prior to Christ's resurrection. In admitting even tacitly that the Sabbath obligation is binding today, the theory of Sabbatarians is strengthened. Christ being the end of law and the law being only a schoolmaster to bring us to Christ, Christians are no longer bound by the ten commandments. In fact the whole law, which means more than the ten commandments, is done away with in Christ as evidenced when the vail of the temple was rent in twain at the hour of his death. Therefore, the old covenant Sabbath may not be imposed on new covenant Christians. We are told to observe all things whatsoever Christ has commanded us. Everyone of the ten commandments and the whole law of Moses, with the one exception of the fourth commandment, is referred to, ramified and intensified by Christ. Salvation according to the law of Christ does not depend upon Sabbath observance but simply on faith in Christ. This Judaizing idea was prevalent in the apostles' time. They found it necessary to call a council on the subject. Their testimony is to the effect that it seemed good to the Holy Spirit and them not to lay any such burden on the Church.

Christians being dead to the law are no longer beholden of it nor do they return to it after finding the Savior. Married to Christ, they shun the law, for to embrace it again is to make them adulterers. This conclusion may not be evaded by the claim that there are two laws - one ceremonial and one moral—and that only the ceremonial laws have been abolished. There is no such distinction in the Bible. But even granting such a classification it is readily seen that a moral law is inherently right and stands forever, but a ceremonial law only becomes binding as long as the ceremony is required to be performed. In no case can the law of the Jewish Sabbath be shown to be a moral precept. Being given as a commemoration of an event (deliverance from Egyptian bondage), when the occasion for ceasing to remember the event arrived it of necessity abolished the need of the law. In that category the law of the Jewish Sabbath must be placed. Christians need not remember the deliverance of Jewish forefathers, for now we have a greater deliverance to bring to mind, i. e., the pledge of our resurrection life because Christ was raised from the dead.

Admitting the premise of the seventh day advocates that we are debtors to the law, we learn from James that if we are guilty of one point of the law, we are guilty of all. God does not give commandments which are impossible of observance. There is not a person living in the world today (even a Jew) who is keeping the law of the Sabbath as recorded in Moses' writings. Glaring inconsistencies are apparent in the lives of seventh dayists who profess to keep the law.

The law requires every man to remain in his dwelling on the Sabbath. Do Sabbatarians comply ? The law requires the observance of Sabbatical years and jubilee years in marked ways. Seventh Day keepers have yet to fulfill this requirement. No fires are to kindled on the the Sabbath. No work is to be done. By the express command of God one caught gathering sticks on the Sabbath day was stoned to death, and the law requires that fate to be meted out to all who break it. Why is it that Sabbatarians do not practice circumcision ?

The impracticability of keeping the seventh day, Jewish Sabbath, as the Israelites were enjoined is plain. The law requires the Sabbath to be observed from sundown to sundown. In Greenland the sun only shines six months in the year. How can the matter be regulated for observance there ? The Sabbath could not be observed on the same day throughout the earth. It is a known fact that in traveling round the world a difference in time of two days is encountered before returning to the starting point. The untenable position of seventh dayists is evident as the Bible requirements are brought to view. It takes courage to openly oppose the entire artillery of heaven's truth. God's word will stand for ever, and not one jot or tittle will pass; no effort of man will ever succeed in breaking down its impenetrable bulwarks. But, of course, the supporters are not without an answer. Their retaliation much resembles the words of a Hebrew regarding his faith which also is as sadly lacking in its observance of God's commands as other seventh dayists. "Judaism is a living religion which has at all times proved its elasticity and adaptibility to its environments or it could not have survived. We know Judaism has been influenced by its environment and, while yielding no essential, has accommodated itself to necessary external changes." With the same liberty to abandon any laws of God which are incompatible with their surroundings, seventh dayists have made bold to permit expediency to give place to explicit command. It will not do. The system either stands or falls as a unit.

The one great claim made by seventh dayists is that the Roman Catholic Church changed the day from Saturday to Sunday, stating that those who observe the first day of the week are worshipping the image of the beast, and have received the mark of the beast, which means that they will be annihilated with the beast. I make bold to say there is not a word of truth in this declaration. Just because the Roman Catholic Church claims that they changed the date (without being able to support their case) it is not then made a fact. Cardinal Gibbons, writing in the Mirror of September 23, 1893, says: "The Catholic Church for over a thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday." But no proof is adduced. What pope did it and where is a copy of the edict ? It is interesting to note in contradiction to what the cardinal says that the Catholic Encyclopedia gives this account of the observance of Sunday: "Sunday was the first day of the week according to the Jewish method of reckoning, but for Christians it began to take the place of Jewish Sabbath in apostolic times as the day set apart for the public and solemn worship of God." Who is right ?

The actual historical fact is that the first day of the week was observed without change, commencing the following "first day" after the Lord rose from the grave. Examining the cardinal's statement further we see that he practically admits that the Catholic Church issued no order until somewhere between 500 and 600 A. D., for he says it was done 1000 years before there was a Protestant. If this claim is true, then the Church observed the seventh day for five centuries.

Ignatius, Bishop of Antioch, 101 A. D., a disciple of John wrote: "Those who were concerned with old things have come to newness of confidence no longer keeping Sabbaths, but living according to the Lord's Day on which our life as risen again through him depends." "Let no more Sabbatize."

Barnabas wrote: "We keep the eighth day with joy, on which day Jesus also rose from the dead." "Let every friend of Christ keep the Lord's Day as a festival, the resurrection day, the queen, the chief of all days."

Tertullian of Africa, A. D. 200, wrote: "The Lord's Day is the holy day of the Christian Church. We have nothing to do with the Sabbath." "Sundays we give to joy. We observe the day of the Lord's resurrection cree from hindrance of anxiety and duty, laying aside our worldly business."

Augustine, who died about A. D. 430, contradicts the claims of both the Roman Catholic Church and the Seventh Day Adventists: "The Lord's Day was established by Christ." "The Lord's Day was by the resurrection declared to Christians and from that very time it began to be celebrated as the Christian festival."

Innumerable testimonies might be added to the list already given, but enough surely has been stated to prove to the candid mind seeking truth that the first day of the week was observed by the early Church and that it was not changed by any act Constantine, in A. D. 321, did publish an edict but in approving he simply confirmed or reestablished a custom then in existence.

Origen of Egypt, A. D. 225, declares, "To keep the Lord's Day is one of the marks of the perfect Christian." But Sabbatarians audaciously claim that observance of the first day of the week is to receive the mark of the beast.

Elder D. M. Canright, who was an ardent advocate of the seventh day, after twenty-eight years of careful investigation, renounced the whole faith. In his book, "Seventh Day Adventism Renounced" he says, "Not a single historian in all the annals of the world has ever stated that the Pope changed the Sabbath. Not one line of discussion, objection, protest or even doubt as to the duty of observing Sunday can be found in all the writings of the first three centuries. It is impossible that Sunday keeping could have thus been universally introduced into all the churches without a word of objection unless it had been started at the fountain-head with the apostles themselves."

The Scriptures teach clearly that Christ rose on the first day of the week, that the apostles met on the first day of the week, that while Paul reasoned with the Jews on the seventh day, he met with the believers on the first day of the week and that without deviation the true Christian Church has been commemorating the resurrection of the Lord on the proper day.

The Revelation of Jesus Christ to his Church to tell them of things shortly to come to pass in the world is the last message. It is dispensational truth which unfolds as the events happen. It is ever fresh and timely and needs no addendums. In fact the curses written in the book are to be the portion of any who adds to or takes from the last testament of the Lord Christ to his servants. May God free us for ever from error's chain and keep us free in the glorious liberty of the gospel of the Son of God.—"Brooklyn Daily Eagle," May 27, 1918. Sent by Brother A. D. Donaldson.

THE LEVER OF ARCHIMEDES. AND THE GOSPEL LEVER

By S. Roxana Wince

Archimedes the famous mathematician of Greece who, 224 B. C., demonstrated the properties of the lever, and declared that if he had a lever long enough he could move the world. It was an idle boast. The hand of puny man is not strong enough to place on its fulcrum a lever so long, nor to move it when place. Could an ant pry up a fallen elephant ? And Archimedes had forgotten, or did not believe the theory of Aristarchus of Samos who nearly lost his life 280 B. C. for maintaining that the earth turns on its axis and revolves around the sun, or possibly had never heard of it, and did not know all other parts of the problem being possible—that while he was putting his hand on his lever and pressing it down the earth would have fled away.

But there is a lever that can move the world - the stubborn disobedient world of men. It is the gospel of our Lord Jesus Christ. Place this lever on the fulcrum of love and press down on it with the hand of faith, and what miracles can be performed, are being performed, have been performed in the past!

Look at that babe in the manger: what can he ever do toward enlightening the ignorant, uplifting the debased, civilizing the savage, overturning kingdoms, freeing the enslaved, covering the sea with ships, making the wilderness, the very wilderness blossom as the rose.

Yet he has done it. His life, sought as a child, cruel hate dogging his steps as a man, e'en while he went about with love's healing message to bless and to save. Showing men of his purity, his unselfishness, his kindness, his gentleness, his goodness, his hatred of sin, his wonderful deeds of mercy, his pity for the poor, his love of justice and truth, just what they ought to be and what it was possible for them to become, walking in the way that is "perfectly straight," and in the path that God has "most exactly leveled for the righteous,"—godlike and sons of the living God.

Never has there been such another man, never before or since one who could truthfully say of himself, so perfect was the likeness of character between them, "He that hath seen me hath seen the Father also."

But look at him in the palace of Herod, a prisoner, standing before Pilate, "the Javelin man," accused of treason. See him mocked, and scourged, and crowned with thorns, and then led away to die on the cross. Look at him dead! dead! See wrapped by tender, loving hands in the cerements that belong to the last sad sleep of human kind, he is borne to Joseph's new tomb and laid therein; a great stone is rolled to the door, and later it is sealed, and a Roman guard is set to watch. What hope now that the world will ever be moved by the lever of God's power as made manifest in the gospel? What can a dead man do, seeing "the dead know not anything, neither they that go down into silence?" How can he redeem Israel or save the world? His followers are poor, craven cowards who fled at the first hint of danger. Who will go with the message now? And what use to go if he, whom they supposed was to "set up again the tabernacle of David that had fallen down" and to "reign over the house of Jacob forever" was to be held in the grim power of death?

But "the day of holy convocation" or the feast day passes, the sabbath comes and goes, and the morning of the first day of the week, or "wave-sheaf day" is dawning. There is a great earthquake and, like the lightning's flash, an angel of the Lord descends from the sky and though the stone that closed the door of the tomb was exceedingly large, "he rolled it away, and he sat upon it"! Meaning that henceforth no stone, no seal, no soldier guard, could bar the grave when God's time should come to release the prisoner therein!

The sun had risen. The two Marys come to the tomb and find the stone rolled away and the body of Jesus gone. Mary Magdeline tells Peter and John, that they have taken away the Lord out of the tomb and she does not know where they have laid him. And while she is absent, two angels appear to the other women who had come with her and the other Mary to anoint the beloved form of the Master and say unto them "Why seek ye the living among the dead? He is not here, but hath been raised!"

Entering the tomb, they see another angel who tells the same glad story and away they speed "in fear and joy" to tell the disciples. Peter and John come to investigate, and finding the tomb empty Peter "wonders" but John "believes."

Mary Magdalene, loitering at the tomb, also sees and talks with the two angels, and turning to the rear, comes face to face with Jesus, himself, and the other women meet him as they are hastening to bear the happy tidings of his resurrection to his brethren, and he bids them "rejoice."

But the disciples, when assured by Mary and the other women that "he lives," and that they have actually seen and talked with him, do not yet understand nor believe, not even when he appeared to Simon Peter and to the two on their way to Emmaus; nor scarcely when he suddenly stands in their midst; but tremble with fright, until he shows them his hands, his feet and his side, upbraids them for their unbelief and hardness of heart in not crediting those who had seen him upon being raised, and recalls to their minds what he had told them; that "it was necessary to fulfill all things written in the law of Moses and the prophets and the Psalms concerning himself." "That thus it is written, and so likewise did it behoove the Christ to have suffered, and to rise up from the dead the third day, and reformation to be preached in his name and forgiveness of sins in all nations, beginning at Jerusalem." But Thomas, who did not happen to be at this meeting, would not even then believe, not until eight days later when Jesus again mysteriously stands in their midst —the doors being shut as before— and commands him "to reach his finger thither, and see his hands, and reach out his hand and thrust it into his side, and be not unbelieving but believing" (Totten's translation)—then without looking at the scars, he at once crys out, "My Lord and my God."

Ten times in all Jesus appears to his disciples, and then having blessed them "he is lifted up and is taken away into the sky." All now believe, convinced by "many infallible proofs" that Jesus lives, and will die no more. They are cowards no longer. As witnesses for Jesus they can face the world: do anything he asks, go to the ends of the earth with his mesage, can die, if need be, for him who has given all for their sake. The lever is in their hands and it is no silly Archimedean dream. They test it and it does move the world, A single sermon of Peter's added three thousand to the church. "And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith."

And so it was everywhere, in Asia, in Europe, in Africa, and in the British Isles. And so it has been down to the present day. This world is still bad enough, but it is a very different world from what it would have been had it not been for the gospel of our Lord and Savior Jesus Christ, and for the giving, the ceaseless giving of his followers, that the gospel might go into all lands and to the myriad isles of the sea. It is an almost incredible miracle the thing that God has wrought through the Crucified One. And the battle is not yet won, others are to be brought into the fold; so we must work on, give on, never faltering, never doubting, faith ever growing stronger as we give; love deepening, hope mounting up as on eagle's wings. It is a joy to know that "having given ourselves to God," we can have part in the work that is at last to bring the whole world under the feet of Jesus.

The Printing Press is to be a factor in this work, and we are going to get that press, thank God! for hard as the times are the dear ones are not forgetting what Jesus said: "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over shall men give unto your bosoms."

PRINTING PRESS FUND

A. C. Boyer	$ 5.00
John and Mac Miller	3.00
B. F. Smith	3.00
Kitty Watt	3.00
B. N. Berry	3.00
Susan A. Howard	5.00
John F	2.00
Lanie Lovelace	5.00
B. M. Payne	1.50
W. D. Root	10.00
John and Mable Fisk	5.00
Previously acknowledged	225.75
Total	$ 271.25

EVANGELIST REPORT FOR MAY

Sermons

Omaha 12th	2
Palmen 19th to 21st	4
Loretta 22nd to 26th	6
Total	12

Money Received

Brother A. R. Johnson, Hector, Minn.	$ 10.00
Palmer Church	6.50
Mr. McMillin	2.00
Brother Kieffer Zeller	1.50
Brother Courtney	10.00
Total	$ 29.00

Expenses

Omaha to Central City	$ 2.64
Central City to Palmer	.34
Fullerton to Albion	.78
Dinner	.40
Albion to Loretta	.14
Loretta to Omaha	2.85
Total	$ 7.15
Salary	100.00
	$ 107.15
Endorsed	$ 29.50
Baptized	6

Remarks

Upon returning from Palmer we found our sick son had taken cold and was in a critical condition. We had the doctor attending him for a couple of weeks. Then he had so far improved that we could take him to the hospital, where he is now, and we praise the Lord that he sems to be improving slowly. Brethren, pray for us. I want to say that when we read of Brother Alldridge losing his son, we knew of their deep sorrow and assure Brother and Sister Alldridge they have our sympathy and prayers. Oh may the glorious day soon come when "the inhabitants will not say, I am sick." Our anxiety becomes more intense with each passing day. The whole world is full of strife. Who would not want the Savior to come?

Sickness hindered us in getting to our appointments as early in the month as we had planned. We went to Palmer on the 17th and had a good meeting. Sunday evening the house was well filled. From there we responded to a call from Brother Courtney, at Loretta, arriving Tuesday and stopping over the following Sunday. I had not met Brother and Sister Courtney for twenty years. When we last met we little dreamed of the long interval before we would meet again. It was truly good to meet these faithful ones again this side of the great gathering.

During the time of our last meeting and the present we were surprised to find they had reared a boy to young manhood, and also a namesake. Here is one home where the latch string hangs out to all believers. Anyone who could not be entartained by this worthy couple, would surely be a grouch beyond redemption. The busy season and rainy weather interferred with the meeting in a degree, but the interest was good. We talked on the war as related to prophecy, and on baptism, its mode and significance. At the conclusion four took a stand for the truth, so Brother and Sister Courtney have some more to stand with them in the truth. At Palmer two young ladies took a stand for the truth, both teachers. These young ladies will be an ornament to the church. All those at Loretta were bright young people, and are under the care of a good teacher for Brother Courtney is well posted and qualified in every way for an instructor.

Now we must set our face toward the west where they are calling, "Come over and help us." Some who heard us last fall are now anxious for baptism. May the Lord help us to be faithful and do our part in the completion of the bride. There never was a time when the necessity was greater for unity than now. But how sad for any to talk unity publicly, and privately work division! "God is not mocked." We must do as we preach or suffer. It does no good to talk chastisement unless we are ready and wiling to receive it willingly, and profit by it. Sometimes when a child is chastened he gets mad and kicks over a chair when he thinks you are not looking or maybe kicks the poor innocent dog and threatens to run away. So sometimes when the child of God is chastened he acts very much that way. Instead of accepting the whipping in the spirit the heavenly Father gave it, he talks back and threatens to leave home (the church), kicks some innocent person and acts up badly—all of which is very wrong. How meek we should be in these troubled times, and get ready for the glorification of the saints.

Almus Adams.

THE RESTITUTION

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ROBERT G. HUGGINS..........................Editor
ARTHUR E. GRIFFITHS ...... Treasurer and Manager

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

Once in a while you meet a man who is so careful of his religion that he uses it only on Sundays. -Jesse Titman.

June 16th the brethren and sister were much gratified by a "surprise" visit from Brother Harold Baker, of Chillicothe, O.

In answer to a telephone call from Sister Buckman, of Salem, O., in company with Brother Charles Moore, we attended the funeral of Mr. Albert Burton, June 14th. Mr. Burton was the husband of Sister Esther Burton and father of Sister Annie Burton. He was a personal friend of ours, and being a man of affairs, widely known and generally esteemed, the attendants at the funeral were large. Sister Burton and her daughter have the sympathy and prayers of all the brotherhood in their bereavement.

NOT ONE BIBLE

Aurora, Ill., June 17th.—B. W. Scoggin, cashier of the State bank at Millington, came to Aurora to buy a Bible. Not a store had a volume. He met with the same answer at each one: "We have very few calls." Then he went to the Y. M. C. A. and the Y. W. C. A., but these places also were barren of Bibles.—The Cleveland News, June 17, 1918.

ANALYSIS OF BIBLE LESSONS

Contents in the Interrogative Form, Giving the Reader a Review of the Lesson. The Numbers Refer to Pages.

THE BIBLE IN THREEFOLD ASPECT

Lesson II

4. What does the word "inspiration" mean?—How many persons are required in the act of inspiration?—Which one is the author, and which the amanuensis?—Does the one inspired have equal authority with the inspirer?—Why were men who wrote the Bible called "men of the spirit"?—Were they, of themselves, wiser or holier than other men?
5. Does the "will of man" express itself in the Bible?—Why are the men who wrote the Bible called "earthen vessels"?—In what way does God make it appear that the Bible is of God, and not of men?—Are the Scriptures "in truth" the word of the Lord?—When inspired men were "moved" to write or say what God wanted, did they have power to change it?—Whose mind, will, words, and wisdom does the Bible contain?—Is the Bible authority in moral and religious truth?
5. Is the Bible exclusive authority?—What are we divinely charged to preach?—Is walking "after the imagination of the heart" safe conduct? Is trusting in our hearts divinely reprobated? What is deceitful above all things?—Where do all the blighting sins of mankind originate?—May we trust in man?—Dare we trust in ourselves?—In whom, then, can we trust?—Does thinking wrong is right make it right?
7. Has killing men been thought by any to be service to God?—Does God ask us to "forsake" our thoughts?—Is conscience always a reliable guide?—Can you name a wicked man who thought he was righteous?—May a man have a "pure conscience" and the man himself be defiled?—May a man have a "good conscience" and yet be a sinner?—What is conscience?
8. Why does conscience need light?—What was Lock's definition of conscience?—When conscience "accuses," "excuses," and "witnesses," what is implied?—What does a "seared" conscience permit men to do without rebuke?—When men sin without shame and have become so hardened in iniquity they cannot blush, what condition is their conscience in?
9. What is meant by a "partial conscience"?—Does conscience always rebuke sin?—May men have an "erroneous conscience"?—Explain what is meant by a "scrupulous conscience."—Does conscience ever acquit when it ought to condemn and condemn when it ought to acquit?
10. What is the tap root of all sin?—Is having "our own way" the best way?—Can you quote a Scripture from Hosea which shows that trusting in our own way and in "the multitude" is a sin?—Can a sinner be pardoned unless he "forsake" his way?
11. Can we obey our wills and do right?—Did Christ's will ever revolt at the right?—Whose will was superior to Christ's?—Where may we find "the good, acceptable and perfect will of God"?—Do the blessings of salvation depend upon an understanding and belief of God's word?—How can we become "approved of God"?—By what are we judged at the last day?
12. Quote from memory five texts which solemnly and eloquently declare that a rejection of the Scriptures forfeits salvation and makes certain eternal penal retribution.

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Dear Brother:

The Restitution has been coming to us for sometime through the kindness of someone. Enclosed find bank draft for five dollars; two dollars to be used for The Restitutior and three dollars for the Printing Press Fund,

Your in hope, John and Mae Miller.

Mr. and Mrs. Huggins:

Find enclosed three dollars for expired and this year's subscription to The Restitution, and twenty-five cents for one dozen of Bible Lessons, three each of lesons IV, V, VI, and IX.

Mr. Huggins a young lady from Mount Vernon is in Cleveland, and she has become interested in the gospel, and I request you or someone of the church there to go and teach her the truth. You will find her very interesting to talk with. In the evening or Sunday afternoon would be the best time to see her. She said she would be pleased to meet you and Mrs. Huggins. I will send you her address.

During the winter an evangelist of the church of Christ preached a sermon on the second coming of Christ, and he said he recently had learned that Christ was coming to Jerusalem. Then I thought if he had learned more about the kingdom of God he could preach a more interesting sermon. But he did not know a thing about the kingdom, for we asked him to preach a sermon on the kingdom of God, and he said the kingdom of God is within us. So Mr. Spindler wrote the answer to that from "The Bible: Its Princicles and Texts" and handed it to him, and we gave him some of the Bible lessons on the kingdom. We requested that he return them when he read them. He has not given them back. I hope he is reading them yet.

One of the Elders of the Church of Christ said he did not want his mind poisoned with that kind of doctrine we had taken up with. Another Elder said it would take four hundred years to convert him to that belief. We meet with those kind of people, and many offensive words have been said about us because we have learned the true gospel. But we pray, "Lord, forgive them; for they know not what they are saying." Well, I am adding to my faith virtue, and to virtue knowledge since I learned the truth. How is "Baby Huggins"? I would love to see her.

Lovingly, Mrs. A. T. Spindler.

To The Dear Restitution:

I wish to thank the dear sisters that have written to me in my trials and troubles. Sisters Wood and Wince have given me much help. When we are alone in the faith a good Christian letter does much to strengthen one. I have felt sometimes my burden was more than I could carry, and it seemed as though God sent me a letter, as I see a piece in the paper which has given me strength to go through. I now trust God more and more every day of my life. I do not think he will let me have more trials than I am able to bear. My husband left home the 13th of last January to have an operation. He had one and we did not expect him to live through it. When the doctors found out how bad he was they were afraid he could not live; but he came home the 11th day of April and stayed till the 20th of May. From the first operation till the 27th of May he was in pain all the time. He went back to the hospital for the second operation, and I went to be with him. He has had it and is not suffering pain now. When he went to the operating room I gave him into God's care. I told him God would not let him die, unless it was for the best. I put trust in God. When he left the room I dropped on my knees and asked God to spare his life, if it was his will. I want him to live till he can take the name of Christ upon him as he was intending to do as soon as he was able. I asked him to see the Methodist minister and see if he would baptize him, and he said he did not want to be a Methodist, for he did not believe as they do.

Now let me thank Sister Wince for the piece she put in the paper; it did me a lot of good. I am going to put five dollars in this letter for the Printing Press, and I shall trust in God that he will not let me suffer. I hope this letter will be good enough to appear in the paper, that the sisters may see why I have no time to write to them.

Yours in the faith. Sister Susan Howard.

Editor's Note.—Sister Howard will read with interest a letter in this issue from Sister Gillott. Like Mr. Howard, we would not want a Methodist minister to immerse us. The custom of appealing to a preacher to administer baptism, even when the preacher is acknowledged to be out of the truth, is a dishonor to the gospel of the Son of God. Every saint is a king and a priest unto God, and can legitimately officiate in any capacity of the gospel. Sister Howard ought to baptize her husband herself.

Dear Brethren:

Enclosed herewith find check for $3.00; two for renewal subscription to The Restitution and one for "Bible Lessons on First Principles" numbers VII, VIII, IX, and X, one dozen of each when X is ready.

From Lesson I up these lessons are fine, and it would seem that there was no room for doubt as to the Bible truths which they contain.

I believe every member of the Church of God should get a supply and use them freely whenever the opportunity presents itself, or where Bible proof on any of the subjects treated seemed to indictate; also for home study, familiarizing ourselves with the Bible references and quotations connected with the various subjects, arming ourselves with the sword of the spirit, the word of God.

Lesson IX certainly knocks the last prop from under the doctrine of inherent immortality of the soul, and should be widely circulated, as this false doctrine is the greatest hindrance to a correct understanding of the gospel, and the one most generally believed and taught. If this fallacy could be eliminated from the minds of the masses, ministers and laymen alike, the true gospel would be more readily accepted. There are minister among the various denominations claiming to believe in the coming of Christ much the same as we do, but when mixed with immortal soulism it befogs the mind and clouds the understanding, thereby doing a vast amount of harm.

I love the dear old Restitution. It is better than ever and I want to help swell the Printing Press Fund so as to enable the management to carry on the good work with more ease, greater speed and, if possible, a higher standard of efficiency. It is well worth the $2.00, and I would not be without it if the price was $5.00, as long as I could raise the amount.

Now a word to the Editor: If you desire to quote from the above I will submit to a little publicity for your sake and the gospel's, and the dear old Restitution. God bless you and the work. I want one or two of the new song books also when they are ready.

Yours hoping and waiting for the soon coming of Christ to make the world safe for righteousness. Then autocracy will be a thing of the past, and the Kaiser will not be dreaded any more.

R. A. Daniels.

Dear Brother:

Today my dear mother, who is anything but strong, and myself went out to Miss Fleming's, and she put on the sin-covering name. We then gathered round "the table of the Lord" and partook of the emblems, and felt that "where two or three are gathered together in my name there am I in the midst of them."

It is very hard to be isolated as we are here, and has been rather discouraging to have held weekly Bible studies for nearly two years and not have any of the members take enough interest to even ask questions, but they come and we try to sow the seed and will try, God giving us strength, until our Master comes, if we are spared. Miss Fleming has manifested a very great interest from the first. There are two sisters, she being the elder. The other one is a lovely character in every way, only the pride of life is very strong, and she has much to overcome; but we are praying that she may be given strength "to make her calling and election sure," and would ask dear brother, that you would add your prayers to ours.

Please thank Brother Griffiths for the very liberal supply of "The Restitution" which he sent. We do miss them so much as they keep us in touch with God's people, and we use "the Lessons" and "Discourses" in our studies; they are so helpful. God grant that we may be found with the faithful when our dear Lord returns, is the prayer of your sister in the truth, Lillie Gillott.

Dear Brother Huggins:

Enclosed find small donation for Printing Press Fund.

I note with pleasure in a recent issue of "The Restitution" a letter from Brother Owen Jones, in which he desires to engage in regular ministerial work. I have no acquaintance of any kind with Brother Jones, but I think any brother who is worthy and wishes to preach and defend the gospel, should have all the encouragement we can give. And in these days when every walk in life demands a good education, it seems that we should have some organized plan by which any who would take up the ministry could be assisted, if necessary, by the church in completing their education. For even in Paul's day God chose him, an educated man, to be the greatest apostle and carry out the greatest work.

The popular churches have their theological schools from which a stream of educated men are supplied to fill their pulpits, and they have plans without limit to gather millions to further their work. The "Disciples" in my own community are getting as much as five hundred dollars from individuals of very moderate means for ther "men and millions" movement; and if we who have the truth sit idly by and do nothing, will we not be unprofitable servants? Can we not awake to the opportunity and lay foundation for a harvest in the future, if the Lord tarries, and if he comes be found of him "Workmen that needeth not to be ashamed"?

A. C. Boyer.

COMMENTARY ON THE APOCALYPSE

Chapter 2

And unto of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flaming fire, and his feet are like fine brass (vs.18):

This is the first instance in which the speaker represents himself as the "Son of God." In the introduction, chapter 1:13, John sees him in the midst of the seven golden candlesticks as the "Son of Man." It may be on account of severe rebuke he gives to the church in Thyatira, for tolerating that woman Jezebel that he deems it necessary to represent himself as the "Son of God." "Who hath his eyes like unto a flame of fire," indicates that he sees everything going on in the dark places of Thyatira. "And his feet are like fine brass." In chapter 1:15 it is added, "As if they burned in a furnace." Value and purity are here symbolized.

I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than than the first (vs. 19).

I know thy works." He knew all, good and bad. He knew their charity, love, and service, for love prompts to service. When the Master said to Peter, "Simon, son of Jonas, lovest thou me?" the answer came, "Thou knowest that I love thee;" then "feed my sheep." Love begets action. They had faith, without which it is impossible to please God; and patience the crowning virtue of the Christian life; "and thy works." Lately their works and labor had been more than they were at the beginning.

Notwithstanding I have a few things against thee because thou sufferest that woman Jezebel, which calleth

herself a prophetess to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols (vs. 20).

Before going further in this investigation, we should endeavor to learn something about this woman Jezebel, whom the church of Thyatira suffered to teach, and to seduce Christ's servants to commit fornication, and to eat things sacrificed to idols. The history of the early church is as silent as the grave concerning any woman of this name that appeared in the church of Thyatira. The prophetic nature of this book may give us a clue to the identity of this woman Jezebel, which troubled the church, as did the Nicoliatanes with their hateful doctrine. This woman Jezebel may prove a deciding factor, with the aid of the death state of the church of Sardis, and the open door of the church of Philadelphia, to solve the question of the construction of the messages to the seven churches, and thereby, to be able to know who this woman Jezebel is; and the chronology of her appearance in Thyatira.

Jezebel the wife of Ahab, king of Israel was a Phoenician princess, daughter of Ethbaal king of the Zidonians. Her marriage with Ahab was a turning point in the history of Israel. She was a woman in whom, with the reckless and licentious habits of an oriental queen, were united the sternest and fiercest qualities inherent in the Phoenician people. In her hands her husband became a mere puppet (1 Kings 21:25).

The first effect of her influence was the establishment of the Phoenician worship on a grand scale in the court of Ahab. At her table were supported no less than 450 prophets of Baal, and 400 of Astart (1 Kings 16:31, 32). God's prophets were by her orders attacked and put to the sword (1 Kings 18:13; 2 Kings 9:7). First Kings chapter 21 records how she caused the death of Naboth the Jezreelite by procuring false witnesses to testify that he blasphemed God and the king; the object being to get his vineyard which he refused to sell.

After the death of Naboth, the Lord, by the prophet Elijah, said to Ahab, "I will make thy house like the house of Jereboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin." "And of Jezebel also spake the Lord, saying The dogs shall eat Jezebel by the walls of Jezreel." . . . . "But there was none like Ahab which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up" (1 Kings 21:22-26).

Now remembering the prophetic nature of the book, and that it was given to John by signs let us say that, "that woman Jezebel," is a metaphor, not a literal woman. The meaning may be expressed this way: old Jezebel is alive again in the papacy. A woman as the type or symbol of the church was quite familiar in Israel. The marriage of Ahab to Jezebel was the type of the union of the church and state in the gospel dispensation. In both instances it was the turning point from the true worship of Jehovah to that of idolatry.

As Jezebel stirred up Ahab to evil deeds, so the papal church stirred up the civil power to persecute and put the saints to death. Jezebel used the authority of Ahab; wrote letters in his name to accomplish the death of Naboth. So the papal church turned over to the state for execution her condemned victims.

The symbols, similitudes, and metaphors of the Revelation generally if not always, have their roots in the Hebrew prophets. If we say that man is a fox; we use a metaphor. If we say that man is like a fox; we use a similitude. A metaphor is a similitude reduced to a single word, and here the one word is "Jezebel." Why was Jezebel in Thyatira? Because the Christians in that stage of the church had apostatized until their acts formed a likeness to the acts of Jezebel. Therefore Jezebel was in a similitude alive and in Thyatira.

In Isaiah, chapter one, we have an exact likeness to the language and conditions that existed in Thyatira: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken. I have nourished and brought up children and they have rebelled against me . . . . Except the Lord of hosts had left unto us a very small remnant we should have been as Sodom, and we should have been like unto Gomorrah." "Hear the word of the Lord, ye rulers of Sodom; and give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me?" etc. In Israel there was a remnant that saved them all from Sodom's doom: and in Thratira there was "the rest" that had not the evil doctrine; "not known the depth of satan."

In Ephesus, the first stage of the church, there were false apostles which the church proved to be liars. In Smyrna the same parties claimed to be Jews (in the true sense) were present; the spirit reveals the fact that they belong to the "synagogue of satan" (Rom. 2:29). In Pergamos, they were the slayers of Antipas, and followed the teaching of Balaam, committing fornication, literal and spiritual. In Thyatira the apostacy is full grown. In the fourth century the church adopted two grave errors.

First, it was an act of virtue to lie when such act was to the interest of the church.

Second, the church under certain conditions had the right to punish heretics with corporeal punishment. The former of these errors was of long standing and produced numberless frauds (Mosheim's Church History, page 94).

And I gave her space to repent of her fornication, and she repented not (vs 21).

The Master was not anxious to condemn this, his apostate church, but gave ample time for her to repent of her evil deeds; however she repented not. Chapter nine, where the followers of the prophet of Mecca, under the symbols of locusts were sent as a plague on the idol worshippers and fornicators seems to be a parallel to this passage (ch. 9:20, 21). The same parties repented not.

Behold I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent their deeds (vs 22).

The woman here is joined to the state, and is thereby an adulteress; the papacy full grown. The bed, and the great tribulation threatened, is the condition that existed during the crusades, when Europe was bled to palness of men and money. When death rode the pale horse, hell (the grave) followed with him, and so did the sword, hunger, and pestilence, and the wild beasts of the earth (chap. 6:8). Millions perished during the crusades. It is aptly called the Delirium-tremens of the harlot.

And I will kill her children with death, and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works (vs. 23).

Jezebel not being a literal woman, her children are not literal but converts to her evil doctrine. The divine rule is everything ofter its kind (Gen. ch. 1). And in violation to this rule, many learned expositors have made great mistakes. See notes on ch. 12. "I am he which searcheth the reins and hearts." This he is well able to do by virtue of his divine attributes; which it is declared he is worthy to receive (ch. 5:12). "And I will give unto every one of you according to your works." To those that have embraced Jezebel's doctrine; and to those that have remained faithful to the truth. This is the rule by which God will judge all men.

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine and which have not known the depth of satan, as they speak; I will put upon you none other burden (vs. 2).

There is no intimation here as to how many of the church had remained faithful to the pure doctrines of the gospel, nor how many had fallen into the snare of the apostacy, as represented by "that woman Jezebel." To as many as have not left the truth, nor known the depths of satan, the Master is inclined to be gracious, and to put upon them no unnecessary burdens. The pure doctrine of the gospel, instead of burdening men with the works of superstition and ignorance, gives light and liberty, opening the prison doors, and freeing the captives. In harmony with this principle, the Master says, "I will put upon you none other burdens."

But that which ye have already hold fast till I come (vs. 25).

They, the church of Thyatira, were already acquainted with the doctrines of the gospel; and the true witness here exhorts them to hold them fast, to keep a tight grip upon them, till he comes

And he that overcometh and keepeth my works unto the end to him will I give power over the nations (vs.26).

To the overcomers all the precious promises are made. The choicest ones are distributed to the overcomers of the seven churches. The beauty of the distribution is that the overcomer of any one of the seven churches is heir to all the promises on the condition that he prove faithful unto the end. "To him will I give power over the nations." It is a clearly expressed doctrine of the Scriptures that the saints with Christ will be rulers of the world to come.

And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father (vs. 27).

"And he (the overcomer) shall rule them with a rod of iron." This is in reference to Psa. 2:9: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." The allusion in the Psalm is to the Messiah reigning triumphantly over the nations; and the idea here is that his saints, the "overcomers," will be associated with him in the rulership of the earth. This is in harmony with Daniel 7:27, "And the kingdom and dominion, . . . under the whole heaven shall be given to the saints of the Most High."

And I will give him the morning star (vs. 28).

"And I will give him the morning star," that is Christ himself. See ch. 22:16, "I am the root, and the offspring of David, the bright and morning star."

He that hath an ear, let him hear what the spirit saith unto the churches (vs. 29).

This oft repeated admonition gives emphasis to the necessity of keeping our ears open to the words of the spirit. There is a prophecy that reads, "And they shall turn away their ears from the truth, and be turned unto fables" (2 Tim. 4:4).

Geo. Francis.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Romans 6:8-10

MOTHER KNOWS

Nobody knows of the work it takes
To keep the home together,
Nobody knows of the steps it takes--
Nobody knows but mother;
Nobody listens to childish woes,
Which kisses only smother,
Nobody's pained by the mighty blow--
Nobody only mother.

Nobody knows of the sleepless care
Bestowed on baby brother,
Nobody knows of the tender prayer—
Nobody knows but mother;
Nobody knows of the lessons taught,
Of loving one another,
Nobody knows of the patience sought--
Nobody—only mother.

Nobody knows of the anxious fears
Lest darling may not weather
Storms of this life in the coming years--
Nobody knows but mother;

Nobody knows of the tears that start
The grief she'd gladly smother,
Nobody knows of the breaking heart
Nobody only mother.

Nobody clings to the wayward child,
Tho' scorned by every other,
Leads it so gently from pathways wild
Nobody can but mother;
Nobody knows of the hourly prayer
For him, our erring brother,
Pride of heart, once so pure and fair
Nobody only mother. Sel. by Sister E. Betts.

A Parable

Or the Story of a Hero who overcame a
Monster, taking from him his keys of
power, Turning his dungeon into
a sweet resting place for the
Saints of God.

My Dear Children:

You were not expecting to see Father Thomas this morning, were you? I have been noticing your little company for some time; and this morning I just felt like I would love to have a cozy little chat with you and get better acquainted.

Now what shall we talk about? The chickens, pigs, horses, cows, etc.? No! Well, how about parties, dances, movies, baseball, and fun of that kind? No? Well, dear ones, Father Thomas is glad to know that you prefer to think and talk of higher and more important things than these, occasionally; so if you please he will tell you a little story, and it is a true story, too.

Many years ago, a terrible and hideous monster began to capture men, women, and often innocent little children, and confine them in a fearful dungeon, or prison. It was so deep, cold, and dark; never any light, and so strong that no man had ever been able to break open the door, or get out. Now these poor helpless persons had a very dear friend outside, that the monster had never been able to capture. He was not only a very good and noble man, but very strong, powerful, and wise as well; and his heart bled for his loved ones who were confined in this horrible prison, so he concluded to relieve them. But with all his strength and courage, he was not able to do so from the outside. So one day he marched boldly up to the door of the monster, and surrendered to him: and oh my! you should have seen the old beast grin, as he threw the hero into the dungeon with his friends, and double locked the door; for he thought he now had the strongest of all his enemies under his thumb.

But his triumph was short, for very soon the noble captive outwitted him, and walked out, taking the keys of the dungeon with him; and he sent back word to his friends, that although it had been impossible for him to release them when he escaped, yet he had the keys of the prison, and in due time he would surely return and release them also. How they laughed and shouted for joy, and snapped their fingers at the old monster; for they knew their hero was strong and brave; and he said he would come. They had never known him to lie, nor fail to perform what he promised; so each morning they said, "I wonder if he will come today!" And each night they said, "Perhaps he will come tonight!" and in their joy and faith in the promises of their hero, they almost ceased to fear the monster that held them captive.

Now dear ones, I will tell you the meaning of this little parable, but no boubt most of you have already guessed it. The loathsome monster is death, and the damp, cold prison is the grave; the hero so noble and strong, so brave and true, who escaped and took with him the keys of death and of hades is the Lord Jesus Christ. Dear ones, never forget to thank God for such a strong and noble friend.

Father Thomas

Our Weekly Puzzle

"I am he that liveth, and was dead; and behold, I am alive for ever more. Amen: and have the **keys of hell and of death."**

Who is the "I" that speaketh?

What is the meaning of the word "Amen"?

What is the meaning of the word "hell"?

Where can this passage be found?

Answer next issue.

Answer to puzzle in last issue:

The meaning the word "honor" is to regard with respect, to revere or worship. And let me here state there is no honor too great for us to bestow on our parents; for it is through their love that we realize the love of God.

The meaning of the word "promise" is a covenant or an assurance backed by the honor of the one making it. As this promise was made by God, "who cannot lie," there is no danger of it not being fulfilled.

The word "obey" means to yield our judgment to that of our parents, to submit to their dictation; in other words, to do as we are told.

The promise for obeying and honoring our parents is that thy days may be long upon the land which the Lord thy God giveth thee.

The Old Testament reference is found in Exodus 20:12, and is part of what is known as the Ten Commandments. The command was written by Moses at the command of God.

The New Testament reference can be found in Ephesians 6:1-3. It was written by Paul "to the saints which are at Ephesus, and to the faithful in Christ Jesus."

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. JULY 2ND 1918 NUMBER 25

COME, LORD!

Come, Lord! and tarry not:
  Bring the long looked-for day;
Oh, why these years of waiting here,
  These ages of delay?

Come, for thy saints still wait;
  Daily ascends their sigh;
The Spirit and the Bride say come!
  Dost thou not hear them cry?

Come, for the good are few;
  They lift the voice in vain;
Faith waxes fainter on the earth,
  And love is on the wane.

Come, for love waxes cold,
  Its steps are faint and slow;
Faith now is lost in unbelief;
  Hope's lamp burns dim and low.

Come, and make all things new;
  Build up this ruined earth;
Restore our faded paradise,
  Creation's second birth.

Come, for creation groans,
  Impatient of thy stay,
Worn out by these long years of ill,
  These ages of delay.

Come, and begin thy reign
  Of everlasting peace;
Come, take the kingdom to thyself,
  Great King of righteousness.—Sel.

PETER'S SERMON ON PENTECOST

There has been much controversy over the contents of the second chapter of Acts. One school of religionists taking for their favcrite theme the baptism of the Holy Spirit; another the facts stated as the gospel, viz., the death, burial, and resurrection of Christ Jesus; still another "the determinate counsel and foreknowledge of God." Truly did Solomon say that "God made man upright, but they have sought out many inventions." And yet they claim that the purpose was that man was so differently constituted that they could not agree on all points of doctrine. Men of the different schools claim that we may worship God according to our conscience, whereas Peter wrote that we are to answer a good conscience toward God. It is God's and not man's conscience, that is to be satisfied.

Peter's sermon on Pentecost consisted of six hundred words. It is a wonderful sermonette. The leading thoughts in this sermon relate to the outpouring of the Holy Spirit and the covenant of David concerning the perpetuity of his throne and kingdom. When the apostle stood up that memorable morning, he quoted from the prophet Joel and said, "This is that which was spoken by the prophet Joel." He then quoted a part of the Joel prophecy and applied it to the fulfilment of the promise made by Jesus in the first chapter of Acts where the promise is made, "ye shall be baptized with the Holy Spirit not many days hence." If our readers will compare Acts 2:16-21 with Joel 2:28-32, and then study Joel 2:23-27, they will see that the Joel prophecy applies to Israel when restored to the land of Israel. This will take place in its fulness then. Then Jehovah will give to Zion the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain, in the first month.

The outpouring of the Holy Spirit was a gift to the apostles who had been with Jesus from the beginning. It was to endue them with power as his witnesses. They were to preach in his name and have power to perform miracles. This did fulfill the promise made to them concerning the comforter. It was to guide them into all truth. This gift was a mere foretaste of what Israel will enjoy in the kingdom age. The Joel prophecy further promises, "And the floors shall be full of wheat, and the fats shall overflow with wine and oil." And further Jehovah will restore to Zion the lost years wherein their land has lain desolate. Under this blessing the curse would be removed. No destructive insects can exist. Again Zion (Israel) shall eat in plenty and be satisfied and praise the name of the Lord. Your God hath dealt wondrously with you. The Lord's people shall never be ashamed. This prophery relates specially to the future of the land of Israel and her people. After stating that this event on Pentecost was a special gift to the apostles he refers to the covenant made with David concerning his son whom they had put to death, but God had raised him from the dead. It was impossible that he could be held by death, as Jehovah had promised not to leave him in the grave, neither would he see corruption.

Mr. A. Campbell, in announcing the Pentecostal gospel, lost sight of the reason why Jesus was raised from the dead. He announced that the message concerning the gospel of the kingdom of God as given in the life of Christ was no longer necessary, but that the church is the kingdom, and the gospel consists of the three facts, viz., the death, burial, and resurrection of Jesus the Christ. He failed to grasp the why of the raising of Jesus which Peter says (Acts 2:30) was to sit on David's throne. The apostle says, concerning David, that he is both dead and buried, and that his sepulchre is with us unto this day; also that his flesh saw corruption. These Scriptures were given to show that this or these prophecies could not allude to David. Before he could enjoy the blessings promised to his kingdom through his son he must be raised from the dead. Then David will be Israel's king (Ezek. 37:24). He further states that David is not ascended into the heavens, that is, has not been blessed with the exalted position and honor of the kingship. It is strange that men have failed to see that the future pouring out of the Holy Spirit in its fulness is reserved for the restored Israel. The nominal churches teach that this outpouring was for the church.

In closing we wish again to refer to the Joel prophecy. Beginning with Joel 2:28 we find it reads: "And it shall come to pass afterward that I will pour out my spirit upon all flesh." Israel will become the beneficiary of this great blessing which will restore the land and the people, and constitute them the instrument that will restore peace and plenty to all flesh. Note, please, that this blessing was or is to come after the pouring out, not at that time. The conditions expressed in Joel 2:23-27 are to follow the Pentecostal incident. The time between the two incidents constitutes the time of the Gentiles. During this time God is calling out from all people a special class who will become rulers in the age to come. This great blessing belongs to "the world to come," of which we can only have a foretaste now. It is the earnest of the spirit which is given through our acceptance of the gospel and our obedience to the same in baptism. This, Peter says, is the answering a good conscience toward God. If we remain in our alienated condition we shall find ourselves without Christ, having no hope, and without God in the world (Eph. 2:12). The number who believe the gospel in its fulness and simplicity are few. We are living in the darkest hour of this world, when men's hearts are fearing for what is coming upon them. But one thing will lift this dark cloud, and that is the coming of the living Son of God. We shall still hope and pray for the coming of the kingdom. So come, Lord Jesus.

D. C. Robison.

EVER WITH THE LORD

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord (1 Thess. 4:16, 17).

If the dead saints rise and the living are changed in a moment, in the twinkling of an eye, as the apostle declares in 1 Cor. 15:51, 52, and caught up together to meet the Lord in the air, and are ever with Lord. it positively precludes the possibility of a mingling of mortal and immortal in the future age; in fact, there is none to mingle with; the transgressors have been "destroyed together;" the tares have been burned; the goats sent into eternal punishment; there is none but the saints left to inherit the earth; the wicked are cut off; the Lord has gathered out of his kingdom all things that offened, and them that do iniquity, and cast them into a furnace of fire. Herald of Life.

Editor Restitution:

I am selecting a clipping from an Advent Christian paper of recent date in regard to the "Age to Come." The writer is very positive that there will be no mortal people in the kingdom under Jesus and the saints. He does not give any proof for his theory, but wishes us to take it for granted, as he does, that he is right.

We are told that there will be "nations in the kingdom." The Jews, the twelve tribes of Israel, are to be gathered into their own land which was promised by God to Abraham, and the twelve tribes shall be ruled over by the twelve apostles Matt. 19:28: "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." We are told that there will be "nations" in the kingdom. See Zech. 2:11: "And many nations shall be joined unto the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee." This looks to be fairly good proof that the nations will not all be destroyed when the Lord comes. Zech. 14:16: "And it shall come to pass, that every one that is left of the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles."

The writer claims that all sinners are to be wiped off the earth when Jesus comes, but we see that there is to be nations in the kingodm, and they are to be mortal; if not, they could not be punished, as immortal people can not suffer, so those people must be mortal, as they can be punished by witholding rain from them. We all know that Jesus and the immortal saints can not suffer in the age to come; no more than God can suffer himself.

We also see that those people are called "heathen," which proves that they were not converted in this life, are not the "little flock." Matt. 13:41: "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." This will be after the kingdom is established, and will take some time to accomplish it.

Now for proof that there will be mortal people during the thousand years' reign of Christ. See Rev. 20:7: "And when the thousand years are expired, satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of them is as the sand of the sea. And they went up on the breadth of the earth, and compassed the

camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them." Now when the fire devours them, will they die? If they die they are mortal. This looks like good proof that there will be mortal people in the kingdom during the "age to come." Will our friends please copy this, and give their reasons for not believing the Bible.

J. E. Hogarth.

BEREAN COLUMN

Edited by National Berean Society

Leota B. Hanson, Editor,
5189 Cates Ave., St. Louis, Mo.

Make plans to attend the National Berean Conference at Omaha. It will be in August. The date will be given later.

The following are extracts from letters received: "The Berean Society has done so much for us. There are members who are active in the work of the Church who would have done nothing if it had not been for the Berean work."

There has come a statement where there is a group of Bereans too poor to send for one to immerse them and the writer says: "When will the National Bereans have money enough to send someone out on those calls?"

"I am a little girl only ten years old, and I want to be a Berean."

"Words cannot tell what the letters received from Bereans have meant to me."

Humility and Exaltation

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name (Phil. 2:8, 9).

In these last days we must cultivate the spirit of humility, forgiveness, and brotherly love, as we never have before. It is necessary to acquire these before we can lay any claim to an inheritance in God's kingdom.

In the above Scripture we note that Christ humbled himself. He is our example and we, being more sinful that he, have greater need of humbleness. After he had humbled himself, not before, God exalted him. We can study the Bible from cover to cover and become well versed in all its subjects, but if we fail to put into practice its example of humility and forgiveness we have studied in vain. For if we have not this humbleness of mind, we have the opposite, which is pride, arrogance, and a high estimate of ones own worth.

If we have not a deep sense of our own unworthiness, we cannot be penitent for our sins, or submit to God's will. "Before honor is humility." Never will we gain honor or exaltation before we acquire this humble spirit for Peter says, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Pet. 5:6).

When we have done wrong it is human nature to endeavor to make it seem right. It is hard to admit our wrong doings, even to ourselves, but this we must do and even to others if it concerns others than ourselves. We are commanded to "be subject one to another and be clothed with humility. For God will resist the proud and give grace to the humble" (1 Pet. 5:5).

After we have the spirit of humbleness, we are then in a position to forgive the weaknesses of others. But the proud are seldom merciful. In these trying days when we have before us the fulfilling of the prophecies, which gives us the undoubted proof of the nearness of Christ's coming, we must work with heart, mind, and strength to perfect ourselves for that time. We must ever keep our eyes and mind on the object we have set out to gain, and allow nothing to get beween us and that object. For the calling away of the saints may come at any time, and if we are found seeking after the things of this world, partaking in petty quarrels which cause divisions and hard feelings, then we can expect to be left behind with those who are like us.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ (1 Thess. 5:9). Our duty now is to exhort, comfort, and edify one another. "Warn them that are unruly." Be patient and ever on guard for ourselves. "Pray without ceasing." "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God" (Micah 6:8).

L. V. Pickering.

Dear Bereans:

Before honor is humility (Prov. 15:33). By himility and fear of the Lord are riches and honor and life (Prov. 22.4). Whosoever therefore shall humbel himself as a little child, the same is greatest in the kingdom of heaven (Matt. 18:4). Humble yourselves in the sight of God and he shall lift you up (Jas. 4:10). Read also Col. 3:12-18. Humble yourselves therefore under the mighty hand of God that he may exalt you in due time (1 Pet. 5:6).

If God has called you to be really like Jesus (our example in mind or spirit) he will draw you into a life of crucifixion (Gal. 5:24; 2:20). They that are Christ's have crucified the flesh with the affections and lusts (Luke 14:11). "Whosoever exalteth himself shall be abased and he that humbleth himself shall be exalted," and put upon you such demands of obedience that he will not allow you to follow other people, and in many ways he will seem to let other good people do things which he will not let you do. Others may push themselves, pull wires, work schemes to carry out their plans, but you cannot. If you attempt it you will meet with such failure and rebuke as to make you surely penitent.

Others may brag about themselves or their work and success, but you will not be permitted to do so. Others can succeed in making money or in having luxuries, but it is likely God will keep you poor, because he wants you to be something far better than gold, and that is, a helpless dependence upon him, that he may supply your needs day by day out of an unseen treasury. Others may be honored and put forward but you will be hid away in obscurity because he wants to produce some choice, fragrant fruit for his coming glory, which can only be produced in the shade. Others can be great, but you must be small: others can do a great work and get the credit for it, but you can work and toil without knowing how much you are doing, and then, to make your labor still more precious, others will get the credit for the work which you have done. But this will make your reward much greater when Jesus comes to reward everyone as their works shall be. Whom the Lord loveth he chasteneth, so let us rejoice that we are worthy material for God to fashion for his coming glory

Others may say and do things we cannot say or do, for God will wrap us up in a jealous love and let others do many things which we cannot do. So when the great Ruler sees fit to tie your tongue, chain your hands, or blind your eyes, in ways others are not dealt with, let us rejoice, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works (Titus 2:13, 14).

Then let us say: Help us our Father to get into harmony with thy purpose concerning us. Thou dost seek our spiritual, not material, our eternal, not temporal, our highest, and not lowest, good. Help us to see in the events and experiences of our lives, be they sunshine or shadow, thy providence, making all things work together for our good. May we trust thee implicitly, believe thy precious promises, take thee at thy word. As the passengers on shipboard, in a dark night on the trackless ocean, trust the hand at the helm, so teach us to trust thy almighty hand that guides our lives, and help us to hold fast our faith, rooted and grounded in thy work and service and in our love for thee. Though our lot be sad, though it be all night and darkness, yet we know all things work together for good to those who love thee. We rejoice in the security this promise vouchsafes to us. The very angels encamp round about us a defending wall. W are not to be overcome as we are encircled by thy omnipotent arm. As the shadows of a great rock in a weary land, as a bubbling fountain in a sandy desert, as a guiding star through the rifting clouds, as a mighty anchor to a tossing ship on a stormy nigh, so may thy precious promises be to us in our time of need.

Mrs. May Moore.

BIBLE LESSON IV

With Texts Quoted in Full

The Things Which Comprise the Kingdom

Third, The Laws: such as Christ and his associate rulers (the saints) shall make and by which they will govern the world in justice and love. Then will be peace, perfect peace on this earth, as in heaven.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:3, 4). "He shall not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for his law" (Isa. 42:4).

"And it shall come to pass, that every one that is left of the nations which came against Jerusalem, shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain,, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles" (Zech. 14:16-19).

Fourth, The Subjects: both Jews and Gentiles, the twelve tribes being the first dominion, and the Gentiles the second.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:12).

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock" (Jer. 31:10).

"Thus said the Lord of hosts; Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God in truth and in righteousness" (Zech. 8:7, 8).

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant and her that was cast off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth even forever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:8).

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:31-33).

"And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

"And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee" (Zech. 2:11).

Mrs. Rena Endsley.

"TODAY"

We wish to consider facts with reference to the expression "today," found in the Savior's answer to the penitent thief—"Verily I say unto thee, today shalt thou be with me in paradise." But did Jesus himself go the day of crucifixion to paradise, to his Father in heaven ? No. He says three days later, "I am not yet ascended to my Father." (John 20:17). Then the expression, "Verily I say unto thee, today shalt thou be with me in paradise," does not teach that Jesus and the thief went to paradise the day of crucifixion. How then shall the phrase, "today," be understood ? Does this adverbial phrase, "today," modify the verb "say," or the verb "shall be" ? In Mr. George Townsend's New Testament, which he claims to have been "punctuated according to the best critical text," the passage under consideration is punctuated thus: "And Jesus said unto him, Verily I say unto thee, today shalt thou be with me in paradise" (Boston, 1837). In his "Emphasised New Testament," twelfth edition, revised, newly translated (1887) from the Greek text of Tregelles, Mr. Rotherham translates and punctuates the text thus: "And Jesus said unto him, Verily, to thee, I say, this day, with me shalt thou be in paradise." About nineteen years later—in 1897—Mr. Rotherham issued in London his "Emphasised New Testament," a new translation "adjusted to the critical text of Drs. Westcott and Hort," in which he renders and punctuates the passage as follows: "And he said unto him, Verily I say unto thee this day: with me shalt thou be in paradise." With this punctuation the text is in harmony with the Savior's words three days later, "I am not yet ascended to my Father." The thief asks to be remembered when Jesus should come in his kingdom. Jesus that very day and hour promised that he should be with him in paradise when he himself should receive the kingdom and return.

Erroneous Punctuation

It should be remembered that there is no inspiration in punctuation in the Bible. This being an invention of man long after the Scriptures were completed. There are a number of erroneous punctuations of the Scriptures. For example, in Acts 19:12, the present punctuation in our Authorised Version gives us "sick handkerchiefs or aprons," instead of sick people. Others have corrected it. In Acts 26:23, our present punctuation makes Christ the first that should "rise from the dead," whereas there were a number who were raised before he was. For example the widow's son (1 Kings 17:22), the son of the Shunammite (2 Kings 4:35), the unknown man (2.Kinge 13:21), the son of the widow of Nain (Luke 7:15), the ruler's daughter (Luke 8:55), and Lazarus. From these Scriptures it is evident that the punctuation in Acts 26:23 is erroneous. Others punctuate it: "That Christ would suffer death, and be the first to proclaim salvation to this people and to the Gentiles by a resurrection from the dead" (Wakefield's Trans., and others).

We might multiply like examples, but let these suffice to put us on our guard with reference to the punctuation of the Bible. And let us also remember that neither Christ nor the thief went to heaven nor paradise the day of crucifixion—John 20:17)—but that on that day, when hanging upon the cross. Christ promised the penitent thief that when he should come in his kingdom he should then be with him in the paradise of God, with all the redeemed (Rev. 2:7). So let us, dear reader, live "soberly, righteously, and godly, in this present world," that we too may be remembered by Jesus when he comes to take his faithful servants to the home where there will be no more death (Titus 2:12; Rev. 21:4; John 14:1-3).—Arthur L. Manous in "Words of Life."

WEDNESDAY CRUCIFIXION AGAIN

The following will have to be disposed of before Wednesday crucifixion can be established:

"Ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it" (Lev. 23:10, 11).

When the priest waved the sheaf, it was necessary that he lift it from the ground where it had been lying and raise it up before God.

Read this in connection with 1 Cor. 15:20: "Now is Christ risen from the dead and become the first-fruits." And Christ rose from the dead and became the first-fruits on "the morrow after the sabbath." The morrow after the sabbath was the first day of the week. Don't forget it.—Messiah's Advocate.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Ada M. Eldridge	$ .50
Ida Overholt	6.00
Ernest Lindow	5.00

No man is born without ambitious worldly desires—Carlyle.—Selected by Sister L. Atwell.

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EDITORIAL

"The Bible Advocate" has editorial thanks for publishing one of the Bible lessons in its pages.

Brother A. B. Luther, of Geneva, Ohio, has returned to us after an absence of several months.

A sinner must "come to himself," as did the prodigal, before ever he will come to Christ.

Some sinners repent with an unbroken heart. They are sorry, and yet go on, as did Pilate and Herod.

Bible Lesson X, "The Resurrection of the Dead," will be ready to mail July 5th. Lessons XI and XII will be published in August and September, if the Lord will.

The consummation of madness is to do what, at the time of doing it, we intend to be afterwards sorry for; the deliberate and intentional making of work for repentance.

It is not every broken heart which constitutes the sacrifice of God. It depends on what has broken it—whether the experience of misfortune or the sense of sin—the sorrow of the world, or the sorrow of God. Both break the heart, but it is a different fracture in one case from what it is in the other. God values the latter; the hearts so broken he mollifies, mends, and makes whole.

"Analysis of 'Bible Lessons,'" now appearing in The Restitution, is both a table of contents and a review of the lessons. If they are published in book form this analysis will appear as part of the book, making it a complete course of Bible Study by mail. "It shows," one brother writes, "what an amazing amount of matter is contained in one lesson of twelve pages."

SECOND SEAL; OR PERGAMO-THYATIRIAN STATE

"And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword" (Rev. 6:3, 4; 2:12-29).

I. Symbols of the Second Seal Explained

1. The Red Horse.

1. The word is very expressive in the Greek, being **purrhos,** which means "fiery red," arterial blood (2 Kings 3:22; Zech. 1:8, 12).

2. The Rider of the Horse.

1. A multitude composed of two parties: true and nominal Christians (Rev. 2:12-29; Psa. 68:18; 1 Cor. 15:45-49; Col. 3:9, 10; Rom. 1:21-32).

3. "Take Peace From the Earth."

1. "The peace" (Greek). When peace in general is referred to the word is used without the article (Matt. 10:34; Luke 1:79; 2:14; 19:38; Mark 5:34; John 14:27; 16:33).

2. "The peace" of the first seal was internal; for "the earth" of Rome waged war against the Persians, Jews, Quadi, etc., during the reigns of Trajan, Hadrian, and the Antonines.

4. "A Great Sword."

1. The Greek is "dagger"; "a large knife, rather an assasin's than a soldier's weapon," say Liddell and Scott.

2. An emblem of authority, slaughter, and carnage (Rom. 13:4; Isa. 34:5; Rev. 19:15, 18; Matt. 10:34).

3. As "the bow" of the first seal represents a multitude proclaiming the truth, so the "great sword" of the second seal is symbolic of a multitude of blood-shedding assassins as rulers of state (Psa. 17:13; Zech. 9:13; Jer. 51:20; Rev. 19:15).

II. Historical Application, A. D. 183

1. "The Peace" of the First Seal.

"The beloved son of Marcus succeeded to his father amidst the acclamations of the senate and armies; and when he ascended the throne, the happy youth saw round him neither competitor to remove, nor enemies to punish. In this **calm elevated station**, it was surely natural that he should prefer the love of mankind to their detestation, **The mild glories of his five predecessors** to the ignominious fate of Nero and Domitian" (Gibbon 1:137).

2. The Peace Taken From the Earth and the Great Dagger.

1. "Beginning with the assassination of Commodus, A. D. 193, assassinations of emperors continued without intermission till A. D. 284; in all ninety-two years. During that time thirty-two emperors and twenty-seven pretenders to the throne alternately hurled each other from the throne" (Gibbon 1:138, 140, 148).

ANALYSIS OF "BIBLE LESSONS"

Contents in the Interrogative Form, Giving the Reader a Review of the Lesson. The Numbers Refer to Pages

THE GOSPEL OF THE KINGDOM THE ONLY TRUE GOSPEL

Lesson III

2. What does the word "gospel" mean etymologically ?—Scripturally ? What does the definite article "the" signify when applied to the gospel ?
3. Why do some people think the gospel was first preached at Pentecost, A. D. 33 ?—Did Christ preach the gospel before his death ?—Can you quote some texts which say he did ?—Did John the Baptist preach the gospel ?—Did "the ministry of the prophets" prior to John, preach it. ?
4. Was the gospel preached "with the Holy Spirit sent down from heaven" in the Old Testament as well as in the New ?—Name a man who preached it before the flood. Is the gospel older than the law of Moses ?—Is the gospel as old as the Scriptures ?
5. Has the gospel been contemporaneous with all ages ?—Where may the gospel be found, in heaven, over the sea, or on the earth ?—In what "book" may we read it ?—Can we believe the gospel before we hear and understand it ?
6. What kind of "seed" is the gospel called ? Can farmers raise wheat without sowing the seed ?—Can a man become a Christian without understanding the gospel ?—Quote a text which tells who are the brothers and sisters of Christ.—Is belief anywhere called a "Commandment" ?—Can you be saved if you do not believe the gospel ?
7. What is meant by "calling on the name of the Lord" ?—Is the "confession of faith" to be confounded with the confession of sin ?—Is the confession of faith a commandment ?—Did Christ make it, and before whom ?—Is it required of us ?—How long will this obligation of confession remain in force ?
8. What does "the confession of faith" mean ?—Must it be made with the "mouth" ?—Are witnesses a requirement in the case ?—Does standing up, raising the hand, or signing a card at a protracted meeting, equal making "the good confession" ?—Why not ?—Is believing the gospel enough to save ?—Will faith in the gospel, if followed by confession, secure salvation ?—Is obedience a condition of salvation ?—Does obedience have anything to do with baptism ?
9. What must be heard, believed, and obeyed ?—What is the gospel about ?—Is preaching the gospel and the kingdom of God the same ?—Did Christ preach the gospel ?
10. Did the apostles preach the gospel ?—Did they know about the death and resurrectinon of Christ at the time ?—If not, could they preach these facts about Christ ?—What, then, did they preach for the gospel ?
    What is the difference between the gospel before the death of Christ and afterwards ?—Did the kingdom of God remain the gospel after Christ's death ?—Does the kingdom have precedence over the things pertaining to Christ ?
11. Quote three Scriptures in which the kingdom of God is placed first and the things concerning Jesus second, in the gospel order.—State reasons why the gospel of the kingdom remains the gospel without change today.—How are the "things of the kingdom" and the things concerning Jesus Christ and his name tied together in Acts 8:12 ?—Can a man be ignorant of these "things" and yet believe the gospel ?
12. Name three gospels, two false, and the third the true one.—What is "the gospel of Christ" ?—If angels or men change this gospel, what penalty awaits them ?—Quote from memory Gal. 1:6-9.

CALIFORNIA CONFERENCE PROGRAM

The second California Conference will be held Thursday, July 11. The event can be made one of combined edification and comfort and should be largely attended by all interested people living in the southwestern part of the country.

All expecting to attend should correspond immediately with the secretary, Miss Grace Steffa, Pomona, Calif. It is necessary in order to make arrangements for rooms, etc.

Below is the program:

PROGRAM

Pomona, California, July 11th to 14th.

Thursday

8:00 P .M. Sermon.................. O. J. Allard
Civil and Ecclesiastical Powers
Our Duty Towards Them

Friday 12th

10:30 A. M. Bible Study Lesson .... Earl R. Taber
.. The Resurrection of the Dead
2:00 P. M. Bible Study Lesson .... Eva L. Stearns
Study of Matthew 24
8:00 P. M. Sermon .... J. E. Wilson

Saturday 13th

10:30 A. M. Sermon .... J. C. Smith
1:00 P. M. Bible Study Lesson ...... J. W. Pyatt
Closing Events of the Sixth Day
3:00 P. M. Business Session
7:30 P. M. Prayer and Social Service C. E. Hatch

8:00 P. M. Sermon .... A. J. Dolan

Sunday 14th

10:30 A. M. .... O. J. Allard
2:30 P. M. Sermon .... J. E. Adamson
Christian Citizenship
8.00 P. M. Sermon .... O. J. Allard
Times of Restitution

"BLESSED ARE THE DEAD WHICH DIE IN THE LORD"

Rev. 14:13

Who are blessed ? Those that are dead, if they die in the Lord. What of those who do not die in the Lord ? They are not blessed. Are they cursed ? "The people who knoweth not the law are cursed" (John 7:49). "For the nation and kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted" (Isa. 60:12). "But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord" (Jer.12:7). "And I will send the sword, and the pestilence among them, till they be consumed from off the land. I will utterly destroy them" (Jer. 24:10; 25: 9).

Who die in the Lord ? All those who become members of the body of which Christ is the head. How do we become members of that body ? By believing the gospel that Christ preached, and being baptized into Christ, we put on Christ, and become one in him. Then when we die, we die in the Lord, and become subjects of the resurrection of life. And when raised, they partake of the blessing that God promised to Abraham and his seed, and will live and reign with Christ forever over the nations. This is the blessing the nations receive, and fulfills the promise that in thee and thy seed shall all the nations of the earth be blessed. The rulers are blessed first by a resurrection, which changes them from a flesh and blood nature, to a spiritual nature, and they can die no more. They are righteous rulers which will make the nations rejoice. In this way they are blessed.

E. W. Knapp.

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Ella R. Gates	$ 2.00
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A Sister	5.00
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Mr. and Mrs. W. B. Townsend	10.00
Mary Wolf	3.00
A Sister	1.00
Previously acknowledged	271.25
Total	$ 305.25

Good works, apart from faith, cannot save. Those who try to climb over the wall into the kingdom are "thieves and robbers" (John 10:1-9).

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verse: Micah 6:8; Titus 2:13, 14

Golden Text: James 3:2

DID WE BUT KNOW

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind,
I said when you went away.
I had been more careful, darling,
Nor given you needless pain;
But to vex "our own,"
With look and tone,
. may never take back again !

For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease,
How many go forth in the morning
That never come back at night !
And hearts have broken
For harsh words spoken
That sorrow can ne'er set right. .

We have careful thoughts for the strange:
And smiles for the some time guest,
But oft for "our own"
The bitter tone,
Though we love "our own" the best.
Ah ! lips with curves impatient !
Ah ! brow with that look of scorn !
'Twere a cruel fate
Were the night too late
To undo the work of the morn.—Margaret Sangster.

How Much Do You Owe ?

A lad named Sydney, who had reached the age of ten, overheard a conversation about certain bills which had to be paid, and conceived the idea of making out a bill for what he himself had done. The next morning he quietly laid on his mother's plate at breakfast the following statement: "Mother owes Sydney—For getting coal six times, 12 cents. For fetching logs lots of times, 12 cents. For going errands twice, 8 cents. For being a good boy, 5 cents. Total, 37 cents."

His mother read the bill, but said nothing. That evening Sydney found it lying on his own plate with the 37 cents as payment; but accompanying it was another bill, which read as follows: "Sydney owes mother—For his happy home for ten years, nothing. For his food nothing. For nursing him through illness, nothing. For being good to him, nothing. Total, nothing." When the lad had looked at this, his eyes were dim and his lips quivering.

Presently he took the 37 cents out of his pocket, and rushed to his mother, flung his arms round her neck, and exclaimed, "Mother, dear, I was a mean wretch ! Please forgive me, and let me do lots of things for you still !"

Jesus Christ has done everything for us; are we doing all we can for him ? What he most wants us to do is to let others know that he died to save them, and to do this by letting "our light so shine" that others will know we have the love of God in our hearts, that we have placed ourselves in his keeping, and that our faith and hope are centered in Jesus Christ our Lord. And how are we to "let our light shine" ? By doing unto our neighbors (that means every one we meet) such things as God through Christ has done for us. We are to be thoughtful, gentle, kind, affectionate and true. We are to live a clean, unselfish life. Our pleasures are to be such as will be aceptable to God. We are to think, we are to speak, we are to feel, we are to act in such a way that people will know the good we do is not for self-glory, but in praise of Jesus Christ to the glory of God. And at every opportunity—at times we have to make the opportunity—we must plainly make known the fact that Jesus Christ is "made unto us wisdom and righteousness, and sanctification, and redemption."

Two Sides

When you're busy, busy working,
In your tense, industrious way,
Does it cheer you if a neighbor
Comes to interrupt your labor,
Just to pass the time away,
Just to pass the time of day ?
Does it cheer you ? Is he welcome ?
Do you love him fondly ?
Say !

Then when he is busy working,
In his tense, industrious way,
Why should you stop short the labor
Of your brisk, industrious neighbor,
Just to pass the time away,
Just to pass the time of day ?
Will he welcome your intrusion ?
Say !

Your Mother's Heart

Your mother's heart is a safety deposit full of love and sympathy, of which it can never be robbed.

Your mother's heart is a revelation of whatever is needed in time of greatest trouble.

Your mother's heart is a never-ceasing well of happiness over her children's joys.

Your mother's heart is the strongest link in human life.

Your mother's heart is able to lift you from the blackest mire in the gutter without shrinking.

Broken, your mother's heart can never lose faith in you, nor hope for your future.

Your mother's heart forgets never that first thrill of exultation and realization that your spirit has come to life beneath it, and the dearest touch in the whole world to her is the pat of your baby hand, while celestial music speaks to her alone in the first articulate sounds which are plain to her as "Mamma."

Can you go back on love like this ?

Sandpaper

You tell me that there are many unpleasant things troubling you in the place in which you work. If you can answer without betraying a secret, would you mind telling me if you ever knew of velvet being used successfully as a substitute for sandpaper ? The unpleasant, the hard, the trying, the temper-testing things are the sandpapery aids that smooth you off, that train you, that fit you to shoulder bigger responsibilities and to resist more trying troubles later on. So be thankful for the sandpaper.

What's That ?

Polite to youself ? you say with a rising inflection. How can I be polite to myself ? Why, by treating yourself as you would like to have other folks treat you. You want folks to be careful in their treatment of you—so be careful in your treatment of yourself. If you want others to treat you as a gentleman, then treat yourself as a gentleman. Somehow we have an idea that if you start out by being polite to yourself you won't have others to bother about being polite to. It will come natural.

The Child's Prayer

"Do you make your children say their prayers ?"

That is a question that more than one troubled mother is asking other mothers. The feeling persists, even in the minds of a good many non-praying parents, that childhood is the proper time for praying, and that the individual that does not acquire a sense of reverence while he is a child, seldom acquires it at all, and so loses something out of his life experience.

The natural joy of the little child in rhythm and repitition offers the wise parent a wonderful opportunity to develop a spirit of reverence as a part of the unfolding character. If the child had the attraction of something new to say he would undoubetedly feel much more the meaning of what he said. But where are parents to put a hand upnew and interesting prayers for their children day by day ?

This surely is a charming prayer for a little child—a prayer taken from an anonymous author:

I close my eyes and bow my head;
Before my words of prayer are said,
I try to think to whom I pray,
And try to mean the words I say.

And here is an evening prayer for a liittle child:

If in my work, or in my play,
I have done any wrong today,
Forgive me ere I sleep, I pray.
O keep us all in peace tonight,
And let us wake at morning light,
To love thee more, and so do right.

"Our Father which art in Heaven"

An Analysis of Our Lord's Prayer

The filial spirit	Our Father
The catholic spirit	Our Father
The celestial spirit	Which art in heaven
The reverential spirit	Hallowed be thy name
The prophetical spirit	Thy kingdom come
The submissive spirit	Thy will be done
The dependent spirit	Give us this day our daily bread
The penitential spirit	Forgive us our trespasses
The forgiving spirit	As we forgive them that trespass against us
The watchful spirit	Lead us not into temptation
The adoring spirit	For thine is the kingdom.

—The Messenger.

Alphabet of Proverbs

A grain of Prudence is worth a pound of craft.
B oasters are cousins to liars.
C onfession of faults makes half amends.
D enying a fault doubles it.
E nvy shoots at others and wounds herself.
F oolish fear doubles danger.
G od reaches us good things by our hands.
H e has hard work who has nothing to do.
I t costs more to avenge than to forgive.
J ustice lives with benevolence.
K navery is the worst trade.
L earning makes a man fit company for himself.
M odesty is a guard to virtue.
N ot to hear conscience is the way to silence it.
O ne hour today is worth two tomorrow.
P roud looks make foul work in fair faces.
Q uiet conscieuce gives sweet sleep.
R ichest is he who wants least.
S mall faults are little thieves that let in greater.
T he boughs that bear most hang lowest.
U pright walking is the only sure walking.
V irtue and happiness are mother and child.
W ise men form their own opportunities.
X amine yourself before condemning others.
Y ou never lose anything by doing a good turn.
Z eal without wisdom is fire without light.

Hope

Let us keep up hope in these trying times. We have the same sun and sky and stars; the same God and heaven and truth; the same duties and the same helpers. Hope thou in God.

Charity

An old proverb reads, "Charity begins at home," and so it does. A person is worse than foolish that squanders time, talents or money on strangers when his own family is in need. In 1 Tim. 5:8 the apostle says, "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." So we are safe in saying—for we have apostolic sanction for our belief— that we cannot be "in Christ" if we neglect the support of our family. The same apostle in writing to the churches of Galatia (chapter 6 verse 10) records: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." So we see while "charity begins at home" we make a grave mistake if we let it end there. As we read and understand Scripture, its whole teaching is that we must do good wherever necessity presents itself; but in so doing we must not neglect our family nor those of the "household of faith." Read 1 Thess. 5:14, 15, and 1 Tim. 6:17-19.

Daily Thoughts

He hath remembered his mercy and his truth	Psa. 98:3
To you is the word of salvation sent	Acts 15:26
Before they call I will answer	Isa. 65:24
While they are yet speaking will I hear	Isa. 65:24
He hath filled the hungry with good things	Luke 1:53
So the Lord alone did lead them	Deut. 32:12
Sealed with that holy spirit of promise	Eph. 1:13

Our Weekly Puzzle

And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

This week we have a real puzzle and that taken directly from the Bible.

How was God manifested in the flesh ?
How was God justified in the spirit ?
How and where was God seen of angels ?
How did God preach unto the Gentiles ?
How was God believed on in the world ?
How and when was God received into glory ?
Who wrote, and to whom was the above passage written ?
Where can the pasage be found ?

Answer to puzzle in last issue:

The "I" who spoke was Jesus the Christ. See Romans 6:9, 10.

"Amen" means truly, hearty assent. It is my opinion that as here used it is the same as if we took an oath or affirmed that the words just spoken were absolutely true.

The meaning of the word "hell" is the grave, or the place of the dead.

The pasage is found in Revelation 1.18.

What is Good ?

"What is the real good ?'
I ask in musing mood.
Order, said the law court,
Knowledge, said the school;
Truth, said the wise man,
Pleasure, said the fool;
Love, said a maiden,
Beauty, said the page;
Freedom, said the dreamer,
Home, said the sage;
Fame, said the soldier,
Equity, the seer.
"Spake my heart full sadly,
"The answer is not here."
Then within my bosom
Softly this I heard:
"Each heart holds the secret;
Kindness is the word."

Bible Society Gives Testaments

The New York Bible Society has distributed more than 100,000 Testaments and 50,000 gospel portions, including the Psalms of David, to soldiers and sailors. The society is trying to give one to every man in the service who leaves New York.

An official of one of the large transports recently wrote: "I shall take great pleasure in distributing the 1,500 copies of the New Testament with the messages from Gen. Pershing and Col. Roosevelt. There will be many opportunities for conversation with some of the men on the way over. These books will be much appreciated as most timely and welcomed gifts."

The Testament distributed by the society is called the "Active Service" Testament. It is probably the smallest Testament with clear type given to the men. It can be carried in the shirt pocket. It contains a list of selected passages to read in times of emergency and a decision form to be signed.

Daily Thoughts

The wise in heart . . receive commandments	Prov. 10:8
I will watch and see what he will say unto me	Hab. 2:1
He filled the hungry soul with goodness	Psa. 107:9
Walk worthy of the Lord unto all pleasing	Col. 1:10
I would have you without carefulness	1 Cor. 7:32
Your Father knoweth ye need these things	Luke 12:30
Cast not away therefore your confidence	Heb. 10:35
Rest in the Lord and wait patiently for him	Psa. 37:7
The steps of a good man are ordered	Psa. 37:23
But seek ye first the kingdom of God	Matt. 6:33
The eye of the Lord is upon them that fear him	Psa. 33:18
Our God, for he will abundantly pardon	Isa. 55:7
Man shall not live by bread alone	Matt. 4:4
Jesus said unto them, I am the bread of life	John 6:35

To resist with success the frigidity of old age one must combine the body, the mind and the heart; to keep these in parallel one must exercise, study and love.—Bonstetten.

The Cheerful Giver

Only a drop in the bucket—
But every drop will tell;
The bucket will soon be empty
Without the drops in the well.
Only a poor little penny—
It was all I had to give;
But as pennies make the dollars,
It may help some cause to live.
A few bits of ribbon and some toys
They wern't new,
But they make the sick child happy,
Which makes me happy, too.
Only some outward garments—
They were all I had to spare;
But they'll help to clothe the needy,
And the poor are everywhere.
God loveth the cheerful giver,
Though the gifts be poor and small;
What does he think of his children
When they never give at all ?

A Chance To Give

What about the Printing Press? Do you not feel that you would like to assist in its purchase? Do good to yourself. Make Aunty Wince happy. Cheer Brother Huggins. Help "The Restitution." Spread the gospel of Christ, of which you should not be ashamed. Make known the love of God. Do all these things and many more by sending in a subscription to the Printing Press Fund. Do it now!

"God loveth the cheerful giver
Though the gifts be poor and small;
What does he think of his children
When they never give at all?"

"The liberal soul shall be made fat."—Bible.

"He which soweth bountifully shall reap also bountifully.—Bible.

The riches we impart are the only wealth we shall always retain.

No communications can exhaust genius. No gifts impoverish charity.

Liberality consists rather in giving seasonably than much.

The way to have nothing to give is to give nothing.

Captains, if they are wise, lead the way. I have heard that a Turkish officer says to his men, "Go along," and stops behind and watches the soldiers; but a British officer cries, "Come on!" and leads the way. That is what our Lord has done. In the sternest fight he is always conspicuous; and there is no weary march that he bids us tramp in which he does not foot it at our side. You shall never climb so high that you will not find the footprint of the Crucified there; nor shall you be called to descend even into the depths of the sea, but you shall find that he has been there, too. - Unknown.

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VOLUME 70 CLEVELAND, O. JULY 9TH 1918 NUMBER 26

HOME

There is a home prepared for me,
Its pearly gates by faith I see;
Its jasper walls, its streets of gold,
That by the prophets are foretold.

King Jesus there for aye shall reign,
And sin shall ne'er be known again;
His throne forever more shall stand,
Amid that glorious holy land.

The city fair with jasper walls,
With temple grand, and spacious halls;
And crystal streams that ever flow;
There luscious fruits ne'er cease to grow.

God's will on earth shall then be done,
By every one beneath the sun;
Man no more shall practice greed;
The lion with the lamb shall feed.

Peace and joy for aye shall reign,
When God shall rule this vast domain;
The sun shall bathe with a crystal flood,
A world that's ever fair and good.

Then come, dear Jesus, we humbly pray,
And usher in that glorious day;
When kings shall come with presents meet,
And place their offerings at thy feet.

J. E. Hogarth

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson X

BY ROBERT G. HUGGINS *
Pastor of the Church of God, 10623 Lee Ave., Cleveland, O.

THE RESURRECTION OF THE DEAD

I. Resurrection: the Term Defined

Resurrection is a future awakening to life and consciousness of people who are dead and in the dust of the earth (Job 14:13,14; 19:26,27; Psa. 17:15; 49:15; Isa. 26:19; Dan. 12:1,2; 1 Cor. 15).

II. The Subjects of the Resurrection

Those who are raised from the dead consist of two classes only: the just and the unjust, the righteous and the wicked, both of which have enjoyed the privilege of a knowledge of the gospel (John 3:18,19; 9:40,41; 15:22,24; Jas. 4:17; Rom. 4:15; Acts 17:23,30,31; Luke 12:47,48).

III. The Reward of the Righteous

The righteous are those who have learned, believed, and obeyed the gospel. They come forth at the resurrection invested with immortality (in company with "the changed" among the living, 1 Cor. 15:50-54) to reign with Christ as joint-heirs of the kingdom, co-possessors of the earth, and joint-administrators of God's authority among men in everything. The kingdom of God is the inheritance to which they are called by the gospel, and it is that which is presented as the object of hope (1 Thess. 2:12; Luke 12:32; Jas. 2:5; Matt. 25:34; 2 Pet. 1:11; Luke 13:29; John 3:5; 1 Cor. 15:50; 6:9).

IV. The Destiny of the Wicked

That class which is called "the unjust" embraces apostates and all others who have known the gospel whether they have believed and obeyed it or not. They come forth at the resurrection and, in company with the wicked who are alive at the time, are

(a) Cast into hell (Mark 9:43; Isa. 66:24; Matt. 10:28; Jude 7; Isa. 34:8-10; Matt. 3:12; Psa. 21:8,9; Heb. 12:29; Mal. 4:1-3; Rev. 21:8; Rom. 1:32),

(b) Where they are consigned to death with attendant circumstances of shame and suffering (Psa. 37:10, 20,34; 2 Thess. 1:9,10; Job 20:5-8; Psa. 145:20, 104:35; Job 21:30; 2 Cor. 2:10;. Prov. 13:13).

V. The Resurrection of the Righteous and Wicked is Simultaneous

Both classes have

(a) A simultaneous resurrection; and
(b) A simultaneous execution of judgment.

(a) Dan. 12:1,2; John 5:28,29; 1 Cor. 15:51,52; 1 Thess. 4:16; Rev. 11:15,18.

(b) Matt. 10:32,33; Mark 8:38; Rev. 21:7,8; 22:12-15; Matt. 16:24-27; 7:21-23; 25:10,14-46; 13:38-43; John 5:28,29; Acts 17:31; Rom. 2:5-16; 2 Cor. 5:9-11; 4:5; 2 Thess. 1:6-10; 1 Cor. 3:12-15; Col. 1:28; Heb. 13:17; 1 Thess. 2:19,20; 1 John 2:28; 4:17; Rev. 3:5; 1 Tim. 5:24,25; 2 Tim. 4:1.

SYNTHETIC REMARKS ON THE LESSON

I. Resurrection: the Term Defined. The word "resurrection" is translated from three Greek words in the New Testament: **egersis**, "a raising," **anastasis**, "a standing or rising up," and **exanastasis**, "a standing up out of" (Young). Resurrection raises up him who has fallen down, and restores to him the life which he has lost. It means the living again of the same man who once lived (Job 14:13,14). It awakes the dead (Psa. 17:15), redeems the soul from death (Psa. 49:15), and restores the dead to life again (Isa. 26:19). "The resurrection of the dead," a phrase of repeated occurrence in the fifteenth chapter of First Corinthians, shows that "the dead" are revivified by resurrection instead of the liberation of an immortal soul from prison at the death of the body. Those who are asleep in the dust of the earth shall awake to life and consciousness by resurrection (Dan. 12:1,2). The Psalmist said, "I will sing praises unto my God while I have any being". (Psa. 146:2). This singer of God's praise foresaw a temporary pause in his songs and said, "The dead praise not the Lord, neither any that go down into silence" (Psa. 115:17). The

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* Published by the Fellow Helpers' Society.

"silence" here spoken of is not a silence of the body only, but of the soul also; for "unless the Lord had been my help, my soul had soon dwelt in silence" (Psa. 97:17, Revised Version). When David's "being" is restored by resurrection the long pause in his melody will be over and his psalmody will resound forever (Isa. 26:19).

II. The Subjects of the Resurrection. The theory of man's natural immortality necessitates universal responsibility. The monster-fiction of the immortality of the soul makes all men amenable to God by nature with a heaven of bliss or a hell of woe the only alternatives. The Bible tells a different story. With the truth of man's mortality discerned there opens to the mind the fact that human responsibility arises from human capacity to discern good and evil; and power to act upon enlightenment. Beasts may kill and devour men without committing murder because responsibility rests upon circumstances and capacity. That amenability to God's law is conditioned upon knowledge and is limited in its scope of operation, the Scriptures explicitly affirm:

"Where no law is, there is no transgression" (Rom. 4:15).

"If ye were blind (ignorant), ye should have no sin" (John 9:41).

"The times of this ignorance, God winked at" (Acts 17:30).

"Man that is in honor and understandeth not, is like the beasts that perish" (Psa. 49:20).

"This is the (ground of, Greek) condemnation, that light is come into the world, and men loved darkness rather than light" (John 3:19).

With the immortality of the soul out of the way we can understand conditional responsibility and appreciate the varying shades of accountability that correspond to the degree of light enjoyed. The divine principle is that responsibility God-ward is only created where contact with divine law begets understanding. Responsibility is always commensurate with knowledge. "To whomsoever much is given, of him shall much be required" (Luke 12:47,48). The logic of this statement is apparent to any mediocre mind, and elaborated it stands thus: To whom much is given, much is required; to whom little is given, little is required; and to whom nothing is given, nothing will be required. As illustrating these gradations of responsibility from the greatest to the least, which is nothing in this case, we may start with Israel, to whom "much was given." Their responsibility originated in natural constitution, supplemented by the obligations of election. This relation to God was special and privileged, and involved resurrectional responsibility (Ex. 24:3,7; Amos 3:2). From them we descend to a lower amenability among those nations who lived contiguous to Israel and who came into direct contact with them and the oracles of God of which they were the custodians (Rom. 3:2). As they were only given "little," temporal punishments satisfied temporal accountability (Ezek. 28:13,14; 26:2,3; 25:3,4,8-11,12,13,15,16). Lastly are others to whom nothing was given who, "alienated from the life of God through the ignorance that is in them" (Eph. 4:18), perished in Adam without law, inheriting death without resurrection. As they had neither the privileges of saintship nor the responsibilities of enlightened rejectors of the gospel (John 12:48), at death they perished in the bottomless profound to which the law of Eden consigned them. Like the animal creation in their ignorance of God, his law, and will, they were "as a beast before God" (Psa. 73:11), and had no more to do with a future state, either for weal or woe, than the vegetation which chokes the forests this summer and then passes away forever with the winter (1 Pet 1:22-25).

III. The Reward of the Righteous. The righteous are composed of those whose faith is counted to them for righteousness (Rom. 4:9; 1 Cor. 1:30). There is no recompense for them until the resurrection (Luke 14:14); they do not even possess life until "the resurrection of life" (Dan. 12:2; John 5:29). In addition to life they shall then be given the kingdom of God, the inheritance to which they are called by the gospel, and the thing presented as the object of hope. Of course this proposition destroys the current idea of "going to heaven" and of enjoying "kingdoms beyond the skies." Its scriptural foundation, however, cannot be questioned in view of the following evidence:

"God hath called you unto his kingdom and glory" (1 Thess. 2:12).

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

"Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?" (Jas. 2:5).

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1:11).

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God" (Luke 13:29).

IV. The Destiny of the Wicked. The law applies to people who are under it (Rom. 3:19). "Where there is no law there is no transgression" (Rom. 4:15). Light is the ground of responsibility (John 3:19). "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). Before the sins of a sinner are imputed to him, and before he incurs resurrectional responsibility, he must become an enlightened transgressor of the gospel. "Sin is not imputed where there is no law" (Rom. 5:13). Both the living and the dead who belong to this class, at the coming of Christ, are

(a) Cast into Hell. The only Hebrew word rendered "hell" in the Bible is **sheol.** It occurs sixty-five times, and is translated "the pit" three times, "hell" thirty-one times, and "the grave" also thirty-one times. The following facts concerning sheol are here given for the study and consideration of the reader:

1. **Sheol** does not mean a place of torment for the wicked, for the righteous dead are in it (Gen. 37:35; 42:38; 44:29,31; Job 1:1; 17:13; 14:13).

2. **Sheol** is not a place of reward and happiness for the righteous, for the wicked dead are in it (Psa. 31:17; Job 21:13; Psa. 9:17; Job 24:19; Psa. 49:14).

3. The righteous and the wicked in sheol are neither in happiness nor torment, for they are in the grave in utter unconsciousness (Eccl. 9:10; Psa. 6:5).

There is another class of texts, however, in which the word "hell" does refer to the fiery receptacle into which the wicked shall be cast for punishment. We refer to the word **Gehenna** which occurs twelve times in the New Testament (Matt. 5:22,29,30; 10:28; 18:9; 23:15, 33; Mark 9:43,45,47; Luke 12:5; Jas. 3:6). **Gehenna** is a corruption of two Hebrew words, **Gai,** a valley, and **Hinnom,** the name of a person who possessed it. In this valley Sennacherib's army was destroyed (2 Kings 19:35). In this place judgment also came upon the armies

of Assyria because they oppressed Israel (Isa. 10:5,24,25; 30:31-33). And when the Lord shall be revealed from heaven "in flaming fire" the valley of Hinnom (Gehenna) will become again the scene of divine judgments, for it is the place where many of the unjust will perish along with the nations who come up against Jerusalem (Matt. 25:32-44; Zech. 14:2,3; Joel 3:2,12). Under Israel this valley was used for Molock idolatries, and on this account it came to be regarded as a place of abomination, and was made a receptacle for the offal of the city. Perpetual fires were kept there to prevent pestilential effluvia. We also read of worms existing there as well as fire. They fed upon the portions of the carcasses which were not consumed by the fire. "Hell fire" is mentioned three times in the Bible (Matt. 5:22; 18:9; Mark 9:47), and means Gehenna fire; and in Mark 9:48 is added, "Where their worm dieth not, and the fire is not quenched." This language is quoted from Isa. 66:24 where the student who will turn and read will find that the objects burned in the fire, instead of being immortal souls, as he has been deceived into believing, are "the carcasses" of the wicked! **Pegarim,** translated "carcasses" in Isa. 66:24, is rendered "dead bodies" in 2 Chron. 20:24,25. "A carcass," says Webster, "is a dead body of an animal, the decaying remains of an animal." The Greek word **skolex,** translated "worm" in Mark 9:44,46,48 means a maggot (Young), a scavenger that acts only upon dead bodies. Maggots never prey upon immortal souls! Now to express the certainty and completeness of the destruction, the worms and fire are said to outlast the carcasses. "Shall not die," said of the worms, means they do not die miraculously by the judgment under which the wicked succumb. Bible usage indicates this meaning of the words. Thus, "There shall nothing die of all that is the children's of Israel" meant it should not die by that plague; not that the cattle would never die (Ex. 9:4). The promise to Shemei, "Thou shalt not die," meant, "I will not put thee to death with the sword" (2 Sam. 19:23; 1 Kings 2:8). "There shall be no loss of any man's life among you," meant by the special peril which then threatened their lives (Acts 27:22). In analogy with these texts "their worm shall not die" means that the judgment which slays the wicked shall not kill the worms; that they are agents of destruction and "shall not die" until that destruction has been completed. While the good and the bad alike go to sheol the righteous in Scripture are never said to go into Gehenna. The wicked only are cast into it

(b) Where They are Consigned to Death. They enter bodily with eyes, hands, feet, and "the whole body" (Matt. 5:29; Mark 9:43,47). How different this is from the orthodox idea of going into hell at the death of the body, bodiless! The wicked are destroyed in hell "both body and soul" (Matt. 10:28). They are consumed into smoke like stubble, chaff, the fat of lambs, are burned up root and branch, and become "ashes under the feet" of the righteous (Psa. 37:10,20; Matt. 3:12; 13:40-43; Mal. 4:1-3). They shall be silent in darkness (1 Sam. 2:9), suffer destruction (Job 21:30), be devoured (Psa. 21:9), come to an end (Psa. 37:38), be torn into pieces (Psa. 50:22), slain (Psa. 52:3), blotted out (Psa. 69:28), ground to powder (Matt. 21:44), and shall be as nothing (Jer. 10:24).

V. The Resurrection of the Righteous and Wicked is Simultaneous. There are certain current platitudes, based upon distorted and misunderstood Scriptures, to the effect that the righteous are raised from the dead at the coming of Christ, and the wicked a millennium afterwards. To support the idea that the resurrection of the just and the unjust is a thousand years apart we are pointed to certain chapters, like 1 Cor. 15 and 1 Thess. 4, which treat formally of the resurrection of believers and make no mention of the wicked. Then we are reminded that the resurrection of believers is called a "resurrection from among the dead" (**exanastasis**) which, to them, implies that others the wicked will be left in the grave when the saints rise. Again it is affirmed that the resurrection "from the dead" is the pre-millennial resurrection of the saints, and "the resurrection of the dead" is the post-millennial resurrection of the wicked. Our reply to these fallacious allegations is very simple. The wicked are excluded from certain chapters like 1 Thess. 4 because the writer is speaking words of comfort to brethren concerning their deceased loved ones (vss. 13,18)—certainly not a seasonable time to speak of the judgment of God upon the wicked. Again, the wicked are excluded from such chapters and passages, not because they will not rise at the same time with the saints, but because they will not rise on the same principle. Believers indeed rise alone, on a principle peculiar to themselves, and in a company amongst whom the wicked find no place. But this is not saying that the wicked do not rise contemporaneously with them. Paul strove "if by any means" he might attain the resurrection (Phil. 3:11). He desired and was striving to attain a resurrection peculiar to believers—a resurrection exclusively theirs—exclusive we say, not as to the time of it, but as to its nature, accompaniments, and issues. He makes this explanation himself in the latter part of the same chapter, where all its peculiarity and desirability is made to lie in the thing itself—not in the time of it: "From heaven we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like his glorious body, according to the working whereby he is able to subdue all things unto himself" (vss. 20,21). And the distinction made between "the resurrection from the dead" and "the resurrection of the dead" is without foundation in fact. "The resurrection of the dead" is a phrase that is not only applied to the resurrection of both the righteous and the wicked (Acts 24:15; 17:31,32), but is specifically descriptive of that resurrection which is peculiar to believers (1 Cor. 15:12,13,21,42), and even to the resurrection of Christ himself (Mark 9:9,10; Acts 10:41; 13:34; 26:23; Greek; Rom. 1:4, Greek). "The blessed and holy" that have part in the first resurrection (Rev. 20:6) are not blessed and saved because they are raised from the dead before the wicked are raised; for **prote,** the Greek word here translated "first," has the sense of dignity of persons, chief, principal (Parkhurst). **Prote** is rendered "chief" and "best" in these texts: 1 Tim. 1:15; Acts 13:50; Matt. 20:27; Luke 15:22; Acts 17:4; 25:2; 28:7,17. In this sense the resurrection of the just is the first because it is "the better resurrection" (Heb. 11:35), "the resurrection of life" (John 5:29). Two classes are raised from the dead; the resurrection of one is to life, the other to condemnation (Dan. 12:2). This is why they are spoken of as two resurrections (two in one); but they both occur at the same time, as we shall now see. The just and the unjust have

(a) A Simultaneous Resurrection. Dan. 12:2 speaks of these two classes and their resurrection from the dust; and the first verse affirms that they awake at the same time—"at that time." John 5:28,29 also declares that two classes are raised, and describes them as embracing "they that have done good," and "they that have done evil." Both hear the voice of the Son of Man and "come forth" in the same "hour." In this text judgment and resurrection are joined together, the one being represented as necessary to the other. The length of time occupied by the phrase "and at that time," and by the word "hour," is not the question: the unity of period and action alone are indicated. One class "at that time" awake, and in that "hour" come forth from the grave to life, be the time long or short; the other during the same "time" and "hour" are raised to condemnation, whenever that time may be. The sophist who makes the phrase "at that time" and the word "hour" elastic enough to stretch over a thousand years, retards the resurrection of the saints for a millennium as surely as he does that of the wicked. The same voice and trumpet that raises the good at the coming of Christ, awakes the wicked also (John 5:28,29; 1 Cor. 15:52; 1 Thess. 4:16; Rev. 11:15,18). And they are not only raised at the same time, but the Scriptures expressly teach that they are to have

(b) A Simultaneous Execution of Judgment. The wicked are rejected and punished at the same time the righteous are accepted and rewarded. Whosoever confesses Christ before men shall be confessed before the Father in heaven. "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32,33). Mark 8:38 tells when this acceptance of one class and rejection of the other takes place: "When he cometh in the glory of the Father with the holy angels." To limit those who are disowned "when he cometh" to such as shall be found alive when Jesus returns, is a positive contradiction of the words, "Whosoever shall deny me." And if the "whosoever" is limited in its application to only such ungodly as are living at Christ's coming, it would have to bear the same limitation for those who confess the truth--which would leave out all dead saints along with the ungodly who are dead! "Whosoever" embraces the righteous and wicked of every age. Rev. 21:7,8; 22:12-15 show that the admission of the one class and the rejection of the other is the immediate sequel of Christ's "coming, and his reward with him, to give every man (of both classes and 'at that time') according to his works." There can be no mistake in this exegesis, for Matt. 16:24-27, after specifically naming the saved and the lost when "the Son of Man shall come in the glory of his Father," says, "And then (tote) shall he reward every man according to his works." Matt. 7:21-23 says he will receive and reject, admit and exclude, "in that day." "The judgment of the quick and the dead" is a thrice-repeated expression in the New Testament: once in connection with the person who is to judge (Acts 10:42); again in connection with the nearness of the judgment (1 Pet. 4:6); and lastly, in connection with the time of it--"who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1). "The kingdom" here spoken of is to be set up "at his appearing"; and at the same time Christ is to judge "the quick and the dead"—not "the quick" (living) at his coming, and "the dead" a thousand years thereafter! "Judge nothing before the time," Paul warns, and then to indicate "the time" of judgment he says, "Until the Lord come" (1 Cor. 4:5). Rom. 2:5-16 speaks of the righteous and the wicked, links them together in judgment; the first is given honor, immortality, and eternal life, the second wrath, tribulation, and anguish—"in the day when God shall judge the secrets of men by Jesus Christ." And finally, Paul's instructive words in 2 Thess. 1:6-10 put the issue at rest by infallible decision. He speaks of some as "suffering" for the kingdom (vs. 5); he says those who thus suffered trouble shall be recompensed by God with "rest" (vs. 7). Having spoken of two classes, the troubled and the troublers, he declares to the one God will give "rest," and to the other "tribulation." "When the Lord Jesus shall be revealed from heaven" (vs. 7). Now when are those wicked persecutors to be given "tribulation"? "When the Lord Jesus shall be revealed from heaven . . . . taking vengeance." The infinitive "to recompense" is used once (vs. 6), and two nouns are governed by it: "tribulation" and "rest." The adverbial clause "when the Lord Jesus shall be revealed" modifies "to recompense," and shows the time when both "tribulation" and "rest" are to be recompensed. Both parties are to be recompensed at the same time--the troublers with tribulation, the troubled with rest--"when the Lord Jesus shall be revealed from heaven." This statement of the time is repeated again and again. "Revealed from heaven with his mighty angels . . . . taking vengeance." As if to remove all doubt it is added, "When he shall come to be glorified in his saints, and admired in all them that believe"; and as if this were not clear enough he adds after a parenthesis, "in that day." If emphatic reiterations such as these, in every form of language the most vivid and lucid, be not sufficient to convince the understanding, it seems impossible to conceive of words to express the truth that would be considered sufficiently conclusive.

This lesson may be obtained by addressing the Author. Three cents for one copy; twenty-five cents per dozen.

WHY SHOULD JESUS COME AGAIN ?

Christ is to come again. Now why should he come again ? We submit four reasons.

First. The Creator has given this earth to Christ, and he is to come again to enter on his inheritance. The promise to Christ is in Psalm 2: verse 8, "Ask of me, and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." It may be said that Christ is exercising a "spiritual" sway over mankind just now, and therefore there is no need for him to come to this earth again. But this Psalm foretells a great conflict between divine and human power for the rulership of the world, and the divine is to be established by the breaking of the human. Read it carefully, along with Rev. 11:15 to the end, and this will become apparent. Verse 15 of Revelation 11 reads: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever." The words "are become" show that up to the point of time indicated by the sounding of the seventh angel, the kingdoms of this world are not divinely ruled, as they will be when Christ enters upon the inheritance which the Father has given to him: otherwise language has no meaning.

Second. Christ is to come again to raise the dead. In the government of the world, Christ is to have associated with him the sons of God of all

past ages. God is "bringing many sons to glory." Christ is the chief Son. In the coming kingdom of God he is to be the Chief Ruler, "King of kings, and Lord of lords." Behold a King shall reign in righteousness, and princes shall rule in judgment (Isa. 32:1). See also Dan. 7:22, 27; 2 Tim. 2:12; Rev. 2:26, 27; 3:21; 5:9, 19. The sons of God of former ages are not yet with the Lord, but having died are in the death state until he comes as the Resurrection and the Life. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6). See also Matt. 16:27; 2 Tim. 4:1, 8; 1 Cor. 15:19-23.

Third. Christ is to come again to restore Israel to their own land. He was born King of the Jews. The inscription on his cross was "Jesus of Nazareth, King of the Jews." The prophets of Israel teem with predictions of the restoration of Israel by their Messiah. Jesus is their Messiah. "Let thy hand be upon the Man of thy right hand, upon the Son of Man whom thou madest strong for thyself" (Psa. 70:17). See Isa. 59:5, 6; Jer. 23:1-8. To his disciples Christ made the promise, "Ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

Fourth. Christ is to come again because the world needs his correcting, guiding hand—socially, commercially, politically, and religiously. Read Psalm 62, and you will see a beautiful picture of the world as it will be when Christ rules the nations in righteousness. Think how much the personal influence of Christ in the earth would affect mankind. Even now his life exercises a restraining, purifying, and ennobling influence upon thousands and thousands. How much more when he holds the reins of universal government! Mankind will be taught, helped, and encouraged to walk in the ways of righteousness. At last righteousness will be triumphant, and mankind in harmony with God.

Are not these good reasons why Christ should come again ?—Sel.

SOUL SLEEPERS

What is a soul ? "That part of man which thinks, feels, desires, etc.; the seat of life and intellect; life; essence, internal power; energy or grandeur of mind; a human being; a person" (Webster).

A sleeper ? One who sleeps, becomes unconscious; to be motionless or inactive; to be dead; to rest in the grave. All men are souls, so when a man sleeps he is a soul-sleeper. The expression "soul-sleeper" is given in derision or mockery to all people that believe the gospel as preached by Christ and his apostles, and of which Paul said if any one preach different, they shall be accursed. It is given by the preachers of the false gospel to make a laughing stock of the people that worship God according to his gospel. They perhaps are not aware that their views make Christ, Paul, Peter, John and others all "soul-sleepers," so we are in very good company.

Soon the tables will turn and "soul sleepers" will not be held in derision by the world. Listen: the world will be held in derision by the Lord. "He that sitteth in the heavens shall laugh. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. The Lord will hold them in derision. Thou O Lord, shalt have all the heathen in derision" (Psa. 2:4, 8; 59:8). Yes, the time is near when the ones that take such delight in calling the true followers of God's word "soul-sleepers" will be calling for the mountains and rocks to fall on them to hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb. "For the great day of his wrath is come: and who shall be able to stand" (Rev. 6:16, 17) ? Will you ? Will I ? God knoweth. May the day soon come.

E. W. Knapp.

A GREAT LIFE

To fulfill faithfully the duties of our station; to use to the uttermost the gifts of our ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest us; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of Jesus--this makes a great life.

"THEY'S A KETCH IN IT"

Dr. H. R. Calkins was one day explaining to a group of church officers God's financial plan of weekly giving on a tithing basis. Turning to one of his auditors, a shrewd looking farmer, he asked if he had made the matter clear. The man replied:

"They's a ketch in it."

"Why, my brother, I intended to make it very plain," said the speaker.

"Oh, it's plain enough," replied the farmer, "but they's a ketch in it all the same. They's deceit in it; for I can see if we adopt that plan we'll be paying out more money than we intend to give."—Selected.

As I approve of a youth that has something of the old man in him, so I am no less pleased with an old man that has something of the youth.—Cicero.

What is remote and difficult of success we are apt to overrate; what is really best for us lies always within our reach, though often overlooked.—Longfellow.

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EDITORIAL

Doing things to be seen of men is a practice not yet extinct.

"He remembers we are dust," though sometimes fellow-man forgets this, and expects and demands perfection.

The Christian becomes strong by patiently enduring whatever comes his way. There is always sufficient grace for whatever may come.

These are momentous times and it is very necessary that we are constantly on the alert for all-important opportunities. They are sure to come and seldom, if ever, return.

Forbearance and faithfulness must never part company. Wisdom can only decide when to forbear and when not to "bear them that are evil." This is rare wisdom, and can only come from diligent daily study of the word of God.

The carnal man is never satisfied with the testimony of God in its prophetic, apostolic, and historic unity; but he must be probing after something of no real importance, that opportunity may be afforded to him to shine in the glory of the flesh; he is a perfect crotchetarian; nothing comes amiss to him but "the simplicity that is in Christ": he cannot get along with this, for it affords him no scope for tinkering.

THIRD SEAL; OR THYATIRIAN-SARDINE STATE

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say: A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and wine" (Ref. 6; 5, 2: 18-29).

I. Symbols of the Third Seal Explained.

1. The Black Horse.

1. Mourning, famine, intense depression of mind (Job 30: 26-3; Jer. 14: 1,2; Joel 2: 6; Rev. 6: 12).

2. The Balances.

1. Emblems of justice (Prov. 11: 1; 16: 11; Job 31: 6; Rom. 13: 1-4).

2. Imperial coin. A. Severus. On one side head of emperor; other, a diademed figure holding a balance in right hand.

3. Scarcity (John 3:34; Lev. 26:26; Ezek. 4:16, 17).

3. The Voice.

1. "Voice" is used for law, proclamation, signification (Heb. 3:7; Ezra 1:1,margin; Ex. 4:8).

4. A Penny.

1. A penny was 14 cents, which would make wheat $4. 50 per bushel; meaning either the sale price, or taxes on it.

II. Historical Application.

1. General severity of taxation during the reigns of Caracalla and Elagabalus (Gib. 1:187, 189, 190, 201, 221).

2. Amelioration of fiscal extortions in latter part of the seal by Alexander and A. Severus (Gib. 1: 207).

3. Although essentially symbolic, many scenes in the Apocalypse have something literal about them which helps to interpret them. Illustration: W. J. Bryan and President Wilson are terribly extorted in cartoons, yet enough of the literal is inwrought in the figurative to make their recognition easy. So in the seals: "the great sword," wheat, oil, and wine, etc., are introduced as literal facts to serve as clews in grasping the meaning of the symbols.

COMMUNICATIONS

They shall make known unto you all things which are done here (Col. 4:9).

Dear Restitution:

Tired of working I am resting for a while. My mind is filled with things such as the kingdom of God, the resurrection, life only in Christ, etc.; but the kingdom runs in my mind most of the time. I wonder who of us will be there? Is it your desire to be there, my dear brothers and sisters? Let us strive as never before to be ready. If we are not ready and miss the kingdom we have missed all. The age we are living in is full of strife, worry, trouble, sorrow, and death. When we get in the kingdom all will be joy and peace. Can we grasp the idea of such a change?

We have a dear sister in Omaha who has been ailing for some time. I went to see her the other day. In conversation I said to her, "When we get in the kingdom we will not need medicine." The sister said, "But, oh Sister Adams, will we be there?" I said, "That is the question, and a solemn one, too." It is up to each one to be ready. We all have many things to discourage and try us, but let us let them all go by. God knows our hearts, every one of us. He knows what we can stand. It seems to me sometimes like we might fall by the way; but think of missing the kingdom of God! I am sure we all want to be there. If I am worthy I want to see all of the brothers and sisters there. Let us all try by the help of each other and by the help of our heavenly Father to inherit the kingdom of God, when all will be joy and peace. May God help us all, is my prayer.

Mrs. Almus Adams.

Dear Brother Huggins:

How are you getting along in health when you spend endless time in putting forth such brilliant work in the truth? I would feel happy if I could do the least part of what you do. The Restitution, which I receive each week, certainly does me a lot of good as I read the different parts which show a wonderful amount of time and energy put forth by the contributors.

I have a passage in the Bible which I would like to have you explain. Luke 17:21 "The kingdom of God cometh not with observation; neither shall they say, lo here! or lo, there! for behold, the kingdom of God is within you." Rom. 14:17: "For the kingdom of God is not meat and drink: but righteousness and peace, and joy in the Holy Ghost" Col. 1:27: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

I understand the kingdom of God is what we work and pray for and will be obtained by the saints at their resurrection. Am I right? It says that the kingdom of God is within you; the hope of glory, righteousness, peace and joy in the Holy Ghost. To my narrow understanding it may be that these pasages being relative to those generations when they received the gift of the Holy Spirit direct from God, those who believed in Christ had the hope of the kingdom within them. It is only possible to have the hope of the kingdom within you and impossible to actually have it. I believe that we have only the hope and after we have eternal life then we enter into the kingdom. I know I am quite a little short yet of coming to a clear understanding of all things, but I always have in mind that I have to make my mind like unto Jesus and follow in his footsteps and pray and watch for the kingdom to come. I will appreciate an answer in whatever way you wish to let me know.

Well, I hope you will find a spare moment to let me hear from you.

Anxiously awaiting your reply, I am with you ever in spirit,

Harold C. Baker.

Editor's Note.—Brother Baker's enquiries are practically answered by himself. A foretaste of matrimony is had before matrimony itself; and in the same way a foretaste of the kingdom is experienced by believers prior to the kingdom itself. The glory, righteousness, peace, and joy of the kingdom belong to us now as symtomatic pre-intimations of our inheritance. These "spiritual blessings" are ours already; what then will it be to leap forth like frisking calves of the stall and inherit the kingdom of God itself! Consider in this connection Mal. 4:2.

Brother Huggins:

I wish to correct a mistake in the letter I wrote to The Restitution. Instead of reading "there are none of our faith here at Sunnyside," it should read, there is no church of our faith here. That is the way I wrote it; the mistake was made in the printing. Sister Louise Sullivan and myself are the only ones here of our faith that I know of, and we do not make a church. I have not heard a sermon by our people in Sunnyside since Brother Almus Adams was here five years ago last February. I heard one in Wenatchee, Wash., two years ago this spring, which I enjoyed very much, and that was the last one I have heard.

How I wish I could afford to send Sister Wince enough money to get the printing press. I cannot see why our people are always so slow to respond to help the paper. Dear brethren, we ought to be as zealous as the Dunkard Brethren, and I know if they had sent out a call over the U. S. to the different churches of their faith, they would have 1000 dollars inside of a week's time; and here our dear Sister has to beg and plead and pray and still money comes very slowly. Why is it that our church, the one that ought to be the most willing of any on earth to give to the cause of Christ is the slowest? I cannot understand.

Your sister in the faith, Lucy Lapp.

GIVING WHICH COSTS NOTHING

Strangely enough God's people at this day have lost the great truth that they are called to make real sacrifices for him.

How little is actually known of suffering for Christ's sake among his people!

They may suffer as the world does, because the times are hard, etc., but how few know what is meant by the words, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29).

No, it is a day when God's people choose an easy path, when they know little practically of what the cross means, when they are content to offer things to the Lord "without cost" (1 Chron. 21:24). Is that God's way for his believing people? Is it the way Christ walked?

we know it is not. He walked in a path of sorrow and suffering. Must we not lose, both here and eternally by our carefully picking out a path where there is as little as possible suffering for his sake?

Is not our giving very often measured by the ease with which we can give? Do we not avoid giving until our own wants are fully met, and then, **if there is anything left**, we give it to the Lord! Is this the way for us? What must he think of those who only give when they can do so without making a sacrifice? How must it grieve him to see his beloved people lightly throw away so much blessing, eternal blessing! Making full provision for their own needs so far as they can, but utterly ignoring **his** claims.

People say they cannot give. Why? What they really mean is that they can not give without making a sacrifice, and they are not willing to make any sacrifice for **him**. They entirely lose sight of the truth that **he** wants his people to make sacrifices, that in so doing they are treading in his own blessed footsteps.

It is certain that those who suffer with him and for him are blessed eternally, and yet when there is opportunity for the service which calls for sacrifice or suffering, we draw back from it and thus lose our eternal reward. We need to be honest with ourselves, honest with our God.

The devil may deceive us into believing that what is really gross selfishness is only wisdom; he may deceive believers into thinking that they are serving God when they are getting riches and laying up treasures on earth, when really they are serving mammon with might and main.

Some say they can not afford to give, when the truth of it is, they can not afford not to give.

We should give not to be seen, or to get a name, but alone for the glory of God. Jesus did nor stop the poor widow from giving, but commended her above all the rest, because she gave liberally from her heart, of her little.—Sent by W. L. Crowe.

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BEREAN COLUMN

Leota B. Hanson, Editor,
5189 Cate Ave., St. Louis, Mo.

Berean Report

The Executive Board of the National Berean Society met at the home of the president on June 15th, 1918. Sister Lydia Railsback conducted the devotional services. The Organization Committee reported a growing interest. The Tract Committee reported over 3000 tracts sent out so far this year, which is more than was sent out all of last year. The work is crippled by lack of funds. The Social Correspondence Committee reports increased interest in their work, 150 letters have been written and many have been naswered showing their appreciation upon receiving letters. The Isolated Committee reports some work done in their department.

A detailed report of the various committees will be given at the end of the year.

Plans by which each department of the organization may extend its work were discussed.

We hope to have the new lesson books ready in time for distribution at the various conferences. As the Berean year begins in October, all societies who can start the new books then should do so.

Plans for the conference, which is to be held at Holbrook, instead of Omaha, were discussed. Programs will be sent out later. Let all who can plan to attend.

Dessie McDonald, Rec. Sec.

We have received word from the Nebraska Bereans that the National Bereans will be entertained at Holbrook instead of Omaha because the two Nebraska Conferences are to convene together at Holbrook. Notice of the time of meeting will be given later.

The Executive Board requests all members of committees who have left over stationery, especially envelopes, to send it to the Corresponding Secretary. The supply is almost exhausted, and we do not want to have more printed until after the conference.

Evelyn K. Harsch, Cor. Sec.
5439 Ohio St., Chicago, Ill.

The Execuive Board of the National Bereans met in Chicago on June 15th. Eight members were present. We had a very satisfactory business meeting (as was stated in our report), followed by a very enjoyable social time seeing the city. The Executive Board stayed over Sunday to meet with the Chicago Church. Brother Frank Siple, a member of the board, preached an excellent sermon at the morning service.

The Aurora, Ill., Bereans went in body to meet with the Chicago Church on Sunday, June 16th, We and the Executive Board of the National Bereans were entertained at dinner at the home of Sisters Leila E. Whitehead and Julia T. and E. K. Harsch, who are living together since the death of Sister Ruth Whitehead. We spent the afternoon in a good old fashioned visit, and had the pleasure of meeting Brother Garten, of Marathon, Iowa, at this time.

N. B. The Chicago and Aurora Bereans are setting a good example by sending in the above notes. We would enjoy hearing from other Bereans and their work. Our column is supposed to be "A Get Acquainted Column," and should be as interesting as the editorials in our church paper. Sister Ruth Whitehead's death notice appeared in our column because she had always been a staunch Berean.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Prov. 8:13

MY PSALM

I thank thee, God, that life has been so sweet;
That I have loved the long, bright way I trod,
Ev'n though I walked with naked bleeding feet,
For this and oh, much more, I thank thee, God.

I thank thee, God, for all thy world of cheer,
Sunlight and stars, ocean; the blooming sod;
Laughter and song and love, so dear, so dear,
For these and oh, much more, I thank thee, God.

I thank thee, God, for all my hours of grief;
For all the bitter scourgings of thy rod;
Dead dreams and unborn deeds--sad harvest-sheaf,
For these and oh, much more, I thank thee, God.

I thank thee, God, that Christ shall surely come;
Of his faith, and thy love may I be shod,
That with him, I shall meet thee in thy home,
For this, oh most of all, I thank thee, God.

Pride—Glory

Prov. 16:18: "Pride goeth before destruction, and a haughty spirit before a fall."

As we journey through life we hear a great deal concerning pride. A man is proud of his business success; a woman is proud of her children; a boy is proud of his strength; a girl of her beauty. Most every one is proud of some possession. We are proud of this person or that person because he is a noted writer, or a great painter, or because he has accomplished this or acquired that. Many times when we should be thankful we simply are proud. Why should this be? In our eagerness to elevate ourselves, do we consider it degrading to acknowledge God? Man amounts to very little, seldom is good, never is perfect. God alone is pure, God alone is perfect. Even the little good we possess is but partial. We sometimes love, but do we not also hate? At times we do a kind deed, but is it not immediately followed by some act of cruelty that in our calm moments makes us ashamed? Perhaps at times we even are noble, but then are we not more often mean? Should we carefully examine ourselves, and be honest in our judgment, we must conclude that there is nothing about us to create pride. Pride is a child of conceit, and the parents of conceit are foolishness and folly.

At the present time we hear and read a great deal about pride of country. In my heart I feel that the United States is as good as any other country in the world and a great deal better than most; but even at that have we much whereof to glory? Do we not read of great crimes, of much rascality? Have you any idea of the illiteracy in this great country of ours? According to the census of 1910 it is as follows: Iowa, 1.7; Nebraska, 1.9; Oregon, 1.9; Washington, 2; Idaho, 2.2; Kansas, 2.2; Utah, 2.5; South Dakota, 2.9; Minnesota, 3; Indiana, 3.1; North Dakota, 3.1; Ohio, 3.2; Wisconsin, 3.2; Wyoming, 3.3; Michigan, 3.3; Vermont, 3.7; Illinois, 3.7; Colorado, 3.7; California, 3.7; Maine, 4.1; Missouri, 4.3; New Hampshire 4.6; Montana, 4.8; District of Columbia, 4.0; Massachusetts, 5.2; New York, 5.5; New Jersey, 5.6; Oklahoma, 5.6; Pennsylvania, 5.9; Connecticut, 6; Nevada, 6.7; Maryland, 7.2; Rhode Island, 7.7; Delaware, 8.1; West Virginia, 8.3; Texas, 8.9; Kentucky, 12.1; Arkansas 12.6; Tennessee, 13.6; Florida, 13.8; Virginia, 15.2; North Carolina, 18.5; New Mexico, 20.2; Georgia, 20.7; Arizona, 20.9; Mississippi, 22.4; Alabama, 22.9; South Carolina, 25.7; Louisiana, 29—an average of 8.6 for the entire country.

Does this astonish you? It did me. It also brought home with greater force the thought that we as Christians, look for the coming of the Son of Man. We look forward to the establishment of the kingdom of God, wherein shall dwell righteousness. We have no business to be proud of this earth or any article it contains. We have no right to give glory to any man, nor to any invention of man. Our thought, our business, is with the future. Here we have no continuing city; there we shall have that eternal city of God, where God shall be the judge of all, and Christ the mediator of the new covenant. There is a great gulf between the wisdom of man and the wisdom of God. There is but one really wise thing we can do, and that is to renounce the world and the things pertaining to the world, and through the Lord Jesus Christ attach ourselves to God. Man is nothing; God is all. Let us understand and practice the admonition of the Almighty to Jeremiah: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment and righteousness in the earth: for in these things I delight, saith the Lord." Yea, "He that glorieth, let him glory in the Lord."

A Belated Acknowledgment

In number 21, issued June 4th, on this page appeared a poem of beautiful sentiment entitled "Others," which was selected by Sister G. M. Alexander of Chicago. As we are a firm believer of "Rendering to all their due, tribute to whom tribute; custom to whom custom; fear to whom fear; and honor to whom honor." we therefore wish to give credit to our Sister for her selection, thanking her for her interest in us and our work.

To glide along without any aim or object in view is to live a careless, reckless life. Why not have an object in view and make Christ that object?

Good Mottoes for a Boy to Follow

Be kind.
Always play fair.
Keep out of bad company.
Help somebody every day.
Learn to look on the bright side.
Try to set a good example to others.

A Rainy Song

If raindrops had "feelings,"
  How sad they would be,
For everyone hates them;
  They spoil children's glee.
But then they bring sunshine,
  More bright than before,
The rain took to making
  Its dismal downpour.

If trials had "feelings,"
  How sad they would be,
For they are just hated
  From sea to deep sea;
But oft they bring blessings,
  And gifts in their train,
As sunshine comes gladly
  To us after rain.

A Question

What are you doing toward helping to buy the printing press for "The Restitution"? Answer by sending your mite to Sister Wince.

Bright Bits from "Words of Life"

Three Pillows.—"I am resting on three pillows—Infinite Power, Infinite Wisdom, Infinite Love."—Benjamin Parsons.

The Best Things are Nearest.—The breath of your nostrils, light in your eyes, flowers at your hand, the faith of God just before you. Then do not grasp the stars; but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—Lord Houghton.

The Building of Life.—Life is a building. It rises slowly day by day through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds something to our invisible building.—I. R. Miller.

Perseverance.—Persevere in the instant fight again in the teeth of that discouraged feeling which follows failure, almost preventing one from at once starting afresh. There are only two roads by which any important goal can be reached—sheer strength and perseverance.

Fears and Courage.—Some things are better as private property. Others ought to be shared. In daily life, Robert L. Stephenson's rule of distribution is a good one: "Keep your fears to yourself, but share your courage with others." Those who follow this rule always become leaders in the end by sheer force of character growth.

Peace

Peace what is peace? Peace is divinely sent,
  God's recompense to those who know his will,
And through the year in patience and content
  Strive in their might his precepts to fulfill.
The laws immutable of Sinai's Mount
  Bind not alone the subject but the crown.
And nations, too, shall render their account
  To the last farthing or go crumbling down.

Daily Thoughts

Him that is able to do exceeding abundantly	Eph. 3:20
Believe ye that I am able to do this?	Matt. 9:24
Lord, I believe; help thou mine unbelief	Mark 9:28
According to your faith be it unto you	Matt. 9:29
As thy days, so shall thy strength be	Deut. 33:25
Thy God hath commanded thy strength	Psa. 68:28
For when I am weak, then am I strong	2 Cor. 12:10

Advice to a Young Man

Here is some advice given to young men by the late Robert Burdette, writer and philosopher:

Remember, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work.

If you look around you will see that the men who are the most able to live the rest of their days without work are the men who worked the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do that on the sunny side of 30.

They die sometimes, but it because they quit work at 6 P. M. and don't get home until 2 A. M. It's the interval that kills, my son.

The work gives you an appetite for your meals; it lends solidity to your slumbers; it gives you a perfect and grateful appreciation of a holiday.

There are young men who don't work, but the world is not proud of them.

It does not know their names even; it simply speaks of them as "old So-and-so's boy"; nobody likes them; the great busy world doesn't know they are there.

So find out what you want to be and do, and take off your coat and make a dust in the world. The busier you are the less harm you will be likely to get into, the sweeter will be your sleep, the brighter and happier your holidays; and the better satisfied will the world be with you.

Keep Sweet and Keep Moving

Homely phrase of our southland bright—
  Keep steady step to the flam of the drum;
Touch to the left—eyes to the right—
  Sing with the soul tho' the lips be dumb.
Hard to be good when the wind's in the east;
  Hard to be gay when the heart is down;
When "they that trouble you are increased,"
  When you look for a smile and see a frown.
      But
"Keep sweet and keep movin'."

Hard to be sweet when the throng is dense,
  When elbows jostle and shoulders crowd;
Easy to give and take offence
  When the touch is rough and the voice is loud;
"Keep to the right" in the city's throng;
  "Divide the road" on the broad highway;
There's one way right when everythings wrong;
  "Easy and fair goes far in a day."
      Just
"Keep sweet and keep movin'."

The quick taunt answers the hasty word—
  The lifetime chance for a "help" is missed!
The muddiest pool is a fountain stirred,
  A kind hand clinched makes an ugly fist.
When the nerves are tense and the mind is vexed,
  The spark lies close to the magazine;
Whisper a hope to the soul perplexed—
Banish the fear with a smile serene!
      Just
"Keep sweet and keep movin'."—Robert J. Burdette.

Our Weekly Puzzle

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

What is it to "do the will of God"?

How do those who "do the will of God" abide forever?

Who wrote the above and where can it be found?

Answer next issue.

Answer to puzzle in last issue:

"God was manifested in the flesh" in the person of Christ Jesus our Lord (Isa. 9:6). In Jesus we have the spirit, word of God made flesh (John 1:14), and in John 3:34 we read that God gave not the spirit in measure to Jesus. As Jesus in all things that he did, justified God in his wisdom, therefore "God was justified in the spirit" through and in Jesus. The same answer is true as to the other questions: It was through Jesus that "God was seen of angels"; it was in Jesus that "God preached unto the Gentiles"; it was through Jesus that "God was believed on in the world," and it was in the person of Jesus that "God was received into glory."

The passage was written by the apostle Paul to Timothy, and can be found in 1 Tim. 3:16.

Mizpah

The word Mizpah means to watch out; to look. In wedding rings it has the significance of "The Lord watch between me and thee."

Every Cloud has a Silver Lining

The inner side of every cloud is bright and shining,
  And so I turn my clouds about
  And always wear them inside out
To show the silver lining.

Do You Only Talk, or Do You Practice?

"As a man thinketh in his heart so is he."

We have found that some men talk more religion in ten minutes than they practice in ten years.

"Persecuted, but not forsaken," was the testimony of the Apostle Paul. Is it yours?

A cheering word, a loving smile are something never out of style.—Sister Andrews.

Some are unwisely liberal, and more delight to give presents that to pay debts.

It is the privilege of the saint to make the communication of his faith effectual by talking and walking it.

The seven-times-heated furnace will not baffle the faith of him who really knows God.

The carnal sympathy-seekers savor not the things of God, but those that be of men.

Love never questions, it simply trusts and obeys.

The mind that belongs to a clean life is cleaner to plan, the body that belongs to it has more strength and endurance to execute, and the courage for either alternative, life or death, gives calmness and poise to bear and to do to the uttermost. Even the human chances are far greater to the life that has built up on a clean and true foundation. Our choicest possessions are not those we store away with bank checks. It is no figure of speech, but sober fact, to say that descent from clean stock is one's choicest physical inheritance, and the living of a good life one's greatest success."

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. JULY 16TH 1918 NUMBER 27

CURRENT EVENTS AND PROPHECY

Listen, my children, and you shall hear,
How some are filled with a dreadful fear,
A fear of they know not what,
As reports are heard of the cannon shot.

Oh, what is the matter with our beautiful earth,
Filled with violence on land and surf;
Peace we have dreamed now for ages,
Still the most fearful of battles rages.

Is God at the helm, does he guide us still,
Do all things work to do his will ?
A thousand questions our minds do ask;
Who can answer them ? Alas, alas.

God's prophets alone told what man would do,
In the latter days; is his word true ?
Let us turn and look how the prophets of old
These fearful days so plainly foretold.

Daniel saw a terrible image,
Whose head was made of finest gold;
The King of Persia, Nebuchadnezzar,
Was that head, we are told.

He ruled wherever man was found,
But the head of gold must be cast down,
The kingdom was taken, divided in two,
Which gives us the arms of the image so true.

The Persians of brazen coats of brass
Are the belly of the image in power at last,
Still the image is not complete,
For it must have both legs and feet.

So Daniel tells us now, that they
Were part of iron and part of clay.
That a stone cut out without hands,
Should smite the image as it stands,

Make it as chaff to be carried away;
Then shall we see the dawning of day.
These times of trouble God saw would come;
Help us to say, "Thy will be done."

For a moment stop looking at the affairs of man;
Turn and see what God has planned.
Carefully read what the prophets of old,
Told us the "latter days" would unfold.

A terrible battle will soon be fought;
Back to Jerusalem the Jews will be brought;
God will return to this earth again,
His saints with him in Zion to reign.

Then lift up your heads, ye saints everywhere,
Rejoice: for behold, the morning is near;
Hasten, ye wanderers; time's nearly done;
Turn while you may to the Living One.

Read the covenant of promise to you;
Pray, "O Lord, what shall I do ?"
Forget the creeds man has taught you were true;
Go to the word, it alone is true.

Oh, do not neglect, search as for gold,
He that seeketh, shall find, we are told.
God knows our weakness and he bids us come;
It will soon be too late, the days are nearly done.

He taught us to pray, "Thy kingdom come.
Thy will on earth, O Lord, be done."
Our prayers will soon be filled complete,
When we meet in Jerusalem at Jesus' feet.

Mrs. Chas. Thomas.

A COMMENTARY ON THE APOCALYPSE

Chapter 3

And unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, and thou hast a name that thou livest, and art dead (vs. 1).

The message to the church in Thyatira is a long one in comparison to the one to Sardis, which is very brief. The church of Thyatira occupies a time space in the way from Patmos to the return of the Master reaching from the rise of the Papacy as a civil power, in the sixth century, to the Reformation A. D. 1617. The church of Sardis occupies but a short space just prior to the Reformation in the fore part of the 16th century. Here the Master is he that hath the seven spirits of God, and the seven stars. The seven spirits are first revealed in the salutation of chapter 1:4 as the seven spirits that are before God's throne, and evidently are seven divine attributes; God's spirit in sevenfold manifestation, which the Father has conferred upon his Son. See chapter 5:6 where the Lamb has seven horns, and seven eyes, "which are the seven spirits of God."

The seven stars are the elders of the seven churches. A church is dead when it has lost its zeal, and its love has grown cold in the service of its Lord. Or its voice may be silenced by the hand of persecution, so that it ceases to bear testimony to the truth, when it could be said that it was dead. A more full acount of the death state of the church will be revealed in chapter 11:7, the death of the witnessess.

> Be watchful and strengthen the things which remain that are ready to die: for I have not found thy works perfect before God (vs. 2).

Here the spirit enjoins the watchfulness to conserve what little life there was left in the church, in their dead condition, when faith and love were ready to die. And the works that they were doing "were not perfect before God," who requires faith and love in all their actions, in his service, in order to strengthen what remained. Examine yourselves, in the light of the testimony of the spirit, to the end that ye may become more "perfect before God."

> Remember therefore how thou hast received and heard; and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee (vs. 3).

"Remember" what thou hast received; how the gospel was preached to you by the power of the spirit, lifting your minds out of darkness into the glorious light of the gospel. This thou hast heard. Hold it fast and repent of thy fallen and dead condition. The advice of the spirit is here to hold fast what remained of the truth, and to repent, turn away from the fallen condition; and watch, watch against the evil, and to lay hold of the truth. If not "I will come on thee as a thief;" and thou shalt not know the time of my coming. The true witness here, by the spirit, manifests a strong desire for the reformation of the church, but faithfully warns them of the consequences, if they fail to comply with the conditions of their salvation.

> Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy (vs. 4).

The spirit here, for the benefit of the church, points to the fact that even in Sardis there were a few that had not defiled their garments. Mark the words, "even in Sardis," showing the extremely low condition of spiritual things in Sardis. The majority of the church were not only dead but had defiled their garment, Their character was soiled by some evil work. This we learn by the "few that had not defiled their garments" and who were to walk with him in white. Here they are held forth as an example, exalted with him, walking in white, and being worthy.

> He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels (vs. 5).

The precious promise to the overcomer is, that he shall be clothed in white raiment, the symbol of a righteous character. What an honor; and to be associated with Christ in the coming age, to bless the nations with a righteous government; having in yourself the consciousness of being a blessing to the human race, and enjoying thereby the greatest happiness possible to be attained.

His name written in the book of life, and to remain there, confessed by Christ before his Father and the holy angels, carrying out the purpose of God in the creation of the heavens and the earth. As it is written, "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. 2:14).

> He that hath an ear, let him hear what the spirit saith unto the churches (vs. 6).

The Master in the days of his flesh called attention to some parties that had eyes, but they saw not; and that had ears, but heard not. Some shut their ears because they do not like the truth, because their deeds are evil.

> And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth (vs. 7).

What is here said of the church of Phildelphia could not be said with grace and truth by any one but the Lord Jesus Christ; and in his case, only fidelity to truth prompts his utterances. He that is holy, he that is true, is applicable to him, in a sense in which it applies to no other being of the whole human race.

"He that hath the key of David." He is heir to David's throne and kingdom, and by virtue of all power being delegated to him in heaven and on earth, he will ere long use the keys in opening the door by which he will ascend the throne of his father David; which throne will be extended until he, sitting on it, will be king over all the earth. Then the first dominion will have come to the daughter of Jerusalem (Gen.1). Then he will shut and no man can open; open and no man can shut.

> I know thy works: behold I have set before thee an open door and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name (vs. 8).

This book being a prophecy, we naturally ask, when did the Master set before the church an open door that no man could shut? In the early days of the church it suffered persecution by Jew and Pagan. If we say the door was opened to the church when paganism was put out of the heaven of the Roman Empire, in the days of Constantine, we are face to face with the fact that that opened the door for the union of church and state, and for the rise of the papacy, which closed the door to all liberty. The door which no man could, nor can shut, was opened by the Master in the Protestant Reformation, in the fore part of the 16th century. Here the door is a land mark in the chronology of the church of Philadelphia.

The man of sin strove with all his might by anathema and bloody persecution to close the door, but could not do it. He and his keys are counterfeit, and Christ is the true bearer of the keys. He alone can open and no man can shut. This truth is proved by the success of the Reformation, in the time of Luther, Melanchthon, and a host of other reformers. The pope, the greatest man in Europe, failed to shut the door, giving emphasis to the words of the Master: "I have set before thee an open door, and no man can shut it."

George Francis.

INVENTIONS

No. 4

We now come to Mr. Barlow's two last inventions, one of which he used to establish eternal torment, and the other to overthrow certain proofs used by his much pitied annihilationists. He takes one whole chapter to explain and argue that eternal punishment cannot be destruction, basing his argument on Matthew 25:46, "And these shall go away into everlasting punishment: but the righteous into life eternal." His reasoning runs thus: "To talk about punishing a stone, a house or the Bosphoros, is the very essence of nonsense. Punishment is the penalty for wrong doing, and can only be inflicted where there is a consciousness of ill desert, and the capacity for feelineg pain, mental or physical. Now if death is the terminus of existence, it is here insisted that it is equally the terminus of punishment, and so the punishment cannot be eternal or everlasting. It is the person who is punished. If there is no eternal person there can be no eternal punishment" (p. 114). He further asserts: "Pain is inseparably connected with punishment." Again. "Where there is no consciousness there can be no no pain, consequently no punishment" (p. 114, 115). This invention would sound pretty favorable in the ears of the ignorant, but to the logical the loss of eternal existence and pleasure is an eternal punishment. If happiness and pleasure are a reward then their loss is a punishment; if eternal life is a reward (Rom.2:6, 7) then its loss is a punishment; and if lost eternally it is eternal punishment, and down goes the invention.

Is death an evil? It came by sin (Rom. 5:12). Did sin bring that which is good? No. Then death is a punishment, and an endless death would be an endless or eternal punishment. Augustine, the inventor of Mr. Barlow's theory, admits as much. "The laws do not estimate the punishment of a criminal by the brief period during which he is being put to death; but by their removing him for ever from the company af living men" (City of God, pp. 21, 22). Justin Martyr also, "They kill us with no intenion of delivering us; but cut us off that we might be deprived of life and pleasure" (Apology, p. 57). Irenaeus says, "Good things are eternal, and without end with God, and therefore the loss of these is also eternal and never ending" (Against Heresies. pp. 4, 5, 11). This shows that we "poor annihilationists" are not alone in teaching that extinction is punishment, because it is the loss of all good; but even Augustine and Justin believers in eternal misery, admit our claim, and hence they show Mr. Barlow's invention not universally admitted.

Now for some modern divines of the same school: "May it not, in its measure be reckoned an infinite punishment should God be pleased to doom man, who is by nature a candidate for immortality, to total annihilation from whence he should never be suffered to return to life"? (Witsius' Covenants, p. 13). President Edwards: "Endless annihilation is an endless or an infinite punishment" (Duration and Nature of Future Punishment, by Constable, p. 25). Pascal asks, "Is the loss of existence a thing to speak of flippantly? Is it not a thing on the contrary to speak sadly of, as of all sad things the saddest?" (Young's Night Thoughts). The loss of any blessing is a punishment, and its eternal loss is eternal punishment. When the wicked "go away into eternal punishment" at the second advent of Christ, they are "punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints" (Matt. 25:31, 46; 2 Thess. 1:9, 10). There can be no mistake in the time referred to here. Jesus says: "When the Son of Man shall come in his glory," then he separates the wicked from the righteous, and sends each to his respective doom or reward. Paul places the punishment at the time when he comes to be glorified in them that believe. And whatever the punishment of Jesus is the punishment of Paul must be, and vice versa. They are punished with everlasting destruction, hence everlasting punishment is everlasting destruction.

But what is destruction? Let Mr. Barlow answer. After referring us to Mal. 4:1, 2; 2 Pet. 3:10; 2 Thess. 1:7, 8, he says: "These all are not the fires of Gehenna, but those which attend the second coming of the Lord. These, after the righteous dead are raised and the righteous living changed, and caught up with them to meet the Lord in the air, shall burn up the bodies of the wicked that are living on the earth, that it shall leave them neither root nor branch. In that day they shall perish with their works. They shall then consume away, into smoke shall they consume away." Then for a body to be punished with destruction is for it to be burned up, that it shall not be left root nor branch to perish with its works, consume into smoke, etc. This is Mr. Barlow's own definition. Will he stand by it? Our text says, "Them that know not God, and that obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction." That is burned up, perished, and consumed into smoke; and what could that be but their final end, or extinction? Paul says it is those who obey not God that are punished. Are they only bodies? If no, then Mr. Barlow is wrong in adding the word "bodies," and if soul and spirit are included then they are punished also; and if destruction means burned up in the case of the bodies it must be the same for souls. The Bible says the wicked, and for Mr. Barlow to make it bodies of the wicked is to add to God's word.

The word everlasting is quoted many times when he is commenting on Matt. 25:46, but Paul uses the same word to describe the destruction, and if Paul's destruction can be limited to a thousand years then also can Matthew's punishment. As we have observed they begin at the same time. We must conclude that if the one terminates at the end of the thousand years by resurrection, the other must end also, and why so much ado about nothing? Mr. Barlow does not say the bodies of the wicked go into everlasting punishment, but leaves that verse teaching that the wicked represents the whole man, and if consistent he should do the same with Paul's sayings, which would leave him no loop hole out of which to crawl. He speaks of Paul's tribulation and anguish being rendered, and draws from that that tribulation and anguish will be eternal, forgetting that Paul in the same passage is very particular to say of the life rendered the faithful, that is, the eternal life, while he leaves off eternal when speaking of the tribulation, and adds it when speaking of their destruction. He also makes much of eternal fire, but is careful not to mention the fact that Jude declares it converted the Sodomites and their city into ashes. He mentions the second death, but fails to prove it to be eternal torment.

Now for his answer to the strongest texts of the "poor annihilationists." "Yet a little while and the wicked shall not be" (Psa. 37:10). He begins by telling us that all Scripture is true, and can be understood, but we know some of it has to be understood by what the context says, and the main theme of David is the saints' inheritance on earth while he is showing that they shall not be on earth. (I have not quoted verbatim for lack of space, but given the substance). He refers us to another Psalm to show their place will be in hell, and they also, and with a flourish boasts of how easily the arguments of the poor fellows can be overthrown. He forgets that the Bible declares "the righteous shall be recompensed in the earth; much more the wicked and sinner." He makes one recompense here and the one that is "much more" here somewhere else. Where is the hell David mentions? When Korah and company went to that place they went down into the earth. David speaks of some men being lain in that same place like sheep (Psa. 49), but sheep are not carried away from the earth. Job says, "Drought and heat consume the snow waters: so doth the grave those which have sinned. The womb shall forget him; the worm shall feed sweetly on him; and he shall be no more remembered, and wickedness shall be broken as a tree" (Psa. 24:19, 20).

The word grave here is a translation of the Hebrew word sheol, and that word is translated hell in our author's text, and we are told that sinners are consumed there as drought and heat consume snow waters here. How much snow water would have been left in Job's climate after dry and hot weather? None, neither will the wicked be preserved in sheol after they have been returned there, as per our author's text, and David prays, "Let the wicked be silent in sheol." Not howling in misery as Mr. Barlow would have it. Now Job, explain what you mean by the wicked being consumed in sheol: "He shall perish forever like his own dung." This illustration forever settles the question, and the speaker of it asks, "Know thou not this?" making it a matter of knowledge between him and the man spoken to.

Another text Mr. Barlow explains is, "They shall be as though they had not been." They shall be as though they had not been on earth. Earth must be added to this text to kill it, but does it do what the gentleman wishes it to do? No, for if they had not been on earth they would have not been sent from earth to some other place, they would be as though they had been here, and not as though they had not been. As long as a being continues in being he is not as though he had not been, but when he goes out of being he is in just such condition. If the planet Mars is inhabited, which is generally conceded by scientists, we could not say of its inhabitants they are as though they had not been, because none of them has ever been here on earth; and if one should leave there and come here, those beings there knowing the fact of his being here, could not say of him, he is as though he had not been; for he is still in being. Suppose some one should say of Jesus, "He is as though he had not been." Or suppose the Bible should read that way of him; would we contend that he was living in heaven? We would be counted fools if we did. The other texts are about the burning up of the wicked, and have been noticed; and so we bid Mr. Barlow good-bye.

J. J. Heckman.

RADIATION

Light, heat and energy are radiated by bodies. A bar of iron fresh from the forge throws off or radiates both light and heat in the process of cooling. The hot-water pipes in the office or church, radiate heat but not light; and the heat does not diminish as long as the source of supply is maintained. The bar of iron is charged with heat which is soon thrown off. The heat of the pipes is maintained by their communication with the furnace. A more perfect illnstration would be the sun, which constantly radiates light, heat, and energy, with apparently no diminution. If someone says I am mistaken in my science, the reply is I am not attempting to teach it—only making use of a simple phenomenon to teach a higher lesson.

Have you ever noticed that human beings radiate influences of various kinds? Some men radiate business. They seem steeped in it—charged with it—radiate an atmosphere of it in which they live. Others in a literal and physical sense radiate alcohol; they lurch into 'bus or tram, and body and breath soon radiate the fumes throughout the vehicle.

Then there are those living sunbeams, who radiate cheerfulnes wherever they go. It is a delightful experience to be with them in their atmosphere of brightness and joy. And on the other side, there are some who are always in trouble—or expecting it; a cloud seems to hang ever above and around them, and they radiate gloom and dampness and depression. "No man liveth to himself." We are all, always radiating influences bitter or sweet, evil or good, uplifting or depressing; what shall be our aim, and how shall we reach it?

There is no greater need in the world, and no higher aim possible for us than to

Radiate Christ

You have doubtless known some who on their first contact with him have seemed red-hot with enthusiasm and zeal. Then after a few months their heat has been expended, and they have become cold. The contact with their source of heat has not been continued. They were self-sufficient instead of dependent upon the Lord.

There are those again whose presence sheds a sweet odor of ChristJesus—a silent yet powerful manifestation of his presence seems with them, as though a halo of his spirit were abound them and himself within them. His love seems to sweeten their voice, and to beam in tenderness from their eyes; and their whole being seems charged with him.

It not only seems, but it is so. Realizing that they are but the "earthen vesesls," they know that the "excellency of the glory" is that which is from God through our Lord Jesus, and not from themselves. Their sufficiency is of God—their desire is that "Christ shall be magnified in their body, whether by life or death."

If, then, we can reach the height to which the apostle Paul attained and truly say, "Christ liveth in me," we shall bear him about with us day by day, think his thoughts—utter his words—all our actions will be performed in his spirit—and all our life long we shall radiate the light, the love, the energy, the life, of our beoved Lord Jesus.

Brethren, sisters, radiate Christ!—Herbert H. Horsman.

HOW COULD JEHOVAH CHARGE "HIS ANGELS WITH FOLLY" (JOB 4:18)

The orthodox have been not a little perplexed to understand the idea contained in this part of the speech of Eliphaz, in the controversy between Job and his friends. They remember to have read what Peter and Jude had to say about the conduct of Corah, Dathan, and Abiram—in wickedly assuming sovereign power in the councils of the nation (Numb. 16), but were swallowed up, with 250 men of renown, all princes, in the earthpuake—and so they jumped to the conclusion that these angels to whom Eliphaz alludes were once celestial intelligences who raised revolt in heaven itself, and were kicked out, being sent down to the Tartarian penitentiary. But it is not hard to expose the folly of such vain mischievious lucubrations.

In every instance, when the true ideas of the divine testimony are under examination, the first object of inquiry must be the **contextual** bearing That inquiry in relation to the proposed question, brings the following facts to mind. Job's friends have assumed:

1st. That Job's afflictions are a divine chastisement for some secret guilt.

2nd. His complaints were extravagant and wicked.

3rd. Job's theory in the past, and his practice now, were irreconcilable. Hence they allege hypocricy lurked behind.

They insinuated pretty strongly that Job had been guilty of some secret oppressions caused by his excessive wealth and power in the days of his prosperity. The truth of which Eliphaz now tries to prove by his vision, which he applies.

He, as the senior, opens the reply to Job. He begins with an apology for the struggle in the minds between duty and sympathy. They all desire to carry out the first object of their visit— to comfort him, but yet his impatience demanded such counsel as would vex him. For truth has prior claims to friendship. He first charges upon Job, the past position he had occupied as patriarchial priest. He had been an instructor of others how to act under circumstance of disasters and points to the efficacy of his labors. He had restored and strengthened the weak to trust in God's power and fidelity. Where were his faith, courage, and calmness, now disaster looked him in the face? He lacked sincerity! it was "all talk." He charges Job with hypocricy, and alleges that guilt and disaster were always linked together. The wicked who ploughd in iniquity reaped its reward.

Then he relates a supernatural vision which he had seen in the dead hours of midnight, the effect of which was very appalling to him, making all his bones shake. Its undefined form then spoke; he relates his speech which may be paraphrased as follows: "Shall fallen mortal man in his folly, ignorance, and impurity, presume to arraign the character of God, as though he could instruct him in matters of righteousness, equity, and truth? He does not trust himself to ask instruction of his servants, nor does he seek counsel of his mighty angels, for they are but finite creatures, and are foolish when compared with the Allwise God." Much less likely is it that he should be directed by a man like Job, who is as frail and perishing as a moth, and as vain and weak.

He now urges him to try if he could get any just man who would approve his rash language or be silly enough to commend his impetuous ravings? Or could he find any one of God's angels who would visit him (as he, Eliphaz, had done), and **countenance his conduct?**

A Nazarene.

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"One always receiving and never giving is like the stagnant pool in which whatever flows, remains, and whatever remains corrupts."

"Be busy in trading, receiving and giving, for life is too good to be wasted in living."

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EDITORIAL

Preachers should aim in preaching the gospel to puncture the heart, rather than tickle the ear.

Sister Frances Russell is making an indefinite visit at the home of Mr. and Mrs. McCave, Atwater, Ohio.

There is a world of difference between feeling, "I have done wrong," and feeling, "I have sinned against the Lord."

When a brother backslides, it is as if the prodigal son had repeated his folly, and left his father's house a second time.

We were delighted July 7th to have as visitors at the Lord's table Brother Harold Baker, of Ohio, and Brother Robt. Pate Jr., of Michigan.

It is better for us now that Christ should be in heaven than on earth, We personally need him there more than here. We want an advocate at court.

The man who waits for repentance, waits for what cannot be had so long as it is waited for. Strange that a man will wait for that which he has himself to do.

Sister Blanche Covert, of California, announces the marriage of her daughter, Sister Ruth Covert, to Mr. George A. Mowery, June 30th, in Chicago. Another item of appreciation to us is that the bride and bridegroom will be "at home" in Cleveland "after the first of September."

Man could not be contented and happy in the kingdom of God in ignorance of the truth. Some of his relations might be missing there, and he would "miss them" and mourn their absence forever. But if he belongs to the family of God, his entire family and all of his relations will be there —not one will be missing to cause sorrow. The question of moment, dear reader, is, To whose family do you belong Adam's or Christ's ?

ANALYSIS OF "BIBLE LESSONS"

Contents in the Interrogative Form, Giving the Reader a Review of the Lesson. The Numbers Refer to Pages.

"THE THINGS CONCERNING THE
KINGDOM OG GOD"

Lesson IV

2. What is a kingdom ? Cite instances of human governments that are called kingdoms in the Bible. —Is the kingdom of God a literal government ?
3. What is the antithesis in Daniel 2:44 ?—Is the kingdom of God friendly or inimical to the kingdoms of men ?—Where will the kingdom of God be when it is "set up" ? When will it be set up ?
4. When are "the times of restitution" ? —Will Christ return from heaven like he went to heaven ?—Is a king who does not occupy his throne a king **de facto** ? —How did Herod and his successors receive official jurisdiction from the Emperor of Rome ?—Why did Christ leave the earth and go into a "far country" ?— Are the appearing and kingdom of Christ connected ? Was the kingdom of Israel the kingdom of God ?
5. Why was it destroyed ? Is its collapse permanent or temporary ? Will it be restored ?—If restored, where will it be located ? Is the Lord's prayer, "thy kingdom come," to be fulfilled in the sun, Mars, Venus, Jupiter, or the earth ? —Will it be local or co-estensive with the earth ? Give Leeser's translation of Dan. 7:27. —What is an amplified definition of the gospel ?—Memorise Acts 8:12. —Why is an analysis of "the things of the kingdom" necessary ? Since a kingdom is not an abstraction, what is it ?
6. Is any single element of the kingdom the kingdom itself ? What do the words "Jesus" and "Christ" mean ? May you believe in the one and not the other ? What does believing on the Lord Jesus Christ mean ?
7. May Jesus and Christ be distinguished ?—Can you place the definite article "the" before a proper name, grammatically ? What, then, is meant by "Jesus the Christ" ?—What does preaching that Jesus is Christ involve ? —In what way did preaching this have a bearing upon Caesar ? —When will Christ be king "contrary" to Caesar ?
8. Are ethereal conceptions of Jesus' kingship spiritual ? —What reasonable objection is there to Jesus being a literal king on earth ?—Does this idea glorify or degrade him ? —Must he not be glorified where he has been denied to be vindicated ? Who are the associates of King Jesus ?
9. Will the saints be flesh and blood then like they are now ? —What is meant by the words, "the kingdom shall not be left to other people" ? What are the saints to do, and where will they live ? Do reason, logic, and the fitness of things agree with the thought of the saints living on the earth ?
10. Will they share the kingdom and glory of Christ ?— Having suffered shame here, will they be glorified somewhere else ? To whom will "the world to come" be subject ?
11. How will the laws of that age be administered ? What about the intellectual, moral, social, and religious conditions of that time ? —Who are the subjects of the kingdom ?—What is the difference between the kingdom of God and its subjects ? —Will there be a difference in the subjects themselves ? Who are called "the first dominion" ?
12. From what city did the gospel radiate under Christ ? What city will be the capital of the kingdom ? —Why? What section of the earth does God call "my land" particularly ? What part of the earth will be the territory of the kingdom primarily ? —How does Christ add "the uttermost parts of the earth" o this dominion ?

ON THE FOURTH OF JULY

Mr. and Mrs. Francis L. McCave, of Atwater, Ohio, entertained a number of Salem and Cleveland brethren, sisters and friends at their country home. Tables were spread on the front lawn where an ample picnic dinner was served. The afternoon was spent in games and a delightful social time, one hour of which was devoted to a general discussion led by D. C. Robison, of Salem. The current events and items of interest in the world were linked with timely Bible prophesies.

The names of those present were as follows:

Of Salem:
Mr. and Mrs. Townsend
Mr. and Mrs. Coy and family
Mr. and Mrs. Clark and son
Mr. and Mrs. Snider
Mr. and Mrs. Pottorf and family
Mr. and Mrs. D. C. Robison
Mr. and Mrs. Nate Buckman
Mr. Carey Buckman
Miss Hazel Spencer
Mrs Louise Phillips
Miss Ella Knowles

Of Cleveland:
Mr. Walter Tomlinson
Miss Mary Knowles
Miss Heloise Crawford
Miss Frances Russell
Mr. and Mrs. B. H. Lang and daughter Elizabeth

MARRIED

At Omaha, Neb., July fourth, Mr. Russell E. Zeller, son of Brother nad Sister C. W. Zeller, of Palmer, Neb., and Sister Leona T. Parvis, of Fulerton, Neb. Brother Zeller is in Camp Funston in service and is being well treated. Brother Zeller is well known among the Bereans and is president of Nebraska Bereans. He is a young man of marked ability, a devout Christian, and sound reasoner. We feel the loss of this worthy brother from our state work. About a month ago I baptized his wife. She is a teacher and a girl modest in character, and will make Brother Zeller a splendid life companion. We bespeak for them a happy and prosperous life together. Starting out in life both true believers they will most certainly succeed. May the Lord keep and protect them till the great future wedding.

Almus Adams.

OBITUARY

Zorado Woodward was born in Steuben County, New York, June 10, 1838, and departed this life, June 28, 1918, aged 80 years and 18 days.

She was united in marriage to Isaac Masterman, July 5, 1855. Eight children, twelve grandchildren, twenty-two great-grandchildren, and two great-great grand-children survive her. The children are George of Ashtabula, O. Mrs. H. C. Breece, of Garrett, Ind.; Mrs. Frank Reed, Bert, Mark, Hoyt, Marshall, and Marmery, of Walkerton, Ind. Her husband died Sept. 16, 1916, and her oldest daughter, Mrs. William Bunch, April 18, 1913. She leaves one brother, Horace Woodward, of Walkerton, the only surviver of her family.

She and her husband and two daughters, Mrs. Reed and Marmery, were converted and baptized by Elder Barkley about thirty-five years age. She has lived a consistent life, was a devoted mother, a kind neighbor, and will be missed in the community where she has lived for many years.

Funeral services were held from the residence, Monday, July 1, at two o'clock, and burial was made in the Walkerton Cemetery, where our sister awaits the coming King and his resurrection.

D. E. VanVactor.

WAR DEPARTMENT RULINGS ON "CONSCIENTIOUS OBJECTORS"

Reprinted from "Messiah's Advocate" July 31, 1918

The following statement is authorized by the War Department:

Orders have been issued by the Secretary of War providing for the segregation of conscientious objectors at Fort Leavenworth, Kans. Men refusing either to perform military service or to accept the alternative of duties classed as non-combatant will be transferred from their present camps after being interrogated personally by a board of inquiry.

The Secretary has appointed as members of tbis board Maj. Richard C. Stoddard of the Judge advocate's office, chairman; Federal Judge Julian W. Mack of Chicago, and Dean H. F. Stone of the Columbia University Law School, New York. The board will visit the four or five camps where the few conscientious objectors are now segregated.

May Be Put on Farm Work

Special provision is made by which objectors, who are held to be sincere in their attitude, may be furloughed without pay from the Government for agricultural service. These men must agree not to accept for their labor a gretaer sum than the pay of a private plus subsistence.

Conscientious objectors, though their numbers have been relatively small, have presented a problem to the War Department and the present instructions are based upon several months of study.

Provisions of Selective Act

The selective-service act makes provision for the assignment to noncombatant military service members of religious bodies opposed in principle to war. In certain instances the church in question specifies that obedience to any military order, whether given by a company commander or by a surgeon in the hospital involves a departure from the tenets of the church and in many cases individual objectors have stated that the same conclusion prevents their accepting the alternative of noncombatant service offered by the terms of the presidential order of March 20. For this reason the new instruction have been drawn in such a way as to provide the greatest generosity of treatment to the men whose sincerity is proved, while keeping the strictest check against giving an opportunity to the slacker or maligner.

Text of Secretary's Order

The text of the order issued by the Secretary of War follows:

"The Secretary of War directs that instructions substantially as follows be sent to all commanding officers concerned.

"1. By the terms of the presidential order of March 20, 1918, men reporting at the training camps under the provisions of the selective-service law who profess conscientious scruples against warfare are given an opportunity to select forms of service designed by the President to be noncombatant in character. By direction of the Secretary of War dated April 22, 1918, instructions were issued by this office April 27, 1918 to try by court-martial those declining to accept such noncombatant service; (a) whose attitude in camp is defiant; (b) whose sincerity is questioned; (c) who are active in propaganda.

"2. All other men professing conscientious objections, now segregated in post and camps, i. e., those who, while themselves refusing to obey military instructions on the ground of conscientious scruples, religious or otherwise, have given no other cause in their criticism in their conduct, and all who have been or may be acquitted by such court-martial shall be trasferred upon orders issued by this office to camp and other commanders to Fort Leavenworth, Kans. The commanding officer, Fort Leavenworth, will keep these men segregated, but not under arrest, pending further instructions from this office.

"3. The same procedure shall be carried out as promptly as possible in the cases of men professing similar scruples who may report at posts or camps in the future.

None to be Discharged

"4. Under no circumstances will conscientious objectors otherwise qualified to perform military duty be discharged from their responsibilities under th eselective-service law, but the Secretary of War has constituted a board of inquiry composed of a representative from the Judge advocate's office (Maj. Richard C. Stoddard), chairman; Judge Julian W. Mack of the Federal court, and Dean H. F. Stone of the Columbia University Law School. It will be the duty of this board to interrogate personally each man so transferred. Such men as may be determined by this board to be sincere in their attitude and desirious of serving their country in any way within the limits of their conscientious scruples may be furloughed by the commanding officer, Fort Leavenworth, without pay for agricultural service upon the voluntary application of the soldier under the authority contained in the act of Congress of March 16, 1918, and the provisions of General Order 31, 1918, provision being made:

"(1) That monthly reports as to the industry of each person so furloughed shall be received from disinterested sources, and that the furlough shall terminate automatically upon receipt of report that he is not working to the best of his ability; and

"(2) That no person shall be recommended for such furlough who does not voluntarily agree that he shall receive for his labor an amount no greater than a private's pay, plus an estimated sum for subsistence if such be not provided by the employer. It is suggested that any additional amount which may be offered for the service of such men be contributed to the Red Cross.

"5. In exceptional cases the board may recommend furlough for service in France in the Friends' reconstruction unit.

"6. If there shall be any instances in which the findings of courts-martial at camps or posts in cases involving conscientious objectors shall be disapproved by the Secretary of War, the men concerned shall also be transferred to Fort Leavenworth, and similarly examined and reported upon by the board of inquiry.

Court-Martial If Disobedient

"7. Any man who is not recommended for furlough by this board, or who being offered such furlough shall be terminated for the reasons indicated above, or for other reasons deemed sufficient by the Secretary of War, shall be required to perform such noncombatant service as may be assigned to him, and shall be held strictly accountable under the articles of war for the proper performance of such service and to strict obedience to all laws governing or applicable to soldiers employed in that status. In the event of disobedience of such laws or failure to perform such service, the offender shall be tried by court-martial; and if found guilty and sentenced to confinement shall be detained in the disciplinary barracks for the term of his sentence.

"8. Pending the final decision in each case as to the disposal of these men, the directions as to their treatment, issued from time to time by order of the Secretary of War, remain in force. These may be summarized as follows:

"As a matter of public health every man in camp, entirely apart from his military status, shall be expected to keep himself and his belongings and surroundings clean, and his body in good condition through appropriate exercise. Men declining to perform military duties shall be expected to prepare their own food.

"If, however, any drafted man, upon his arrival at camp, either through the presentation of a certificate from his local board, or by written statement addressed by himself to the commanding officer, shall record himself as a conscientious objector, he shall not, against his will, be required to wear a uniform or to bear arms; nor, if pending the final decisions to his status, he shall decline to perform, under military direction, duties which he states to the contrary to the dictates of his conscience, shall he receive punitive treatment for such conduct.

Must Report at Camp

"No man who fails to report at camp, in accordance with the instructions of his local board, or who, having reported, fails to make clear upon his arrival his deceision to be regarded as a conscientious objector, is entitled to the treatment outlined above.

"In the assignment of any soldier to duty, combatant or noncombatant, the War Department recognizes no distinction between service in the United States and service abroad.

"II. That the commnading General, Central Department, be instructed to advise the commanding officer, Fort Leavenworth, Kans., in accordance with the foregoing, and direct him to take the necessary action for the reception and segregation of these men, and to co-operate with the board of inquiry in disposing of their cases."—From the Official Bulletin, June 1, 1918.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verse: Micah 6:8; Titus 2:13, 14

Golden Text: Psalm 119:105

THY WORD IS A LIGHT

Psalm 119:130

The day began all gray, with clouds about
Us everywhere. Then soft, warm showers fell
Upon the thirsting earth, till ev'ry dell
Had water stored to put to flight the drought.
Came then the April sun resplendent out,
Its cheering, vivifying word to tell
To birds and flow'rs and all on earth that dwell,
Till skies, clear blue, put dark and gray to rout.
My day began all gray with clouds and fears;
But when I turned, O Love, in prayer to thee,
Stilled was my aching heart and dried my tears,
And in thy Word, all I sought longingly.
My sun it is, and darkest skies it clears;
Calm hope it brings, and sweet humility.

He Never Can Offend

In a letter recently received, a Sister of the far west states: "A brother may so speak, or write that I will feel very sorrowful, but he never can offend me." What a spirit, what a Christian spirit! To my mind that Sister has the real spirit of Christ within her. Her love for the brotherhood is so firm, so great, so lasting, so Christ like, that no matter what they may do or may say she still will love them because they are of the "household of faith," "children of God," "heirs with Christ Jesus." Did the Sister mean what she said? Yes; for in a former letter certain things that were done, or neglected to be done were narrated at length, and with this knowledge in my possession I felt she had cause for offense, and thinking she was offended I advised acerdingly; and imagine my feelings when I read this rebuke, No, she never intended it as a rebuke. She simply stated her feelings when I read this rebuke! No, she never notice—unconsciously perhaps—that she had read and studied the 13th chapter of First Corinthians, had drank in its full meaning, and at all harards intended to live according to its rule and precept.

In 1 John 4:20 we read that no man, or woman, or child can love God unless they love their brother; and we know that unless we love God we never will see eternal life. Here we are told of the nearness, the closeness of God to his children. This Sister of the great west so loves the brethren that she constantly is close to God, and is so close to her Creator that "as she walks on the road that leads to the Lamb" her "feet being shod with the preparation of the gospel of peace," she will be upheld by the power of God whose all abiding love shall cover her, as also she shall be surrounded by his ever watchful care.

This nineteen word sentence is as powerful a sermon as ever I read. Let us take its lesson to heart, practice it in our daily life, and in so doing we will more fully understand the beauty, the glory, and the power of love. "And now abideth faith, hope, and charity, these three; but the greatest of these is love."

"A brother may so speak or write, that I will feel very sorrowful, but he never can offend me."

What does this mean to you?

Be Provident

The farmer who fails in the springtime
To plough and to plant the seed,
Will find as the winter approaches
The pinch of family need;
So he who in years of his viger
Foolishly lays nothing by,
Will find when old age makes him feeb
There's nothing left but to die.

Depending on children to aid us
  When life's wintry time sets in,
In spirit will often degrade us
  For the heartless often are "kin";
And there's nothing like independence
  To bring us respect, regard,
But to be dependent on others
  Is to face a lot that's hard.

Take warning, ye thoughtless and careless,
  The "rainy day'll" come some day,
And the world you'll find cold and heartless
  If you've nothing laid away.
So harvest the years of your vigor,
  Save something while yet you may,
Be ready when "three score" approaches,
  To laugh at a "rainy day."

For Comparison

If your wages were thirty cents a day, and coal cost $120 a ton, how would you keep warm ?

Fortunately it is only a supposed case for you. But it has been that exact problem for thousands of people as gentle and refined as yourself during the past few months throughout Europe.

If you are tempted to say you have nothing for which to be thankful, think twice before doing so !

A Problem

If only one kind deed a day
  Each little child would do,
Our sad old world this coming year
  Would be made over new.
Dear children, see, just count it up—
  For every child alive,
You multiply as many times
  Three hundred sixty-five !

Health

Breathe deeply.
Eat temperately
Chew thoroughly.
Drink water copiously.
Clean teeth carefully.
Bathe frequently.
Eliminate freely.
Walk heartily.
Sleep soundly.
Work planfully.
Exercise moderately.
Serve willingly.
Speak kindly.
Play some.
Read much.
Think more.
Subscribe to "The Restitution."
Help buy the printing press.

Faithful are the wounds of a friend.

My Mother's Catechism

As far back as I can remember my mother asked me these questions and taught me the answers:

Who was the first man ?	Adam.
Who was the first murderer ?	Cain.
Who was the oldest man ?	Methuselah.
Who was saved at the flood ?	Noah.
What man did God change his name and give a promise ?	Abraham.
Who was the meekest man ?	Moses.
Who had twelve sons ?	Jacob.
Who was the strongest man ?	Samson.
Who was fed by the ravens ?	Elijah.
Who played on the harp before the Lord ?	David.
Who was cast into the lion's den ?	Daniel.
Who was cast into a fiery furnace ?	Shadrach, Meshack, and Abednego.
Who was the wisest man ?	solomon.

I add, What is most to be desired ? Wisdom. "Receive my instruction, and not silver: and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it" (Prov 8).

Yours in hope, E. W. Knapp.

Daily Thoughts

The Lord he shall strengthen thy heart	Psa.27:14
But be thou not far from me, O Lord	Psa. 22:19
O my strength, haste thou to help me	Psa. 22:19
Thou Lord hast holpen me and comforted me	Psa. 86:17
Let thy word appear unto thy servants	Psa. 90:16
But he was wounded for our trasgressions	Isa. 53:5
Who shal roll away the stone ?	Mark 16:3

Youth

The gift of all for some few years
  The prize so little prized !
The time of all our hopes and fears
  So seldom realized !
The athlete in his hour of fame
  Struts proudly 'neath his bays
And seldom brings to youth's white fame
  The incense of his praise.

And still youth answers at the task,
  Unrecognized, yet true,
Content to pulse behind the mask
  While deeds remain to do.
O'er many a long and dusty mile,
  She serves her owner well,
And in the background with a smile
  She hears the plaudits swell.

Faithful in all the stress and strife,
  Youth keeps the heart-beat high,
As o'er the hills and dales of life
  The racers thunder by.
And, standing at the journey's end,
  All spent by our endeavor,
We know too late, man's richest friend
  When youth is gone forever.

Faith in the Future

Because of the worst of world wars, it has been repeatedly asserted that religion has failed. Everything has failed to prevent this war. Up to this hour everything has failed to stop it. Why has religion been singled out as the great failure ? Because it had been hoped that faith and hope and love would rid men and nations of the selfishness and hate that causes war.

Out of this terrible struggle one issue clearly appears--war and religion are incompatible. They are at war. Better than this, the intelligent forces of the world have not lost heart. They are steadily gaining in faith and power and consciousness of brotherhood, for we look for a day when, Christ having come, sin and everything that offends shall be destroyed, and righteousness and love shall prevail, for the majesty of God shall cover the earth as waters now cover the sea. So we pray "Come, Lord Jesus; come quickly."

Refined--Cultured

The word refine means to reduce to a fine state, to eliminate the dross, to clarify; to make pure and clean. Matthew Arnold says of the cultured man: "Culture looks beyond machinery, culture hates hatred: culture has one great passion—the passion for sweetness and light. It has one even greater passion, the passion for making them all prevail. It is not satisfied till we all come to the perfect man; it knows that sweetness and light of the few must be imperfect until the raw and unkindly masses of humanity are touched with sweetness and light." And how are we ever to become "perfect men" ? By having Jesus, who is the head, so dominate our actions, thoughts, and speech that we, as individuals, will thoroughly be obscured, Christ being magnified and God glorified.

The apostle Paul in writing to the church at Ephesus mentions the "perfect man," and in this connection draws attention to the "unity of the faith" and the "kingdom of the Son of God"; that we are not to be "carried away with every wind of doctrine," but that we are to "speak the truth in love." But suppose we read what is written; it is found in Ephesians 4:13 to 16, and is as follows:

> Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.
>
> That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lay in wait to deceive;
>
> But speaking the truth in love, may grow up unto him in all things, which is the head, even Christ:
>
> From whom the whole body fitly joined together and compacted by that which every joitn supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Grumbling is grumbling, no matter how refined it is done.

Our Weekly Puzzle

> Jesus said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.
>
> Even so, Father; for so it seemed good in thy sight.

What things were hid from the "wise and prudent" ? Who are the "wise and prudent" ? Who are the "babes" ? Where can this passage be found ?

Answer next issue.

Answer to puzzle in last issue:

On one occasion (John 4:34) when the disciples, thinking Jesus must be in need of food, and desiring that he eat, offered him food. Jesus said unto them, "My meat (food) is to do the will of him (God) that sent me." At another time, in speaking to the Jews (John 6:38), Jesus used these words: "I come . . . not to do mine own will, but the will of him (God) that sent me." We know that in all things Jesus was perfect to the commands of God, that whatever the wishes of God were, those were the things that Jesus did. Therefore to "do the will of God" simply means that when our wishes, our desires, are opposite to the wishes or desires of God, we must put our own wishes and desires to one side and follow the example of Jesus, our leader, who at all times, in all places, and amid all surroundings, was obedient unto the desires of God, pleasing God by doing those things that God wished him to do.

Regarding "How do those who do the will of God abide forever ?" let us read the 40th verse of this same chapter, John 6, which says: "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." As "everlasting life" is an "abiding forever," so those who believe that Jesus is the Christ, the Son of God, and show their belief by pleasing God in good works, they shall be raised or changed—when Jesus comes.

The passage was written by John and can be found in 1 John 2:15, 16, 17.

C. H. SPURGEON REPRIMANDED

On one occasion, when Rev. C. H. Spurgeon was but a youth, he gave an address to the young, and was severely taken to task by some good men for telling the children that God heard his prayers before his conversion. The grave wiseacres exclaimed that the prayers of a sinner were an abomination to the Lord. But an old woman in a red cloak gallantly came to the rescue. "What are you battling with this young man about ?" she inquired, squeezing herself into the circle and claiming attention. "What do you know about the Scriptures? You say God does not hear unconverted people. Why, have you never heard that he heareth the young ravens when they cry, and there is no grace in them ? If God hears the cry of ravens, don't you think he will hear the cry of a boy made in his own image ?" The force of the old lady's logic and the vehemence of her spirit were too much for the objectors. They decided to withdraw, and Mr. Spurgeon walked away with the old lady.—Sel.

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. JULY 23 RD 1918 NUMBER 28

EVENING PRAYER

I come to thee tonight,
In my lone closet, where no eye can see,
And dare to crave an interview with thee,
Father of love and light.

If I this day have striven
With thy blest Spirit, or have bowed the knee
To aught of earth, in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiving thought, or word, or look,
Though deep the malice which I scarce could brook,
Wash me from the dark sin.

If I have turned away
From grief or suffering which I might relieve,
Careless the cup of water e'en to give,
Forgive me Lord, I pray.

And teach me how to feel
My sinful wanderings with a deeper smart,
And more of mercy and of grace impart,
My sinfulness to heal.

Not for myself alone
Would I these blessings of thy love implore,
But for each penitent the wide world o'er,
Whom thou hast called thine own.

And for my heart's best friends
Whose steadfast kindness o'er my painful years,
Has watched to soothe afflictions, griefs and tears,
My warmest prayers ascend.

Should o'er their paths decline
The light of gladness, or of hope, or health,
Be thou their solace, and their joy and wealth,
As they have long been mine.

And now, O Father, take
The heart I cast with humble faith on thee,
And cleanse its depths from each impurity,
For my Redeemer's sake. -From the Hymns of the Ages.

THE DUTY AND OFFICE OF CHRISTIAN LOVE

A Sermon Delivered by Robert G. Huggins in Cleveland, O., May 12, 1918*

The fourth chapter of first Peter is noted for its number of commands and exhortations for the Christian life. The 6th verse reads: "And above all things have fervent charity among yourselves; for charity shall cover a multitude of sins." I have selected these words of Peter for a few remarks, this morning because they seem to be placed in a class all to themselves, and the beauties they inculcate are superior to all others he has named.

"All Things"

Notice in the first clause of the verse the words "all things," by which he means all things commanded: "And above all things, have fervent love among yourselves." Then he assigns a reason why we ought to possess this love: "For love shall cover a multitude of sins." Charity is a word that we are more familiar with than love. We very often attach to that word a sense of almsgiving, of giving of money for various causes; but the fact is the word love is the correct word, and conveys exactly the thought which the Bible writers had in mind when they used the word. The word love is much broader than charity, and includes a great deal more than almsgiving; in fact, it seems to include the whole duty of man.

Love Fufills the Whole Law

In Rom. 13:8, 9 Paul wrote these words: "Owe no man anything, but love one another; for he that loveth another fulfilleth the law. For this, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." It was Paul's understanding that loving our neighbors as ourselves will cause us to do all the commandment, for "Love worketh no ill to his neighbor." Therefore love is the fulfilling of the law; that is, where love obtains, it constrains us to obey, not one, but all the commands of God. Love is an indispensable duty. See 1 John 2:8, 9: "Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now." That is, this commandment was an old commandment from the very beginning, but now to those to whom John is writing, who had just passed out of darkness into light—to them it is a new commandment: 10th verse: "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." From this reading we see that as old as the commandment of love is, before we understood that commandment, we were in darkness, in a state of hatred because we were in a state of ignorance; but after the darkness is passed, then it becomes "a new commandment" to us.

---

*Reported for The Restitution by Sister Jennie Salisbury.

Love Proof to the World and to Ourselves of Our Kinship to God

John writes in 1 John 4:7, 8: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love." The indispensable duty of love enables us to obey every commandment that God has given. According to 1 John 3:14 this love is the evidence the world has that we are God's people. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Love is evidence to us that we are approved of God, and it is evidence to the world that we are akin to God.

Love Among Ourselves a Great Need

Therefore Peter, writing in our text says, "Above all things, let there be fervent love among yourselves." In 1 John 4:9 we read: "God has loved us and given his only begotten Son that we might live through him." That is, the love of God was cordial and fervent. Our love must not be nominal, must not be in word only, but must be genuine. Now our exhortation in the text is "above all things" have love. In 1 Cor. 13:13 the apostle writes: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." These are abiding, permanent functions in the Christian life, the greatest of these is love. It is the greatest for the reason given in Rom. 13:10: "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." And Paul says, the love of Christ constraineth us, and therefore if we have this feature of the Christian life we have a constraining element that enables us to render complete obedience. We may have everything else: all knowledge, understand all prophecies, study prophesy in all its significance; we can have faith so as to remove mountains, and yet, as Paul says, if we have all of these things and do not have love, we are just tingling cymbals, and are therefore nothing in the sight of God. Including all these things Peter says "above all things": reached up higher than any other commandment, embracing obedience to all of God's commandments, is love of the brethren. This includes all things because it takes in all things. "Have fervent charity among yourselves." I am glad Peter has worded it that way. Outside of ourselves lies the world that we must not love; outside of ourselves lies the world that John says is controlled by the wicked one. There is not among us any hatred of the world; we never dislike any one of the world. We never "get down" on anybody in the world, never have any quarrel with them. If we have any trouble, if we dislike anybody, he is in the church. Above all things we must have fervent charity that warms the heart and is cordial. Let us see that we have it among ourselves, because it is something that is needed badly in the body of Christ.

"Among yourselves." Peter shows why this ought to be. When we turn through the word, we find there are sins of two kinds:

Sins of Two Kinds: Our Own, and those of our Brethren

First, there are the sins of others; second there are the sins of ourselves. Now we stand related to these sins. If they dominate us they destroy love in the heart, and kindness in the lives of believers. The sins of others, however, are the ones that disturb us the most. My sin does not bother me half as much as yours. Notice as Paul explains in 1 Cor. 13:7, "love," this thing that he has eulogized in the whole chapter, "beareth all things, believeth all things, hopeth all things, endureth all things." My brother's sins are disagreeable to me, but if I have love, it bears them. Hear what Jesus said when Peter thought there ought to be a limit set to forgiveness. "If my brother sins against me seven times, shall I forgive him ?" That many times ? Surely there ought to be a limit to our endurance, thought Peter. Christ responds, "Seventy times seven." That is, there ought to be no limit in regard to the relation of love towards those who have trespassed against us. In Prov. 10:12 are these grand, gospel words: "Hatred stirreth us strifes; but love covereth all sins." Back of all strife, all disagreeability, there is a cause. Solomon puts his finger right on that very thing, "Hatred stirreth up strifes." No act causes strife. Antecedent to strife must be hatred. Love covers a multitude of sins. All are sinners. We are sinning all the time. Peter says: "Above all things" charity is needed and it must be fervent. When we have charity to this extent and to this degree it operates toward the sins of others in covering them. Notice he does not say, it covers a slight mistake in conduct; but it covers a multitude of sins, goes to that extent in regard to the sins of others. While the sins of others bother us the most, the fact remains that we have sins of our own. I want you to notice the operation of love toward sin as a divine principle. In Matt. 5:7 Christ says: "Blessed are the merciful;" and adds, "for they shall obtain mercy." That sounds just like the mercy spoken of in the Lord's prayer (Luke 11:4). He teaches us there to ask God to forgive us our trespasses as we also forgive those who trespass against us. And he means all that he says; for "if we forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15). Solomon had the right thought (Prov. 16:6). He writes: "By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil." Notice the glorious combination, "mercy and truth," and these two things purge away sin. I cannot see what purging away sin means, unless it means atonement for sin, the forgiveness of sin. I believe with the writer in Gal. 6:7, "Whatever a man sows, that shall he also reap." It is an agricultural principle that sin's seed produces a harvest just like itself. If we sow hatred and unforgiveness, we are sure to reap that; all of that is coming back to us. I am justified in this position by 1 Tim. 6:17: "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the loving God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." Telling us why we are to live like this, the writer adds, "Laying up in store for themselves a good foundation against the time to come, that they may hold on eternal life." Now you can see, beloved, that exactly as our conduct is such

will be the conduct of others toward us; and just as our conduct is toward God, so is his conduct toward us. James 2:13: "For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment." In Heb. 10:28 we read, "He that despised Moses' law died without mercy, under two or three witnesses." "He shall have mercy without mercy, that hath showed no mercy." You can tell in advance how you are going to fare in the judgment of God by finding out how you treat others—just precisely that same conduct shall govern God in his judgment of us.

In Dan. 4:28 the prophet addressed Nebuchadnezzar. Notice the gospel Daniel preached to this great sinner: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening if thy tranquility." He had just sentenced the king to eat grass like the oxen. Here is the counsel to avert that lot: "Break off thy sins by righteousness, and thine iniquity by showing mercy to the poor; if it may be a lengthening of thy tranquility." The margin says, "healing of thine error." What Daniel really preached to Nebuchadnezzar was: break off your sins, and begin doing works of righteousness; leave off hardness of heart, and show mercy. If you act upon this counsel, it may be there shall be a healing of your error, it may be a lengthening of your tranquility. Rom. 14:10 says we are not to judge a brother, or set at nought a brother, for "With what judgment ye judge, ye shall be judged;" for the same measure we mete out to others shall be measured to us again. So then, here are the facts, beloved; we are to have love: we are placed in the world and in the church where there are the sins of others and sins of ourselves. These sins put love to the test. If we are not careful the first thing we know, the sins of another has side-tracked us; our own sin has effected somebody else injuriously. Peter has asked us "above all things" to have this love which covers a multitude of sins. Love must be fervent before it is able to do this.

To "Cover" Sins Means Their Forgiveness

What does this word "cover" mean ? I am anxious to know what covering sins means, and I am going to read it out of the word of God. Covering sins means to hide them from the sight of God, so they will not be noticed in the future judgments. This is God's explanation. Psalm32:42: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile." When God, then, forgives sins, he covers them; and covering them he has said, "Your sins and your iniquity will I remember no more." As far as the east is from the west, so far has he removed our transgressions from us. Therefore when he says this fervent love among yourselves covers sins, he means nothing else but the forgiveness of sins, the annihilation of those sins, removing them now and hereafter from the judgment of God. In the 4th chapter of Nehemiah 5th verse, when the walls of Jerusalem are being built, the people, threatened by their enemies, made this prayer, "Hear, O our God; for we are despised; and turn their reproach upon their own head, and give them for a prey in the land of captivity. And cover not their iniquity, and let not their sin be blotted out from before thee; for they have provoked thee to anger before the builders" (Neh. 4:3, 4).

Scripturally then, the covering of sins means the blotting out of sins, forgiveness; therefore "above all things" we must have fervent charity in ourselves that will cover sins; which ends them for now and the future. So we must have love; it is the only thing that will cover them, and lacking that, we are to speak and waste our lives in sorrow over some trifling offense stored away in memory, and which turns up every once in a while. You have not forgiven it; the sin exists, and failing to cover it, the sin will still exist "over there." Therefore there is wisdom in James 5:20: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." Notice it calls the brother a "sinner." It is a fact that he is a sinner, although he is a brother; and if a man convert him from the error of his ways he saves a soul from death, and shall cover a multitude of sins. Covering his sins now saves his soul from death in the future. It is love that animates us, and sends us out, and enables us to deal kindly with sinners and with their sins.

Acceptance or Rejection at the Judgment is Being Decided Now

In Matt. 25:34, 35 God says, at the judgment there shall be a great division among men; some are placed on his right hand, and some on his left. "Then shall the King say unto those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Now he tells believers here why they are on the right hand. This is why they inherit the kingdom of God: "For I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." They are on the right hand because they have done these things. Down farther in the same chapter, addressing the wicked, he says, "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels." They are on the left hand, and this is why they are there "For I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison, and ye visited me not."

How to Love our Eenemies and Unlovable Brethren

I tell you that there are tremendous results growing out of our attitude now. It is now we are deciding on which side we are to be in the day of judgment. It is all a matter of attitude toward sin, and toward those who trespass against us. I am partial to the words written by the apostle of love: "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat, loveth him also that is begotten of him" (1 John 5:1). This makes our love of God depend upon our love of him who is begotten. Our love of the Father depends upon the love of his children. God never offends; I can love him all right: he never sins. But people learn the truth I do not like; they have ways and manners, and say things I do not like. One irritates me and I cannot stand him; why, certainly not! There is no use standing it. Let me explain. Of course you like some better than you like others, ranging from those you do not like, all the way up. You can call off the names of those who stand highest in your esteem. Let me reveal to you a secret. Suppose somebody comes into the faith I do not like; still he is a son of God, he is begotten of God; but he irritates, provokes and makes me nervous. I simply must not have anything to do with him. It is better for us both; it is an act of love to kindly greet him and pass on, having only intimate relations with congenial brethren and sisters. We are to love even our enemies; but God nowhere tells us to live with them. Not being able to "get along" with a brother or an enemy is an imperative demand by love to let him alone. His best interest and your own profit are both served by this attitude provided it is dictated by love which covers his sins. May we all be blessed of God.

A COMMENTARY ON THE APOCALYPSE

Chapter 3

> Behold I will make them of the synagogue of satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee (vs. 9).

The liars here that claim to be Jews but belong to the synagogue of satan, we first found troubling the church of Ephesus, claiming to be apostles, which the church found to be untrue. In Smyrna they claimed to be Jews, but were of the synagogue of satan. Here again we find them laying claim to the name of Jews.

They must have some advantage in view or they would not make the false claim so persistently. If we take the language literally, the advantage does not appear but the reverse, because the Jews were a persecuted people during the Gentile times. But if we read the language in the light of Rom. 2:28, 29: "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of heart, in the spirit, and not in the letter; whose praise is not of men but of God," all is plain, and in harmony with the symbolism of the book. The lying party is the great apostacy, the papacy, that has run parallel with the church all the way down through the centuries. The testimony of the true witness has yet to be fulfilled: "Behold I will make them to come and worship before thy feet, and to know that I have loved thee."

> Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth (vs. 10).

"The word of my patience," the words he spoke during his patient toil for the redemption of the world. The promise that those that kept "the word of his patience" should be kept from the hour of temptation, that shall come upon all the world, to try them that dwell upon the earth, is the most difficult to be understood of all the promises made to any of the seven churches. Barnes says: "That is, I will so keep you that you will not sink under the trials." But that is not the language of the text, nor its meaning, which reads, "I will keep thee from the hour of temptation." From the stand point of the speaker the hour of temptation was future. And we, with all advanced thought, hold that all the promises to the churches are alike good and for the overcomers of all the seven churches. Now the question is, how can the overcomers of Ephesus, and those of Philadelphia be kept from a future temptation that is to try them that dwell upon the earth? The answer to this question must include in its benefits, the overcomers of all the churches.

The best light on this question is that the "hour of temptation upon all the world," is during the pouring out of the seven last plagues. It is God's judgments upon the nations, compelling them to submit to the reign of Christ as King of kings and Lord of lords. The saints having already been "caught up" (with the ones resurrected) "to meet the Lord in the air" (1 Thess. 4:17). Again, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isa. 26:20, 21). "And the Lord saith unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation" (Gen. 7:1).

This exposition runs counter to the popular belief that most of the seven last plagues have been poured out in the past. But here we see how error blinds the eyes of its votaries. The testimony is plain, that when the vials of God's wrath are poured out, it will be "in the presence of the holy angels, and in the presence of the Lamb" (Rev. 16:1). If any more estimony is needed on this point, it is found in the fact that the great voice ordering the pouring out of the plagues comes from the antitipical temple, the spiritual temple (Rev. 16:1).

The faith of a large majority of professing Christians was adopted during the dark ages, when the belief was universal that when Christ would come to judgment at the end of this dispensation this earth and all its inhabitants, except the saints, would be destroyed, ignoring the fact, that after the flood God said, "I will not again curse the ground for man's sake . . . . neither will I again smite any more every living thing as I have done" (Gen. 8:21). And in harmony with this promise when Abraham offered in sacrifice his son Isaac the Lord said: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of

the earth be blessed; because thou hast obeyed my voice" (Gen. 22:17, 18).

The prophet Micah is mindful of this same promise, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Micah 7:20). The fulfilment of this oath-promise is not contingent upon anything to be performed by man. The work had already been performed by Abraham. The conditions of the nations of the earth today furnish abundant evidence that the blessing promised has not yet been fulfilled. The scourge of war exists today as never before in the history of the nations. The prince of peace has not yet spoken peace to the nations, nor has he caused wars to cease to the ends of the earth (Psa. 72:7).

George Francis.

BIRDMEN PROTECTING AND DELIVERING JERUSALEM

> Like as the lioness and the young lions roaring on their prey . . . shall the Lord of hosts come down to fight for Mount Zion and for the hill thereof. As birds hovering so will the Lord of hosts protect Jerusalem; he will deliver it as he protecteth it, he will rescue it as he passeth over . . . . Then shall Ashur fall with the sword, not of man, and the sword, not of men, shall devour him.
>
> And his princes shall be dismayed at the ensign, saith the Lord, whose fire is in Zion and his furnace in Jerusalem (Isa. 31:4-9, Jewish version).

As the next chapter describes the reign of Christ and his saints, it is evident that this prophecy had only a partial fulfilment in the past fall of Assyria, and since the Hohenzollerns come from Assyrian stock, this prophecy doubtless is in the process of fulfilment in the recent defense of Jerusalem and in the imminent fall of the Kaiser of Germany and the Turkish power.

Adam Clark translates verse 5 thus: "As the mother birds hovering over their young; so shall Jehovah, God of hosts, protect Jerusalem, protecting and delivering, passing over, and rescuing her." "That is, as a mother bird spreads her wings to cover her young, throws herself before them, and opposes the rapacious bird that assaults them, so shall Jehovah protect, as with a shield Jerusalem, from the enemy, protecting, springing forward, and recuing her."

This prophecy of the Lord of armies like lions roaring for their prey, and like birds hovering over Jerusalem, seems to me to have had a striking fulfilment in the recent fall of Jerusalem into the hands of the British and Jewish armies, whose emblem is the lion. As to how the flocks of airships, like flocks of birds, protected and rescued the city, we quote from the London Telegraph:

> Palestine Headquarters.—The airmen who have been the eyes of the army in Sinai and Palestine, can look back upon their record as a great achievement. Enormous difficulties were faced with stout hearts and the Royal Flying Corps spirit surmounted them all, and so triumphantly have the airmen come through the ordeal that Gen. Allenby's army may truthfully be said to have secured complete control of the air as they have of the plains and hills of Palestine. In our march to Jerusalem our Royal Flying Corps downed eleven German airplanes, but our mastery of the air is so well known to the enemy that only the boldest will attempt to cross our lines.
>
> I have seen some of our airplanes swoop down from the blue sky and attack six enemy machines, sending one crashing to the earth, and dispersing the others by machine gun fire. At another time I watched one of our airmen destroy three enemy planes.
>
> When the Turkish retreat began north of Gaza-Beersheba our airmen took photographs of the Turkish quarters all around us, and then made an attack on a Turkish airdrome and demolished it so completely with bombs that the Turks burnt up all the debris left.
>
> After Jerusalem came under the safe protection of our armies, our airmen continually hovered over and around the city, and harassed the retiring enemies with bombs and machine gun fire.
>
> The best maps ever made of Palestine have now been photographed and engraved by our airmen, as well as the Turkish defenses and the trench systems and fortifications of the enemy.
>
> Our airmen have done wonders also in the ambulance and rescue work, sometimes making long journeys over a waterless desert to the rescue of one another. When one of our force, left near Mount Sinai, was wounded, one of our airmen at once flew over the desert, a distance of 44 miles, and brought him back to a hospital.

Another correspondent from Jerusalem, reports that during the three days that Gen. Allenby's forces were conquering and taking possession of Jerusalem, that one airship poised over the city all this time, reminding him of the comet that hung over Jerusalem before its capture A. D. 70 by the Romans. Reports certainly show that the airships took a leading part in "defending," "protecting," and "rescuing Jerusalem."

In 1898 a hole was torn in the wall of Jerusalem so that the Kaiser and his large military men might ride into the city; but when Gen. Allenby took the city he and his men, without any demonstration quietly walked in through the Damascus gate. This gate had for many cnturies been closed up, and a prophecy was unearthed that the true deliverer would go through this gate on foot. The prophecy also said that the deliverer's name would combine alla a god, nabi a prophet.

W. L. Crowe.

If Luther could get a peep at his country today, with its unprecedent savagery and wickedness, what would he say? Although his hopes of betterment lay in the return of the Lord, and he looked daily for the manifestation of the Master, Luther was strong against any attempt being made to fix the year of his return. On an attempt being made by a friend to fix the year, the Reformer replied: "No verily; the text is too plain in Matt. 24, concerning the day and the hour, which no man knoweth; no, not the angels in heaven, but alone the Father; therefore neither I nor any man, nor angel can fix the day or the hour.

"He that lays out for God lays up for himself."

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EDITORIAL

We are sorry to lose Brother and Sister Cordill by their return to South Bend, Indiana.

No brother or sister will ever find out what he or she is by mere survey. Explore if you would know yourself.

Lesson XI. "Baptism: Action, Subjects, and Design" will be published in August. Orders for same may be sent by the 20th.

Sister Mattie Jeffrey, of Murphysboro, Ill., was a visitor July 14th. Her words of exhortation at the morning service were much appreciated.

The optimist has to die only once if he is a good man (Heb. 9:27), and but twice if he is bad (Rev. 20:14). On the other hand, the pessimist, whether he be saint or sinner, has to die dozens of times daily.

What strange servants some believers are—always at work for themselves, and never doing anything for him whom they call "Lord, Lord." "Servants," so-called, and yet ever desiring to take the reins of government into their own hands!

July 30th is a fifth Tuesday, and the publication of The Restitution on that day will be omitted. The next issue will be dated August 6th. Since the war began about two thousand papers have ceased publication. We are printing only four issues of The Restitution per month as a matter of economy in this trying time. We have confidence that our paper will continue until the Lord comes, because it is sustained by the fervent prayers and loyal support of the brotherhood. We often wish, as we weary sometimes of unceasing toil, that the Lord would come and give us his rest. But while he tarries we must "occupy," which means work. "He that endureth unto the end shall be saved."

FOURTH SEAL;
OR THE SARDINIAN-PHILADEIPHIAN STATE

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth" (Rev. 6:7, 8; 3:1-6).

Symbols of the Fourth Seal Explained.

1. The Pale Horse.

1. The word rendered "pale" indicates green as the basis of the pallor. Hippocrates enumerates the facial skin fading into green and black among the symptoms of approaching death (Mark 6: 39; Rev. 8: 7; 9: 4).

2. The "Name" or Badge of the Rider.

1. "Death." In the first fifty years of the fourth seal, there were thirty-nine claimed to be emperors, all of whom died by violence.

3. "Hell (Hades) Followed."

1. "Death and hades" are companions in nature, and they are symbolic associates in the fourth seal. Hades means the invisible. It "followed" the ravages of death, reducing all its victims to extinction (Matt. 16: 18; Prov. 30: 15,16; Isa. 5: 14; Cant. 8. 6; Rev. 20: 13).

4. The Power Given to the Rider.

1. "Kill with the sword:" war.
2. "Hunger:" famine.
3. "Death:" pestilence (2 Sam. 13, 15).
4. "Beasts of the earth:" Barbarians (Lev. 26: 22; Ezek. 14: 21; 2 Kings 17: 26).

5. The Particular Part of the Country Where the Rider was to Use These Four Deadly Agencies of Destruction.

1. "The fourth of the earth." Roman sovereignty, for convenience of administration, was divided into four prefectures:

(a) Prefect of the East. This included Egypt, Syria and Asia Minor.
(b) Prefect of Illyricum. This included Pannonia, Dacia, Macedonia, and Greece.

(c) Prefect of Gauls. This included Britian, France, and Spain.
(d) Prefect of Italy.

2. The whole horse was "pale," so the four-fourths of the earth were to be plagued; but "the fourth," the Italian prefecture, the heart, the brains, and lungs of the Pagan Body was to be specially afflicted, so that all its members would die. Soon as Paganism died, "hades followed" to reduce it to invisibility and extinction. Thus room was made for rising Christianity.

Historical Application.

1. "Kill with the sword." Severus (Gib. 1:228, 242, 244, 250).
2. "Famine and pestilence" (Gib. 1:343, 344).
3. "Wild beasts of the earth" (Titus 1: 12; Gib. 1: 298).

OBITUARY

Etta Selleck Martin was born near Varina, Ia., Aug. 11th, 1891, and died in a hospital in Des Moines, June 13th, 1918. She was married to Charles Martin, and to this union was born three children, all under three years of age.

Sister Etta was baptized by Brother Adams when quite young, and has ever lived a true Christian life. Funeral sermon was preached by Brother J. W. Williams who set forth the words of God as consolation to those that mourn.

She leaves besides her husband and three children, a father, mother, sister, two brothers, and a host of relatives and friends to mourn the loss of one so young. We laid her to rest in the Albert City Cemetery to wait the call of the Life Giver. We hope to meet her in the glad morning of the resurrection.

Inez Titus.

THE COMING WORLD-WIDE BOYCOTT

"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev. 13:17). "And all that dwell on earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (vs. 8).

It is wise for God's people to be on the watch for the fulfilment of much of the book of Revelation. The idea of a world federation to maintain world peace by arbitration, and by a federated world army and navy, is now the greatest world issue, and will soon fulfill Isa. 8 and Rev. 13; 17; and all prophetical students have predicted from the prophecies that the papacy would yet dominate this last world federation.

That the pope favors this world alliance and a boycott of all opposers, we quote from Cardinal Gasparri, papal Sec. of State, who speaks for the Vatican as follows:

> By an accord among civilized nations to suppress obligatory military service, to institute an arbitration tribunal, and as a guarantee, to direct a general boycott against nations which again attempt to introduce conscription, or which refuse to submit international questions to arbitration, or accept its decisions, a guarantee which Lord Robert Cecil (British Foreign Secy.) has shown, would have great benefits.

That protestant authorities are in favor of the boycott power is seen in the dismissal of all school teachers who are not in full sympathy with the war plans and hopes, which is doubtless necessary in war times, yet we refer to it as showing the growth of the boycott principle, as the following item as to the New York military law also indicates.

> Albany, N. Y., May 6th. The state military training law was made more drastic today when Gov. Whitman signed a bill requiring boys between the ages of 16 and 19 to attend drill and perform military duties. Compliance with the new law entitles the youth to a certificate, without which he cannot attend public school or obtain employment.

It is not for Christians either to oppose this world war nor the papal ambitions for world power, both of which we have all forseen from the prophets for many years; but only to point out these wonderful fulfilments of God's word as an encouragement to the faithful watchers that the last signs of Christ's return to earth are fast fulfilling, and that our redemption drawth nigh.

We see in world democracy the pope's last hope for restoration of temporal power, as he will have a majority catholic vote in Europe when the Kaiser falls, and also, in the pan-American federation planned for this continent. This we believe will fulfil Isa. 8:9-22 and Rev. 13:17, 18. Then comes Rev. 19 and 20.

W. L. Crowe.

EMPTY PEWS

Of late we hear preachers of every kind complaining of having to preach to empty pews. Why is it ? Can some one tell ? There evidently is a cause, as all know there can be no effect without a cause. Have not some heard this remark: "Since Brother —— has his new car he is mostly absent. His pew is empty." Billy Sunday attributes one cause for empty pews to accumulated wealth. Suppose in defense this brother should reply thus: "Make my lessons more interesting than worldly pleasures, and my pew will not be empty." Did Paul ever complain of having to preach to empty pews ? No; they came to hear him in his own hired house. Not only once or twice, but for two whole years. What did Paul preach that was so intensely interesting ? Did Paul and all the disciples preach the same gospel that Jesus taught and preached while he was on this earth ? They certainly did, for we read that Jesus sent his disciples to preach, and again we find that he never told a disciple to do anything without telling him how to do it. Jesus is our witness and a noble one; yea, a perfect one. Telling what he preached and commanded all others to preach, "He said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent." Who sent Jesus ? Our heavenly Father. "And it came to pass afterward that Jesus went throughout every city and village preaching and showing the glad tidings of the kingdom of God, and the twelve were with him." Again Jesus said: "This gospel of the kingdom shall be preached in all the world (not to convert all nations, but) for a witness unto all nations, and then shall the end come." What end ? The end of the Gentile age.

Then Luke says, Jesus called his twelve disciples together and he gave them power and authority over all devils, and to cure diseases, and he sent them to preach the kingdom of God. And in Mark he said unto them: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Believeth what ? The gospel of the kingdom, for there is but one gospel. "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God and teaching those things concerning the Lord Jesus Christ."

Preaching Christ and the kingdom of God are inseparable; neither one is complete without the other. Paul says: "I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth." Again he says to the Corinthian brethren: "I declare unto you the gospel, which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." Paul also says the Bereans were more noble than those in Thessalonica, as they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so. What things ? The things concerning God's kingdom and the Lord Jesus. Would it not be wise for us all to search the Scriptures now to see if the preachers were preaching the gospel of the kingdom and the Lord Jesus, just as he commanded them to preach.

And to the Corinthians Paul said: "Though I preach the gospel I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." And Paul went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." Again Paul says: "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over whom the Holy Spirit hath made you overseers, to feed the church of God, which he has purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember, that by the space of three years I ceased not to warn every one night and day with tears."

To the Galatians he wrote: "I marvel that ye are so soon removed from him that called you into the grace of Christ, to another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that which ye have received, let him be accursed. For do I now persuade men, or God ? or do I seek to please men ? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached by me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." "Beloved believe not every spirit, but try them whether they be of God: because many false prophets are gone out into the world." How shall we try the spirits or preachers and teachers ? Compare their teachings with the gospel, and if they teach not the gospel of the kingdom of God, John says, "believe them not." John says again, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For him that biddeth him God speed is partaker of his evil deeds." Once more, Paul says: "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be ye not therefore partakers with them." Many ask where do we find the gospel of the kingdom ? Will write another paper showing what it is and where to find it.

Rena Endsley

SAYING AND DOING

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

I once heard the remark, "talk is cheap, but it takes money to purchase the good things of life." Our text teaches that it takes more than talk to land one into God's eternal kingdom. We could boast of our goodness, and tell in the most flowery language how holy we are, and yet be condemned in the day of judgment. Saying is one thing, and practice another. James shows the difference when he says: "What does it profit my brethren, though a man say he hath faith, and have not works ? Can faith save him ?" The context shows that it cannot, and all the braggadocio we can muster up about justification and sanctification by faith only will not benefit us in the least.

We often hear that eternal life is a free gift, and conditioned only upon faith, and that he who believes gets it now, or will in the future get it though his works may all be burned as dross; but Jesus did not so teach. In his last message to the churches he said: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." And Paul sides in with this old fogy notion, saying: "God, who will render to every man according to his deeds: to them who by patient

continuance in well doing, seek for glory, and honor, and immortality, eternal life." Who, then, will get eternal life ? Those who do something. God is not a respecter of persons, and all must reach the final goal by the same route—the commandments. When Jesus comes and is seated on the throne of his glory, and the separation between the just and unjust is taking place, his words of praise will not be given to those who have boasted and talked of their faith; but to those who have done his will: "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink. I was a stranger and ye took me in: naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." That is, if I came along weary and dirty, in one of my servants, you did not shut me out: if I was in one of my servants incarcerated as a criminal, ye came to my assistance, and did not turn up your nose and make remarks about that dirty criminal; you were there with the necessities, and your prayers: and now ye shall go "into eternal life." Yes, life eternal - and all because you have done your duty. All because you have applied the golden rule to your daily actions. You have made a standard of my teaching, and for that I say, "Come, ye blessed of my Father, inherit the kingdom," and enter into life eternal. It was because Paul had practiced his own teaching that he expected a crown, "I have fought a good fight." His fight was constant, he made no surrender, and asked for no furlough; but stood valiantly fighting to the very end, and he knew the victory was his.

"Ne'er think the victory won,
Nor lay thine armor down,
The work of faith will not be done,
Till thou obtain thy crown."

When Jesus left this mundane sphere he gave orders, "Occupy till I come." When he returns and reckons with his servants, he rewards those who have improved their talents, and approves them by his precious "Well done"; but that person who has buried his talent-gift given him by Jesus was rewarded another way. It was not "Well done" in his case; but "Cast ye the unprofitable servant into outer darkness." Not a ray of hope is left for such as he. Those who expect to be borne to paradise on flower beds of ease will one day awake to the fact that a mistake has been made, and like the foolish virgins they may, after it is too late, wished their lamps had been filled with oil, and had shed a brilliant light in their past lives. "If your light be darkness, how great the darkness !" If one has been enlightened, and his light goes out, his condition is worse than if he had not known the way of life. We are commanded to let our light shine. Not by saying, and not doing: but "that men may see your good works and glorify your Father which is in heaven." Letting your light shine then is doing something, and that something is to the glory of God While we must not do good to be seen of men, yet we must not put our light under a bushel; but live so that men may know by our status and standing that we are honest, God-fearing men, and women. One of the best teachers ever sent out is a godly character, and though men may hate your doctrine or creed, they will respect your every day life actions. Do, is a word that looks small, but is pregnant with meaning. It is because men do something that, as the old darky said, "The world do move." All the great inventions are the result of doing something. The world is being fed by the farmer doing something. The precious metals are brought from the bowels of old mother earth as a result of doing, and it would be an oddity if men could get glory, honor, and immortality without action on their part. Let us be doers, and not forgetful hearers.

J. J. Heckman.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Luke 19:38

"CARRY ON"

Luke 19:13

"Occupy till I come,"
Is the order for today
From our Captain, who has some
He can trust will still obey.

We must go through our training,
Though it be somewhat severe:
Doubting not, nor complaining,
Knowing our reward is near.

It will fit us for the place
He has gone to get prepar'd,
For a true and perfect race,
Who his trials here have shar'd.

He has shown us how to fight
The fight of faith which he fought,
And o'ercome wrong by right
Then we must do as he taught.

Only those who always dare
Follow him where'er he leads
Will be asked with him to share
His reward for noble deeds.

When he comes with his reward
For our service in the field,
We shall say, "This is our Lord;
By his stripes we have been healed."

Words of Life, never dying,
He will speak to every one
Who has kept Truth's flag flying,
Till he comes then "Carry On."

Walter J Smith.

These All Gave How Much ?

The "poor widow" gave all. "But she of her want did cast in all the living that she had" (Luke 21:4).

Zaccheus gave one half. "And Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor" (Luke 19:8).

Peter left all. "Then answered Peter and said unto him, Lord, we have left all and followed thee" (Matt. 19:27).

Early disciples gave "possessions and goods." "And they sold their possessions and goods, and parted them to all, according as any man had need" (Acts 16:15).

Lydia gave Christian use of her home. "She besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there" (Acts 16:15).

Dorcas gave "good works and almsdeeds." "This woman was full of good works and almsdeeds which she did" (Acts 9:36).

Phoebe gave help. "For she herself also had been a succourer of many."

Paul gave years of missionary toil without a stipulated salary. "I coveted no man's silver or gold or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, how that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive" (Acts 20:33-35).

The Macedonian churches gave out of "deep poverty" "according to their power" and "beyond their power." See 2 Cor. 8:1-3.

The Lord Jesus gave himself. "Who gave himself a ransom for all" (1 Tim. 2:6).

The infinite Father gave his "only begotten Son" (John 3:16).

How much are we giving? What are we giving? What is our motive in giving? Do we know the joy of giving? As God hath blessed and prospered us, are we giving freely and gladly to help to keep full and overflowing our church treasury?

"Freely ye received—freely give" (Matt. 10:8)
—Enoch E. Rogers in "The World's Crisis."

Our Weekly Puzzle

"No servant can serve two masters: for either he will hate the one, and love the otner; or else he will hold to the one and dispise the other. Ye cannot serve God and Mammon."

What is the meaning of the word "mammon"? Why is it here used as being the opposite of God?

Who said the above?

Who was it said to, and under what circumstances was it uttered?

Where can this passage be found?

Answer next week.

Answer to puzzle in last issue:

The "things hid from the wise and prudent:" Jesus was the "Son of God" and, as such, God had sent him into this world to be the Savior of man. That man, who was "dead in trespass and sins" could have his trespasses forgotten and his sins blotted out by acknowledging his own unworthiness and need of a savior and accepting the Savior which God in his love and wisdom had provided and supplied.

"The wise and prudent" were those who in their conceit—which is worldly wisdom—imagined themselves pure and perfect, hence not in need of a Savior. And although they had seen the mighty deeds done by Jesus in the name of God the Father they refused to accept him as the Son of God, the Christ.

The "babes" were the real wise and prudent ones, but on account of their acceptance of "Jesus as the Christ, the Son of God," and their belief in him as their salvation; also on account of their meek and humble spirit, the world looked upon them as babes—people without intelligence—and in one sense they were babes; for a baby has absolute faith and confidence in his father. And these people had the same faith and confidence in their heavenly Father; they trusted him; they worshiped him; and they loved him.

The words were spoken by Jesus, and are recorded in Matt. 11:25, 26.

Oil On The Waters

'Tis said that sailors, in the Southern Seas,
In danger's hour,
Throw oil upon the seething waves and these
Lose half their power.

Our lives are vessels on Time's restless tide,
And, day by day,
The surging billows, rolling far and wide,
Disturb our way.

And oftentimes in fell distress we lie,
Stranded almost,
Lashed, helpless, by the wind and waves, and nigh
A rockbound coast.

Oh! if in that dread peril we could throw
Faith round our barque,
The waves would sink, the winds less fiercely blow,
Light follow dark.

Glasgow's Instructive Motto

Very instructive is the motto of the city of Glasgow, Scotland: "Let Glasgow flourish by the preaching of the word." In recent years the motto is commonly shortened to "Let Glasgow flourish." This curtailment spoils all, for it is the word of God producing truth, purity, faith, and honest dealing that builds up a city and causes it to floarish.

Clippings From "Words of Life"

Christianity treats man not as immortal, but as a candidate for immortality. -J. Parker, D. D.

Eternal fixity and duration belong only to those who are in accordance with God.- Dean Alford.

Most of the things we struggle for, after we have got them, we find not the things which bring us happiness.

Search the Bible from beginning to end, and you will nowhere find sinners addressed as immortal beings.--Rev. Thos. Davis.

If you want a man to do something, find a man who believes something.

It is perilous to growth for one to tarry too long over a single aspect of truth. Truth is many-sided, and they only are her good servants who are at pains to know and do her full will.

The character of a man is formed by his daily thoughts, and daily words, and daily actions, until it becomes fixed. His principles stiffen into habits. As he thinks often, so he is likely to become permanently.

Lead lives of love, that others who
Behold our lives may kindle too
With love, and cast their lots with you.
—C Rossetti.

Those men who destroy a healthful constitution of body by intemperance and irregular life do as manifestly kill themselves as those who hang, or poison, or drown themselves.

Wisdom consists not in knowing many things, nor even in knowing them thoroughly, but in choosing and in following what conduces the most certainly to our lasting happiness.

"Peace is the flowing of the brook, but joy is the dashing of the cataract when the brook is filled, bursts its banks, and rushes down the rocks."

Our homes are like instruments of music. The strings that give the melody or discord are the members. If they are each rightly attuned they will all vibrate in harmony, but a single discordant string jars through the instrument and destroys its sweetness.

Saying Hard Things.--Random shots are dangerous and cruel, likely to hit the wrong person and to hurt his feelings unnecessarily. It is very easy to say a hard thing, but not so easy to say it to the right person at the right time.--Charles Kingsley.

Our minds are endowed with a vast number of gifts of totally different uses—limbs of mind, as it were, which, if we do not exercise, we cripple.--Ruskin.

"Those friends thou hast
And their adoption tried
Grapple them to thy heart,
With hooks of steel."

Persevere in the instant fight again in the teeth of that discouraged feeling which follows failure, almost preventing one from at once starting fresh. There are only two roads by which any important goal can be reached—sheer strength and perseverance.

Life a Discipline.—Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we all discover that the world is not a playground. It is quite clear God means it for a school. The moment we forget that, the puzzle of life begins.--Henry Drummond.

Religion

Some people regard religion as they regard the small-pox. They desire to have it as slight as possible, and they are very careful that it does not mark them.

The Secret of Peace

"Are you not afraid, mother?" asked the daughter of an old lady who during the progress of an earthquake remained calm, peaceful, and in good spirits.

"No," was her answer, "I rejoice to know that I have a God who can shake the world."

This reminds me of the story of an old Highland shepherd who, one evening listened to the discussion of some of his friends upon threatening political matters; and when he had heard all they had to say, strode off to the mountain after his sheep, saying, "The Lord is King, be the people never so impatient." That was enough for him. To be able to say, "This God is our God for ever and ever," is the secret of power and peace.

Daily Thoughts

Lord, if thou wilt, thou canst make me clean	Matt. 8:2
Jesus said unto him, I will, be thou clean	Mark 1:14
Jesus Christ, the same yesterday, today, and forever	Heb. 13:8
Him hath God exalted to be a Prince and a Savior	Acts 5:31
Ye are no more strangers and foreigners	Eph. 2:19
But fellow citizens with the saints	Eph. 2:19
Let us draw near with a true heart	Heb. 10:22

"Be inspired with the belief," said Mr. Gladstone, "that life is a great and noble calling; not a mean and grovelling thing that we are to shuffle through as best we can, but an elevated and lofty destiny." The more people know of life only in Christ, the more they will be inclined to look upon life, as Mr. Gladstone says, as "a great and noble calling," having an "elevated and lofty destiny."

"Christ is coming! let creation
From her groans and travail cease;
Let the glorious proclamation
Hope restore and faith increase;
Christ is coming!
Come, thou blessed Prince of Peace.

"Earth can but tell the story
Of thy bitter cross and pain;
She shall yet behold thy glory,
When thou comest back to reign:
Christ is coming!
Let each heart repeat the strain."

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. AUGUS 6 H 1918 NUMBER 29

CHRIST'S COMING

When Jesus comes again, all will be happy then;
His chosen he will call with trumpet loud and clear;
Go meet him in the air, O list the call to hear;
"I'll come again," the promise is, none can wait in vain.
If in this life we do his will, eternal life we'll gain.
The path may be a rugged one, hills may intervene;
The cross and thorns before the crown, and Calvary's plain between.
But if we falter not, and ever keep in line,
We'll not be the one sheep lost, but of the ninety-nine.
And of the happy company that meet around his board,
At the marriage of the Lamb, served by their conquering Lord.
He fought his battle all alone; no valiant host had he,
No cheering throng did wait the victory to see.
But enemies on him did rail, "himself he cannot save;"
They to the prince of this vile world, bound as vassal slaves.
Oh the anguish they will know, "mountains on us fall;"
But to the righteous Christ will be an everlasting wall;
Then why should mortals pine, or oft-times complain,
And seek for earthly pelf, dearly bought with pain ?
Earthly things are fleeting, soon they pass away;
Sufficient is the evil for each transient day.
Oh may we all prove faithful till sin and death are passed;
And reach the final haven of glorious rest at last.

J. E. Hogarth.

THE GOSPEL AND ITS OBJECT

What is involved in preaching Christ ?

To preach Jesus, and to preach Christ involves different thoughts, though inseparable from each other in preaching a completed plan of redemption. "Believe on the Lord Jesus Christ." Many people believe on him as a historical personage, but that is not a saving belief. A saving faith requires belief in him as the Lord Jesus, the Christ. The angel said: "Call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). "God hath made that same Jesus whom ye have crucified, both Lord and Christ" (Acts 2:36). All the kings of Israel were called the Lord's Anointed, in other words, the Lord's Messiah, or the Lord's Christ. Jesus was distinguished from them as "the Christ, the King of Israel." The Jews understood Jesus' claim to be the Christ as equal to an affirmation that he was the King of the Jews. "The high priest asked him, and said unto him: Art thou the Christ the Son of the Blessed ? And Jesus said I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" (Mark 14: 61,62). "And Pilate asked him, Art thou the King of the Jews (or the Christ) ? And he, answering, said unto nim, thou sayest" (Mark 15: 2). "Let Christ the King of Israel descend now from the cross" (Mark 15: 32) Hence, no one can "believe on the Lord Jesus Christ" and be in ignorance of what is involved in the word "Christ." We have plenty of modern preachers who profess to preach Christ, who preach something contrary to what Philip preached when he preached Christ. We read: "Philip went down to the city of Samaria, and proclaimed unto them the Christ" (R.V.) (Acts 8:6). What did they learn by Philip preaching the Christ ? "But when they believed Philip preaching the good things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women" (ver. 12).

Here is given the subject-matter of belief required before baptism, and these things were involved in preaching "Christ." The things concerning "the name of Jesus," were added after the death and resurrection of Jesus. The gospel of the kingdom was preached by Jesus and his disciples for three years before his sacrificial death. Jesus called together his twelve disciples, "and he sent them to preach the kingdom of God" (Luke 9:1,2). In verse 6, we read; "And they departed and went through the towns preaching the gospel." The words, "the kingdom of God," and "the gospel," are used as meaning the same thing.

The Jews were looking for the coming of the Messiah to fill the position ascribed to the Lord the Christ, but overlooked his character as involved in the name of Jesus, as is shown in Isa. 53. The professed Christians of today make just as grievous an error: They preach what is involved in the name of "Jesus," and overlook what is involved in "Lord" and "Christ." A saving faith requires a belief "in the Lord Jesus Christ," and not Jesus alone. The phrase, "King of kings and Lord of lords," expresses what is revealed in the word Christ.

A divided gospel is of no avail. Says Jesus: "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein" (Luke 18:17). To whom are these words addressed, "shall in no wise enter therein"? It is to those who fail to receive or believe the kingdom of God, in a trusting unquestioning way, even as a little child.

Some who have previously believed a false gospel feel that it hurts their pride to acknowledge they have been mistaken and find it difficult to yield a child-like obedience to the true. The Holy Spirit has placed the following words on the sacred page as a guide to the subject-matter that should be understood and believed previous to baptism. They are as follows: "But when they believed Philip preaching the good tidings concerning the kingdom of God and the name of Jesus Christ they were baptized both men and women" (Acts 8:12). If "the good tidings concerning the kingdom of God and the name of Jesus Christ" were necessary pre-requisites to baptism, as declared by the Holy Spirit through Philip, why are they not today? Can anyone who "receives the kingdom of God as a little child," do anything different? This becomes more evident when we remember the Bible recognizes but "one faith,"and if the good tidings of the kingdom of God and the name of Jesus Christ is that "one faith" which should be received before baptism, then there can be none other unless it be a false faith. See Eph. 4:4-6: "There is one body, and one spirit, even as ye are called in one hope (not a multitude) of your calling; one Lord, one faith, one baptism, one God and Father of all." We read that the gospel was to be believed before baptism. The definite article "the" used before the word "gospel" gives us but one gospel. If "the Christ," Philip preached is not the gospel, then gospels can be multiplied. See Gal. 1:6-9; "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you, let him be accursed." Neither men nor angels can safely pervert or substitute another gospel for the one faith and hope of the gospel. How dare men ignore what Philip preached as the gospel to be believed before baptism, seeing Paul preached the same thing? "He went into the synagogue, and spake boldly for the space of three months disputing and persuading the things concerning the kingdom of God" (Acts 19:8).

"He expounded and testified the kingdom of God, and persuaded them concerning Jesus, both out of the law of Moses, and out of the prophets" (Acts 28:23).

'And received all that came in unto him, preaching the kingdom of God, and telling those things which concern the Lord Jesus Christ" (Acts 28:30, 31).

"Among whom I have gone preaching the kingdom of God" (Acts 20:25).

Jesus also preached the kingdom of God as the gospel. Where can we get better authority as to what the gospel is?

"And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 4:23).

"And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom" (Matt. 9:35).

"I must preach the kingdom of God to other cities also; for therefore am I sent" (Luke 4:43).

"Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom" (Mark 1:14).

"Preaching and showing the glad tidings of the kingdom of God" (Luke 8:1).

"And he sent them (the twelve) to preach the kingdom of God" (Luke 9:1, 2).

"And spake unto them of the kingdom of God" (Luke 9:10, 11).

The Object of the Gospel

"I am not ashamed of the gospel of Christ for it is the power of God unto salvation" (Rom. 1:16).

I have shown what the gospel is, by the choicest of evidence. The above passage shows that "the power" is in it to produce salvation in the obedient believer. The reader will notice that it is "the gospel" which contains the "power," and not any gospel invented by the pagans, or any other people. Substitute gospels are mere deceptions.

The purpose of the gospel of the kingdom is to select a people out from among the Gentile nations, a people, for the Lord's name, a small company, having a special mission in connection with Jesus, to govern the nations, and set in motion events which will result in carrying the way of life to the masses.

See Acts 15:14-17: "Simeon hath declared how God at first did visit the Gentiles(and by the gospel of the kingdom) to take out of them a people for his name. And to this agree the words of the prophet; as it is written, After this (taking out the people) I will return, and build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called."

It is not the design of the gospel of the kingdom in this dispensation to call out the masses. "Many are called but few are chosen;" "Strive to to enter into the strait gate (the gospel of the kingdom is such a strait gate that few will enter and comply with its conditions), for strait is the gate, and narrow is the way (straight laced), and few there be that find it." It is but a little flock that will be given the kingdom. "Fear not little flock, it is your Father's good pleasure to give you the kingdom."

Many portions of Holy Writ illustrate the object of the gospel of the kingdom, and show clearly that only a small company is designed to be selected by its proclamation. Peter calls them "a chosen generation, a royal priesthood a holy nation, a peculiar people, to show forth the praises of him who hath called them out of darkness into his marvelous light" (1 Pet. 2:9). The "people for his name" in Acts are the same as the "chosen generation," and "royal priesthood" of Peter.

If the world was converted **en masse** before Jesus comes, there would be no work for the "royal priesthood" to accomplish. They are represented as being joint-heirs with Christ, to bring about the glorious result, which will follow the coming millennial reign.

W. H. Wilson, deceased.

INDIANA CONFERENCE

The Indiana Conference will convene at Rensellaer, Aug. 30 to Sept 1.

Let the brethren please to take note and plan to be present. Churches, select your delegates, and also attend to the matter of financial support.

Church secretaries, send in your church reports to June 30, 1918.

Business meeting Aug. 31 at 2 P.M.

Correspondence should be addressed to Flora Prior, Rensellaer, Ind.

Floyd A. Stelson, Pres.
Flora Prior, Sec

REMORSE

A Lesson for All to Remeber

By S. Roxana Wince

The dear readers of The Restitution will think "Remorse" a strange heading for a little article on giving, but the story I have to tell will show, as I can show in no other way quite so effectively, the great need there is of giving quickly and as largely as possible for the printing press that the expense of publishing The Restitution may be lessened and wider work be done for the cause of truth.

Fifteen dear ones -counting the children—met at my house not long ago for a little social meeting. Many more had intended to come, but were hindered by poor health, by lack of proper conveyance, and by the threatening appearance of the sky.

But my heart was glad, for I had met but once in social capacity with those of like prcious faith in the past eighteen years, and had been longing for one of the good time meetings of the long ago. Was not this the answer to my prayer? Surely God put it into the hearts of these dear ones of Huntington and Whitley counties to come.

And we did have a happy season of speaking, of song, and of prayer that will never be forgotten, one little girl giving a veritable sermon in the words "Seek first the kingdom of God."

But one thing saddened me. A dearly loved sister, always present at our meetings in the days gone by, and from childhood up, taking active part in the service of song, voiced her sorrow in her prayer that "she could not speak in public for Jesus."

It touched my heart deeply and set me to thinking, for she kept on sobbing when she rose from her knees, because of her inability to do what she would love to do or to understand the Scriptures when she read them.

I took a look backward. My husband was the pastor of the little church at Braken, where this Sister lives, for some forty odd years. My dear father preached there, as did also Brother S. G. Clark, Brother Stevenson, Brother Hatch, Brother Dwiggins, and others. The sermons were all right. There was no lack of zeal or of spirituality, we had grand conferences and grave meetings. Our social meeting were a veritable foretaste of the coming bliss of the kingdom. The young people "sang unto the Lord, and made a joyful noise unto the rock of our salvation. " "They came before his presence with thanksgiving, and made a joyful noise unto him with psalms;" one after another of them having given their hearts to Jesus. Nowhere can there be found sweeter, more earnest voices.

What, then, was the trouble? Why must they be so sorrowful now over what they feel to be a great lack in their power to serve in the Master's cause? Remorse is tugging at my heart-strings; it says: "You and your fellow-co-laborers are to blame. You gave, but you did not give enough. You did not see to it that those dear young people had the almost indispensable helps for proper study of the Bible. You made no effort to have a Bible School opened for their benefit, that they might not only see the necessity of preparedness for the service to which God has called them, but that they might become prepared."

They were not even gathered into a Sunday School. How could they develop their talents, learn to take upon themselves some share of responsibility, how become efficient soul winners in these days of indifference and peril? How keep the lamp of truth burning, and the little church alive that we labored so long and and patiently to build up? True, it was a long way to go by private conveyance, through summer's heat and winter's cold, and there was not much time to spare after the morning and evening services were over; yet the young people ought to have been trained to "stand"—trained for service, trained to speak freely and effectively for Jesus, and to carry on meetings themselves. It would have taken money, but it would have been money well spent, and I would not be grieving, that now, being without a shepherd, some of the dear ones of the Bracken Church have gone into other churches, and are hiding their God-given light under a bushel, and that others are mourning their inability to do anything.

Let this be a lesson to all the members of the household of faith. Give! Give!! Give!!! Slacken not your hands. Look after the lambs of the flock. Upon them rests our hope for the future well-being of the cause of truth. If we lose them our churches die out. The Restitution is a great help to the children. We must give to keep it alive. We cannot do without it.

The little ones love to hear it read and read it for themselves. And Brother Donaldson, one little boy said to me, "I read the poem entitled "Hush." I had been telling him how fine I thought it was. I thank you for helping me out in your little article on giving, and also thank Brother Crowe for thee same favor. May God bless all the dear givers, and put it into the hearts of still others to help, thus "seeking first the kingdom of God," as the little girl told us we must.

PRINTING PRESS FUND

Rose Storjohn	$ 5.00
Mrs. F. C. Myers and Mrs. A. V. Oliver	5.00
R. A. Daniels	5.00
Sister Wolfe	5.00
Sister Thompson	1.00
Sister Chappelle	10.00
Chas. Moore	2.00
Sister F.	2.00
A California Sister	15.00
Mrs. F. A. DeCamp	2.00
Sister Klingenstein	3.00
Brother and Sister C. Drabenstott	5.00
Sister McIlrath	4.00
Cleveland Young People's Society	15.00
Chas. Anderson	1.00
Church of God, Brooklyn N. Y.	25.00
Emma Byall	5.00
Cleveland Sisters' Society	13.50
Previously acknowledged	412.25
Total	$ 538.75

EVANGELIST REPORT FOR JUNE

Sermons

Blair 5th	1
Laird, Colo. 8th to 11th	5
Wray, Colo. 12th to 15th	4
Laird 16th to 21st	7
Stratton, Colo. 22nd to 28th	8
Bird City 29th to 30th	2
Total	27
Baptized	6

Expenses

Omaha to Laird	$ 9.64
Bird City to Trace	1.68
Trace to Oberlin by auto	3.00
Breakfast	.40
Telegram	.30
Total	$ 15.02

Money Received

A Brother	$ 5.00
Clarence Dinmick	2.00
Brother Larington	5.00
Brother Haley	5.00
Brother Hammel	2.00
Sisters Smith and Woods	2.75
Brother Dimmick	1.25
Total	$ 23.00
Salary	100.0
Expense	15.00
Total	$ 115.02
To be endorsed	$ 23.00

Remarks

The month of June was a busy month with us. We not only preached every night on an average, lacking only three days, but worked with the Song Book Committee in the day time, and finally succeeded in getting the songs all completed and in the hands of the printer.

For the busy time of year the meetings were well attended, and the interest was good. Brother Chas. Dimmick, of Laird, works in the assessor's office at Wray, and as he had talked to some and aroused their curiosity they wanted to hear and see a man that was playing hookey with the institution for the feeble minded, so they turned out in goodly numbers. After a few evenings they concluded they were more or less deranged; and the way they began hunting for a cure was remarkable. Brother Dimmick succeeded in getting the Christian Church to hold the meetings in. The brethren came from Laird and helped with the singing. Our songs were new to them. With Sister Ethel Hargleroad at the piano, and Maude her sister, with the sweet-toned guitar, and Brother Almus Dimmick with his violin, those young voices made our songs of praise ascend in sweet melody, and prepared the people for the nerve-racking ordeal of listening to straight Bible truths. For three evenings we gave them Bible facts as they related to the present world conflict. How they crowded round after meeting closed and said, "How we did enjoy that. We never heard anything like it." The last evening we gave a talk on the resurrection of the dead as the only hope of those who have gone to the tomb. At the close the minister got up and said he endorsed all that had been said. You may judge of our surprise. They gave us a hearty invitation to come again, and we promised we would. So if the Master tarries, and we are permitted to retain our strength, we will go and discover whether or not God has any people there.

We then went back to Laird for a few evenings. One evening after church we went home with Brother and Sister Hammel. The next evening when we were going to the place of meeting, a neighbor wanted to go along. She had attended the meeting last fall, and wished to join, but circumstances prevented. So this evening she started as soon as she got in the car, and finally said if she had brought her clothes she would be baptized that night. Sister Hammel told her that Sister Larington, would furnish the clothes. She did, and Miss Edna Hammel decided to be no longer unprepared, and while the brethren threw their head lights on the water in the solemn dark hours of the night, like the jailer, they were planted in the likeness of Christ's death, and raised to walk in newness of life. The next morning she told her husband what she had done with a brave heart, born of that courage that comes from obedience to the truth, expecting that her cross was going to begin right there. We had arranged the next day to meet at Brother Larington's and put in the day asking questions and becoming better acquainted with certain portions of God's word. When we had gathered and were about to settle down to business, we heard a car, and some one said it was the above-mentioned Sister and her Husband. They of course went out to greet their new Sister, and when she met them she said, 'My husband wants to be baptized." Then there was another rejoicing in heaven and on earth.

Some strange things happen in our evangelistic career. Years ago I built up a congregation at Trace, Kansas, just over the line from Nebraska. Among others baptized was a young man by the name of Adams—no relation of mine. I had not heard from him for years; but while at Laird he, being not far away, heard of my meeting and came and brought his family. He had married a Catholic. They attended the meeting at Wray. Then a car load of us went and spent the day with them and talked on the Bible. Then she made up her mind the farther away from the Catholic church she could get, and the closer to Jesus, the better off she would be. So we went to a convenient place in the irrigation ditch, where there was much water, and she and her daughter took on the name of Christ. It seemed but yesterday when I had baptized my son "Timothy," just a boy, and now found him away in the sand hills of Colorado, still sound in the faith, and with a wife enlightened and a daughter old enough to become a child of God.

After this work was done we had to hasten away in a car across the country sixty miles to Sister Roger's neighborhood. On our way Brother and Sister Smith met us and we transferred to their car, and sped on. I had not gone far until I discovered there were no speed limits on the Colorado prairies; if so, Brother Smith paid no attention to them. In due time we drew up at Sister Rogers, where we all took supper, then proceeded to Brother Musengers', and held a Bible reading. Here we continued the meetings until Saturday, just a week. The weather was very hot and dry, and the people busy, so our attendance was not large, but the interest was good.

On Saturday morning we met just below the head of the Republican River, and helped Miss Eva Smith put on Christ. We then hurried to Sister Rogers and got our dinner. Again in the car with Brother and Sister Smith and Sister Rogers, we sped away to Bird City, where we had an appointment in the evening. When we arrived our speedometer showed we had travelled seventy-two miles, and my watch said we had been just two hours and forty minutes making it. Here Brother and Sister Dimmick, the old people, live, and their daughter, Mrs. Paxton, who was among the ones baptized at Trace years ago, when Brother Adams mentioned above, obeyed. Here we found a telegram awaiting us from home saying, "Come home at once. Brother Zeller from Camp Funston will be here the fourth to be married." Rapid arrangements had to be made to meet that call. Brother Dimmick hurriedly got out a few, who came to his home, to whom we discoursed Saturday and Sunday evenings. It was a treat to meet these brethren once more. Here we had a long talk with a Russellite lady, and when the conversation closed she was considerably disturbed in mind and shaken in faith. She decided the "Finished Mystery" was not entirely finished. Our object in going across this way was Sister Paxton's son and wife wanted to be baptized, and it was but little out of the way. They came to Laird once and missed me; so Monday morning I said a hasty goodby, and took the train to Trace, where these people years ago had started in the faith. Arriving we met Brother and Sister Holms and an old Sister Guinn, now eighty-one years old. I have often wondered whether we would ever see these people again. Circumstances shaped it so we could, and for three or four hours we went over the past, present, and future. Here we used to have a large congregation, but some have moved away, and others are sleeping, awaiting the sound of the trumpet. It was necessary for us to get over to Oberlin to get to Calver, where Brother and Sister Wolfe live, and who wanted to be baptized, so we phoned Brother McKinsey, of Oberlin, and his car was out of commission. Then we tried every one in Trace, with the same result, But after we had begun to despair we found a man, and we started. In the meantime Brother McKinsey had fixed his car and started, and we missed each other on the road. We had to remain there till four the next day before we could get a train, and with Brother and Sister McKinsey we put in a busy time. They were formerly of the church at Trace also.

We arrived at Calver at six o'clock, and had to get out on the Rock Island for Omaha at 9. I told Brother Wolfe, I had come to baptize them, and he said, "Good; we are ready." Sister Wolfe put supper on, and while it cooked and took care of itself, we went to the water and inducted them into the family of God; hurried back, had communion service at supper, went to the train, said "Goodby," went aboard the flyer, and were soon speeding homeward, where we arrived at six in the morning. Then a busy day, as I had to get the marriage license for Brother Zeller, because the fourth was a holiday. Nothing would do Brother Zeller but I must go to Palmer, her home, with them, as he had only about four days to get back to Camp. So we went not hardly getting time to greet the home folks. Such are the trials and labors necessary to the spread of the gospel and the work that goes with it. But our reward will be sufficient. When we get into the kingdom we shall think we have gotten in cheaply. Let us labor that we may enter. Our labors will soon be over, for the Lord is soon coming. 'Lord, hasten the day, is our prayer and earnest desire. "Come, Lord Jesus; come quickly."

Almus Adams.

BROTHERLY LOVE

"Let brotherly love continue" (Heb. 13: 1). Be kindly affectionate one to another with brotherly love; in honor preferring one another (Rom. 12: 10; 1 Thess. 4:9). Love the brotherhood. Fear God (1 Pet 2: 17). See that ye love one another with a pure heart fervently (1 Pet. 1: 22). Beloved, let us love one another, for love is of God. God sent his only begotten Son into the world that we might live through him. If God so loved us, we ought to love one another. If we love one another, God dwelleth in us. There is no fear in love. Read 1 John 4th chapter. Keep yourselves in the love of God (Jude 21).

It seems to be an easy matter to love the brethren, as long as they do what we think is right; but let one do something we think is not right: should we then cease to love ? No. We are commanded what to do in such a case. Paul says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, resore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6: 12). "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multidude of sins." (James 5: 19,20).

From the above Scriptures it appears that if we have brotherly love, we will aid and restore the fallen brother, and so fulfil the law of Christ. What did Christ command to the one that asked how often should he forgive his brother ? "Until seventy times seven" (Matt. 18: 15 to22). God says, "Return unto me and I will return unto you" (Mal. 3: 7; Zech. 1: 3). Job says, "If thou return to the Almighty, thou shalt be built up" (Job 22: 23) The fifty-first Psalm is a comfort to one that that has erred, and if the brethren do their part in brotherly love, the one overtaken in a fault can be restored (Gal. 6: 1). And there is a reward to the one that restores an erring brother, and we all need to hide the multitude of sins. Praise the Lord, the Judge of all the earth will do right (Gen 18: 25).

Yours seeking salvation, E. W. Knapp.

THE RESTITUTION

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ARTHUR E. GRIFFITHS ...... Treasurer and Manager

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

The believer feeling himself weak, makes himself strong.

It is easier to do a great deal of mischief than to accomplish a little good.

July 21st Brother J. C. Thompson of Buffalo, N. Y., met with and gave us words of exhortation.

The danger of the impenitent is rapidly increasing, like his who is under the power of a fatal disease.

In vain will sinners call upon the rocks and mountains to hide them from the face of the Lamb. Nature will not interpose to screen the enemies of her God.

Sister Wince writes to say that readers of The Restitution and correspondents must not worry because she writes so unfrequently. She is as well as usual, but just now her time for writing is limited.

After officiating at Sister George Hodson's funeral at Roll, Indiana, July 28th, Brother J. H. Anderson departed for the South, where he will conduct a series of special meetings in North and South Carolina.

Sister H. M. Woodbury, of Springfield, Ohio, died July 16th. The Editor officiated at her funeral July 19th, after which she was laid away to await the call of the Redeemer. Our deceased Sister had been in the faith for about fifty-nine years. She had fought the fight of faith long and well. She was a strong believer in the promises made to the fathers. Her faith and spirituality were beautiful; and as she had always seen the hand of God in all things, it was easy for her to realize God's providence in her own departure to rest, which she did, dying in the faith in perfect resignation to the divine will. Several brethren and sisters from Brush Creek attended the funeral.

ANALYSIS OF "BIBLE LESSONS"

Contents in the Interrogative Form, Giving the Reader a Review of the Lesson. The Numbers Refer to Pages.

THE DESTRUCTIVE AND CONSTRUCTIVE WORK ATTENDING THE ESTABLISHMENT OF THE KINGDOM OF GOD

Lesson V

2. Will Christ come in a time of peace or war? What are the conditions that make "men's hearts fail"?—Will miraculous retributions be added to natural, political, and military troubles? Compare judgments at Christ's coming with those of Sodom and Gomorrah.

3. To what extent are men destroyed at the coming of Christ? Is the destruction local or general?—Are God's loved ones in danger of being involved in advent judgments? To "escape," what must they do "always"?—Can the world of unbelievers "escape"?—What does God say of Russellism, Universalism, and kindred cults which promise the wicked "life"?

4. When are we exhorted to "seek the Lord"—"before," at or after the coming of Christ? If "before," and we only then have the promise, "It may be ye shall be hid in the day of the Lord's anger," do those who disregard the conditions of salvation now have any promise of mercy then?—Show how Russellism promises the world more unconditionally than God promises his own sons and daughters conditionally.

5. Who forsee the evil and "hide" themselves?—Are the words "destruction" and "construction" compatible with each other?—Does the "restitution of all things" permit of destruction? Will the globe called "the earth" be annihilated? Will it be depopulated?

6. In numberless judgments of God in the past has he ever entirely exterminated mankind?—Was the flood a complete destruction?—Was the Noahic Deluge a type of Christ's coming?—If so, since a remnant were "blessed" after the flood, will not a residue be blessed after Christ comes?

7. Will advent judgments be as universal and decimating as his judgment upon the Antidiluvians?—What does the name "Noah" mean?—What condition do the Seventh-day Adventists believe the earth will be in after Christ comes? Show how "heaven" will also be in a state of chaos, if their argument be true.

8. Will God's judgments make a "full end"? Will a "few men be left"?—Does he "leave" any; and if so, who? Quote two texts, one from Ezekiel and another from Isaiah, which say a "remnant" shall escape.

9. If the salvation of the righteous and the destruction of the wicked at Christ's coming depopulate the earth, show how the kingdom of God is an impossibility.—Is God just as well as merciful?—How does Russellism destroy the justice of God?—How does John 5:28, 29 destroy Russullism?—Why does **krisis** annihilate the Russellite subterfuge of post-resurrectional "chance"?

10. To what does a "resurrection of life" stand opposed?

    Does the resurrection of life and damnation depend upon what is "done" now, or upon what we do after the resurrection?—Compare John 5:28, 29 with Gal. 6:7, 8.

    Can we sow **nothing** and reap **something**?

11. What does the word "remnant" mean according to Jer. 42:2? If the earth is depopulated at Christ's coming, as world burners teach, is there room for a "remnant"? If universal resurrection be true, and numberless hordes are given a "chance" to be saved thereafter, according to the doctrine of Russellism, what becomes of the word "remnant"?—Who are the subjects of the kingdom of God?—About how many will there be?

12. Who make up the subjects of the kingdom almost exclusively? Memorise five of the passages quoted.

NORTH WEST CONFERENCE REPORT

Dear Brothers and Sisters:

The Nothwest Conference of the Church of God met at Corvallis, Oregon, June 10-23, 1918.

Brother Daily talked to us Thursday night on the "General Assembly" (Heb. 12:22-24). He spoke again Friday morning on "The Cause of the War."

On Friday afternoon Brother Smith gave us a very interesting and beneficial talk on "Christ, the Hope of the World" (James 5:1, 10). In the evening Brother Darby addressed us again on "Will the War Make the World Better?" After listening to him we felt convinced that Christ, and not war, will bring relief to this wicked world.

Saturday morning our regular business meeting was held. The meeting was called to order by the President, and the different reports were read and accepted. Our Evangelist's report was encouraging showing that he had, during the year, delivered eighty-four discourses, two funerals, performed one wedding service, and received six into the church. Election of officers and all business matters were attended to, after which we adjourned. The evening Brother Darby talked again on "Obedience."

Sunday morning we held our Sunday School. There undoubtedly is some good seed being sown, and we trust it will all fall on good soil. So far it is bringing forth fruit, for Sunday P. M. we went down to the river and baptized four young people. May God bless and keep them in his fold.

Sunday night we partook of communion, after which Brother Darby talked to us on "The Covenant with David." After the sermon we bid each other goodby, with the desire in each heart that if we never meet again in this life we shall all meet in the blessed kingdom of our Lord and Master.

Yours in the faith, Grace Cramer West.

NEBRASKA CONFERENCE REPORT

Editor Restitution:

Last year when it was voted to hold the conference in Omaha this year, the date was left open. One of two dates was to be decided on later. The date is not definitely fixed yet, but will be in a few days and published. We have the Eagle's Hall in Florence secured for the meeting—a splendid place with every convenience. It is on one of the best car lines in the city: it goes right by Ft. Omaha and in sight of the aviation school where there are flocks of baloons in the air every hour of the day. The place of meeting is near the water works. Here are the largest pumps in the world. Every one plan to come one of the two dates in August.

Almus Adams.

BAPTISM

Albert G. Alspach, his wife, Julia I. Alspach, and daughter, Catherine E. Alspach, were baptized in Eel River near Denver, Ind., Friday evening, July 12, 1918. This family had heard the preaching of Brother Wagoner some years ago, and have read The Restitution, and studied the Bible for themselves, and thus discovered God's revelation and the requirement of the Gospel message, and determined to enter the household of faith by obedience in baptism. They unite with the Indiana State Conference of the Ghurch of God of the Abrahamic Faith at large, there being no local church near them. They contributed $3.00 to the Conference for the current year, setting a good example for isolated members.

We stayed over night with these believers and enjoyed making their acquaintance and talking over the things pertaining to the kingdom of God and the name of Jesus Christ. We then went on our way Saturday forenoon to our appointment at Roll. Sunday afternoon William Long, father of Brothers Vaughn and Clayton Long, made the good confession and was baptized, and received into the church at the evening service. May the blessings of heaven rest on these earnest pilgrims in their quest for the haven of rest that remaineth to the people of God, is our prayer.

D. E. VanVactor.

CONFERENCE NOTICE

A petition has been received by the undersigned authorizing the president of the Nebraska Conference to change the place of our annual meeting from Omaha to Holbrook, Nebraska, to be held in conjunction with the West Nebraska Conference for the week beginning August 17 to 25. We would earnestly urge all members to attend and confer on the many important questions confronting the church at the present time. Great changes are taking place in the world, and the necessity of meeting in prayerful conference of all God's people is apparent to all who seek to be useful servants in the Master's cause.

M. D. Newell, President.

NATIONAL BEREAN COLUMN

Leola B. Hanson, President.
5189 Cate Ave., St. Louis, Mo.

I. The Fifth Annual Conference of the National Berean Society will be held at Holbrook, Nebraska, on August 19th. The Nebraska Conference is Aug. 17th to 25th. Will western Bereans especially take notice and try to attend ?

II. Our treasurer has been called to war. Until further notice, send all money to Leila E. Whitehead, 5439 Ohio St., Chicago, Ill.

III. We are rejoiced to learn of the organization of two new state societies, Michigan and Minnesota. May God speed them in their work.

Leila E. Whitehead.

OBITUARIES

Sanford McLeland, son of Alvin and Sallie McLeland, was born near Scircleville, Indiana, Oct. 17, 1852. He was the youngest son of a family of seven children, consisting of four sons and three daughters. The oldest son and youngest daughter are the only surviving members of the family.

He heard the preching of the gospel and was baptized by Elder J. S. Hatch, and united with the Hillisburg Church of God in March, 1898, and remained a faithful member unto death. He spent his entire life on the homestead where he was born. He had a kind, jovial disposition, was a great lover of music, and numbered as his friends all who knew him.

He departed this life suddenly and without warning on the morning of July 19, 1918, aged 65 years, 9 months and 2 days. Funeral services were held at the residence, 2:30 o'clock, Sunday, July 21. A large assemblage of friends and neighbors were in attendance. Burial was made in St. Paul's cemetery.

D. E. VanVactor.

Sister George Hodson

Rachel M. Johnson was born April 12, 1870, and died July 25, 1918, aged 48 years, 3 months and 13 days. She was married to George Hodson Oct. 5, 1892. To this union was born three children, all boys, only one of whom is living. Beside her husband and son, whom she leaves to miss and mourn her demise, she also leaves three sisters and one brother, two of whom live in Grant County, and two in Blackford, and a host of friends.

She learned and obeyed the gospel of the kingdom of God four or five years ago, and since then she has been a pillar in the defense and support of the truth. On the final day we read that to those who will be accepted it will be said by the returned Lord, "Thou good and faithful servant, enter thou into the joy of thy Lord." Not successful, maybe, but faithful. Sister Hodson combined goodness with faithfulness, and we can as truthfully say at the close of her life as Paul says toward the evening of his: "I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, **I have kept the faith.** Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8).

The funeral services were conducted by Brother J. H. Anderson, of Virginia, July 28. The church was full and overflowing with friends and admirers to whom Brother Anderson spoke words of hope and comfort. He showed that resurrection was the hope which Sister Hodson had cherished, and that this hope was the only hope for the dead, basing his remarks on the beautiful words of Gen. 48:7. The Lord bless Brother Hodson and his son, and the church at Roll, for they have all suffered a great loss in the death of Sister Hodson. Under the sting of this another triumph of death we are made to pray more earnestly for the coming of him who is the resurrection and the life, and for the coming of the itme when God's people shall not say, "I am sick."

James William Frier was born June 10, 1853, in Clinton County, Ind., and died at his home in Scircleville, this state, July 3, 1918. Brother Frier had been afflicted for some time and realized his short lease of life, but was saved the distress of knowing the exact time which came so suddenly and so soon. He had suffered an attack of heart trouble during the day, but had apparently recovered, and after a hearty supper, started down town. He stopped with a neighbor for a few minutes and was suddenly attacked, and was taken back home where he died in about twenty minutes. The doctor happened to be present but could give no help.

He was the son of John M. and Amelia Frier and one of eleven children. The family was of English stock, the father having come to this country when seven years of age.

He was married to Elizabeth Olive Thatcher November 21, 1878. To them were born two children, Mrs. Nona D. Cue, who is at present in the west, and Charles E., at home.

He was converted and baptized by Elder J. F. Wagoner about 1874, and united with the Hillisburg church of God of the Abrahamic Faith, where he has been an active, substantial supporter of the cause of the truth as it is in Christ Jesus, and was one of the church trustees at the time of his death. In the affairs of this life he has been engaged in farming and stock buying, and was successful in gaining a competency. In these activities he had the respect of his fellow man and a name for honesty and fair dealing. In his domestic relations he was a loving husband, and a careful, conscientious father, holding the contentment and good cheer of the fire side circle above other earthly possessions.

He leaves one brother, George, of Greensboro, Md., his two children, Nona and Charles, and his beloved wife, to remember his many virtues and kindnesses, and to profit from the influence of his well spent life.

The care, the toil, the joy, the love,
  He had with us but yesterday,
Has ceased. His life is hid above
  Until the morning's glorious ray,
When Christ in all his regal glory,
  Fulfills the gladsome, age old story.

Funeral services were held at St. Paul's M. E. church on Saturday July 6, at 3 o'clock. A very large assembly of friends and neighbors were in attendance to show their respect and sympathy, and many floral tributes testified of their love and esteem. We spoke words of comfort and hope from Matt. 28, Acts 2, and Rev. 1:18. Then Brother Frier was laid to rest in St. Paul's cemetery to await the full fruition of the purchased possession in the resurrection morning.

D. E. VanVactor.

James N. Lillybridge

Dear Restitution Readers:

By letter from Brother James N. Lillybridge, of Newark, New Jersey, we learn the sad news that his truly beloved wife died on the 10th inst., after a sharp attack of pneumonia. He further states: "Our son Norwood sailed for Europe about the 20th of May, when a large body of soldiers left Camp Dix. This was a heavy blow to his mother who, while putting on a very brave attitude, could not avoid the natural feelings of such a separation." He also adds, "I feel very much alone." In answering his letter we stated that it was natural for him to feel alone, for she who, of his heart was a part, was now silent and cold in death. She could neither hear what he said nor reply to his caresses or entreaties; but there was one, even the Lord God Jehovah, who would hear his cry and answer by bestowing comfort and consolation and peace according to his faith.

We pray that Jesus may soon return and remove from this sin-cursed earth all things that trouble and offend, and establish the kingdom of his Father in which there shall be no death, for righteousness shall dwell therein for evermore. Come, Lord Jesus. Alexander Donaldson.

DONT FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names fo the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be heerfully sent from the proceeds of this fund.

V. C. Railsback	.50
Mrs. R. A. Davis	2.00
C. L. Pate	10.00
J. C. Thompson	5.00
Lucile De Camp	5.00

Give, and it shall be given to you, good measure and running over.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verse: Micah 6:8; Titus 2:13, 14

Golden Text: Matthew 5: 13.

Wits' End Corner

Are you standing at "Wits' End Corner"
  Christian, with troubled brow?
Are you thinking of what is before you,
  And all you are bearing now?
Does all the world seem against you,
  And you in the battle alone?
Remember- at "Wits' End Corner,"
  Is where God's power is shown.

Are you standing at "Wits' End Corner,"
  Blinded with wearying pain,
Feeling you cannot endure it,
  You cannot bear the strain,
Bruised through the constant suffering,
  Dizzy, and dazed and numb?
Remember to Wit's End Corner,"
  Is where he does love to come!

Are you standing at "Wits' End Corner,"
  Your work before you spread
All lying begun, unfinished,
  And pressing on heart and head,
Longing for strength to do it,
  Stretching out trembling hands?
Remember at "Wits' End Corner,"
  The Burden Bearer stands.

Are you standing at "Wits' End Corner,"
  Yearning for those you love,
Longing, and praying, and watching,
  Pleading their cause above,
Trying to bring them to Jesus,
  Wond'ring if you've been true?
He whispers, at "Wits' End Corner,"
  "I'll win them, as I won you!"

Are you standing at "Wits' End Corner,"
  Then you're just in the very spot,
To learn the wondrous resources
  Of him who faileth not!
No doubt to a brighter pathway
  Your footsteps will soon be moved,
But only at "Wits' End Corner,"
  Is "the God who is able" proved.—Sel. by Sister M. L. A.

Phillippians 1: 12, 13.

But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

So that my bonds in Christ are manifest in all the palace, and in all other places.

As whatever throws light on any declaration or passage of the Bible is always both interesting and instructive, the verses indicated above are worthy of a brief notice.

The apostle Paul, writing from his prison in Rome, tells the Phillipians that he would have them understand that his imprisonment had not hindered, but rather had helped, the spread of the gospel; that his bondage for Christ's sake had enabled him to make the great principles of the gospel known, as the Authorized Version reads, "in all the palace and in all other places;" or as the Revised Version more properly reads, "throughout the whole Praetorian Guard and to all the rest" i. e., through the guards, as we might say "to every body else." Thus the truth had a much wider spread and greater influence than it otherwise would have had.

If it is asked how this could be how the apostle, shut up in the Roman dungeon, could do more for the extension of the gospel than if he were free to go everywhere preaching Christ and him crucified as the foundation and model of all true character and man's only hope of future life, the answer may be found in the circumstance of his imprisonment. For, according to the Roman custom, the captive in prison was chained to a Roman soldier one of the Pretorian Guard--his right hand to the soldier's left; and the soldier was relieved, and his place taken by another every four hours, until every member of the company had taken turn in the service, when the duty was passed on to another company, every member of which, in like manner, spent hours with the apostle. In this way Paul had the opportunity of free and full conversation with every member of the Pretorian Guard, and so was able to make the gospel known to them all, and thus to introduce the leaven of Christianity not only into the leading corps of the Roman army, but through its members, to great numbers of their friends and associates, and even also, as in this same epistle he tells us (chap. 4:22), to those who had become converts--"Saints in Caesar's household." It was during this imprisonment also that the apostle wrote not only this epistle to the Philippians, but the epistles to the Colossians, the Ephesians and to Philemon, which in the past have been, and in the future will be, preached to the ends of the earth while time shall last, so that his usefulness was not only not prevented, but was greatly increased by his imprisonment and chains.

What a lesson does this give us of how one of the right spirit may everywhere do good; of how the wrath of man may be overruled to the glory of God and the good of men; and how even the dungeon may become a pulpit, and the chains of persecution a means of extending the gospel where otherwise it might not find its way.

Let us be patient; God is love;
All wrong shall yet be righted here:
The bitterest shall the sweetest prove;
The dark and tangled all be clear.

The worst shall then appear the best;
And from confusion order spring;
The wisdom then shall stand confessed,
And power of the Eternal King.

Trust him, he knows our troubled state,
He knows each winding of the road,
Let us sit calmly down and wait;
"Be still and know that I am God."

Christianity Not Dependent Upon us For Success

Is Christianity a failure ? Nay. In every land where faithfully represented it draws the people, and proves to be the power of God unto salvation to all who believe. Then are we faithfully doing our duty ? Are we letting our light shine ? Are we doing the work God would have us do ? Are we following in the footsteps of our Lord, who "did not his own will, but the will of the Father" ? These are pertinent questions that no one but ourselves can answer. Christianity as Christianity will be a success, with or without our assistance, for God has so decreed. Still, our neighbors, knowing our professions, look upon us as examples; and it is our duty to them, to ourselves, and to our God, to let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven.

The "Camp Fire Girls" Vow

As fuel is brought to the fire, so I purpose to bring
My strength,
My ambition,
My heart's desire,
My joy,
And my sorrow
To the fire
Of humankind.
For I will tend
As my fathers have tended
And my father's fathers
Since time began
The fire that is called
The love of man for man
The love of man for God

A beautiful sentiment, a profitable ambition, providing it is based on the love of God to us. For if we do not realize that our love is but a reflection of God's love; if we have not an understanding that "we love God because he first loved us"; if we know not that "God is love," and that through his love he sent his Son to be a propitiation for our sins; if we have not this knowledge, then I am afraid that "vows," such as above, are simply servmammon and taking from God that which is his due. "Seek ye this day who ye shall serve."

A Child Shall Lead Them

What is a little child going to lead ? The wolf and the lamb, the leopard, the calf, and the young lion (Isa. 11:6). Many of these animals are dangerous, and a strong man could not lead them, still the promise is that "a sucking child shall play on the hole of the asp; and a weaned child shall put his hand on the cockatrice's den." Do you know what an asp is ? And do you know what a cockatrice is like ? An asp is a venomous serpent, and a cockatrice is a fabulous monster like a serpent with wings of a fowl and the tail of a serpent. Rather dangerous playfellows for young children. But this is a description of them as they are. There is a time coming when there will be nothing to hurt nor destroy in all of my holy mountain saith the Lord. Why ? Because "the earth shall be full of the knowledge of the Lord" (Isa. 11:9). How does the earth become filled with such knowledge ? By reading and studying God's word and believing, having faith in the promises of God. The promise to Abraham was "that in thee and in thy seed, shall all the families of the earth be blessed" (Gen. 12:3). How will they be blessed ? Through Christ who is "the seed." When will this blessing take place ? When Christ returns to earth restoring the dead to life, changing the living, and renewing the earth to its old time beauty and righteousness. Then there will be nothing to hurt a child.

Should we not pray with a fervent heart, "Come, Lord Jesus; come quickly" ?

E. W. Knapp.

The Shadow and the Morning Star

When the shadow rests most sadly
Over earth, and all is fear,
Lift we up our head in triumph --
Our redemption draweth near.
When the warfare rages fiercest,
Then his hosts our Captain cheers:
When the darkness is the darkest,
Then the Morning star appears. -- Sel. by Sis. M.L.A.

Our Weekly Puzzle

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

How are we the light of the world ?
Why can not a city set on a hill be hid ?
What is the general meaning of the lesson ?
Who said it ? and where can it be found ?
Answer next issue.

Answer to puzzle in last issue:

"Mammon" was the name of the Syrian god of riches, and in the Bible sense means worldly avarice, greed or coveteousness. It is used as the opposite of God because we cannot care for or be interested in the things that are solely of this world and still be "children of God." Hence we must make a choice as to whom we shall serve, whether this world, with its pleasures and pastimes, which at the longest cease with our living, or be faithful to the "God of our salvation," the pleasures and benefits of which shall not only be experienced in "this life," but also in that "which is to come." So my dear young friends, I trust your choice shall be the same as was Joshua's who said, "As for me and my house, we will serve the Lord." Kindly read Joshua 24:14-16.

The words were uttered by Jesus to his disciples as a rebuke to the Pharisees who were worldly and covetous, and tried to justify themselves. The passage can be found in Luke 16:13.

Contrasting Verses
Which are You ?

When Willie Crosspatch goes to school,
You see a frown beneath his hat;
It really spoils his boyish face
(I hope you never look like that!)

He hardly heeds the robin's song.
The roads are always "wet" or "dusty";
I wonder, can you tell me why
Young Willie Crosspatch is so crusty?

Now boys, don't follow Willie's example, for no one loves a boy who is cross, or who wears a frown. Be cheerful.

When Mary Sunshine goes to school,
With smiles she dons her pretty bonnet:
So sweet she looks beneath its brim,
The rob'ns almost hop upon it.

She always sees the brighter side,
And never is she cross or snappy:
And this must be the reason why
Sweet Mary Sunshine is so happy.

A girl with a happy nature, smiling, and looking upon the brighter side of life, always draws the love and admiration of all about her.

Moral: If you would be loved, be happy.

Children of God

"Blessed are the peacemakers: for they shall be called the children of God."

What is a peacemaker ? One who promotes peace by reconciling persons at variance. At the present time there is no peace on earth. Why ? Because God said there is no peace to the wicked (Isa. 48:22; 57:21). All nations are wicked. How then can we become peacemakers ? We cannot make peace with man. But we can make peace with God. How ? By having faith in God. We are justified by faith, and have peace with God through our Lord Jesus Christ (Rom. 5:1; John 16:33). Christ in comforting his disciples said: "In the world ye shall have tribulation: but in me ye have peace: be of good cheer: I have overcome the world." Then if we overcome the world and come into Christ we make peace with God. We become children of God through Christ by baptism. "For as many of you as have been baptized into Christ, have put on Christ, and ye are all the children of God by faith in Christ Jesus." How many of the young people are ready to be a peacemaker and become a child of God ?

E. W. Knapp.

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ROBT. G. HUGGINS 10628 LEE AVENUE CLEVELAND, OHIO

Robt Pato Sept 8
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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. AUGUST 13TH 1918 NUMBER 30

THE REWARD OF THE FAITHFUL

About two thousand years ago
Our blessed Savior said,
That all who hear and do my will
Shall live though they be dead.
The time is fast approaching when
He will return to call
The meek and lowly ones to dwell
In his eternal home.

Oh dear ones, let us strive to help
All men to understand,
His precious truths and will, because
He gave us this command;
To preach the gospel everywhere
That those who will may stand
And worthy be to gain at last
Thy promised, glorious land.

The world is steeped in wickedness
But dear one, keep aloof
From all its snares and pitfalls
And stand firm by the truth.
For he has promised unto all
Who follow him as guide
That if you overcome the world
You'll be his promised Bride.

Then let us help and comfort
Each other all we can,
And succor all the needy ones,
And cheer our fellowman.
By doing this we will obey
Our Savior's great command;
So dear ones, let us strive to be
Among his happy band.

J. Finlayson.

THE TEMPLE OF EZEKIEL'S PROPHECY

By A. E. Griffiths

No. 1

The prophecy relating to the temple described in the last nine chapters of Ezekiel, which has not yet been built, but destined for future ages, does not appear to have attracted much attention from Bible students during recent years, although it is pregnant with interesting details concerning that one absorbing promise that all believers are looking and hoping for, viz: the establishment of the kingdom of our Lord. Christ told us to "Search the Scriptures" (John 5:39), and as this prophecy is included in the word of God, it necessarily comes within the category of that command. The one hope which sustains us in this life is the promise of a home in that kingdom; therefore it appears to the writer to be of more interest to us than it was to the angels (for their home is assured; we are yet on probation, awaiting the "well done" of the Master), and yet it is written in reference to the things revealed in God's word, "Which things the angels desired to look into" (1 Pet. 1:12). Therefore if the angels have a desire for these things surely we should, who are not only destined to occupy but to possess them.

The particulars of this temple were given to Ezekiel in vision, the same manner in which Daniel and John received their wonderful revelations; and as we accept the writings of these two latter prophets with assurance and understanding, surely we should not make any exception in the case of Ezekiel. Moses tells us "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever" (Deut. 29:29). And so as the particulars of the temple were revealed to the prophet they become the subject matter of our study; and as the marvelous beauty of the temple unfolds before us it will give us a glimpse of the glories in store for those that love God and keep his commandments.

Ezekiel received this vision about 587 B. C. It was during the time of the seventy years captivity in Babylon, consequently there was no temple standing in Jerusalem. Nebuchadnezzar had destroyed the city and reduced the temple to ashes previously. The question naturally arises was the temple prophesied in Ezekiel the one known as Zerubbabel's, the particulars of which we read of in Ezra and Nehemiah? This hypothesis will not stand the light of truth and investigation. The temple of which Ezekiel speaks requires a site of six hundred and forty square acres, whereas the whole of the city of Jerusalem at the time of the rebuilding under Nehemiah only occupied one hundred and fifty-five square acres; and Mount Moriah, where the temple was built, was about a seventh of this area. So we see at once that the suggestion of this prophecy having already been fulfilled is erroneous, and not worthy of any further comment.

Having then decided that the prophecy is for future development, it naturally carries us forward to the coming of Christ. And as the temple is to be one of "the things concerning the kingdom of God" it cannot take concrete form until Christ comes to inaugurate his kingdom. That Christ is the builder is evident for we read: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord: and he shall bear the glory, and shall sit and rule upon his throne: and the the counsel of peace shall be between them both" (Zech. 6:12, 13). Here we have evidence that Christ will build a temple and it must be a material one because he is going to sit upon a material throne and rule a material earth. There is no reasonable way of spiritualizing this text. It is not in harmony with the Scriptures to spiritualize any part of the coming kingdom. The kingdom that God overturned was a material one in every sense of the word; and the one he has promised to us is the same kingdom restored. Therefore if we interpret this temple as a spiritual one we might as well apply the same methods to the rest of the kingdom, and thus go to heaven with our orthodox friends. So, brethren, let us be careful how we apply ourselves to this study which may involve us in difficulties from which we cannot extricate ourselves if we fail to harmonize our thoughts with God's.

We know that the kingdom of God was once upon this earth, because we read: "And of all my sons (for the Lord hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel" (1 Chron. 28:5). And as this kingdom was a kingdom of substance and contained a temple, it is only reasonable to suppose that when it is restored it will contain a temple again. The city we are looking for is a substantial city. The promise is, "That I may cause them that love me to inherit substance" (Prov. 8:21). We can make no mistake in such language as this. Since we are looking for a material city, let us approach this magnificent building with awe and wonder, that God in his great love may reveal to us finite creatures such glories.

The Site

The site for the building will be Jerusalem. There is no doubt about that, for we read: "For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest forever; here will I dwell" (Psa. 132:13, 14). And again: "Therefore thus saith the Lord, I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth from Jerusalem" (Zech. 2:16).

Please notice that the word "Zion" is frequently used interchangeably wth Jerusalem, and means the same place. Zion was the hill on which David built his citadel and palace, and where the ark was first kept. It was captured by him from the Jebusites, and he named it "The City of David," which it is frequently called in the Scriptures. On the east, west and south are steep precipices. It slopes down to the north, there is a deep valley between it and Mount Moriah where the temple was built, which is directly east of Zion and one hundred and five feet lower in altitude. The city of Jerusalem is composed of five hills with deep valleys intervening; consequently it would be impossible to build the temple we are studying upon such uneven ground even if the city was large enough to accommodate it.

Now the question arises, if the city is not big enough to hold it, how can it be built there? Difficulties that stand in man's way are as nothing to God, and so we read: "And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half the mountain shall remove toward the north and half of it toward the south" (Zech. 14:4). When Christ comes there will be a great physical change. We read that when he died on the cross an earthquake occurred, and so it is only natural that when he returns to earth, with his Almighty power to accomplish God's will, that the earth will tremble at his presence, and great changes will take place. "All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem, and it shall be lifted up, and inhabited in her place from Benjamin's gate unto the corner gate, and from the tower of Hananeel unto the King's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited" (Zech. 15:10). 11).

Now if you examine a map of ancient Palestine you will find Geba was seven miles north, and Rimmon thirty miles south of Jerusalem, which gives us a stretch of land about forty miles long. This will make ample room for the temple. The last text also mentions that the land shall be "lifted up," causing it to become an elevated plain - which is exactly the sort of surroundings that are required for the fulfilment of the prophecy. The site of Jerusalem and the temple must be raised above the surrounding hills, for we read: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it" (Isa. 2:2). We read the same prophecy almost word for word in Micah 4:1. Therefore this physical change fits in perfectly with all the details we have taken into consideration, and gives us a perfect site, harmonizing with all Scripture

Description of Outer Courts

In reading Ezek. 40:05 we find that the measure employed in determining the dimensions are the reed (eleven feet), and the cubit (twenty-one inches). These were the standard measures of the Jewish nation. According to this the outer building measures fifty reeds or one mile each way square (Ezek. 42:16). It is to be built with each side facing one of the points of the compass. The east side will be the front entrance and used by the Prince (Christ), the west will therefore be the back, leaving the north and south the main entrances for the nations. There are eleven gateways or entrances on each side, making a total of forty-four. These gateways are spacious halls, measuring one hundred feet long by seventy-four feet wide, with two door ways to each, twenty feet wide and twenty-six feet high.

On passing through this entrance we find ourselves in an open court one hundred and sixty feet wide, and slightly less than one mile long, running the entire length from tower to tower on each side of the building. On the opposite side of this court we have another building similar to the one we have just passed through. We thus have a double row of arched buildings on each side of a wide courtway terminating at each corner of the building with massive towers three hundred and sixty feet square, and four hundred and eighty feet high. These towers are used as kitchens to prepare the food for these that come to worship, also for preparing the portions used for sacrifice.

Standing at one end of these immense courtways we would have a vista on each side of us of eighty-six pillars two hundred feet high, with magnificent arches stretching from the capitols of each one to the distant corner tower, with balconies enclosing the lower parts of the rooms on each side, and lattice work above—the whole covered with luxurious vines of variegated colors. Add to this the improved climatic conditions and a vast mass of orderly people seeking righteousness and we have a faint idea of what Paul meant when he wrote: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

This double row of arched buildings contains eight hundred and eighty-eight rooms eighty feet by fifty feet. These are connected with the corner towers by a terrace running the full length (one mile), and along these the food will be brought from the kitchens to supply the mass of people who will have their wants ministered unto. There will be accommodation in these rooms for about four hundred thousand people to eat at one time, and in perfect order.

Some students may wonder why there will be eating in the temple, but that is perfectly Scriptural. This portion of the temple is not the temple proper, or holy portion. We will consider that later. The part we are studying now is the outer courts, which are used principally by the nations. We read: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, of wines on the lees, of fat things full of marrow, of wines on the lees well refined" (Isa. 25:6). And again: "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of the tabernacles" (Zech. 14:16). What could be more in keeping than these rooms for the purpose of keeping the Feast of Tabernacles? The law states: "Ye shall dwell in booths seven days. All that are Israelites born shall dwell in booths, that your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt" (Lev. 23:42, 43). A description of these booths, reads: "And they found written in the law, which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month (feast of tabernacles), and that they should publish and proclaim it in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and branches of thick trees; to make booths, as it is written" (Neh. 8:14, 15). Thus in the magnificent rooms of the outer courts of the temple, covered as they are with living vines of luxurious growth, we see substantial booths which is a restoration on a grander scale of the things that have gone before, and also in keeping with the magnificence of the kingdom age.

Your daily conduct will be according to the one you live for and admire, hence the urgency of the exhortation—"Looking unto Jesus."

AS THE BIBLE DOES NOT READ

Editor Buffalo Express: "Now it came to pass in the days of ritualism that much people served the Lord during Lent. But the next day after Easter, when Lent was now past, the church of Corinth held a post-Lenten ball, which ministered greatly to the lusts of the flesh. Spring now being nigh at hand, the church sought attractions for the Sundal School. Summer picnices to Calvary Park were planned for the youngsters. The cross and crown system having proven a failure, a new device must be tried in order to entice the unwary into the Sunday School service of the Lord.

When the brethren at Ephesus heard of the doings of the Corinth brethren, they became provoked out of all measure and out of love and good works determined also to increase their attendance. They straightway organized a baseball team, and no man among the brethren could play on the team unless he be found at church services twice each month. Thus mightily grew the word of God and prevailed.

The Young People's Society of the Jerusalem assembly essayed a trip to Mount Gerizin in the province of Samaria. There they held a get-acquainted social which was followed by a luncheon, after which a Maypole exercise, postoffice, fishponds, fortune wheels, minstrel shows, kiss tents, field sports, dancing and gambling games were indulged in. This greatly added to the membership of the Young People's Society of the church at Jerusalem.

Some days later a game was called by the Jerusalem baseball team whose opponents were the Church of Corinth. However, the spiritual effect was marred because Gaius tried to steal a home run after his team had already made five runs, but was called out at the plate by Apollos the umpire.

"The brethren from Jerusalem were greatly put out by this decision, and some lewd person of the baser sort cast a stone at Gaius, and forthwith Philip, the evangelist, laid hold on him and cast him out. The multitude set upon Gaius to do him hurt, and straightway there was rough house between the multitude and the rival ball teams. Later, they all returned to their homes claiming to be filled with the Holy Ghost and rejoiced that so many were counted worthy to suffer baseball bat bruises for his name.

"Now when professed believers began to multiply, and the church departed from spiritual worship, she sought carnal means to accomlpish the work of the spirit, but matters waxed worse and worse. One man named Phygellus went back and walked no more with the disciples because they went to the heathen merchants for their paper napkins used at the Sunday School picnics instead of at his store. One Hornsgenes also withdrew from the disciples with all his family, because, when he had arrived late to the oyster supper of the Ladies' Aid Society, he found no oysters in his dish. Yet unbelievers (John 8:44; 2 Cor. 11:13-15) were more added to the church, because the church had set its seal on the things of the world, that they were true."

What would you think if it was found that the Bible actually contained passages like the foregoing? Thank God, there are no such passages. Yet are we any the less the body of Christ now than were the disciples ? Is not our position in Christ the same as was theirs ? If such things were out of place then, why are they not now ? Why should God's children (Rom. 8:16, 17) be dominated over by a church federation of preachers (2 Cor. 11:13-15) ?—Fredrick B. Stanton. Sent by Brother J. C. Thompson.

OUR GOAL FOR AUGUST

By S. Roxana Wince

It is good to have a goal set before us; then we can run with no uncertain steps, for we know just where we are running, and what we are running for. We have now, when all gifts are acknowldged and promises fulfilled, I should think at least $500.00 for the Printing Press Fund. I can count up $462.25; and Brother Griffiths writes me that the Cleveland brethren have brought in their offerings with sure promises of more in the near future. So take courage and work on. We must reach the $800 mark this very month. We can do it with God's blessing. He has given us a bountiful harvest, despite frost and drouth. It is threshing time now. Let us be in haste to bring to him our thank-offerings and our tithes, glad of heart that he has given us the wherewith to do it.

"It is not good to disobey mothers ever," a little girl said; much more is it not safe to disobey God. Through us as his instruments the blessed truths that he has entrusted to our keeping are permeating all, or nearly all churches.

A cousin of mine in a heart to heart talk we had the other day said: "I told my minister when he preached my son's funeral at Marion, Indiana, that I did not believe the impenitent were tormented in an ever-burning hell, and he said, "Neither do I." Both belong to the Disciple Church. We must not falter. The truth must be upheld. That the times are hard is no excuse for withholding from God his share. We must give according to that which we have, not according to that which we have not. All that he requires of us is faithfulness. "Every tree is known by its fruit."

Let all the brethren and sisters everywhere, unite in prayer, that the goal set before us may be reached at the appointed time. Elevators may be full and we may be unable to move grain to market for lack of cars, but God can make a way. He is our only refuge in time of need. Look to him.

PRINTING PRESS FUND

G. F. Randolph	$ 1.50
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THE FOUR CARDINAL PRINCIPLES

The world is being filled with unsound doctrine to the extent that you can scarcely get men and women to reason out the Bible plan of salvation. The latest announcement made was by a lecturer who stated that those who died for universal democracy will be saved irrespective of their faith. If this be true the sooner you get a bullet through your brain the sooner will you receive your reward. There is not even the shadow of a truth in this promise, viewed from a Bible standpoint. The rock-ribbed truths of God' sword are still unassailed. These are a perfect faith, a perfect repentance, a perfect baptism, a perfect life. The Bible furnishes the alien with these precious truths that give him a citizenship with the saints and of the household of God. Previous to this an alien he is without Christ, having no hope, and without God in the world (Eph. 12, 19). To know that you are thus related to our heavenly Father is more precious than all the wealth of the world. The hindering cause in opposition to these truths is that children born into this world are without sin, and not under the law of sin and death. They therefore are made sinful through environments. These accumulated sins may be removed by becoming moral. In brief they say, that to break away from your sins will make you a child of God. This is deceptive and is leading millions to eternal death.

Faith

The first of these four cardinal principles is faith. The use of this word from a Bible standpoint means more than belief. It is the conscience awakened to deepest recesses of our affection. It prepares us to offer our repentance so that Jehovah will accept us. It is the beginning of answering a good conscience toward God through the resurrection of Jesus Christ from the dead. Paul states that, "Whatsoever is not of (the) faith is sin." We get a Bible definition of faith in Heb.11:1. It is here given as the substance of things hoped for, the evidence (conviction) of things not seen. We find in this verse two propositions. It is first given as the substance (basis) of things hoped for; further, it is a conviction of unseen things.

Hope being made up of expectation and desire, we must have a clear conception of these two things. Paul states in Rom. 8:24 that, "hope that is seen is not (the) hope." He further states (2 Cor. 4:18) that things seen are temporal; things that are not seen are eternal. Temporal things constitute no part of eternal things. In Heb. 12:27, 28 the apostle speaks of things that are shaken and the things that are not shaken which remain. "Wherefore," the apostle says, "we receiving a kingdom which cannot be removed."

In the above evidences we find that the basis and conviction in the faith is that kingdom will remain. This leads us into the doctrine of the gospel of the kingdom of God. This gospel is made up of two propositions. In Acts 8:12 we find that Philip preached the things concerning the kingdom of God, and the things concerning the name of Jesus Christ. Now these things can be gleaned from the the Old and New Testaments. If we reject the evidence of either book, we preach another gospel. Jesus said, "Ought not Christ to have suffered these things and to enter into his glory ? And beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself." It is written in Acts 1:3 that during the forty days after his resurrection he spoke of things pertaining to the kingdom of God. These things are recorded in Moses and all the prophets. In Acts 28:23 Paul expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and the prophets.

We submit these truths to those who believe and teach that the gospel before Pentecost was a gospel of promise, after that it became a gospel of facts relating only to the death, burial, and resurrection of Christ. On Pentecost Peter preached the death and resurection of Christ. He further stated that God raised him up to sit on David's throne. It is impossible to have a throne and not have a kingdom. The apostle understood this kingdom when restored to be the kingdom of Israel (Acts 1:6). They evidently understood the statement recorded in Ezek. 21:27, where this kingdom was overturned, but would be given to the one whose right it is or to whom it belongs. There is no other subject in the Bible so fruitful in thought as the restoration of the kingdom to Israel.

Repentance

The second principle we wish to consider is a perfect repentance. A Bible repentace is an entire change in our conception as to God's plan of salvation. There is no need of agonizing and praying, but a simple child-like acceptance of the gospel and a resolve to break away from our sins. There are three instances in which this kind of repentance is fully presented. When Peter preached to the Jews on Pentecost they said, "Men and brethren, what shall we do ?" Just a simple acceptance of the gospel and an enquiry, "what shall we do ?" Again, when Paul met Jesus on his way to Damascus and was stricken down he said, "Lord, what wilt thou have me to do ?" His astonishment and fear were from the appearance of Jesus. Again, we note the conviction of the jailor at Philippi. He said, "Sirs, what must I do to be saved ?" When he believed he was baptized.

Baptism

The third cardinal principle is a perfect baptism. This logically follows faith and repentance. It is important inasmuch as it relates to the Christ. In Gal. 3:27-29 we learn that it is the way by which we become the seed of Abraham and heirs according to the promise (verse 16). As to what baptism is has been discussed among theologians for the centuries since its adoption as an ordinance of the church. Jesus came where John was baptizing in Jordan and asked to be baptized. The record shows that as he came up out of the water the spirit lit upon him. Again, we read that Philip and the eunuch both went down into the water, and he baptized him. These Scriptures teach that water is the element in which baptism takes place.

We desire further to show that baptism is a burial, a planting. In Rom. 6:3-6 we read: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death ? therefore we are buried with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Further it is stated that in baptism we are planted together in the likeness of his death. It would hardly be possible to use stronger language or more appropriate figures to show that baptism is a burial. The word baptism is derived from the Greek language. No Greek scholar would give its meaning other than bury, plant, dip, or immerse.

The Christian Life

The last cardinal principle of the four is a perfect life. We are admonished to walk in newness of life or in the new life which follows baptism (Rom. 6:4). Again, we read: "If any man be in Christ, he is a new creature." The margin says, "Let him be a new creature." Jehovah has counted him righteous, so he must make of himself a new man. We learn this process as related by Peter in his second epistel, 2 Pet. 1:5-12. In adding and practicing these seven Christian graces we are assured that an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

D. C. Robison.

INDIANA CONFERENCE

The Indiana Conference will convene at Rensellaer, Aug. 30 to Sept 1.

Let the brethren please to take note and plan to be present. Churches, select your delegates, and also attend to the matter of financial support.

Church secretaries, send in your church reports to June 30, 1918.

Business meeting Aug. 31 at 2 P.M.

Correspondence should be addressed to Flora Prior, Rensellaer, Ind.

Floyd A. Stelson, Pres.
Flora Prior, Sec

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EDITORIAL

It is all right for a Christian to be childlike, but it is wrong to be childish.

The brother who lives in vain, lives worse than in vain. He who lives to no good purpose, lives to a bad purpose.

The obstacle in the way of the sinner's learning the gospel and submitting to it possesses all the force and invincibleness of an inability, with all the freshness and criminality of an indisposition.

It is one of the worst errors, that there is another path of safety beside the only name given under heaven whereby we can be saved. Other ways, gospels, and hopes than the one way, one gospel, and one hope are of the adversary, and they all end in death.

THE FIFTH SEAL; OR PHILADELPHIAN-LAODICEAN STATE

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given unto every one of them, and it was said unto them, that they should rest for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. 6:9-13; 3:7-13).

I. Introductory

1. Why the horses and riders do not appear:
(a) The horse had died in the fourth seal.
(b) In this seal the four beasts (the saints) are the subjects of judgments themselves—they are an object to be beheld and not, as formerly, spectators of the scene.
(c) Unity of the faith had been destroyed [illegible] apostacy.
(d) In default of that unity, Deity no longer resided in them by his spirit.

II. Symbols Explained

1. The Altar.

1. Jesus Christ (Ex. 20:24-26; Heb. 13:10-13).
2. Why the saints were slain like Christ crucified:
(a) "For the word of God"—let Higher Critics consider! (Rev. 20:4; Isa. 53:12; Matt. 27:46; 2 Pet. 1:14; Phil. 2:17; 2 Tim. 4:6).
(b) "For the testimony which they held" (1 Thess. 4:18, mar.).

2. "O Lord."

1. "O Despot" in the Greek; the only place in the Apocalypse where Despot occurs: in the twenty-two other places it is **kyrios**, the word usually rendered "Lord." Despot occurs here because Diocletian and other emperors assumed titles of divinity (Gib. 1:416, 445).

3. "Fellowservants and Brethren."

1. Nominal and true believers (Dan. 7:25, 27; Rom. 2:28, 29; Isa. 13:3; 45:1; Rev. 3:9; 12:17; 11).
2. The seven messages to the churches is a divine commentary on the seven seals (Rev. 3:4, 8, 15, 16; Matt. 5:13).

III. Historical Application

1. Chronology of the fifth seal: Diocletian.
(a) Magnitude of his persecution (Gib. 1:640, 641, 642, 645).
(b) Severity of his persecution (Gib. 1:642, 643, 644, 647, 648).
(c) "For the word of God" (Gib. 1:642, 645, 646).
2. The Futurist, of course, sneers at history; still if the prophecies of the Apocalypse are future, as he asserts, he can never know when they are fulfilled except by history. God's appeal to fulfilled prophecy is found all through the Bible (Deut. 18:21, 22; Isa. 41:21-23; Jer. 28:7-9; 2 Pet. 1:19-21).

Hearing the word of the gospel will not profit us unless we believe. Let us believe and rejoice.

Guard well the little foxes. They nip the tender buds and spoil the vines. See Song of Solomon 2:15.

COMMUNICATIONS

They shall make known unto you all things which are done here (Col. 4:9).

Dear Brother Huggins:

I would like you to send me four each of the twelve "Bible Lessons on First Principles" and six of the Sunday School lessons each week for ten weeks. We are doing very little to spread the gospel.

My grandmother on her death-bed, who was nearly eighty-five years of age, had been in the Christian Church all her life, but in later years a great reader of the Bible. She asked mother to have her baptized in the Abrahamic faith. She was too weak to be baptized, and there is no one here of the faith. This matter has caused much interest among the relatives. I am like Moses, poor of speech. How I wish I had a brother or a sister for a spokesman.

Brother Huggins, if you should be passing through Kansas City at any time, I wish you would stop and give us a few sermons. Pray that I may be of more use to God.

Mrs. Robert Morgan.

Dear Brother in Christ:

Please find enclosed $1.50 for The Restitution. My subscription expired on or about July 4th. I have been a subscriber some time, and look with eager eyes for my paper. I like to read all the articles about the coming of our Lord to redeem his people. I want to be found of him with the wedding garment on. How we need to be firm and steadfast for the terrible, trying hours that are coming, and pray that we may be one of the missing ones that will escape and be with Christ.

Brother A. S. Bradley of Mullin, Texas, will begin a meeting here in Gonzales on Saturday before first Sunday in August. We are expecting to have a great and glorious meeting, with several additions to the church by baptism.

Your sister in hope of our soon coming Savior,

Mrs. P. W. Crawford.

OBITUARY

William Henry Strawn was born May 2, 1864, on the farm where he died. His entire life had been spent in the immediate neighborhood. He was married to Lide Myrtle Blystone, Dec. 20, 1891, and became the father of three children, namely: Addie Sophia, Herchel Benton, and Mabel Aldine.

He was baptized by Elder J. F. Wagoner in the spring of 1896, and united with the Church of God of the Abrahamic Faith at Hillisburg. In disposition he combined gentleness with firmness. What he undertook to do he did well. He was humble and meek in his bearing and made no pretensions to social achievements, plain and blunt, hypocrisy found no place in his life. In these things he approached the standards of righteousness the Master had lived and taught when on earth.

On Friday evening an electric storm had damaged the electric lighting of his house. A repair man came to repair the damage Saturday morning, and after adjusting te transformer, located on the main line in front of the home, the lights in the home appeared to be all right. It was noticed the light at the barn was lighted. A small copper wire had been arranged to switch this light on and off from the corner of the smoke house. Brother Strawn took hold of this wire to switch off the light at the barn, and received a current of 6600 volts. He said, "What has happened ?" then reeled and fell dead. Doctors were summoned from Boyleston and Michigantown, and recusitating means secured from Kokomo, but all to no avail.

He had lived 54 years 2 months and 25 days. The two older children had preceded him in death in their childhood. The wife and only child, Mabel, who became Mrs. Samuel Lewis but three weeks ago, are left to remember the strong support and good cheer of a loving husband and a kind father. He also leaves two brothers, John, an attorney of Frankfort, and Howard, of the home neighborhood, and one sister, Mrs. Zora Faltz, of Frankfort, besides many other relatives. All have been surprised, shocked, and saddened by the untimely death of this good man.

Funeral services were held at the Hillisburg Church of God, Monday, July 29, 1918, at 2 o'clock. A very large concourse of friends and neighbors came to show their sympathy with the grief stricken family. We spoke words of comfort from John 5:23. Many flora tributes testified of the love and esteem of those who knew him best. He was laid to rest in Whiteman Cemetery to await the coming of the glorious resurrection morning.

D. E. VanVactor.

NEBRASKA CONFERENCE REPORT

Editor Restitution:

Last year when it was voted to hold the conference in Omaha this year, the date was left open. One of two dates was to be decided on later. The date is not definitely fixed yet, but will be in a few days and published. We have the Eagle's Hall in Florence secured for the meeting—a splendid place with every convenience. It is on one of the best car lines in the city: it goes right by Ft. Omaha and in sight of the aviation school where there are flocks of baloons in the air every hour of the day. The place of meeting is near the water works. Here are the largest pumps in the world. Every one plan to come one of the two dates in August.

Almus Adams.

Grace! free grace! Come boldly! Help yourself in every time of need.

Paul speaks of such a thing as knowing the devices of the enemy (2 Cor. 2:11).

"A MORE SURE WORD OF PROPHECY"

The difficulty with these words in 2 Pet. 1:19 is, they seem to attach an exaggerated sanctity and authority, not merely in the Holy Scriptures, but to the Old Testament prophecies of the coming Savior, ascribing greater certainty to those dim foreshadowings than to what he had actually seen and heard of the Savior in the days of his flesh, even that transcendant manifestation of his glory on the Mount of Transfiguration (Luke 9:28-36). And indeed this is the only reasonable interpretation of his language as it is rendered in the Authorized Version; but the true rendering is rather, as the Revised Version gives it: "And we have the word of prophecy (literally 'the prophetic word') made more sure." And what this signifies will appear if you consider the drift of the whole passage (vss. 12-21). Peter was now an old man, and ere long he must take his departure. That would be a heavy loss to his converts, for there was as yet no New Testament, no authoritative record of the Lord Jesus and his Gospel. The only Scriptures they had were the Old Testament. It mattered less so long as the Apostle was with them to tell them what he had seen and heard, but when he was gone they would easily forget the story. And so he says that as long as he is with them he will keep repeating it and reminding them especially of that radiant hope, so precious amid the sufferings of those early days—the Second Advent, "the power and coming of our Lord Jesus Christ." He assures them that it is no baseless imagination, no "cunningly devised fable," and by way of evidence he appeals to the Transfiguration, that wonderful anticipation of the resurrection glory. He and his fellow apostles, James and John, had seen with their own eyes that revelation of the Lord's majesty, and heard with their own ears that attestation of his divine Sonship. Amid the sufferings of his state of humiliation they had been accorded a glimpse of the glory which now was his in his state of exaltation, and which would be fully manifested at his return on the Great Day. And, he proceeds, that vision has brought a grand assurance. It has illumined the ancient prophecies and confirmed all the promises which else it was so difficult to believe. We have seen the glory of the Lord, and thus we have the prophetic word made sure. You can trust it now with unwavering faith, and rejoice in the light which it sheds on your dark life until the day dawn, and the daystar arise in your hearts.

The idea, you see, is that there is nothing too wonderful for one to believe who has seen the glory of the Lord Jesus. All the prophecies and promises, all the hopes and dreams of ancient days, will be splendidly fulfilled in him. The vision of his glory attests all that the prophets have spoken of the glory that shall hereafter be revealed. This, it seems to me, is certainly the Apostle's meaning, but another interpretation is possible. His words may be rendered after the manner of the Authorized Version: "We have more sure the prophetic word," i. e., we have in the prophetic word something surer, more permanent, than even that voice from heaven on the Mount of Transfiguration. It was possible for Peter's readers to object that, while the Transfiguration was a confirmation of the prophetic hopes for him and his companions, it carried less conviction for themselves who had not seen it and knew of it only by hearsay. And so he reminds them that they had at all events the prophetic Scriptures, and though these were less than a vision of the Lord's glory, they still had this advantage that they were permanent. "You have them in your hands and you may appeal to them." This is Augustine's interpretation. "Because we were not there, and did not then hear that voice from heaven, Peter says to us: "And we have more sure the prophetic word." The meaning is not that the written word is more sacred and authoritative than the voice from heaven, but that it is permanent and accessible. The difficulty is that Peter must then have written not "we have," but "ye have.' Nevertheless there is a deep truth in this interpretation. A vision like the Transfiguration is fully efficacious only for eye witnesses; but for such as have in their souls the Spirit who inspired them, the Holy Scriptures are a present revelation of Christ, his living word, better than any ancient miracle.—David Smith.

NATIONAL BEREAN COLUMN

Leota B. Hanson, President.
5189 Cate Ave., St. Louis, Mo.

I. The Fifth Annual Conference of the National Berean Society will be held at Holbrook, Nebraska, on August 19th. The Nebraska Conference is Aug. 17th to 25th. Will western Bereans especially take notice and try to attend ?

II. Our treasurer has been called to war. Until further notice, send all money to Leila E. Whitehead, 5439 Ohio St., Chicago, Ill.

Leila E. Whitehead.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Psalm 18:1-3

THROUGH YOUR PRAYERS

Through your prayer a soul in conflict
  Triumph in the strife obtained:
Fiery darts and fierce temptation
  Were by God's great might restrained:
Through your prayer sin's chain were broken,
  Blinded eyes receive their sight:
Souls afar in darkness groping
  Found the path of heavenly light.

Through your prayer the foe was vanquished,
  Doors were opened, ways were made;
Through your prayer the force and fury
  Of the raging storm was stayed.
Through your prayer the weak were strengthened
  For the burden of the day,
And the weary feet encouraged
  In the paths where duty lay.

Through your prayer new hope was given
  To a soul sore tempest tossed;
Think not then your work was fruitless;
  Deem not that the time was lost;
Not a service God can give us
  Will a richer harvest bear,
Than this one of intercession,
  This blest ministry of prayer. Ruth Thomas.

The God of Power, of Strength, and of Love

When we realize our own short comings and limitations, and come to a knowledge of our need of a sure and strong helper, what a satisfying thought it is to know we have as a Father, one who not only is all powerful, but also is the very esence of love, and who through his spirit has said to "cast all your care upon him; for he careth for us."

Our Father is not only all powerful and the essence of love, but he also is the embodiment of knowledge and wisdom and faithfulness, goodness and holiness, as well as justice, mercy and truth. Beside possessing these attributes, our Father also is eternal, immutable, and omnipresent, as well as invincible and unsearchable. So you see he really is all powerful; still he is more, for he not only is able, but he also is willing and anxious.

Such is the God of our salvation. Surely you would not fear to call upon such an one when you need assistance. Surely you have faith in such a God to be able to supply your need. Surely you can not doubt that a God, as above described, would have the power to keep you from falling, or if you already have fallen, to have the strength to pick you up and again set you on your feet. Yes, our God is a God of power, of strength, and of love; and if we but place ourselves in his keeping, he will guide us into everlasting joy and peace.

Do You Pray ?

In Jamse 4:7, 8 we read: "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." How do we "submit ourselves to God" ? How do we draw nigh to God ? Through prayer and supplication. By acknowledging to God in prayer and supplication our shortcomngs, our limitations, our unworthiness, and asking God to substitute his all-sufficiency, which is persinified in Christ Jesus our Lord, for our limitation. If we do this, we realize our unworthiness, acknowledge God's sfficiency, ask God's help through Christ Jesus, God's Son and our Lord, then will God draw nigh unto us; "he will bear our burdens, for he careth for me."

Great is faith, hope and love. Great is prayer. Through faith we have hope, through faith and hope we realize love, through love we are made acquainted with God whom we approach through prayer in the name of and through the righteousness of Jesus, who is the foundation of faith, hope, and love, and through whom we must "make our wants known unto God."

"The law—or doctrine—of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean enduring for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea than much fine gold; sweeter also than honey and the honey comb. Moreover by them is thy servant warned, and in keeping of them there is great reward."

He deserves no credit for cheerfulness who is cheerful only when everything smiles around him. Ella Wheeler Wilcox applied the test in those familiar lines of her's:

"It is easy enough to be pleasant
  When the world flows along like a song,
But the man worth while is the man who can smile
  When everything goes dead wrong."

Cheerfulness in the home means happiness there. The mother, the wife, the sister, the child may not show resentment when fault is found or unkind words spoken, but the hurt is painful nevertheless. A story is told of a man who seemed happy although his daughter, just in the sweet blush of womanhood, lay dead before him. "Yes, she is dead," he said softly, "but I am happy in the knowledge that no word or act of mine ever brought a shadow into her face or marred her trust in the goodnes of all things."

Well might that father be happy.—Sel. by Sister M. Louise Atwell.

John 16:33

These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer: I have overcome the world.—Jesus

The Rich Young Man

The young man had claimed to be perfect in all things concerning the law. "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me."

But the young man did not do it, because the riches of this world were to him more than the eternal riches of God. We think he was a very foolish young man, do we not ? Then what are we doing ? Are we selling our earthly possessions and following Christ ?

The Old Way

To stand up for Jesus when it is costly; to be Bible Christians when the church and world conspire to make the way of salvation an easy one; to contend for the old doctrines of the apostles and prophets when it occasions great reproach; to assume that self-denial and nonconformity to the world, are essentials in our religion; to insist upon the demonstration of the ordinances as prescribed in the Scriptures; to declare that the old way of the cross is the only way to God— is the special mission of the few who are called to be sons and daughters of the everlasting God.

But to do this, relying upon God, is to be in the furnace and not feel the flame; to be among lions, but dwelling securely. It is coming to the Red Sea, but finding a path of power, and walls of protection. This is the miracle of Christ's religion. Dying, we live; and saving our lives, we lose them.

The whole mystery and essence of true inwardness, consists of this one thing - in living with God and in his presence. But no one can do this who does not die to himself and to all things. One can never become an inward man, unless through the power of prayer, he turns away his heart, desires and affections from everything, and centers them in God; resignedly surrenders his whole will into the hands of God; and in all things seeks, with simplicity, to set the Lord before him.

To Myself

Let nothing make thee sad or fretful,
Or too regretful,
Be still;
What God has ordered must be right,
Then find in it thine own delight,
Thy will.

Why shouldst thou fill today with sorrow
About tomorrow,
My heart?
One watches all with care most true;
Doubt not that he will give thee, too,
Thy part.

Only be steadfast, never waver,
Nor seek earth's favor,
But rest;
Thou knowest what God wills must be
For all his creatures, so for thee,
The best.

Our Weekly Puzzle

"Seek ye the Lord, while he may be found; call thou upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

What is the meaning of the words "seek," "forsake," "return," "abundantly," and "pardon"?

Where can this passage be found?

Answer in next issue.

Answer to puzzle in last issue:

In this instance the word "light" signifies truth; that is, the truth concerning God and God's plan of salvation. If we have the truth then our lives should be "as a light that shineth in a dark place." The "dark place" means the condition this world is in; for the people of the world knoweth not God, his Son, nor his plan. Therefore we as Christians, knowing God, should be as a bright lamp set in a dark place; we should reflect the light or knowledge of God's love, on the unbeliever. The brightness of our light, which is simply reflected from God himself illuminates the unbeliever's path. A "city set on a hill cannot be hid" because the city thus being elevated has nothing to hide or obscure it. In the day time it can aldays be seen on account of its prominent position, and at night its lights can be seen from afar.

The general meaning of the lesson is that through the grace of God we have been given an insight into the plan of God. We have received some of the light of God, therefore we must not hide our "light"; but at all times, in all places, and under all conditions we must "let our light shine." In other words, in our speech, in our play, in our work, in whatever we do, we must advertise God's love, so that others will have a chance to know as much about it as we ourselves do. If we do not do this, then do we dishonor our God. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The words are from Jesus, and can be found in Matthew 5:15, 16.

Let it be kept in mind that the Lord sympathises with his followers in all their sorrows; and when he comes he shall come with healing in his wings. While he tabernacled on earth 1900 years ago death fled at his presence; and when he comes again he comes with the keys of hades and of death. We may well repeat the lines of the much beloved Bonnar:

Quiet, Lord, my froward heart;
Make me teachable and mild,
Upright, simple, free from art,
Make me as a weaned child—
From distrust and envy free,
Pleased with all that pleases thee.

What thou shalt today provide,
Let me as a child receive;
What tomorrow may betide,
Calmly to thy bosom leave;
'Tis enough that thou wilt care--
Why should I the burden bear?

As a little child relies
On a care beyond his own,
Knows he's neither strong nor wise,
Fears to stir a step alone:
Let me thus with thee abide
As my Father, Guard and Guide.

Despite all the failures brought to light by the world-wide war, there is not a word here as to the need for the Righteous Law-Giver, the Lord from heaven, who shall rule the nations in equity and justice. The church is to get its opportunity after the war. For nineteen long centuries the church has had its opportunity, and yet here we are overtaken by the greatest tragedy ever seen on earth. The only hope of the world lies in the coming of the Great Deliverer.

"The whole creation groans
And waits to hear that voice
That shall restore her comliness,
And make her wastes rejoice,
Come, Lord, and wipe away
The curse, the sin, the stain;
And make this blighted world of ours
Thine own fair world again."

The late C. H. Spurgeon once said: "Just as when great princes go abroad they must not go unattended, so it is with the believer. Goodness and mercy will follow him always the bleak days as well as the bright days of feasting, the dreary days of winter as well as the bright days of summer. Goodness supplies our needs, and mercy blots out our sins."

Daily Food

I am thy part and thine inheritance	Numb. 18: 20
For the Lord's portion is his people	Deut. 32: 9
Draw nigh to God, and he will draw nigh to thee	Jas 4:8
I have loved thee with an everlasting love	Jer. 31: 3
Quicken me after thy lovingkindness	Psa. 119: 32
I wil run the way of thy commandments	Psa. 119: 88
Wash me, and I shall be whiter than snow	Psa. 51: 7

OUTER DARKNESS

Means the darkness of the night without, in opposition to the light and splendor of the feast within. Hence the phrase is used to express the state of exclusion from the kingdom of God. "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness" (Matt. 8: 12; 22: 13; 25: 30). It is said of those that are cast out: "There shall be weeping and gnashing of teeth." Again: Christ in explaining a parable said at the end of the world the angels shall sever the wicked from among the just, and shall cast them into the furnace of fire, which brings the same results as casting into "outer darkness" (Matt. 13: 19,50; Luke 13: 28) Jesus says: "I am the light of the world: he that followeth me shall not walk in darkness, but he shall have the light of life" (John 8: 12; 12: 35,36,46). "As long as I am in the world, I am the light of the world" (John 9: 5).

As Jesus has left the world, where is the light of the world? "Thy word is a lamp unto my feet, and a light unto my path." And Paul adds the brethren are all the children of light, and the children of the day: we are not of the night, nor of the darknes (1 Thess. 5: 5). Then if we believe the word, as revealed to us in the Scripture, and follow it faithfully to the end, we will ever remain in the light, and have no fears of being cast into outer darkness, where there will be weeping and gnashing of teeth. Those that have never seen the light are not cast out, for they are already in outer darkness, and do not come under condemnation. They know not the law of eternal life, and so perish without law (Rom. 2: 12). Then to avoid "outer darkness" when one finds the light, he must continue in the light to the end; and as a reward he will hear the joyful words: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Amen.

E. W. Knapp

WAR TIME HERESIES

The war is bringing to the surface a fearful crop of heresies of which we need to be on our guard more than against German bullets. They are the same old heresies, there is nothing new about them, but the world conditions give them a new occasion and a new stimulus.

Some time ago we warned against the theory so influentially advocated, that the brave soldier who goes "over the top," who meets his death on the battlefield is saved thereby whether he has believed on Christ or not. Its advocates mean well, but for all that they are the decoys of satan and the sorest enemies of the men they wish to comfort.

On another occasion we mentioned that prayers for the dead were growing in favor, Protestant churches following in the wake of Roman Catholics are erecting booths in public places in European cities for the accommodation of such worshippers. Into these booths distressed souls enter at any time of the day and breathe a prayer for some loved one swept into eternity from the battlefield. The appeal of it is strong and subtle, but any intelligent Christian can discern its backward trend toward the dark ages.

Spiritualism we have also named. In our last issue it was stated that Spiritualism has taken hold of death-stricken England, and that people are flocking to spiritual seances as they did to the churches at the beginning of the war.

But the latest heresy, and not the least serious, because of its detraction from the glory of Christ and its weakening of the believer's hope, is the comparison of the divine atonement with the sufferings and sacrifices of our men at the front. A popular ministerial writer in one of our weekly periodicals with a large circulation, speaks of "the blood-red glory of vicarious sacrifice dyeing hundreds of miles of French and Italian soil." Referring to the "tragedy of Golgotha," he remarks that "the redeeming act is multiplying itself by the million under our very eyes." "Men and women," he says, "will no longer listen to the preacher who leaves the glory of the surrender of Christ out of his sermons when they find it in modern instance on the page of the daily paper!"

This man though he means well, has nevertheless, "counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace" (Heb. 9: 29). Alas! that he has not stopped to think or to read his Bible, or to weigh the meaning of his words!—Herald of Life.

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VOLUME 70 CLEVELAND, O. 'UGUST 20TH 1918 NUMBER 3

A PRAYER

God in heaven, we implore thee,
  Make us pure and free from sin;
Make us fit for thy dear kingdom;
  Grant that we may enter in.
May we ever live for Jesus;
  Follow in the path he trod;
Seeking for the heavenly blessing,
  Provided for the saints of God.

May we strive to live for glory;
  Do whatever may please God best;
Strive to overcome the tempter;
  And to reach the final rest.
Help us shun vain earthly pleasures;
  Holding fast the gospel call;
Following our patron, Savior,
  Who redeemed us from the fall.

In that home there'll be no sorrow;
  Neither sickness, pain nor death;
There we'll live and reign forever;
  There no fleeting, parting breath.
When he comes again in glory,
  With his saints all clad in white,
May we all with rapture greet him,
  In that world so pure and bright.

J. E. Hogarth.

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson XI

BY ROBERT G. HUGGINS *

Pastor of the **Church of God, 10623 Lee Ave., Cleveland, O.**

BAPTISM: ACTION, SUBJECTS, AND DESIGN

I. The Action

Immersion is essential to the ordinance of baptism as is evidenced from

(a) The meaning of the word baptism;
(b) The figurative uses of the word; and
(c) The combination of circumstances attending the ordinance.

(a) Mosheim's Ec. Hist., 1:87; Schaff's Hist. Apostolic Church, pp. 568-9; American Cyclopedia, article "Baptism"; Stanley's Hist. Eastern Church, Scribner's Edition, page 117; Conybeare and Howson on Rom. 6:4; Barrow's Sermon on the Doctrine of the Sacraments.

(b) 1 Cor. 10:2; 1 Pet. 3:20,21; Luke 12:50; Mark 10:38,39; John 3:5; Rom. 6:3,4,5; Acts 1:5; Luke 24:49; Acts 2; 2 Cor. 5:2,3,4.

(c) Matt. 3:6,16, John 3:5,23; Acts 8:36-39; Rom. 6:4,5.

II. The Subjects

(a) Only believers of the gospel are proper subjects for baptism.

(b) The immersion of those ignorant of the gospel is invalid. After such have learned and believed the gospel of the kingdom they must be immersed again.

(a) Mark 16:15,16; Acts 2:37-41; 6:7; 8:12,36,37; 10; 11:14; 16:30-34; 18:8; Eph. 4:5.

(b) Eph. 4:5; Rom. 16:26; 8:24, Greek; Acts 19:1-5; Lesson 1:10,11; 3:7,8,9.

III. The Design

Baptism expresses the faith of the candidate in the death, burial, and resurrection of Jesus Christ. It is the means of his introduction into Christ, beginning a union which is preparatory to perfect assimilation at the resurrection. To the sinner, therefore, it is essential to

(a) The remission of sins; and
(b) An adoption into Christ with an heirship of the gospel, salvation, and the kingdom of God.

(a) Mark 1:5; Luke 1:76,77; Acts 2:38-41; 10:43,48; 1 Pet. 3:21; Col. 2:12,13; Titus 3:5-7; Rom. 6:3-5,17,18.

(b) Mark 16:16; John 3:5; Rom. 6:3-5; Gal.3:27-29.

SYNTHETIC REMARKS ON THE LESSON

I. **The Action.** Our Lord said, "He that believeth and is baptized shall be saved" (Mark 16:16). All who want the salvation here promised desire to know what it is to believe and be baptized. As Peter "commanded them to be baptized in the name of the Lord" (Acts 10:48), all who are disposed to obey the command must know what the commandment requires them to do. No man can know that he has obeyed this command who does not know for a certainty what was commanded. Wesley said, "The mode is not revealed." All who practice effusion for baptism say the same thing. But this language assumes that God has given a commandment without telling what is commanded. In the nature of the case a command requires something to be done, and must tell what is to be done. Effusionists, who claim there is no mode revealed in the Scriptures, inconsistently practice three modes: pouring, sprinkling, and immersion. To make the word **baptizo**, baptism, cover their practice they are forced to say it means pouring, sprinkling, and immersion. However, if **baptizo** means all of these three things, when they have poured (water on) a candidate he is only one-third baptized; when they have sprinkled him he is only two-thirds baptized; so they would have to immerse him before he would be three-thirds baptized! He is not, from this standpoint, fully baptized until he is immersed! Logic drives us to this conclusion finally. This is why the Methodist Church endorses immersion as baptism, and has practiced it more or less all the time. In her ritual she says: "If the candidate desires it he (the administrator) shall immerse him in water saying, 'I baptize thee in the name of the

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* Published by the Fellow Helpers' Society.

Father, and of the Son, and of the Holy Spirit.'" Thus this church has for more than one hundred and forty years been endorsing immersion by calling it baptism, and doing this in the name of the Lord. There has never been any doubt or dispute about immersion being baptism, even among effusionists themselves; the controversy has all been about **substitutes** for immersion. Baptism comes from the Greek word **baptizo** and means to dip, plunge, immerse. This allegation is sustained by the following quotations from competent and admitted orthodox authors, all of whom were effusionists in practice*:

(a) The Meaning of the Word Baptism. "In this (first) century baptism was administered in convenient places, without the public assemblies; and by immersing the candidate wholly in water" (Mosheim, Ec. Hist., 1:87).

"Immersion, and not sprinkling, was unquestionably the original, normal form. This is shown by the very meaning of the Greek words **(baptizo, baptisma, baptismo)** used to designate the rite. Then again, by the analogy of the baptism of John, which was performed **in** the Jordan **(en,** Matt. 3:6,16; Mark 1:9). Furthermore, by the New Testament comparisons of baptism with the passage through the Red Sea (1 Cor. 10:2), with the flood (1 Pet. 3:21), with a bath (Eph. 5:26; Titus 3:5), with a burial and resurrection (Rom. 6:4; Col. 2:12). Finally, by the general usage of ecclesiastical antiquity, which was always immersion (as at this day in the Oriental and also the Graeco-Russian churches); pouring and sprinkling being substituted only in cases of urgent necessity" (Schaff's Hist. Apostolic Church, pages 568-9). Notice, reader, Mr. Schaff's admission that pouring and sprinkling are **substitutes** for immersion.

"The form of baptism at first was, according to most historians, by immersion; but as Christianity advanced into colder climates, the more convenient mode of sprinkling was introduced" (American Cyclopedia, article "Baptism").

"There can be no question that the original form of baptism was complete immersion in the deep baptismal waters; . . . . . To this form the Eastern church still rigidly adheres; and the most illustrious and venerable portion of it, that of the Byzantine empire, absolutely repudiates and ignores any other mode of administration as essentially invalid" (Stanley's Hist. Eastern Church, Scribner's Edition, page 117).

"This passage cannot be understood unless it be borne in mind that the primitive baptism was immersion" (Conybeare and Howson on Rom. 6:4; see also Adam Clark on the same text and on Col. 2:12).

"The mersion also in water and the emersion thence, doth figure our death to the former (life) and reviving to a new life" (Barrow's Sermon on the Doctrine of the Sacraments).

(b) The Figurative Uses of the Word. "The word **baptizo,**" says Prof. Stuart, of the Andover Theological school, "means to dip, plunge, or immerge into any liquid. All lexicographers and critics of any note are agreed in this" (Biblical Repository for 1833, page 298). This is the primary meaning of the word. Even when the term is used figuratively the fundamental idea of immersion remains firm, visible, and essential. Some instances may be cited to illustrate this remark. "And were all baptized unto Moses in the cloud and in the sea" (1 Cor. 10:2). Here the word "baptized" is used figuratively. The Israelites were not literally baptized, yet the figure suggests immersion. They were surrounded with water. The material of the sea was nothing but water; the cloud over them (Num. 14:14) was also water. The water on either side and the cloud which hung over their heads, as the water is over those that are immersed; the sea encircling them on every side, as the water is around those who are baptized, is a complete type of immersion, and can suggest nothing else to the reflecting mind. Again, Peter says the flood, in the case of Noah, was "a figure" of baptism (1 Peter 3:20,21). Shut up in the ark, floating on the waters of the great deep, drenched for forty days and forty nights by the mighty torrents which fell when the windows of heaven were opened, types immersion perfectly.

Another figurative application of baptism is found in Luke 12:50, where the term is used in reference to our Lord's sufferings: "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" Read Mark 10:38,39 and see how the intense and over-powering and dreadful sufferings of the Savior are called "the baptism with which I am baptized." Baptism is here used figuratively to express the deep and overwhelming agonies which he endured. To say he was only **sprinkled** with sufferings is to minimize an anguish which was so great that it broke his heart. Any idea short of complete immersion is tame, insipid, and unscriptural. "All thy waves and thy billows are gone over me" (Psa. 42:7). "I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me" (Psa. 69:2).

Once more: In the Scriptures frequent allusion is made to the baptism of the Holy Spirit. In all such passages baptismal nomenclature adheres rigidly to the idea of immersion. The apostles were baptized with (Greek, **en,** "in") the Holy Spirit (Acts 1:5). In this way they received "power" from God (vs. 8). That this baptism in the spirit was an immersion in divine power appears from Luke 24:49. "Endued with power" here means "clothed **(enduo)** with power" (Revised Version). This is the word which Paul uses when he speaks of being "clothed" with a house from heaven (2 Cor. 5:2,3,4). **Enduo** means "to go into, get into (clothes)"*, and necessarily involves the idea of enclosure, envelopment, immersion. Baptism, then, whether used literally or figuratively, always means immersion. The term, even when decorated with most gorgeous embroidery, still retains the same meaning. Baptism is called a birth in John 3:5. Here is another figurative use of the term, but the idea of immersion remains nevertheless. Is not a birth an emergence from a cavity in which the thing born was previously concealed? Therefore baptism in water is the act of putting a person down out of sight in water. To be "born of water" is to emerge from the water which has enveloped and concealed the person.

(c) The Combination of Circumstances Attending the Ordinance. To the meaning of **baptizo** and its figurative uses, we now add circumstantial evidence, which is rated higher in courts than positive evidence. Positive evidence may be given by a witness falsely; but when a combination of circumstances points to the guilt or innocence of the accused, it condemns or acquits in the minds of all impartial men. One incident bearing on either side will not make the verdict, but a combination of circumstances, all pointing one way, is not to be ignored or gainsaid by reasonable men. We will now suppose a case to illustrate the convincing nature of a series of

circumstances in a given crime. One morning a father is found dead in bed. His death resulted from a shot through the heart, and suspicion is fixed upon his oldest son. It is proved in court

1. That the father had changed his will, giving the oldest son but a pittance as compared with the other heirs;
2. That the oldest son took umbrage at this, and in a tantrum had threatened to kill his father;
3. That the son had been seen going toward his father's house at twelve o'clock on the night the deed was committed;
4. That the son's pistol was found with one chamber empty, it having been shot recently; and
5. That no one knew where the youth slept on the night of the tragedy.

These facts are placed before the court. The lawyer for the defense claims that the son might have threatened to kill his father and yet not have committed the crime. True. He declares, again, that the son might go toward his father's house late the night of the murder, and yet not be the murderer. Certainly, he might. And furthermore, he insists that the murderer borrowed the son's pistol to divert suspicion from himself and to fix it upon the son, who is innocent. This might be so, too. Finally, he claims the son slept in a barn, the night being warm--as is sometimes done. This, too, might be true. Each excuse taken singly might be the truth; but when **all** these circumstances point in one direction, the evidence that the son killed his father is simply overwhelming. The combination of events, all agreeing in one, makes the son the murderer with all the convicting power of moral certainty. The special pleading of a lawyer in the case would avail nothing before an intelligent and impartial jury.

Now among the combination of circumstances attending baptism, the following may be particularized: John baptized **in** Jordan (Matt. 3:6); "Jesus, when he was baptized, went **up** straitway out of the water" (Matt. 3:16; Mark 1:10); baptism is called a birth (John 3:5); John baptized in Aenon "because there was much water there" (John 3:23); when the eunuch was baptized he went down into the water and came up out of the water (Acts 8:36-39); and lastly, baptism is called a burial and planting (Rom. 6:4,5). Such is the combination of incidents attending the ordinance of baptism, showing infallibly the scriptural requirements in its administration. When special pleaders attack one by one these series of circumstances connected with baptism in an attempt to explain them away, they will convince no one who sees the force of such groupings. They say a man may be baptized **in** a river, and yet not be immersed. Such a thing is possible, if not probable. And Jesus might come up from the water if only sprinkled, but "come up out of the water"--never! "Much water" could refer to water for drinking purposes, as has been suggested by effusionists, if the Divine Oracle had not connected it with baptism--"**baptizing** in Aenon . . . . **because** there was much water there." The words "buried" and "planted" mean to put out of sight, to cover up. Referring the baptism spoken of in the sixth chapter of Romans to the Holy Spirit does not eliminate the idea of immersion—"buried by baptism" is burial still. In the phrases "in Jordan," "in water," "into the water," "up out of the water," "much water," "buried," "planted," "born of water," "risen," "washed," etc., we have a knot of evidence for immersion that human ingenuity cannot untie. Against this position, tradition and human custom may lift their proud waves and lash themselves into mad fury, but like the rock on the sea shore, truth stands fearlessly while the waves driven by the winds break and fall harmlessly at its feet.

To show how completely immersion fills the circumstances, conditions, and requirements of scriptural baptism, and how sprinkling is wanting in all of them, save the one requiring water (and very little of that is used!), we ask the reader to study the requirements of immersion and sprinkling as tabulated below:

Immersion Requires	**Sprinkling Requires**
1. Water	1. Water ________
2. Much water	2. ________
3. Going down into the water	3. ________
4. Coming up out of the water	4. ________
5. Form of birth	5. ________
6. Form of planting	6. ________
7. Form of burial	7. ________
8. Form of resurrection	8. ________

II. The Subjects. When Christ gave the baptismal commission he explicitly placed a belief of the gospel before baptism (Mark 16:16; Eph. 4:5). This is the law in the case. To this all agree; but sagacious effusionists, realizing that infant baptism is endangered by the admission, try to save the cause by saying, "But the baptism of infants is not forbidden by the commission." Now the fact is the commission enjoins the baptism of "them that believe," and "he that believeth" (Mark 16:16,17), and by so doing it excludes the baptism of any but believers. You are about to engage in the cultivation of silk, let us suppose. You send a commission to a friend, authorizing him to purchase for you five thousand mulberry-trees, two years old. He accepts your commission, and he sends you five thousand trees of the age prescribed, and then he sends you ten thousand more of only one year's growth. You remonstrate. Your friend replies: "The words of your commission told me to buy five thousand, which were two years old—you did not forbid me to buy ten thousand more, the growth of the present year." "When you received a commission to purchase mulberry-trees of a certain description, you were as really prohibited from buying any others, on my account, as if I had said, 'Buy five thousand mulberry-trees two years old, and do not buy any others.' You might as well have procured for me ten thousand hickory-trees, and urged that my commission did not forbid it!" would be your indignant rejoinder. "In doing as you have done," you would continue, "you have acted without my authority, and also against my instructions, and you must abide the consequences." From this illustration the reader will see that the command of Jesus to every believer to be baptized, standing engraven in indelible characters in the commission, effectually, virtually, and peremptorily excludes all others from having any part in the ordinance.

Conforming to this law of baptism, none but believers are ever said to have been baptized in the book of Acts and the apostolic Epistles. Peter calls baptism the "answer of a good conscience toward God" (1 Pet. 3:21). The meaning of the word here translated "answer" is engagement, pledge, or promise, and therefore denotes any solemn obligation which one assumes before God (Lesson 3: pages 7,8,9). Baptism is related somehow to a good conscience toward God. Infants have no conscience in their baptism; therefore infants cannot scripturally be baptized. Reader, were you baptized when an infant? Were you conscious of being then baptized? No! How, then, is baptism "the answer of a good conscience," if you were not conscious of it? In baptism the conscience seeks acquittal in submitting to the authority of God. To have any conscience in the matter you must have consciousness. Do not misunderstand us here. We are not contending for adult as against the baptism of children. We are pleading for the believer's baptism. We have baptized many children who were very intelligent in the gospel. It is the faith in the operation of God that gives validity to the ordinance (Col. 2:12). Adults who are immersed before they understand and believe the gospel are not baptized. In all such cases immersion must be repeated upon coming to knowledge of the gospel in order to render "the obedience of faith" (Rom. 16:26), on the principle that we are "saved by the hope" (Rom. 8:24, Greek), and "whatsoever is not of faith is sin" (Rom. 14:23). For a case of re-immersion subsequent to learning the truth read Acts 19:1-5.

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* Here and in other places in these lessons we have quoted uninspired men, not as authority and proof, but for the sake of some truth which they have forcibly expressed. In doing this we have followed the example of Paul, who tells us to do what we have seen and heard in him (Phil. 4:9). He even quoted heathen poets when they gave admirable expression to some valuable truth; but he did not cite them as authority, nor as endorsing any of their untrue sentiments (Acts 17:28; Titus 1:12).

* Robert Young's Analytical Concordance.

III. The Design. The design of baptism has to do with the forgiveness of sins and the obtainment of salvation. Its essential place in procuring redemption finds expression in the following propositions, which are sustained by ample and unambiguous passages of Holy Scripture. Study the emphasized phrases in the quotations carefully.

(a) Baptism is Essential to the Remission of Sins

"Thou wilt cast all their sins into the depths of the sea" (Micah 7:19, referring to the baptism of Israel in Ex. 11; 15:2; 1 Cor. 10:1,2).

"John did baptize . . . . for **the forgiveness of sins** . . . . And were all baptized of him in Jordan, **confessing their sins**" (Mark 1:4,5).

"Repent and be baptized every one of you in the name of Jesus Christ **for the remission of sins**" (Acts 2:38).

"Whosoever believeth in him shall receive the remission of sins. . . . . And he commanded them to be baptized in the name of the Lord" (Acts 10:43,48).

"And why tarriest thou? arise, and be baptized, and **wash away thy sins**, calling on the name of the Lord" (Acts 22:16).

(b) Baptism is Essential to an Adoption into Christ with an Heirship of the Gospel, the Salvation, and the Kingdom of God

"He that believeth and is baptized shall be saved" (Mark 16:16).

"Except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (John 3:5).

"Buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk **in newness of life**" (Rom. 6:4).

"As many of you as have been baptized into Christ have put on Christ . . . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27,28).

"**He saved us** by the washing of regeneration, and renewing of the Holy Spirit" (Titus 3:5).

"BAPTISM DOTH ALSO NOW SAVE US" (1 Pet. 3:21).

The unbelief of the unbeliever and the baptism of the believer stand between them and salvation. "He that believeth and is baptized shall be saved" (Mark 16: 16). If the reader believes the gospel as outlined in these Bible Lessons and desires the salvation here promised, there lies before him the duty, and between him and the salvation offered, the commandment, "Be baptized" (Acts 2:38). We say "the commandment," because baptism is a commandment of God to "every one" (Acts 2:38; 10: 48; Rom. 6:17). The popular idea that baptism is only an "outward ceremony" of no practical moment, and that sinners are saved before they are baptized, is a delusion and a snare; for it mothers the dangerous doctrine that a man may be saved in **disobedience**. The following observations may help the reader to see that people are saved **when** they obey God, and not **before** they obey him; in **obedience**, and not in **disobedience**:

1. The Passover. Read Exodus 12:1-13. Let those who talk disparagingly of outward ceremonies and external rites note all the particulars in the law concerning the passover—the lamb, when slain, the blood on the door-posts, etc. There is an awful warning here for those who inquire, "What good will it do?" when God commands. The spirit of obedience will do what God commands, because he commands it; but the spirit of disobedience will cavil at Jehovah's requirements, and inquire, "What good will it do?" How did it turn out in regard to the passover? Well, in one hour, the hour of midnight, the first-born in every house where the blood was not sprinkled on the door-posts was dead! The first-born in every house where the blood was applied, as required, was saved alive! Precisely as far as obedience went, life was preserved, or salvation was enjoyed; precisely as far as disobedience prevailed, death spread there was destruction, not salvation.

2. The Healing of Naaman. In 2 Kings 5 an account is given of the healing of Naaman. He was told by the prophet, "Go and wash in Jordan seven times." This simple, inexpensive requirement insulted Naaman, and he "went away in a rage." He could not bring himself to do this "outward act"; he could not condescend to obey this "external performance." He was unable to see how dipping in Jordan seven times could do him any good and, like many today who object to baptism, he thought something else would do just as well as what was commanded. He raised the question, "Are not Abana and Pharpar, rivers of Damascus, **better** than all the waters of Israel?" Naamanites to this day are still asking the same question. But disobedience can never be "better" than obedience. Naaman's servants saw the madness and folly of their master, and said: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?" This simple plea for obedience disillusioned Naaman, and in humble submission he dipped himself in Jordan seven times. As long as he stood on the bank of the Jordan and talked about Abana and Pharpar; as long as he inquired, "What good will it do?" why not some other river? why not dip six times instead of seven? he was a disobedient leper. It was when he quit talking back to God, went down in the Jordan, and dipped himself seven times, as commanded, that his "flesh came again like unto a little child, and he was clean." As long as he was disobedient, from one pretext or another, he was a leper; when he became obedient, then, and not before, he was healed. Gist of this lesson tersely stated: **Disobedience, condemnation; obedience, salvation.**

This lesson may be obtained by addressing the Author. Three cents for one copy; twenty-five cents per dozen.

MAKE HASTE TO GIVE

By S. Roxana Wince

Make haste to give! Why? Because "the Master's business requires haste." It must be done if the cogs of all other wheels are stopped, for nothings in all the wide world is so important as this business of his. Upon it depends the hastening of the coming of the kingdom for which we pray, and the glorious day of peace for which we long.

When the called and chosen ones are all enrolled for princely and priestly offices, then Christ will come and snatch them away. Earth's closing battles will be fought. Paradise will be regained, God himslf will dwell with man, and "man with man will be at peace." Make haste to give! "The night cometh," but beyond the gloomy night the morning dawns!

It needs a few more yet to sit down with Jesus on his throne; a few more to bear the palm branches and the harps of gold; a few more yet to be sent to those who have not heard the fame or seen the glory of Jesus. We can win some of these. Brother Donaldson, and dear Sister Byall: we can win them. You blessed givers to the printing press fund, keep on giving; you are doing nobly when so much must be conserved for feeding the millions of soldiers across the ocean, battling with Teuton and Turk. Though frost has cut short your crops and drouth threatens to do worse than the frost, you still give, trusting in God, and "looking away unto Jesus, the author and finisher of your faith." You "lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where theives break through and steal," but put them in a bank that is moth-proof, and that no thief has ever yet been found with arm long enough to reach.

Make Haste to Give!

"Not the harvest of grain from the fields of the Lord,
But the sheaf we have in it will be our reward.
And the richest delight heaven's music can bring,
Will come from the voices we taught how to sing.

Our part in the King's everlasting renown,
Is the light of the stars we set in his crown;
And all the heavens will yield us of worth
Is what we lay up there out of the earth."—Alfred J. Hough.

"Hast thou forgotten the way of the cross
Is sweet when thou countest all else but loss?"—Margaret C. Bidwell.

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THE OTHER SEVENTY

Who were the other seventy? Christ, in the commencement of his ministry, chose twelve men whom he called disciples, and he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease (Matt. 10:1). He ordaind the twelve that they should be with him, and that he might send them forth to preach (Mark 3:13). He sent them forth by two and two (Mark 6:7). He sent them to the lost sheep of the house of Israel, and he told them to preach saying, "The kingdom of heaven is at hand" (Matt. 10:67). And they departed and went through the towns preaching the gospel, and healing everywhere (Luke 9:26). Preaching the gospel, the kingdom of heaven, and the kingdom of God is one, for they used these different words to express the same idea (Luke 9:2).

The next year after he had taught the twelve, the Lord appointed other seventy also, and sent them two and two before him into every city and place whither he himself would come, and to preach, "The kingdom of God is come nigh unto you" (Luke 10:19). "And he said unto them, He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me despiseth him that sent me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." **Jesus told them** not to rejoice over that, but rejoice because your names are written in heaven (Luke 10:17,20).

Jesus taught his disciples and the multitude that he was the bread of life, and explained how it was, but many of the seventy when they heard this said, "This is a hard saying." Jesus said unto them, "Doth this offend you? The words that I speak unto you, they are spirit and they are life. Therefore said I unto you that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples (the seventy) went back and walked no more with him (John 6:63,66). They did not seem to be willing to investigate the gospel to see what it did teach. Many today are like the seventy. When it comes to the point that is hard to them they cry out, "Oh, that is narrow! we must broaden out and save more!" But listen: "Jesus said unto the twelve, Will ye also go away? Simon Peter answered, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John 6:60,69).

This lesson which was taught nearly two thousand years ago comes to us today, with the warning that to make the resolve that Peter did, is the only way to obtain eternal life. But to follow the example of many of the seventy leads to serious divisions in the household of faith, and causes many to add to God's word, and God shall add unto them the plagues that are written in this book. And if any man shall take away, God shall take away his part out of the book of life (Rev. 22:18,19). Dear reader, which will you choose, to have the plagues added unto you, or to have your name blotted out of the book of life? We beg of you to do neither, but take the gospel strait, as Peter did, and gain "eternal life." Follow the twelve instead of the other seventy.

E. W. Knapp.

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The note of discord we detect in the life of another may be but the echo reverberating from our own.

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EDITORIAL

Many indulge a hope which they dare not examine.

Genuine benevolence is not stationary, but peripatetic. It goes about "doing good."

If the mere delay of hope, "hope deferred," makes the heart sick, what will the death of hope, its final and total disappointment, do to it ?

Some things which are written in the book of nature are rather blurred; but they are made legible when the light of God's revelation shines on them.

Those may hope to be saved at the eleventh hour who, when called at that hour, can plead that it is their first call; who can say, when they are asked why they are idle, "Because no man hath hired us."

A preacher's great aim should be to preach the gospel and impress its truth—so lodge truth in the mind of the hearer that it shall not be a question with him whether he shall take it away, but like burrs rubbed into the hair, he cannot comb it out.

Sister Jennie McNee sends an article and adds this postscript: "If you think best to give this article space in our paper, I shall be much obliged. I am confined constantly at home in attendance upon my aged mother, who is almost helpless, and at times I have real heart-hunger to hear the word of God preached, or to be in the society of God's own people; and all the way I can get relief is to write. At such times I am filled with the spirit of God. Then I am near to him, and I feel a happiness that nothing else can give. This may give a new thought to some of the brethren in regard to happiness."

"BIBLE LESSONS" BOUND

Do You Want a Copy ?

Bible Lesson XI appears in this number. Lesson XII, the last of the series, will make its appearance in September, if the Lord will. By the kind help of the brotherhood and the appreciated co-operation of our beloved Sister Wince, we shall have our own printing press within a week or two, and we want to keep it busy telling the glad tidings of the kingdom until the King comes. We shall always keep in supply "Bible Lessons on First Principles" in a twelve page booklet form, as inexpensive literature to be used for evangelistic purposes. Each lesson is complete in itself, and is designed to enlighten the reader's understanding on the subject discussed. Several have inquired if these lessons, when completed in September, will be available in book form. If properly arranged for a bound volume the lesson itself should be set in eight point type, and "Synthetic Remarks" in ten point, which would make a book of about two hundred pages. If there is sufficient demand for such a book we will try and supply it. If five hundred readers of The Restitution would pledge to take one copy each at seventy-five cents a copy, we could get out a large edition and pay for its publication, and have a book always in print at cost price. While we have many tracts and booklets that are good on single subjects, Bible Lessons would be a unique book in this respect—it will be the only book in our literature which expounds all the principles of the truth consecutively. We will be pleased to acknowledge any pledges that may be sent, but please do not send us any money.

THE SIXTH SEAL: OR LAODICEAN STATE

And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their place And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; saying to the mountains and the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand ? (Rev. 6:17; 3:14-22).

Symbols Explained

1. The Earthquake.

1. There are only three literal earthquakes recorded in the Bible (1 Kings 19:11; Amos 1:1; Matt. 27:51, 52; Zech. 14:5).

2. Symbolic earthquakes represent popular convulsions (Jer. 10:2; Deut. 31:28-30; 32:1, 2; Isa. 1:2; Gen. 6:11; Hag. 2:6, 7; Heb. 12:26-28; Isa. 24:19-23).

2. The Darkening of the Sun.

1. The heavenly bodies are expressive of gradations of power on earth (Gen. 1:14, 16, 17; 1 Cor. 15; Gen. 37:9; Isa. 60:20; Jer. 15:9; Joel 2:10; Isa. 24:23; 13:10; Ezek. 32:7; Amos 8:9; Rev. 12).

3. Discoloration of the Moon.

1. Waning of ecclesiastical power (Gen. 37:39, 10; Isa. 24:23).

4. Falling of the Stars.

1. Destruction of persons of dignity (Isa. 34:2, 4; Dan. 8:10; Rev. 8:10, 11; 9:1; Dan. 12:3; 1 Cor. 15: 41, 42).

5. Removal of Every Mountain and Island.

1. Kingdoms and their dependencies (Jer. 51: 24, 25; Dan. 2:35; Isa. 2:2).

6. Universal Consternation.

1. "God is his own interpreter." The symbolic now merges into the literal: the sun into "kings;" the moon into "great men" upon whom the sun shines; and the stars into "mighty men" who have inherent light, whose might does not depend on imperial favor. All these men shined like the heavenly orbs during the supremacy of Paganism; but the Constantinian earthquake caused them to "hide themselves" in dens and caves of the earth (vss. 15-17).

2. Historical Application

1. This seal opened A. D. 311-12, and closed A. D. 324; a period of twelve years. It opened with Rome subject to four emperors: Licinius, Maximin, Maxentius, and Constantine; and Paganism the religious of the state: it closed with the battle of Chrysopolis, the result of which was the reunion of the empire under Constantine as the sole emperor, and the enthronement of Christianity. As this seal is a prophetic summary of what is more particularly and elaborately revealed in Rev. 12 chapter, we follow the order of the Apocalypse and defer the details of the "Historical Application" until we arrive at that chapter.

2. We point out, however, the remarkable appropriateness of the sun, moon, and stars as the symbols of the imperiality of Rome (Gib. 1:199, 200; 2:161, 162).

IN ADAM ALL; IN CHRIST ALL.

1 Cor. 15: 22.

One critic of what I have written on "Two Extremes Refuted" seems to think that my brain is in pretty bad order or I could see that Paul taught universal resurrection in the above words, and thinks I am against a stump when I come to those words. But many who teach universal resurrection are in agreement with what I have written on those words. To show how scholars have regarded them, we write this. John Wesley: "It is the resurrection of the righteous, and these only, that the apostle speaks throughout this chapter" (Notes on 1 Cor. 15).

Henry Constable: "But it is said, and very frequently said, that Paul here tells us that he speaks of the resurrection of all men, whether they be just or unjust. The passage invariably, and we believe almost exclusively, claimed for this purpose, is verse 22: 'As in Adam all die, even so in Christ shall all be made alive.' The 'all' in the second clause is supposed to be identical with the 'all' in the first clause; and as the all in the first clause undoubtedly includes every one sprung from Adam, whether just or unjust, it is argued that the second all comprehends the same parties, and therefore must include the resurrection of the unjust.

"All in both cases, is universal, and both equally comprehensive, and yet the terms are applied to different parties. Universals are meant in both, but different universals. We thus paraphrase the passage: As in Adam all related to him, as their head, die; so in Christ all who are related to him, the second Adam, as their head, shall be made alive. Here we see at once that we make all to be in both clauses a universal term, and an equally universal one. In both clauses it embraces every individual refered to. And is not this a natural interpretation of the passage ? Why does the first all include all mankind, and exclude all except mankind ? Because it refers to those, and to those alone, who owe their physical existence to their connection with the first man. Interpreted in strict analogy with this, the second all refers to all those, and those alone, who owe their spiritual existence to Christ the second man. Both terms are equally universal in their proper and evident application. The first all includes all men, and excludes all who are not men, because it applies to natural generation and descent. The second all includes all who are believers, and excludes all who are not believers, because it applies to spiritual generation and descent, and has nothing whatever to say of anything else. If you are in Adam you are included in the first all; if you are in Christ you are included in the second all" (Duration and Nature of Future Punishment, pp. 125, 126, 127).

Benjamin Wilson: "But there are some who contend that Christ came to restore all that was lost in Adam; and therefore, 'As in Adam all die; even so in in Christ shall all be made alive.' Christ was not sent to take Adam's place as federal head of all mankind by restoring to them the life they lost. He is the head of a new race evolved out of the old, and called the church. Called by Peter 'a chosen generation, a royal priesthood, a holy nation, a peculiar people . . . . which in time past were not a people, but now the people of God; which had not obtained mercy, but now have obtained mercy' (1 Pet. 2:9, 10). Paul calls this a new creation: 'In Christ Jesus neither circumcision availeth anything; nor uncircumcision, but a new creature. If any man be in Christ he is a new creation; old things are passed away; behold they are become new.' We are God's workmanship, created in Christ Jesus for good works (Gal. 1:15; 2 Cor. 5:17; Eph. 2:10). Christ is the head of this new creation, being the first born from the dead—the first-fruits of them that are asleep. 'For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him' (Col. 1:18; 1 Cor. 15:20: 1 Thess. 4:14). This new creation are all the sons of God through faith in Christ Jesus; for as many of you as were immersed into Christ Jesus have put on Christ (Gal. 3:26,27). These sons of God being in Christ, are closely related to him; and as they all die because their relationship to Adam, they shall all, because of being in Christ, be made alive, or raised from the dead, and obtain eternal life, according to his promise" (The Mirror, July, 1901, pp. 112, 113).

J. L. Barlow: "As in Adam all die. We ask who? Answer: All who are born of, or are descended from him. Is not this a fair exegesis ? Now mark: Even so in Christ, all who are born of, and are in him, shall be made alive. Please find no fault with this, reader, until you have read and fairly weighed the following verse. Here it is: 'But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at his coming.' Can anything be plainer than this ? Mortality and death are by the first Adam; life and immortality by the second" (Scriptural Immortality, p. 104).

Hoffman: "Verse 22 might be paraphrased thus: Just as all men who die who are branches of a tree whereof Adam is the trunk, so all men who are spiritually united to Christ are branches which in the spring of resurrection will receive a new life from the one sole vinestock. Adam represents all those who have inherited from him their physical life; Jesus, on the other hand, represented all those in him who have received the divine and imperishable life. As Adam is the father of the whole human family from the terrestial point of view, so Jesus is the father of the select portion which being animated by a superior life, will alone in the end represent the human race. The two parties include only those over whom the two powers extend" (Problem of Immortality, Petavel, p. 346).

F. Godet: "It should be observed that Christ can hardly be looked upon as the first fruits of the risen reprobate; and verse 23, which carries on the argument begun in verse 20, cletrly deals only with believers" (Pro. Imort., p. 346).

Reuss: "All who are in Christ will have life precisely because they are in Christ, who is the author, or cause of the indestructible life. From the gospel point of view there is no life but in God and in Christ; apart from them there is only death" (History of Theology, p. 163).

M. L. Bonnet: "It is perfectly clear that in the whole of this chapter (1 Cor. 15) Paul does not occasion for him to do so. He is dealing only with those who are fallen asleep in Christ; and by the resurrection of the Savior he proves that they will not remain the prey of death, but will be delivered from it completely, body and soul, by the fulness of life. This enables him to answer triumphantly the negations that were current in the Corinthian Church. If he is silent here to the fate of the condemned, it is because their resurrection is not a manifestation of the life of Christ in them, but a judgment. Elsewhere the apostle plainly teaches their fate" (N. T. Com.).

Beet in The Expositor of 1890 says the same M. L. Bonnet."

E. Peteval:"Our conclusion with regard to this chapter (1 Cor. 15) must therefore be that of M. L. Bonnet".

If we can get the idea into our minds that it is only the dead in Christ to whom Paul is alluding here, and not those outside of him, the truth is very apparent. We read:"The dead in Christ shall rise first" (1 Thess. 4:16). No one uses this text to prove a resurrection of all mankind; but all know the words "in Christ" qualify it to mean the righteous, and them only. Again, "Blessed are the dead **which die in the Lord."** Who would contend that any others than righteous people were alluded to? No one of whom I have acquaintance contend that the wicked die in the Lord; hence they are never in him; and that leaves no room in 1 Cor. 15:22 for their mention.

But our objector thinks if we deny that verse teaches the resurrection of the unjust we deny their resurrection entirely. But any honest man will admit that many New Testament texts teach only the resurrection of the righteous, but do not deny the resurrection of the wicked; and we think it is so with this. But one more quotation: "The apostle stated in verse 22, the broad contrast between being in Adam and being in Christ. In Adam all die, even so in Christ shall all be made alive. It was by man that death came into the world, and by man also the resurrection of the dead." (J. L. Wince, in Resurrection, p. 18). If all that are in Adam are in Christ there is no contrast and, as our lamented brother says, as there is a broad contrast between those in Adam, and those in Christ, we conclude that he, with Paul and other New Testament writers, believed that only the righteous are in Christ, and that being the case, Paul could here only be referring to them as the subjects of the resurrection he speaks of in this chapter, the resurrection to immortality.

The Greek word translated "made alive" in our text is **zoopoinsei**, and occurs in Romans 8:11: "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken **(zoopoinsei)** your mortal bodies by his spirit that dwelleth in you." This shows that the being made alive, quickened, depends upon our having the spirit of God dwelling in us, and again proves the "all" to be all the saints, and no others. Will our critic contend that such men as Benjamin Wilson, J. L. Wince, and the number of others we have quoted are all mentally unsound, and causing division in the body ? If he does, then let him prove by arguments from the Bible that David, Solomon, Isaiah, Jeremiah, and other Bible writers were mistaken when they said of the ignorant, "They shall never see light"; "Remain in the congregation of the dead"; "Not rise"; "They are extinct"; "Not live"; "Sleep a perpetual sleep, and not awake,' etc. As "many as have sinned without law shall perish without law." He should show that the unjust are raised to an opportunity to be saved instead of "punishment," as Peter puts it. He should show that any of "the dead small and great," whom John mentions in Rev. 20, will be raised to an opportunity to be saved, and prove John mistaken when he says: "Whosoever that was not found written in the book of life was cast into the lake of fire"—"the second death." When he has done that he will have to also make Paul, John, and the prophets unsound in mind, with those who believe with them. J. J. Heckman.

GERMANY

> Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! When thou hast ceased to spoil, thou shalt be spoiled; and when thou hast made an end to deal treacherously, they shall deal treacherously with thee (Isa. 33:1).

The preceding and subsequent contexts to this prophecy indicate that it refers to our day and age. And if so, it is a great aid to the understanding of the present world war, and its relation to the final Harmageddon.

It is certain that we are under the sounding of the third and last woe trumpet. In this prophecy there is a vast amount of information in a few words. "Woe to thee that spoilest, and thou wast not spoiled." Could any prediction be more true to the acts of Germany ? The invasion and spoilation of Belgium without provocation, is without a parallel in modern times; and the treachery of Germany in the acts of her ambassador to the United States is certainly without a parallel among civilized nations. Germany has run amuck, like an educated wild beast among the nations. On the land, on the sea, and in the air Germany has violated every principle of civilized warfare; and if she is defeated, as the prophecy indicates, it will clear the vision of the watchers, and make possible the alliances of the nations for the final conflict.

Geo. Francis.

OBITUARY

Jessie Pence-Wagner was born September 3, 1872, in Warren County, Indiana. She was the daughter of William and Amanda Pence, and one of six children. Her twin sister, Josie Buck, died March 16, 1907, and her brother, George, in infancy.

She was a graduate of the state Normal School at Terre Haute, had taken a year in the Valporaiso Normal School for teachers, and a year in the Butler College in primary teacher's training. Thus fully qualified, she made teaching her profession for about twenty years, and was one of the county's most successful teachers.

She was married to Henry Lafayette Wagner, Feb. 12, 1914. They have since lived on the old farm where she was born and reared.

She heard the preaching of the gospel and obeyed by baptism, administered by Eld. L. E. Conner, Jan. 20, 1890. She united with the Church of God at Pleasant View where she remained a loyal member, and was secretary of the church at the time of her death.

She was taken ill and went to a hospital in Danville, Ill., July 19th, and underwent a surgical operation, and for a time seemed to be recovering. But a second operation became necessary from which she never rallied. She died Aug. 1, 1918, having lived 45 years, 10 months, and 28 days. She leaves her husband, Lafayette Wagner, two brothers, Gabrial A. Pence, of this place, and John F. Pence, of Colorado, and one sister, Mrs. Anna S. McCandless, of this place, to remember the loving deeds and kindnesses of her well spent life. She was unassuming and of a quiet, kind disposition that won for her a large circle of friends who will greatly miss her association and friendship. But the influence of her life goes on in the lives of those she molded and fashioned in her long professional career and in her social relations. By her untimely death the community, and the church especially, meets a distinct loss.

Funeral services were held from the Christian Church in Pence, Sunday, Aug. 4, 1918, at two o'clock. In her Bible we found Mark 10:52 inclosed in pencil marks. This with other marked passages along the same line were used for her funeral discourse. The house was filled with her friends and relatives who bestowed many beautiful floral tributes of love. Burial was made in the Pence Cemetary where Sister Wagner rests till the morning dawns. D. E. VanVactor.

BAPTISMS

Harry L. Wilson and Zoe Tharp were baptized at Pleasant View in Jordan Creek, on Sunday morning, Aug. 4, 1918. We are glad to see these good people obeying that form of doctrine that was once delivered to us by the Lord Jesus Christ and his holy apostles. May they give that earnest heed to the things that concern our eternal welfare that shall insure their continual advance in the knowledge of God's word until they shall have an abundant entrance into the everlasting kingdom. D. E. VanVactor.

Nothing so incapacitates a man for the great duties of life like neglect of the lesser ones.

The milk of human kindness is often curdled by the microbes of ingratitude.

The man with the heaviest purse does not always carry the lightest heart.

Our true character stands revealed in the companions we select.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verse: Micah 6:8; Titus 2:13, 14

Golden Text John 15:8

DO AS NEAR RIGHT AS YOU CAN

The world stretches widely before you
A field for your muscle and brain;
And though clouds may often float o'er you,
And often come tempest and rain,
Be fearless of storms which o'ertake you—
Push forward through all like a man—
Good fortune will never forsake you
If you do as near right as you can.

Remember the will to do rightly,
If used, will the evil confound;
Live daily by conscience, that nightly
Your sleep may be peaceful and sound.
In contests of right never waver—
Let honesty shape every plan,
And life will of paradise savor,
If you do as near right as you can.

Though foes darkest scandal may utter,
And strive with their falsest of tact
To injure your fame, never mutter,
But justly and honestly act;
And ask of the Ruler of heaven
To save your fair name as a man,
And all that you ask will be given,
If you do as near right as you can.

The Ruler of heaven has furnished
His Son as a Savior of men,
In accepting him as Redeemer,
You'll do as near right as you can.
It's through faith we'll reach the kingdom,
The haven as outlined in God's plan,
Then love God and live as he bids you,
And you'll do as near right as you can.

Days of the Week

On Monday we will wash our clothes
And hang them up to dry;
On Tuesday we will iron them,
And mend each hole we spy.

On Wednesday we will make our bread,
And sometimes, too, a cake;
On Thursday we'll receive our friends,
And time for reading take.

On Friday we will sweep and dust
As nicely as we can;
On Saturday for Sunday's rest
We'll cook and work and plan.

On Sunday we shall go to church,
Also to Bible school;
Where we shall learn to love our God,
And live the Golden Rule.

A Morning Prayer

Grant us, O Lord, to pass this day in gladness and peace, without stumbling and without stain; that reaching the eventide victorious over all temptations, we may praise thee, the eternal God, who art blessed and dost govern all things, world without end.

I Wonder Why ?

Why is it much easier to make folks believe living men can become unconscious than it is dead ones ?

If living men have been known to know nothing, why can't dead men ?

If "dead men know so much more than living ones," why is it that the nearer dead we are the less we know ?

If "dead men know so much," why is it that men half dead know nothing ?

If "dead men know everything," why is that living ones know so little ?

If sleep is "a condition of helplessenss," what is death ?

I wonder why death has not been called the "nostril-route to glory ?"

If "the soul of man is immortal," and is "the intelligent part of man," why waste time "cultivating the brain ?" Men do not have to die to become unconscious, for unconsciousness often takes place while life is in the body.

A man may be alive and know absolutely nothing, and a man may know absolutely nothing and yet be a man !—John M. Kelly.

Daily Thoughts

He led him about; he instructed him	Deut. 32:10
Teach me, O Lord, the way of thy statutes	Psa. 119:33
If thou seek him, he will be found of thee	1 Chron.28:9
Return unto me, for I have redeemed thee	Isa. 44:22
This Jesus, shall come as ye have seen him go	Acts 1.11
Beloved, now are we the sons of God	1 John 3:2
I am he that blotteth out thy transgressions	Isa. 43:25

Our Weekly Puzzle

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Who is the "I" who spoke the above ?
Who is the "Father" referred to ?
What is a "husbandman" ?

Why does the "I" refer to himself as a "vine," and who are the "branches" alluded to ?

What is the meaning of the word "purgeth" ?
Where can the passage be found ?
Answer next issue.

Answer to puzzle in last issue:

The meaning of the word "seek" is to search for in a careful, diligent manner. If you lost some valued possession, you know how you would "seek" to find it. Then "seek ye the Lord," for there is no other possession so valuable.

"Forsake" means the very opposite of "seek": it signifies "to withdraw from," "to let alone." Then if the "wicked forsake his way" he will withdraw from his wickedness, and the result will be to find the Lord.

"Return" means to go back to, or retrace; hence if we have strayed from the Lord, we are to go back to him.

"Abundantly" means plentiful, sufficient, over running, enough and to spare; and shows one of the attributes of God. When we sin, if we show repentance, and ask the forgiveness of God, God forgives in a manner that could it be measured, the measure would be full and overflowing. Think of this the next time some one does you a wrong.

"Pardon" means to forgive, wiping out the blame; so when God "pardons" us, we not only are forgiven, but all record of our sin is destroyed. The passage can be found in Isaiah 55: 6,7.

Today

Be glad for today though sun or rain,
  Look out with resolve and hope—
For today can never come back again—
  In all life's lengthening scope—
Tho' years be many, of toil, or play,
  You never again shall see today!

Make much of today, it is time's best gift—
  The real, the here, and the now—
Our dreams and our longings idly drift—
  We know not the where or how,
Or if ever they may fulfilment meet—
  But today is ours, let today be sweet!

Then honor today! Give it all your best—
  Let your noblest though and deed
Win out to the world, for that soul is blest
  That blesses the world's sad need—
So, each today shall a jewel be.
  In the counted days of life's destiny!—Madeline Bridges.

Things to remember

"They are loyal to truth who live it."

"The may to do a great deal of work is to be continually doing a little."

"Disbelief in God's promises is a forfeiture of the benefit of them."

The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it.

There is no good in praying for anything unless you also try for it; all the sighs and supplications in the world will not bring wisdom to the heart that fills itself with folly every day.

"His own medicine and balsam for the wounds and fever heats of life: 'Be still and know that I am God.'"

No one ever really knows why the angels sing so much until he himself brings to someone "tidings of great joy."

Life, like war, is a series of mistakes, and he is not a Christian, nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes.

Today is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great world we may not understand, but we are here to play it, and now is our time.

Self interest is the natural impulse of humanity. Deny self and serve your nieghbor, says Christ. If the world would follow this maxim, all hatreds, variances, contentions, and the host of evils which arise from the friction of avarice and self seeking, would vanish.

He that hath gotten the mastery over his own will, feels no violence from without, finds no contests within.

"Open rebuke is better than secret hatred."

The One I Hate

I have in me tendency to hate,
Yet see with joy that tendency abate,
As each new year against my casement knocks
And leaves his drift among my temple locks.

For sometimes I have hated hard and long,
And found, too late, that I had hated wrong,
I hold, at length, one dominant belief:
Hate comes but when acquaintance is too brief.

So now, when half inclined to nurture spite
Against some one I deem eschews the right,
I let not judgment yield unto my huff,
But say: "I do not know him well enough."

For always comes this thought to give me pause,
To plead the erring human's doubtful cause:
Although my eyes discover only ill,
God knows him through and through—yet loves
  him still.—Sel.

The Joy That Cannot Be Purchased

Brooklyn has had many renowned preachers few more renowned than the late Theodore L. Cuyler, who once remarked that "recently a millionaire said to me, 'There is no greater humbug than that money can make a man solidly happy; mine never did until I began to serve God and do good with it.'"

When we begin to realize that there are many things in this life that is of more value than money, then are we beginning to build the foundation of wisdom. Money of itself, often brings work, vexation, trouble, and worry, while to seek after God and his Christ, brigns peace, joy, comfort, and consolation. Try it and realize that peace that the world knows not of, which it can neither give nor take away. This is true joy and cannot be purchased.

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ROBT. G. HUGGINS 10623 LEE AVENUE CLEVELAND, OHIO

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. AUGUST 27TH 1918 NUMBER 32

THE WOMAN, THE DRAGON, AND THE MAN CHILD

Rev. 12

There seems to be quite an awakening at this time on the symbolic book of Revelation. The outlines given by Brother Huggins and Brother Francis' exposition on the churches, have proven a source of much information to your scribe at least, and he thinks to many others. To my mind there are two extremes in the interpretation of this wonderful book: one making everything literal; the other symbolizing every part of the book. The symbolic and literal are combined. See this in the writings of many modern scholars. Take the old song, "Jesus Lover of My Soul." The first line is very literal, and expresses the love of Jesus to his children; but now notice the change, "Let me to thy bosom fly." Here the flying and bosom are used to represent closer contact with Jesus than the author felt he had while writing, and are figurative expressions. "While the billows round me roll, while the tempest still is high." Any one can see in these lines the highly figurative, and the following lines show that the writer had in mind a tempest-tossed ship sailing to some haven of rest and serenity, and was symbolizing the life of the saint.

Now let us begin with our chapter: "And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (vs. 1). Several expositors, of whom I have had the privilege of reading, have made the woman the virgin Mary, or at least practically so, as they have made the child Christ; but there are unsurmountable obstacles in the way of such interpretation.

(1) The book was given to show God's servants things which must shortly come to pass (Rev. 1:1), and not what had already come to pass.

(2) This woman was clothed with the sun, stood on the moon, and wore a crown on her head made of twelve stars. Mary never wore a crown of any kind, and it would be the height of folly to even think of a literal woman clothed with the sun, and Mary never stood upon the moon.

(3) Verse six tells us the woman fled into the wilderness, and was fed and nourished there a thousand two hundred and three score days. If Mary, when did this occur? Who, then, is this woman? Paul speaking to the church says, "I have espoused you to one husband that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). "Wherefore my beloved brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him that is raised from the dead, that ye should bring forth fruit unto God" (Rom. 7: 4). "Husbands love your wives, even as Christ also loved the church, and gave himself for it . . . That he might present it to himself a glorious church . . . for this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church" (Eph. 5:25-32).

These texts show that the church is often symbolized by a woman, and is the Eve of the second Adam, or the bride, the Lamb's wife (Rev. 19:7, 8; 21:2, 9, 10). In Gen. 1:16 we are told, "God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." Christ is termed by Malachi "the sun of righteousness"; by John "the true light"; and he is represented by Paul as being put on by the church as a garment (Mal. 4: 2; John 1: 9; Gal 3:27). Then the woman is the church, and her clothing the Christ; Christ being the sun or light of the dispensation, and being a prophet like unto Moses, a law giver, makes a new law to supercede that of Moses, and hence the new institution established by Christ is represented as trampling under foot the shadowy light, moon, law of Moses, the light of the former dispensation. Typical shadows have passed away and the antitypical true light has come. The twelve apostles were told by the Master, "Ye are the light of the world"; and they are, no doubt, the twelve stars which decorate the head of the woman. The whole of the truth was directly given to them (John 16: 12-15). No other twelve people ever had the close association with Christ, the head, that was granted them.

Verse 2: "And she (the church) being with child cried, travailing in birth, and pained to be delivered." This verse shows that at some certain time the church was in great pain to deliver a specified child, as we shall later see. This wonder is all represented as occurring in heaven. I think it would be useless to offer proof that the heaven here mentioned is not the heaven where God resides; for the fact that pain is in this heaven would prove too much for the modern heaven-going theory, and make the place of God's residence as miserable as our earth. The heaven here must be, as we shall see as we proceed, the ecclesiastical world. It is in this world that there has been much tribulation and pain, as history will attest.

J. J. Heckman.

MEMORIAL TO SISTER GODWARD

Brother Huggins:

The following article was written in loving remembrance of Sister Catherine Godward, who fell asleep in Jesus August 8, 1918, aged 76 years. Sister Godward was taught the gospel by her daughter, Sister Coy, and was baptized into the name of the Lord Jesus by the writer. Owing to her age and sickness she was prevented from attending church services regularly, but when it was possible for her to attend she enjoyed the services, and expressed the hope of meeting with the saints in the kingdom of God when Jesus returns to the earth to rule in righteousness.

She was the mother of twelve children. Owing to the fact that Sister Coy was the only one who knew the gospel, she did not insist on the privilege of choosing the one who would preach the funeral sermon. A selection was made from the nominal church preachers and he followed the usual course of sending the dead one to heaven. For this reason we were prompted to write the following article on the afternoon of the funeral. We mourn not as those who have no hope, for we know that we shall meet our Sister when the Lord Jesus shall descend from heaven and the trumpet shall sound.

D. C. Robison.

How are the Dead Raised ?

The doctrine of the resurrection has been taught since the promise made to the woman (Gen. 3:15). The death penalty is taught of both the seeds: the one by having his head crushed; the other by having his heel bruised. The seed of the woman has suffered violence at the hands of the serpent seed, but has been raised and given an immortal life. He was deprived of his natural life for a short period. He was thus given power to destroy the works of the devil or adversary. The serpent seed is the last enemy that will be destroyed (1 Cor. 15:26). Paul had preached the resurrection to the Corinthian church. Some began to theorize and thought and taught that it is impossible that God can raise the dead.

First, we might ask, Who are the dead here spoken of ? A logical answer is that they are a definite dead, spoken of as "the dead." This classifies them. It takes them out of the numberless dead who have gone down into the earth "without Christ, having no hope, and without God in the world" (Eph. 2:12). These are they who were aliens to the commonwealth of Israel, and strangers from the covenants of promise. Paul describes them as "Gentiles in the flesh." Jesus in his conversation with Nicodemus classifies the dead as those born of the flesh and those born of the spirit. Further in this chapter Jesus said, "He that believeth on him is not condemned (or judged): but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." In Eph. 2:14 the apostle states that those who were Gentiles in the flesh and aliens and foreigners are no longer that, but are fellow-citizens with the saints and of the household of God (Eph. 2:19).

The above Scriptures certainly teach that one class has hope, while the other is without it. To be without Christ and without God leaves them where Jehovah placed them, viz: "Dust thou art and unto dust shalt thou return." Paul begins to answer this question by saying. "That which thou sowest is not quickened except it die." He is using a figure here to teach the truth of the resurrection of "the dead." In his statement we can see the two seeds, the fertile or the seed that had been quickened, also the seed that will not be quickened, which is non-fertile. All who have planted seed know how true this is. When the farmer or gardener selects his seed he must have faith that is fertile and will produce a harvest. This same truth is brought to view in John 12:24. In this verse Jesus said, "Except a grain of corn fall into the ground and die, it abideth alone. But if it dieth, it bringeth forth much fruit.

The seed here spoken of produces a sprout; it dies and yields a harvest. There is no doubt in the mind of a reasonable person but what Jesus here alludes to himself as the seed that had power to come up or be raised from the dead. Those who desired to see Jesus through curiosity are represetned by the grain of corn that does not die, but abideth alone. The figure is used by Jesus and Paul; none need doubt its application.

Paul carries his argument one step further, "That which thou sowest, is not that body that shall be, but bare grain." If we plant corn, we gather corn; if we sow wheat, we gather wheat. Both corn and wheat may be put in the same hill and from the same soil each will partake of the plant food that will produce the individual ear or head. Herein is a great mystery, so is the resurrection of "the dead." "They are sown a natural body, they are raised a spiritual body. There is a natural body, and there is a spiritual body."The natural body is the first Adam; the spiritual body is Jesus the Christ. The natural body is of the earth, earthy; so are those of this class. Those who are of the spiritual body will be made spiritual or immortal. This chapter is Paul's masterpiece on the resurrection. Paul begins by stating that he had declared unto them the gospel by which we are saved. He then delivered unto them how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures. The apostle proves the resurrection ofJesus by more than five hundred witnesses, after which he produces a strong, logical argument in proof of the same. He then predicates the resurrection of "the dead" upon Christ's resurrection. He closes this masterly argument by saying: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. But now is Christ risen from the dead and become the first fruits of them that sleep." Again he says: "But every man in his own order (or class): Christ the firstfruits; afterward they that are Christ's at his coming."

The conclusive argument is that Christ is the grain that has been fertilized through the resurrection. We find the means by which our resurrection is produced in 1 Peter 1: 23-25: "Being begotten again, not of corruptible seed, but of incorruptible (seed) by the word of God, which liveth and abideth forever. For all flesh is as grass and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endureth forever And this is the word, which by the gospel, is preached unto you. This is the gospel preached by Jesus and his followers. Paul declares it to be the power of God unto the salvation of every one that believes (Rom. 1:16). Philip preached it as the things concerning the kingdom of God, and the name of Jesus the Christ (Acts 8: 12)

ANTI-CHRIST

This term is used by John only, but Paul and Daniel refer evidently to the same anti-christian power.

The first time this power is mentioned is in Dan.7:8, after the rise of the ten horns of the fourth beast: "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots. And, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Here we find language like to the symbol -much in few words. Twice the word "behold" occurs in the verse— something wonderful marks the rise of this little horn power. His first act is to "pluck up by the roots" three of the first ten horns.

This his first act indicates his destructive nature or character. In this horn "were eyes like the eyes of a man, and a mouth speaking great things." All intelligent students of the prophecy know that this little horn has its counterpart in the papacy. The horn grew on the fourth beast, the symbol of the Roman Empire; and without queston the papacy is a Roman product.

The sagacious eyes of the papacy are in all the world; and as to the "mouth speaking great things." there is no power on earth that fills the description so completely as does the papacy, claiming that God has put under the jurisdiction of the pope every living being.

The evidence that this papal horn is the antichrist is learned by the angel's explanation to Daniel: "I beheld and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom" (Dan. 7: 21, 22).

This horn that makes war with the saints and prevails against them until the end, can be nothing else than the anti-Christ. This horn fills the bill to the exclusion of all other powers.

The date if his rise is plainly indicated in the prophecy; it was after the rise of the ten horns, three of which he "plucked up by the roots." The date of the rise of the papacy is important in that it aids the student in understanding Paul and John on the subject of the anti-Christ.

The division of the Roman Empire into ten kingdoms did not take place until in the fourth and fifth centuries by the invasion of the Empire by the Goths and Vandals. The work of dividing the empire was complete at the fall of the empire 476 A. D. when Odoacer became king of Italy. The empire at this time was nominally Christian, having repudiated paganism in the time of Constantine. After the removal of paganism, the power hindering the rise of "the man of sin," we are according to Paul to look for the development of the papacy. And according to Dan. 7:8 his rise was to be after the division of the empire, after the rise of the ten kings, symbolized by the ten horns. It is hardly necessary to say that the rise of the papacy, after the division of the empire inten kingdoms, exactly agrees with Daniel and Paul.

Anti-Christ is a particular power noted in the Scriptures, not merely one anti-christ. There were "many anti-Christs," as John says, in his time; therefore the spirit of anti-Christ was present in John's day, but not "The anti-Christ, "the man of sin" of whom Paul says: "And now ye know what witholdeth that he might be revealed in his time" (2 Thess. 2:6), viz: after and among the ten horns of Daniel 7:8.

The spirt of anti-Christ is plainly revealed by Paul: "Who opposeth and exalteth himself above all that is called god, or that is worshipped; so that he as god sitteth in the temple of God, showing himself hat he is God" (2 Thess. 2:4).

Self-exaltation is the spirit of the man of sin; therefore his first act is to "pluck up by the roots" three of the first ten horns, they being Arian horns were not to be tolerated by the self-exalting papal horn. In Dan. 10:21 the angel says to Daniel, "I will shew thee that which is noted in the Scriptures of truth: and there is none that holdeth with me in these things but Michael your prince." Now the whole of what the angel in chapter eleven reveals to Daniel is on the succession of world powers; following the same as in chapter 7: Babylon, Persia, Greece, and Rome. And in all the Scriptures "noted" what is more "noted" than the papal horn that persecutes the saints, and prevails against them to the end ?

On the supposition that the angel told the truth, we look for a description of the little horn, the anti-Christ that persecutes the saints. So after the account of the taking away of the daily sacrifice, and the placing of the abomination that maketh desolate (vs. 31), and that they that understand—"shall fall by the sword, and by flame, and by captivity, and by spoil many days (verse 33), who could better describe the modes of persecution by the papacy than is here done if he were to write it after the events had taken place ? And the for 'many days," presumably the 1260 years of papal rule.

But more to the point of identifying the exalting spirit of the papacy (verse 36): "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods" . . . neither shall he regard the god of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all" (verse 37). "But in his estate shall he honor the god of forces: and a god whom his father knew not shall he honor with gold and silver, and with precious stones and pleasant things. Thus shall he do in the most strong holds with a strange god . . . and shall divide the land for gain." On the spirit of self-exaltation of the anti-Christ compare 2 Thess. 2:3 with Dan. 11:36, 37. The strange god of Dan. 11:39 is his triune diety; and the "dividing of the land for gain" is the same as in chapter 7:23 where he "breaks it (the earth) in pieces."

And now last but not least: the anti-Christ, the papacy, is the last phase of the beast— the Roman Empire. Rome originally was pagan, but in the fourth century under Constantine it professed to be converted to Christianity. See Revelation chapters 12 and 13. In 13: 5 we read: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to make war forty and two months."

This "mouth" given to the beast is an important event, and is the same as the rise of the "little horn" among the ten horns (Dan. 7:8). And from this time on the papacy is the last phase of the Roman beast.

The "forty and two months" is the same period as the time, and times, and the dividing of time (Dan. 7:25), and both times measure the reign of anti-Christ as a civil ruler which ended in 1870, when the pope lost his civil power.

In Rev. 17:1 the angel says: "I will show thee the judgment of the great harlot that sitteth upon many waters." Now notice the symbol: "And I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns"—church and state united. This is the best symbol of the papacy to be found; it has appropriated to its own use the Roman Empire. As a horn in Dan. 7 and as Paul's man of sin, anti-Christ is more masculine than feminine: his first act was to pull up three horns by the roots.

By reading Dan. 7 we shall find that after the rise of the papal horn, the horn is the controlling power until the judgment; and the same is true in Rev.13 after the beast receives the mouth. Then the beast opens his mouth in "blasphemy." It is the mouth that utters the blasphemy— the mouth given to the beast. The idea of a yet future anti-Christ that grows up like a mushroom, is contrary to the laws of nature in the rise of world powers. And so is the idea that ancient Babylon is to be restored before the stone can smite the image and grind the different metals to powder.

The student may learn the truth by a study of the symbol of Rev. 13:1. The beast was like a leopard, Grecia; feet like a bear, Medo-Persia; mouth of a lion, Babylon. Rome having conquered Greece and absorbed into her empire its territory and people, was somewhat like the leopard; and on the same principle, all the different elements of the image are represented in Rome, the iron kingdom. On the same principle we have ancient and modern Babylon. The exercise of reason and the knowledge that the Bible is largely an oriental book, will relieve our minds of unreasonable and fantastic ideas.

Geo. Francis.

"TO GIVE IS TO LIVE"

By S. Roxana Wince

"To Give is to Live." No truer motto was ever written, whether applied to individuals or to nations.

"There is that scattereth and yet increaseth; there is that witholdeth more than is meet, but it tendeth to poverty." "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

Notice those "shalls." How I love them! How we can rest on them, putting away all doubt and fear! The divine order being that if we give, we shall also receive a cup "heaped up, pressed down, and running over", with blessing.

O but the liberal soul is made fat; the waterer, watered! He is made fat, or rich in the souls he receives for his hire: in bountiful harvests from wide sown-fields, and in seeing truth leavening once opposing forces, and triumphing where erst she was scorned!

O but the waterer is watered! for in caring for "the babes in Christ," feeding them that they may grow, giving that they may have the "sincere milk of the word," he himself grows in knowledge and in grace, has his faith increased, his heart purified, his hope and confidence made sure.

You, dear Brother Huggins, know this to be so. You have proved the problem for yourself, and find God's solution of it correct. And so have I. I give my time, my thoughts as I go about my work, my questionings as I study or read; my prayers, whether silent or vocal, my ever anxious solicitude,my little gifts to the household of faith, and O joy! I am kept awake and alive thereby!

But, we must give rightly, for

"Close beside us stands the tempter,
  And his voice comes low and sweet,
'All these treasures I will give thee,
  Only worship at my feet.'
And our hearts so weak and wayward
  Long to prove what he has said;
Father, in our hour of danger
  Give us then our daily bread."

"The world has very little it can give to make us happy,
All its precious things,
As men count precious and for which they live,
To a sad heart are worthless offerings."

Its wit, its glow, its laughter, dies so soon; its gold, its spices, its shimmering silks, can be held such a little while! Feet soon grow too weak to dance, eyes too dim to see the theater's changing scenes, ears too dull, too weary to care for song and music that bring no comfort, no hope. Too fleeting, O tempter, are your treasures, your pleasures! We will not give ourselves, our time, our money, our golden opportunities, our influence, nor the strength of brain and arm to you. We know you; we know what a sting your pleasures leave behind. You teach us to be afraid to do right, to lie, to cheat, to disobey, and you give us back what? You remember well enough, little girl, what he gave you when you told mama "you did not know where the silver thimble was" that You are a little tot, such a little tot, but you know creek. That lie stares at you yet. It has stared at, and scared you for nigh on to eighty years. And that other lie about the yeast you tipped over. You were a little tot, such a little tot, but you knew that to tell a lie was a dreadful sin, and where all liars would have their part, and you wished, you have wished it all the long years of your life, that you could blot out that lie. And that other "worst thing" that you did. No wonder you say "Hush!" when the memory of it comes up, with the shame, the humiliation, the torture of it all. It was a veritable hell on earth though you yourself was not much to blame, perhaps not at all.

Dear young people give rightly: give yourselves to the right side, to the noble cause. God has need of you.

'Tis so great, and yet so awful,
  So bewildering yet brave;
To be king in every conflict
  Where before we crouched a slave.

"To give is to live." God asks for your gifts. He is asking for them now through Auntie Wince. That printing press must come, and come quickly, too. This very month must see it paid for. There must be no delay. We want to keep the banner of truth flying, we want the lost ones saved, and we can save them by giving.

PRINTING PRESS FUND

W. E. Byers	$ 5.00
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DO YOU PAY FOR A RELIGIOUS NEWSPAPER

I was going to ask the question in another form. "Do you read a religious newspaper?" But then I reflected that many read a religious newspaper who do not subscribe for one, they being in the habit of borrowing from their neighbors, and after sending and respectfully soliciting the loan of the paper before the family have read it, and not unfrequently keeping it a length of time greater than the golden rule will exactly justify. Then I had like to have thrown the question into this shape: "Do you subscribe for a religious newspaper?" But it struck me all at once that some subscribe for a paper but do not pay for it. I have heard this complaint made, and I have no doubt there is foundation enough for it. I for my part, would advise such persons to take a moral newspaper, if they can find such a thing. That is the sort of paper they require. A religious newspaper is quite too far advanced for them. I don't know, and cannot conceive, why these nonpayers want to read a religious newspaper. I should suppose they would be satisfied with secular newspapers. I can imagine that they may desire, notwithstanding their delinquency, to know what is going on in the world; but why they should care to know how things go in the church, I cannot conjecture. What do those who do not give any thing for value received, want to know about the progress of the truth? Here are persons who yet never send it; and yet they want to know all about the progress that is making in converting souls to God. Is not this strange, that having never learned as yet to practise the first and easiest lesson of honesty, they should wish to read every thing about godliness and real piety? So they would starve editors, publishers, printers, and paper-makers—the whole concern—into a premature grave, who say, "Send me your paper," implying, of course, that they will send the money in return, concluded to head the article, "Do you pay for a religious newspaper?"

Do you, reader? If you do, continue to take and read and pay for it; and be slow to withdraw your subscription. Give up many things before you give up your religious newspaper. If any one that ought to take such a paper does not, I hope that some one to whom the circumstance is known will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion? It cannot be. A professor of religion, and not taking a religious newspaper! A member of the church, and voluntarily without the means of information as to what is going on in that church. A follower of Christ, praying daily, as taught by his Master, "Thy kingdom come," and yet not knowing, nor caring to know, what the signs of the times are.

But I must not fail to ask if this person takes a secular newspaper. O, certainly he does. He must know what is going on in the world; and how else is he to know it? It is pretty clear, then, that he takes a deeper interest in the world than he does in the church; and this being the case, it is not difficult to say where his heart is. He pays perhaps eight or ten dollars for a secular paper—a paper that tells him about the world; but for one that records Zion's conflicts and victories, he is unwilling to pay two or three. How can a professor of religion answer for this discriminaton in favor of thei world; how defend himself against the charge it involves? He cannot do it; and he had better not try, but go or write immediately and subscribe for The Restitution; and to be certain of paying for it, let him pay in advance. There is a satisfaction when one is reading an interesting paper, to reflect that it is paid for.—W. Nevins.

WHO AM I?

E. W. Knapp

I am more powerful than the combined armies of the world.

I have destroyed more men than all the wars of the world.

I am more deadly than bullets, and I have wrecked more homes than the mightest of seige guns.

I steal, in the United States alone, over 300,000,000 each year.

I spare no one and I find my vicims among the rich and poor alike: the old and the young, the strong and the weak; widows and orphans know me.

I loom up to such proportions that I cast my shadow over every field of labor, from the turning of the grindstone to the moving of every railroad train.

I massacre thousands upon thousands of wage earners in a year.

I lurk in unseen places and do most of my work silently. You are warned against me, but you heed not.

I am your worst enemy. **I am Carelessness!**

THE RESTITUTION

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

Sister Maggie Johnson requests an explanation of John 5:28, 29. We refer her and others that may be interested in this Scripture, to the exposition of it given in Bible Lesson V, pages 9, 10, 11.

Through Sister Wince we learn that Brother Wm. Porter, of Bourbon, Ind., is in St. Joe Hospital, Ft. Wayne. Sister Porter and Sister Wince both request the prayers of the brethren in behalf of Brother Porter.

We have planned to spend our vacation this summer with the brethren in Salem and Canton, Ohio. Until September 6th correspondence, MSS., etc., should be sent to us in care of Brother Wm. Coy, 325 West Main St., Salem, Ohio.

We have to thank Brother Alex. Donaldson and Brother J. J. Heckman for sending a list of new subscribers. If a brother or sister in every church would take up this work in a serious way like these brethren have, and like Sister Robison has, in Salem, Ohio, the truth would find its way and shed its light in many a "dark place"

Brother J. J. Heckman, of Hobart, Okla., will now consider devoting himself to the ministry. His faithful and lucid writings in The Restitution is sufficient recommendation of his fidelity to the truth and his ability to present the same. Who wants a minister to settle in their community? Let such write to Brother Heckman.

Readers of "Bible Lessons" will confer a great favor upon us, and further the interests of the truth at the same time, if they will send us criticisms of any teaching in them which they consider unscriptural, together with a list of typographical errors and inaccuracies of style. In this way our readers can render valuable service in revising the lessons for another edition.

Brother John Fiske, Jr., of Sherwood, Oregon, writes to say that he is very anxious to take up the work of the ministry. He is known to our readers, as he has been a frequent and able contributor to The Restitution for several years, and he is sound in the faith. Brethren, here is a young Brother who wants a chance to work. Shall we not give him the chance, since the field is so needy, and the time is so short? Here is an opening for some needy church to get a faithful worker. Write to Brother Fiske.

Rev. J. G. Holder, of South Carolina, writes: "Enclosed find twenty-five cents for 'Bible Lessons.' I want to return my heart-felt thanks to you for The Restitution. It has been a great help to me. I have read some very able articles in it. I have just finished reading one of your sermons today. You certainly have your foundation on the Rock. You declare the whole counsel of God. When I get The Restitution I sit right down and read it, for I know in advance that I am going to get precious morsels of the truth as it is in Jesus."

THE SEVENTH SEAL; OR THE SEALING ANGEL AND HIS SEAL

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand (Rev. 7:1-4).

1. Introductory

1. "After these things" locates the events of this chapter "after" the sixth seal; hence they are part of the seventh seal (vs.1; 8:1; 6:2).

2. Symbols Explained

1. "Four Angels."

1. Subjection of present world to angels as its administrators, attested by Scripture (Matt. 18:10; Deut. 32:8, Sept; Dan. 10:13, 20, 21; 12:1; 4:13, 14).

2. "Holding (Greek, Restraining) the Four Winds."

1. Winds in prophecy are symbolic of wars, commotions, etc. (Dan 7:2; Jer. 4:11-13; 49:36, 37; 51:1, 2; Matt. 28:18; 1 Pet. 3:22; Heb. 2:5).

3. Earth, Sea, and Trees.

1. These are symbolic of church sympathizers, the wicked, kings, potentates, and kingdoms (Rev. 12:16; Isa. 57:20; Rev. 21:1; Ezek. 17:24; Dan. 4:10-15; Matt. 13:31, 32).

4. The Fifth Angel, the Sealing Angel.

1. He is a symbolic personage representative of a class of agants engaged in the work of sealing* (vs. 3; 2 Cor. 5:17-20; 2 Tim. 2:2; Rev. 3:20).

2. "Having ascended," (**anabaino**), not present participle, as in our version, but the second aorist participle, signifying a past action. This angel started in the east at Jerusalem, but was doing sealing work in the west when John saw him (Luke 24:47; Col. 1:23; Rev. 12:6, 14).

5. His Seal.

1. Divine teaching applied to the forehead, the seat of intelligence and understanding (Job. 33:16; Dan. 9:24; John 6:27; Eph. 1:13; Heb. 2:4; 2 Cor. 1:21).

3. Historical Application

1. Unpopular as the truth is and has always been, there has never been a time in history when its followers have not existed on earth (Dan. 7:21-27; Rom. 11:2-5; Rev. 2:3; Eph. 3:21; Donotists, Gib. 2:204, 262).

* That the word "angel" stands for a class, many individuals instead of one, is explained in the hieroglyphics of this seal. In the address of this "angel" to the four angels who were to restrain the winds, he says: "Hurt not the earth . . . . till we have sealed the servants of our God in their foreheads" (vs. 4). The "we" and "our" are indicative of a plurality of men engaged in the sealing work. Reference is had to the apostles, and the witnesses to whom they committed the work of "teaching others" (2 Tim. 2:2).

BROTHER ANDERSON'S TOUR IN THE SOUTH

Notes of His Journey and Work

Dear Brother Huggins:

After leaving Roll, where I assisted you in conducting Sister Hodson's funeral, I spent one evening at Brush Creek speaking to the brethren, and next day, July 30th, I left for Hendersonville, N. C. Wednesday evening, July 31th, I began a meeting at Galimore Gap, seven miles east of Hendersonville. Meetings were held mornings and evenings in a school house. The interest and attendance were good, but we had to close at this place Saturday, Aug. 3rd, as arrangements had been made to use the Advent Christian church at Dana on Sunday. This house is just below the old Blue Ridge School house where you and I broke up a Methodist prayer meeting when were school boys. Saturday afternoon I had the pleasure of baptizing Miss Taylor, Brother J. Manning Case's grand-daughter. Saturday evening I spoke to the Advent Christian people on the restoration of Israel, showing that Israel were going back to their land. After the services I was agreeably surprised to learn that that church stood with us on this important subject.

On Sunday I spoke on the subject of "The Last War" to a large congregation who gave the best of attention. The people in North Carolina are anxious to hear the truth, and I am sure that if the meetings could have continued another week, several would have obeyed; but our time was limited, and we had to close.

Right here I wish to say that we are not carrying on the Lord's work in a business way, and for this reason we have but little success. When we are in a meeting like this one in North Carolina we ought to continue until success crowns the meeting; but the writer, who has a large family to support and who, when he is away in the work has his salary stopped at home, is obliged to keep down expenses, and therefore cannot stay long at one place. If I were able I would go out in the evangelistic work. The few brethren in North Carolina are very anxious for work as often as every three months, but they are poor and not able to pay railroad fare, and the writer is too poor to go without something for his time; so the work goes down while our people are helping to carry on the work of the world.

Monday morning August 5th I left Notrh Carolina for Guthrie Grove, South Carolina, the old home church that God used my father to build, and where he and mother and my brother William sleep in Jesus, waiting for the resurrection. We reached Guthrie Grove in time for services Monday evening. The meeting continued over the second Sunday in August. We cannot describe the meeting only to say, in the words of Brother Brewer, spoken at the close, "Brethren, this is the best meeting I ever was in in my life." Six were added to the church: Bell Shipman, my uncle by marriage, one of his sons and one of his daughters, our cousins, Walter Harris, Brother C. Reem's wife, and a man whose name I fail to remember. Our Brother Relmond Anderson, who has been down with consumption for the past year, was brought out in an auto the last day to hear us. He is in bad condition; and should anyone care to help him, he can do so by forwarding it to Brother George Doggets, Piedmont, S. C., who will see that Relmond's family are taken care of. Relmond cannot work, and his wife cannot get out to do anything. At the close of the meeting I left for home where I arrived August 13th and found all well. In closing I wish to say that Brother Durham is doing a good work in South Carolina.

J. H. Anderson.

Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me.

NEBRASKA CONFERENCE

Begins Aug. 22nd

Dear Restitution: Last year at our annual conference it was voted to hold this year's conference at Omaha; but without consulting all concerned in the matter, a petition was circulated to change the place, knowing that it is a custom that a majority always rules. A protest was handed in with one hundred and twenty-seven names attached, fifty more than was on the petition, which is ignored by the President, and which has made great confusion, and caused many not to know where the conference would be held. But we have never abandoned the idea of holding it at Omaha. We have a splendid place, and expect to have a good attendance, the date being Aug. 22nd, and continuing as long as there is good interest. We have a good dining hall, and expect to furnish three meals for fifty cents. We have here a large Berean class and the President of the State Bereans expects to be present. We heartily believe in union and peace among God's people, but they must always be on the basis of sincerity. So now let the two conferences take the matter up and lay plans for a union. They will find us ready to consider any feasible plan. The Lord is coming soon; let us try to help others to be ready. Come to the conference and let us talk it over and try to unite.

Your sister hoping for the soon coming of Christ,

Mrs. Myrtle Adams,
Secretary of Omaha Berean Class

THE TRUE FAITH

What is faith? "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). How are we to know when we have true faith, or are rich in faith? True faith is believing that Jesus is the Christ, the Son of God; belief in God's holy word, and the practice of its teachings in our daily life.

A brother or sister rich in faith may be known by the life they live. Devoted to God and full of good works, a Godlike character shown forth in good deeds, love for the brethren, and kindness towards all men. "Do unto others as you would that they should do to you." If we put into practice our Lord's two great commandments (Matt. 22:38, 39), we must be rich in faith. "Faith without works is dead" (James 2:17). "What doth it profit my brethren, if a man say he hath faith, and hath not works? Can faith save him?" (Jas. 2:14). Good works and strong faith always go together. It could not be otherwise; so if we go on from day to day, thinking and caring only for ourselves, devoid of all love and kindly feeling toward one another, and especially toward the household of God, it shows we lack the true faith.

When one is rich in faith, it can be seen in his daily life and a desire to please God and live in close communion with him. "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?" (James 2:5). Love and works have much to do in the making of true faith. If we are prolific in these, we may share in the glorious reward our Lord will bring with him when he comes for his people. Do we all realize how close at hand that coming is? "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

Jennie McNee.

NEBRASKA JULY EVANGELISTIC REPORT

Sermons

Palmer 6th to 12th	6
Blair 14th	2
Blair 21st	1
Omaha 21st	1
Total	10

Money Received

Brother Wofter	1.00
Palmer	25.00
Total	$ 26.00
Baptized	4

Expenses

Oberlin to Calvert	$ 1.52
Calvert to Omaha	8.70
Omaha to Central City	3.90
Palmer to Central City	.55
Central City to Omaha	3.95
Blair and return two trips	2.60
Salary	100.00
Amount of order	$ 121.22
Endorsed	$ 26.00

Remarks

I arrived home July 3rd after a month's campaign in Colorado among our new churches there. The churches at the points visited were voted into our conference last year, and will be under our care until such time that they may be able to have a conference in Colorado. The month of June was one of hard work. Long drives in the sand hills and meeting every night found us after an all night ride much in need of a little rest when we arrived on the morning of the 3rd. But a lot of work was waiting, so the day was not one of rest but filled with activity.

On the 4th we went together with Mrs. Adams to the train and met Brother Zeller who was arriving from Camp Funston with his intended. The next morning in company of Brother Zeller and wife, we went to Palmer, his home, where we all received a hearty welcome. The brethren all met at Brother C. W. Zeller's and wife. It was indeed a pleasant evening. Brother Zeller had to start back again Sunday morning, but we remained till Friday, and our meetings were, we believe, interesting to all. I sit at my desk and write of these activities, work, work, and then look up and away and see no end. Still work calling to be done.

Then I wonder, how much of all this work and anxiety will I realize upon in the kingdom of God. After all these years of constant labor, if I am worthy a place in God's kingdom I wonder how many stars I will have in my crown. How serious when we think of it earnestly! If I am not there, I gladly donate my service and its results to the Master, and pray it may be to God's glory when the Son turns over the kingdom to the Father.

Now we must hasten off to the West again and fill some urgent calls. One more month and then another year will have passed into history. Then what of the future? What awaits us and the world? Brethren, this is next to my last report for the year; and in closing let me urge you to watch 1919. I believe we are going to see some of the greatest events since the age began, at least startling precursors of that blessed kingdom we are praying and longing for. Oh that it might come speedily!

Almus Adams.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson,, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Romans 13:12

ROCK OF FAITH

Rock of faith, oh, wondrous thing,
Let me always to thee cling;
In the dark and troubled hour,
Give to me thy wondrous power;
When life's billows surge and roll
O'er my weary, faiting soul,
Let my only refuge be,
Rock of faith, in thee, in thee.

Rock of faith in all distress,
Thou shalt comfort, thou shalt bless;
With the preecious blood he gave,
Thou shalt rescue, thou shalt save;
Thou hast balm all wounds to heal,
Ev'ry truth thou wilt reveal;
Heaven's gates will ope' to me,
Rock of faith, thro' thee, thro' thee!

Rock of faith, to stand for aye,
Thou shalt guide me on my way,
Till the home of God I'll see,
Where the blest shall surely be.
Thou alone of all art sure,
Let me rest in thee secure,
Till that better land I see,
Rock of faith, thro' thee, thro' thee!—Malcolm Douglas.

The Whole Armor of God

Perhaps you are a boy, and your name is David; and maybe you have older brothers who feel as if you don't amount to much, simply because you are younger than they. But whether you are a boy or a girl, and irrespective of your name and family conditions, it may interest you to read a little concerning a boy named David, who lived more than a thousand years before Christ, who was loyal to his God, and who, in faith, saw Christ and sang praises unto him. From this boy's faith and practice we may draw a lesson, or moral, that will be of great benefit to ourselves.

In first Samuel we read of great battles between the Philistines and the Israelites, in which the Israelites were not always successful, so the Israelites called upon God for a king, mainly for the purpose of leading them in battle, and God through Samuel appointed Saul as king. In time Saul proved himself unworthy of the high honor, and God instructed Samuel to go to the home of Jesse and anoint one of his sons to be king of Israel.

In the 16th and 17th chapters of Samuel you will read the incidents in full, which I shall pass over but briefly. Samuel arrives at the home of Jesse and asks to see his sons, of whom there are eight. Seven are brought before him, and as scrutinizes each in turn, beginning with the eldest, he rejects them all and asks Jesse, "Are here all thy children?" and receives as an answer, "There remaineth yet the youngest, and behold, he keepeth the sheep." This is David. He is sent for and when he comes before Samuel, the Lord instructs him to anoint David king, for he is the chosen one.

Among the Philistines, was a mighty giant named Goliath, who each morning and evening for forty days, came before the army of Israel, defying them. Among Israel's army were Jesse's eldest three sons, and they, among the others, heard Goliath's daily challenge; but when there was none able to accept it. Jesse sent David to visit his brethren, and while with them he hears Goliath's defiance and challenge, and signifies his willingness to meet the giant in combat, but David's eldest brother, Eliab, reproves him, but Saul accepts him and permits him to meet the Philistine giant, who was ten feet three and a half inches tall, and wore the following armor.

> And he had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass.
>
> And he had greaves of brass upon his legs, and a target of brass between his shoulders.
>
> And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron; and one bearing a shield went before him.

When Goliath sees David he is angry, for David is but a small boy unarmed, and without armor, and the giant curses David and David's God.

> Then said David to the Philistines, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.
>
> This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

And all this assembly shall know that the Lord saveth not with the sword and spear; for the battle is the Lord's and he will give you into our hands.

David has such strong faith in his God that he "ran to meet the Philistine" and, taking his sling, he put a small stone into it which, when thrown, hit the giant on the forehead, and the giant fell to the earth and died.

The lesson we wish to teach is that the Philistine was depending on his own strength, and the massive armor which was made by man, while David simply put his faith in God, trusted him in all things, and gave God the credit for his success; and as he thus honored God, God took care of him, and brought renown to David and his works.

God wishes us to put our faith and confidence in him, to forsake earthly things, and in our daily battle with the evil things of this life to wear an armor, not of man's making or providing; not an armor of metal, or in any way made from, or of the things that we daily see and handle; not an armor that can be transferred from one to another, but an armor made by God and furnished by him alone, to be secured through our faith in Jesus being the Son of God, the Christ, and accepting him as our Savior and Redeemer. The armor as stated by Paul in his letter to the Ephesians is as follows:

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

If you follow my advice you always will wear it, and if you wear it you will be a "child of God" and an heir of his kingdom.

A Quiet Mind

"My peace I give unto you" (John 14:27).

I have a treasure which I prize;
  Its like I cannot find:
There's nothing like it on the earth;
  'Tis this, a quiet mind.

But 'tis not that I'm satisfied,
  Or senseless, dull, or blind;
'Tis God's own peace within my heart,
  Which forms my quiet mind.

I found this treasure at the cross:
  And there to every kind
Of weary, heavy-laden souls,
  Christ gives a quiet mind.

The love of God within my breast,
  My heart to him doth bind;
This is the peace of heaven on earth—
  This is my quiet mind.

I've many a cross to take up now,
  And many left behind;
But present troubles move me not,
  Nor shake my quiet mind.

And what may be tomorrow's cross,
  I never seek to find;
My Savior says, "Leave that to me,
  And keep a quiet mind."

And I well know the Lord hath said,
  To make my heart resigned,
That mercy still shall follow those
  Who keep a quiet mind.

I meet with pride of wit and wealth,
  And scorn, and looks unkind;
It matter not--I envy none,
  While I've a quiet mind.

I'm waiting now to see my Lord,
  Who's been to me so kind;
I want to thank him face to face,
  For this, my quiet mind.

Above lines were sent to Sister Donaldson by Brother George Aldridge, of Auckland, New Zealand, on January 24, 1916, and by Sister Donaldson they are passed on to the readers of The Restitution, with the sincere hope that they may assist in establishing that peace, that "quiet mind," that those outside of Christ know nothing of.

Daily Thoughts

Holy, holy, holy, Lord God Almighty	Rev. 4:8
He hath sent me to heal the broken hearted	Luke 4:18
Yea, they may forget, yet will I not forget thee	Isa. 49:15
He gave her the upper and the nether springs	Josh. 15:19
How long are ye slack to go to possess the land	Josh 18:3
I have chosen thee in the furnace of affliction	Isa. 48:10
Heirs of God and joint heirs with Christ	Rom. 8:17

Our Weekly Puzzle

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

What is the meaning of the term "of the day"?

What is the meanng of "appointed" ?

Who wrote the above, and to whom was it written ?

Where can the passage be found ?

Answer next issue.

Answer to puzzle in last issue:

The "I" is Jesus the Christ the Son of God.

The "Father' is the Lord God Almighty, who is the actual Father of Jesus Christ, and the spiritual Father of all those who come to him through Jesus.

A "husbandman" is a farmer; in this case, a man who had charge of a vineyard.

Jesus (the "I") refers to himself as a vine, because it is from him that "the branches" (his followers, his disciples) get their spiritual strength to do the Father's will, the same as the natural branches bear grapes by remaining a branch of the vine. So do Christians bear spiritual fruit—things pleasing to God—by remaining disciples of Jesus.

The word "purgeth" means to cleanse or purify by removing all impure matter.

The passage is found in John 15: 1,2.

The Boy Who Forgets

I love him, the boy who forgets!
  Does it seem such a queer thing to say ?
Can't help it, he's one of my pets;
  Delightful at work or at play.
I'd trust him with all that I own,
  And know neither worries nor frets;
But the secret of this lies alone
  In the things that the laddie forgets.

He always forgets to pay back
  The boy who has done him an ill;
Forgets that a grudge he owes Jack,
  And smiles at him pleasantly still.
He always forgets 'tis his turn
  To choose what the other shall play;
Forgets about others to learn
  The gossipy things that "that say."

He forgets to look sulky and cross
  When things are not going his way;
Forgets someone's gain in his loss;
  Forgets in his working, his play.
So this is why I take his part;
  Why I say he's one of my pets;
I repeat it with all of my heart:
  I love him for what he forgets!—P. F. Camp.

OBITUARY

Murl Maish Jr., was born April 30, 1918, and died August 16, 1918, aged two months, and 16 days.

At birth he was a strong and apparently healthful child, but disease laid its icy hands on the tiny form. All that loving hands and medical skill could do was of no avail. Beautiful, but also seemingly too brief, was his young, sweet life. His presence brought joy and sunshine into the home: his departure sorrow and darkness. Like the earliest flowers of springtime that shed their sweet fragrance on the morning air, and wither ere the sun is far risen, so this young, sweet life, too, has shed its sweet fragrance in the home, and lies withered ere the dew of life's morn had left his brow. The flowers did not live and bloom in vain. The world was made brighter by their bloom and sweeter by their fragrance. So also this young life, however brief, has not been in vain. Some life has been touched and made sweeter and tenderer by its presence. Better to mourn for the departed dead than to have no child for which to mourn.

Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, O death.

By a Friend.

The little one was a grandson of Brother and Sister William Huffer, of the Hillisburg church. Funeral services were held at the home Saturday, Aug. 17, and burial made in Green Lawn cemetery at Frankfort. D. E. VanVactor.

INQUIRING SAINTS

I was asked, the other day, whether I had had any recent meeting for inquirers. I replied that I had not; that there were few inquiring sinners in the congregation, and I judged the reason to be, that there were few inquiring sains. "Inquiring saints! that is a new phrase. We always supposed that inquiring belonged exclusively to sinners." It is not so. Do we not read in Ezekiel 36: 37, "Thus saith the Lord thy God, I will yet for this be inquired of by the house of Israel, to do it for them ?"—"by the house of Israel," that is, by his people, by the church. You see that God requires and expects his covenanted people to inquire. It is true that saints do not make the same inquiry that sinners do. The latter ask what they must do to be saved, whereas the inquiry of Christians is ,"Wilt thou not revive us again ?" It is a blessed state of things when the people of God are inquiring. It is good for themselves, and it has a benign influence on others. When the people of God inquire, presently the impenitent begin to inquire. That question, "Wilt thou not revive us?" is soon followed by the other, "What must I do to be saved ?" Yes, when saints become anxious, it is not long ere sinners become anxious. The inquiry of the three thousand on the day of Pentecost, "Men and brethren, what shall we do?" was preceded by the inquiry of the one hundred and twenty, who "all continued with on accord in prayer an supplication." Generally, I suppose, that is the order. First saints inquire, and then sinners. And whenever, in any congregation, religion does not flourish, one principle reason of it is, that the saints are not inquiring. They do not attend their inquiry-meeting appointed for them. The saint's inquiry-meeting is the prayer-meeting. In that, Christians meet together to inquire of te Lord "to do it for them," that is to fulfil the promise about the new heart and the new spirit. Now, when this meeting is crowded and interesting, when the inquiry among Christians is general and earnest and importunate, the sinner's inquiry-meeting usually becomes crowded and interesting. — Selected

"You may know what a man is by what he loves and seeks."

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. SEPTEMBER 3RD NUMBER 33

REFLECTIONS

Could we but draw the curtain,
  And read a brother's mind,
And view his secret motives,
  See the track he's left behind;
Would we judge him quite so harshly
  As we have done before,
When we view his inward motives
  As through an open door?

Perchance conscience would condemn us
  For the lack of faith we've shown,
For the crooked path we've traveled in,
  When better we have known;
The world oft does the gilding
  Of our actions in our need,
Man has an inward craving
  For the mammon of his greed.

Then we should weigh the motive
  That draws our mind away;
Shun the tempter's leadings,
  Sufficient is the evil of a day;
We should ever follow Jesus
  In the strait and beaten road;
Trusting fully in our Savior,
  He will help us bear our load.

J. E. Hogarth.

THE TEMPLE OF EZEKIEL'S PROPHECY

By A. E. Griffiths

No. 2

The particulars of the temple already discussed have referred only to the outer courts. Having now passed through these courts we find ourselves in an open space about one mile square, and this space is occupied by an immense circular building, which is the temple itself.

This is a three-story building, and is two hundred feet high and one mile in diameter. It contains three hundred and eighty-nine rooms or courts of justice on each floor, a total of one thousand one hundred and sixty-seven. In these courts the law will be administered and Isa. 2:3 will be fulfilled: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

This building will be similar in style to the outer courts. It will be of massive stone with lattice work in front. There will be seven hundred and seventy-eight doors for entrances, and the same number of cherubim, forty feet long, ten feet wide, and twenty-four feet high. These figures are made of stone and have two faces, one each side of the head, the one a man and the other a lion. Thus as one enters this building he is reminded on the one side of "the man Christ Jesus" (1 Tim. 2:5): and on the other of "the lion of the tribe of Judah" (Rev. 5:5). These figures alternate with pillars decorated with palm leaves, making the whole structure one of architectural beauty.

We must remember that the builder of this temple is Christ. "Behold the man whose name is the **Branch**; and he shall grow up out of his place, and he shall build the temple of the Lord" (Zech. 6:13). Therefore as it is his headquarters and the seat of his government, it is only naturall that he should be represented in its architecture. So these figures bring to memory his former humiliation and his present power and glory.

On passing up the steps and through a doorway a great hall is reached, which is subdivided into three portions which may serve as ante-room, auditorium, and council chamber. On passing through this third room we find another door leading to a terrace twelve feet above the ground, looking over the circle of rising ground in the center of which on a hill stands the altar. This altar will be located above all the hills around, and will therefore be visible from all points. We read: "The hill of God is as the hill of Bashan, an high hill as the hill of Bashan. Why leap ye ye high hills? This is the hill which God desireth to dwell in; yea, the Lord will dwell in it forever" (Psa. 68:15,16). And again: "Yet have I set my King upon my holy hill of Zion" (Psa. 2:6). "I cried unto the Lord with my voice; he heard me out of his holy hill" (Psa. 3:4).

The altar measures one hundred and forty-four feet square. Here is another detail in harmony with the Scriptures. We read of one hundred and forty-four thousand of the tribes of the children of Israel being sealed in Rev. 7:14. All agree that this number represents the complete body of saints, those who will be united with Christ at his coming. This figure represents a complete altar. The altar of the Mosaic law was only tempoary; but this altar will last as long as an altar is necessary.

Sacrifices

Having now considered in a brief manner the general aspect of this wonderful building, let us now look into some of the uses to which it will be put.

The altar with which the Catholic and Episcopalian churches are familiar is a table situated at the extreme end of the chancel, and is made a decorative embellishment to the church, and is used to place the cross, candlesticks, communion service on, and all paraphernalia of the formalities of the church; but the altar which God directed Moses to make was not for adornment but for offering sacrifices. Also previous to the time of Moses, we find it is a recognized form of honoring God. We read: "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar" (Gen. 8:20). Here we find that Noah was better acquainted with the proper uses of an altar than our orthodox friends of today, although they discredit the intelligence and wisdom of our early forefathers. Abraham also built an altar on which to sacrifice his son Isaac, according to God's command.

In looking into the meaning of the word altar, we find it is translated from the Greek word **thusiasterion**, and the first part of this word, **thusia**, means sacrifice. We thus have a clear understanding of the word "altar": a "place for sacrifice." Now when we read that there is to be an altar in the temple which will be in use during the reign of Christ, it is in harmony with sacrifices in that age. The prophet Isaiah says: "Even them will I bring to my holy mountain, and make them joyful in my house of prayer, their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people" (Isa. 56:7). Here we have definite information that the sacrifices will be offered to God after Christ has established his kingdom on earth. We read again: "Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them and seethe therein; and in that day there shall be no more te Canaanite in the house of the Lord of hosts" (Zech. 14:21).

We must here remind the reader that when Christ establishes his kingdom and reigns in Jerusalem, it will be a mixed dispensation consisting of mortal and immortal beings. The immortals of course being the saints raised from the dead, and the living changed by Christ at his coming; and the mortals being the remnant of the nations after the great destruction at the coming of Jesus. We all realize that the saints will be coheirs and fellow-rulers with Christ, will be kings and priests, and will rule the mortal nations; and as this kingdom is the promised restoration of the kingdom of Israel, it will be the same kingdom that once existed on earth, and in that kingdom sacrifiices were one of the forms of worshiping God. Therefore by restoring the kingdom, God also restores sacrifice. "In that day will I raise up the tabernacle of David that is fallen, and close up the breeches thereof; and I will raise up his ruins, and I will build it as in the days of old" (Amos 9:11). Here God says that he will restore the kingdom as it was in David's time; so sacrifice will be restored with all the other things. As the sacrifice that was made under the law was a shadow of the sacrifice that Christ made of himself for the world, so the sacrifies in the kingdom will commemorate his great sacrifice of the past; and under this wonderful arrangement he will be present to identify himself with it. The sacrifices of the future will have greater significance than those of the past.

As further evidence of future sacrifice we find the altar which stands on a high hill in the centre of the temple building and is visible from within its precincts and from without, is specially adapted for the reception of the immense number of sacrifices that will be offered on special occasions on acount of its size: one hundred and forty-four feet square. The description of it in Ezekiel, according to the marginal rendering, reads: "And from the mount of God is four cubits, and from the lion of God are four horns" (Ezek. 43:15). We here see the similarity to the altar under the law and its enlarged condition in the kingdom age. The fact that sacrifices will be observed in the worship of God in the thousand year reign of Christ is embodied in the following text: "In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, **The Lord our Righteousness.** For thus saith the Lord, David shall never want a man to sit upon the trone of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings and to kindle meat offerings and to do sacrifice continually" (Jer. 33: 16-18).

Government

We will now return briefly to the circular building, which is divided into eleven hundred and sixty-seven rooms or courts. This building is the headquarters or seat of government, and the law will here be promulgated and sent forth all over the earth. We read: " And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem" (Isa. 2: 3). Thus we find an actual building prepared for this purpose. We know that God never does anything by chance and so it is only natural that we should find a building for prophecy to be fulfilled in. The reader may perhaps have a doubt as to the difference between a spiritual temple and one built of real stone. Paul deals clearly with this matter. He said to the Corinthians: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you ?" (1 Cor. 3:16). He shows us plainly here that our mortal bodies are temples where God dwells. "And what agreement hath the temple of God with idols ? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Cor. 6:16). This harmonizes with Peter when he says: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ" (1 Pet. 2:5).

The following texts show clearly that believers in this present dispensation form a spiritual temple, in which it is necessary for us to come to God through Christ, who was our sacrifice; and we in turn have to offer spiritual sacrifice because the sacrifice of the law has ben abolished; our sacrifice being, according to Paul, "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). This temple and sacrifice are clearly defined; but let us be careful that we do not confuse the spiritual with the temporal.

We read in Exodus 25 how God commanded Moses to collect the necessary materials and build a tabernacle where God could dwell with the children of Israel, and where they could offer up their sacrifices and prayers unto him. In after years we read how God instructed David to collect the materials for the temple which his son Solomon built. These buildings were ordained by God for the purpose of sacrifice and prayer; but as we all know, Israel disobeyed, and turnde away from God. Therefore the time being ripe for the fulfilment of prophecy, God sent his Son, who made the law honorable in his own life and sacrifice, and then abolished the law. Now when there was no law which embodied the sacrifice, there was no further use for a temple; consequently the wrath of man was made to praise God by its destruction, which occurred finally in A. D. 70 when Vespasian sent his army against Jerusalem, and under Ttus destroyed the city and temple. Christ left no record of any building that should be erected like the former temple, nor did his apostles after him; the only record we have is of this spiritual temple already spoken of, and this is the body of saints which is being called out from the mass of corruption of which the world is composed. The day and need of a temple has been suspended, the same as the law has; but in the future age it will be restored according to prophecy. If we can realize and believe that the kingdom of God is the kingdom of Israel restored, then we can understand what the prophet Amos meant when he wrote: "In that day will I raise up the tabernacle of David, that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old" (Amos 9:11). And again David says: "Because of thy temple at Jerusalem, shall kings bring presents unto thee" (Psa. 68:29). There can be no doubt in the fact that the temple will be erected when Christ returns to earth; and this building will be not only a place of worship for the nations, but also will be the seat of government, and the official domain of King Jesus and his fellow-rulers, the saints.

Brethren, let us be careful how we live our lives. The glories whch will be ours in the age to come will be lost for ever if we fail to make our calling and election sure in this dispensation.

"CALLED TO BE SAINTS"

1 Corinthians 1:2

Why were the saints, saints? Because they were cheerful when it was difficult to be cheerful, and patient when it was difficult to be patient; and because they pushed on when they wanted to stand still, and kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable. That was all. It was quite simple, and always will be.—Selected.

NEGLECTING COMMUNION DANGEROUS

We hear all about us that the conservaton of food will help win the war; but when we go to the Lord's table Sunday after Sunday, and find only a pitiful few there we cannot help but wonder if some of the brethren are also conserving when it comes to the food the Lord provides for us each first day morning. They surely are not hungry or they would be around his table regularly. If hungry and still do not come, they cannot help but grow weak and sick, and in due time will die for the want of spiritual food.

We are living in perilous times, brothers and sisters, times in which we must watch ourselves lest we fall by the way-side for lack of food. Far better for us to die for want of temporal food than to die for want of the spiritual; for we have the promise we shall eat with Jesus in the age to come, never be hungry. But do you think he will let us in at his feast if we neglect his table and food now? Christ excused the different ones who had not time to come to the wedding—he will also excuse us from the kingdom, if we neglect the assembling of ourselves together.

How easy it is to become careless and indifferent when absent from church a few Sundays. We always can very easily find an excuse—had company, went off for the day in the country, etc., and when it comes to our daily work we would not think of missing—we would find less pay in our envelopes on Saturday. Well, do you not think we are likely to find something lacking when Christ calls his saints and shuts the door on us, and refuses to notice our cries of "Lord, Lord."

Only a little two hours or so to worship God and his Son in his house, putting away from our thoughts all else; and yet that is too much time to take away from our pleasures on a Sunday! Brethren, the little flock need you; we must hold together in these latter days; we must encourage one another, especially those who are feeding the flock, spending their rest hours diligently searching the Scriptures to give to us words of life and comfort. We should be the happiest, most enthusiastic people on the face of the earth. We see all these signs on the earth and are told to "lift up our heads and rejoice, for our redemption draweth nigh." And yet some of us stay away Sunday after Sunday, and in so doing cause the speakers to feel discouraged and the church to lose its zeal.

Now how many of us who are always ready with an excuse to absent ourselves from the table of the Lord will strive from this time on and try to be there at the table; for where two or three are gathered together, Christ says, he will be there to bless. Let us be awake, and not lose our crowns, for we see that happening in Europe; and the sooner those kings lose theirs, we who are faithful will win ours. "Watch ye therefore, for ye know not when the master of the house cometh; at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch.

Jessie M. B. Kauffman.

THE WOMAN, THE DRAGON AND THE MAN CHILD

No. 2

And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the the woman which was ready to be delivered, for to devour her child as soon as it was born.

Who is this dragon? "Son of man, set thy face against Pharaoh, king of Egypt, speak and sy against him, and against all Egypt: speak and say, Thus saith the Lord God: behold I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of the rivers" (Ezek. 29: 2,3). Here Pharaoh is represented as being a dragon; he was against God's people, and was antagonistic to the religious principles of the Jews, the ancient people of God; and as he is surnamed in our chapter "the old serpent, devil, and satan," and is said to deceive the whole world, we must always look to powers inimical to Christianity to find him.

Daniel seventh chapter gives us four beasts representing the four universal empires, and describes the fourth as diverse from the other three, making him very dreadful and terrible, and states "it tramped the residue." If the reader will search the Scriptures he will find that "the residue" stands for the rest, or remainder; and this is proof that this beast tramped the remaining fragments of the three other beasts and devoured them, breaking them in pieces. This was Rome in her pagan, anti-christian phase. Our dragon is identical with this beast, and comes in, or rather is found existing after, the woman is seen in the vision, and waiting to devour her child. Did not pagan Rome stand ready at all times to devour the children of the church? Look at Nero; look at most of those vile rulers of pagan Rome, and be convinced that she was a hater of God's people. Roman emperors were also rulers of the ecclesiastical world, and had the emperial power to change its religion, for a new one was to cast the old out; but both the woman and the dragon were in heaven—the ecclesiastical world—and the fight was for the supremacy. The war in heaven (vs. 7) was between Michael and his angels, and the dragon and his angels. Michael, an archangel, is here used to symbolize Christ; and that makes Christ and his ministers in a fight with pagan infidelity and her ministers, or with the only antichristian power of the time. Verse 9 tells us the dragon was cast out, and his angels were cast out with him, and he had no more place in heaven. His ecclesiastical power was gone, and now his home is on the earth, the political strata; and if he figures at all in the future it is through politics. "They overcame him"; but how? "By the blood of the Lamb, and by the word of their testimony." "They loved not their lives unto death." Yes, many of them were slain; but the weapons of their warfare were not carnal, but mighty through God to the pulling down of strongholds; and they finally became victorious and cast the dragon down. Constantine, the emperor, professed Christianity, and begun the rulership of the ecclesiastical world under the name Christian; and from that day till this, pagan Rome has not been resurrected, nor seated on the throne. But after the dragon was cast out of heaven he was still alive, and persecuted the woman; and to the woman were given two wings of a great eagle that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and the dividing of time, from the face of the serpent. Here the serpent, dragon, devil, satan, is left in the earth by the woman, and left for twelve hundred and sixty years. Even the political world, helped the woman by swallowing the waters (representative of peoples) cast out of the dragon's mouth. The dragon was wroth, and went to make war with the remnant of the woman's seed, which keep the commandments of God. This shows that the woman had more than one child, and brings us to the consideration of the man child which we will do in our next number.

J. J. Heckman

COMMENTARY ON THE APOCALYPSE

Chapter 3

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown (vs. 11).

"Behold, I come quickly." That is, in his providence, in the affairs of the church; testing their patience, love, and fidelity to him who watches over them, knowing their every movement and inward thoughts. Hold fast thy present attainments so that no man shall take thy crown; the reward of thy patience and toil.

Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name (vs. 12).

"Him that overcometh will I make a pillar in the temple of my God." All the promises are to the overcomer. He must take his Lord and Master as his example, and fight the fight of faith to a victorious end; then he will be honored with being a pillar in the spiritual temple which his Lord will erect, for the enlightenment of all the nations of the earth. "And I will write upon him the name of my God." What an honor to bear on your person the name of the everlasting God; justice and judgment being the habitation of his throne. Also the overcomer will bear the name of the New Jerusalem, that golden city, that comes down from God out of heaven; God being its designer and builder. In grandeur and beauty it will eclipse anything that man has ever seen. It comes down from God; that is, as James says, "every good gift . . . . is from above, and cometh down from the Father of lights with whom is no variableness, neither shadow of turning" (James 1:17).

The overcomer is also to have the new name of his Lord and Master written upon him. The writing of this name upon the overcomers, has a greater significance than appears on the surface. See Zech. 3:9: "Upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts." Here we behold the stone which the builders rejected, become the head stone of the corner. See Rev. 5:6: "And I beheld, and lo, in the midst of the throne and the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are seven Spirits of God sent forth into all the earth." The symbolism of which is complete, full power and wisdom.

He that hath an ear, let him hear what the Spirit saith unto the churches (vs 13).

This oft repeated admonition gives emphasis to the necessity of keeping our ears open to the truth; for if we neglect to listen to the words of the true witness, darkness is sure to follow, and the spirit of the world will take the place of the spirit of Christ; and the crown of life is lost.

And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God (vs.. 14).

"And unto the angel (or elder) of the church of the Laodiceans write: These things saith the Amen."

The word "Amen" in English, after the oriental manner, is used at the beginning, but more generally at the end of declarations and prayers, in the sense of so be it, firmly established. True and faithful is the sense here.

"The beginning of the creation of God." The words "created" and "creation" are used in many senses; the one here meant is aptly expressed by Paul in Eph. 2:10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And again: "For behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isa. 65:17). The foregoing testimony reveals God's plan to create new heavens and earth, and of man to inhabit them. And of this new creation Christ is the beginning the first born from the dead, that in all things he should have the pre-eminence.

I know thy works, that thou are neither cold nor hot: I would thou wert cold or hot (vs. 15).

Neither cold nor hot is a condition to be regretted by those professing loyalty to the Master, who has given his life for their salvation. "I would thou wert cold or hot." This condition is inconsistent with their profession of Christianity, and is very distasteful to him whom they profess to love and follow.

So then because thou are lukewarm and neither cold nor hot, I will spue thee out of my mouth (vs. 16).

So then on account of their lukewarm condition, "I will spue thee out of my mouth." This expression indicates with what abhorence the Master views their condition. They that should be exercising love, joy, and zeal in the cause of their Lord, are fallen to this low condition. But we see by what follows he still labors for their salvation.

Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind, and naked (vs. 17).

"Because thou sayest I am rich." This may refer either to worldly or spiritual riches; possibly to both. And as we are now in the Laodicean state of the church, it is easy to see the application of the language to present day Christianity. They are rich in this world's riches; and they claim to be rich in the spiritual, or true riches. They certainly are increased with this world's goods; and think they need nothing more. What a contrast between their concepton of their condition, and their actual condition: wretched, miserable, poor, blind, and naked. This is the darkest picture drawn by the true witness of the condition of any of the seven churches. The only ray of hope lies in the words, "And knowest not that thou art wretched," etc. The counsel given following this dark picture, will reveal what they needed; the lack of which caused their wretched and miserable condition.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see (vs. 18).

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." Here we see what they lacked: purity, symbolized by gold that had been purified in the fire. As gold is purified in the fire, so the furnace of affliction will purify him who submits to its discipline; thereby gaining the true riches, which the Master has to bestow upon his faithful servants. The white raiment is a symbol of righteousness, the clothing of Christ and all his brethren. If any appear in the presence of the Master without the wedding garment, he will be speechless, and ashamed as one without clothing.

The eye salve here recommended by the true witness, is to improve the eyesight. One of the charges against the Laodiceans was that they were blind; and the blindness here mentioned is spiritual blindness. They could not discern their true condition; therefore speaking figuratively, they needed the eye salve to improve their sight.

George Francis.

o

Darker days than earth has ever seen are ahead of us (Dan. 12:1-4; Matt. 24:21-30; Luke 21: 24-28); but they shall issue in Israel's redemption and the redemption of the world. The watchful and prayerful, and such as keep his word, shall escape these things (Luke 21:36; Rev. 3:10; Isa. 26: 20, 21). There is a sealed book (Dan. 12:4) and an open book, which is the word of God, which we possess, and they shall be found to be in perfect accord.—D. M. Stearns.

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EDITORIAL

We wish to extend our thanks to all the brothers and sisters of Cleveland for contributing so liberally toward the purchase of our new organ, which is now paid for.

Recent visitors at the Lord's table: Brother J. C. Thompson, of Buffalo, N. Y.; Sister John Lehman, of Brush Creek, Ohio; Sister Elsie Heacock, of Canton, Ohio; Brother Charles Sanford, of St. Louis, Mo.; and Brother and Sister Westfall, of Troy, Ohio.

August 25th, after a good confession of the faith, Miss Royetta Smith, Daughter of Brother and Sister Wm. Horton was baptized into the name of Jesus Christ.

In our issue of Aug. 6th a typographical error occurred in the Printing Press Fund. The amount opposite the name of Chas. Moore should be $5.00, which will make the addition correct in the total.

A good deed done is not a thing completed and finished; a good thing done is nothing less than an endless series of good deeds set in motion.

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain, around us.

Prosperity is the offspring of industry and frugality.

THE SEALED REDEEMED AS A "GREAT MULTITUDE" OF PALM BEARERS

Rev. 7 Chapter

1. Symbols Explained

1. "Out of the tribes of Israel's sons": people "out of every nation, people, and tongue" (vss. 4, 9; John 4:22; Acts 28:20; Rom. 15, 8, 11, 17; Eph. 2: 12; Rom. 9:4-9; Matt. 3:7-13; Gal. 6:16).

2. The Number Sealed

1. 144,000. This is a miniature number for the whole of the redeemed (Rev. 7:9; Gen. 15:5; Rev. 14:1-5; Matt. 19:28; Rev. 4:10; 21:12).

2. The Apocalyptic Urim and Thummim:
(a) Christ (Ex. 28:15-21; Deut. 33:8; Ex. 17:7; T Cor. 10: 4; 1 Tim. 6: 16; Col. 1: 19;) and
(b) The saints (Isa. 54:11; Zech. 14:7; Dan. 12:3; Phil. 2:15; Eph. 5:8).

3. "Great Multitude" of Palm Bearers in Post-Adventual and Post-Resurrectional Glory

1. "After this"; Greek after these things".
2. Sealing and glorification are here placed as sequential in relation, not in succession of time (vs.9; Rev. 13: 7; 17: 6; 2: 10; 2 Tim. 2: 12; Rev. 7:14; Isa. 26: 19-21; Dan. 12: 1,2).
3. "After these things" the sealed are seen clothed with white robes and palms in their hands, celebrating the feasts of tabernacles (Rev. 15:2; Hos. 12:9; Zech. 14:16; Isa. 61:3; Psa. 1:3; Rev. 22:1; Psa. 110:7; Luke 22:16).

BIBLE LESSON IV

With Texts Quoted in Full

THE THINGS CONCERNING THE KINGDOM OF GOD

Fifth, Jerusalem, the capital city, which will be the metropolis of the earth.

"But I say unto you, swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is te city of the great King" (Matt. 5:34, 35).

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil hearts" (Jer. 3:17).

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even te first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:8).

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no stranger pass through her any more" (Joel 3:16, 17).

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously" (Isa. 24:23).

"Sing and rejoice, O daughter of Zion, for lo, I come, I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again" (Zech. 2:10-12).

"Great is the Lord and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God. God will establish it forever" (Psa. 48:1-8).

Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces" (Psa. 122:2-7).

"The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children also shall sit upon thy throne for evermore. For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemeies will I clothe with shame: but upon himself shall his crown flourish" (Psa. 132:11-18).

Sixth, the Territory: Palestine primarily, and the uttermost parts of the earth finally.

"Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10).

"And te seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thon wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10).

"Why do the heathen rage, and the people imagine vain things? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise, now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him" (Psa. 2:1-12).

"And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him" (Dan. 7:27).

Mrs. Rena Endsley.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXVI

God's Covenant with David

Memory Text: "My covenant will I not break, nor alter the thing that is gone out of my lips" (Psa. 89: 34).

1. "I have found David my servant, with my holy oil have I anointed him.
2. "My mercy will I keep for him for evermore and my covenant shall stand fast with him.
3. "His seed will I make to endure forever and his throne as the days of heaven.
4. "If his children forsake my law, and walk not in my judgments;
5. "If they break my statutes and keep not my commandments;
6. "Then will I visit their transgressions with the rod and their iniquity with stripes.
7. "Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.
8. "Once have I sworn by my holiness that I will not lie unto David.
9. "His seed shall endure forever, and his throne as the sun before me.
10. "It shall be established forever as the moon, and as a faithful witness in heaven" (Psa. 89: 20, 28-37).
11. "And when thy days be fulfilled, and thou shall sleep with thy fathers, I will set up thy seed after thee . . . and I will establish his kingdom.
12. "And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever" (2 Sam. 7: 12,16).

Practical Truths

These covenants of promise that God has made with these Hebrew fathers carry with them an importance that is striking. They all run in the same line and purpose. They are eternal in their duration, and all terminate in Jesus and the seed. This covenant with David is concerning a throne, a kingdom, and a seed. Zacharias said by the Holy Spirit on the birth of the forerunner of Jesus, that the Lord had raised up a horn of salvation for his people in the house of his servant David; and it is declared that the promise of this seed made unto these fathers God fulfilled in the raising up of Jesus (Acts 13:22).

Notes on the Lesson

Alter.—To change. God will never change what he has promised David. His promises are immutable, and the person who leans upon God's word has a sure foundation for his hope.

1. **Holy Oil.**—Oil used by the Hebrews for anointing their prophets, priests or kings, and made by directions from the Lord, of myrrh, sweet cinnamon, sweet calamus, and cassia (Ex. 30: 23-25).

2. **Stand fast.**—Unchangable, unbroken.

3. **His seed.**—Jesus the Christ was the seed of David (Rom. 1: 3), and, although once dead, is now alive, and will be alive for evermore (Rev. 1: 18). **Days of heaven.**—A term denoting perpetuity.

4. **Forsake my law.**—David's children did forsake God.s law. This is evident upon reading the history of Solomon and the line of kings who followed Solomon upon David's throne. Zedekiah was the last of the line, and his wickedness culminated in the destruction of David,s throne and kingdom (Ezek. 21: 35-27). God did indeed visit their iniquities and punish them, and even now David's throne is yet in the dust, awaiting the return of his Royal Son to take and restore and establish it. **Forever.**—According to the terms of the covenant.

9. **As the Sun.**—The most permanent, constant and unvarying of all the heavenly bodies. The duration of David's throne is to be like the duration of the sun.

11. **Sleep.**—A term frequently used in th Scriptures to denote death. David must die. His kingdom be overturned. His posterity punished for sins. But a restoration is promised (Acts 15: 16).

12. **Before Thee.**—Though an interruption is clearly taught, yet the fact is also taught that his Son, the promised seed, will take the throne and kingdom after his return from heaven (Matt. 25: 31; Luke 1: 32,33), and establish it before, or in the presence of, David. David's resurrection is thus assured to him (Ezek. 37: 24).

Suggestive Topics and Questions

1. **The Perpetuity of the Seed.**—Give the memory text. Will God change the covenant made with David? What are the things promised in the covenant? Who anointed David with the holy oil? (1 Sam. 16:13)? What is meant by the term "mercy" in paragraph 2? What is said concerning his seed? (3.) Does this seed spoken of in the covenant refer to the Christ? Is Jesus the Christ the seed of David (Rom. 1: 3)? How do you show that Jesus is the son of David? Will he "endure forever," as promised in the covenant (Rom. 6: 9)? Read Psa. 72: 17.

2. **David's Throne.**—What is understood by the the word "throne?" Answer: 1. A chair of state. 2. Sovereign power and dignity. 3. One invested with power or authority (Webster). Probably here used to denote the power and authority of a king. Will David occupy the throne alone, or will he rule with Christ (Luke 1:32; Jer. 23:5: Ezek. 37:24, 25)? Is David dead (Acts 13:36; Acts 2:29)? Do you think a resurrection is necessary to the fufilment of this part of the covenant? (3). How long will David's throne endure? (9.)

3. **David's Kingdom**—Was the kingdom of David in Palestine? Was the territory of David's kingdom the same land that God promised Abraham? Is the seed of David also the seed of Abraham? Is Jesus a son of David, and also a son of Abraham? If Jesus takes the throne of David and occupies the kingdom will it be set up in the land of Canaan? **Note**—Aa the seed of Abraham, Jesus will bless all nations. As the seed of David, he will establish David's kingdom. (11). Will his dominion extend beyond the land of Canaan (Psa. 72:8)?

4. **David's House.**—What is the covenant concerning David's house? (12.) Does this refer to a building, or to David's posterity or family?

Reflections—Great indeed are the promises. David humbly trusted God. God rewarded his humility and faith by making this covenant with him. With a sense of deep gratitude David utters a prayer of thanksgiving (2 Sam. 7:18-29). Humility, goodness, and faith will always be rewarded. God will always fulfill his covenant.

* * *

"BECAUSE THEY HAVE NOT HEARKENED UNTO MY WORDS"

Jer. 6:19

By S. Roxana Wince

These words were spoken of the people of Judah by the mouth of the Lord. "Hear, O earth" he says, "behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened to my words."

"How long shall the land mourn and the herbs of every field wither for the wickedness of them that dwell therein." The beasts are consumed and the birds, because they said, he shall not see our last end" (Jer. 12:4).

It is not safe ever, not to hearken to the words of the Lord, neither for individuals, nor for nations. Chastisement is sure to follow.

All lands are mourning now because the people that dwell in them have not hearkened. More have perished by famine in the last four years than have been slain in battle. The total from both causes would foot up nearly nine millions. Millions more have been ruthlessly massacred by the Turks, or sunk 'neath the sea by German submarines. Billions of earth's precious gold have been used to carry on the war.

Would all these terrible things have come upon the earth if men had obeyed the Lord? He says, "Bring ye all the tithes into my storehouse, that there may be meat in my house." Let us mind him to the exactness of a penny, and he "will rebuke the devourer for our sakes, will not destroy the fruits of our ground, neither shall our vine cast its fruit before time in our field. All nations shall call us blessed, and our land shall be a delightsome land, saith the Lord of hosts" (Mal. 3:10-12). It is not in vain to serve God. It is profitable to keep his ordinances. Nothing that he gives us must be wasted—no fields planted to tobacco, no grain brewed or distilled—everything must be used for the glory of God, in the upbuilding of his cause.

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* * *

HEAD OF THE CHURCH OF GOD

"For the husband is the head of the wife, even as Christ is head of the church" (Eph. 5:23). What church? The church of God. He is also the head of the body. What body? The body of believers that constitute the church of God (Col. 1:18).

John the Baptist six months older than Christ was the son of Zachariah and Elizabeth, and he was the one ordained to go before the Lord, in the spirit and power of Elias to make ready a people prepared for the Lord (Luke 1:17). How did he do it? At about thirty years of age he entered on the work of announcing the near approach of the Messiah and his kingdom,and called on the people to reform and be immersed for the remission of their sins. Many of the people flocked to his baptism. He baptized Jesus in the river Jordan, and pointed him out as the "Lamb of God which taketh away the sins of the world" (John 1:29). How did he take away the sins of the world? By being crucified as a sacrifice for sin (Heb. 26-28). After Jesus was baptized he was led up of the spirit into the wilderness, and he fasted forty days and nights, and was tempted of the devil. After the devil left him angels came and ministered unto him (Matt. 4:11). Jesus was now qualified to preach, and he said, "Repent: for the kingdom of heaven is at hand." John preached the same before him, and told the people there was one coming that was mightier than he. that he baptized with water, but the one that should come after would baptize with the Holy Spirit and with fire (Matt. 3:11). John fulfilled the prophecy, "Behold, I send my messenger before thy face, which shall prepare the way before thee" (Mal. 3:1; Matt. 11:10). How was he to prepare the way? Make straight in the desert a highway for our God (Isa. 40:3; Matt. 3:3; Mark 1:3). Zacharias in speaking of his son John said: "Thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways" (Luke 1:76). After Christ had entered on his work of proclaiming the gospel of the kingdom of God, John was beheaded and Christ said of him, "There hath not risen a greater than John the Baptist" (Matt. 11:11). For all the prophets and the law prophesied until John. Christ baptized his discipls (John 3:22).

The disciples of John and the Jews brought up a question about purifying, and they came to John and said, "He that was with thee beyond Jordan baptizeth, and all men come to him. John said, I am not the Christ. I am sent before him. He must increase, but I must decrease' (John 3:25-30). How did he increase? Every one that believes the gospel and is baptized, increases the body of which Christ is the head. The church increases and becomes a great body and like its head, every member must be initiated into that body by the same process, viz: by being baptized. Then the whole body is baptized and composed of many members, and all the members of that body are one body; so also is Christ. "For by one Spirti are we all baptized into one body" (1Cor.12 chapter).

Why is Christ the head of the church of God? Because he is perfect, and the one chosen to take away the sins of the world, and because he is to be the King and ruler of all nations. And he was the author of the gospel of the kingdom of God, and is promised the earth for his inheritance. He must rule until all nations serve and obey him. So it becomes necessary that his associate rulers must work together for the same purpose and be of one mind (Rom. 12: 16; 2 Cor. 13: 11). Christ brought life and immortality to light through the gospel, and he taught many to preach the gospel and declared there is but one gospel. Those that believe the gospel are called the church of God, and as Christ was the beginning of the gospel, he is the only one that can be the head of the church of God.

E. W. Knapp.

* * *

"EVOLUTION" MISSPELT

"Faith cometh by hearing, and hearing by the word of God." How true, if the word of God is preached! But modern popular preaching inspires little faith in the hearers. In reality, the preaching of today is fast developing a race of skeptics.

Jesus said, "When the Son of Man cometh, shall he find faith on the earth?" He realized that faith would be at a premium in the last days. The reason for this condition is plain. Men and women hear much of doubt, and little of the word.

"Evolution" is misspelled. "Evilution," or perhaps "D-evil-ution," is more in harmony with the meaning of the term. Evolution was evolved from the devil himself. He sought to destroy faith in God, the Creator. Hence this destructive and repulsive theory.—Selected.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verse: Micah 6:8; Titus 2:13, 14

Golden Text: Isaiah 1:18

EBENEZER

Father a "stone of help" I raise to thee
  Here, on the borders of this new, strange year;
  Then go I forth to meet it without fear,
For "hitherto" thou, Lord, "hast helped me."

Aye, "hitherto," through all my varied past,
  Since childhood's dawn first met me with its smile,
  Since youth's bright morning did my heart beguile,
Ere I had dreamed life's sky could be o'ercast.

Down through the gloom, the darkness of deep night,
  Down into sorrow's valley where I trod,
  And lifted eyes, tear-dimmed and blind, to God
Feeling for his loving tenderness and might.

E'en there, through all, thy strong right arm did guide
  And lead me in thine own appointed path;
  Now know I tnat 'twas tenderest love, not wrath,
Which called me, through the darkness, to thy side.

Not less that love has led in pastures still,
  Besides the quiet rivers of deep peace.
  Sending from cares and fears a sweet release,
Teaching my heart, in joy to to thy will.

And thou will lead me through the year to come;
  I know not where, nor how, nor do I ask;
  Love fears not Love's divine. appointed task;
The child dreads nothing that is sent from home.

Send, Father, what thou wilt: give me to do,
  To bear, or suffer, as it seemeth best;
  My heart shall bow, in love, to thy behest;
Thou wilt not fail, who hast "helped hitherto."

Introducing Brother Huggins

Some years ago, before Brother Huggins was the Editor of The Restitution, a portion of the paper called "Ebenezer" was under his care and keeping. Today's Young People's Page, excepting the puzzle, will be entirely made up from articles taken from this portion of the paper. The poem above "Ebenezer," was taken from The Restitution of June 29, 1910.

Win Your Boy's Confidence

Whoever does not impress your child, his playmate does. He is educated in the street, at the game, in the post office, and in the schoolroom, as certainly as in your household. The next bigger boy whom he adores because he is big and strong takes a hand on the boy's molding. Every association he forms leaves some trace upon him, for good or for ill. You cannot throw him into the gulf and bid him sink or swim. He must be guarded and looked out for, and you must know whom he walks and talks with, whom he plays with, who sits beside him at school. He will not be especially hurt by a lad who eats with his knife, but a lad who is profane, or immodest, or furtive, may do him irreparable injury.

Far more than she prizes pearls and diamonds, should a mother prize her boy's confidence. Not merely when he is a little golden-headed cherub should she give him herself at the bedtime hour, for a nightly chat, but when he is older, at fourteen or fifteen, when he has trials and temptations, let him feel that he can tell her everything and that she will not be shocked, nor censorious; that she will understand and advise.

His friends of every degree should be encouraged and invited to the home, and as they share the boy's pursuits, the mother may be quietly observant, and see where she can help; she can do much to prevent the ascendancy of an unprincipled lad, and her doors should be shut against one who is unclean in speech and behavior. Under God, the mother holds the boy's life in her hand.

Nor is the father free from obligation. A boy's father epitomizes to him the whole story of manhood. A boy reflects his father's opinions, accepts his modes of thought, and aims to be as much like him as he can. A father is as sacredly bound to be his boy's chum and comrade as to be his tutor and governor, and to provide for him food and clothng. If a father keeps pace with the boy, suiting his long steps to the shorter ones, there will be small danger that the little fellow will make a serious blunder in choosing his associates.

Jesus the Christ—Acrostic

Just One.
Elect Stone.
Salvation of God.
Unspeakable Gift.
Shepherd of his sheep.

The Root of Jesse.
Hidden Manna.
Eternal Life.

Chief Shepherd.
Hope of his People.
Rose of Sharon.
Immanuel.
Seed of Abraham.
Tower of the Flock.

D. C. Robison.

Gold Dust

"If you cannot bear humility you cannot bear elevation."

Criticisms sharpen the ambition, if within reason, and kindly offered.

"A kind word costs but little but it may bless the one to whom it is spoken."

Be sensitive for others and you will forget to be sensitive for yourself.—W. W. Stetson.

"To feel that you are brother to humanity is greater than to have inherited a fortune."

"The world has suffered a good deal less from thinking without saying, than saying without thinking."

"The trouble with too many of our prayers is that we urge that our own will be done instead of asking that God's will may be done."

"How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure."

"Men fail to fulfil their promises sometimes because they lack the will or ability or both; God's promises never fail, when conditions are met, because he has both will and ability."

Nothing is too little to be ordered by our Father; nothing too little in which to see his hand; nothing which touches our souls too little to accept from him; nothing too little to be done to him.—E. B. Pussey.

One thing which you may make sure of is, that however good you may be, you have faults; that however dull you may be, you can find out what some of them are; and that however slight they may be, you had better make some—not too painful, but patient—effort to get quit of them."—John Ruskin.

Sowing and Reaping

It is better late than never, so they say,
To tell my friends I am still walking in the narrow way,
Trying the seed of kindness to sow,
For what we sow we also reap, don't you know.

As we sow we shall also reap,
This is the thought for us all to keep,
This is the word from heaven sent;
Then what will we at the harvest get ?

As we have sown so shall we reap,
This is the deeper thought for us to keep;
Shall we sow to joy and gladness or weal and woe ?
Or sow we to the spirit and gain eternal life here below?

Let us then this thought still keep,
For this an ever changing law;
Then let us pray and sow and weep,
For as we have sown so shall we reap.

As we sow so shall we reap,
With this thought in view what shall we reap ?
Shall we reap the fruits of sin or of faith and love,
When the Savior returns to earth from above ?

Mrs. Dr. L. Hicklin-Williams.

Many prominent ministers of the various denominations are preaching on every other subject than the gospel, while some of them are denying the fall, the redemption and a coming restitution, so clearly taught in the Bible, and teaching instead evolution; yea, and even denying the inspiration of the Bible.

Our Weekly Puzzle

Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.

Who was Samuel ?
What are"Mizpeh" and "Shen"?
Where are they located ?
What do the words "Mizpeh" and "Shen" mean ?
What does "Ebenezer" mean ?
What is the meaning of "hitherto" ?
Where can this passage be found ?
Answer next issue.

Answer to puzzle in last issue:

In the Bible light signifies knowledge, truth, error, evil. As the natural day is light, and night dark, so the term "of the day" means those who know God and live his truth in righteousness.

The word "appoint" means to select, to fix upon, to designate.

The passage was written by the apostle Paul, while at Athens, to the church at Thessalonica, and can be found in 1 Thessalonians 5:8, 9.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—Beecher.

"Renouncing our own sins is better preaching than denouncing the sins of others."

"That religion which fails us in the every day trials and experiences of life, has somewhere in it a flaw. It ought, if it come from above, to be always, day by day, to our souls as the wings of a bird, bearing us away from and beyond the impediments which hold us down."

I long to have the children feel that there is nothing in this world more attractive, more earnestly to be desired than manhood in Jesus Christ. —Henry Ward Beecher.

"The heights of Christian perfection can only be reached by faithfully each moment following the Guide who is to lead you there, and he reveals your way to you one step at a time, in the little things of your daily lives, asking on your part that you yield yourselves up to his guidance."

The gospel was lived as well as spoken. Christ's life was Christ's mightiest preaching . . . If we keep near to him we too shall witness, and if our faces shine live Moses' as he came down from the mountain, or like Stephen's in the council chamber, men will "take knowledge of us that we have been with Jesus."—Alexander Maclaren.

Not that I speak in respect to want, for I have learned, in whatsoever state I am, therewith to be content.

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. SEPTEMEER 10TH NUMBER 34

A DIP INTO THE FUTURE

Brother Huggins:

We enclose a clipping from one of our papers. It is from Tennyson's "Lockley Hall." It seems that the poet had a view of our times. We thought it worth printing. It contains some remarkable statements. Your brother in the Anointed,

D. C. Robison.

> For I dipt into the future, far as
> human eye could see,
> Saw the vision of the world, and all
> the wonders that would be;
> Saw the heavens fill with commerce,
> argosies of magic sails,
> Pilots of the purple twilight, dropping down with costly bales;
> Heard the heavens filled with shouting,
> and there rained a ghastly dew
> From the nation's airy navies grappling in the central blue;
> Far along the world-wide whisper of
> the south wind rushing warm,
> With the standards of the peoples
> plunging thro' the thunderstorm;
> Till the war-drum throbbed no longer,
> and the battle flags were furled
> In the Parliament of Man, the Federation of the world.

AN ANTIDOTE TO SPIRITUALISM

Odology

No 1.

Professor Reichenbach, in his experiments on certain crystals and persons, through the medium of highly-sensitive individuals, has ascertained that a fluid of blue and yellow color more subtle that electricity, is thrown off the poles of the crystals, and from the ends of the fingers. It is not visible to persons in a normal state of the nervous system, which is adapted only to the perception of ordinary phenomena; but when the brain is exalted beyond what is usual, though short of actual insanity, things invisible to others are perceived, pertaining to this highly attenuated or rarified exhalation, which is probably the electro-magnetic fluid reduced to an aura by the peculiar atomatic organization of the bodies from which it is given off. On this fluid Reichenbach has bestowed the name of od—I suppose for the same reason that Dr. Faraday styles the electrical poles **electrods** (electrodes) from **electron**, amber (by the friction of which electricity was first artificially discerned), and **odos**, a way—the poles being regarded merely as the doors or ways by which electricity passes. The od is the boundary of the decomposing matter in the direction of the electric current. Reichenbach's fluid passes off at the ods or poles; and as he regards it as something else than electricity, magnetism, or galvanism, he calls it by another name, even the Greco-chemical term for extremity from which it exhales.

I have styled this article "Odology" (from **logos**, a discourse, and **od**), or discourse upon Od. Not that I am going to discuss the subject of Od reichenbachically; but, believing that the phenomena of the "spiritualists" are Odistic, if anything, I have chosen to denominate what I have to say upon the subject by "Odology," rather than by Pneumatology, Psychology, or any other word which concedes the unproved and unprovable affirmation of the existence of supposed dead men's ghosts disembodiedly.

The electro-magnetic od is constantly passing off from the electrodes, or poles, of animal bodies and certain crystals. It is probable that our bodies are enveloped with a halo of it, for everything has its halo according to the following testimony: "It is well known," says Mrs. Griffiths, "that seen around and adhering to all surfaces there is a halo of demi-transparent light, seen only, however, when the object for experiment is in a certain position with regard to the eye and the light which falls on it. This halo is not dependent on any peculiarity of color or material, for it encompasses every object in nature, whether it belongs to the animal, mineral or vegetable kingdom; whether it be square or round, black or white, opaque or transparent, solid or fluid" (Silliman's Journal, Jan. 1st, 1840). The halo of our bodies, it is probable, consists of Reichenbach's odic fluid, the color of which is visible to those who are highly odic, or in a state in which the od is abundantly generated. It is of a delicate blue when given off from the positive electrode, and yellow from the negative pole of crystal. From the finger-tips of a male subject it exhales a blue color about an inch long; but from those of a female the jet is inconsiderable, imparting, as it were, a luminousness to their extremities.

From graveyards this odic exhalation is abundant. It has been seen to cover a necropolis to the depth of four feet, as a lambent flame. This is doubtless the fluid generated by the decomposing animal matter beneath the sod. Like phantom ships at sea, produced by refraction of the light reflected on the firmament by real ships, phantom appearances are sometimes seen by sensitive nervous systems, produced by the refraction of the odic rays in and upon the mirror formed by the magnetic halo of the earth, which emanate from the forms corrupting in the dust thereof. These phantoms (in Greek styled **phantasma**—Matt. 14: 26; according to Griesbach, Luke 24:37, 39 should read **phantasma**, not **pneuma**) are called "separate," or "disembodied spirits" by the ignorant and superstitious, under the supposition that they are real men and women, boys and girls, who used to enact life's follies in the flesh! They are, no doubt, as real as phantom ships, and as awfully mysterious to the unphilosophical and scripturally-unenlightened as they are to the untutored barbarians of the forecastle; but real as the phantom ship spectres are, who would be so crazy as to maintain that they are souls or spirits of the ships which gave them motion over the dark blue sea? Or that they are disembodied ghosts of the vessels caught up to the third heavens? Yet this would be just as rational as the psychological theosophisms of the schools, pulpits, and "circles," about souls, ghosts, and spirit worlds.

There are a few discoveries in electrical science worth knowing in connection with this subject. Professor Moser, as the result of his researches in Thermography, remarks that "all bodies radiate light, even in complete darkness." Again, he says, "the rays of this light act as ordinary light," and that "two bodies constantly impress their images on each other, even in complete darkness. Thermographic experiments prove these principles, and lead him to the conclusion that there is latent light in certain vapours, as well as latent heat. The ordinary condition of the human brain, and organs supplied by its nerves, is that of adaptation to the common exterior aspect of imponderable matters, such as light, heat, the grosser forms of electricity, sound, etc. But there is a more elevated or refined perception of these things, which the animal organizaton of its own power, however intensified by inherent excitation, cannot attain to. Our perception of the latent imponderables, latent light, latent heat, latent electricity, or od, latent sounds, etc., may be rendered more than ordinary; but it can never rise to the highest penetration which is possible without the superaddition of something which the animal nature possesses only to a very limited degree. This something is the spirit of God without measure (John 3). All living animals have it in some degree, for "in God" they "live, and move, and have their being"; and if he were to "gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again into dust" (Job 24:14, 15). This minimum possession of God's spirit, possessed by quadrupeds and man, is just sufficient for the purposes of that peculiar constitution of things we call "this life"; but for the physical perception of things visible to beings of a more refined organization than ours, the sight of which will be vouchsafed at a future time, called "the world to come," the present amount of spirit is not sufficient. This can do for man what is proved, and what may yet be proved; but not what is randomly affirmed. He is not ordinarily in harmony with the latent imponderables; but God is intensely and completely so. Hence "the darkness and the light are both alike to him." If a man was imprisoned in darkness a thousand feet below the earth's surface God would see him as distinctly as we see each other above ground in the light of noonday. Men profess to believe this; but upon what principle is it that God sees thus in darkness? Because his nature, every atom of which is, as it were, condensed lightning, glowing with such an intensity that its radiation is felt throughout the boundless universe, penetrating through all substances and developing life and motion in all things, from the minutest animalcule to the globe of the vastest magnitude. Hence he is called "light," and a "consuming fire." The rays from his presence, called spirit, diluted with the grosser menstrua of the earth's products, place him in inner relation to the imponderables, which are but one and the same principle, variously developed by the media through which it passes and the receptacle when it came. Thus, for instance, the most subtle principle of the earth's halo is spirit; which is called by different names, such as electricity, magnetism, etc. This halo is its reservoir as it were. It is diluted with atmospheric air. We breathe it. It pervades every atom of our bodies, and having enabled our organization to perform its functions, it exhales from the electrodes of our system as od into the reservoir where we derived it by breathing. Thus a circle or circuit exists of the external atomic form-changing fluid, internal transformed matter, and nervous current, closing the circuit by od (latent light radiating in darkness) exhaling into the outer fluid.

Now, this outer reservoir or fluid may be regarded as a highly polished and extremely sensitive mirror, in which can be excited latent odic spectres, which become visible sometimes to those whose brains are subjected to odic exhalation. The spectral impressions may emanate from corrupting bodies, mineral or other substances, and from living brains acting upon other living brains. Reichenbach's graveyard experiments have demonstrated the first; thermo-electrography the second; and animal magnetism, in all its varieties the third.

We may adduce here a philosophical experiment, illustrative of what we meant by latent spectral impressions. Take a piece of polished metal, glass, or japanned tin, the temperature of which is low, and having laid upon it a wafer, coin, or any other such object, breathe upon the surface; allow the breath entirely to disappear; then toss the object off the surface and examine it minutely; no trace of anything is visible, yet a spectral impression exists on that surface, which may be evoked by breathing upon it. A form resembling the object at once appears and, what is very remarkable it may be called forth many times in succession, and even at the end of months. Other instances of the kind have been subsequently described by M. Moser (Draper's Text Book of Chemistry, p. 97).

M. Karsten placed a coin on a piece of plate glass, which being supported by a plate of metal not insulated, the sparks from the conductor of an electrifying machine were made to strike on the coin, thereby causing them to pass simultaneously through the coin and the metallic plate. After one hundred turns of the machine, the coin was removed; the glass plate appeared perfectly unaltered (the ghost was invisible), but when breathed upon, a perfect impression of the coin in its most minute details became visible.

M. Karsten says that the impression is not produced by traces of the electric fluid remaining adherent to the glass plate; because the impression still remains with great distinctness, after all traces of electricity have disappeared, after the glass has been wiped with a handkerchief. And again, these impressions are neither destroyed, nor even weakened, by passing a stream of the opposite electricity over them (Fisher's Photegenic Manipulation, Part 2, p. 39, 42-46).

From these experiments we see, that a thing may exist and yet be invisible. Furthermore, that by breathing upon the thing impressed, things hidden may be manifested; thirdly, that this can be effected at the end of months; and fourthly, that unseen but real impressions of words and figures can be made on surfaces by electricity, and afterwards made visible by breathing. These principles are scientific demonstrations. And, pray, what is science? It is knowledge. Human knowledge, or science, when it is really knowledge, consists of what little men have discovered—the few general facts they have found obtaining in the universe, and the more especially in this terrestial system, in relation to the earth, its substances, and man upon it. Men know but little of the laws to which God has subjected his earth and the things belongnig to it, compared with what is yet to be revealed. Their knowledge of general facts is exceedingly limited; and their reasonings upon them, and their deductions very often(more often than otherwise) remarkably illogical, and singularly absurd. The wisest among them are free to confess this. And if the wise be fools in science, how grossly ignorant and foolish must the multitude be, which troubles not itself with general facts, right reason, or scientific principles at all! And yet it is the ignorant who undertake to draw conclusions from data the most recondite, and pronounce the Bible a cheat, if it teach not according to what they have predetermined it to teach. But after all, the multitude is not so much to blame for this as their guides. Like priests the people. The theosophist reasons out from insufficient data a crude theory, which pleases his fleshly mind, and then goes to the Bible to cull sounding epithets to sanctify it, instead of allowing God's Holy Word to teach him as a babe, and then to prove all things by its rule. This proceedure is emphatically the folly of our age. All classes are guilty of it, and in consequence rush headlong to the adoption of theories which destroy the truth and stultify themselves.

General facts are the laws by and through which God sustains all things and operates upon them. By these laws a relationship is established between him and man, who is subjected to their operation in common with minerals and vegetables. Thus, electricity acts uniformly whatever the nature of the thing acted upon; the products of that action vary according to the medium through which it acts. Like electricities repel, and unlike ones attract, whether minerals, vegetables, clouds, or animal substances be the subject of their power.

When God speaks to man he speaks electrically, that is, by his spirit; for electricity is the term science has bestowed upon what the Bible styles spirit. All physical phenomena are produced by the spirit acting according to laws peruliar to it, a very few of which are found scattered about in works of science. When the Creator wills to speak, he does it by the same spirit that shivers the sturdy oak or rends the rocks asunder. Sometimes he communicates his mind by making direct spectral impressions on the magnetic mirror of the brain. In this case, a man in his sleep sees objects and hears sounds that have no real existence; but are representative of realities past, present, ar future. These are the dreams and visions of the prophets. Sometimes he speaks mediately, but still electrically, as through Jesus Christ to his apostles, whose method we look into briefly in connection with the principles brought out in M. Karsten and Dr. Draper's experiments.

Things, ideas, or images may exist upon the brain's tablet or sensorium, and yet be invisible (that is, not be recollected by the individual who received them), and consequently invisible to all other persons, from his inability to utter them. Though thus invisible, the ideas are nevertheless existent, and actually present within. They exist, however in the state of latent spectral impressions, and in order to be evoked or made visible, they need to be breathed upon by the same principle that impressed them upon the sensorium. Now the sensoria, or magnetic mirrors, or minds of the apostles had been prepared (Luke 1:17), or highly polished (to speak artistically) by the process they had undergone by the ministry of John the Baptizer. They were in that state which is represented by the polished metal or glass in Dr. Draper's experment, ready for the coin to be impressed upon it. Jesus came, the medium through which the Father operated in word and deed (John 5:30). He spoke the words, laying them, so to speak, like coin upon the polished tablets of their hearts; while the Father, who performed the miracles, passed, by their effect, the electricity of his spirit, as it were, through the words and their sensoria, stamping impressions there after the illustration of M. Karsten's experiment with the electrifying-machine. "I can of mine own self do nothing," said Jesus; "the Father is in me. The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." This proves what we have said, that Jesus was the Father's medium, through whom, by his spirit, he operated on men's minds by words confirmed by miracles, in strict accordance with the laws illustrated by the experiments before us.

The apostles saw and heard many things during their attendance on the instructions of the Great Teacher, which continued to the end of the months, as hidden spectral impressions upon their sensoria, but which were afterwards evoked in lines of living light. They saw Jesus ride into Jerusalem on an ass's colt, as predicted by Zechariah. But one of them referring to it says, "These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him" (John 12:16). They knew what was written in the prophet, and they saw what the people did on the occasion referred to; but their knowledge was a latent spectre nutil made manifest some time after at the glorification of Jesus. But what happened then by which these latent spectral impressions were evoked? The spirit was breathed upon them after the illustration contained in Dr. Draper's experiment. But why were they not evoked before Jesus was glorified? For the reason assigned by John, in speaking of the gift of the spirit—"The Holy Spirit," says he, "was not yet given, because that Jesus was not yet glorified" (John 7: 39). Speaking of his teachings, Jesus said unto them, "These things I have told you, that when the time shall come, ye may remember that I told you of them. When the spirit of the truth is come, it will guide you into all truth: It shall glorify me" (John 16: 4, 13, 14). The glorification in this sense was the receiving things concerning Jesus, and showing them to the apostles—evoking the impressions already existing, and communicating new ones, as evinced in their writings. In this way they were glorified as well as Jesus; for, receiving the spirit of the truth, it became in them as a fountain of living streams; thus, "whom he justified them he also glorified" (Rom. 8: 30). The Lord Jesus was glorified, in a certain sense, after his resurrection, before he was received up into glory; and therefore, before he ascended, he gave a measure of the spirit to his apostles—not a full charge as on Pentecost, but a sufficient charge, so to speak, to evoke the hidden spectral impressions, the effect of which electrification is seen in their words and actions, between the ascension and Pentecost, compared with those before the crucifixion. In bringing out these impressions, he proceeded as in Karsten and Draper's experiments with the coins; for the apostle says, "He breathed upon them and said, **Labeto pneuma hagion**, Receive ye the Holy Spirit;" and from that time they had authority to remit sin.

Man was made in the image and likeness of God. Or as David saith, **watkhasseraihu meat maielohim**, "Thou hast made me to fall short a little of the elohim" ((Psa. 8:5), or angels. He is, therefore, like them in form, and capable of similar manifestations; but he falls short of their perfection of beauty, strength, and electrical or spiritual exaltation. The elohim, gods, or angels, are not spectral impressions, any more than men and women are, though they can make such impressions. They are ponderables, occupying space that cannot be occupied by another body at the same time. They are not ghosts, or disembodied winged phantoms, through which you may sweep your arm as through a shadow, and leave them undivided. They are bodies capable of corporealizng a thunderbolt without deterioration, or hazard of destruction. Hence they can walk in the glowing furnace unaffected, as they can also whom they choose to mantle in a halo of their spirit (Dan. 3: 25; Isa. 33:14, 15). They can eat and drink, and do eat and drink, material substances (Gen. 18:8); and have feet that can be handled and washed as the feet of men. "Let a little water I pray you," said Abraham to three of them, "be fetched, and wash your feet, and rest yourselves under the tree. And they said, "So do, as thou hast said." The popular notion about angels are mere superstition. Disembodied spirits with wings are spectral impressions, made by odic emanations from inate human folly on the unpolished sensoria of the ignorant. Winged heads of chubby babies, peeping out of clouds on the margin of inner glory, are spectres of minds bewitched or crazed by the "philosophy and vain deceit" of theosophical magicians, and prophets of the "spirit world"—a world of electromagnetic spectralia. Such angels as the people's heads are filled with flourish there, and only there; and the darker the intellect, the more vividly are they seen in all their glory. Hence fanatics, worshippers of dead men's ghosts (called by them "saints") and angels, see more phantoms of the kind than the less intensely foolish; others on their death-beds, when sometimes their sensoria are more than ordinarily excited, and their latent pectral impressions become vivid, have visions of such angels, and even hear, as men hear in dreams, celestial music, and invitations to depart and come to Jesus !! Hence error stamps the sensorium as indelibly as truth can do; and confirms itself with falsehood in the article of death.

The angels of Jehovah do his commandments, hearkening to the voice of his word (Psa. 103:20). By his spirit, through them, he shapes the course of human affairs, that they may reach the appointed end, when Jesus and the resurrected saints are **isangeloi**— "equal to the angels," no longed falling a little short of them, will assume the government of the world. These noble and glorified men, real, not phantoms, spirits, cannot be evoked at the will and pleaure of railway travelers, and circles of backwoods sectarians, and consulters of the dead! How prostrate must be the human mind in this truly heathen land to succomb to such a conceit! Honest they may be, as honesty goes; but O the inexpressible ignorance of the Divine Testimony such pagan practices display! "Should not a people seek unto God? Should they seek to the dead in behalf of the living? To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." This is the unerring rule. The consulters of the dead do not obtain answers according to this word, though they do acording to the latent spectral impressions on the minds of their "mediums," and those who consult to seek to know through them. There is therefore no divine truth to be extracted from their answers; the truth they have is only an evocation of what exists in the mind of man. The things I advocate are matters of divine testimony and reason. They need nor demand no confirmation from the spectral impressions, visible or invisible, of "mediums" ignorant of the first principles of the oracles of God. Granting that all they say they see and hear in their spirit world is really seen and heard, it militates not one iota against anything proved by the testimony of God. They see and hear nothing but what begins and ends in the carnal mind. Everything they reproduce is the mere magnetic reflection of human action, or human thought, from the sensorium of the medium: or the magnetic mirror, lake, sea, or reservoir, in which we exist like fish in the teeming waters.

A FEW THOUGHTS ON THE BOOK OF GENESIS

This is one of the wonderful books of the Bible. It is the one book against which infidel writers have hurled their severest criticisms. Here Ingersoll found material for his "Mistakes of Moses". Others have found cause for censure in the first chapter. Others have found fault with the character of such men as Noah, Abraham, and Jacob. When we understand God's purpose in selecting these men to develop the Christ all such criticisms fall to the earth. It is noticeable that Jehovah always chose the fittest and the best. But they were but men. It is not strange that they made mistakes. Noah's righteousness saved the destruction of the race in the flood; Abraham's faithfulness made him and his seed heirs of the world's blessing. The higher critics among theological professors and D.D's overlook Jehovah's purpose in creating the earth and man. God has promised to beautify this earth and fill it with his glory. The result of this will be, that his kingdom will fill the whole earth, or as the prophet puts it; "under the whole heavens." The earth will in the end be filled with a righteous race in which nothing will harm.

These truths may all be gleaned from the book of Genesis. Under this dispensation Jehovah instructed his chosen ones through the angels, who were his messengers. Abraham was visited by three angels whom God sent to advise him regarding the destruction of the cities of the plains. Lot was saved by one sent to take him out of Sodom. As we suggested, this is a wonderful book. Regardless of the higher critics and church creeds, in this book we find the basis of the faith that God requires to save men. By the faith the ancients obtained a good report. By it Abel was counted righteous. Through the same Enoch was enabled to walk with God, and Noah was moved to build the ark which preserved the seed of righteousness through which the earth will be filled with Jehovah's glory. Abraham lived as a stranger in the land that God had given him, looking for a city that hath foundation, whose maker and builder is God. This is the gospel preached to Abraham; "In thee shall all nations be blessed."

The most interesting part of this book to me is contained in the first four chapters, as shown in my outlines on them. We wish to call especial attention to the account given by Moses in the first nineteen verses of the first chapter. In these verses is given the account, as some claim, of the creation of the earth. The days are said to be periods of unequal lengths. Some are thought to contain millions of our years. The absurdity of these views is seen by all who know God's purpose. It is evident that Moses was not directed to give a geological account of the evolutions of the earth, but to give an outline of Jehovah's purpose in evolving his plan concerning the earth and man. These verses(1-20), if properly understood, will be seen to be typical of the periods after the earth was rendered habitable for his creatures. The doctrine of evolution has no place in the brief account herein given.

In proof of our position we wish to give the translation given in the Diaglot of Heb. 11: 3: "In faith we perceive that the ages have been so thoroughly adjusted by God's command, that not from things then manfest the things now seen have come to pass." Instead of the verses (1-20) teaching an adjustment of the ages in which Jehovah planned to accomplish his purpose. The adjustment of these ages was to give the race sufficient time to develop a character necessary to rule. The disobedience of Adam was a detail that was likely to occur. It was in no measure predetermined. The man whom God created was "dust of the earth," and not half God and half man. This being true, he was naturally subject to temptation. This in no way changed our affected his plan. The process of development through discipline met with no defeat, neither did it lengthen the periods of the adjustment of the ages. They were all pre-determined.

To our mind this is the thought of Paul in Eph. 1:3-14: "He has blessed us acording as he hath chosen us in him before the foundation of the ages, that we should be holy and without blame before him in love." We earnestly wish that our readers will study carefully and prayerfully the verses above named. What was pre-destined according to Paul was the adoption of children by Jesus Christ to himself. If Adam had been faithful the ages which had been so thoroughly adjusted, would have been required for the disciplining of Adam's children. None would have been accepted except the fittest.

What seems to be an enigma in Gen. 1:1-20 may be applied, as God has worked out his plan thus far. In proof of this statement we wish to call your attention to Gen. 2:2, 3. In these verses Moses records that in six days (ages) the heavens and the earth and all the host of them were finished. Now if what we have written be true this finished work must be applied to the adjustment of the ages when Jehovah consummated his plan, and not the geological evolution of the earth. Further, please note that on the seventh day God ended his work (outline), and rested or ceased from his labor. This sabbath day he sanctified because that in it he had rested. That this sabbath day is typical of a future day or age is true from Paul's application of this day or age. In Heb. 4:1-11 he speaks of a future rest day. "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day saying, in David, Today, after so long a time; as it is said, Today, if ye will hear his voice, harden not your hearts. There remaineth therefore a rest (keeping of a sabbath, margin) to the people of God." Jehovah will accomplish in the future seventh day what Moses outlined in the beginning of Genesis.

Another proof that the sabbath outlined is typical is that Jehovah has never ceased from his labor, and will not until the earth has been beautified and filled with God's glory and an immortal race. For he, Jesus, must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. Then we see the kingdom delivered up to the Father. Jesus himself will be subject to him, and our glorious rest will begin in which there is no end. Then again "will the morning stars sing together and the sons of God will shout for joy." Is it not better to have this hope than all the knowledge of this world? How great the reward!

D. C. Robison.

Instead of "putting off the old man" some people try to dress him up and make him look nice.

In God's world, for those who are in earnest, there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

Self-seeking is God-dishonoring.

Steady and patient submission will eventually get you there.

The habit of viewing things cheerfully and of thinking about them hopefully may be made to grow upon us like any other habit.

Sister Ella Knowles, of Salem, is paying a visit to Cleveland and met with us at the Lord's table on Sunday September 9th.

Though we may have none of the splendid products of piety that impress the world, our Lord will reward us for our downright faithfulness to place, opportunity, and promise.

Every Christian life ought to be an illustrated sermon, every Christian man and woman ought to be a city on a hill. so shining that all men may see, not them. but their good works, and so be compelled to glorify God.

Love is the highest, purest, holiest motive from which we can act. Faith makes us strong by keeping before us on our way, by filling our souls with the longing expectation of, the blessedness in store for us. But faith is cold and hope is selfish without love. Love is the going forth of one soul toward another, tender and glowing, generous and unselfish.—Wm. Leighton.

NEBRASKA CONFERENCE REPORT

The 33rd Annual Conference of the Church of God in Nebraska

The 33rd Annual Conference of the Church of God in Nebraska met at Holbrook, August 17th, to 25th, 1918.

A business session was called August 20th by the president, Brother M. D. Newell. Owing to sickness in the family of Sister Alta King, our secretary, she was unable to be with us. Having sent the secretary books, we proceeeded with the work. The president appointed Sister Lulu Pichering to act as secretary pro. tem.

The following resolution was presented and read:

"A large representative number of the Church of God in Nebraska have felt for some time that the holding of two separate conferences was detrimental to the cause of the gospel and a great hindrance to the proper growth of those already in the truth as it is in Christ Jesus.

"An espression of this sentiment through the state was made known to the president of the conference through a petition asking him to change the place of the 33rd annual conference from Omaha to Holbrook, to meet in conjunction with the West Nebraska conference.

"Be it resolved, therefore, that we make a condition whereby we can work together in unity, going on to perfection.

"Be it resolved, further, that we make known these desires to those affilated with the West Nebraska conference, and confer with them in a joint session, seeking to work together under one organization."

A motion was made and seconded and discussed that this resolution be adopted. Carried unanimously.

The report of the treasurer and evangelist had not been sent in, and having no further business before the conference, a motion was made and seconded to adjourn sine die.

Motion carried.

Lulu Pickering, Sec. Pro. Tem.
M. D. Newell, President.

REPORT OF THE NEBRASKA BEREAN SOCIETY

The Nebraska State Bereans met with the conference at Omaha, and occupied Saturday afternoon, August 24, with their program. Before the program the following officers were elected: Bro. Russell E. Zellers, president; Rose Storjohnn vice-president; Myrtle Adams, secretary; Fanny Gould, treasurer; Ruby Appleby, secretary tract; Gertrude Johns, correspondent to the isolated.

We had a very interesting program, and start the new year with very bright prospects. We want each Berean in the state to do his part to make the year's work a success. Send your dues and your donations to Myrtle Adams, 3824 Jaynes St., Omaha, Neb., and let our team work begin at once.

Mrs. Myrtle Adams,
3824 Jaynes St., Omaha, Neb.

A BEREAN LESSON

Faith, Hearing, and Believing.

Memory Verses: Rom. 10:17; Gal. 3:22

"Faith cometh by hearing, and hearing by the word of God."

The word of God is something to predicate faith in, something definate as to finality, something unchangeable. David says of God's word, Psalm 119: 160: "Thy word is true from the beginning and every one of thy righteous judgments enduraeth forever." "And forever thy word is settled in heaven." Again David says: "Thou art my hiding place. I hope in thy word: uphold me according to thy word, and let me not be ashamed of thy word." Abraham, the friend of God, heard God's word and believed the promises that concerned future life. Faith predicated on Abraham believing God's word is the standard for all believers; for Abraham staggered not, and if all searchers for faith of the word will be observant of the saying of our great teacher, Jesus the Christ, where he says in Mark 4: 24, "Take heed what ye hear." And in Luke 8: 18, "Therefore take heed how ye hear." And John says in 1st Epistle 2: 24, for encouragement to those who beleive, "Let that therefore abide in you. If that which ye have heard from the beginning shall remain in you ye shall continue in the Son and in the Father." John the beloved further says in 2nd John, "This is love that ye walk after his (Christ's) commandments. This is the commandment, that ye have heard from the beginning, that ye should walk in it." But the Scripture, word of God, hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that beleive.

Here is a promise that concerns all of God's creatures, summed up in two classes: believers and unbelievers: a decided distinction: viz., "that the promise by faith of Jesus Christ might be given to them that believe."

Now Paul in his second Epistle to Timothy, exhorts the brethren at Ephesus to "Hold fast the form of sound words which thou hast heard of me in faith and love which is in Christ Jesus." And Paul to the Hebrew brethren says in Heb. 10: 23: "Let us hold fast the profession of our faith without wavering, for he is faithful that promised."

So we see by the word what is the first steps in conversion: first, hearing, then beleiving, which is preceded by repentance, that is, a desire to know God and his Christ, and lead a better life (Acts 2: 36, 41: 8:12). "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." There can be no conversion without hearing and believing on the Son of God. So Paul explains in Acts 13: 26, saying: "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the the word of this salvation sent." He shows in the following verses how they crucified Christ, how he was raised from the dead, saw no corruption, and was acknowledged to be the Son of God. "Be it known unto you therefore men and brethren, that through this man (the Christ) is preached unto you the forgivness of sins. And by him all that believe are justified from all things from which ye could not be justified by the law of Moses.

So without faith in Jesus Christ as the life giver it is impossible to please God, (Heb. 11: 6). "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste" (Isa. 28:16). Then Paul says in Rom. 10: 9: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Jesus in speaking to the Jews says, "Because I tell you the truth ye believe me not. If I say the truth, why do ye not believe me." Hear him again: "He that is of God heareth God's words (signfying a called, predestinated class, Rom. 8: 28,29). Ye therefore hear them not because ye are not of God."

Again, John says of the class that hear God's word: "We are of God: he that knoweth God heareth us: he that is not of God, heareth not us: hereby know we the spirit of truth and the spirit of evil."

Now Jesus himself sums up hearing and believing in these words John 12: 36: "While ye have light, believe in the light, that ye may be the children of light. I am come a light into the world that whosoever believeth on me should not abide in darkness."

Sister Henrietta Woodbury, deceased.

THE WOMAN. THE DRAGON, AND THE MAN CHILD

No. 3

Who was this man child brought forth by the church ? "And she brought forth a man child, who was to rule all nations with a rod of iron: and the child was caught up unto God, and his throne."

"Many have contended that this child is Christ; because the Scriptures declare that he is to rule all nations with a rod of iron, and Christ was taken up to God, and seated upon his throne. But we have seen that the revelation was given to show things that must come to pass after it was given, and as it was not given till after the day of Christ's exaltation to the right hand of his Father it could not go back that far much less to his birth and begettal.

This man child is also said to be Constantine the Great, and emperor of Rome; but we should hardly look for a literal man here, and Constantine never was caught up to God and his throne, and never will be if history tells the truth about him; for even though he professed the Christian religion he was very wicked, and disgraced his profession.

Then we must look elsewhere for this man child, and the Revelation may give a clue to us. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron." Who will rule the nations with a rod of iron ? The overcomer. Was it not painful to become an overcomer and did not the church suffer much that her children might become such ? They overcame by the blood of the Lamb, and by the word of their testimony, and loved not their lives unto death. They were ready to die that they might overcome, and they were the man child or, as Paul puts it, the one new man composed of both Jews and Gentiles. The church was in pain that she might bring forth such overcomers; and that is why the dragon was wroth with the woman, and went to make war with the remnant of her seed. This man child was a multitudinous seed, and kept the commandments of God, and had the testimony of Jesus (vs. 17). The throne of David being God's throne makes it easy for us to see how the overcomer can be exalted unto God and his throne; "he that overcometh will I (Christ) grant to sit with me on my (the throne of David is his, Luke 1:32) throne, even as I also overcame, and am set down with my Father in his throne." They lived and reigned with Christ.

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron." Here it is clearly stated that when Christ rules with a rod of iron the armies that were in the ecclesiastical heaven followed him, and as they are to reign with him we are drawn to the conclusion that they were helping in the iron rule; and they are also termed the bride, after the marriage of the Lamb has taken place. The kingdom comes with the coming of Christ, and the iron rule is the first work in the kingdom. The nations must first be broken that the kingdom may fill the earth. The dragon stood before the woman always ready to devour her child—the overcomer—at its birth, and kept the early church in constant expectation of being devoured; but even if the overcomer was devoured by paganism, and gave his life that she should be cast down; yet he shall rule and reign. The victory of Rome was only temporal while that of the overcomer is eternal. The overcomer, or man child, shall rule, and was to rule, and dragonism or satanism can never prevent his rule. He who fails to overcome is the person who is to be exempted from rulership, and go into the second death. Are we ready, as the early Christians were, to die that we may overcome? Are we working and fighting, that diabolism in any of its forms may not capture us, and prevent us being of the man child? Is there not a great lesson for us in this wonderful prophecy? And had we not better take warning lest we fail to love our lives more than those ancient Christians did theirs? May the Lord grant us overcoming grace.

J. J. Heekman.

Refuse the cross and you will be minus the crown.

The greatest preachers are not always those in the pulpit. Quite frequently they are found in the most commonplace walks of life.

"We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty."

THE LIGHT OF TRUTH

By S. Roxama Wince

"Take heed therefore that the light that is in thee be not darkness" (Luke 11:35).

Jesus had been telling his disciples that people, when they lighted candles, did not put them in a secret place, where the visitors, who dropped in for a half hour's social chat in the evening, could not see or find them, nor did they turn a bushel measure over the candles.

We would think a man out of his head who did such a silly thing; for of what use to his guests would the lighted candles be if set away in a closet and the door closed? His rooms would be as dark as before and his friends would not be able to see a thing, for the eye is the source of light to the body. We cannot move around in safety without light.

But what about the precious light of truth that through some other brightly burning candle has filled our souls with its rays to guide and to save us? Are we letting any more know that we have such a light? Have we set it on a lampstand, the lampstand of consecrated, every day service, where all can see; or have we in lazy contentment, or in cowardly fear hidden the truth in our own hearts? "Take heed therefore that the light that is in thee be not darkness."

What a warning to idle indifferent members of the church of Christ! Light, that is not made to shine into other souls becomes darkness in our own. We do not "grow in grace and in the knowledge of the truth" when we fold our hands, giving nothing, doing nothing, caring nothing for the ignorant dying millions around us. "Freely we have received, freely we must give," or else die ourselves.

And love of truth does die out of covetous hearts. They have no rich shares in the great stockholder's bank, so what interest can they take? Their treasures have not been laid up in heaven, and as a matter of course, their hearts are not there. They let the Bible lie unopened on their shelves. They do not study it that they may teach others, forgetting that "the simple oldfashioned, supreme vocation of Christ's church is to win men to God, that that is the biggest work in the world," and when that is done, light will spread and darkness will flee and righteousness will follow. In olden times, "that was the way the gospel was made victorious: men were converted to God, and others soon heard the gladsome news and themselves were led to ask the way of life."

We who want the printing press want it because we want the truth to spread. The truth burns in our hearts, and we cannot hold our peace. When people talk of God's holy Canaan land and say they have no desire whatever to go there: never want to go there as one of Sister Byer's relatives said to her, and she a member of the Christian church! Such words "pained the heart of Sister Byers through and through," and she and her devoted husband at once sent on their gift for the printing press, and she is at once going to begin telling her friend, the gospel story "from Abraham to Christ's coming," so that in learning "of God's promises to his redeemed people, she will

want to be an heir to that sweet Canaan land." She has already given this family books and tracts and Restitutions, and prays that God may open their eyes before it is too late.

She has given for the printing press, and hopes to give more, because she feels, hard as the times are, that "we must not forget God lest he forget us." and because she wants even our own people to know that "there is more to do than just being baptized"; that "that is only the beginning of a new life, our work then but just begun."

It is the right spirit. We are living in momemtous times, and many are asking what it all means? They will listen to the voice of God's prophets now. We can preach them through the printed page. Let us be up and doing.

Great responsibility rests upon our shoulders. "Take heed therefore that the light that is in thee be not darkness!" Give a reason for the hope that is in you, meekly and in fear instructing all who ask. The time is short. The day of the Lord hasteth greatly.

PRINTING PRESS FUND

Sarah E. Smith	$ 5.00
Belle Keith	5.00
Glendora Musselman	2.00
B. F. Smith & Family	25.00
Mrs. W. Lansberg	1.00
Previously acknowledged	818.25
Total	$ 856.25

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We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be heerfully sent from the proceeds of this fund.

Sam. Earl	$ .50
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What Love Does Not Do

Love is not a tyrant, but it is an imperial master. There are some things it bids us shut out from our lives forever. It is always ready for the surgery which would cut away what endangers the life. With very candid and honest eyes love looks upon the world. When any way of life or any way of speech puts an obstacle in the path of another man, it repudiates it. It is not so much that it has a tender conscience, as that it as an honest conscience. We are in a social network where we are responsible for other lives as well as our own. And if my life is making it harder for some other man to win moral victory, my life must be changed. Here the temperance movement finds a firm foundation. It is a modern expression of the abstinence of love. The man who can look at all the havoc which intoxicating drinks has wrought, and then contentedly sip his wine, thoughtless of his own devastating influence, is either stupid or unloving.

The principle has a very wide application. There is not a day when we may not see duty more clearly, choose our words with a new adequacy and direct the life with a new effectiveness, if we apply the test of love.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text John 3:20, 21

What Does it Matter ?

It matters little where I was born,
  Or whether my parents were rich or poor;
Whether they shrank at the cold world's scorn,
  Or walked in the pride of wealth secure,
But whether I live an honest man,
  And hold my integrity firm in my clutch;
I tell you, brother, plain as I can,
    It matters much !

It matters little how long I stay
  In a world of sorrow, sin, and care;
Whether in youth I am called away,
  Or live till my bones and pate are bare.
But whether I do the best I can
  To soften the weight of adversity's touch
On the faded cheek of my fellow man,
    It matters much

It matters little by whom I'm known,
  Or whether or not the rich me greet;
The thing that counts, is, am I God's own,
  And am I ready his Son to meet.
For soon our Lord again is coming,
  And those who shine, his hand will touch,
Whether my lamp be filled and burning,
    It matters much,

It matters little where be my grave,
  Or on the land or on the sea,
By purling brook or 'neath stormy wave !
  It matters little or naught to me.
But whether the Angel of Death comes down
  And marks my brow with withering touch,
As one that shall wear the victor's crown
    It matters much !

"Not my will, but thy will be done," should be the keynote of the believer's daily life.

Return to Thine Own House

Luke 8:39

The home is a product of the religion of Jesus, who is the Christ, the Son of the living God. In those countries where the Son of God is not worshiped there is nothing worthy of the sacred name of home. Without the uplifting influence of the gospel of Christ the state of wifehood, motherhood, and childhood means only degradation and sorrow. When the Master took the little children in his arms and blessed them, he raised woman from her degraded position, sanctified forever the state of wifehood and motherhood; and created the Christian home.

The gospel not only establishes the home, but regulates all its affairs. There is no relation to the human life that it does not touch. It teaches the duty of the husband toward the wife: the wife toward the husband; the child toward the parents; and the parents toward the child (1 Pet. 3:1-7; Titus 2:2-10).

When we accept God's call to serve him, he does not isolate us. He rather keeps us where we are, and makes us the medium through which his blessings shall reach others. Christ said, "Ye are the salt of the earth." We do not value salt because it keeps itself, but because of the keeping—or preserving—power it exercises over those things which have no such power of their own. When God's love touches the heart, and through faith in Jesus which is the Christ, salvation comes to a member of a family. God does not remove that one elsewhere; but leaves him where he is, that his influence, like that of salt, may affect all with whom he comes in contact.

"Return to thine own house and show what great things God hath done unto thee." "Neither do men light a candle and put it under a bushel, but on a candle stick, that it may give light to all that are in the house." The beams of that light may shine far out into the surrounding darkness, cheering the heart and guiding the footsteps of many a lonely traveler on life's journey; but let it first be lighted and give light to all that are in the house.

Perhaps that light will not soften the hearts of some. For the same sun that melts the wax hardens the clay; but the Master bids us shine, and we may safely leave the result with him. Our duty is to obey the command. We owe it to ourselves, our family, our country, and our God, to do our best to make the home a centre from which an influence shall go out that shall tell for righteousness.

The religion of Jesus Christ is not a theory, nor a sentiment, but a life! It is not so much a question of what one thinks, or how one feels, as it is of how one lives. The home is the place where life finds its true level. The tide of spiritual life will rise no higher in the church than it does in the home. Our testimony for Christ will be valuable only so far as we back it up with our daily living. This does not mean that we should testify to less, but that we should experience more. It is as much the will of God that his children should live and walk in the spirit as it is that they should pray and sing in the spirit.

"She Made of Every Day"

She made of every day a perfect thing,
Unroughened, bright, where she was wont to bring
Trifles and thoughts and little, friendly deeds;
That those who grappled after higher needs
And played with stars, might gladly turn to face
The matchless beauty of thecommonplace.

The First Law of Childhood to be followed as rigorously as it is inculcated, is that of absolute obedience to authority. This is a necessary condition to safety, not to speak of peace. Where children do not obey orders to attend to prohibitions they are always in some danger. From the rotten branch of the tree up which they are told not to climb, and up which they forthwith swarm, to the reading of a forbidden book—from the treacherous morass which they are warned not to cross alone to the undesirable acquaintance whom they are urged to drop and forbidden to bring home—it is the same thing. Age and experience know—youth and ignorance do not; and the only safety for youth is to be guided by the better wisdom of age in those things where experimentalizing is dangerous and a mistake is a disaster.

When the Sun Shines Through

There is a great difference between the effect of a stained glass window on a dark day, and that of the same window when glorified by the rays of the sun. Tasks that look dark and unlovely take on another aspect when the sunshine of cheerfulness shines through them. And cheerfulness is a sun which never sets, though sometimes it suffers partial or total eclipse.

Which Are You ?

Young Willie Crosspatch, sad to say,
  Quite often is a "sight";
That is, his face and hands appear
  The opposite of white.
Boys will get dirty, goodness knows,
  But there is always soap
Which when applied, will make dirt flee;
  You're clean at home I hope!

Some say "a dirty child is a healthy child" and it may be true, still no one appreciates a person who constantly is dirty. There is a time for everything, and surely there must be a time for cleanliness, neatness and order.

Sweet Mary Sunshine likes to play
  As other children do,
But when the clean-up time arrives
  She just likes that time, too!
She makes herself so fresh and fine
  She is a joy to see
And all say, Mary certainly
  Is clean as clean can be!

Another proverb says, "Cleanliness is next to godliness"; and we know that in the Bible the word "clean" means holy or righteous. So I trust that all my young readers will wash up, brush up, and dress up whenever so ordered by mother, and always in time to meet father in the evening.

Read Psalms 24:3, 4; 51:10.

Our Weekly Puzzle

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall rise upon thee, and his glory shall be seen upon thee.

What was the light that came? And what was "the darkness that covered the people"?

How could the "people be in darkness" if "the light had come"?

Who wrote this, and where can it be found?

Answer next issue.

Answer to puzzle in last issue:

Samuel was a prophet of God who lived more than eleven hundred years before Christ.

"Mizpeh" and "Shen" are cities. Shen is situated about five miles from Jerusalem; Mizpeh about five miles north of Shen, north east of Jerusalem. The meaning of Mispeh is "a watch tower," while the meaning of Shen is "a tooth."

The meaning of "Ebenezer" is "a stone of help," or a memorial signifying divine help received.

The word "hitherto" means "up to this time" or "thus far."

The passage can be found in 1 Samuel 7:12.

A Prayer

Our Father we ask that thou would take possession of our heart; that thou would dwell within us so that our thoughts will be clean; so that our actions will bespeak thy presence; so that our voices will make known that we are thy children and thou our Father: and whatsoever we might do would be done to thy glory and thy honor. Through Jesus Christ our Lord, Amen.

Daily Thoughts

When he had by himself purged our sins	Heb. 1:3
Having obtained eternal redemption for us	Heb. 9:12
Sat down on the right hand of the majesty on high	Heb. 1:3
God, having raised Jesus, sent him to bless you	Acts 3:26
Give us this day our daily bread	Luke 11:3
My God shall supply all your need	Phil. 4:19
The Lord who daily loadeth us with benefits	Psa. 68:19

The Books of the Bible

Do you know how many books are in the Bible? You once knew, but have forgotten? Let me tell you one good way to remember, so as never to forget. First write down the words "Old Testament."

Now, how many letters in the word "Old?" Three. How many in the word "Testament?" Nine. Put three and nine together and you have 39—the number of books in the Old Testament.

Next, write down the words "New Testament."

There are also in "New" and "Testament" 3 and 9. Now multiply 3 and 9, and you have 27—the number of books in the New Testament.

Of course by adding 39 and 27, you have 66—the number of books in the Bible.

Any boy or girl who will read this over twice will never forget how many books are in the Bible.

The Past

Deeply the echoes of the past,
  Are falling on mine ears,
And joys that have me overcast,
  Have vanished with the years.

When thinking, lone and sad, I sigh,
  Nor tears forbid to come,
The blighted past is ever nigh
  To hush my spirits down.

A wanderer on this earthy ball,
  Long seeking joy and peace;
Oft lured on by fancy's call,
  Yet found not happiness.

The past! the past! I now regret
  The idle moments gone;
And tear-drops now my cheeks may wet,
  Nor for the past atone.

The future holds my only hope,
  And I'll no longer sigh;
The "resurrection of the just"
  I'll love and wish it nigh.

How long, O Lord, wilt thou remain
  Far from thy children dear?
Oh! let us sing the glad refrain
  "Behold, the Bridegroom near!"—J. M. Moulton.

Our neighbor's faults are magnified seven fold, but as to our own short comings we cannot see them in a microscope.

Teach Me the Truth

Teach me the truth, Lord, though it put to flight
  My cherished dreams and fondest fancy's play;
Give me to know the darkness from the light,
    The night from day.

Teach me the truth, Lord, though my heart may break
  In casting out the falsehood for the true;
Help me to take my shattered life and make
    Its actions new.

Teach me the truth, Lord, when false creeds decay,
  When man-made dogmas vanish with the night,
Then, Lord, on thee my darkened soul shall stay,
    Thou living light.—Frances L. Green.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. SEPTEMBER 17TH NUMBER 45

ABIDE WITH ME

"Abide with me, fast falls the eventide,"
Lord, thou art my only hope and guide;
When darkness enshrouds me like a pall,
On thee for help I then will call.

Soon to its close ebbs out our mortal day,
Thou knowest our frame, it is but clay;
Our life is but a vapour, a meteor span;
The days are few allotted here to man.

Be thou my refuge, I pray be ever nigh;
Shelter me until the storm goes by;
May we serve thee here as best we can;
Thou art the only hope of fallen man.

We need thy presence every passing day;
Thou canst guide us in thy chosen way;
Thy wisdom plans the rolling of the year;
Thou canst give us sorrow or good cheer.

The wayward ones are trusting in their pride,
They have no Savior, hope or guide;
Their final end destruction sure shall be;
Thy glorious kingdom they shall never see.

O sin, O death! you soon shall be no more,
When Jesus calls us to fair Eden's shore;
The conqueror of death he then shall be,
And rule o'er earth, both land and sea.

Be thou thyself my hope, be ever near;
Those who trust in God need never fear;
Jesus gained immortal life, a heavenly home;
We are waiting for him! soon he'll come!

J. E. Hogarth.

* * *

FUTURISM

An Address Given by J. J. Schauenburg at Camp Santa Cruz, Calif., on July 13th, 1918.

1. The Definition of Futurism

We quote from the International Cyclopedia (in loco) where we find a summing up of the different schools of interpretation.

"1. The Praeterist school of interpretation, who look upon the Revelation as fulfilled in the past, and especially in the great conflicts of Christianity with Judaism and Paganism . . . . To this class of interpreters belong, among others, Grotius, Hammond, Bosuet, Calmet, Eichhorn, Ewald, Lucke, De Wette, Stuart, Lee, Maurice.

"2 The Futurist school regard the book, with the exception of the first three chapters, as referring to events yet to come to pass, and this view has been advocated, in modern times, by such writers as Dr. J. H. Todd, Dr. S. R. Maitland, Newton and others.

"3. What has been called the Historical and Continuous school of expositors, who regard the Revelation as a progressive symbolic history of the fortunes of the church from the first century to the end of time. To this school belong a host of eminent names, such as Mede, Sir Isaac Newton, Vitringa, Bengel, Faber, Ebhard and others."

Those who believe that the "thousand years" of Rev. 20 must be fulfilled after Christ's second advent, and that the Jews must return to Palestine, are **not** Futurists, providing they believe in the historical and continuous method of interpreting the book of Revelation, which many of those advocates do. Dr. A. J. Gordon, though a believer in the return of the Jews and the future fulfilment of the "thousand years" of Rev. 20, is not a Futurist at all. He declares that he is not (see page 6 of his book, "Ecce Venit"). H. Grattan Guinness, F. R. G. S., although an advocate of the future fulfilment of the "thousand years" of Rev. 20 and the return of the Jews, is **not** a Futurist. He states that he is not (see page 7 of his book, "The Approaching End of the Age"). So much for the definition of Futurism.

II. The Parentage of Futurism

We quote from "Futurism, A Romanist Error" by E. P. Woodward, page 184: "The former, or futurist, system of interpreting the prophecies is now held, strange to say, by many Protestants, but it was first invented by the Jesuit Ribera, at the end of the sixteenth century, to relieve the Papacy from the terrible stigma cast upon it by the Protestant interpretation. This interpretation was so evidently the true and intended one, that the adherents of the Papacy felt its edge must, at any cost, be turned or blunted. If the Papacy were the predicted antichrist as Protestants asserted, there was an end of the question, and separation from it became an imperative duty." These words of Prof. H. Grattan Guinness ought to weigh with thinkers.

The Reformers drew a bead on Rome, charging, "Thou art the man!" And in order for her to escape being identified she invented the theory of Futurism; and it is marvelous how many Protestants have turned Romeward, patting her on the back, took the child (Futurism) and christened it, put new clothing on it, with collars and cuffs, adopted it as their very own, and then asked all the rest of us to come and see what a beautiful thing it is! But some of us, thank God, have detected the camouflage though it was remarkably well designed to deceive us all! Let Protestants everywhere wake up and refuse to strike hands with Jesuit Ribera, and accept his miserable and perverted view of prophecy. We do not admire the offspring for it has very bad parentage. Let us be as careful about taking this ill-born child into our hearts as we would be to take diseased and bad-parented children into our homes.

III. The Operations of Futurism.

1. Futurism plays havoc with the time periods of Daniel and Revelation. In Daniel's prophecies we have 1260, 1290, 1335, 2300 "days," and 62, 69, and 70 weeks. In the Revelation we have forty-two months. The "days" and "weeks" in Daniel are symbolic and cannot be literalized at all. This is true of the "months" of Revelation. God himself uses the "weeks" of Daniel the ninth symbolically when he says that the end of the sixty-nine "weeks" brings us to "Messiah" (Dan. 9:25). For a moment, let us repudiate this God-directed use of these "weeks," and what have we done? We have actually once and for all, in the same breath, repudiated the possibility of proving that Jesus Christ is the Messiah Daniel and the prophets wrote of. Let Futurists remember that to adopt their methods of interpreting these "days" and "weeks" of Daniel and the Revelation is to set aside, rude as it may seem, God's own method to prove that Jesus Christ is the Messiah.

Futurists literalize these "days" of Daniel, when as a matter of fact, each day stands for a "year" (Ezek. 4: 6). There is sometimes a reference to "the year-day theory." But God never alludes to it as a "theory." With him it is a fact. And when once this system—using a day for a year—is set aside, the prophetic student is amid ruins, bedlam and confusion, out of which he cannot easily extricate himself.

2. Futurism amputates divinely-given and prophetic time-periods, which leads to dangerous results. To instance: There is a very important period in Daniel's prophecies of 490 years which carried us down to A.D. 73 the overthrow of the city of Jerusalem. What does Futurism do to this period? It proceeds to cut the tail off this 490- [illegible] period of Christ's history for [illegible] years, [illegible] to which [illegible] Futurism [illegible] and by such [illegible] of God-given prophetic measurements! It can look you in the eye like Rome's daughters all can do, and can tell you that clipping off seven years when and where they please from a prophetic era and placing it elsewhere, when and where they will, is no crime. It is just a bit of pleasant labor, and something at which their surgeons admire to show their skill!

3. Futurism tinkers with Diety's timepiece. God has a chronological clock. It ticked off the hours of human history and destiny for centuries; and at last it struck off the hour of Messiah's birth (Gal. 4: 4). It will finally point a lost and ruined race to the day of doom (Rev. 11: 18-19), the midnight hour (Acts 17: 30-31). It runs precisely and accurately, and to tinker with it should be denounced in plain letters nothing short of a crime. This clock was set to run off the centuries of Jewish history, culminating that history in the doom of the overthrow of Jerusalem. This Daniel declared (Dan. 9: 24). This is not human guess-work. The prophet was positively informed by an angel. Some prophetic students knew that if the clock ran until Jerusalem perished at the hands of the Romans, their hopes of proving their theory would be nil. So they reached up and stopped the great clock, only to start it again down here in the world's history. They permitted it to run 486½ years. Then they stopped it. And now they want the clock to get busy and tick off 3½ years, commencing the 3½ years at the "parousia" and stopping the clock 3½ years later. These jewelers may be honest in thinking that God's clock needed their attention 1900 years ago when they stopped it. But we serve notice on them by the authority of the word that such meddling with God's timepiece is wholly unwarranted and entirely inexcusable. To all such the word from the prophets and God himself are spoken: "**hands off!**"

4. Futurism literalizes symbolic prophecy. It makes the forty-two months of Rev. 13 literal. If these months are literal, so are the beasts that are associated with these months. There is no escaping it.

5. Futurism plays havoc with the beasts and horns of the prophets. To illustrate this: Says a writer on page one of "The Pentecostal Herald" of January, 1918: "And this beast (of Rev. 13: 1-10) is the **personal** antichrist. He will be a wonderful person," etc. It also tells us that the "ten" horns on the fourth beast of Daniel 7 are symbolic, but that the eleventh horn is a **man**! By what law does the eleventh horn become a "man," if the other ten—"among" which the eleventh grew up—are not men too? Is not this a strange way to interpret the prophecies?

6. Futurism divides the glorious and visible second coming of Jesus Christ into **halves**! It tells us that Jesus comes "for" his saints at the parousia invisibly, and "with" them at the revelation, three and one-half years later, when Paul tells us plainly that Christ comes "with" his saints at his "parousia" (1 Thess. 3:13). There is no escape from this at all. Any one can prove this who has even the [illegible] knowledge of Greek [illegible] looking at a Greek New Testament.

7. Futurism [illegible] to make differences of meaning in Greek words where there is no difference whatever. They make "parousia" to be an invisible coming, and yet in every case where it is used in the New Testament (24 cases in number) it will not bear the meaning; for the parousia of Stephanus and Titus must have been visible (1 Cor. 16: 17; 2 Cor. 7: 6). "Parousia," "epiphania" and "apokalupsis" are the three words, all three of which are applied to Christ's second, glorious, personal and visible coming.

Futurists tell us that the parousia will be a secret thing, though the "shout" and the "voice" of Michael and the trump of God attend it (1 Thess. 4: 15-17)! A strange thing—this Futurism! It proposes to have Christ come and take away secretly his own; and yet the Bible never hints at such a "secret rapture" as they preach so much about. Every reference in the New Testament where the "parousia" is spoken of can easily be found and

read; and in **no** case does the language preach or demand an invisible and silent parousia.

Parousia is from the Greek "para" (preposition meaning near by) and "ousia" (an existent thing), meaning "a being that is near by." Apokalupsis (revelation) is from "apo" (preposition meaning from) and "kalupto" (to hide). The meaning then is to take the cover or hiding off. Epiphania is from "epi" (preposition upon) and "phaino" (to shine): to shine upon. Christ comes personally the second time and he will be near by to shine upon in the unveiling of himself. Not one of these three words will allow a secret, invisible, and quiet presence, that no one knows of unless they read hundreds of pages of man made theology!

8. Futurism passes over the "great tribulation" period of the church of Matt. 24:, Mark 13 and Luke 21, and utterly ignores it! In that period there were according to history—at least fifty millions of God's saints killed because they were God's saints. All this however means nothing to Futurism, it seems. It rides rough-shod over the 1260 years of bloody persecution and tells us that this "great tribulation," of which Jesus prophesied in Matt. 24, Mark 13 and Luke 21, must be fulfilled in three and one-half **literal** years after the Lord's coming! What it took history 1260 years to crowd in so as to earn the title "**great** tribulation" they propose to cram into three and one-half literal years! This is very remarkable; yet not so much so, when we realize that the persecution was **papal**, and the theory of Futurism is also **papal**!

Little does Futurism realize that it is squarely up against the word of the Eternal Jehovah for at Christ's "parousia"— the exact time at which Futurists commence the great tribulation on the saints—the saints are taken away from earth into the air to meet Jesus (1 Thess. 4:14-18): and at our Lord's parousia he will "destroy" the antichrist that they say will do the killing (2 Thess. 2:7-10) after the parousia. Thus they make two blunders: they have saints killed on earth, when the Bible says they are in New Jerusalem beyond the reach of assassination and they have a power killing saints, which power will be totally destroyed before their so-called "tribulation" begins!

In order to escape this logic they manufacture saints for the purpose, telling us that while Christ's saints are with Jesus that ""Jewish saints" are being killed by the antichrist! The difficulty with such a claim is that it runs counter to Paul's positive declaration that this killer will be destroyed "by the brightness of his (Christ's) parousia" (2 Thess. 2:8). This **may** leave Jewish saints (if any there are) made for the purpose, but it leaves no living antichrist; and even Jewish saints would not fear a dead persecutor! But the Bible knows nothing about "Jewish saints" whatever in contradistinction to "Gentile saints." Saints are saints. God's saints of both the Old and New Testaments—whether Jew or Gentile—will be translated at Christ's parousia and be made immortal at that time (1 Cor. 15:20-25, 51-57). All this talk of "Jewish saints" being a class separate from the church (Christ's body) is unscriptural and foolish. Paul tells us that Gentiles converted to God "are no more strangers (a separate body of people) and foreigners, but fellow citizens **with** (**all** the other) saints, and of the household of God" (Eph. 2:19). And **all** "are built upon the foundation of the apostles (of Christ) and prophets (of the Old Testament), Jesus Christ himself being the chief corner stone; in whom **all** the building, fitly framed together groweth unto an (one final and) holy temple in the Lord" (Eph. 2:20-22). It was God's purpose says Paul, "that the Gentiles should be **fellowheirs**, and (be members) of the **same** body" (Eph. 3:6). There are not two bodies, but there is just one, and no more. Both the Old Testament and the New Testament saints compose that "one body" that God hath joined together, and cursed be he who divides that body (Eph. 4:4).—Messiah's Advocate, Aug. 14th, 1918.

CAN YOU BEAT GOD GIVING ?

For what did the Lord desire an offering of every man, "willing with his heart"? Why should God ask for gold, silver, brass, or anything you can give when he made it all?

He calls it "My offering." Does God need anything?

No! He asks for their offering that he might use it in being a blessing to them, and he asks for offerings now for the same reason. With these things, "My offering," he says: "Let them make Me a sanctuary, that I may dwell among them."

It is as if some farmer might say, "Give me your bucket that I may fill it with apples for you."

God is the generous host who says: "Give me your plate that I may serve you." All that God ever asks of us is on this basis.

When we withhold from God, we are cheating ourselves.

No man on earth can beat God giving. The man who tithes and gives God a regular offering only builds a chute for God to shovel a full supply into his cellar.

Our giving only gives God an opportunity to open the windows of heaven and pour us out a blessing.

It is all "That I might dwell with them." Is he dwelling with you blessedly? If no, you had better look to your offering.—Selected by S. R. Wince.

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"The liberal soul shall be made fat."

WESTERN NEBRASKA STATE CONFERENCE

The Nebraska State Conference of the Church of God in Christ Jesus was held in Holbrook, August 17 to 27, 1918. The ministers whose labors resulted in making it one of the most profitable and interesting conferences we have ever held, were: F. L. Austin, Frank Siple, O. J. Allard, J. W. Williams, G. E. Marsh, John Hammond, and J. E. Cowles.

The National Bereans held their annual convention at Holbrook early in the week, and the reports of their work and the plans suggested for the future were among the most enjoyable features of the meeting.

It was generally conceded that the daily Bible lessons conducted by Brothers Austin and Williams were the best and most helpful we have ever attended. The lessons were deep, spiritual, and educational.

The service of song was again most ably conducted by Sister Edna Allard, whose work has become almost indispensable, as she is practically the only one in the church at this time whose musical ability has been developed along this particular line.

A brief summary of conference reports follow:

Report of Treasurer

Receipts, $723.59; disbursements, $601.18; balance in the treasury at the end of the year, $122.41.

Evangelist Reports

J. W. Williams reported 32 services held in Nebraska, consisting of 23 Bible lessons and sermons, 2 funerals, 5 baptisms, and two communion services. Received for salary and expenses, $151.10.

G. E. Marsh reported 104 services in Nebraska as follows: Sermons and Bible lessons, 87; baptisms, 2; communion services, 2; additional services, 13. Received for salary and expenses, $482.68.

Resolutions

Among the several resolutions passed by the conference, the following are especially worthy of a place here:

The Eastern Conference of Nebraska having permanently dissolved in the interest of unity and service, a resolution of welcome and fellowship was passed, cordially inviting the brethren formerly composing that body to "unite with us and we with them" for the furtherance of the cause of saving truth.

In another reolution it was asserted that the Church of God, recognizing that "the powers that be are ordained of God," and that our government grants us full protection and unrestricted freedom in the promulgation and practice of our religious faith, that we therefore stand for hearty loyalty to the government as a matter of faith in all things other than questions pertaining to conscience.

A third resolution was adopted recommending to the Church a general practice of tithing, not as a matter of faith or commandment; but as a purely voluntary method of providing systematically for the financial needs of God's service.

The officers elected for the coming year were: President, J. H. Adams, Holbrook; Vice-president, M. D. Newell, Blair; Recording Secretary, Morris Stephenson, Moorefield; Corresponding Secretary, Mrs. Ola Hornaday, Trenton; Treasurer, C. A. Stowe, Holbrook, Nebr.

The following standing committees were appointed: Evangelist subscriptions, R. P. Story, Holbrook; M. D. Newell, Blair, M. Stephenson, Moorefield; Committee on Permanent Conference ground, J. H. Adams, M. D. Newell, M. Stephenson. The appointment of one member to act on an interstate song book committee was authorized, but appointment was deferred.

Plans were formulated and subscriptions opened to provide for continued evangelistic work; and the services of Brother Marsh were secured as state Evangelist.

Two daughters of Brother and Sister J. H. Adams were assisted in baptism by Brother Marsh during the conference.

C. A. Stowe, Secretary.

INDIANA CONFERENCE REPORT

The annual conference of the Churches of God in Indiana met at Rensselaer, August 30-September 1. The first session on Friday afternoon was opened informally, owing to the absence of Brother Stilson, who was unable to be present until Saturday noon.

The sermons and Bible lessons were all especially profitable and interesting. The speakers during the meeting were: Sister Woodward, Brothers Conner, VanVactor, and Croy. The principal theme used in discourses and Bible lessons was on "Sin: What is Sin; its Cause, Effect, Remedy," etc. Each one in order seemed to make his message fit in or follow the other so nicely, without any apparent effort on his part.

The business meeting was held on Saturday afternoon. There was very little business to be transacted at this time. A few items may be of interest to the church at large, namely:

The conference accepted as a member of the Indiana Conference a body of believers at Frankfort, which body applied for membership. We are happy to add another organization to our list.

The new song book proposition was brought before the conference and briefly discussed, all feeling the great need of such a book. Flora Prior was appointed as a committee of one to confer with the other state conferences in getting out this new song book.

The old officers were re-elected.

Following this business session the Bereans held their business meeting.

The churches were not all represented at this conference, but there was a very good attendance from about four or five churches. We regret that all could not have sent delegates.

A vote of thanks was given by visitors to the Rensselaer Church on Sunday evening for their kind hospitality. All pronounced it a good conference. May we all receive a blessing from it by our heavenly Father. Flora H. Prior, Sec.

PERFECT THROUGH SUFFERING

God would never send you the darkness,
If he felt you could bear the light;
But you would not cling to his guiding hand
If the way were always bright;
And you would not care to walk by faith,
If you could always walk by sight.

'Tis true he has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach Home at all
If pain did not guide them there.

So he sends you the blinding darkness,
And the furnace of seven-fold heat;
'Tis the only way, believe me,
To keep you close to his feet—
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's
And sing, if you can, as you go;
Your song may cheer someone behind you
Whose courage is sinking low;
And, well, if your lips do quiver—
God will love you better so.

SILENCE FOR HALF AN HOUR

Editor's Sermon Notes on the Apocalypse

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets" (Rev. 8:1, 2).

1. Symbols Explained

1. Silence in Heaven

1. A calm after the storm of the sixth seal (Rev. 6:12-17; 12:7; 7).

2. "About Half an Hour."

1. The Revelation time is in minature to comport with the symbols used:
(a) In respect of number (Rev. 7:4, 9).
(b) In respect of person (Rev. 7:3, 4).
(c) In respect of time

2. Times of the Apocalypse are upon a miniature but proportional scale; and suited to the nature of the subject in hand (Rev. 11:9, 11).

3. Longest period in the book with reference to the saints is 1260 years (Dan. 7:25; 12:7; Rev. 12:14, 6).

4. Shorter times are proportional parts of 1260, which is itself the half of 2520. First half of 2520 has to do with Israel; the last half with the saints in conflict with Paganism and Romanism (Dan. 4).

5. A symbolic month (moon) is equal to 30 years. Divided by 30, the unit in one half of a time, the product is 42 (Rev. 11:2; 13:5).

6. The month or moon is one-twelfth of a cycle. If the cycle is 360 days, it will be 360 days; if 360 years it will be 30 years (Rev. 9:15).

3. The Seven Angels of the Divine Presence

1. "Which stood before God." Angels of the highest dignity and office (Dan. 1:4, 5; 1 Kings 10:8; Esther 1:14; Matt. 18:10; Luke 1:19; Matt. 13:40; Heb. 2:5).

4. The Seven Trumpets Given Them to Sound.

1. Trumpets connect with war (Num. 10:9; Amos 3:6; Jer. 4:19).

2. Proclaim great festivals (Num. 10:10; Lev. 23:24; 25:9; 2-Chron. 29:27).

3. Relate to announcements of royalty (1 Kings 1:24, 39; 2 Kings 9:13).

4. Accompany manifestations of God (Exod. 19:16).

5. The signal for the destruction of the ungodly (Jos. 6:13-16).

6. Indicate the resurrection of the dead, and the setting up of the kingdom of God (1 Cor. 15; 1 Thess 4; Rev. 11:15, 18).

2. Historical Application

1. "Silence" reigned from the battle of Chrysopolis to death of Constantine, May 22, 337; in all thirteen years and four months—"about half an hour," or fifteen years (Gib. 1:50; 2:73, 74).

BEREAN BOOKLET READY

The Berean Book for 1918-1919 is now ready for distribution. The study year begins with October. The book contains forty-nine lessons. The price is ten cents. Order from the National Corresponding Secretary, Evlyn K. Harsch, 5439 Ohio St., Chicago, Ill. Sample copies will be sent on request.

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We whose names are given below, believing it to be our duty to provide a fund to be used in quest. Those whose circumstances do not permit of the paying for the paper themselves should sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of them paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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EDITORIAL

God is infinitely and unchangeably holy.

The Young People's Page is crowded out this week by Conference and Berean reports.

Absence from home has caused delay in filling many orders for Bible Lessons. If your order is tardy in being being received, you now know why.

We have been cheered on our way Zionward recently by visits from Brother Wm. Coy and Family, of Salem, and Brother and Sister Chas. Fankbonner, of Unionville, Ohio.

"The Commandments of Christ," the last of the Bible Lesson series, will be ready to mail by the first of October. This lesson is of great moment to the household of faith as it deals with the subject of the breaking of bread—a topic of eternal moment to the people of God. Let every reader procure a copy of this lesson.

While in Salem, Ohio, the Editor was grieved to find that Brother and Sister D. C. Robison were both in rather poor health. On the other hand, it was a delight to notice that as the outward man is perishing in the persons of these gospel evangelists, the inward man, in each case, grows stronger day by day.

VACATION JOTTINGS

We planned to spend our vacation this year with the brethren in Salem and Canton, Ohio. The providence of God concurred, and we enjoyed about ten day's sojourn at Salem. With headquarters at the home of Brother and Sister Wm. Coy, we enjoyed their interesting family of boys, and visited daily among the brotherhood and interested friends. There are two aspects of a successful presentation of the gospel: preaching and teaching; public discourse and private tutleage. This dualism is clearly marked in the Bible by such expressions as, "Preach the gospel. . . . .teaching them" (Matt. 28:19, 20); "Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, and many others also" (Acts 15:35); "And he (Paul) continued there a year and six months, teaching the word of God among them" (Acts 18:11); "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house" (Acts 20:20); "Preaching the kingdom of God, and teaching," etc. (Acts 28:31). "Preaching and teaching." Exactly. When the public proclamation of the truth is supplemented by private instruction, as apostolic example and precept require, the "trained servants" (Gen. 14:14, margin) are "rooted and built up in him, and stablished in the faith, as they have been taugh" (Col. 2:7).

Salem is a Quaker city, and has been called "poor soil for the truth" for many years. The believers there are greatly loved by us, for we have had, during the past ten years, many evidences of their love, sacrifice, and devotion to the gospel. They are as zealous as they are good. We have frequently preached there, and always had, the size of the town considered, satisfactory audiences. We were never able to understand why the truth did not meet with more success; but after having serious talks with different brethren and sisters we decided that they were depending probably too much, if not entirely, upon public discourse. Now God is readier to bless than we are to receive, his blessings. He always honors his word when we obey it; but he cannot consistently bless us until we obey his law. We therefore pointed out to these brethren that while they were zealous in the work of the truth, they were possibly not working in the right way; that as soon as they added private tutleage to public presentation, God's law of "preaching and teaching" would be fulfilled, and he could then pour out upon them the spiritual blessings for which they were working and praying. The suggestion was suffered and considered. They then suggested that we give a demonstration of the method proposed, as much to see if it would "work" as to show them how. Such are the circumstances which led us to spend a part of our vacation in Salem.

We arrived in the city on a Monday morning, accompanied by Sister Huggins, and we began "house to house" work in the evening. Automobiles were placed at our command. We were not there to teach people the truth, but to incline hearts and minds to the gospel. Create a right state of mind and heart, then teaching the gospel is comparatively easy. Preaching was not thought of, not even mentioned in our visitations, yet when Sunday evening came, there must have been an audience of fifty. Why did these people come to meeting, unasked? They had become interested. Get people interested and they come to the public meetings—nothing can keep them away. The only way to have successful meetings is to teach and visit homes privately. It was the people we had visited during the week that attended the meeting on Sunday evening. We worked privately in homes for ten days and obtained eleven scholars—one scholar each day. Was the effort not worth while? Could the same results have been obtained by preaching?

The Sunday morning meeting was much appreciated. Brother and Sister W. C. Heacock, and their daughter, Sister Elsie Heacock, of Canton, O., were welcome visitors. Time soon sped by, and we had to say good by to our people and friends in Salem, deeply thankful to one and all for the inconvenience, trouble, and work which our visit had cost them, but praying that the work done in the name of the Master may be blessed of him now and owned by him hereafter.

Wednesday, September 2nd, we took our leave of Salem. A short ride and we were at the home of Brother and Sister Heacock, in Canton, O. Here we had a quiet retreat, a real rest for five days. On Sunday, September 8th, "the little flock" of believers in the city met at Brother Heacock's home and showed forth the Lord's death and his coming again by observing the Lord's supper. A Mr. Franks, who had been searching the Scriptures diligently for some time, expressed the desire to be buried with Christ in baptism. He gave evidence that he understood and believed the gospel of God; therefore on Monday morning, September 9th, Brother Brill took Mr. and Mrs Franks in his automobile to Myers Lake, Canton's most beautiful summer resort, Sisters Heacock and Huggins attended, and we planted W. R. Franks in the likeness of Christ's death on the thirty-first birthday of his life. His birth of water on the same day as his birth of the flesh was a singular coincidence. Then followed a few hours of appreciated communion with Brother Franks and his Wife, together with Sister Heacock and her daughter Elsie, who is a daughter of Sarah, and our vacation was at an end. We turned our face homeward, where we safely arrived, thankful to find all well both in the home and in the Church Editor – R. G. Huggins

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BIBLE LESSON PLEDGES

To re-publish and bind "Bible Lessons on First Principles." I agree to take the number of copies set opposite my name, the cost not to exceed seventy-five cents per copy.

D. C. Robison	One
Mrs. D. C. Robison	One
Wm. Coy	One
O. W. Pottorf	Two
Clayton Rader	One
Ella R. Gates	One
Clara M. Hunt	One
Total,	Eight

COMMUNICATIONS

They shall make known unto you all things which are done here (Col. 4:9).

Dear Brother Huggins:

I am a believer in the precious truth that you preach. I inclose twenty-five cents in stamps for which kindly send me Lesson XI on baptism. I want to distribute them. Mrs. E. C. Poole.

Dear Brother:

Inclosed you will find copies of some articles my dear aunt Tillie Woodbury wrote and wished published in The Restitution. The message to the church was her last writing, as she became ill while writing it. We surely miss her, as she was a strong pillar and an example in Christian living. May all of us be as faithful, and then we will surely hear "Well done."

That little article I sent you, I wrote on the spur of the moment. Some members seem too busy to be of any use for God and the brethren, so I thought it might help some to be reminded of their duty. Love to all the household of faith.

Sister Jessie Kauffman.

Dear Brother Huggins:

Inclosed you will find five dollars. Will you please send me four sets of "The Bible Lessons on First Principles," and place the remainder to the credit of the Printing Press Fund, as I want to contribute in a small way to help spread "the gospel of the kingdom" as fast as possible, as we know the coming of our dear Lord cannot long be delayed.

Your sister in the one faith,

Margaret L. Fleming.

NATIONAL BEREAN COLUMN

Leota B. Hanson, President.
3323a Chippewa St., St. Louis, Mo.

The fifth annual conference of the National Berean Society of the Church of God of the Abrahamic faith met at Holbrook, Nebraska. Aug. 19, 1918.

Business meeting was called to order by the president.

The report of all the secretaries and committees showed a great increase in the work over last year, and a marked activity in every department. Our treasurer being called to war, we had no itemized report, but we closed the year with all bills paid and a small balance.

The lesson book committee's report was in evidence in the new books which are ready for distribution. The price is ten cents, and the books may be had from the corresponding secretary, Evelyn K. Harsch, 5439 Ohio St., Chicago, Ill.

The tract committee reported 3520 tracts distributed this year. They were sent to nineteen states for redistribution. This number is 661 more than sent out last year. This committee also supplied local societies with tract libraries. These are used for reference in preparation of lessons.

An animated discussion as to ways and means of using the Berean Column of the paper followed the report of the literary committee. All agreed that it would be of great interest if the local societies would use this as a news column in reporting their meetings occasionally, their social gatherings, visitors from other localities, and marriages and deaths and births in Berean families. In this way these columns will be a getting acquainted corner.

The social correspondence department is one of our most successful. They have reached many who have not the privilege of hearing a gospel sermon from one year end to the next, and others who, in order to meet those of like precious faith, must drive many miles. Social correspondence gives them strength to feel they are not standing alone, and the isolated feel they are in touch with the rest of the family. This committee takes a special interest in those just baptized, the shut-ins, and those in trouble. They will appreciate the names of new converts and any boys of our church families who are in the army or navy. Send names to Anna L. Adams, 705 Ottowa Ave., Dixon, Ill.

The Organization Committee reported the organization of two new states, Minnesota and Michigan. The report of Minnesota showed thorough organization and was the most encouraging of any we have heard for a long time. The plans sent in by Michigan showed the great zeal of the newly elected officers and promise good work. Many points are interested and we expect to hear of their organization in the near future.

The Isolated Committee gave an excellent report. Best of all, she sent a plan for work which will be published.

We received invitations from Michigan and Minnesota for our meeting in 1919. The Michigan invitation was accepted, as it came first, though we know we would have an equally good meeting in Minnesota.

We discussed ways and means for conducting work for the coming year. We feel that we have had a very profitable meeting, and were greatly encouraged by a letter of greeting from our isolated brother, M. W. Perrine, of Clear Lake, Wash. The meeting closed with the election of officers. As the committees have not all been appointed, the names of the new officers and committees will appear later.

Brother Eldred Marsh who likes to be called "the Berean Minister," preached the Berean sermon in the evening. It showed in a most convincing manner the work and purpose of the National organization. We certainly enjoyed our meeting and visit with the Nebraska brethren, and we will long remember their open-hearted hospitality.

Lulu Pickering.
Sec. Pro. Tem.

State and National Work Among the Isolated

In all organized work, its success depends upon the zeal and faithfulness with which its various officers and committees perform their part of the work and the committees to do their part successfully must have some well defined plan under which to work, and the hearty co-operation of its members.

Among these of our faith, quite a large portion are isolated, and just as when a members of a family is away among strangers, and it is right we should know where, and do all we can to keep them in touch with the interests of the household to which they belong, so we feel regarding those of the household of faith, alone among strangers to the truths which they believe.

In our National Berean work, we have two committees appointed to work along this line: the isolated, whose duty it is to search out the isolated, explain the work, get them to unite and work with us. Second, the Social Correspondence, which is the "getting acquainted" committee, whose members write to the isolated, more particularly in a social way, which does much to encourage and cement the bond of Christian love and unity between those of like precious faith.

It is of the first—The Isolated Committee—of which we wish to speak, as we feel the results have not been what they should, because the plan and purpose has not been well understood by the state committees upon which this work largely depends for its success.

The first work of this committee in each state should be to locate the isolated. There are a number of ways through which this can be done. If you have a state conference, attend it and get acquainted with those present, find out if they are isolated, if Bereans. If not Bereans, explain the work fully, and urge them to take it up. If they are already members, they may know of some isolated ones. It does not matter if not from your own state, for if from a state that has an organization, you may be of help to that state by sending to the National officers on your committee the address, who will see that it reaches the isolated committee of the state to which it belongs. If from a state having no organization, you may invite them to unite and work with your state until they have one of their own.

Again, you may get addresses from the ministers of your state. Write these, and if at first you do not succeed in interesting them, try again. It sometimes takes a number of letters to make the plan and purpose of the work clear, or to strike the chord that appeals to them, but our experience [illegible] perseverance, [illegible] in time.

After you have gotten in touch with all you can through these two sources, write the editors of our church papers for addresses. In our state work we secured quite a list in this way of people of whom we had never heard, and we were enabled to accomplish some good work among them.

Then you can learn of others through those of the faith in different localities, whom you may know, or know of. In working up Illinois we found an address in one the church papers. We wrote this person asking for addresses of any young people in his own or other localities. He sent some from several points, and at each one Berean work was started, two of the points working up good sized societies. You may find other ways, but these mentioned have been tried with success.

Now, what the state committee is to do after succeeding in getting any of the isolated to take up the work. First, the names and addresses should be sent to your state president, that the new Berean may be welcomed and enrolled on the state list which the president should keep.

Second, send the name and address to the National Isolated Committee who keeps a record of each state's work, and who will send the names on to the Social Correspondence committe for their part in the work.

Third, keep a close account of the letters you write, replies received, showing the work you have done, to be given in your report at your annual state meeting. You should also write to these new members occasionally, to encourage and help them in their work and study. Remember that though this work was first organized more especially for the benefit of the young people, yet there is no age limit, any one who may be benefitted by a systematic study of God's word and the fellowship of those of like faith, will be gladly welcomed among us.

The list of officers and committees for the coming year, will soon be given in the report of this meeting, in our church papers. It would be well for those interested in this work as well as the Bereans to keep a copy, that you may know to whom to write regarding any special line of work, and the addresses of any whom you feel can be benfited, will be appriciated. He who has said that even a cup of water given in his name to those who are his, will not be forgotten, will not fail to remember in the day of rewards the efforts made to bring comfort or cheer, or a clearer knowledge of the Scriptures, to those who are seeking for eternal life.

Anna E. Drew.

Resolutons

To the members of the National Berean Society of the Fifth Annual Convention assembled with the Nebraska State Conference of the Church of God at Holbrook, Neb., Aug. 19th, 1918. Your committee on Resolutions desires to offer the following for your consideration:

Inasmuch as through the loving kindness and mercies of our heavenly Father we are all permitted to gather in this Berean Convention assembled and,

Inasmuch as we realize the success of the National Berean Society is also the result of the untiring and united efforts of those who interest themselves in the interests of the society: therefore.

Be it resolved, that we do hereby thank the officers of the National Berean Society through the past year for their untiring labors in behalf of the society and the cause which it represents; and,

Be it further resolved, that we do hereby thank the faithful Bereans throughout the country for their individual and united co-operation with the officers in their efforts.

Inasmuch as much of the success of the Berean work depends upon the support given by the several church papers, therefore,

Be it resolved, that we do hereby extend our heartiest appreciation to the editors of these papers for their co-operation and assistance in the efforts of the Bereans to increase regular systematic study among our people.

Resolved, That we greatly appreciate the kindness of the Nebraska State Conference in entertaining the convention at this time.

Resolved, That we do hereby extend our tenderest sympathies to those of our number who have laid their loved ones away in death, and that we commit all such to the loving watch care of our heavenly Father.

Resolved, That we hereby council those chosen to office for this society for the coming year, to a faithful trust in and reliance upon our heavenly Father for guidance and strength to the efficient performance of their labor.

Resolved, That we do hereby council all Bereans to a more habitual, systematic, and consecrated study of the word of God and a more devoted service to the Christ principles found therein,

Submitted in love,

F. L. Austi..
Mrs. Minnie Rogers.

FULFILMENT OF PROPHECY PROOF OF DIVINE REVELATION

A Sermon by M. Joblin, Delivered May 12th, 1889

I have been requested by letter and otherwise, to repeat the lecture of last Sunday night; and have concluded to do so in the main; at the same time by omitting some of the least relevant matter and presenting new in its place, I hope to make it interesting and profitable to all. Those who have attended the series of lectures in defence of God's truth will have noticed I trust, that I try to avoid abstruse inquiries into the subtle conditions and laws of thought, and deal only with the concrete facts of history, and the explicit records of the past—something that every mind can grasp. My proposition is that fulfilment of prophecy is proof of a divine revelation. The fulfilment of prophecy is equivalent to any miracle, and is of itself miraculous. The foreknowledge of the actions of intelligent and moral agents is one of the incomprehensible attributes of the Deity; it is divine perfection. The past, the present, and the future are alike open to his view, and to his alone. There can be no stronger proof of the interposition of the Most High God, than that which prophecy affords. More than all his other attributes, perhaps, his prescience has baffled the powers of human perception. And the evidence of this in the revelation of what the infinite mind alone could make known is the seal of God that no one can counterfeit. If the prophecies of the Scriptures can be proved to be genunie; if they be of such a nature as no foresight of man could posibly have predicted; if the events foretold in them were described hundreds or thousands of years before the events; if the history correspond with the prediction; then the evidence imparted by prophecy is a sign and a wonder to every age. No clearer testimony or greater assurance of the truth can be given. And if men will not believe Moses and the prophets, neither would they be persuaded though one rose from the dead. Even if one were to rise from the dead, evidence of the fact must precede conviction.

There is one point in connection with the antiquity of the Old Testament that I wish to press upon your attention: the books were not like other writings, detached and unconnected efforts of genius and research, or mere subjects of amusement or instruction: they were the essential constitutions of the Jewish State. These writings made them the singular people that they were, and are now. They contain the moral and civil law, their history of the past, the prophecy of their future. And they were the guardians of these records. The Jews received them as of divine authority, and as such they were published and preserved. Josephus calls them ancient men 1900 years ago; and Tacitus, the Roman historian, called them the ancient writings of the priests.

Another point I invite attention to in this connection is, that instead of being excluded from observation they were read publicly every Sabbath day; and they were not kept out of the reach of Gentiles; for more than 250 years before Christ they were translated into Greek; so that their antiquity and authenticity rest on the records of its enemies, more than those of its friends. Even the language in which the Old Testament Scriptures were originally written had ceased to be spoken before the coming of Christ. No stronger proof of its antiquity could be alleged than this. It is indisputably true. If you question this, every truth of ancient histroy must be set aside. The prophecies are so interwoven with the Jewish history; so casually introduced in their application to the surrounding nations; so frequently concealed in their purport even from the men who uttered them, and preserving throughout so entire a consistency; so different in the modes of narration; each part preserving its own particular character; so delivered without form or system; so shadowed sometimes under symbols so complete when compared and combined; so apparently unconnected when disjoined; and revealed in such a variety of modes and expressions, that the very manner of their conveyance forbids the idea of artifice; or, if they were false, nothing could admit of more easy detections; if true, nothing could be more impossible to he human mind. And they must either be a number of incoherent and detached pretensions to inspiration, that can bear no scrutiny, and that have no reference to futurity, but what deceivers might have devised, or else, as the only alternative, they give such a comprehensive, yet minute representation of future events—so various, yet so distinct, so distant, yet so true, that none but he who knoweth all things could have revealed them to man, and none but those who have hardened their hearts and closed their eyes, can fail to recognize them to be credentials of truth clear as light from heaven.

To justify their pretentions to their contemporaries, the prophets referred on particular occasions to some approaching events in proof of their prophetic spirit, and were thus distinguished in their own day from false prophets, if their predictions were true. They spoke of a deliverer of the human race; they described the desolation of cities and of nations whose greatness was then unshaken, and whose splendour has ever since been unrivalled; and their predictions were of such a character that time would infallibly refute or realize them. We appeal to the prophecies for proof of Christianity. Are they false or true? Is their fallacy exposed, or is their truth ratified by the event? Are they delusions of imposters or the dictates of inspiration? To the solution of these questions a patient and impartial inquiry is requisite. I appeal to reason alone. No faith is necessary but that which rises as the natural and spontaneous fruit of rational conviction. The man who holds this enquiry, and who will not be guided by its results. is not only reckless of his fate, but devoid of all that of which he prides himself the most—he is devoid of all true liberality of sentiment; he is the bigot of infidelity, who will not believe the truth because it is the truth.

Your attention is now invited to the prophecies relating to the destruction of Jerusalem. Moses, under God, the founder of the Jewish commonwealth, fortold the manner of its overthrow. Before they entered the promised land, he describes those enemies by whom their descendants were to be subjugated, if they were disobedient, although they were to come from a very distant region, and although 1500 years were first to elapse. In Deut. 28: 49 and on it says: "The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which also shall not leave thee either corn, nor wine, nor oil, nor the increase of thy kine, nor flocks of thy sheep, until he have destroyed thee; and he shall besiege thee in all thy gates until thy high fenced walls come down; wherein thou trustest throughout all thy land."

Each particular of this prophecy, though only introductory, has met its full completion. The remote situation of the Romans, the rapidity of their march, the emblems of their arms, their unknown language and warlike appearance, the indiscriminate cruelty, unsparing pillage, could scarcely have been better described after the event, than Moses described them 1500 years before the event. Vespasian, Adrian, and Julius Severus, removed with part of their armies from Britain to Palestine—the extreme point of the Roman world. The Eagle was the standard of their armies, and the utmost expedition was displayed in the reduction of Judea. They were a nation of fierce countenance indeed. The slaughter of Jews was indiscriminate, and without distinction of age or sex. The inhabitants were enslaved and banished, their possesions confiscated, and the kingdom humbled into a province of the Roman Empire, and at last the private property of the Emperor. Throughout all the land of Judea every city was besieged and taken.

Watch the words of the prophecy closely, and you will see that it is not a string of generalities. The prophet particularizes incidents the most shocking to humanity, and mark the utmost extremity of want and wretchedness—the last acts of despair from famine, and the last prediction that man of himself could have uttered. It reads as follows: "And thou shalt eat the fruit of thine own body, the flesh of thy sons and daughters in the

seige and the straitness wherewith thine enemies shall distress thee; so that the man that is tender among you, and very delicate, his eyes shall be evil toward his brother, and toward the wife of his bosom and toward the remnant of his children which he shall leave; so that he will not give to any of them of the flesh of his children whom he shall eat, because he hath nothing left him in the seige and in the straitnes wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one, and toward her children whom she shall bear, for she shall eat them secretly in the seige and straitness wherewith thine enemy shall distress thee in thy gates." No careful reader of Jewish history could fail to observe the separated instances of the fulfilment of this striking and awful prediction. When Samaria, then the capital of Israel, was besieged by the king of Syria, an ass' head was sold for 80 pieces of silver—near twelve dollars and a half of our money. When Nebuchadnezzar besieged Jerusalem, the famine prevailed in the city and there was no bread. And Josephus, in his history of the Jewish war, relates the direful calamities of the Jews in their last seige before they ceased to have a city; and actually gives the harrowing recital of a noble woman killing and secretly eating her own suckling. This is history's testimoy to the truth of the Bible. This is history testifying to the fulfilment of prophecy. Moses and other prophets foretold also that they would be plucked off the land and sold for slaves; that Jerusalem was to be besieged with a mount, have forts raised against it; to be plowed as a field, become heaps, that the Lord would judge them according to their ways, and recompense them for all their abominations, the sword without, and the pestilence and the famine within; he that is in the field shall die with the sword, and he that is in the city famine and pestilence shall devour them. The honest skeptic will take Josephus' history and see for himself whether or not God's word be true.

Let us read the 64th verse: "And the Lord shall scatter thee among all people from one end of the earth even unto the other, and among all these nations shalt thou find no ease, neither shall the sole of thy foot have rest." And verse 37 "And thou shalt become an astonishment, a proverb, and a by-word among all the nations whither the Lord shall lead thee." This was uttered 1450 years before it was fulfilled; and the skeptic of today is an eye-witness of the truth of [illegible]. He knows that they have been scattered from one end of the earth to the other; he knows that till recent years they have not been allowed to own real estate anywhere— not permitted to execute the elective franchise, not eligible to office, and have really been an astonishment—the survival of their curses makes them an astonishment. He knows they have been a hissing and a by-word among all nations, and hence the skeptic is compelled to witness to the truth of prophetcy uttered over 3000 years ago. The skeptic who has often wondered why nothing kills the Jews is directed to Amos 9:9, and there he will see for what purpose they have been and are preserved. It says: "For lo, I will command, and I will sift the house of Israel among the nations, like as grain is sifted in a sieve, yet shall not the least grain fall upon the earth." And the 11th verse says: "In that day will I raise up the tabernacle of David that is fallen; and close up the breeches thereof, and I will raise up his ruins, and I will build them as in the days of old."

Here the God who scatters them and makes them a hissing and a by-word among the nations says he will restore them and build them as in the days of old. There is a future for them; God says so: and I submit that the literal fulfilment of the curses is prima facia evidence that the blessing will also be literally fulfilled. In Lev. 26:33-35 God says: "I will scatter you among the heathen, and draw out a sword after you, and your land shall be desolate and your cities waste. Then shall the land enjoy her sabbaths as long as it lieth desolate and ye be in your enemies' land; because it did not rest in your sabbaths when ye dwelt upon it." Here we have predictions respecting the Jews delivered with all the clearness of history, and the confidence of truth. They represent the manner, the extent, the nature, and the continuance of their dispersion, their persecution, their blindness, their sufferings, their ceaseless wanderings, their hardened impenitence, their insatiable averice, their grevious oppression, the universal mockery, the unextinguishable existence, and unlimited diffusions of their race. Listen now to what Volney, the French infidel says, "Ruins," chapter 2, page 7: "The Jews as all know, have been scattered among the heathen. Every day I found fields abandoned by the plow. Why do these lands no longer boast their former fertility? Why have their farms been transferred to other nations and and differnt climes?" Had he not rejected the Bible he would have had no need of asking these questions.

When Gibbon, the English infidel, says, Vol. 4, page 10: "After the final destruction of the temple, a plowshare was drawn over the consecrated ground as a sign of perpetual interdiction," what think you of this as proof that Jer. 26:18 and Micah 3:12 have been fulfilled? Say the prophets "Zion shall be plowed as a field," uttered 639 years before the event. How wonderfully literal has been the dispersion! There is not a country on the face of the earth where the Jews are unknown. They are citizens of the world without a country. They tread the snows of Siberia, and the burning sands of the desert. They are in the interior of Africa south of Timbuctoo; from Moscow to Lisbon; from Japan to Britain; from Borneo to Archangel; from Hindustan to Honduras; from Maine to California. The honest skeptic will testify that many of these predictions have been fulfilled thousands of years after their utterance. He is compelled to witness the fulfilment of prophecy.

To be continued.

Thoughts not in line with Holy Writ may come crowding in upon you, but you need not intertain them. Bring them into captivity and unto the obedience of Christ, is the Bible standard.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. SEPTEMBER 24TH NUMBER 46

FULFILMENT OF PROPHECY PROOF OF DIVINE REVELATION

A Sermon by M. Joblin, Deceased, Delivered May 12th, 1889

I now call attention to prophecies concerning Babylon with its sixty miles of walls eighty-seven feet thick and three hundred and fifty feet high, with its towers at intervals, its vast ditch filled with water on the outside, its hundred gates of solid brass, its quays, its bridges, the lake, the canals for draining the river, the palaces, the hanging gardens and its wonderful temple of Belus. Babylon was spoken of as "the glory of kingdoms," abundant in treasures and the praise of the whole earth, the lady of kingdoms, and it appeared capable of lasting through all time, and, in the absence of artillery, capable of resisting every human assault. But God's prophet said it should be taken and destroyed. Jeremiah said: "Israel is as scattered sheep; the lions have driven them away. First the king of Assyria hath devoured him, and last this Nebuchadnezzar, king of Babylon, hath broken his bones. Therefore, thus saith the Lord, of hosts, I will punish the king of Babylon and his land as I have punished the king of Assyria" (Jer. 1:17, 18).

Listen now to Isaiah, who wrote 200 years before Babylon was taken: "And Babylon the glory of kingdoms, the beauty of the Chaldee's excellency shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited . . . . Neither shall the Arabian pitch tent there, but the wild beasts of the desert shall be there, and their homes shall be full of doleful creatures, and owls shall dwell there, and satrys shall dance there, and the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces" (Isa. 13:19-22).

Is there a skeptic of intelligence in this city who will take into consideration the soil, the climate, the water, and scores of other natural advantages for a large city that caused it to be built there, and then say that a human mind would predict its utter abandonment for ever? But not only was the complete desolation of the great and prosperous city thus foretold in plain, definite, unmistakable terms, but the man who should accomplish its ruin was given to the world one hundred and sixty years before he was born. Listen to Isaiah once more: "Thus said the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him. And I will loose the loins of kings to open before him the two barred gates, and the gates shall not be shut for Jacob my servant's sake, and Israel mine elect. I have even called thee by name. I have surnamed thee, though thou hast not known me" (Isa. 45:1-5).

If the skeptic wishes, he can know that these predictions were accurately and literally fulfilled, by the pages of Herodotus and Xenephon, as well as by modern historians. Prideaux informs us that Cyrus took Babylon 539 years before Christ, and as Isaiah prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, we know that God by the mouth of his prophet speaks to Cyrus, names him, and tells him the two barred gates shall be left open for him 160 years before he is born. History informs us that Cyrus turned the water of the river while the king and his nobles were in the midst of a great feast, and found, just as the prophet predicted, that the gates of brass at the ascent from the river had not been closed—the two barred gates were left open, and the city was taken without opposition.

Although hundreds of travelers have visited the vast fields of prophecy in Syria and Palestine and the East generally, and have given detailed accounts of the countries that show the most literal and exact fulfilment of prophecy, it was reserved for Volney, the French infidel, to combine all their detailed acounts with the points of his own observation and study, so as to present the world with the amplest proof of God's prophetic word. Think of it! He who maintained the falsity of all religions with the keenest sarcasm and volatile mockery testifies as no other has done, to the fulfilment of prophecies that he did not believe! Ah! there is a God in all this, too. Deut. 29:22 says the strangers that came from a far land shall say, "Wherefore hath the Lord done this unto this land?" Proof of its fulfilment we have from Volney, as follows:

"Great God! from whence proceed such melancholy revolution! For what cause is the fortune of these countries so strikingly changed? Why are so many cities destroyed? Why is not that ancient population reproduced and perpetuated?" (Volney's Ruins, chap. 11, page 11). Lev. 36:33 says: "I will scatter you among the heathen, and draw out a sword after you, and your land shall be desolate." Volney says, chap. 2 page 7: "The Jews as all know, have been scattered among the heathen. I have traversed this desolate country." Isa. 61:4 says, as long as it lieth desolate and ye be in your enemies' land, even then shall the land rest, or be untilled. Volney says, chap. 11, page 9: "Why do these lands no longer boast their former temperature and fertility? Why have these favors been transferred for so many ages to other nations and different climes?" Isa. 1:7 says: "Your land, strangers devour it in your presence, and it is desolate as overthrown by strangers." Volney says, Vol. 1 page 356: "Within two thousand five hundred years we may reckon ten invasions which have introduced into Syria a succession of foreign nations." Ezek. 7:21 says: "I will give it into the hands of strangers for a prey, and unto the wicked of the earth for a spoil." Volney's Travels, Vol. 2, page 370 says when the Ottomans took Syria from the Mamelukes they considered it only as the spoil of a vanquished enemy; according to the law, the life and property of the vanquished belong to the conquerors. Ezek. 7:22 says: "The robbers shall enter into it and defile it." Volney, page 381 says: "The government is far from disapproving a system of robbery and plunder." Jer. 26:18 says the holy places shall be defiled." Gibbon, the infidel historian says, Vol. 4, page 100: "The holy places were polluted with the monuments of idolatry. The Mosque of Omar now stands on the site of Solomon's temple."

In Richardson's Travels he says: "At the time when I visited this sacred spot, one part of it supported a crop of barley, another one undergoing the labor of the plow."

Lev. 26:22 says: "Your highways shall be desolate." Volney, speaking of the past, says: "Everywhere one might have seen cultivated fields frequented roads, and crowded habitations! Ah, what are become of those ages of abundance and of life? In the interior of the country there are neither great roads, nor canals, nor bridges." Isa. 33:8: says the wayfaring man ceaseth. Volney says, page 418: "Nobody travels alone. Between town and town there is neither posts nor public conveyances."

Again the prophets speak: "I will destroy your high places and bring your sanctuary into desolation; the palaces shall be forsaken. I will destroy the remnant of the sea coast. I will make your cities waste, few men left." Volney's Ruins, Vol. 2:8 says the temples are thrown down, the palaces demolished, the ports filled up, the towns destroyed, and the earth stripped of inhabitants, seems a dreary burying place (Ruins 2:81). In this single sentence without the addition of a single word, Volney clearly and unconsciously shows the fulfilment of no less than six predictions. Of Idumea Jeremiah and Ezekiel say it shall be a desolation. "I will stretch out mine hand upon Edom, and will make it desolate from Teman." Burchardt's Travels in Syria page 442: "The traces of many towns and villages are met with. At present all this country is a desert. The whole plain presented to the view an expanse of shifting sands; the depth of earth precludes all vegetation of herbage." Of Edom Ezek. 35:9 says: "I will make thee perpetual desolation and thy cities shall not return, and ye shall know that I am the Lord. Every one that goeth he shall be astonished."

Now listen to Stephens, the first American traveler that ever visited that country--yes, listen to the burning words of our own country man as he describes his feelings as he gazed upon the desolations foretold by the prophets just quoted. Says he: "I would that the skeptic could stand as I did among the ruins of this city among the rocks, and there open the sacred book and read the words of the inspired penman, written when this city was one of the greatest cities of the world. I see the scoffer arrested, his cheeks pale, his lips quivering, and his heart quaking with fear as the ruined city cries out to him in a voice loud and powerful as that of one risen from the dead; though he would not believe Moses and the prophets, he believes the handwriting of God himself in the desolation and eternal ruin around him" (Incidents of Travel in Arabia, Petrae, Vol. 2: page 52).

Of Nineveh Nahum 1:8, 14 says: "He will make an utter end of the place thereof. I will make thy grave, for thou art vile. She is empty void and waste. Thy crowns are as locusts, and thy captains as the great grasshoppers which flee away, and the place is not known where they were." Buckingham's Travels Vol. 2, page 49 says: "The mounds show neither bricks, stones, nor other material of building." Gibbon's History, Vol. 8, pages 250, 251 says: "Eastward of the Tigris, at the end of the bridge Mosul, the great Nineveh had formerly been erected; the city and even the ruins had long since disappeared: the vacant space afforded a spacious field for the operation of the two armies." Then Volney adds his quota in Ruins, chap. 2 in these words: "Where are those ramparts of Nineveh? Ah, where are they?" I answer, they are just where God's prophets said they would be —nowhere.

Of ancient Tyre Ezek. 26:5 says: "Tyre shall be a place for the spreading of nets in the midst of the sea." What has Volney to say to this? He says "Instead of that ancient commerce so active and so extensive, Tyre is reduced to a miserable village. They live obscurely on the produce of their little ground and a trifling fishery" (Volney's Travels, pages 212, 225).

Jer. 50:13; 51:37, 41 say of Babylon: "Babylon shall be an astonishment—every one that passeth by shall be astonished." And Captain Mignan says in illusration of these words of the prophets: "I cannot portray the overshadowing sensations of reverential awe that possessed my mind while contemplating the extent and magnitude of ruins and devastations on every side."

I now want to ask the skeptic if he could find proof that a number of great prophecies had failed of accomplishment—yes, if they had failed of accomplishment, would he not have a powerful argument against the Bible being a divine revelation? He certainly would. I challenge him to find one failure; and then ask, if numerous explicit prophecies having been fulfilled to the very letter, and being fulfilled now, is not a demonstration of divine revelation? In parting with the skeptic at this time, I want him to remember that nearly all the witnesses to the fulfilment of prophecies have belonged to his church. His own brethren testified to the very conditions of things that the prophets foretold, and what more can he ask?

Mr. Skeptic, I want to say to you again, you have never told us yet, what skepticism has done for you, or what you expect it to do for you. You have never told us what you have to offer to take the place of faith and hope, nor why you want us to believe nothing, as you do, when it would deprive us of solid peace and comfort now that you are a stranger to. If as you say death is an eternal sleep to all, what do we lose by neglecting your doctrine? What would you lose if you were to go with us? I tell the skeptic to his face that he can only hold his own by neglecting the laws of evidence that he applies to all other subjects. I tell him he dare not apply the rules of evidence which he applies to Christianity to any other subject under the sun. It would rule him out of the business world, the political world, the scientific world, the literary world and make him an outlaw.

I also want to say to the skeptic that he and his party who have undertaken to dethrone God have taken the biggest contract of the age—De Lesseps is no where. It is a job that many able men have had a hand at. Pharaoh tried it and came to an inglorious end. Nebuchadnezzar undertook it, and signally failed. Herod and Pontius Pilate, and Nero, and Trojan, and Hadrian, and Diocletian, and Julian, and Celsus, and Porphery, and a host of other men of high and low degree have done their best to overthrow the book of God; but still the work remains undone. Men have striven to overthrow the Bible by the teachings of science; but the curious thing about it is that when you get beyond the influence of the Bible you find no science--put it down in black and white that no scientific text book was ever written by a follower of Mohammed, or Budda, or Confuscius, or Zoroaster. Do you want a little Hindoo science? Here it is: "Rain is caused by a celestial elephant squirting water with his trunk. The earth is circular, consisting of seven concentric islands, separated and surrounded by seas of salt water, sugar cane juice, rum and melted butter, the human family being placed in the centre of the whole." Do you want Grecian science? It loaded the heavens and earth upon the shoulders of Atlas, who stood on the back of a turtle, which had no visible means of support. Do you want Chinese science who after 3000 years of agnostic civilizations stand just where they started in mental, moral and spiritual stagnation, and who object to telegraphy for fear the wires should interfere with the spirit of their dear friends! The broad facts stare the skeptic in the face that as soon as he gets beyond the influence of the Bible, he gets not only beyond science, but beyond railroads, printing presses, steamships, locomotives, telegraphs, telephones and everything that accompanies scientific investigations and civilized life.

I am almost tempted to say something else to the skeptic for fear I may never see him again. Some skeptics, especially the younger ones, have no use for a God who judges people, and punishes and afflicts them. They believe in nature and in nature's laws. I expect they think that it is smart, and that it gives them liberty that they are practically their own masters. They seem so satisfied with this idea that it is a pity to disturb them, but I must. They have been getting so audacious of late that I will beard the lion in his den.

In the first place I demand of them what they gain by the change? I demand of them if the laws of nature, as they term them, are not just as immutable and just as inexorable as those inscribed on tables of stone? Be frank now; do not fires burn, floods overwhelm, waters drown, earthquakes swallow up, lightnings blast, tornadoes desolate, tempests destroy, sunbeams scorch, frosts congeal, disease waste, pains rack, sorrows pierce, and calamities afflict, mankind? Are not toil, and labor, and hunger, and famine, and pestilence, and all the nameless agonies of dying men in accordance with the laws of nature? Does not the God of nature do all this? If not, who does it? It is done, is it not? Then what do you gain by throwing away the Bible and its God? We demand a straitforward answer. Skeptic, you may deny man's fall, but you cannot escape its consequence. You cannot argue pains out of your bones, nor misery out of your hearts, or death out of your families. What then do you gain by your efforts to get rid of God?

In keeping with this I will introduce an incident from a French writer. A young man from the provinces was sent to Paris to finish his education; but falling into bad company and at last went so far wrong as to say, "There is no God; God is only a word." Returning to his home after several years he was one day invited to a respectable house where there was a numerous company. While all were entertaining themselves with news, pleasure, and business, two girls, were seated in a bay window, reading together. The young man approached them and asked,

"What beautiful romance are you reading so attentively, ladies?"

"We are reading no romance, sir; we are reading the history of God's chosen people."

"You believe then, that there is a God?

Astonished at such a questoin, the girls looked at each other, the blood mounting to their cheeks.

"And you, sir, do you not believe it?"

"Once I believed it, but after living in Paris and studying philosophy, mathematics, and politics, I am convinced that God is an empty word."

Said one of the girls, "I, sir, never was in Paris; I have never studied philosophy, nor mathematics, nor any of those beautiful things which you know. But since you are so learned, and say there is no God, you can easily tell me whence the egg comes?"

"A funny question, truly. The egg comes from the hen."

Said the girl, "Which of them existed first, the egg or the hen?

The young man replied, "I really do not know what you intend with the question and your hen; but yet that which existed first was the hen."

Sad the girl, "There is a hen then, which did not come from the egg?"

"Beg pardon, miss; I did not take notice that the egg existed first."

Said the girl, "There is then an egg that did not come from a hen?"

"Oh, if you—beg pardon—that is, you see—."

Said the girl, "I see, sir that you do not know whether the egg existed before the hen, or the hen before the egg."

"Well, then, I say the hen."

"Very well,'" said the girl, "there is a hen which did not come from an egg. Tell me who made this first hen from which all other hens and eggs came."

"With your hens and your eggs it seems to me you take me for a poultry dealer."

"By no means, sir; I only ask you to tell me whence the mother of all hens and eggs came."

"But for what object?"

"Well, since you do not know, you will permit me to tell you. He who created the first hen or as you would rather have it, the first egg, is the same who created the world; and this being we call God. You cannot explain the existence of a hen or an egg without God, still you maintain the existence of this world without God."

The question of the child confounded him. He took his hat and left.

(Concluded)

SISTER WOODBURY'S LAST WRITING

An Unfinished Article for The Restitution

(Written July 7, 1918)

To amuse myself today and to arouse both body and mind from inertia caused by a little fall causing me to be a stay-at-home, I will just talk to the household at large through the medium of my pen, while the two churches, Brush Creek and Lawrenceville, are enjoying an all-day meeting and basket picnic dinner on the second anniversary of our church home.

I have further amused myself for the past week in looking over some of my writings, "Berean Lessons," written for our Sister's Meetings, and have selected lesson 4 on "Faith, Hearing, and Believing" to send with my reverie to The Restitution for publication, that is, if thought worthy of its columns. In these momentous times when war topics are all that seem to interest, Bible topics concerning future life are secondary. Yet my little effort in print may perchance lead some one to study the future.

Speaking of our Sister's Meetings, we have missed the inspiring influence of them, not having had any since the 3rd of last January, then so cold, few ventured out. Then came sickness and death of Mrs. Lillian Ward, sister of Sister Anna Beck, followed soon after by the serious illness of our beloved Sister, "Grandma" Beck. Fourteen weeks of sometimes intense suffering, patiently borne, but longing for rest, sweet rest,. In the early weeks of her illness she said to one of the sisters, "I would love to get better so we could have one of our good Sister's Meetings once more." But she fell asleep and is now resting peacefully. We miss you, Sister; we miss you. But as Sister Netts sang a favorite song, I thought yes:

We shall sleep, but not for ever:
There will be a glorious dawn;
We shall meet to part no never,
On the resurrection morn.

Then we will have a happy reunion of our joyous Sister's Meetings of the whole household of faith. We now have but few active members here, as Sister Mary Stoley and her daughter Sister Grace Myers and family have moved to Atkins, Ohio; but we will reconvene, God willing, in September and take up our usual routine work.

Some more of us advanced in life will sleep if the tarrying time of the Master is not soon o'er past, but as Broher Huggins brought out so clearly —"death to the believer is a restful sleep"—then too, not forever. Jesus is coming to awaken us. Blessed assurance. Why should we fear death? If the words of the Life Giver abide in us, they will raise us up at the last day. Only the sleeping ones? Oh, no; the words are spirit and life, and will quicken your "mortal bodies," that is, the living waiting ones.

It is of deep interest now to all of us to watch developing signs of the Royal Wedding that the Bride is looking expectantly for the announcement of the Bridegroom's coming. War thrills will not thwart, for the door will be shut from all scenes of carnage and all surging crowds striving to enter into the chambers of peace. So Jesus said, "I am alone, yet not alone, for my Father is with me." So too, I can say: "I am not alone, for the great comfort of meditating on the word so full of comforting assurances is a great solace." Then too, every one is so good to me—friends, my own dear sister and beloved sisters of our own little band, never forgetting me, sending or bringing me lovely flowers, and many good things to eat. (Here Sister Woodbury laid down her pen, and never finished this letter to The Restitution. She was stricken with the disease from which she fell asleep in Jesus, July 17th, 1918.)

"IF THOU BRING FORTH THY BREAD TO THE HUNGRY"

By S. Roxana Wince

May I, Brother Huggins? Is there room in our little paper to quote a good part of the fifty-eighth chapter of Isaiah, as translated by Robert Lowth? I want so much to quote it, because, although addressed to the house of Israel centuries gone by, it seems so peculiarly applicable to God's people at the present day, and also because it suits me for a printng press text, better than anything else I can think of. Isaiah did not write for the people of his own time alone. The living word of which his book forms such a beautiful part, was meant for God's Israel of all ages and all times, and perchance even for the nations, who in the millennial age will "go up to the mountain of the Lord, to the house of the God of Jacob to be taught his ways, that they may walk in his paths." How vivid Brother Griffiths' description of it makes that glorious city seem!

But now for the chapter. We will begin at the fifth verse:

5. Is such then the fast which I choose? That a man should afflict his soul for a day? Is it, that he should bow down his head like a bulrush and spread sackcloth and ashes for his couch? Shall this be called a fast and a day acceptable to Jehovah?

6. Is not this the fast which I choose? To dissolve the hands of wickedness; to loosen the oppressive burdens; to deliver those that are cruched by violence, and that ye should break asunder every yoke?

7. Is it not to distribute thy bread to the hungry, and to bring the wandering poor into thy house? When thou seest the naked that thou clothe him; and that thou hide not thyself from thine own flesh?

8. Then shall thy light break forth like the morning, and thy wound shall speedily be healed over; and thy righteousness shall go before thee; and the glory of Jehovah shall bring up thy rear.

9. Then shalt thou call and Jehovah shall answer; thou shalt cry and he shall say, Lo, I am here! If thou remove from the midst of thee the yoke; the pointing of the finger, and the injurious speech;

10. If thou bring forth thy bread to the the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness shall be as the noon-day.

11. And Jehovah shall lead thee continually, and satisfy thy soul in the severest drouth, and he shall renew thy strength and thou shalt be like a well watered garden, and like a flowing spring whose waters shall never fail." (Read to close of chapter.)

What though the conditions, promises, and blessings given in the chapter be national conditions, promises and blessings? It takes individuals to make nations, so cannot we as individuals, keep "the fast that God chooses," by at least "bringing forth our bread to the hungry"? for that one little clause is to be our text. The rest of the chapter forms its setting, out of which it could not be taken without spoiling it.

Notice too, that the giving of our bread to the hungry is twice repeated, as if it were the most important of all the conditions upon which the fulfilment of the appended promises were made to hinge, as it really is.

For what would release from oppressive burdens, deliverance from violence, that crushed its victims to the very earth, and the breaking of the slave owner's yoke mean to the freed ones, if no bread were given them? To have life assured, bread must be assured. Where no bread is, people die, just as they are dying now in eastern lands, a thousand per day and as 400,000 orphans must die in Bible lands unless speedily rescued.

And if this be true of literal bread, is it not just as true of "the bread that came down from heaven"? If "the fast that God chooses," is one that we must keep, that we may be able to deal out our literal food to earth's starving millions, is it not even more obligatory upon us that we keep his appointed fast, that those who are perishing from lack of heavenly bread die not? There are so many things we can do without, so many luxuries that can be put by—rich stews, pies, cakes, and puddings that can be left off.

Remember how Jesus blessed and brake the five loaves and the two fishes and gave them to his disciples, to feed therewith about five thousand men. "And they did all eat and were filled. And they took up twelve baskets full of the fragments and of the fishes." Were not these loaves and fishes symbols of the teachings and doctrines of Jesus?

"Labor not," he says, "for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you. My Father giveth you the true bread from heaven." And just as Jesus gave the disciples the broken loaves and fishes to satisfy the hunger of the multitude in a literal way, so has he given to us "the true bread," to satisfy the deeper hunger of the children of men. It is truth men want. "If death comes tomorrow, what is there beyond?" Anything for us? Any hope of living again? "What shall we do that we miyht work the works of God?" What must we believe? "What is truth?" We must answer these questions; we must warn men to flee from the wrath to come. The thing is imperative. We dare not shirk it; to do so is to lose our own prospective crown, our own future life.

Then how important it is that we give, that the truth may go. Right here let us raise up "a stone of help," for "hitherto the Lord hath helped us." He brought us to the goal that we set for August; let us unitedly ask him to give us all the rest that we need for machinery and office building in September. He will do it: he is abundantly able. And he will also give us the wherewith to feed his starvng little ones, everywhere, with all that we ourselves need for life and godliness.

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Dr. J. D. Jones once said:—"God is more than the delivering God; he is the keeping and sustaining God. He is not simply the God of the great crisis, he is the God of every day. He will provide for the journey; he will keep our feet from falling; he will impart strength according to the day. Here is the antidote for all anxiety and fear." At no time in the history of the world had men and women more need than they have today to keep in mind the antidote for all anxiety and fear, as here brought out by Dr. Jones. Who among my readers has not in these tryng times experienced the power of prayer? The heavenly Father was in the days of the prophets and in New Testament times a prayer hearing and a prayer answering God, and he is the same yesterday, today, and for ever.

In these days of awful anxiety, young and old do well to remember the promise of the Lord made to his disciples —"I will never leave thee nor forsake thee."

"Blessed are the dead which die in the Lord."

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IMPORTANT NOTICE

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

In the life of the Christian, humiliation precedes exaltation (1 Pet. 5:6).

We have gained two by the removal of Brother and Sister Fankbonner, from Unionville, Ohio.

Much to our pleasure we had a visit this week from Brother and Sister B. F. Smith, of Monroeville, Ohio.

September 19th Brother Chas. L. Pate and Sister Ruth H. Bennett, two of our worthy and esteemed young people, were united in marraige. Brother and Sister Pate are "heirs together of the grace of life" (1 Pet. 4:7), and every brother and sister in the church wishes them a happy married life, ultimating in life everlasting at the return of the Bridegroom.

September 15th Mr. George L. Headley, formerly Presbyterian, was baptized, and arose to walk in newness of life. Brother and Sister H. H. Hawkins were used of God in pointing Brother Headley to the way, the truth, and the life. Our Brother is to be complimented for his candid and thorough examination of the truth, and his consequent clear understanding of the fundamental principles of the gospel, which he evinced in his "confession of faith" previous to his baptism. The Lord grant that he may be among the many sons brought to glory at the Lord's return.

BIBLE LESSON PLEDGES

To republish and bind "Bible Lessons on First Principles," I agree to take the number of copies set opposite my name, the cost not to exceed seventy-five cents

Bertran Meermans	One
M. W. Perrine	One
B. F. Smith	Two
Previously acknowledged	Eight
Total	Twelve

———o———

BAPTISMAL SERVICE

At the close of our regular service at Hillisburg, Sunday morning, Sept. 15th., Brother I. N. Cook, made the good confession of faith in God the Father, and Jesus the Savior and yielded obedience to that form of doctrine once delivered unto us requiring baptism to symbolize his faith in the death, burial, and resurrection of Christ, which was administered in a near by stream immediately, where he arose from the watery grave to walk in newness of life, in the likeness of Christ's resurrection whereby he rose to incorruptibility and glory.

Brother Cook is a gentleman of high respectability and full of the years of life's experience. He is a dentist by profession, and is located at 200½ N. Main St., Kokoma, Ind. This is the third man we have had the privilege of burying in baptism during the season who were above 65 years of age; and it seems to contradict our thought that people of such mature years seldom yield themselves to Christ.

We rejoice to welcome Brothed Cook to the household of faith. And may he be blessed with every spiritual blessing and win that crown of glory we seek, is our prayer.

D. E. VanVactor.

———o———

NATIONAL BEREAN SOCIETY

Leota B. Hanson, Editor,
3323 Chippewa St., St. Louis, Mo.

Report Illinois Berean Society

The 21st annual Business Meeting of the Illinois Berean Society was held at Oregon, Illinois, on Aug 23rd, 24th, 1918. is being though advisable to hold two shorter sessions in place of a long one.

All officers were present except the treasurer.

Minutes of the last meeting were read and approved, as was also the report of the treasurer.

The following societies sent reports: Lanark, Chicago, Aurora, Ripley, and Macomb, the latter being a verbal report.

Literary and tract committees reported work done during the year.

Two new Isolated Bereans have joined Illinois.

A committee of two was appointed by the president to look over and revise Constitution.

The president set aside October as self-denial month. She also appealed strongly to the members present to pay their dues. Isolated Bereans pay dues and send tracts.

The committee appointed for revising Constitution having reported, and changes voted on by society, election of officers was then taken up, resulting as follows:

President, Miss Anna E. Drew, 629 N. Galena Ave., Dixon, Ill.

First Vice-President, Miss Florence Laning, Mt. Sterling, Ill.

Second Vice-President, Mrs. Mae Miller, St. Jacob, Ill.

Secretary, Miss Edna Anderson, 193 Spruce St., Aurora, Ill.

Treasurer, Paul Hatch, 531 N. Ridgeway Ave., Chicago, Ill.

Committees, Literary: Mabel Canode, Oregon, Ill; John Miller, St. Jacob, Ill; Vivian Bernard, 533 N. Edwards St., Macomb, Ill.

Program: Ella Hanson, St. Peter, Minn; Morris Rupp, 104 S. Lake St., Aurora, Ill; Mrs. F. E. Siple, Oregon, Ill.

Tract: Chas. Anderson, 193 Spruce Ave., Aurora, Ill.

Isolated: Mrs. Lucy Lansberry, Casey, Ill.

Motion for adjournment made and carried.

Edna Anderson, Sec.

The following letters were recived and read at the business meeting:

From Sister Hanna M. Barber

Dear Bereans:

I should like to met with you this year, but cannot do so. However I am with you in spirit, and pray the Lord that he will pour out a blessing upon you such as he has never poured out before.

Surely this is a wonderful year to us. Evidence all around us that the Son of Man is soon to be revealed. Beloved, do we realize this? Are we happy every day because we have this hope? We certainly have something that the world does not have: we have perfect peace while the world is in turmoil and strife. They are fearful because of this terrible war and do not know the outcome of it all; but we who are children of the light see beyond it all a grand time of peace when Jesus will be king over all the earth.

In these last days temptations are many, and it grieves me much that so many are falling along the way; they do not have faith to hold out until the end. Let us hold out until the end even if the Lord does delay his coming. He will come in his own good time, and happy will that man be who holds out faithful amid all the snares that are set for him in this evil world. Dearly beloved, if I never have the privilege of seeing any of you in this life I hope to meet all of you in that glorious age to come.

May the Lord bless you all in your good work.

From Azora M. Scroggs and Family

Dear Bereans assembled in Oregon, Ill:

Words cannot express to you the pleasure it would be to me to be present at the Bible School and Conference and study God's precious word and listen to the good discourses that I know will be delivered there; but distance forbids.

Yours is a noble work. Dear ones have been brought to Christ through your teachings. I was enolled as a Berean in the year 1907 or 8 (as near as I can remember), and soon after came to the Pacific coast, first to California, and later to Oregon. Last winter we met with the brethren in Fileda, which is nine miles north of Vancouver, Wash. I mentioned the Berean work but no one seemed interested. I believe Berean clases should be established wherever there are enough of our people to make a class.

We heard Brother Wm. Wilson preach two Sundays at Pasadena, California. I remember his words when he was organizing for us: "By all means organize a Berean class; it will be such a help to you."

We are now in Shennon Co., Oregon, in the wheat harvest, trying to do our bit towards this great conflict, helping to harvest the grain that must go to feed "our boys." We sometimes feel that we can scarcely take up the burden for the day, as we are no longer young people, but we pray to God each morning for strength to bear the burdens of the day, and go bravely on and, as the song says, "Brighten the corner where you are."

We are in a rough element where God's name is taken in vain many times a day. They do not even refrain when at the table. I have asked them not to curse in the cook house, but they pay no attention to my request. Every opportunity we have we drop a few timely words from God's precious Guide Book. It looks like casting pearls before swine, but we reflect that they might take root and save a soul from being lost.

We are not many miles from Brother E. W. Knapp, but have not had the pleasure of meeting him yet, but hope to before leaving this part of the country.

I wish for you a good and profitable meeting. My daily prayer is that Christ will soon come and put an end to the awful strife and sorrow of every description, and usher in a time of peace on earth, good will towards men.

Yours in hope of life when Jesus comes.

———o———

TREASURER'S REPORT

Indiana State Conference

Balance on hand Aug. 12th 1917	$ 50.40
Collections Aug. 12th, 1917, to Sep. 1918	198.96
Total	$249.36
Paid Brother D. E. VanVactor and Brother F. L. Austin for services	$ 170.20
Balance on hand Sep 1, 1918,	$ 79.16

Ezra C. Railsback, Treasurer.

———o———

THE INDIANA BEREAN REPORT

Business meeting was held at Rensselaer, Aug, 31st, 1918. The meeting was called to order by the president, Mrs. Emma Railsback.

The Treasurer's Report

Aug. 9, 1917	Amt. in treas.	$ 45.51
Jan. 1, 1918.	Interest	.42
Feb. 8,	South Bend Berean dues	11.00
Feb. 8,	Emma Railsback, outlines	1.60
Mar. 17,	Interest	.51
Mar. 27,	Leora Roose, dues	.96
May 27,	L. M. Howell, Bible school	5.00
May 27,	Emma Railsback, Bible school	5.00
May 27,	Leora Roose, dues	1.20
July 1,	Donations rec'd week of Bible school, North Salem	91.45
July 4,	Leora Roose Bible school	5.00
July 4,	South Bend Berean dues	5.00
	Total receipts	$ 172.65

Paid Out

Mar. 27,	Leland Roose, National Berean Treasurer	$ 1.20
July 1,	Brother Croy, preaching	5.00
July 1,	S. J. Lindsay, teaching preaching and expenses	40.00
July 1,	D. E. VanVactor, teaching, Groceries and meat for school	34.45
	Mrs. McGowan, cooking	7.00
	Total	$ 112.65
July 12,	Balance	$ 60.00

Sister Idona Romine was then chosen to act on the lesson book committe for the coming year.

Sister Lydia Railsback proposed that the amount of money to be sent to the National Society be increased to one-fourth instead of one-tenth. After discussing the matter it was decided to continue sending the one-tenth as previously done.

Election of Officers

The officers were then elected as follows:
President.—Emma Railsback.
Vice-President.—Maude Austin.
Secretary.—Reatha Cuffel.
Treasurer.—Leora Roose.

Lulu Stilson, Sec. Pro. Tem.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXVII

The Five Kingdoms

Memory Text: "And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27).

1. "Thou O king, sawest and behold a great image.

2. "This great image, whose brightness was excellent, stood before thee, and form thereof was terrible.

3. "This image's head was of fine gold, his breast and arms of silver, his belly and thighs of brass.

4. "His legs of iron, his feet part of iron and part clay."

5. "Thou sawest till that a stone was cut out without hands.

6. "Which smote the image upon his feet that were of iron and clay and brake them to pieces.

7. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors.

8. "And the wind carried them away, that no place was found for them.

9. "And the stone that smote the image became a great mountain and filled the whole earth.

10. "This is the dream: and we will tell the interpreattion before the king.

11. "Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, and strength and glory. . .

12. "Thou art this head of gold.

13. "After thee shall arise another kingdom inferior to thine, and another third kingdom of brass, which shall bear rule over all the earth.

14. "And the fourth kingdom shall be strong as iron. . . .

15. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people. but it shall break in pieces and consume all these kingdoms.

16. "And it shall stand forever, forasmuch as thou sawest that the stone was cut out of the mountain without hands" (Dan. 2nd chap.).

Practical Truths

In this lesson we have a sketch of the great kingdoms of earth under the figure of an image of a man. Nebuchadnezzar was the ruler of the kingdom of Babylon, and was the head of gold, or first kingdom. It was said by the writing upon the wall in the palace at the time of the great feast, "Thy kingdom is divided and given to the Medes and Persians." The Medo-Persian kingdom represented by the breast and arms of silver, is the second kingdom. The thighs of brass (also the figure of a rough goat—Dan. 8:21) represent the kingdom of Grecia, or the third kingdom. The iron and clay of the legs and feet of the image represent the Roman kingdom. The stone is the fifth kingdom, and will never pass away, but will eventually fill the whole earth.

Notes on the Lesson

Kingdom and Dominion.—In a kingdom there can be but one supreme ruler although there may be many in the administration as associate rulers. A kingdom denotes unity in government, and in this differs from an empire. Dominion conveys to our minds the power which is exercised, rather than the elements which go to make up a kingdom. Dominion may sometimes be used in the sense of territory, but usually it conveys, rather, the power exercised over subjects.

1. Image.—An imitation. That which imitates in form. This must have been the image of a man,

from the parts of a man afterwards mentioned, as head, arms, feet, legs, etc.

2. Form.—Form is the work either of nature or of art; it results from the arrangements of the parts—the external shape.

3 and 4. Gold, Silver, Brass, Iron, Clay.—These are the elements of which the image was made up; and note how these elements depreciate in value as we descend downwards from the head.

5. Stone—It is evident that the stone represents the kingdom which is given to the people of the saints in the memory text.

6. Smote the Image.—Exerted its power upon it. Conquered and destroyed the corrupt governments, represented by the elements of the image.

7. Broken to Pieces Together.—This has been a puzzle to Bible expositors—how the different parts of the image are to be broken at one time, when all had passed away except the feet. It must be remembered this expression occurs in the dream and not in the interpretation, and meaning in its fulfilment simply the complete subversions of all the kingdoms of the world.

15. In the Days of These Kings.—The phrase "these kings," probably refers to the ten kingdoms into which Rome was divided (Dan 7:24), or 'the ten kings which shall arise."

16. Not Be Left to Other People.—The rulers will be immortal and never die out of the kingdom. There will be no succession. They will possess it forever, even forever and ever.

Suggested Topics and Questions

1. The Dream and its Interpretation.—What did king Nebuchadnezzar see in a dream (Dan. 2:31)? Of what was the image composed (Dan. 2:32, 33)? Who told the king the meaning of the dream (Dan. 2:25)? What did the head of gold represent (11 and 12)? Over what kingdom did Nebuchadnezzar rule? What metal was below the head? (3). What kingdoms succeeded Babylon (Dan. 5:28)? Were the Medes and Persians a united kingdom? What metal represented the third kingdom? (3). What was the third kingdom? Ans. Grecia (Dan. 11:2). What are the next elements in the image? Ans. Iron and clay. (4). What kingdom is represented? Ans. The Roman. Under what kingdom was Jesus crucified (John 11:48)? What was to happen to these kingdoms (5, 6)?

2. The Stone Kingdom and its Growth.—What represented the fifth kingdom? Where did the stone come from? After striking the image, what did the stone become? (9). What kingdom is represented by the stone? (15). Was the stone a great mountain when it struck the image, or did it afterwards become a great mountain? Is there the idea of growth here? Will the kingdom be small at first and afterwards fill the whole earth? Is this the same kingdom that is mentioned in our memory text? Will this kingdom ever pass away? Is the fifth kingdom set up? Is the church God's kingdom, or will the kingdom be given to the church (Luke 12:32; Matt. 25:34)?

Godliness with contentment is great gain.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: 2 Peter 1:5-7

The Ceaseless Tide of Years

Oh, that the ceaseless tide of years,
  The months with awful swiftness gone,
Might teach us to be wise with time
  With giant footsteps hurries on.

Make us more watchful, though we see
  No sign of dawn in eastern sky,
Move earnest, lest in slumbrous hour
  Break on our ears the midnight cry.

Oh loosely hold earth's dearest joys,
  Lest, bound with all too firm a band,
We nestle here and cease to walk
  As pilgrims in an alien land.

Where duty leads may we go forth
  Through dreariest waste or loneliest way,
Unfearing face the wildest storm,
  And struggle on through darkest day.

With trustful hearts pass through the floods;
  Why should we fear their sullen roar?
Each wild and furious wave but wafts
  The nearer to the sunlit shore.

We may grow weary, faint, and morn;
  Ah, sometimes even the bravest must!
Yet let us pray for strength to hold,
  And firm, unquestioning faith to trust.

God grant us patience to the end,
  That we, amidts the glorious band
Of noble martyrs, faithful saints,
  May at the last as conquerors stand.—From the papers of the late Mrs. Helen Winter, Edinburgh, Scotland. Copied from "Words of Life."

Bring Them to Jesus

"Bring them hither to me" (Matt. 14:18).

Thus said Jesus to his disciples when they argued that five loaves and two fishes were insufficient to feed the hungry multitude. He speaks the same words to you and me today, "Bring them hither to me"—all your weakness, all your inabilities, all your failures, all your trials, all your cares; all, every one; let me have them, and I will bring honor and glory to my name with them. "My strength is made perfect in weakness" (2 Cor. 12: 9). So bring yourself, weak as you are, to him; and let him put his spirit within you, and let his strength be perfected in your weakness, as also your weakness be perfected in his strength.

Some faltering one may say, "I am so weak, and my inabilities are so great, that I can not do any-

Turn To [illegible] Page 431

This verse emphasizes such words as "true." "honest," "just," "pure,' "lovely," and "good report," also "virtue" and "praise." What do these words mean?

Who wrote the above text? to whom was it written? and where can it be found?

Answer next issue.

Answer to puzzle in last issue:

The passage published was a prophecy concerning the first advent of Jesus which, although speaking of something yet in the future, speaks as if it already had taken place.

The "light that came" was Jesus the Christ, the Son of the living God. He is called "the light" because he was the reflection of the love, mercy, and grace of God.

The "darkness that covered the people" was their ignorance, or lack of faith; and the reason "they were in darkness" was becaue of their refusal to accept Jesus as the Christ, although Jesus lived a life of perfect purity, daily doing miracles that proved him to we "the Son of God"; still the people rejected his claims, and in the end crucified him. Surely they were in darkness, yea, gross darkness. They were pretty much as most of the people today. Although living in the light they saw it not. What does this mean to you?

The passage was written by the prophet Isaiah, and can be found in Isaiah 60:1, 2.

The Kind of Religion We Want

We want the kind of religion that softens the step and turns the voice to melody and fills the eye with sunshine and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floor with his boots, and makes the husband mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are traveling over them.—Helpful Thoughts.

"THE MARK OF THE BEAST"

It is claimed by Sabbatarians that the little horn of Dan. 7:8 changed the Sabbath from the seventh to the first day of the week; and that Sunday Sabbath keeping is the "mark of the beast" mentioned in the Bible.

Now this is impossible because the first day of the week was kept by the early Christians in memory of Christ's resurrection hundreds of years before the rise of the papal horn of Dan. 7:8. The Bible dictionary, Mosheim's church history, and the Encyclopaedia Britannica all bear testimony to the early observance of the first day of the week in commemoration of Christ's resurrection on that day.

The rise of the papal horn was after the division of the empire into ten parts, symbolizing the ten horns on the head of the beast, and this division was not complete until A. D. 410 to 476.

Another objection to the Sabbatarian contention is that "the mark of the beast" is not a mark of the papacy at all. The papacy has enough laid to its charge without charging it with impossibilities. "The beast" always refers to Rome; but Rome was first pagan, but in the time of Constantine in the fourth century it became Christian, and was so called until the rise of the papal horn some hundreds of years after, when it became papal.

And it so happened that the original "mark of the beast," to which the second beast makes an image and enforces its mark, all belongs to the time when Rome was Christian. It is in the time when Rome is Christian that the empire receives the wound by a sword; and to which the second beast makes an image; all this while Rome is Christian, and before the rise of the papacy.

Again, it is one of the heads of "the beast" that receives the wound by a sword (Rev. 13:14); and the papacy is not one of the heads. Proof: In Rev. 17:10 John says, "Five are fallen; one is, and the other is not yet come; and when he cometh he must continue a short space."

Now it has so happened that the papal little horn has continued longer than all the seven heads put together; so the papacy is not one of the seven heads, but is an "eighth, and is of the seven." He ranks as one of the seven, but is an "eighth"—but not one of the seven, one of which was wounded. "The mark of the beast" (the beast being the Roman Empire) was completed in the time of the emperor Theodocius, who reigned from A. D. 392 to 295. The mark is to be found in the orthodox edicts of Theodocius by Gibbon.

The importance of the subject is perceived by reading Rev. 14:9, 10: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

This warning is given to responsible parties, and not to infants who are the unconscious receivers of the sign of the cross, that does them neither good nor harm. The importance of this is further seen in Rev. 15:2; 16:2. God only threatens with such dire punishment those who are, after fair warning, disloyal to their Creator.

Geo. Francis.

There is a great difference between the man who is sure of what he knows and the one who thinks he knows it all. The one has the beginning of knowledge; the other will never truly know anything.

thing for my Matser," but "Bring them hither to me." You may not be able to be a John B. Cook, or a George R. Kramer, or an Almus Adams, or a Robert G. Huggins; but you may be able to bring some poor sinner to Christ, who may be the means of saving scores of others. We never hear the name of the brother or sister who was the instrument used in bringing any of the above brethren to Christ. Who ever they were, think you they will lose their reward? Nay, verily. Jesus called Andrew to follow him. His name is mentioned but twice in the Bible; but Andrew was the one who brought Peter—that great apostle and teacher—to Jesus. Perhaps you cannot be a Peter, but if you try, you may be an Andrew. Will you try?

Now, my dear young friend, do not be discouraged, but bring your all to Jesus; and as he fed five thousand with the five loaves and two fishes, so he will bless your every effort. He will bless your offering to the salvation of many.

A Contrast

"Written in the Earth" vs. "Written in Heaven"

"O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters" (Jer. 17:13).

May the Lord deliver us from such a sad ending. May we honor his name. May we uphold his power. May we magnify his glory through our faith in, and love for, his Son, at whose feet we are to place our all; that we, writer and reader, may be classed among "the general assembly and church of the firstborn, which are written in heaven" (Heb. 12:38).

Which are You?

Young Willie Crosspatch seems to think—
Now isn't it a shame?—
That meal time only serves to bring
A sort of grabbing game!
He always wants the biggest piece,
For himself always reaches;
Nor does he heed what day by day
His patient mother teaches.

If children only would listen to the teachings of their mothers, they would be beloved by all; for everyone loves a child who is neat, clean, good, and unselfish. But greedy children, such as Willie Crosspatch, are shunned by all. They even are suspicious of themselves. This is what the Bible says of them: "They are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber, yea, they are greedy dogs."

Now, Mary Sunshine is polite,
Perhaps she'd like to take
The biggest helping of the cream,
The biggest slice of cake;
But greediness, she's very sure,
Is something to avoid,
She helps herself quite as shee should
And no one is annoyed.

Unselfish children always are happy; they make the home circle bright and cheerful. They are welcome wherever they care to go, for they are beloved by all. The Bible also speaks of generous persons: "Every one according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Slept—Wept

The Preacher—Ecclesiastes— says, "To everything there is a season." "A time to weep, a time to laugh, and a time to mourn." We have this thought exemplified in the life of the greatest of all men, Christ Jesus our Lord. We notice that at the wedding feast he was cheerful, and assisted in the festivities; and that while at Gethsemane "he was sorrowful and very heavy." Surely he was a man of sorrow and acquainted with grief." But he was not always sorrowful. We read at times when his heart was full of joy, when he was glad and rejoiced; and his great admonition to us is to accept of the Lord's salvation so our sadness will be turned into gladness, our weeping into joy. As we go through life let us remember that

While the storm was fiercely blowing,
While the sea was wildly flowing,
Angry wind and angry billow
Only rocked the Savior's pillow,
Jesus slept.

But when sudden grief was rending
Human hearts, in sorrow bending;
When he saw the sisters weeping
Where the brother's form was sleeping,
"Jesus wept."

Daily Thoughts

I will go in the strength of the Lord God.	Psa. 71:16
For thou art my hope, O Lord God.	Psa. 71:5
He kept him as the apple of his eye.	Deut. 32:10
Hast made us unto our God kings and priests.	Rev. 5:10
All things are posible to him that believeth.	Mark 9:31
Ye are of more value than many sparrows.	Luke 12:7
The Father of mercies, and God of all comforts.	1 Cor. 1:3

Our Weekly Puzzle

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.

In the above quotation the word "whatsoever" is repeated six times. What is the meaning of the word?

What is the significance of "finally"?

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BIBLE LESSONS ON FIRST PRINCIPLES

Lesson XII

BY ROBERT G. HUGGINS *
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THE COMMANDMENTS OF CHRIST

I. The Commandments of Men Must Not be Observed

"The commandments and doctrines of men" are legion (Col. 2:22). In this lesson we have only space to mention

(a) Keeping the Sabbath in this dispensation;

(b) Ceremonial feetwashing; and

(c) Numerous annulments and emendations relating to the Lord's supper.

(a) Gal. 3:8,17; Gen. 2:3; Ex. 19:18; 2 Kings 18:11,12; Lesson 3:3,4; Deut. 5:2,3; Nehe. 9:13,14; Gal. 3:4; 2 Cor. 3; Col. 2:16-22; Acts 15:28,24.

(b) John 12:1-3; 13:1-16; 1 Tim. 5:9,10.

(c) Matt. 26:26; 1 Cor. 11:24; 10:10; 11:26,28; Gen. 9:4; Lev. 17:14; Acts 15:29.

II. The Commandments of Christ Must be Obeyed

(a) After baptism our final salvation depends upon keeping the commandments of Christ.

(b) The commandments of Christ include those which he gave by his apostles.

(a) Matt. 28:20; John 15:14; 13:17; Matt. 7:21; John 15:10; 1 John 2:4; Rev. 22:14.

(b) 1 Cor. 14:37; Luke 21:15; John 16:7; 15:26; Matt. 10:19,20; Acts 2:33; 1 John 4:6; John 20:21; Matt. 10:16.

III. The Breaking of Bread is a Commandment of Christ

(a) From the observance of this ordinance the Church of God must debar the world, exclude adherents to false religions, and excommunicate its own members for doctrinal and moral transgressions.

(b) Its observance on the part of baptized believers is essential to acceptance with God.

(a) Matt. 18:17; Rom. 16:17; 1 Cor. 5:8-11; 2 Thess. 3:6; 2 Tim. 3:5; Titus 3:10; 2 John 10,11; Gal. 5:9,12; 6:14.

(b) Psa. 116:12-14; Cant. 1:12; John 6:53-56; Matt. 26:26-28; Ex. 12; 1 Cor. 5:7,8; Heb. 10:22-29,38,39; 1 John 1. 6-10; 2:1-3; 5:3-6.

IV. The Breaking of Bread is an Institution which Requires Weekly Observance

(a) The Church of God is the house of God.

(b) In the house of God there is always the table of the Lord.

(c) The breaking of bread includes the drinking of the cup as part of the institution.

(d) The breaking of bread is a weekly memorial of the Lord's death, and is an indispensable part of worship in all stated meetings of the Church.

(a) 1 Cor. 3:16,17; 1 Pet. 2:5; 1 Tim. 3:15; Heb. 10:21.

(b) 1 Cor. 10:21; Ex. 25:30; Lev. 24:5-9; Heb. 3:6.

(c) Matt. 26:27; 1 Cor. 11:20; Iliad 2: lines 381-399; 8:53-66; Acts 2:46; 1 Cor. 10:16; Acts 2:42.

(d) Acts 2:42; 20:7; 1 Cor. 16:2; 11:20,-26; 10:16; Matt. 26:29.

SYNTHETIC REMARKS ON THE LESSON

I. The Commandments of Men Must Not be Observed. There is a great deal of vain religion in the world (Jas. 1:26). Thousands are beguiled and spoiled "through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ" (Col. 2:4,8). Rejecting Christ as Head (vs. 19), they proceed to render a "voluntary humility and worshipping of angels, intruding into those things which they have not seen, vainly puffed up by their fleshly mind" (vs. 18). The "fleshly mind" is restive under God's law, which it cannot understand, and which it cannot love nor obey (1 Cor. 2:14; Rom. 8:7). The presumption which rejects "the one lawgiver" (Jas. 4:12) soon dares to make "ordinances" to suit itself (Col. 2:20). These ordinances which emanate from "the fleshly mind" are called "the commandments and doctrines of men" (vs. 22), and those who obey them are said to offer "will-worship" (vs. 23). "In vain they do worship me," our Lord declares, "teaching for doctrines the commandments of men" (Matt. 15:9). Like Nadab and Abihu, such people offer "strange fire before the Lord, which he commanded them not," and for their "puffed up," arrogant usurpation of the divine prerogatives they are doomed to the death penalty (Lev. 10: 1,2). The ordinances imposed by men upon the gullible are legion, but here we can only refer to a few which the reader must take as specimens of all.

(a) Keeping the Sabbath in This Dispensation. Sabbath observance has never been a part of the gospel in the past, nor is it today. The gospel is four hundred and thirty years older than the law (Gal. 3:8,17). Twenty-five hundred years after creation God blessed the seventh day, and sanctified it, because in it he had rested from all his work (Gen. 2:3). He blessed and sanctified the Sabbath day at Horeb, and made it a part of the Mosaic covenant, which was both a national and a new institution (Ex. 19;8; 2 Kings 18:11,12). During the twenty-five hundred years from Adam to Moses the gospel was current among the people (Lesson 3:3,4), while the Sabbath was unknown (Deut. 5:2,3; Nehe. 9:13,14). The law of Moses, of which the Sabbath was a part, lasted for about sixteen hundred years. Then Christ appeared and abolished the Mosaic covenant and brought into vogue the new covenant (Gal. 3:4; 2 Cor. 3). In it there is no commandment to observe the Sabbath day. That requirement, along with meats, drinks, holydays, and new moons, is today only found among the commandments of men (Col. 2:16-22). To Sabbath agitators we say in the words that "seemed good to the Holy Spirit" (Acts 15:28) when rebuking them over nineteen hundred years ago: "Forasmuch as certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: TO WHOM WE GAVE NO SUCH COMMANDMENT" (vs. 24).

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(b) Ceremonial Feetwashing. Feetwashing, when observed as a church ordinance, is another invention of men. The Lord's supper was instituted by Christ in Jerusalem at the close of the passover (Matt. 26), while he washed his disciples' feet at Bethany six days before the passover (John 12:1;13:1). "There they made him a supper" (John 12:2), and there, "supper being ended" (John 13:2), he washed their feet at a festival in the privacy of a home. In the practice of the apostles, as reported in the New Testament subsequent to the feetwashing in John 13, there is no mention of its observance except in private home life, where it is catalogued with hospitality and other domestic duties (1 Tim. 5:9,10). Feetwashing, if done as a church ordinance or ceremony, is a "voluntary humility"; and those who do it act without authority from God.

(c) Numerous Annulments and Emendations of the Lord's Supper. From the testimonies following it appears that the breaking of bread and the drinking of the cup are brought together and constitute one ordinance, which is usually and scripturally called "the breaking of bread": "Jesus took bread and blessed it, and gave it to the disciples, and said, Take eat; this is my body" (Matt. 26:26). The breaking of the bread is an essential part of this significant ceremony; "take eat" is another necessary item of the ordinance. "And gave to the disciples." The distribution of the bread is another fundamental part of the sacred rite. "Take eat; this is my body, broken for you" (1 Cor. 11:24). "The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:10). 1 Cor. 11:26,28 reads in the Greek and Vulgate texts, corroborated by the "Codex Alexandrinus" and the "Codex Claromontanos": "As often as ye eat this bread **and (kai)** drink this cup"; "Let him eat of that bread **and (kai)** drink of that cup." The bread and the cup are both indispensable parts of the Lord's supper. But man presumes to divide what God has joined together (Matt. 19:6); he dares to change, annul, and amend God's law! The Romish priests refuse to break the bread, and give their votaries instead a consecrated, unbroken wafer! Of the cup Christ says, "Drink ye all of it" (Matt. 26:27); but they withhold the cup from the people! To these annulments and emendations they add the doctrine of transubstantiation, which makes the bread and wine the literal flesh and blood of Jesus Christ! All this is in defiance of the word of God which says, "As often as ye eat this bread." Three times in as many consecutive verses the substance eaten is declared to be bread (1 Cor. 11:26,27,28). The wine is called "the fruit of the vine" and "the blood of grapes" (Matt. 26:29; Gen. 49:10) instead of the blood of a person. We are forbidden to partake of the blood of either man or beast (Gen. 9:4; Lev. 17:14; Acts 15:29), but we are commanded to drink the sacramental cup (Mat. 26:27). In the Catholic mass where, by the magical power of the officiating priest, as he believes, the bread and wine are transubstantiated into the literal flesh and blood of Christ, the people partake of the first and the priest of the second. Both are guilty of cannibalism every time they solemnize the Lord's supper, if transubstantiation be true!

II. The Commandments of Christ Must be Obeyed. While the child of God rejects every annulment, emendation, and excrescence which the traditions of men have manufactured, he is under sacred obligation to obey the commandments of Christ. The orthodox doctrine of "justification by faith only" has obscured the principle of obedience as a condition of salvation, and has reduced the commandments of Christ to a practical nullity as a means of attaining a justified standing before God. A disobedient saint will be as decisively rejected by Christ as an unjustified sinner. After baptism our final salvation is suspended upon obedience. "Teach them to observe all things whatsoever I have commanded" (Matt. 28:20). Read John 15:14; 13:17; Matt. 7:21; John 15:10; 1 John 2:4; Rev. 22:14; Jas. 1:22, and you will see that friendship with God, love to Christ, and final acceptance with God depend upon doing the commandments of God.

To give intelligibility to the arguments which are to follow, it is necessary to remark here that "the commandments of Christ" include the commandments of the apostles. Christ indorses and owns what they have said as of equal authority with his own word. This appears from the following passages:

> "Let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. 14:37).
>
> "It is not ye that speak, but the spirit of your Father that speaketh in you" (Matt. 10:19,20).
>
> "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me" (John 13:20).
>
> "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit" (1 Thess. 4:8).
>
> "When ye received the word of God, which ye heard of us, ye received it not as the word of man, but as it is in truth, the word of God" (1 Thess. 2:13).

III. The Breaking of Bread is a Commandment of Christ. From the foregoing testimony it is plain that our ultimate acceptance with Christ depends upon doing his commandments. "Teach them to observe all things whatsoever I have commanded you" (Matt. 28:20) extends the obligatoriness of "whatever" he has commanded, either by himself or through his apostles, to all who are baptized (vs. 19); not in the weak, convenient sense of suitability, but of imperative obligation. Now there is an ordinance concerning which he has said, "This do in rememberance of me" (Luke 22:19). As this is one of "the all things" which he has commanded us to "observe," we must trouble the reader by expounding to him the requirements of this mandate concerning the Lord's supper.

First, as to Who May Legitimately Partake of the Communion. "Open communion" means unconditional communication; "close communion," conditional participation. The first is lawless, but agreeable and popular in the churches of the apostacy; the second is scriptural, and is the method which obtains in the Church of God. The Lord's people are forbidden to celebrate communion with the world, the devotees of false religions, or even with their own brethren and sisters when they become corrupt in either faith or morals. No other doctrine is so cordially repudiated, detested, and persistently assailed by the world and spurious Christians as conditional fellowship. Their objections to it have been reiterated with an audacious boldness and insisted upon with a pertinacity almost transcending human credence. The logical jugglery they use to destroy the doctrine, however, only makes it stand out in bolder relief. Passages of Scripture which debar the world, devotees of false religions, and disobedient brethren and sisters from the Lord's supper are here given in part:

> "Let him be to thee as an heathen man and publican" (Matt. 18:17).
>
> "Mark them . . . . avoid them" (Rom. 16:17).
>
> "If any man that is called a brother be a fornicator, or coveteous . . . . ; with such an one no not to eat" (1 Cor. 5:11).
>
> "Put away from among yourselves that wicked person" (1 Cor. 5:13).
>
> "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us" (2 Thess. 3:6).
>
> "A man that is an heretic after the first and second admonition reject" (Titus 3:10).
>
> "If any come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 10,11).
>
> "I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils" (1 Cor. 10:20,21; Eph. 5:6-13; 2 Cor. 6:18).
>
> "And this food is called among us the Eucharist, of which no one is allowed to partake but those who believe the things we teach are true, and has been washed with the washing that is for the remission of sin, and unto regeneration (baptism), who is living as Christ" ("First Apology of Justin Martyr," page 64; see also "Denying the Faith," pages 14-20).

Second, the Importance of the Communion. Bread and wine were elements sacramentally used in the days of Abraham when Melchizedek "brought forth bread and wine" and blessed him (Gen. 14:18,19). Christ, of the Melchizedek priestly order (Heb. 5:6), likewise "brought forth bread and wine" and blessed them as elements of communion (Matt. 26:26-30). In all the intervening time between Melchizedek and Christ, although largely, if not entirely, prophetic, the golden hues of the eucharist were visible and even luminous. David took "the cup of salvation," and called on Jehovah's name, saying, "I will pay my vows unto the Lord now in the presence of all his people" (Psa. 116:13,14). Solomon's spikenard was fragrant to the King as he sat "at his table" (Cant. 1:12). "The table of the Lord" was spread in festive joy by the faithful few in the closing days of the Old Testament (Mal. 2:12,13; 3:16,17). All this and much more is said prophetically of "the Lord's table" before Christ came. When he appeared he gathered up these scattered rays of prophecy and concentrated them in one focused sunbeam when he said: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you" (John 6:53). Here is meat and drink indeed (vs. 55). In mandatory accents he said, "Take eat"; "Drink ye all of it"; and then subjoined the sufficient reason: "For this is my blood of the new covenant, which is shed for many for the remission of sins" (Matt. 26:26-28). Like the passover, which ended in the eucharistic institution (Mat. 26:26), if any forbear to partake of it without legitimate impediment, "that soul shall be cut off, that man shall bear his sin" (Num. 9:7-11). "Christ our passover is sacrificed for us," and we are charged by one who had apostolic authority, "to keep the feast" (1 Cor. 5:7,8). Where a man is so obdurate and daring as to ignore and disobey this divine law, he "shall bear his sin." Forsaking this "feast" of the Lord's bounty is Paulinically declared to be trampling under foot the Son of God contemptuously, treating the blood of Christ as an "unholy thing" sacrilegiously, and doing "despite unto the spirit of grace" fatally (Heb. 10:29). **Of all the sins which have dishonored God, debased Christ, nullified the new covenant, and degraded man, none can be greater than this.** Wilfully committed, the offender draws back into perdition, and exposes himself to the fearful prospect of a "certain fearful looking for of judgment and fiery indignation that shall devour the adversaries" without mercy (Heb. 10:39, 27,28). Only by fellowship with each other, and with the Father and the Son in eucharistic communion can believers walk in the light and be cleansed from "all sin" and "all unrighteousness" (1 John 1:6-10). May those who have heretofore disparaged this holy ordinance of God consider these solemn truths, and others that will be disclosed in the next section of this lesson, and never be guilty again of calling the Lord's supper "an unholy (common) thing" (Heb. 10:29; Acts 10:15).

IV. The Breaking of Bread is an Institution which Requires Weekly Observance. The following arguments are submitted as sufficient to convince the candid reader that weekly communion is a requirement of divine law:

(a) The Church of God is the House of God. In allusion to the temple under Moses, the community of believers is called "God's building," "temple," and "habitation" (1 Cor. 3:9; 2 Cor. 6:16; Eph. 2:19,20). The holy place adumbrates the church of God. The common priests went always into the holy place, and the High Priest once a year into the most holy. Christ is our High Priest, and has gone into the holiest of all, "heaven itself, now to appear in the presence of God for us" (Heb. 9:24). While he is always there a High Priest we are always here "a spiritual house, a royal priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2:5). Again and again the church is called the house of God (1 Tim. 3:15; Heb. 10:21). The church, then, being the house of God, and its members all anointed under-priests, they correspond to the holy place between the outer court and the holiest of all.

(b) In the House of God there is Always the Table of the Lord. "There was a tabernacle made: the first, wherein was the candlestick, and the table, and the shewbread" (Heb. 9:2). On this "table" there were placed every Sabbath day twelve loaves, which were on show or exhibition during the whole week, and hence were called "shew-bread" because always on show before the Lord. On the succeeding Sabbath they were replaced by twelve fresh loaves (Ex. 25:30; Lev. 24:5-9). Apart from antitypical and analogical interpretations, we are told by one who knew, that in the house of God on earth, called the church of God, there is "the table of the Lord" as part of its furniture: "Ye cannot be partakers of the Lord's table, and of the table of devils" (1 Cor. 10:21). "The cup of the Lord" and "the bread" are the furnishings of this table, to which every believer may come with kingly and priestly rights (Rev. 5:10). They all have access to it rightfully, and even "boldly," as children of God (Heb. 10:19). Speaking in a style only possible of things usual and recurrent, Paul says: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:16). Not the cup which we **have** received with thanks, nor the bread which we **have** broken, but which we **do** break. If in the typical temple of the Mosaic dispensation, as we have seen, there were always displayed twelve large loaves, even in the wilderness, appropriate emblems of Jehovah's bounty and grace, can we stoop so low as to believe that in the house of God today, over which Jesus is a Son (Heb. 3:6), there is rarely spread a repast for the royal priesthood of saints? **In both dispensations the Lord's table is in the Lord's house.** Is the Lord so impoverished now as to be less generous than formerly? Is the giving of an annual banquet the only use to which the Lord's table is now put? Is a quarterly refreshment enough? Is a monthly feast all he can afford? Is he so poor or churlish he can provide no better; or is he too parsimonious to furnish it for those who love him and whom he loves?

(c) The Breaking of Bread Includes the Drinking of the Cup as Part of the Institution. Romanists and many Protestants have stolen from the people "the blood of the everlasting covenant" (Heb. 13:20). They give them bread to eat, but no cup to drink! It looks as if there had been a conspiracy between them to rob the table of the Lord. The Protestant argument is largely Catholic in origin and may be stated in this way: The communion is called "the Lord's supper" (1 Cor. 11:20), and "supper" is an evening meal, and may not include "the cup" at all! Communion, to them, only means a feast in the evening, with no cup on the table! This is the very custom which Paul unsparingly condemns in 1 Cor. 11:22. Those who make this argument are certainly not burdened with a ponderosity of intellect, or they would know that the breaking of bread was instituted and eaten after a supper (Matt. 26:17-26). Not in the sense of one of the meals of the day can communion be called breakfast, dinner, or supper; for it takes the place of no meal. **Deipnos**, the Greek word which is translated "supper" in 1 Cor. 11:20, represented breakfast in the days of Homer (Iliad 2: lines 381-399; 8:66). In the time of Demosthenes **diepnos** meant a feast. Now the gospel is often called a feast, and Jesus said, "If any man open to me, I will **(deipneso)** take supper with him and he with me" (Rev. 3:20). "The Lord's supper" in 1 Cor. 11:20 stands opposed to their "own supper" (vs. 21), and doubtless refers to the communion. Since **kuriake hemera** means "the Lord's day" in Rev. 1:10, **kuriakos deipnos** in 1 Cor. 11:20, or the Lord's supper, is applicable to the eucharist. The Lord's day, the Lord's table, the Lord's cup, and the Lord's supper may all be used rightly in the church of God; for in his house these are all sacred to him.

Another argument advanced by those who would take "the cup" from the church, is to the effect that the term "the breaking of bread" omits to say that the cup was used in observing the eucharist. Now while the term "to break bread" was often used among the Jews in the ordinary sense of partaking of food (Acts 2:46), it is also frequently used for communion which includes, according to Paul, both the cup and the bread (1 Cor. 10:16) *. Luke calls the communion emphatically **te klasei tou artou**, "the breaking of the bread" in Acts 2:42: "They continued steadfastly in the apostle's doctrine and fellowship, and in the breaking of bread, and in prayers—praising God." In Acts 20:11 an ordinary meal is spoken of as "breaking bread" because it is used indefinitely, and because he that eats is in the same number with him that breaks bread; but when an established usage is referred to, the article or some definite term ascertains the communal sense. In Acts 20:42 it is "the breaking of the bread"; in Acts 20:7 it is "the breaking of the bread" again; and in 1 Cor. 10:16 it reads, "the bread which we break." Any one who understands the generic meaning of words and terms can see the force of these remarks. In accordance with these observations and in conformity with universal usage in laws and institutions, that which is first or most prominent in them, designates and names them. **Habeas Corpus, Fieri Facias, Nisi Prius, Capias**, and **Venditioni Exponas** are a few illustrations selected at random.

(d) The Breaking of Bread is a Weekly Memorial, and an Indispensable Part of Worship in All Stated Meetings of the Church. Breaking bread, then, includes the cup; and that this sacramental ordinance was a weekly memorial of Christ's death, and formed an indispensable part of worship in the assembly of the primitive believers, appears from the fact that thirty years after the eucharist was instituted, the church in Jerusalem, which was constituted and presided over by the apostles, celebrated the Lord's supper in their ecclesial meetings as "steadfastly" as they did all other parts of public worship. Hear Luke's account: "They continued steadfastly in the apostle's doctrine and fellowship, and in the breaking of bread, and in prayers" (Acts 2:42). When the word "steadfastly" is made to mean annually, quarterly, and when you please, the "doctrine," "fellowship," and "prayers" suffer equally with the eucharist. Logically such theorists should only preach "the apostle's doctrine" annually, and should only indulge "in prayers" quarterly!

So important is the apostolic idea of the communion, and so conspicuous a place did it hold in their meetings, that they are never said to hold a meeting for any other purpose than to break bread. "And on the first day of the week, when the disciples came together to break bread" (Acts 20:7). Those who have any regard for the meaning of words must concede that the meeting of the disciples and the breaking of bread are here expressed in the same terms so far as frequency is concerned. If the one was weekly, so was the other. If they met every first day, they broke bread every first day; and if they did not break bread every first day, they did not meet every first day. The fact is they did both. If Lake had said they met on a first day and partook of the eucharist, the annual, semi-annual, quarterly, and monthly communicants might be able to explain away weekly communion. In all languages that have a definite article, it is prefixed only to stated and fixed times. "The first day of the week" is not merey definitive of one day, but expresses a fixed day. Notice, then, how accurately and significantly Paul writes in 1 Cor. 16:2: "Upon the first day of the week"; "On the first day of every week"; **kata mian Sabbaton.** Macknight and the Emphatic Diaglott correctly render these words, "On the first day of every week." All men of education admit that **kata polin** means "every city"; **kata menan**, "every month"; **kata ecclesian**, "every church"; therefore by following the same usage **kata mian Sabbaton** means "the first day of every week."

The primitive Christians, then, did meet "the first day of every week." This conceded, we remark that they broke bread at these weekly meetings to show forth the Lord's death till he come. "When ye come together into one place," says Paul, "this is not to eat the Lord's supper" (1 Cor. 11:20). When the teacher reproves a pupil for squandering time, she cannot do it more forceibly than by saying, "When you waste time like this, you do not come to school to learn." See, then, the purport of Paul's words: "When you assemble thus, it is not to eat the Lord's supper." The saints of Corinth met "every first day of the week," and when they assembled "in one place" it was to eat the Lord's supper—a declaration of their practice as explicit as could be given, and differing only from a categorical commandment in the form in which it is expressed. There cannot be found in the pages of the New Testament, after the eucharist was instituted, a church meeting on the first day of the week for any other purpose than to break bread. If an instance can be adduced, let it be brought forth to our confusion. There is not the inkling of a commandment for us to preach the gospel on the first day of the week, hold a Sunday School, or do anything under the sun except to break bread and attend to the means of edification and comfort which are

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* There is no previous mention of any such ordinance as the breaking of bread, separate from the cup, ever having been given by our Lord. "The breaking of bread" is, therefore, of necessity, an abbreviated form of reference to the eucharist.

accessory to the Lord's supper (Heb. 10:21-25). To "forsake the assembling of ourselves together" for this purpose wilfully, is a sin for which there is no sacrifice (vss. 26-29).

Finally, "as often as ye eat this bread, and drink this cup" (1 Cor. 11:26) are words used in connection with the communion from which some have inferred that there is no commandment touching the frequency of the Lord's supper; consequently they say there is no condemnation for a partial or even a total neglect of it *. The words "as often" they refer to frequency, whereas they denote manner. "Always do it in remembrance of me" is what they mean. The context of the words refers to the manner and design of the ordinance, not to frequency; and it is destructive of all admitted rules of interpretation to infer another matter from them which is not in the purview of the writer. If the words "as often" leave it optional and discretionary with the church how often, she would be blameless if she never but once in all time showed forth the Lord's death by observing the Lord's supper. Such an absurd interpretation makes the communion an observance without reason, law, precedent, and obligation. "This do in remembrance of me" (1 Cor. 11:24) is a commandment, if there is any meaning in words; and it lays upon us the obligation to "do" it in some times and in some places. Was there ever a commemorative ordinance, in any age, in any clime, under any religious economy ordained by God, which had not a fixed, definite time for its observance? If so, where and when? Was it the Sabbath? the Passover? the Pentecost? the Feast of Tabernacles? the Feast of Purim? circumcism? baptism? We repeat our question with emphasis: **Can you name one commemorative ordinance, the meaning and frequency of which is not laid down in the word of God, either by precept or example?** You cannot name one of a social character! If the Lord's supper be not a weekly institution; if it is only a commandment without a definition of the time, place, and manner of its observance, then the lawless observers of the eucharist must be confounded by the circumstance that it is a thing **sui generis—an anomaly, an institution unlike all others of Jehovah's appointment.** May the reader avail himself of the communion of the body and blood of Christ with fellow believers now (1 Cor. 10:16) that he may be among those with whom Jesus will "drink it new in the Father's kingdom" when he comes (Mat. 26:29).

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A POSTSCRIPT

Showing When, by Whom, and How Weekly Communion Degenerated Into an Annual Observance

For the first three centuries after Christ the church broke bread weekly (Pliny's Epistles, book 10; Justin Martyr's Second Apology; Tertullian's De Ora., page 135). The weekly communion was practiced in the Greek church till the seventh century; and by one of their canons, "such as neglected three weeks together were excommunicated" (Erskine's Dessertations, page 271). In A. D. 506, at the Council of Agatha, it was decreed that "none should be esteemed good Christians who did not communicate at least three times a year—at Christmas, Easter, and Whitsunday (Council of Agatha, Can. 18). In about six hundred years, however, the carnal crowd grew tired of even three communications in one year; and the infamous Council of Lateran decreed auricular confession, transubstantiation, and that "an annual communion at Easter was sufficient." Thus in the hands of the most ignorant and abandoned Papists the simple and weekly communion service degenerated into a pompous and annual sacrament at Easter. How the weekly observance of the Lord's supper was supplanted by the infrequent administration of the ordinance is told by Mr. John Brown as quoted in "The Christian System," page 320:

> "The Eastern hermits, retiring from the society of men, had taken up their residence in deserts and mountains and, being far removed from the places of its administration, seldom attended. This neglect, though really the effect of their sloth and distance, they pretended to arise from their regard and reverence for this most holy ordinance. It being easy to imitate them in this imaginary holiness, which lay in neglecting the ordinances of God, many of the Eastern Christians left off to communicate, except at such times as superstitution had rendered solemn, such as at Pasch; and contented themselves with being spectators on other occasions. On account of this practice, we find the great and eloquent Chrysostom, once and again, bitterly exclaiming against them as guilty of the highest contempt of God and of Christ; and calls their practice a most wicked custom."

Finis

This lesson may be obtained by addressing the Author. Three cents for one copy; twenty-five cents per dozen.

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* Those who are guilty of this pernicious reasoning should consider 1 Cor. 11:27-31. If we do not partake of the sacramental symbols of the Lord's death, and eat and drink them worthily, we join hands with those who "killed the Prince of life" (Acts 3:15). We are guilty of murder because we "are guilty of the body and blood of the Lord." We crucify him afresh, and put him to an open shame (Heb. 6:6). For this nefarious crime God gives over the offenders to both temporal and eternal "damnation." Compare 1 Cor. 11:27,29,32.

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TOO MANY CHURCHES

Religious papers are complaining that in many places there are "too many churches." Each sect wants a church of its own, and this leads to the establishment of more churches than the community can support. The result is that all sorts of degrading and irreligious schemes have to be resorted to to raise enough funds to keep things barely going, and at that the minister usually behind on his salary. In some cases congregations are uniting in order to reduce expenses, and in others the churches are being abandoned. There are not "too may churches," but the truth is that too many churches fail to deliver the goods and they are therefore squeezed out of existence by the hard law of competition and survival. What a weak and disgraceful confession it is for any nation to declare that it has "too many churches"—as if people could be too good. But there are lots of churches which were born in cantankerousness and which have tried to live on selfishness, hatred and ungodliness generally. They bring nothing of value to the people, and the people will do nothing for them. If they perish it is because they deserve to, and there is nothing to mourn over. The churches that are doing things and that devote themselves to carrying out the teachings of Jesus, as near as may be, and do not waste their energies on contention, jealousy, backbiting and worldliness have no trouble getting congregations and support

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EDITORIAL

The brethren and sisters are all pleased exceedingly to welcome back home Sister Ruth Mowery after a protracted visit in California.

We sorrow with Brother and Sister W. L. Crowe in the loss they have sustained by the death of their daughter, "a sweet little bud" of fourteen years.

We are sorry that pages 430 and 431 were reversed in The Restitution of Sept. 24th. The inadvertence occurred in the press room, for which we ask the reader's pardon.

For the school term we lose the helpful presence of Sister Myrna Lang and Sister Helen Pate, both of whom are students this year at Penn Hall, Chambersburg, Pa.

September 22nd our morning worship was brightened by the following visitors who partook with us of the sacred emblems of the Lord's table: Sister Buckman and her son, Brother Carey, of Salem, Ohio; Brother Harold Baker, of Chillecothe, Ohio; and Brother Robt. Pate, Jr., of Louisville, Ky.

Numbers III and IV of Bible Lessons are almost out of print. If these numbers are ordered and you do not receive them in due time, remember your order will be filled just as soon as we can publish a second edition. The sales of Bible Lessons have exceeded our expectations, but we shall soon have our own press installed, and then we can keep our literature always in stock.

The articles in this number from Brother D. C. Robison and Sister Wood read as if they had read Lesson XII, and were making comments upon it. In "Communications" Brother Robison gives interesting bits of history concerning the Salem Church, and the important factor which private teaching has been in the history of that ecclesia. Brother Anderson also gives an interesting report of work done in Virginia, and promises to report soon the results of another meeting which is now planned.

The XIIth Bible Lesson appears in this issue. The series proposed just a year ago are now complete. We invite every reader of The Restitution to consider the XIIth lesson with more than ordinary care. If it does not teach the truth, refute it; if it speaks as the oracles of God, accept it as from God, and begin next Sunday to act upon it if you have heretofore been neglecting the Lord's table. Like the preceeding lessons of this series, Lesson XII is now submitted to the reading, study, commendation or criticism of those who have the interest to read and the ear to hear. Although the XIIth has sixteen pages, four more than the others, the price is the same. We have not published these lessons for profit, but to scatter the truth broadcast. This motive explains the low price at which they are sold.

* * *

THE PRAYERS OF THE SAINTS ASCENDING TO GOD FROM THE TEMPLE

And another angel came and stood at the alter, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden alter which is before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censor, and filled it with fire of the alter, and cast it into (upon, margin) the earth: and there were voices, and thunderings, and lightnings, and an earthquake (Rev. 8: 3-5).

SYMBOLS EXPLAINED

1. The Eighth Angel Standing "at the Alter."

1. The church in prayer (vs. 3;5: 8; 1: 20).

2. The angel offers the "prayers of all saints" because he represents them all. He prays for the avengment of his wrongs (vs. 5; Luke 12: 49; 18: 7; Matt. 18: 1,2).

2. The Apocalyptic Temple.

1. Two kinds of temples:

(a) The temple of God, the Church (1 Cor. 4: 15; 12: 13; 3: 16; Eph. 2: 20; 1 Pet. 2: 5; 2 Cor. 6: 16).

(b) The temple of the Man of Sin, an imitation of God's—the Papacy (Matt. 21: 13; Dan. 11: 37,38; margin; Rev. 13:16,17; 18:9-13, margin; 2 Thess. 2: 3-10).

2. God's temple, the church, manifested in two states:

(a) "The Tabernacle of the Testimony" only visible: the saints in the state of mortality giving "testimony" against the Outer Court, the world (Eph. 1: 3, mar.; 1 Cor. 9: 13; 10: 18; Heb. 13: 10; Rev. 11: 1; Eph. 1: 20; Rom. 5: 2; John 4: 23,24; 1 Pet. 2: 5,9; Rev. 8: 3,4; 12: 17; 19: 10; 1: 2,9; 6: 9; 12: 11; Eph. p: 6; 1 John 1: 2,3).

(b) "The Temple of the Tabernacle opened," the Most Holy made visible: the saints in the immortal state (Rev. 15: 5; 21: 17,22; 11: 1,2,15,19; Rom. 8: 19; 1 John 3: 2; Rev. 3: 12; 15: 8; 21: 24; Eph. 4: 6; 1 Cor. 15: 28).

3. God Answers the Prayers of His Saints.

1. The seven angels stand inactive before God during the time of prayer. They are the servants of the saints! (vs. 2; 7:1-3; Psa. 103:20,21).

2. Fire of the alter was then "cast upon the earth," and there followed

(a) "Voices": local discontent. Death of Constantine May 22, 337; Julian and his half-brother, Gallus, six and twelve years of age respectively, only saved from the fury of the soldiers (Rev. 12:5; Luke 18:7; Isa. 14:20,21).

(b) "Thunderings": international wars (Constantius; Persian wars, swarms of Franks, etc.).

(c) "Lightnings": civil discord and revolution (Magnentius).

(d) "And an earthquake": Paganism re-established under Julian "the apostate."

1. He apostatized from Christianity and embraced the mythology of Paganism.

2. He wrote against Christianity.

3. He tried to nullify prophecy by rebuilding the temple of the Jews.

4. He prohibited Christians from teaching school.

5. He required the Christians to restore the Pagan temples which had been destroyed during the reign of Constantine and his sons (Gib. 2. 23 chapter).

* * *

COMMUNICATIONS

Dear Brother Huggins:

We have just closed a week's meeting at our home church. Notwithstanding some bad weather which kept us away two evenings, and the County Fair, which kept some away all the time, the interest and attendance were better than our expectations. On the last night we had one hundred present. On Sunday, September 22nd, the last day of the meeting, we went to the water and baptized Wm. H. Coverstone, of Mickletown, Va. Brother Coverstone is a married man, and we are hoping his Wife will follow him into Christ in the near future. We have had a long, hard fight for the truth in Virginia, and we are rejoicing to see an increase in interest and that some are taking a stand for the truth. We expect, the Lord willing, to begin a special meeting at Cove Springs, Warren Co., Va., this coming Wednesday evening, and hope to be able to send in a report of a good meeting there.

J. H. Anderson.

Brother Huggins.

I write to make a few statements to correct some things you have written in your "Vacation Jottings." You state that you were informed previous to your coming that the church in Salem had depended too much on public preaching, and had neglected the more important method of private instruction. (We said "probably."—Editor.) We do not know who your informants were, or what motive they had in giving you such information. We wish here to say that such is not correct. In going back to the time that Brother and Sister Neill came to Salem, we can say that private solicitation and instruction had been carried on. Those whom they had added to the church were first solicited to attend preaching and then private instruction until they were ready to obey the gospel. Sisters Neill and Robison were foremost in the work. It was a canvass from house to house work that they engaged in. Others fell in line as they saw the right way. It was distinctly a Salem idea. Preaching and Bible study have always followed private solicitation. Of the eleven whom you claim became scholars during your visit, I can testify that ten had been privately solicited before you came.

You suggest that the Sunday evening audience of fifty came not through solicitation, but through private visits. Permit me to say that all had received a special invitation by voice or telephone. More than three years ago Mrs. R. and myself visited a family living four miles from Salem and interested them in the gospel truth. The result was that we secured their children in our Sunday School. Last winter in my feeble health I instructed a class of our young people each Friday evening. Twenty five years ago Sister Ella Knowles and mother held a Bible study in their home three miles from Salem, of which we have results in our church today. In those days the church had no regular preaching. During this time the church was kept alive by one aged brother who lived five miles in the country and five sisters who met every "first day" and observed the memorial ordinance. The history of the Salem church verifies the fact that its beginning started with one who began a careful study of the Bible and obtained the truth and taught it to her sister. They knowing none of like precious faith, baptized each other. Then began private instruction through which several were interested in the Bible and obeyed its teachings. Thus was laid a firm foundation upon which all have built.

We do not offer the above as a criticism against you, but state facts concerning the church in Salem. In justice we think this should be published.

Your Brother in Christ, D. C. Robison.

In "Vacation Jottings" we speak of principle, not persons. This discrimination makes the above animadversions superflous.—Editor.

* * *

"Courage is the power of going forward in spite of difficulties to reach a chosen and worthy object."

MISSIONARIES

By S. Roxana Wince

Here they come, dear Restitution, a whole bevy of little ones, with their crisp dollar bill to help get the Printing Press for you! Oh, I know you will be happy now, for things always move when the children take hold! They want to help buy the press, and I am so glad they do, for it is only by walkng with Jesus

In closer, dearer company,
In work that keeps faith pure and strong,

that we can be kept from the broad path that leads to death.

We take so much more interest, too, in things in which we have a share. And now little Madelene Byers, her sisters, Frances, Evlyn, and Dora, and wee brothers, Everett and Paul (though "Baby Paul" is but 14½ months old)—all have a share in that fine, new Printing Press, as well as in the linotype machine, and in the cutting and folding machines, too.

And they are in this way going to be real, little missionaries, though they may never cross over from Asia into Macedonia in Europe to tell the sweet gospel story, as Paul did—that it might be carried on and on 'til it came down to us who are living now—nor go farther still, as Judson and Carey and Morrison did. For The Restitution will tell "the glad tidings" for them, and will help them to to mind Jesus where he says, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven"; and "Go ye therefore and teach all nations." Every one of you, dear little children, want to be torch-bearers for Jesus. marching, marching, marching in the beautiful highway that leads to the sweet Canaan land. The gospel is "light, life, love, grace, and truth." Isn't it a lovely torch to carry?

Florence Nightingale, a young lady who crossed the sea, to take care of the poor soldiers who were hurt. when the Russians on the one side and the British and Turks on the other in 1854-55, fought in what is called "The Crimean War," was named "The Lady of the Torch," I suppose, because as she bound up their wounds she told them

Of Jesus and his glory,
Of Jesus and his love.

A celebrated preacher, whose name was Thos. Chalmers, said :"Every man is a missionary now and forever, for good or for evil, whether he intends it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no moral blanks; there are no neutral characters. Being dead or alive, every man speaks." And when we speak for God, live for God, we are torch-bearers for him, are giving to him just the same as when we give money; and he does not count the money of any value unless we do speak right and live right.

If you little people were chosen by some man to guide him to a certain town on a dark night, you would not take him over a path that led to a big, miry swamp where he would be certain to slip into some deep hole and die, would you? That is what the bad torch-bearers do. They give themselves, their influence, their money, their whole lives to lead others down to death! Do you little people think that is a good way to live and to give?

It is a dreadful way to do. Oh, how much better "to live to bless" the world by beginning to give, as you dear children are, that the glorious gospel banner may be upheld and God's great name be glorified!

O little people! make this your goal, your aim in life, to have every thing you do be for the glory of God. "You owe the world a life, and must pay the price," somebody says. See that the price is paid in gold, not in dross; that your inner selves, your lives at home, are just as true and strong and sweet as the world thinks them to be.

God knows what is within, and he estimates our gifts accordingly. "Do well the little things"; give good, faithful work, more even than is asked of you, and so make your torch-light gleam brighter and clearer every day, that you may be missionaries indeed for God. God bless you every one, and keep you in his service.

PRINTING PRESS FUND

Cora Reed	$ 8.00
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M. W. Perrine	3.50
W. W. Coy	2.50
Mrs. Ella Kistler	1.50
Sister Thompson	2.00
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We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpoe of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper. and it will be cheerfully sent from the proceeds of this fund.

Jennie Townsend	$ 5.00
C. E. Anderson	1.00

If a man measures life by what others do for him, he is apt to be disappointed; but if he measures life by what he does for others, there is no time for despair.

IN ANSWER

Dear Sister in Christ:

Your letter received two days ago. I have thought much and prayed to be guided by God's holy word in answering it.

Your first question is, "Is it right to meet in Christian fellowship those who deny the divinity of Jesus as the Son of God by begettal?" I will cite you to the word of God. My opinion, nor that of any one else however learned he may be, is not our guide. With us the Bible is our final and only authority in faith and practice. Let us, then, seach the inspired word.

I turn to Gal. 1:8,9: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." What did Paul preach concerning Christ? See Acts 9:20: "And straightway he preached Christ that he was the Son of God." 2 Cor. 6:14: "Be ye not unequally yoked together with unbelievers." 17th verse: "Come out from among them, and be ye separate." Here are two explicit commands from God himself. Are they not a clear and definite answer to your question? God forbid that we should do otherwise.

Dear Sister, you asked me this question, "What shall I do?" How can we honor our Lord and have fellowship with those who are debasing him? For my part I would not receive such into my house, nor give them the hand of fellowship, thus bidding them God speed in this damnable heresy (2 John 10). Truly Jesus said wolves would enter in. But what does he say? Go with them until I come, and I will then separate you from them? No! His solemn warning is, "Beware of them." Beware: literally to restrain or guard one's self from (Webster).

Read carefully the tenth chapter of John. Jesus says his sheep will flee from the stranger (wolf), and will not follow him. If a sheep voluntarily seeks the company of a wolf, what can be expect but to be destroyed (2 Peter 2:2)? The Scriptures speak with no uncertain sound on this question.

Flora A. Wood.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Proverbs 28:5

THE BEST SERMON

The sermon "dull—no eloquence"—
"You'd heard it all before"?
You too, sir, found it commonplace,
The same thing o'er and o'er;
No rhetoric, the diction poor,
Of logic none at all?
And yet, methinks, the truth spoke in
Each word that he let fall!

You wish you had for preachers
More satisfying men—
The Reverend Mr. Sounding Brass—
As fine with tongue as pen;
Or Mr. Tinkling Cymbal?
They are orators indeed!
Oh, yes! but would they satisfy
So well our sorest need?

He at whose words you're carping
Has a heart of purest gold!
"Not eloquent"? His actions make
His words of weight untold!
So hard to preach, yet louder speaks
Than books of sound advice,
His life of loving sacrifice—
A sermon beyond price!

The True Cross, or the Cross of Truth

Blest they who seek,
While in their youth,
With spirit meek,
The way of truth;
To them the sacred Scriptures now display
Christ as the only true and living way.
His precious blood on Calvary was given
To make them heirs of the kingdom of heaven;
And e'en on earth the child of God can trace
The glorious blessings of his Savior's grace.
For them he bore
His Father's frown;
For them he wore
The thorny Crown;
Nailed to the Cross,
Endured its pain
That his life's loss
Might be their gain.
Then haste to choose
That better part,
Nor dare refuse
The Lord thy heart,
Lest he declare,
"I know you not,"
And deep despair
Should be your lot.
Now look to Jesus, who on Calvary died,
And trust on him alone who there was crucified.

In the printing trade, this cross is looked upon as being the most perfect piece of work known in its line. Not being a "craftsman" I must leave such things to those who know. But this I can say, that the sentiment expressed in the words is well nigh perfect. And while the general appearance of the cross is pleasing, it is the story it tells, the truth it unfolds, the lesson it teaches that is of real interest to us; it is that with which we have to do. Rhyme is readily cimmtited to memory and I trust our young readers will memorize the words of this cross, as also live its teachings in their daily life, thus pleasing their God, and earning for themselves eternal life in the kingdom of heaven.

Do little things now; so shall big things come to thee by and by, asking to be done.

Harmony of the Scriptures

The Bible is itself a standing miracle. Written fragment by fragment, throughout the course of fifteen centuries under different states of society, and in different languages, by persons of the most opposite tempers, talents and conditions, learned and unlearned, prince and peasant, lord and peer; cast into every form of instructive composition and good writing, history, prophecy, poetry, allegory, emblematic representations, judicious interpretation, literal statement, present example, proverbs, disquisition, epistle, sermon, prayer; in short, all rational shapes of human discourse, and treating, moreover, on subjects not obvious, but most ordinary matters of fact and opinion, but are other writers contradicting one another upon the most ordniary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme.—Maclayan.

Daily Thoughts

Kept by the power of God through faith	1 Pet. 1:5
Humble yourselves in the sight of the Lord	James 4:10
I dwell with him also that is of a contrite spirit	Isa. 57:15
Behold the Lord's hand is not shortened	Isa. 59:1
O Lord, hearken, and do defer not	Dan. 9:19
I will gather her that I have afflicted	Micah 4:6
I will wait for the Lord of my salvation	Micah 7:7

In another section of today's page we have a little "talk' concerning our esteemed venerable Brother Norrie. We here desire to say it is to this same Brother Norrie that we are indebted for these "Daily Thought" quotations, as it is he who has compiled them in the form of "The Roll Text Almanac," which it has been our pleasure to receive for quite a few years. We trust that some time in the near future Brother Norrie will write a little article on "Advice to the Young" to be published on "our" page.

What is it?

The other day we picked up a slip of paper on which—in a strange hand—were written the following passages. We took our Bible, looked up and read each passage, and felt repaid for doing so. Suppose you read them. I am sure they will do you good. Start now.

John 6:22, 28, 29; 14:12.
Acts 2:38, 3:19; 20:20, 21.
1 Cor. 3:6-11.
Rev. 2:26, 22, 28; 22:12.

Sixty Years in Harness

How many of our readers have heard of Brother John R. Norrie, of Edinburgh, Scotland? the president of the C. I. M. (Conditional Immortality Mission) who, on June 6th, completed his sixtieth year as a member of the Edinburgh Church of Baptized Believers—as the Church of God is called in Scotland—and who, during that time has, in one way or another, kept himself busy in advertising to dying men the fact that outside of Christ there is no future life, and that Christ will shortly come to give eternal life to all those who come unto the Father through him.

On June 15th, the church commemorated the event with a "meeting of congratulatoins and thanksgiving" at which an address—I wish space would permit of its reproduction—was presented to Brother Norrie, to which he replied in part:

"Three Bible principles have been specially helpful in moulding my life. First, 'Whatsoever ye do, do it heartily as unto the Lord. Second, 'As ye would that men should to you do ye even so to them.' And third, 'God knows.' My success from time to time was in proportion to my observance of these principles. I am painfully conscious of many shortcomings and failures; but I can gratefully say, like Paul, that it was 'by the grace of God, I am what I am.' I have outlived neary all my early contempories, but I still cherish the hope and offer the prayer that I might be among those who are alive and remain unto the coming of the Lord."

I have met our worthy brother and there are none who hold him in higher reverence for "his work's sake," but this is not my reason for quoting this beautiful passage from his remarks. My present purpose is to inspire the hearts and instill into the minds of my younger readers that supreme faith and ardent love and staunch hope that day by day increased, and finally became a part of our brother's very existence, simply because he knew God, believed in his promises, accepted his Son Jesus as his Savior, obeyed his commands, and lived his belief by doing unto others as he would be done by, heartily as unto the Lord, realizing that God knew. Can you imagine a better living creed? Then follow it. Acknowledge God, love him with all your heart, accept Jesus as the Son of God, the Christ, live your faith, and you too, shall live to an old an honorable age, respected by yourself and all who know you; and when Jesus our Lord shall come, you shall have an abundant entrance into his everlasting kingdom to go no more out forever.

Our Weekly Puzzle

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

Wha is meant by "Give not that which is holy unto the dogs"? also, "Neither cast your pearls before swine"?

What does the word "rend" mean?

Who said the above?

Where can the passage be found?

Answer next issue.

Answer to puzzle in last issue:

"Whatsoever" is a more solemn or positive way of saying "whatever," which means "no matter what."

The significance of the word "finally" is "in conclusion' or "at last."

"True" means fact or reality.

"Honest" means fair or faithful.

"Just" means to do exactly right; no more, less.

"Pure" means without sin, without fault.

"Lovely" means having a charm that draws love, loveable.

"Good report" is the opposite of evil, a statement of praise or aproval.

"Virtue" means moral excellence.

"Praise" means commendation or approval.

The passage was written by the apostle Paul to "all the saints in Christ Jesus which are at Phillipi," and can be found in Philippians 4:8,9.

The Old-Fashioned Mother

There is a home where an old-fashioned mother presides like a queen. Thank God some of us have, and others have had old-fashioned mothers. Dear old-fashioned sweet-faced mother! Eyes in which the love light shone, her brown hair threaded with silver, lying smoothly on the faded cheek; her dear hands, worn with much toil, gently guiding our tottering steps in childhood and smoothing our pillow in sickness, ever reaching out to us in yearning tenderness. Precious memory of an old-fashioned mother! It floats to us now, like the powerful perfume of some fragrant blossom. The music of other voices may be lost, but the entrancing memory of her will echo in our souls forever. Other faces will fade away and be forgotten, but hers will shine on until the light from heaven's portals shall glorify our own.

PROVING SOMETHING PROVES TOO MUCH

We are told that "With all the living wicked destroyed at or near the second coming of Christ there will be no chance for future probation." Just so. Neither any occasion for binding the devil for a thousand years to prevent him deceiving the nations, for the righteous having been made immortal in the twinkling of an eye at the sounding of the seventh and last trump, the wicked nations are all destroyed, hence nobody or nothing to deceive. Why bind him? Echo asks, Why?

The more often you try to patch up a bad thing the worse you make it. In putting up one stake you knock a number of other ones down.

With the wicked all destroyed at or near the coming of Christ and the saints all being immortalized, this renders null and void a "priesthood reign of the church of God with Christ for one thousand years."

There never was a tailor who could cut a suit out to fit that folly, and it is a waste of cloth these hard times to try it. Better buy a suit made to order (Prov. 23:23) which God himself has on sale, and it will fit just like a top. We have not all, it seems, gotten rid of the smoke of the Papal bottomless pit yet, but someday the cobwebs of old theories will vanish away and the truth will be loved and honored and enjoyed by all. Just keep good natured and the thing will materialize in good time. Thinking men and women are seeing a few things already, and "There's more to follow."—Virgil E. Hunt, in Messiah's Advocate.

WHO STANDETH?

"Wherefore let him that thinketh he standeth, take heed lest he fall" (1 Cor. 10: 12).

Where is the danger in any one thinking that he standeth? The danger comes through unbelief. The unbelieving class is compared to branches which were broken off, so the true believers might be grafted in (Rom. 11: 19,20). The true believer standeth by faith: "For if God spared not the natural branches, take heed lest he also spare not thee" (vs.21). "Behold therefore the goodness and severity of God: on them which fell, severity." How did they fall? Through unbelief. If they remain in unbelief, can they be grafted in? No. After they have been broken off through unbelief can they be grafted in again? Yes. "God is able to graft them in again," which he will do if they abide not still in unbelief (vs. 23) But toward the true believers, "goodness; if thou continue in his goodness." If not, thou shalt be cut off.

The natural branches are the Israelites; but by following blind leaders, and not the true God, many became blind to the truth, and are to remain so, until the fulness of the Gentiles be come in. And the Gentiles are grafted in, if they believe the gospel, and obey Christ's command to be baptized. Still all Israel shall be saved; but they are not all Israel which are of Israel; neither because they are of the seed of Abraham, are they all children (Rom. 9: 6,7). How, then, are they saved? "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11: 26; Ps. 14: 7; Isa. 59: 20).

Who is the Deliverer? Christ Jesus our Lord. And the time is very near when he comes to redeem Israel and his saints: If we are to stand with the redeemed, we must put on the whole armour of God, which is truth and righteousness, and the gospel, which is the word of God. How is Israel saved? In the Lord, with an everlasting salvation. In the Lord shall all the seed of Israel be justified (Isa. 45: 17,25). How do they get in the Lord? "For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26,29). So all Israel in the Lord will be saved, and all Gentiles in the Lord will also be saved; and all not in the Lord will be lost. "Let him that thinketh he standeth, take heed." If he is surely and truly in Christ Jesus he standeth; if not, he falleth.

E.W.Knapp

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VOLUME 70 CLEVELAND, O. OCTOBER 8TH 1918 NUMBER 3[illegible]

JOHN JANKIN'S SERMON

The minister said, last night, says he,
"Don't be afraid of givin';
If your life ain't nothin' to other folks,
Why, what's the use o' livin'?"
And that's what I say to wife, says I,
"There's Brown, the mis'rable sinner:
He'd sooner a beggar would starve than give
A cent toward buyin' a dinner."

I tell you our minister's prime, he is,
But I couldn't quite determine,
When I heard him a-givin' it right and left,
Just who was hit by his sermon.
Of course there couldn't be no mistake
When he talked of long-winded prayin',
For Peters and Johnson they sot and scowled
At every word he was sayin'.

And the minister he went on to say,
"There's various kinds o' cheatin',
And religion's as good for every day
As it is to bring to meetin'.
I don't think much of a man that gives
The Lord amens at my preaching',
And spends his time the followin' week
In cheatin' and overreachin'."

I guess that dose was bitter enough
For a man like Jones to swaller;
But I noticed he didn't open his mouth,
Not once, after that, to holler.
Hurrah, says I, for the minister—
Of course I said it quiet—
Give us some more of this open talk;
It's very refreshing diet.

The minister hit 'em every time;
And when he spoke of fashion,
And a-rigging out in bows and things
As woman's rulin' passion,
And a-comin' to church to see the styles,
I couldn't help a-winkin'
And a-nudgin' my wife; and, says I, "That's **you**,"
And I guess it sot her thinkin'.

Says I to myself, that sermon's pat;
But man is a queer creation,
And I'm much afraid that most o' the folks
Won't take the application.
Now if he had said a word about
My personal mode o' sinnin',
I'd have gone to work to right myself
And not set here a-grinnin'.

Just then the minister says, says he:
"And now I've come to the fellers
Who've lost this shower by usin' their friends
As a sort of moral umbrellas.
Go home," says he "and find your faults
Instead of huntin' your brothers';
Go home," he says, "and wear the coats
You've tried to fit for others."

My wife she nudged, and Brown he winked,
And there was lots o' smilin',
And lots a-lookin' at our pew;
It sot my blood a-bilin'.
Says I to myself, our minister
Is gettin' a little bitter;
I'll tell him, when meetin's out, that I
Ain't at all that kind of a critter.

—The Christian.

DOCTRINE AND CONDUCT ALIKE IMPORTANT

An Address by W. S. Tomlinson
Delivered in Cleveland, Ohio, Sept. 1, 1918

After being asked by the Elders to occupy this position this morning, I began to think of what would be a profitable subject, and the thought of the coming of the Lord and the times in which we live, passed through my mind; but as I meditate upon it, the thought of readiness or prepardness (which we hear so much about at this time) seemed equally important. While the thought of being unprepared for the coming of the Lord is a solemn one, there is this glad feature about it: we are still living in the time when preparation may be made; where what is wrong may be righted. Yes, today is the day of salvation. I mean that just now, today, is the time to secure God's great salvation. We cannot tell what a day or an hour may bring forth. We have no lease upon life and its opportunities. And as we see sign after sign crowding each other in rapid succession, which tells that the coming of the Lord draweth nigh, and knowing right well that he shuts to the door into the kingdom when he comes, it makes me anxious lest any who have laid hold of the hope set before us should fail of the great salvation. So I determined to carry out the apostolic advise to "exhort one another" that the work begun in us may be revived in all hearts, and we more than ever may see the necessity of filling and trimming our lamps, so that when the cry is made, "Behold, the Bridegroom cometh, go ye out to met him!" we may be ready for the marraige of the Lamb.

But that time, though near, has not yet arrived; and we can be of use to each other through the balance of the journey if we use the helps God has given to us. In 2 Cor. 3:18 we read, according to the Revised Version, "We all, with unveiled face reflecting as in a mirror, the glory of the Lord, are changed into the same image from glory to glory, even as by the Lord the Spirit."

I take it that the glory has reference to the holy character of the man Christ Jesus. So when we all with unveiled face reflect as a mirror the character of Christ, we are changed from character to character; that is, changed from our charter to his. Take notice also of the suggestion for getting his character, stand in his presence, and mirror his character. On meeting with and conversing with a person, in a short time we size them up, find out how he was brought up, what he likes to read, and the kind of company he keeps. He cannot help reflecting these things. So my dear brethren, the practical lesson for us is to make Christ our most constant companion. Be more under his influence than under any other influence. Only five minutes a day spent in his presence, if it is face to face and heart to heart, will change our course of action. The secret of a holy life is in being ever with Christ and catching his spirit. We cannot stand in the presence of Christ and sin. And besides that, he says to us, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Just think of that! Our usefulness, to a large extent, depends upon our fellowship with Christ. We have been predestinated to be conformed to the image of God's Son. There is nothing worth so much to us as a profounder sense of what is to be had by living in close communion with God and Christ. And we can only learn of them through the word given to us; and this brings to mind the words of Paul to Timothy, 1 Tim. 4:16: "Give attendance to reading, to exhortation, to doctrine . . . . Meditate upon these things, give thyself wholly to them that thy profiting may appear in all things." Yes, beloved, if we dwell upon the riches of God's grace stored up in the Anointed Jesus for those who prove faithful to the end of the journey; that we are called to God's kingdom and glory, it would excite within us the utmost solicitude as to our conduct. It would make us question all our ways and practices while the Lord is absent. Then we would do nothing in his absence that we would not do in his presence.

We are wonderfully privileged to be living in the latter days when God's word is being unfolded before our wondering eyes; but be not deceived: our trials will measure up to our privileges. The law of compensation demands it. Those who associated with the Lord when he was here before, paid for the privilege by the sacrifice of their lives; and if we are to witness the coming of the Lord in power and great glory, our trials will be correspondingly great. The testing of the metal goes on as in the apostolic days. The dross is beng purged out by other means. He who walketh in the midst of the churches, as recorded in Rev. 3:1, said to the church at Sardis, "I know thy works; thou hast a name that thou livest, but art dead." The cause of their death is also made known: "I have not found thy works perfect before God." Could anything be plainer than that perfect works are required as well as perfect faith in doctrine.

Beloved, let us look these things squarely in the face. We shall travel this road but once, and if we fail now, we fail altogether. Now is the accepted time for us to make our calling and election sure. I am aware of the fact that the apostacy lays great stress on works; but let us not deceive ourselves by going to the other extreme by exalting doctrine to the neglect of works. On being baptized into Christ we do not receive a ticket straight through to glory, as Brother Joblin used to admonish us. "For," says Paul, in writing to Titus (2:11-13), "the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for the appearing of the glory of the great God, and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."

The grace or favor (for that is what it means) that has appeared to us, not only informs us of the plans and purposes of God, but it teaches us something else also: "Teaches us that we should deny ourselves of all ungodliness and worldly lusts." Can we be mistaken as to its meaning? If so, let us read another Scripture: "Be not conformed to this world, but be ye transformed by the renewing of your minds" (Rom. 12:2). Instead of doing that which the world does and thereby being like the world, we are to be transformed. Now when anything is transformed it assumes a different shape, and is used for a different purpose. We have the reason given for the transformation in 1 John 2:15,16: "For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father," that is, the sentiments are not such as the Father approves, as the motive of action in those whom he has formed in his own image.

We are now confronted with two propositions: we are either to deny ourselves of ungodliness and worldly lust, or else deny the fact of the truth having any claim upon us. None would accept the latter in theory, but do it in practice, and are thereby as much out of the fatih as he who denies it in theory. We must remember that Jesus is only to be the author of salvation to them that obey him in practice as well as in doctrine. One class does not hold the truth at all, and the other holds it in unrighteousness. Both of these things make it impossible to obtain the approbation of Christ at his coming. If we are not constantly subjected to dangers, why are we so often exhorted to be on our guard against being influenced by them? "Beware, lest any of you be hardened through the deceitfulness of sin. "Be ye holy in all manner of conversation" (conduct). "Love not the world, neither the things of the world." "Pass the time of your sojourn here in fear." Such examples point to danger, and danger calls for circumspection. There are pleasures in the world, and a gratification to the natural man in going with the multidude in the way of pleasure, especially so if it is anything which the lovers of pleasure can say "there is no harm in it." This temptation is liable to be felt by all, but especially so by the young, who have not learned by experience how devoid of wisdom are the ways of the natural man. They need to be warned and if wise, they will listen. The pleasures of the world, whether in the form of dancing, theatre going, card playing, picture shows, or other forms of amusement, are positively hurtful to the new man formed by the word. They do not help us to Christ, but they do widen the distance between us and him.

I speak not only from experience and observation covering a quarter of a century, but the principle has long been recognised by those walking in the narrow way. Moses "choose rather to suffer afflicton with the people of God, than to enjoy the pleasure of sin for a season." And David said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in way of sinners, nor sitteth in the seat of the scornful." And again he says, "I hate the congregation of evildoers; I will not sit with the wicked" (Psa. 26). But says one, "I do not see any harm in it." Of course not; if you did, there would be no need of exhortation to do otherwise. But the duty has been handed down to us by a apostle and recorded in Phil. 3:8: "Thee things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."

You are all more or less familiar wih the parable which likens the word of God to seed sown in the ground, and that Peter says we have been begotten again, not of corruptible seed, but of incoruptible, by the word of God. Well: we have all had some exceperience in the cultivation of the soil, a little garden patch; and we all know the amount of labor necessary to keep the ground free from weeds and in such a condition that we may receive a crop such as we desire. If we simply plant our seed and leave it to itself without further care in cultivation, the probability is that when the reaping time comes we shall find nothing but weeds as the result of our carelessness and negligence. While on the other hand, if we watch to keep down the growths that seem natural to the soil, and water and care for the seed sown we will probably reap an abundant harvest.

While this is true of natural things, it is equally true of things spiritual. It is testified that "the heart is deceitful above all things and desperately wicked; who can know it?" When truth finds a lodgment in the heart it has to be watched and tended and watered with the water of life; the weeds that are natural to the old man have to be pulled up. We have not all the same weeds to contend with, but we may be sure we have them in some form, and they demand our attention.

Let us this morning turn the search light of divine truth on ourselves that we may know what is hindering the growth of the truth in us. Jesus said, "Herein is my Father glorified, that ye bear much fruit." I am persuaded that the time for work is short. What we do must be done quickly. The day is fast rolling on when God shall judge the secrets of men by Jesus Christ. The destiny to which we have been called is unspeakably great, something more that all the riches and honors of the world combined. If we overcome we shall be like Christ, and see him as he is. Think of his perfect nature now, possessed of length of days forever more. It is he who shall change our vile bodies and fashion them like to his own glorious body. More and more may these realities win our admiration, excite our hope, move us to effort, and incite our desires. We shall then long for the Master's appearing: long to see the power of Christ manifested in the earth; long to see the injustice, and moral pollution of the present, give place to the reign of righteousness. Yes, we shall long to see the whole world filled with the glory of the Lord, and its teeming population all righteous, contented, peaceful, and pure.

We have been watching the signs in the political heavens for nearly thirty years, but the glory has not come yet. Again and again we have tried to look beyond the darkness of the night to see if we could catch a glimpse of his appearing, but although he still tarries, we are glad to say our faith does not waver. When a dear sister asked me if I thought the coming of the Lord would take place before the end of the present crisis, I replied: "I do not allow myself to think otherwise; for it is written in such an hour as ye think not the Son of Man cometh." The glory is just ahead of us, and faithful is he that promised. We need to heed the injunction to "cast not away our confidence, which hath great recompence of reward." Let us be faithful to God and to each other; set a good example to each other, and be not afraid to talk plainly, yet affectionately to one another; for when eternal realities burst upon us we shall never regret having done our duty in love. Finally, may God help us to keep in the narrow way that we may be presented faultless before the presence of his glory with exceeding joy.

WHAT CONSTITUTES CHRISTIAN FELLOWSHIP

In evangelistic work among our people, we find a disposition to fellowship aliens. We use the word "alien" as applied to those who have no knowledge of the covenants of promise, and who have not been baptized into the name of the Lord Jesus Christ. A man's religion does not guarantee him a fellowship except among the sect to which he belongs. He may be a baptized believer and still an alien to the commonwealth of Israel, and a stranger to the covenants of promise. Being in this condition he is without Christ, having no hope and without God in the world (Eph. 2:12).

The word "fellowship" is used but twelve times in the New Testament, and signifies communion. The application of this word in the New Testament Scripture has a peculiar significance. It is modified to make it apply to a certain class of persons. It is first used in Acts 2:42 and applies to a class by themselves: "And they continued steadfastly in the apostles' doctrine and fellowship." Its modification in this text is that it has a connection with what the apostles taught. A fellowship may be extended to all forms of religion, and may be called "Christian fellowship." Just so long as the nominal churches adopt a certain line of doctrine their fellowship must be applied to their doctrine. They may continue in fellowship, and in breaking bread, and in prayers. This does not signify a Christian fellowship, for they reject the "apostles' doctrine."

To prove my position I wish to call attention to the words spoken by Peter in Acts 2:22-47. He is here addressing the Jews who were assembled in Jerusalem on Pentecost. He charges them with putting to death Jesus of Nazareth, the Son of God, who was raised from the dead by the Father. He then quotes the prophetic word which relates to the covenant made with David (Psa. 16:8; 132: 11). The apostle states that God raised Jesus from the dead to sit on David's throne. This is one of the covenants of promise, and is a part of the apostles' doctrine alluded to in verse 42. When they became believers of "the doctrine" taught by Peter they asked, "Men and brethren, what shall we do?" They became penitent and were willing to obey the requirements of the apostles. We note that they were commanded to submit to a baptism in the name of Jesus the Christ for the remission of sins. The same day there were added unto them about three thousand souls. The addition was made to the apostolic body, and "fellowship" was made with this, and with no other body.

It is further stated, "They continued daily with one accord in the temple, and breaking bread from house to house." While these Jews were accused of putting to death Jesus the Christ they were not with one accord, and could not share the fellowship of that body of believers who were of the apostolic doctrine. After the passover meal Jesus instituted the memorial ordinance, which is called "the Lord's supper" to distinguish it from the ordinance under the law (Ex. 12; Luke 22). Note that none but Israelites or circumcised Gentiles were permitted to partake of the passover supper. The memorial ordinance of the passover was committed to Israel, and not to the Egyptians. So was the ordinance instituted after the supper committed to his followers. It was some time after Pentecost that the privilege of observing the memorial ordinance was extended to Gentile believers—those who were adopted into the apostolic body. In 1 Cor. 11:23-30 Paul tells these Gentile believers that he had received it from the Lord. He said, "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." It cannot be claimed that Paul admitted any to this fellowship who did not believe in the death and the coming of Jesus Christ. This constitutes the apostolic doctrine. These conditions could not prevail except after a valid faith and baptism. The apostles' doctrine, baptism, and fellowship are so inseparably connected that to omit one must destroy the other. It can no longer be termed "Christian fellowship."

From the above testimony what must we advise? Those who have charge of this ordinance are responsible for its application. "He that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body. In 1 Cor. 11:28 Paul says, "Let a man (a member of the body, not an alien) examine himself, and so let him eat of that bread and drink of that cup." Then follows the admonition with whom to partake. Remember that no adulterer, drunkard, murderer, or profane person may partake of these sacred emblems. Paul says, "For this cause many are weak and sickly among you, and many sleep." Every member of the body of Christ must make choice of fellowship as he did of doctrine and baptism. This fellowship does not cease with breaking of the bread and drinking of the cup, but must be extended to church worship. If you worship with those who deny the death and coming of Jesus, or those who reject the gospel of the kingdom of God, you profane the name of the Lord, as did Israel when they said, "These are the people of God" when they were aliens. God is not winking at ignorance, as he did in former times. Let me admonish you in the language of Peter: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Pet. 2:8).

We should remember that the apostle is not writing to a mixed multitude, but to the elect. Paul says (1 Cor. 1:9), "God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ the Lord." This removes fellowship from its general application, and limits it to "the fellowship of his Son." If you are a faithful follower of Jesus your fellowship must rest here. If you extend it, you are endangering your promise of eternal life. If such is the condition of the church there will be no division among us. The spirit of God is deposited in the church, and if fully partaken of, all schisms will cease. "Ye are Christ's. and Christ is God's." Again this limits our fellowship. In 1 John 1:3 he says, "Truly our fellowship is with the Father and with his Son Jesus Christ." The fellowship spoken of in this verse is peculiar, as it is the fellowship of the apostles with the Father and Jesus the Christ. The apostle continues this fellowship on the condition that we walk in the light, as he is in the light. "We have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The efficacy of his blood can only be applied to the body of which Christ is the head. This implies the death and resurrection of Christ, and a future reign over the whole earth. This excludes from Christian fellowship all church people who teach that God is a mere force, that he is without body and parts, and that Jesus is the eternal God, and preexisted and is equal with the Father. This is what theologians call the doctrine of the Trinity. It also excludes those who believe in the immortality of the soul, as this doctrine denies that Christ died. It also denies the saints' inheritance of the earth. Christian fellowship is based upon the doctrine of the things concerning the kingdom of God, and the name of Jesus Christ. Those who believe and teach any other doctrine must be content with a fellowship with the world

After instructing Timothy Paul said, "The things which I have taught, commit to faithful men who shall be able to teach others also." So the commission comes to us requiring that we teach none other things than are written in the word. There can be no place at the Lord's table for aliens, or those who teach unsound doctrine. The Lord will surely hold us responsible for a desecration of his memorial ordinance. Our reward will be measured according to our works.

D. C. Robison.

Let us be equipped with the full armor of God and then we will be ready for service.

GERMANY IN PROPHECY

In a recent Restitution Bro. Francis suggests that Isa. 33 applies to Germany. During the past year I have been applying both the 31st and 33rd chapters of Isaiah to Germany, as also Rev. 13: 1-11; Zech 11: 15-17; Ezek. 38: 6. As the description following all these texts describes the coming kingdom age, it would favor the view that the chapters just before these would describe the latter day conflicts.

If these apply to the Kaiser and to Germany, then we may look for the following items:

1. The Kaiser sought the help of the Mohammedans in Egypt, but the Lord used the armies of Britain, like a drove of lions, to drive back the German and the Turkish armies toward Jerusalem (Isa. 31: 1-5).

2. By a great fleet of airships the Lord defended, protected, and preserved Jerusalem, and took it (vs. 5).

3. The Assyrian, a type of the Kaiser (who is of Assyrian stock on his father's side), is to fall later, not by the sword of man (see Jewish translation). We infer that he will die from cancer, or rot away in some prison, and his six sons and princes will have an immense debt or tribute to pay (vs. 8).

4. He shall be filled with dread when he sees God's ensign (the British flag, and ancient flag of David, which the British and Jewish troops hoisted in Jerusalem on Dec. 11th).

5. After Germany ceases from spoiling other countries and dealing treacherously ,the allies will spoil her country like she did Belgium and eastern France, and will repay her back with her own treacherous dealing (Isa. 33: 1).

6. The Lord will be gracious to his people, and will deliver them during this time of trouble, and will fill Zion with judgment and righteousness (vs 2-7).

7. The peace ambasadors will weep bitterly when their peace hopes are blasted, when they behold desolations everywhere, and no more tramps or wayfaring men, but the people like thorns cut down and withered and burning in the fires of war (vs. 7,8,12).

8. "Now will I rise saith the Lord, now will I be exalted; now will I lift up myself. Thine eyes shall see the King in his beauty. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us" Read verses 10 to 24.

9. If the beast of Rev. 13: 1-11, under its last revived head, represents the federation dominated by Germany, then the following items must apply to this federation:

(a) It must be a monarchial federation as symbolized by crowns on its horns (vs. 1).

(b) Some of the elements of Greece, Medo-Persia and of Babylon must be found in it (vs. 2).

(c) Its seat and authority must come from the dragon or pagan Rome (vs.2).

(d) One of the heads (the state or power, that once ruled the beast or empire) received a death wound in the past, which was healed, after which all the world wondered at the military power of this federation under its revived head (vs. 3). (Germany was head of the Roman empire from 962 under Otto I till 1254, the interregnum of anarchy, which lasted till 1273. Here the German head received its death wound which was healed during Bismark's time, and now the beast or empire is revived under Wm. II.)

(e) The world worships the dragon (the Pagan Hun spirit), and they worship the beast (a professed Christian empire), the worship being mainly of military power saying, "Who is like unto the beast? Who is able to make war with him?" (vs. 4).

(f) Adam Clark says: "The Latin world, which is the earth of the beast, is here intended." How truly this applies to the admiration and worship the German people have for the savagery of the Huns and for their great military machine, the main power of all beast empires!

(g) The beast speaks great blasphemies (vs. 6). (It is not necessary to give proof here that the Kasier's blasphemies are equal to the pope's).

(h) He makes war with the saints, and has power over all kindreds, tongues, and nations (vs. 7). This is true in the medieval history of this "Holy Roman empire of German people." and just as true since its revival. Every saint in its empire must wage this inhuman war for world dominion or be imprisoned or shot, and the whole world is affected by it, and it is a war against true saints in all nations.

W. L. Crowe.

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EDITORIAL

The exhortation this week is by Brother W. S. Tomlinson. We wish our contributors would give us more matter of this nature, so that The Restitution will not appear excessively doctrinal.

The commentary on the Apocalypse by Brother George Francis has been omitted for several issues, but will soon be resumed indefinitely. This announcement will please many we know.

The article by Brother D. C. Robison in this number discusses a subject which is dear to the heart of all whom God has purchased by the blood of his Son—the communion. Give it a careful reading.

Lesson XII, published in last week's Restitution, is primarily addressed to the church of God, while the eleven preceding lessons were intended for the world. Our duty after baptism is the most vital subject a saint can discuss so far as he himself is concerned. We want every reader who professes the truth to get a copy of the XIIth lesson and study it. The other lessons had a sale exceeding our most sanguine expectations. This is well, for it shows that the brethren and sisters are sowing the seed of the kingdom beside all waters; but we should be as much interested in ourselves as in others. Lesson XII discusses our duty to God and to ourselves, and should be in every home. See that it is in yours.

WAR BREAD IN THE SCRIPTURES

Among the interesting articles sent out by the Food Administration is one on "War Bread in the Scriptures." We are told that "war bread" is far from being a new measure to conserve food resources. The children of Israel, when they defended Jerusalem aganist seige, were advised by Ezekiel to utilize every possible means for supplementing their wheat supplies, and that was more than 2,400 years ago. A writer has revived Ezekiel's recipe, as follows:

"A thirteen century commentator, David Kimchi, drew attention to the verse in Ezekiel which says, "Take thou also unto thee wheat, and barley, and beans, and lintils, and millet, and fitches, and put them in one vessel and make thee bread thereof.' 'The prophet,' commented Kimchi, 'thus warns the disobedient children of Israel that during the seige of Jerusalem they will no longer be able to make their bread with pure wheat, but they will have to mix it with all kinds of grain and vegetables with which flour is not made unless extreme need makes it necessary to do so.' Whatever Ezekiel may have meant by his advice to the children of Israel, he furnished a recipe for war bread which is pretty certainly the oldest extant in the world. David Kimchi's comment is 700 years old and Ezekiel wrote 1,700 years before Kimchi (Ezek. 4:9)."—The Safeguard.

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BAPTISMAL SERVICE

At our regular Sunday morning service at Pleasant View, Sept. 22, Brother William I. Pritchard made the good confession of faith and was baptized in Jordan Creek in the afternoon, and received into the church and given the right hand of fellowship at the evening service. Brother Pritchard comes in the strength of manhood at its height to enlist under the banner of the lowly Nazarene We are glad to welcome him to the ranks of the church. May his life be crowned with success in the good that he undertakes to do, and thus be enabled to weave the fabric of life's character with such design and accomplishment as to merit the approval of the heavenly Father and gain an abundant entrance into the kingdom when Jesus comes to claim his own, is our prayer.

D. E. VanVactor.

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THE SPIRIT OF CHRIST

"Now if any man have not the spirit of Christ, he is none of his" (Rom. 8:9).

The word "spirit" occurs three hundred and eighty-five times in the New Testament. It has four significations:

1. It represents primarily the air we breathe.
2. It denotes a being, as angels.
3. It represents an influence from a being.
4. It indicates a state of feeling.

The spirit we now deal with comes under the third head. What is the spirit of Christ? It is an influence over one that leads him to do right. Do all people receive that influence? No. Who does? Those who come to that state of feeling where they desire to be related to Christ, and by searching the Scriptures, learn that there is no future life only through Christ. As they desire a life in the coming age, and this life can be received through Christ, this desire brings them to Christ, and they accept and obey. They are led by the spirit of Christ to do right. "And if ye are led of the spirit, ye are not under the law. If we live in the spirit, let us also walk in the spirit. Walk in the spirit and ye shall not fulfill the lust of the flesh" (Gal. 5:16,18,25).

"For as many as are led by the spirit of God, they are the son of God. Ye are in the spirit, if so be the spirit of God dwell in you. If the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you" (Rom. 8:9-11). The spirit of Christ and the spirit of God are one in their relation to man. They lead him to do right, and this spirit is life because of righteousness. We through the spirit wait for the hope of righteousness by faith (Gal. 5: 5). The fruit of the spirit is in all goodness and righteousness and truth (Ep. 5:9). Now this same spirit is given to man to profit withal. Man is given different gifts by the same spirit: as the word of wisdom; the word of knowledge; faith; healing; miracles; prophecy, etc. By this one spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free: all have been made to drink into one spirit (1 Cor. 12:3-13). "The words that I speak unto you, they are spirit and they are life." If we believe the words of Christ we have the spirit of Christ, and by obedience we obtain life through his spirit (John 6:63).

Now can we tell who has the spirit of Christ? Yes. All who teach the one gospel and speak the words of Christ have the spirit of Christ. All can have this same spirit if they will accept and obey, by being baptized into Christ, and afterwards living a life of righteouness by faith. Those who embrace the doctrine that was taught in the garden of Eden by the serpent, "Ye shall not surely die" (Gen. 3:4), do not have the spirit of Christ, but the spirit of the adversary, and cannot be saved.

E. W. Knapp.

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AN ANTIDOTE TO SPIRITUALISM

Odology

No. 2.

A prophet, one of the apostle John's brethren was sent as an angel to him in Patmos. He was sent to show him future things (Rev. 22: 8,9; 1: 19), which then had no existence, and many of them also at present have none, except in the mind of God. There the underived archetypes of them exist, and no one could see them there, unless he was placed **en rapport** with the divine mind. When this should be effected, he could behold them there in all their wonderful symbolization glowing on the divine sensorium. No one, however, was allowed to gaze upon this manifestation proximately, but Jesus. Hence the Apocalypse is styled "the revelation which God gave to Jesus Christ," that he might commmunicate it to his servants on earth. In doing this he sent an angel, called "his angel" who was qualified to signify it to John, that he might write a description of it to Christ's servants. Now, in signifying it to John, the angel had to present visible spectral impressions before the apostle—to daguerreotype his sensorium in the camera obscura of his brain with the objects transferred from the mind of the Father to the Lord Jesus, and then to the angel. This was effected by the spirit shining upon the divine scenery, and being thence reflected upon John's sensorium, "shining into his heart, to give him the light of the knowledge of the glory of God in the face of Jesus Christ;" and all the angel had to do to accomplish this was to place John **en rapport** with himself, so that the spirit passing from him to John would transfer the spectral impressions to him and make him clairvoyant. The circle being complete, the spiritual current circulated through the group; and John records the fact, saying, "I was in the spirit, and heard behind me a great trumpet voice"—"he that hath ears to understand let him hear what the spirit saith."

Now, man being made in the likeness of the angels, can imitate them, without knowing it, in many things, only in an imperfect manner. The Quaker "light within" can be made to shine with latent or odic light upon the sensorium of a prepared "medium." "If the light within you be darknes, how great is that darkness!" This is the character of the Quaker "light," which, that sect teaches, every man brings with him into the world! It is the electro-magnetic halo of the sensorium, stamped in after-life with all sorts of spectral impressions, according to the teaching the pupil may happen to receive. Now take two such persons, and make one a "medium," called formerly a wizard or a witch, and the other a consulter of the dead through him or her. In preparing the medium, you have preternaturally exalted, or rendered unusually sensitive, the sensorium—you have so highly polished the plate as to prepare it to receive impressions—its electro-magnetic halo is susceptible of the most delicate touches. Now place the seeker to the dead **en rapport** with the medium, and cause to pass from his sensorium a current of whatever you choose to call it—electricity, magnetism, od, or what not. This done, there is a connection established between them which unites the haloes of the two; so that even the hidden spectral impressions of the seeker are daguerreotyped on the sensorium of the medium, and the witch sees and hears in dream-sight and dream-sound things which the seeker may have himself forgotten. But the relationship established is not limited to the seeker and the witch; through her, it extends to all she knows, and through them, to others, and reacting upon herself; and so through the seeker, to all the manifestations of his acquaintanceship, both living and dead. He says, "Bring me up Samuel!" And Samuel, vividly depicted on the sensorium of the seeker, appears also evoked as a spectral impression before the magnetic sight and hearing of the witch or medium. Saul saw nothing and heard nothing of himself; but perceived by the woman's description that it was Samuel. "What sawest thou?" said he to the woman. She told him; and "he perceived that it was Samuel," and made obeisance. The conversation between the spectral impression was carried on through the witch as through a medium at this day. She heard as we hear in dreams, and what she heard she reported; and Saul's spectral forebodings became prophetic in the witch's mouth.

Spectral impressions may be made in divers ways upon the sensorium. Irration of the stomach will do it. A gentleman in Edinburg told me that for six weeks he had the appearance of a pig's head sitting upon his left shoulder, so that whenever he looked to that side he saw it staring him in the face. He was suffering from dyspepsia. It was as much the disembodied spirit of a pig as the spectres seen by mediums are the disembodied spirits of dead men and women, boys and girls, infants and sucklings. When his stomach was restored to healthy action, the pig's ghost vanished from the sensorium, and was consequently dethroned from my friend's shoulder; so, when the excitation of the medium's sensory from another cause ceases, the disembodied spirits and all angels vanish in a trice!

Reasoning from the facts presented in the experiments of the coin, we might argue that the actions of men cause hidden spectral impressions to be made on the external magnetic halo of the earth, which remain after they are dead and long forgotten; so that were the Almighty to breathe upon it with his spirit, a man's history would be evoked like the handwriting on Belshazzar's palace wall. Even these exterior spectral impressions may be discerned by mediums of peculiar sensibility; so that they may perceive scenes after the actors have become quiet. Clairvoyants have seen many things upon this principle. Elisha's is a case in point here. The king of Syria warred against Israel, and devised ambuscades for his enemy; but Elisha, who was in Dothan afar off, warned the king of Israel and saved him, not once nor twice. The king of Israel suspected treason in his own camp; but he was told by one of his followers that Elisha, the prophet in Israel, told the king of Israel the words that were spoken in his own bedchamber (2 Kings 6:8). Here the spectral impressions made upon the universal magnetic mirror by the Syrian's words were breathed or shined upon by God, and evoked upon the sensorium of the prophet by the daguerreotypism of his spirit, which gave wings to the matter. This is the "bird of the air" that reveals even the inmost thoughts of men. Therefore, "curse not the king; no, not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter" (Eccl. 10:20). Let no man commit crime and say, "No eye sees me, therefore the offence shall be hid." Sooner or later his sin may find him out. The impressions of his deeds upon the earth's magnetic halo may happen to be reproduced upon the sensorium of some sleeping or waking medium; or stare him in the face when he shall rise from the dead, and behold his actions written, like Belshazzar's doom on the magnetic page, in words of living light—thus verifying the proverb, trite, yet true, that "murder will out."

Unless God think fit to infatuate a people by their own folly and presumption. and so create spectral impressions of things upon the sensoria of their wizards beyond the range of their own sphere, the second sight of mediums never contemplates ideas, or images, or shadowy forms, which are not purely of human origin. All things they have seen are but the spectral impressions of human thoughts, words, or actions. The doctrine they utter is always traceable to some sectarian theosophism—some double-distilled theological foolery, always at variance with "the law and the testimony." If they stumble upon a truth it is just that proportion of truth that happens to be blended with human foolishness, and being truth serves as a decoy to lead them into mazes of a labyrinth from which there is no possibility of extrication. From what I have read of "spirit worldism," I have no hesitation in saying that it is mere "lying divination." I have a volume at my side, Cahagnet's "Celestial Telegraph, or Secrets of the Life to Come revealed through Magnetism," a book of 240 large 12mo pages, which is full of this sort of thing. It is a French work, and on page 220 the author inquires, "On earth is there aught that we can hide from the perception of a clairvoyant? It is not, therefore, ridiculous to admit that in the world of spirits none is any longer able to conceal aught; it is the Book of Life which will be open to all." Hence, a relationship being established between a clairvoyant and "spirits" in the invisible, messages may pass between living bodies on earth and dead men's ghosts in heaven or hell as by telegraph, and clairvoyants become the "see-ers" and prophets of their familiar spirits or gods! In his way are laid broad and deep again the foundations of a new system of idolatry, of which the magnetising circlemen who entrance the clairvoyants are the priests. Already, in the hands of these ignorant people, the Bible is what the clergy have made it by their preaching—a mere "dead letter." They misapply it—and they can do nothing else—at pleasure, and cull from it texts, without regard to contexts, to suit their purpose—to sanctify their nonsense in the esteem of those in whom some veneration for "the law and the testimony of Jehovah" is supposed to be unextinct. Now, the issue is between the "Magnetic Book of Life"—the book of magnetic spectral impressions—and the "Book of the Covenant," usually styled the Bible. Both volumes cannot be divine revelations of the future, or exponents of the same truth; for they foretell opposite events, and teach doctrines subversive of each other. The "Magnetic Book of Life" is nothing more than the magneto-ethereal spectral impressions pertaining to the living generation, whose mind, or sensorial halo, is the mirror from which is darkly reflected its own thoughts; while the Bible is a revelation from Jehovah of the fate of all existing governments, of his purpose to establish a theocracy on their ruins; of the destiny of nations for the coming thousand years; of the eternal constituton of the globe from the end of that period; of the condition of the human race when all things terrestrial become new; and of how we of this and others of past generations, since the world began, may constitute a part of his theocracy, and become dwellers on earth for ever. These are great and glorius destinies, upon which the priests and prophetesses of "the spirit world" can throw out no light. Their divinations upon these topics, where not borrowed from the Bible, are only lying rhapsodies— the dark and malarious thinkings of nervous flesh, rioting in the spectralia of musty theosophisms, talked into it by the gospel nullifiers and pulpit martexts of the "chairs" and "sacred desks" of "Christendom." Like the old Athenian spirit-worldists who withstood Paul, they reject the resurrection of the mortal body in resolving it into the introduction of the spirit of man into the spiritual world on the total cessation of the heart's action! The Bible says "Many who sleep in the dust of the earth shall awake" (Dan. 12: 2). And again, "The earth shall cast out the dead;" and no more cover her slain" (Isa 26: 19,21); and that we may know by what power the dead shall rise, and who shall participate in the resurrection of the just, it is written, "If the Spirit of God that raised up Jesus from among the dead (**ek nekron**) dwell in you" (Rom. 8: 11). This is teaching the resurrec-among the dead shall also make alive your mortal bodies through his indwelling Spirit in you" (Rom 8: 11). This teaching the resurrection of the dead bodies from earth's dust, in which they are mingled—a resurrecton effected by Jehovah's Spirit through Jesus Christ (II Cor. 4: 14) at the reorganization of the righteous dead and spurn with contempt the following drivelling foolery of spirit-worldism taken from Cahagnet. It is the clairvoyant Swede who vapors: "The spirit of man," says he, "after the separation, remains a short time in the body, but only until the total cessation of the heart; this happens differently, according to the nature of the disease of which the man dies; for the movement of the heart in some lasts a certain time, and in others ceases at once; no sooner does this movement cease than man is resuscitated, but this is brought about by the Lord alone. By resurrection we mean the spirit of man leaving the body, and introduced into the spiritual world; correctly speaking, this resurrection should be termed the awakening!" The awakening believed in by spiritists is very different from the awakening taught in the Bible, as must be obvious to the weakest intellect. The clairvoyant awakening differs in the time and subject of it: it is the awakening of a dead man's ghost at the last pulsation of his heart, while his body is still untouched by decomposition; while the Bible awakening is the awakening of a dead man himself at some time, it may be five thousand years, after he has actually mouldered into dust. Now which are we to believe? Baal's prophets, or Jehovah? The spectral illusions of the flesh, or the testimony of the living God? The crazy old mesmerist of Sweden, or the apostles of Jesus Christ?—John Thomas, M.D.

* * *

We must tramp upon our feelings when principle is at stake.

* * *

"You may depend upon it that he is a good man whose intimate friends are all good."

* * *

Hoping for the best from a man helps him towards it.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Memory Verse: Micah 6:8; Titus 2:13, 14

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Golden Text: 1 Thess. 5:16-18

BABY'S PRAYER

Oh, God is near the cottage when the evening shadows creep,
And baby's lips are murmuring, "I lay me down to sleep!"
No matter what the distance where baby says her prayer,
The omnipresent God of Love is always watching there!

Ah, he notes the sparrow's fall and buoys the robin's flight,
Shall he forget the hour of dusk when baby says good night?
Shall he, aloof from baby's prayer and baby's laughter purled,
Deny himself the sweetest chords that charm a raptured world?

Ah, God is near when baby prays beside her downy bed,
And God will send his angels down to watch above her head—
To guard her through the Sleepy Way, the "bogey" wood of night,
And give her back to mother's arms when Phoebus takes her flight!

Ah, now the baby lisps "Amen,"and mother tucks her snug,
And kisses her, and pats her hair and calls her "mother's bug!"
And then she tiptoes from the room, as evening shadows limn,
And leaves her baby, fast asleep, to angel guards—and him!—Byron Williams.

Little Ada and Her Daddy

The other day while in conversation wth an acquaintance who, though good, kind, thoughtful, and considerate, is not a church goer. He said to me: "Last night I was forced to correct Ada (his little daughter, a little more than 3 years old) and compel her to do something that she did not want to do, that I knew to be for her benefit. As she went off to accomplish her little task she turned to me and said, "All right. Daddy, I'll do it. But remember I'll not ask God to bless you." Soon thereafter it was the little girl's bed time, and the the mother took her to her room "Daddy" tiptoed to the door, and putting his ear to the crack eagerly listened to hear little Ada say her evening prayer. When she came to 'and God bless Daddy,' Daddy came away, his heart very tender, a tear in his eye, for he had heard the proof that his little girl still loved him, that she had forgotten their little difference, and in her heart her Daddy still held sway."

As Ada's daddy told me this story my mind went to another Father, one whose heart is very close to his children, yet at times is compelled to force them to do things at which they rebel, but still is for their own good. And I wondered how often we, the children of this most loving Father, make childish threats against him, threats that are foolish; for we can not harm him, and yet they hurt him, for his love for us is so great, he wants us to be obedient. How pleased this great Father is when we return from our rebellion and again become loyal to him.

Are you a child of the most high God? Is God your Father? We become a child of God, and God becomes our Father when we have accepted Jesus the Christ as our Savior and Redeemer. Have you "put on" the all saving name of Christ? Christ says in Matthew 11:28,29 and 30: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

This is the invitation; accepted, it is easy. Will you accept? It means to renounce the wicked things of this world and, with full faith in Jesus, ask God to rule in your heart so you can acknowledge him "as the giver of every good and perfect gift." The apostle Paul, speaking by the spirit of God, says this in his second letter to the church at Corinth: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Having become a member of the family it is not proper that we forsake our brethren and leave our Father's house. But should we as little Ada did, rebel, and for a time lose love for the Father, the Father feels badly; and oh, how he rejoices when we return! He wants our love. He forgives us much so we can remain in his home; and when we do depart for a season, he sends messengers after us entreating us to return. Read what Matthew says concerning God's little ones:

> Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.
>
> For the Son of Man is come to save that which was lost.
>
> How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?
>
> And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.
>
> Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

So my young friends, live close to the Father. Let him rule. Do as he requests, and in the end we shall live with God and his Christ throughout countless ages in the kingdom of God and may

"God bless Daddy."

The Unfinished Prayer

"Now I lay"—repeat it, darling—
"Lay me," lisped the tiny lips
Of my daughter, kneeling, bending
O'er her folded finger tips.

"Down to sleep." "To sleep she murmur'd
And the curly head bent low;
"I pray the Lord," I gently added,
"You can say it all I know."

"Pray the Lord" the sound came faintly,
Fainted still— "My soul to keep;"
Then the tired head fairly nodded,
And the child was fast asleep.

But the dewey eyes half opened
When I clasped her to my breast,
And the dear voice softly whispered,
"Mamma, God knows all the rest."

Daily Thoughts

Chosen that ye should bring forth fruit	John 15:16
Being filled with the fruits of righteousness	Phil. 1:11
He will guide you into all truth	John 16:13
God, even our own God, shall bless us	Psa. 67:6
Hold thou me up, and I shall be safe	Psa. 119:117
The Lord thy God shall hold thy right hand	Isa. 41:13
Call unto me, and I will answer thee	Jer. 33:3

This was read at the church in Cleveland some twenty years ago by "A Sister," who now sends it to "The Restitution" family. Bro Maurice. Joslin

Modern Jerusalem

Jerusalem is unique as a city in which everything is serious and solemn and severe. It has no clubs, no bar rooms, no beer gardens, no concert halls, no theatres, no lecture rooms, no places of amusement of any kind, no street bands, no wandering minstrels, no wealthy or upper classes, no mayor, no aldermen, no elections, no newspapers, no printing presses, no book stores except one outside the walls for the sale of Bibles, no cheerfulness, no life. No one sings, no one dances, no one laughs in Jerusalem—even the children do not play.

Ezek. 14:22, 23.
Ezek. 22:19-22.
Isaiah 33:20-24.
Zech. 8:4:8.
Joel 3:17, 18.
Zeph. 3:14-20.

Answers to Prayer

The answer to prayer—to most prayers— begins on two sides— God's and our own. We must be willing to work toward it and sacrifice for it, and the sacrifice is sometimes so heavy that we shrink back. If we ask for health, for education, for prosperity, we know that we must work in the direction of our desires. If we ask for spirtiual gifts we realize that the same is true, but too often when we plead for some special blessing for those we love, for a lifting of a burden from their lives or ours, for some charge that holds good and happiness, we forget that its granting will surely claim from us some price of sacrifice or renunciation. Whatever our prayer, we needs must have a share in its answering— not because of the Father's unwillingness, but because of his love that knows us through and through.

A Suggestion

So many parents object to the lines, "And should I die before I wake, I pray the Lord my soul to take," in the best known of all childish prayers. The following revision has been suggested:

Now I lay me down to sleep;
I pray the Lord my life to keep;
When in the morning light I wake,
Lead thou my feet that I may take
The path of love for thy dear sake.

Through The Week

How do you spend your time? Do your spend it in selfishness or in loving thoughts concerning others? Of course you know there is no happiness in selfishness. Selfishness simply is another name for conceit, and conceit is the father of distress, worry, anxiety, and care. If you desire happiness spend your time in the service of others. Make sacrifiices for others, and above all else, "walk in love." Suppose you try and live according to this little rhyme. At the end of the week ask yourself if you are not benefited. I know the answer.

Monday—I wish for eager feet on errands of love to go.
Tuesday—I wish for a gentle voice, with a tone both soft and low.
Wednesday—I wish for willing feet, love's duties all to do.
Thursday—I wish for open ears, wise words to listen to.
Friday—I wish for a smiling face, a brightener of home to be.
Saturday—I look for quickened eyes, God's beauty all to see.
Sunday—I wish for a tranquil heart that may to others joy impart.

Which Are You?

When Willie Crosspatch eats his food,
He grabs it up and bolts it down:
He drops his knife upon his plate,
And acts just like a clumsy clown.

No matter how his mother tries
He pays no head to her teaching;
And if she takes away his plate,
He wakes the baby with his screeching.

Good table manners demand that you behave yourself, and good health demands that you take small mouthfulls and chew your food properly before swallowing it.

When Mary Sunshine's at the table
She does not make a noise or fuss;
She's careful not to drop her knife,
Nor spill her milk, nor make a muss.

And often when some little friend,
Behaves unruly or contrary,
Her mother sighs and says, "oh dear,
I wish you'd act like Sunshine Mary."

It only is those who behave themselves who are spoken well of. Even when you are bad or naughty, mother loves you; but remember, the more she loves you the more you wound her feelings when you are disobedient. At all times do as mother bids you. You will please her, and have the respect of all who know you.

Our Wekly Puzzle

> Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
>
> Moreover it is required in stewards, that a man be found faithful.

What is a "minister"?
What is a "steward"?
What is a "mystery"?
What is the meaning of the word "account"?
Who wrote this, and what is he trying to teach?
To whom was it written?
Where can it be found?
Answer next isue.

Answer to puzzle in last issue:

The passage of last week is part of what is known as "The Sermon on the Mount." The Jews who believed in God were God's chosen people. It was to them that Christ came; it was to them that God made known his will and his law. Those outside of the Jewish race—those who did not know or acknowledge God—were classed as "dogs," and the sentence "Give not that which is holy unto the dogs," means, that the "holy things," that is the things of God, belonged to the holy people, or the people of God. There was no use in trying to impress the minds of a people who did not believe that God existed, with the wonderful works of God, wrought through his love, any more than there would be in putting a pearl before swine. Swine are not interested in pearls; they do not know their value. They can not see any beauty in them. Both sentences have the same significance, and simply amount to this: Do not waste your time or energy in presenting God's holy word to persons who woud ridicule it, or not appreciate it.

The meaning of the word "rend" is to tear apart, as to tear an arm or a leg from the body.

The words were uttered by Jesus, and can be found in Matthew 7:6.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. OCTOBER 15TH 1918. NUMBER 39

THE DARK PATH

When people lose their temper
It doesn't always stay
In just the place they lose it
But travels miles away;
And when they find and bind it
It may be it has done
A mischief never to be healed
Unto the farthest sun.

When people lose their temper
It runs and rages far.
It strikes at friends as well as foes,
Not caring who they are;
And when its cruel force is spent,
Its words and deeds go on
Down many ways, through many days,
Unreckoned and unknown.

When people lose their temper
It still may come again,
After the past is forgotten,
Bringing a load of pain
That never can be lifted,
That breaks the heart with woe—
Oh, far the road and ill the path
Where pride and anger go.—Selected by Auntie Wince.

———o———

NOT UNITED IN ZIONISM

The Jews of the world are not at all united on Zion as the future home land. This is not surprising. Palestine was only the home for the greater part of the Jews during a few generations when they dispersed to find the conditions of living much better in other lands. Palestine is an exceedingly rough country with but little level land and all the soil quite thin.

We know from the Bible that even in the Golden Age of Jewish history that terrible drouths afflicted the country. We have only to read the stories of Ruth and Elisha to have this impressed upon us. Very much of the Jewish history as a people was made in Babylon, whence most of their ancient literature comes.

The declaration by Mr. Balfour that "Palestine is to be a national home land for the Jewish people" meets with strong dissent from Jews in the United States and the countries of Western Europe. The Center Conference of American Rabbis has voiced the sentiment of American Jews in an unanimously passed resolution to this effect:

"The C. C. A. R. notes with grateful appreciation the declaration made by the British government by Mr. Balfour as an evidence of good-will toward the Jews. We naturally favor the facilitation of immigration to Palestine of Jews who either because of economic necessity or political and religious persecution desire to settle there. We hold that Jews in Palestine, as everywhere else in the world, are entitled to equality in political, religious, and civil rights, but we do not subscribe to the phrase in the declaration which says, 'Palestine is to be a national homeland for the Jewish people.' This statement assumes that the Jews, although identified with the life of many nations for centuries, are in fact, a people without a country. We hold that the Jewish people is, and of right ought to be, at home in all lands. Israel, like every other religious communion, has the right to live and assert its message in any part of the world. We are opposed to the idea that Palestine should be considered the homeland of the Jews. Jews in America are part of the American Nation. The ideal of the Jew is not the establishment of a Jewish state, not the reassertion of Jewish nationality, which has long been outgrown. We believe that our survival as a people is dependent upon the assertion and the maintenance of our historic religious role and not upon the acceptance of Palestine as a homeland of the Jewish people. The mission of the Jew is to witness to God all over the world."

SUNDRY REMARKS ON THE JEWISH QUESTION

Brother Huggins:

We send you the enclosed clipping which, to our mind, shows to the careful reader a condition very similar to that at the close of the seventy years' captivity. At that time there was an awakening of the Jewish people to return and rebuild the destroyed temple. In the history of those times we find that a part of the people were interested in the return to their home land. Many did not want to leave their comfortable homes and business to assist in the work of rebuilding the temple. However, some had the desire to obey the will of Jehovah.

These two factions are with us today. It is evident that the writer of this clipping is opposed to making Palestine the homeland for his people. His discription of the surface and soil of the land will no doubt discourage many from returning. The Jewish people of today who are comfortably situated will remain in the countries where they are protected and have acquired a citizenship. They have no desire to become entangled in the future of the land and and the people. The writer ignores the covenant made with Abraham and David. Could he have seen the promises in these covenants he would have seen that the land of Canaan, which was promised to Abraham and his seed, will extend from the river of Egypt to the great river Euphrates. It will embrace all the land as far east as the river Euphrates. No richer soil is found on the earth than here. Besides, Jehovah has promised to enrich the soil and beautify the land. The same prophets who predicted their dispersion and the desolation of the land also tell of its future glory. Israel's blindness prevents her from seeing the future of their land. There is little to be desired in the present condition of the land of Palestine. There is nothing of interest in the promise of the establishment of a Jewish national government. The most that is promised is a protection under the allied powers. This will no doubt bring two classes to Palestine: Those who have had a longing to die and be buried in the land; and those who wish to enrich themselves in building up this devastated country.

Before the future blessing can come to Israel she must endure the trials that will come under "Jacob's trouble." In their distress they will find relief in the One in whom they had no desire. He will save the tents of Judah first, after which the Lord will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for his first born. The writer ignores this and other Scriptures referring to the same event. He is looking for human instruments to accomplish what Jehovah has promised. The Zionist movement is only a human force to awaken Israel to their homeland. Their promise to secure a "National Israel" will never materialize. Some priviliges no doubt will be granted them, but to become a nation, never. When the Lord shall set his hand the second time to restore his people, their blessings will be extended far beyond what Zionism promises. As subjects in the kingdom they will be the seed of the blessed of the Lord, and their offspring with them (Isa. 65: 23). They shall be named the Priests of the Lord: men shall call you the Ministers of our God, ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves (Isa. 61:6). Before Israel can possess these blessings, they must pass through "Jacob's trouble." In this trial the Lord will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God (Zech. 13:9).

These are a few things that the Jewish people should glean from their own Scriptures, as they call them. In the beginning the Lord revealed the fact that his purpose was that the earth should have a righteous ruler, and that the earth should be filled with a righteous race. Thus far Jehovah has produced the one who will rule. He is the prophet like unto Moses who should be raised up from among their brethren. Him they rejected although every one of their prophets had spoken of him. They heard not the voice of the prophets which were read every Sabbath day. Those who are laboring to secure the land as a home are not in touch with the prophecies concerning them. Jeremiah 30: 7,11 speaks of a time when Jacob's trouble shall be great. There has been nothing like it. The Lord's promise is: "I am with thee to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure and I will not leave thee altogether unpunished." To those who are looking for the Lord we would say, "Lift up your heads, for your redemption draweth nigh." The return of the Jews under the protection of the world powers may be accomplished in an incredibly brief time. It may take place even after the Lord has redeemed his brethren. Come, Lord Jesus, come quickly.

D. C. Robinson.

AN ANTIDOTE TO SPIRITUALISM

Odology

No. 3

So much for the strongest argument for the existence of spirits separate from material bodies—an argument which, with all its strength, is but general debility in the presence of God's testimony and Messrs Karsten and Draper's experiments with the coins. Separate spirits!—mere spectral impressions on magnetic haloes!—hidden indeed, from light stimulated optics; but disclosed to electro-magnetically excited brains! How are the "wise" with the ignorant entrapped in their own foolishness! And the "pious" too—the "great and good divines," with their adorers—how are they taken in the craftiness of their own pietism! O, the worth of the immortal soul, who can calculate it!—of that soul evoked form the magnetic halo of a clairvoyant's sensorium! Such is the phantom-soul for whose salvation from Plato's realm of fire and brimstone the whole machinery of clerical superstition has been erected in ages past, and is now maintained at the expense of liberty, intelligence, and wealth of the nations; and is sought to be imposed upon all semi-barbarians and savages as a means of introducing the long-looked-for millennium upon earth! A mighty superstition—a great mountain filling the globe—a stupendous fabric of moonshine—a pious cheat for the salvation of a magnetic spectre! Still out of evil God educes good; for if he did not, where on earth would the good come from? Even this vast imposition on human credulity he turns to a good account. The generations of mankind have yielded themselves to their propensities—or, as the Scripture expresses it, "instruments of unrighteousness to serve sin"—their intellectual and moral sense has become so darkened and unfeeling that they cannot comprehend or appreciate the goodness of God, so that order in the absence of the divine majesty might be maintained among them by its influence over them. There is, therefore, but one of two things remaining—either the earth must be left a prey to anarchy, which would be "hell," or order must be established by acting upon the fears of the multitude. The existence of "hell" here would defeat the divine plans destined to eventuate in blessedness upon all nations. The world became hell before the fload. It was therefore destroyed to become heaven: therefore, order was elaborated; and "the powers that be," as they appeared from time to time from amid the storm of human passions, were controlled and ordered of God. Without approving their words, he permits them to exist as a terror to evil doers until the appointed time arrives to punish them for their wickedness, and to set up his own kingdom in the earth, which shall rule over all, administering his

will in truth and righteousness over all nations. At present the popular superstitions are an important element in "the terror" by which evildoers are restrained. The clerico-priestly dogmata of immortal disembodied ghosts; heaven in a spirit-world; hell somewhere; and the necessity of faith in these wares as administered by an ordained ministry, or "sacred order," on pain of the soul's exclusion from the joys of the one and eternal fiery torment in the other—are the staff of the spiritual police, which, co-operating with the imperial sword, keeps the world in awe, and maintains order until the Lord comes. It is the fear of punishment, not the love of truth and hope of reward, that makes men behave with social decency and order. This is the general rule, to which, doubtless, there are exceptions; but they are such as to establish the rule.

Our worthy correspondent thinks that the answers obtained by the deadseekers from the spectres before the medium's sensorium is "the strongest argument for the existence of spirits separate from maater." I grant it. It is doubtless the strongest, and but weak at that. It is the argument of a dream to prove a fact. But the argument cannot be received as valid, for the dream answers are not always right, as he testifies in the case of the second gentlemean. He says: "For instance, two gentlemen called at one of these 'circles,' in a city where they were entire strangers, and where they stayed but a couple of hours. They went into the room where the 'circle' was already 'getting responses.' One of them asked if he might put questions at once, as he was going out by the next train. Permission was given; and in answer to his questions, he got in a few minutes all his past history, many circumstances of which, he thought, were only known to himself; and others which he had carefuly limited to a small circle of his intimate friends. The other gentleman was almost equally sucesssful; but one or two mistakes were made in their answers to him. The first gentleman had all his questions answered correctly and promptly, though some were asked mentally, and others by writing on a card (taking care to conceal what was written from every person), and then pointing to a written question (keeping the card out of sight), he was at once answered, and always correctly. I might tell you a multitude of such instances, where there could be no collusion and no dishonesty . . . Their answers are often surprising to all who hear, and present the strongest argument for the existence of spirits separate from matter that I have ever seen."

Responses from "the spirits" are not always right. But answers from God are infallible. His spirit never makes mistakes; nor is it presumable that any intelligences of a true spiritual nature, in harmony with his spirit, are ever guilty of untruthful utterances. The "spirits," therefore, whatever they be, are neither of God, nor of "the just made perfect." But may they not be the spirits of the wicked or unjust? If they be, then the disembodied existence of such spirits is as much proved as though they were the spirits of the just? Granted. If by a "spirit" is to be understood no more than a spectral impression on a medium's sensorium, mesmerically evoked by the thinking of the dead-seeker, I grant that such spirits do exist separately from the persons they represent, as the spectral impression of the coin exists on the halo of the mirror separately from the coin itself. All the phenomena observed belong to the spirits of this class, and prove only their existence under mesmeric excitation. Before their evocation before the medium's sensorium they exist only as images before the seeker's mind when he thinks of them. I can now see before my recollecting faculty a child of three years old, standing with a ruler in his hand, with which he had just struck me over the head. This child, a little brother, has been dead over thirty years. I see his image, and if I were placed en rapport with a medium, I could make him see the child's appearance; but would it be loigcal to conclude that he saw the child himself, or the real individual, which a spirit is suposed to be? If the spectral impressions, or spirits, seen were real persons, and had cognizance of human affairs, they would make no mistakes in their responses; they would speak truth only, unless they were wicked persons. It is admitted that they err, and on theological subject it is notorious that the mediums utter the most stupid nonsense; hence I conclude that they are not of God, whatever they be.

Now it is not by business to prove that these lying spectres are not real persons. I do not undertake to prove negatives. I have shown that they may be philosophically accounted for. It is for the spirit-mongers to prove that the forms observed by their clairvoyants are realities and, therefore, not appearances only; and that they were formerly embodied in human clay, and lived in the world as men, women, and children now exist therein. The kind of proof must be different to anything they have yet produced. However, the declaration of the spectres through the clairvoyants cannot be received, because in a multitude of intances they have proved themselves to be liars and therefore, unworthy of credit; besides that, unsupported self-testimony is incredible. It may be true, and it may not. If then, the spectres say they lived in human clay as its animating, thinking principle let them give us proof from God that their assertion is true. Jesus Christ, the sinless man, did not require his unsupported testimony to be received: shall we then admit the self-testimony of the lying spectres of the wicked? Perish the thought! "If," saith the Lord, "I testify concerning myself, my testimony is not credible" (John 5:31). We demand, therefore, confirmation of spectral assertions strong as Holy Writ, because assertion is no proof. They tell us, or rather mediums do, that they are the ghosts or spirits of dead men, and that they know a great many things, and much more than the living. But upon this point the word of God gives them the lie direct. It testifies that "the dead know not anything" (Eccl. 9:5); and "that there is neither knowledge nor wisdom in sheol" (Eccl. 9:10), whither we go. Now "divines" make this word "sheol" equivalent to "hades," which they say is "the place of departed spirits." Well, let us accept their definition for the present; how then reads the latter text? Even thus: "There is neither knowledge, nor wisdom in the place of departed spirits," which theological mesmerists term "the spirit world"! This is, with me, authority outweighing the testimony of all the spectres in creation, with all the opinions to boot of the many thousands of simpletons—judges, lawyers, doctors, and parsons, and less distinguished dupes—who vainly imagine they converse with living spirits from the vasty deep.

Our correspondent thinks that "the whole system promulgated in our writings goes down if the claims put forth by these spirit-mongers be established." By established he means proved to be God's truth; or else, established to be true in the estimation of all men. If the latter be his meaning, the system we advocate only goes down in regard to mere human opinion. Its truth is not at all affected by mankind's opinion of it; because men who are ignorant of the true Bible doctrine judge according to the thinking of the flesh, which knows not the things of the spirit, because they are spiritually discerned (1 Cor. 2:9-15), that is, they are discerned by the light shed upon them by the spirit, in the prophetic and apostolic testimony, or writings. We advocate the system exhibited in this testimony, which went down in the estimation of their contemporaries, in whose judgment the spirit-mongers of the apostles' day established the notion that the spectres seen by the clairvoyants in the idol temples were disembodied immortal souls of the dead. As this notion went up, the apostolic doctrine of the immortality of the body at the resurrection went down, as at this day. It ate out the truth of immortality at resurrection as a gangrene (2 Tim. 2:15-18), and left in its place nothing but a foetid, ill-conditioned ulcer, which has reduced the patient to a gasping state. The gangrene is everything; the apostolic doctrine scarcely to be found beyond the lids of the Bible. On the other hypothesis, it is doubtless true that if the spirit-mongers' claims be proved to be God's truth, the system we advocate will be exploded. No doubt of it. It ought to be; for if their claims be true, the system we exhibit must be false—utterly and entirely false. There is no agreement between spirit-worldism and the Bible; so that if mesmerized theology be God's truth, God is not the author of the Bible; and, as we advocate the things taught in this book, which are altogether at variance with the spectre-revelations of clairvoyants, we must go down with the Bible, and share with it the misfortune that peradventure might befall it. But such an hypothesis is monstrous. God can be the author of no doctrine at varinace with Bible teaching. This he has plainly declared in Isa. 8:19,20. The Bible is not to be tested by the peepings and mutterings of familiar-spirit mediums, and the table-tappings of mesmeric circles; but their utterances, on the contrary, by its word, which is truth. We stand or fall by this; and feel no apprehension of the result, though a thousand million spirits, a thousand times told, pronounce the reveries of the possessed the infallible and eternal truth of God.—John Thomas, M. D.

* * *

Little self denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations, these are the silent threads of gold which, when woven together, gleam most brightly in the pattern of life.—Townson.

HERE THEY COME!

By S. Roxana Wince.

Here they come, four more of our little people, each one with an offering to "help enlarge the Printing Press Fund." What do you think now Bro. Griffiths and Bro. Huggins ? That it will not be very long until we shall have money enough to pay for all the machines we need ? That is what I think. Things always move when the children get to work, for Jesus laid his hands on the heads of the little ones and blessed them when he was here on earth, and I am sure he loves and is blessing them still.

We are already acquainted with our little friend, Alvin Ezell, for he, like Ethel Howard, the little Byers chidren, and other young folks, helped us to buy the Linotype, and he, his small sister, Lucille, and his cousin, Lillian, worked and earned every penny of the money they are sending for the Printing Press. Margaret, Lillian's sister, could not do this; she is too small. I suppose her papa gave her the money to send, and that she pays him back for that shining dollar by being a good, obedient child and by doing all that her chubby hands can do for his comfort.

These little people want to help get the needed machines because they love Jesus and want him to be King of the world. They do not think the cruel, mad Kaiser, of Germany, would make a good ruler. They are not on his side; they are on God's side. They want to help fight his battles. And just as soon as they are old enough, they are going to be baptized and give themselves wholly to his service. Like the young boy in the Breathitt Hills Valley Mission in Kentucky. Wherever they may be and in whatever business they engage, they are going to be God's men and women.

They want to put on the whole armour of God and help in the winning of his war, because they want to hurry up the coming of Jesus. They know they can do this, small as they are and impossible as it seems; for did not Jesus say, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations," etc. "'All power in heaven, 'the whole power of heaven's love and wisdom and strength; 'and all power in earth' power over all persons, all passions, all principles, all movements, to bend them to this one high object, the evangelization of the world. All this is given unto me, as the risen Lord of all, to be by me placed at your command— 'Go ye therefore.'"

So are the children not right in thinking they can hasten the coming of Jesus ? For is not the power that Jesus placed in the hands of his early followers to win disciples among all nations in the hands of these little ones ? Cannot they tell men and women through the papers sent far and wide by means of their gifts, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"?

Love is the most potent force in the world, and if "the gospel is the power of God unto salvation unto every one that believeth," it is because the love of God for his poor, fallen, helpless creatures, is made manifest in that gospel. Men and women sacrifice wealth, ease, comfort, home, friends, and life itself because they love their fellow creatures

and want to save them. Alvin and Lucille, and Lillian and Margaret, and all the other dear ones who are helping to buy the Printing Press, work and give because they pity and love the people who have no Savior. It is such a sad thing to go down to death unpardoned, with no hope of sharing in the joy and glory of the soon coming Kingdom.

For just as soon as the number of men and women that Jesus needs to help him rule the world is made up, he will come. Every soul that we bring into the fold, brings the day of his coming nearer.

Our little Texas friends want Jesus to come. They do not want the dear boys of our country shot down and killed, the hands of little Belgian laddies cut off, young girls choked to death, millions of innocent people martyred, thousands of helpless orphans left to starve, beautiful farm lands turned into a desert waste, cities and towns torn to pieces, great ships sent to the bottom of the sea, earth's precious treasures wasted that one man, ruling God out of this fair earth, may tyranize over all the rest.

They want war to come to an end; they want to see the time when sin will be no more; when we will have no fear of thieves; no dread of being wronged; no need of locks to our doors, nor of strong vaults for our money; when the spear shall be broken asunder, and the chariot be cast into the fire; when every subject under the rule of Jesus will have a little Eden home of his own with its own vine and fig tree; when the knowledge and glory of the Lord shall cover the earth as the waters cover the sea; when no one will be sick and no one will die; when God's tabernacle will be here among men, and he will dwell with them, and they shall be his people, and God himself shall be their God.

God bless the little givers and all the givers—Brother and Sister Behrends among the rest, and give them many souls for their hire. And may each dear one always remember that "love is that which is not for ever seeking to get, but which always delights to give, and that Christ's loving "therefore" includes his disciples' union with him in loving service.

PRINTING PRESS FUND

C. Fankbonner	$	12.00
Frank Partlow		5.00
Alma Orr		4.15
E. W. Knapp		10.00
Previously acknowledged		1110.25
Total	$	1143.90

* * *

From time immemorial Jehovah has had an open ear to all that call upon him in spirit and in truth. Speaking to the multitudes in Galilee, the Lord and Master sanctioned the prayer of the home. He said:—"When thou prayest, enter into thine inner chamber, and having shut thy door, pray to the Father, who is in secret, and thy Father who seeth in secret shall recompense thee. Let it be kept in mind that "he prayeth best," as Coleridge tells us, "who loveth best."

GENESIS—CREATION

In the first and second verses of the first chapter we read: "In the beginning God created the heaven and the earth; and the earth was without form and void." Scientists tell us that in the beginning, probably millions of years ago, the earth was part of a great nebulae covering in area millions and millions of miles, the whole being without form and void. The nebulae was of gaseous substance, and as it contracted the sun and the planets, including the earth, came into existence, took on form, and in time the earth became a proper place for life.

In brief that is what scientists tell us took place when the earth was created, and this explanation is not out of harmony with the description given to us by Moses in the first chapter of Genesis.

In the beginning the earth was without form and void, but at the close of the sixth day "God saw everything that he had made and behold, it was very good." Therefore the earth must have been in a process of evolution during the six days of the creation work in order to reach that good state

It is difficult to understand how a Biblical student with the least knowledge of the sciences of geology and astronomy cannot see in the account of the creation given by Moses a description of the evolution of the earth from its beginning to the time when it was a good place for man to live. Evolution is certainly taught in the brief account given by Moses.

Bible students have, as a rule, discarded the former belief of our forefathers, that the earth was created in six, twenty-four hour days and have accepted the more reasonable idea that the earth was created in six periods or epochs of time.

In the fifth verse of the first chapter we read, "And the evening and the morning were the first day." The first day of creation was from the darkness to light, just the opposite of our reckoning of a day, which is from morning to night. In the creation the light of the first day was the evening of the second day, and so on, until the seventh day was reached. That these days or epochs of time were of unequal length it is reasonable to suppose.

There is an opinoin which seems to be a good one, that we are still in the seventh day. We learn in the second chapter that God, on the seventh day, ended his work which he had made, and God bless- the seventh day and sanctified it.

All the previous days had a morning or an ending; but no morning is mentioned of the seventh day. Therefore it is quite probable that the morning has not yet arrived. We read in Roman 13:12, has not yet arrived. We read in Romans 13:12, "The night is far spent and the day is at hand." This refers to the day of Christ when he shall reign a thousand years on the earth, and shall subdue all things unto himself, after which he will hand the kingdom over to the Father. Then will end the seventh day, and the eighth day will begin, the day without an end, when God will be all in all.

J. C. Thompson.

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EDITORIAL

Brother Brill and his Wife, of Canton, O., were visitors October 6th.

God help us all to put a noble past behind us, for old age to wander in.—Gunsaulus. Sent by Sister S. Roxana Wince.

We regret to learn of the death of Sister Lot Cook, of Buffalo, N. Y. Sister Cook was the daughter of Brother A. D. Strickler. "If thou hadst been here our Sister had not died."

The obituary of Sister R. A. Cobb is printed in this issue. She had been a subscriber to The Restitution for forty years. We miss the faithful when they are taken from us. Our only hope lies in the coming of of the Lord.

Sunday, October the 6th, two gave themselves to the Lord in baptism, namely, Mrs Thos. Shelton, and Miss Emily Stanley. Sister Shelton is advanced in years, while Sister Stanley is young. The contrast in age helped to impress upon all the goodness of God in accepting the young and the old alike—those who enter his service early in the morning and also at the eleventh hour.

As to getting out a library copy of Bible Lessons, the responses are not encouraging. Things are so high that probably most readers are satisfied for the present with the lessons as they are. We shall publish pledges for another month, and if during that time enough are not received to cover expenses of publication, we shall abandon the proposal for the present.

Sister Adams makes some strictures on Bible Lessons under "Communications," for which we thank her. "The comparatively worthless" of which the lessons speak seems to her like a dead fly in precious ointment. The thought of Eden being built on a grave yard she feels is going to make her sad even after she is saved herself. And when Jesus was asked if only few were to be saved, he "evaded the question," our Sister thinks. Besides, she thinks God should make the devil "disgorge"—treat him to a dose of vengeance similar to what the Allies are going to give the Kaiser. To these kindly criticism we reply as kindly that

1. In Bible Lessons the proof is given from the Bible that many people are "comparatively worthless." As touching the proof submitted our Sister says not one word in reply. It is a question of truth that is under discussion. Our feelings cannot change the truth an iota.

2. If Eden is built on a grave yard she is certain it will take many flowers to make her happy. This is the way she feels; but no proof from the Bible is given. Now the fact is she does not know how she is going to feel about this matter in the immortal state. That flowers will be required to make her happy is pure imagination. If feelings are a guide to us, the Methodist who "feels that he is saved" may be right after all.

3. If the devil must be made to "disgorge," why be satisfied with half-way measures—why not turn into a full-fledged Universalist and make him "disgorge" to the last piece of pie? If it is a question of beating the devil, why not beat him to a frazzle?

4. As to Christ "evading the question" of few being saved, we have not been able to find his evasion. He frankly declared that few find life while many go to destruction (Matt. 7:14). We sympathise with the sentimental feelings which Sister Adams expresses; but we must "crucify the flesh with it affections and lusts." When we are "all changed" at the coming of the Master our feelings may be different to what they are now. We think that if we are so fortunate as to be changed into immortality then and are given an everlasting home in Eden we shall be able to stand it without flowers and fruits while both of these may be thrown in for good measure. It is a comforting thought that those who do not want the Kingdom of God, and would not be satisfied if they had it, will not be there—it will save them an eternity of discontentment, and God an eternity of trouble.

The Rev. Professor James Moffat declares that preparation for prayer is almost as important as prayer itself. He warns prayer-loving people against panic and reproach, and pleads for a spirit of thankfulness as the first step, and doubtless as the second.

"THE IDOL SHEPHERD"

A correspondent of the "Daily News" thought he had discovered a misprint in the Authorized Version of Zechariah 11: 17, namely, that "the idol shepherd" of the passage is a typographical mistake for "the idle shepherd." As later writers in the same journal point out, it is nothing of the kind. King James's translators here adhere to their practice of rendering the Hebrew word elil by "idol" a practice to which they are faithful in all but two of the twenty or more instances in which it occurs in the Old Testament. The rendering in this instance, of course, makes no sense. The Hebrew word should be translated "vain" or "worthless," as, indeed, it is rendered in the Revised Version, and it is also translated in the Anglican Version of Job 13: 4, and Jeremiah 14: 14. In fact "idol" is only a secondary meaning of the Hebrew elil. Primarily it signifies "nothingness," or "worthlessness," and is applied to idols because they are worthless as saviors. Psalm 95: 5, aptly illustrates the exact force of the word when used to designate idols: "For all the gods of the heathen are worthless; but the Lord hath made the heavens."—Jewish Chronicle.

BIBLE LESSON PLEDGES

To republish and bind "Bible Lessons on First Principles," I agree to take the number of copies set opposite my name, the cost not exceed seventy-five cents.

G. B. Alldridge	One
J. A. Dickinson	Two
W. E. Byers	One
R. A. Daniels	Four
Previously acknowledged	Twelve
Total	Twenty

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Brother Huggins:

We have the pleasure of announcing to those of like precious faith the addition of two more worthy ones to our little flock. Sept. 27, 1918, we assisted Sister Hilda Mohr, of Warren, Ohio, to put on Christ Jesus in baptism. Sister Mohr and her mother, Mrs. Trover, came to our home on the above date Sister Mohr asked to be baptized, which we did. She was a pupil of our Sunday School several years before moving to Struthers, Ohio. She has had many trials, but at last she chose the better thing, and now rejoices in the truth.

On the evening of the 28th, we also immersed Sister Hazel Buckman. They can now live the life of one in Christ Jesus. We trust that these two sisters may walk worthy of the vocation wherewith they are called. They are now admonished to make their calling and election sure by adding to their faith the seven Christian graces.

Permit us here to say that we have read the first eleven lessons on "First Principles," and think them the best we have ever examined. Now as you suggest to publish them in book form if you can have pledges enough, we should respond quickly. If we fail to have them published it will be a great loss from a literary sense. Send your order in quickly. The arrangement of these lessons is all that could be expected. The outlines are clear and logical. The "Synthetic Remarks" are more than any sermon. An ordinary mind can grasp the thoughts, and the better informed will find food for meditation. The wise man has written, "Words fitly spoken are as apples of gold in pictures of silver."

Your brother in the hope of eternal life,

D. C. Robinson.

Editor Restitution:

I enclose $1.00 for Printing Press Fund and also $1.00 for tracts and lessons, noted in enclosed list. I do not send pledge for a copy of printed bound lessons, because I seldom make pledges, but I expect to want one if published. You asked for criticisms on the lessons. I think they are a wonderful work and have no wish to find fault, but perhaps it will do no harm to say I cannot now use any of them that contain the teaching of the non-resurrection of the wicked. If the doctrine is true, I feel as though I had rather not know it till I get my work done, as it has a kind of paralizing effect on me. I feel like saying it has been the dead fly in the precious ointment of the otherwise great work. I must be a little bit like God in this; at least, for I have no pleasure at all in the death of the wicked or what you call "the comparatively worthless," either. I do not see how Jesus can be satisfied with the triumph of satan over the great part of the sufferers from Adam's sin. I feel as the Allies do about the Kaiser, that he, satan, should be made to disgorge; but I do not know. Jesus himself when asked, "Are there few that be saved?" seems to have evaded the question, while he charged them to strive for the best. If such thoughts are wrong, I am sorry; but I cannot help believing that it is because God has put his own love in my heart for humanity; the very same love that was in Jesus, who had compassion on the multitude, that I cannot endure the thought of Eden being built on a graveyard. It will take wonderful flowers and fruits to cover it up so I can forget it, if I still have memory left me, I am afraid. I hate wickedness and love righteousness.

The other day when I saw a small boy torturing a kitten for fun, and because he said it was his cat, I felt that he will deserve the worst that will ever come to him; but the spirit of evil cannot be destroyed by the death of those it inhabits and destroys. It must be overcome in another way.

I am sorry for the lethargy that seems to be in all but the few, of even those who have much truth. I suppose the days we are in furnish a reason for it, if we could know it, though some seem aroused too, by the troubles. I do pray constantly for God's people, and long to be of use to them and him in every way possible. It seems dark but I hope the better day is not far off.

Alice Adams.

Dear Editor Restitution:

We have a son-in-law, a young man drafted in September, and located in West Point, Ky., who has never had the ordinance of baptism administered, and who has been reading his Bible, also your work called "Bible Lessons." His wife asked me how we would proceed to find someone of our faith amongst so many people, so I thought to enquire of our Editor.

The young man spoken of is of a family that belongs to the Saints Church, whose headquarters are at Anderson, Ind., with a minister by the name of Reigle as one of their leaders, who is holding a series of meetings at the present in our neighborhood. I heard him tell his audience that they could be saved without baptism, and many other like statements. The thief and Christ went to God the day of Christ's death, etc. My daughter was baptized by Brother J. F. Wagoner, and is anxious baptism be performed as soon as possible. She is teaching in the common school of Miami Co., Ind.

Yours in the hope of the soon coming king,

Glendora Musselman.

Brother Quay Brandt and Brother Robert Pate are in Camp Taylor, near Louisville, Ky. If the young man cannot arrange to meet with these brethren, we advise that he communicate with Brother Frank Skeels, Blumfield, Ky., who will be glad to do what he can in the way of assistance.—Editor.

Editor of The Restitution—Dear Sir and Brother:

?As I have been living here for about twenty years and have not been able to hear a single gospel sermon, and as I have long been a believer in the one church of the true and living God, I am therefore enclosing one dollar and fifty cents to pay for The Restitution one year, and on separate pages of this letter some of the writings of my own hand, which I trust will prove to you where I stand. There is not a church of God in order here, and as I was baptized by a brother who is a member of the Church of Christ, or in other words, Campbellite, I would like to have my name enrolled on the book of the Church of God.

Now I was baptized in the three names, the Father, the Son, and the Holy Ghost. I want to ask is my baptism acceptable ? I believe my baptism is all right. Still I feel a little like a man without a country. Of course I believe I was as truly baptized into Chrsit as any one, but I want a place on record in the church of God, and would like to have papers from the church proving to the world as to where I expect to always stand. Brethren, I cannot find any other church or faith like it, and I am now forty years old, and am a reader of the holy Scriptures. They tell me that I am Christ's, Christ is God's. Then it is God's church, is it not ? Christ is the head. Hoping to hear from some of the brethren, I ask an interest in the prayers of all true saints, and beg to be

Yours in the blessed hope,

Sis. Herren.

Editor's Note.—In reply to this interesting letter, we gravely question if Brother Herren's baptism is valid. The question is raised in our mind not because a Campbellite baptized her, but because she was baptized into "three names," which implies the trinity. If she will read Matthew's report of the commission she will find that "names" find no place in it. "Baptizing them into he name of the Father, and of the Son, and of the Holy Spirit." "Name," not names; singular, not plural. There is "none other name under heaven whereby be may be saved" (Acts 4:12) than this one. We would advise Brother Herren to look into this matter seriously. It is worth while. If the Sister wants to study the subject of the trinity, we refer her to lessons VII and VIII of Bible Lessons.

Dear Brother Huggins:

We have just closed a week's meeting at Cool Springs church, Warren Co., Va. The meeting began Sept. 25, and closed Oct. 2. The interest and attendance were good. However a great deal of opposition developed during the meeting, and some were not pleased with the truth presented. We gave the word just as we found it in God's Book, and left the result with him. On Sunday evening there were about 200 present. On Wednesday, Oct. 2, we went to the water and after hearing a good confession of their faith in God's word, baptized E. R. Swartz, and H. K. Grove. Their wives were baptized last October, so they are now one in Christ.

The last evening of the meeting we spent with Brother and Sister Tom Updike, and next morning when we were ready to start home, we found they had loaded the buggy with food for the family, for which we were very thankful.

J. H. Anderson.

NEW SONG BOOK READY

To the Brethren Scattered Abroad:

I wish to say that the new song book is just about ready to send out, and all who send in orders will please send money, as soon as possible and the books will be forwarded. We need the money to finish paying for printing. Just as soon as finished we will begin mailing out. The printer broke his press, and every one knows what it means to get repairs now. This accident has caused a delay, but that is all over and the books are in the hands of the binder. While we were getting the new plates made for the additional songs the price of binding went up five cents per book, but we are going to sell them for sixty five cents any way and still believe we will come out even. Those wanting books better order soon, for they are going fast. Will say more later.

Almus Adams,
3944 Hartman Ave.
Omaha, Neb.

"There are two good rules which ought to be written on every heart-- never to believe anything bad about anybody unless you positively know it to be true; never to tell even that, unless you feel that it is absulutely necessary, and that God is listening while you tell it.

REPORT OF NEBRASKA STATE CONFERENCE

The Nebraska State Conference met as voted a year ago, at Omaha, August 22 to 25 inclusive.

The business meeting was called to order by P. E. Brown, Vice President. The following committees were appointed: Sister Myrtle Adams, registration; Sister May White, Alveria Lindstan., and Virginia Kronk, resolutions.

It was moved and seconded that the treasurer be authorized to purchase a book in which to enroll the names of those attending the conference from year to year, as a matter of reference. The auditing committee reported the treasurer's books neatly and correctly kept. The treasurer reported having received during the year from all sources $1337.03. Paid out $1330.58, leaving balance $6.45.

The evangelist report showed 186 sermons preached during the year; received for expenses and salary $1330.58; officiated at two weddings and one funeral; baptized forty-six; et two churches in order, and did a large work in organizing and helping the Berenas get started in their work.

The resolution committee reported as follows:

First, inasmuch as the word of God teaches us to forgive all men their trespasses, be it therefore resolved, that we extend to all those of like precious faith, the hand of friendship and stand ready to meet all upon common ground.

Second, resolved that it is the wish of this conference to start the year free from malice, our hearts filled with love, and good will to all and pray the Lord of peace to keep us during the year in his love and peace, and to maintain us in a forgiving spirit.

Third, resolved that we extend to the brethren of Omaha our heartfelt thanks for the excellent manner in which they entertained the visiting brethren during this meeting.

Fourth, we thank our heavenly Father, for his goodness for the progress of his truth, for the past year, and for all temporal blessings. We thank Brother Adams for his labor of love, for his patience and care for us, and we pray God to guide and preserve him during the coming year.

Fifth, during the past year the arch enemy has visited us and taken from our midst our beloved Sister Vose. Be it therefore resolved that this conference extends to the husband, mother and brother, our most sincere sympathy.

May White, Chairman.

The election of officers resulted as follows: P. E. Brown, Dannebrog, Neb., President; James Sorenson, Florence, Neb., Route 1, Vice President; Carrie Free, Blair, Neb., Secretary; May White, Bennington, Neb., Treasurer; Almus Adams, Omaha, Neb., Evangelist; John Courtney, Leortia, Neb., Advisor. The meeting was held at Eagle's Hall in Florence—one of the nicest places that we have ever had. Our dining hall was ideal and presided over by the competent sisters, who provided the best of meals at 3 for 50 cents, and turned in $16.00 to the general fund after all expenses were paid. Owing to previous appointments the two ministers could not be present. But the time was well spent in Bible study. Some splendid lessons were given by Sister Free, Sister Dickson, and others Brother Adams' sermons were well suited to the time and created considerable interest. The harmony was very marked, and taking it all in all, it was one among the best meetings we ever held. Churches were represented from Omaha, Blair, Kennard, Palmer, Loretto, and St. Paul.

Now brethren, that another prosperous year has closed, and we are entering upon a new year's work, let us pray our heavenly Father to assist us in all our efforts to promote his cause. Let us give added support to Brother Adams in holding up his hands, while in these trying times he goes into the world to help gather in the remaining few of the bride.

Mrs. Myrtle Adams,
Sec. pro. tem.

OBITUARY

Mrs. R. A. Cobb

The unrelenting enemy is still abroad in the earth as evidenced by the death of Mrs. R. A. Cobb, who died S;eptember 28th, 1918. Her probation was prolonged six years beyond the three score and ten limit, and as an evidence of the high esteem in which she was held, a large concourse of relatives and friends assembled to accompany her to the brink of the river, and bid her farewell, after which we all turned back determined in trust to persevere and become more aggressive in the strait and narrow way which leads to eternal life in the world to come, the renovated earth.

Our Sister was a consistent candidate for eternal life for half a century or more. (The writer feels indebted to her for having called his attention to Israel's hope about thirty-five years ago.) We trust she has made her calling and election sure, and that she may have part in the first resurrection and partake of the inheritance of the saints in light, when death's Conqueror returns. Her husband preceded her to the grave about four years ago. She was an helpmeet indeed, and sought wool and flax, and worked willingly with her hands. She leaves one son and a daughter, both married, and we trust both they and their companions may walk together harmoniously to the end of their probationary career and strive to enter in through the gates into the eternal city that hath foundations. So may it be.

A. Blanton.

Sister A. B. Willard

Entering into rest the fifth of January, 1918, in Hammonton, N. J. from exapthalmic goitre, after two years of suffering with most exemplary patience, Mrs. Arlie B. Willard, beloved wife of Dr. N. L. Willard, who lived with an husband a most unusually bright and happy life of fifty-six years, in the 76th year of her age. She died full of faith and hope in the coming of the great Life Giver and in the life which knows no ending.

By her Husband.

When, ah! when shall I behold thee
With immortal eyes in glory?
When, ah! when shall I enfold thee
In my heart to tell the story
Of his love? most blessed love,
As when by angel voices sung,
In realms of light and music sweet,
As never heard since earth was young.

Dost thou remember when alive
How we discussed with bated breath,
The mysteries of coming life,
Its joys and beauties without death?
But thou art dead! thou canst but wait
Till the coming of the Bright One
To raise thee from the great, long sleep
Of death. God knoweth the right one.

Then, ah! then I shall behold thee
In bright robes clad in dazzling white;
Then, ah! then I shall enfold thee
In my glad heart made ever light.
Then we, together, loud shall sing
In immortal glories fair,
Honor and glory to our King,
Who counts us 'mongst his jewels rare.

Dr. N. L. Willard.

* * *

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Revelation 7:17

HE LEADETH ME

Joseph Henry Gilmore

He leadeth me, O blessed thought,
  O words with heavenly comfort fraught;
Whate'er I do, where'er I be,
  Still 'tis God's hand that leadeth me.

Sometimes 'mid scenes of deepest gloom,
  Sometimes where Eden's bowers bloom;
By waters still, o'er troubled sea—
  Still 'tis God's hand that leadeth me.

Lord, I would clasp thine hand in mine,
  Nor ever murmur nor repine—
Content, whatever lot I see,
  Since 'tis God's hand that leadeth me.

And when he comes to claim his own,
  And give the victory and the crown,
To living fountains clear and free,
  Then still 'tis he that leadeth me.

Refrain

He leadeth me! he leadeth me!
  By his own hand he leadeth me;
His faithful follower I will be,
  For by his hand he leadeth me.

O God, Lead Me in the Way Everlasting

Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting.

In the above we have a prayer unto the Almighty God, by the psalmist David, who asks that any wickedness that might be in his thonghts or heart be cast away, and in its place that God would take ful posession of him "and lead him in the way everlasting."

David was born in Bethlehem 1085 years before Christ To day we often hear the remark, "What is there in a name?" and we can truthfully answer, nothing; absolutely nothing. But in the days of David, names meant much, especially so with such Bible characters through whom God worked to establish his will. The name "David" means "well beloved," and David was well beloved of God throughout his (David's) entire existence. While still a mere boy, tending his father's sheep, God called him to be king (although he was not anointed as such till he was 30 years of age). During his forty years reign God showed him favor in many ways.

David acknowledged his God in all things, as can be seen by reading the psalms of which he was the author. David's faith in God was so strong that he actually lived in God, rather than in himself. As has been said, "It is of the essence of such faith that his view of the perfections of God should be true and vivid." Still with this strong faith in God, and God's watchful care over him he prayed that God would " search his heart and his thoughts," so God would "know him" even better, and that he would "be led" from any evil that might be found to "the way everlasting."

Now, if this man of God to whom God had granted favor thought it not above him to ask God to search his heart that all evil might be blotted out so he could be led in the way everlasting, do you think we should feel above asking God to do the same for us? Our hymn says, "He leadeth me." Yes, God will lead us even into the way everlasting. But before he leads us, there is something we must do: we must kill all opposition to his will; we must say, "Lord, not as I would but as thou wilt." We must cast out every particle of self-righteousness, and in true humbleness of spirit acknowledge God, not only as our Creator, but also as our up-builder and our preserver; and confessing that Jesus is the Son of God, the Christ, accept him as our wisdom, righteousness, sanctification and redemption." Then will God "lead us" step by step, into his knowledge, glory, peace, and love—all of which combined can be summed up in the phrase "in the way everlasting."

Remember our text, nor any other text in God's word says that God will drive us, or propel us, or shove us, or thrust us in the way everlasting. But it says "lead me," which means to guide, to direct, to conduct, to escort, to go before. So if we desire God to "lead" us which is a high and lofty ambition, we must say, "Lord, we surrender ourselves unto thee; therefore search us, O God, and know our hearts; try us and know our thoughs; and see if there be any wicked way in us, and lead us in the way everlasting."

My Morning Thoughts

I thank thee Lord, for having kept,
  My life and health while I slept,
I pray the Lord that through this day
  In all I do and think and say,
I may be kept from harm and sin,
  And made both pure and good within.

Our Weekly Puzzle

In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

Bow down thine ear to me; deliver me speedily: be thou my strong rock for a house of defence to save me.

For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.

What is the meaning of the word "trust"?
What is "righteousness"?
What is a "fortress"?
Where can this passage be found, and by whom was it written?
Answer next issue.

Answer to puzzle in last issue:

A "minister" is one who ministers to or serves therefore a minister is a servant.

A "steward" is a servant entrusted with the management of certain affairs. In this case it means one who had knowledge of and was entrusted with the spreading of the knowledge of God's mysteries.

A "mystery is something obscure, concealed, or hard to understand. One of the greatest mysteries of all time is "to receive something for nothing," and that exactly is the "mystery" of God. When God in his great love provided a means of escape from the consequences of sin by furnishing Jesus as a sin bearer, the whole plan was so simple the people could not understand it. The idea of giving eternal life merely as a gift of love, was beyond their comprehension, hence a mystery; and while the love of God was a mystery nineteen hundred years ago, I am sorry that even today, in this age of enlightenment, this love of God is still a mystery to many.

The word "account" means a reckoning, a computation; a score. The passage was written by the apostle Paul, who is trying to teach the all important truth that man is nothing but God is all, and that he (Paul) does not desire to be known by, or receive praise for any good he may have done, for what good he has done has been by the grace of God, and his highest aim in life is to serve his master in such a way that others also will ackonwledge and serve. For himself Paul simply desires to be known as a "servant of Christ," a "steward of God." The passage was written to the church at Corinth and can be found in I Corinthians 4: 1,2.

What about the Printing Press? Have you contributed your mite?

HOW LITTLE WE KNOW

Among many evil things, Voltaire said some that were good. Here are some on the limits of the human mind. "Newton was one day asked why he stepped forward when he was so inclined: and from what cause his arm and hand obeyed his will? He honestly replied, that he knew nothing about the matter. But, at least, said they to him, you who are so well aquainted with the gravitation of planets, will tell us why they turn one way sooner than another? Newton still avowed his ignorance. Who has ever been able to determine precisely how a billet of wood is changed into red-hot charcoal, and by what mechanism lime is heated by cold water? The first motion in the heart of animals, is that accounted for? Has it been exactly discovered how the business of generation is arranged? Has any one divined the cause of sensation, ideas, and memory? We know no more of the essence of matter than the children who touch its superficies. Who will instruct us in the mechanism by which the grain of corn, which we cast into the earth, disposes itself to produce a stalk surmounted with an ear; or why the sun produces an apple on one tree and a chestnut on the next to it? Many doctors have said, "What know I not?" Montaigne said "What know I?" Unbending decider! pedagogue in phrases! furred reasoner! thou inquirest after the limits of the human mind—they are at the end of thy nose.—The Christadelphian.

* * *

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Alice Adams	1.00

* * *

Jealousy is said to prove love—it may be so; it certainly weakens it, and it certainly shows its wantingness in love's strongest pillowtrust. If we loved a little more, we should not be jealous. Indeed, jealousy is only a polite word for the most subtle selfishness.

* * *

It is better to be happy and live poor than to be miserable and die rich.

* * *

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. OCTOBER 22ND 1918. NUMBER 40

THE CROSS

A cross for each and every one,
By God to man is given;
To guide us all to righteousness,
As it is done in heaven.

If roses lined our pathway here,
And thorns a thing unknown,
We'd be like children of the street,
In wisdom not yet grown.

Experience in this sinful life,
Gives knowledge to each child;
As Eve was tempted when she fell,
By satan's arts beguiled.

Thus, sorrow teaches all mankind,
To shun the vile and low,
And follow in the beaten path,
Our Savior chose to go.

J. E. Hogarth.

THE LORD'S PRAYER WITH VARIATIONS

If any be distressed, and fain would gather
Some comfort, let him haste unto
Our Father,

For we of hope and help are quite bereaven,
Except thou succor us,
Who art in Heaven.

Thou showest mercy, therefore the same
We praise thee, singing
Hallowed be thy Name.

Of all our miseries cast up the sum;
Show us thy joys, and let
Thy Kingdom Come.

We mortal are, and alter from our birth;
Thou constant art
Thy Will be Done on Earth.

Thou mad'st the earth as well as planets seven,
Thy name be blessed here
As 'tis in Heaven.

Nothing we have to use or debts to pay,
Except thou give it us—
Give us This Day

Wherewith to cloth us, wherewith to be fed,
For without thee we want
Our Daily Bread.

We want, but want no faults, for no day passes
But we do sin—
Forgive us our Trespasses.

No man from sinning ever free did live,
Forgive us, Lord, our sins,
As we Forgive.

If we repent our faults, thou ne'er disdainost us;
We pardon the
That Trespass Against us;

Forgive us that is past, a new path tread us;
Direct us always in thy faith.
And Lead us—

We thine own people, and thy chosen nation,
Into all truth, but
Not into Temptation.

Thou that of all good grace art the Giver,
Suffer us not to wander,
But Deliver

Us from the fierce assaults of world and devil
and flesh, so shalt thou free us
From Evil

To these petitions let both church and laymen,
With one consent of heart and voice, say
Amen.

(Ascribed to Bishop Andrews, born 1555, died 1626. One of the translators of the Authorized Version of the Bible.—Editor.)

THE TEMPLE OF EZEKIEL'S PROPHECY

By A. E. Griffiths

No. 3

Our studies on this subject have carried us through a marvelous building, the like of which has never yet existed upon the earth. It is well for us to remember that all prophecies must be fulfilled, for Jesus himself said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning me" (Luke 24:44). Now as Christ will be the central figure in this temple, it will naturally be one of the things concerning him; and it will be well to bear in mind that the evidence of the future existence of this temple is taken from the majority of the prophets, thus establishing a stronger proof than confining oneself to the original prophet Ezekiel, who is the only one who gives minute details of it.

The Priesthood

We now approach a subject of great importance and one which has caused considerable controversy in the past. It was necessary under the law of

Moses to have priests to administer the rites of worship ordained by God. Priests will likewise be prominent in the kingdom age. We must call the reader's attention once more to the fact that the thousand year reign of Christ will be a mixed dispensation, therefore the introduction of mortal priests for the lower branches of the service will be in harmony with the fact that it is the kingdom of Israel restored. We are apt to look upon the future kingdom as something entirely new, whereas it is a restoration on a grander scale of what has already existed.

The Mortal Priests

With these thoughts in mind let us turn once more to the prophet Ezekiel and read: "And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquities, yet they shall be ministers in my sanctuary, having charge of the gates of the house and ministering to the house. They shall slay the burnt offering and the sacrifice for the people . . . and they shall not come near unto me to do the office of a priest unto me, nor to come near to any of my holy things in the most holy place, but they shall bear their shame" (Ezek. 44:10,11,13).

On reading these verses carefully we discover a class of priests called "the Levites," who shall be assigned to the more menial duties of the temple worship. The fact of naming them Levites stamps them at once as a class. We cannot associate in our minds certain individuals by this form of description, but a set of people belonging to a certain class. The Levites were one of the tribes of Israel set apart to act as priests to the other eleven; and the tribe of Joseph was divided into two, named after his sons Ephraim and Manasseh to make the twelve tribes complete without the Levites. So when we speak of a Levite we immediately associate our minds with a priest not necessarily a person, but a functionary. When Ezekiel speaks of the Levites he does not necessarily mean descendants of those particular individuals that sinned centuries ago, but he refers to a community of people who are in this class. We as believers may not class ourselves as Jews but we are, nevertheless, for Paul says: "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God" (Rom. 2:28, 29). Paul shows in this text that we become Jews by certain acts of our own doing, and not by any kindred relationship with that body of people. In the same manner we become the seed of Abraham by taking on the name of Christ. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). Therefore, when we read of the Levites in Ezek. 44:10 we must have in mind a class of mortal people who have become Jews in the kingdom age by obedience, the same as we have become Jews by the same method in this age; and then the lower order of priests becomes feasible and intelligent, and also the work that is assigned to them, viz: the killing of animals among the things which would not be a fitting occupation for those that are immortal, but is perfectly in harmony with the duties of a mortal priest.

We must be careful not to confuse the literal with the spiritual. When the kingdom of Israel was in existence on the earth it was a literal kingdom; and naturally, in its restoration, it will be literal again. Moses tells us; "And if ye will not be reformed by me by these things, but will walk contrary to me, then will I walk contrary unto you, and will punish you yet seven times for your sins" (Lev. 26: 23,24). Here we have a threat of punishment to Israel if they will not obey God, and walk contrary to him; but he also makes provision for them if they do obey: "If they shall confess their iniquity and the iniquity of their fathers, with their trespass which they have trespassed against me, and also have walked contrary to me.. then will I remember my covenant with Jacob, and also my covenant with Abraham will I remember; and I will remember the land" (Lev. 26: 40,42). Then to prove that God is just and never breaks his word, although Israel had fallen so low he says: "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God" (Lev. 26: 44).

This reading shows distinctly that God is going to redeem Israel, but only as a nation, and not individually. Therefore the mortal priests will be chosen from that class of the remnant which ecsapes destruction to go into the kingdom as subjects. Their duties will be various. They will slay the animals for sacrifice: "Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house, they shall slay the burnt offerings and the sacrifices for the people, and they shall stand before them to minister unto them" (Ezek. 44: 11). So we see they will not only receive and kill the animals brought to the temple, but will also wait upon the people. These are both duties of a menial order, and in the 13th verse it says: "And they shall not come near unto me to do the office of a priest unto me, nor to come near to any of my holy things"—showing clearly that they are a lower order of priests. And again Ezekiel says: "This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meal offering" (Ezek. 46: 20). He is speaking here of the corner towers, where this work will be done. We see that as there was a lower order of the priesthood under the Mosaic law, so there will be a lower order under Christ's law in the temple. The duties which are mentioned as being performed by the mortal priests would be incompatible with the duties to be performed by the saints, who are kings and priests unto God, and have the divine nature. It would be considered very ridiculous if we affirmed that the Senators in Washington were required to sweep, clean, and keep tidy the chamber they deliberate in; so there is need of subordinates in the Kingdom as well as in Washington.

The Prince and Immortal Priests

We will now turn our attention to the immortal priests, and consider the words of Ezekiel: "But the priests, the Levites, the sons of Zadok, that

kept the charge of my sanctuary, when the children of Israel went astray from me, they shall come near to me to minister unto me; they shall stand before me to offer unto me the fat and the blood, saith the Lord God. They shall come near to my table to minister unto me, and they shall keep my charge" (Ezek. 44: 15,16).

The Man Like Brass With a Line of Flax

In reading this text carefully we notice that someone is addressing the prophet Ezekiel, which is indicated by the pronouns "me" and "my," the question arises who is this person ? Let us turn to Ezek. 40: 3: "And he brought me thither, and, behold, there was a man whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed, and he stood in the gate." In this instance we see that God addresses the prophet through or by the medium of a man who had the appearance of brass. Now let us find out what brass means in the Scriptures. We read in Num 21: 8,9 that Moses made a brass serpent, and put it on a pole, and everyone that looked on it would be cured of the bite of the plague of serpents that God sent among them for their transgressions. Here brass represents sinful flesh, and Jesus himself used this Scripture as an illustration in John 3: 14.

We have another incident in the case of Korah, Dathan, and Abiram, who disobeyed God as priests and offered strange incense, and the brass censors they used were beaten into plates according to command, and used to cover the altar (Num. 16: 37,38). Again we read in Exod. 38: 1-7 a descriptive of the altar of sacrifice, that it was covered with brass, and that all the utensils were made of brass, thus typifying flesh coming in contact with God by sacrifice only. Thus we may discern that the man whom Ezekiel saw was connected with the flesh, and does not represent divinity only. Christ is thus symboliised here. And we read he had a line of flax. Now what does this represent ? Is it not strange that this line referred to is not spoken of in taking measurements, but only the reed which he also held in his hand ? So the line must represent something other than for measuring purposes. The word "line" is used in the Scripture generally to describe a division or limitation of the affairs of man, and that pertains to him. "I will stretch over Jerusalem the line of Samaria and the plummet of the house of Ahab" (2 Kings 21:13). "The Lord has purposed to destroy the wall of the daughter of Zion; he hath stretched out a line; he hath not withdrawn his hand from destroying" (Lam. 2: 8). And again: "Therefore thus saith the Lord, I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem" (Zeck. 1: 16). In all these texts we find the word "line" used to denote division, and David uses it in Psalm 19: 1-4 particularly in the words: "Their line is gone out through all the earth, and their words to the end of the world"; indicating that the righteous have been separated from the unrighteous by a sharp line. Paul quotes these same words in Rom. 10: 18. showing that it refers to the righteous spreading the truth.

Symbolic Meaning of the Reed

Having now traced the meaning of the line that the man of brass held, we can see again Christ as head of the separated people who will compose his body; or in other words, the saints. The reed which he also had was what the measuring was done with—and the reed again symbolizes Christ in various ways. We read in Matt. 27: 29 that when they mocked Jesus before his crucifixion they put a reed in his hand, which was a substitute for the sceptre, the emblem of kingly authority, for Jacob said of his son Judah (the tribe from which Christ came), "The sceptre shall not depart from Judah" (Gen. 49:10). Therefore these murderers were fulfilling Scripture unconsciously when they placed the reed in his hand. Again the reed is the standard of Jewish measurements, and was the correct instrument for measuring buildings. Now Christ has not only yet to build this house of which we are studying when he returns to earth, but also at this present time he is building a spiritual house, which is clearly defined in I Pet. 2: 4,5. This represents the body of Christ or his saints, the righteous. Paul makes this clear in his epistle to the Ephesians: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ" (Ephes. 4: 12,13). Notice the "measure of the stature of the fulness of Christ." That is the standard by which we shall be judged worthy or measured for eternal life in the kingdom.

Every reference to this man who speaks to Ezekiel in the 40th chapter and 3rd verse points unmistakably to Christ. He could not be clearer symbolized. Furthermore, by careful reading we find this man was also the builder, for in chapter 40:14 we find that "he," the same person, made the posts, etc. Now Zechariah tells us distinctly: "Behold the man whose name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord" (Zech. 6:12). This Branch is the same person as the Root of Jesse (Isa. 11:10), and is the "seed of David" who "shall build a house for my name" (2 Sam. 7:13). And this same person identifies himself with all these references in Revelation: "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David and the bright and morning star" (Rev. 22:16). So now we can clearly understand that the person who is speaking to Ezekiel in the last nine chapters of his book represents Christ; and with that thought in mind we can better undertand who are the two classes of priests and who the Prince is; for it is the Prince speaking.

The priests spoken of in chapter 44:15, 16 are distinguished as the sons of Zadok, who was the high priest in the days of Solomon, and was faithful to his trust. (The word "Zadok" in the Hebrew means "righteous.") We here have the same figure as we had with the mortal priests. the saints or immortal priests being a type of a righteous man, as the mortal priests are a type of unrighteous man. Consequently the immortal priests are not the descendants or kindred of the man Zadok, but are like him in character, and as such they are taken out of all nations, kindreds and tongues, which is perfectly scriptural. Therefore the immortal priests are the risen saints, who will have rule and dominion over the whole earth. All of these "kings and priests," although they will be placed in power in all countries, yet will have their headquarters in Jerusalem in this wonderful temple which we are studying. They will all in due course come in personal contact with Jesus the Prince. What a glorious honor to look forward to! No wonder Paul was satisfied to endure sufferings in this life, when he compared them "with the glories which shall be revealed in us" (Rom. 8:18). Even Jesus himself "who, for the joy that was set before him, endured the cross, despising the shame" (Heb. 12:2). So let us think no thing of our sufferings now, but only look forward to that great day when we shall meet Christ and become joint partakers to these glories with him.

AN ANTIDOTE TO SPIRITUALISM

Odology

(Concluded)

In conclusion, I present the following replies in brief to the questions propounded through our correspondent, which questions are as follows:

1.—How do you account for the forms seen by the disciples on the Mount of Transfiguration? It is claimed that the souls or spiritual Moses and Elijah were seen there.

2.—How did the Lord's body, after resurrection, appear suddenly, and as suddenly vanish out of sight? Will it be so with our bodies in the resurrection? And why was he never seen except by the disciples?

3.—What did the man with Elisha see? And what was done to him to enable him to see? What was that sight of the patriarchs and prophets which enabled them to see angels?

4.—Where was Paul caught up to when he says he was taken into the third heaven? Where is the heaven of angels; and could Paul's body be taken to it?

5.—What does the Lord mean by his argument against the Sadducees? If Abraham, Isaac and Iscob are already risen, the argument seems to me merely a catch and dishonest.

1.—To question No. 1, I respond, that I have nothing to do but to believe Matthew's testimony in regard to the Transfiguration and its attendant circumstances. I have nothing to do with the claims of spirit-mongers in the case. Matthew says nothing about "forms," or "souls," or "spiritual bodies" being seen there. He says, "There appeared unto Peter, James and John, Moses and Elijah talking with Jesus." Luke testifies substantially the same thing, saying, "There talked with him two men, who were Moses and Elijah, who appeared in glory, and spake of his decease which he should acoomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake they saw his glory, and the two men that stood with him" (Matt. 17:;3 ; Luke 9:30-32). Now I ask any man, not crazed by spirit-worldism or "theology," when he is awake in the midst of a crowd, what does he take those living things to be which he sees around him? Would he not reply, "Men to be sure?" Suppose I were to say to him, "No, they are spirit-forms, or souls, that once inhabited human bodies: they are not men, but the ghosts of men, which become 'spiritual bodies' when the hearts of their old bodies cease to beat"—would he not say I was either a madman or a fool? Or, if neither, that, on the supposition of his being a dupe, I was amusing myself at his expense? If rational, would he not argue that they must be men, because they presented to the eye all the marks by which men are ordinarily known? The apostles were matter-of-fact men, and reasonable withal. They judged of Moses and Elijah as they did of other men, and therefore called them by the right words, styling them "two men."

2. The sudden appearance and disappearance of the Lord's body, or the Lord rather, for the Lord and his body are one and the same, was the result, not of any change upon him, but of an effect produced by him upon the eyes of the disciples. "Their eyes were holden that they should not know him," until he thought proper to release their sight from the restraint. Mary saw Jesus but did not know him for the same reason (Luke 24:16; John 20:14; 21:4). The eyes of the disciples going to Emmaus were holden. The meaning of this is given in the words, "And their eyes were opened, and they knew him." Hence he told the eyes is to shut the sight, so that though the lids be unclosed, certain objects shall be invisible. I have performed an experiment similar to this upon the eyes of a person now in this city in the presence of many witnesses. I first mesmerized him by looking at him steadily in the eye. By this process the lids are closed so that he could not open them. I allowed him to remain in this state for some time, and then brought him out of it by wave of the hand upwards and backwards. He could now see and converse with any one. I told him to look at my finger which I held before him, and about six inches above the level of his eyes. While he was doing this I carried it obliquely upwards and forward as far as I could conveniently reach, and then suddenly withdrew it from the line of vision. This left him staring with his eyes wide open upon vacancy, with a countenance as blank and inexpressive as a corpse. He was now in the state of ecstacy. His eyes "were holden" completely; for he could see nothing. In proof of this a lighted candle was passed almost near enough to singe the lashes, but without causing a wink. Everything in the room vanished form his view with the jerk of my finger from the line of vision; and appeared again as suddenly as I waved my hand upward before his eyes, which "opened them" to the objects by which he was surrounded. The Lord Jesus who understood man's physique better than all the living, operated upon the disciples more skillfully. He could close their sight upon some objects at once, while he left them capable of discerning others. In this way he made himself invisible to them, and entered with them into their room, where he continued to hold their eyes until they shut the doors for fear of the Jews, when he opened them, and was discovered standing in their midst, to their no little amazement, as may be supposed. When he

parted with the disciples at Emmaus, he did not vanish as a figure from a magic lantern; but, as the margin of the text reads, "he ceased to be seen of them;" that is, he took his departure.. Just men, made perfect at the resurrection, will, doubtless, have the same power over mortals to make themselves visible or invisible as they please, by holding or opening their eyes; for of them it is testified "they shall be like him." He was never seen so as to be recognized by others than his disciples, because it was contrary to God's plan that he should be seen by any others. He was only to be seen by witnesses, that his resurrection might be a matter of testimony and faith, that believers might walk by faith and not by sight; therefore the eyes of all men were holden, except "the witnesses chosen of God" (Acts 4:40-41), and the Roman guard.

3.—Elisha's servant saw on the mountain near Dothan "horses and chariots of fire," such as Elisha ascended to heaven in. They descended to Elisha, and, at his instance, in obedience to Jehovah's command, their riders smote the Syrian host with blindness. The servant's eyes were made more open, and the Syrians' were closed by the same spirit. The patriarchs and prophets saw angels as they saw men, by their natural sight. When men do not see them, it is either because there are no angels present to be seen, or because their natural sight is holden that they may not see.

4.—Paul was not removed from earth when he saw paradise. When he is writing about the third heaven and paradise, he tells us he is treating of "visions and revelations of the Lord," that is, of things represented and communicated to him by the Lord, as they were of old time to the prophets, and aferwards to John in Patmos. He was so absorbed in the contemplation of what he saw and heard that he was altogether unconscious of his present existence. He had a vision of paradise, or a vision of the third heaven. He did not see paradise or the third heaven, but a representation of them as they will be when the kingdom is established by the God of heaven in the land promised to Abraham, and shall be in continuance after the thousand years have passed away. The "heaven of angels" is their abode in some of the stars. Hence they are styled "the morning stars;" but which of the heavenly bodies is not testified; therefore, I cannot tell. Paul's body could have been taken anywhere God pleased; but, as I have said, it that is, he, never left the earth. He was rapt in vision, unconscious of where he was.

5.— In his argument with the Sadducees, Jesus meant to prove the resurrection of the dead from Mosos' writings; and did it triumphantly. He does not even hint, much less affirm, that Abraham, Isaac, and Jacob "are already risen." He said, "That the dead are raised even Moses has shewn at the bush, when he called the Lord the God of Abraham," &c.; that is to say, "that there is to be a resurrection of the dead, Moses teaches in calling Jehovah Abraham's God." How so? Because Jehovah is not a God of dead men. Abraham, Isaac and Jacob are dead men; therefore, for Jehovah to become their God they must become living men; for Jehovah is a God of the living, not of the dead. Hence their resurrection is necessitated, as that is the only way in which the dead can become living. This being so, he is called the God of Abraham, Isaac and Jacob, while they are actually dead, "because they all live to him" in the sense of rising from the dead to live; for "God, who makes alive the dead, calls ta me onta things not existing as though they were" (Rom. 4:17). The Lord of glory dealt not in "catches" or "dishonesty;" these are weapons of spirit-mongers, and of those who have more respect for the foolishness of men than the words of the living God.—John Thomas. M. D.

GOOD ENOUGH FOR A DIME

"A fashionable lady" that usually attended the high toned theatres, deceided to visit one of the fashionable churches on a recent Sunday morning, and took her little son along. As the child was not accustomed to frequenting such places, he paid strict attention to all the proceedings. When the collection plate was passed, he noticed that his mother donated a dime. As soon as the benediction was ended, they passed out. She met a friend, so they compared notes. "The music would have been fine fifty years ago; but it is not very entertaining now in this age of the world. And the sermon was as much out of date as a last year's almanac. Just then the little man spoke up, "Oh well, Maw, what could you expect for a dime anyway?"

J. E. Hogarth.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Clarissa Campbell	$ 1.00
Brother W.	1.00

WRESTING THE SCRIPTURE

Passages of Scripture that could be partly quoted and erroneously construed:

Cursed be he that doeth the work of the Lord (Jer. 48:10).
Cursed be the man that obeyeth (Jer. 11:3).
Come now therefore, I pray thee, curse me (Num. 22.6)
Then his wife said unto him, Curse God (Job 3:9).
He keepeth back his soul from the pit, and his life from perishing (Job 33:18).

E. W. Knapp.

THE RESTITUTION

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EDITORIAL

We have gained one this week by the removal of Sister Maud Darrah, from Mt. Vernon, Ohio.

Born to Brother and Siter C. B. Rader, of Canton, Ohio, "Robert, a wee stranger, weighing 7½ pounds," Oct. 14, 1918. Warmest congratulations.

It frequently happens that a rich man is unhappy in his cares, and a poor man unhappy in his want of them. The knowledge of God will help both.

Contentment is largely a matter of making up your mind to be content. The contentment of resignation is as sweet as the contentment of attainment.

October 29th is a fifth Tuesday, and so no Restitution will be published on that date. We plan to redeem the time by installing the press. The next Restitution will be dated November 5th.

The power of mystification lies in the stimulus it gives to the imagination. In some things it may be a legitimate weapon, but in most cases sunshine is preferable to clouds.

Solitude and society are both essential to the proper formaton of character. The former helps the acquisition of the right principles of action: the latter furnishes the opportunity of executing them. Either one alone makes us lop-sided.

Obscure writers get the reputation of being profound writers. This is mostly due to the reader who fails to understand them. The reader imagines the fault is in himself. But the truth is, the profoundest writers are those who take you into the deepest and clearest waters of knowledge with the least sense of effort on your part to follow them. Perpicacity and profundity usually go together.

ARE WE ALL GIVING?

By S. Roxana Wince

In looking over the list of names of the givers for the printing press and other machines for our dear little paper, I miss many a name that I was hoping to see the names of those who have for years been written "beloved" on my heart. I am wondering much where they are, and whether or not they have lost the zeal for the truth that once characterized their lives.

It does not seem possible, yet why do they not give? I want them to give, not for my sake but for their own sake, and for the Lord's sake. As Paul said to the Philippians, "I desire fruit that may abound to your account," "an odor of a sweet smell, a sacrifice, acceptable, well pleasing to God." It is the only way you can "prove the sincerity of your love." You know the grace of our Lord Jesus Christ, that though he was rich (literally and actually rich), yet for your sake he became poor, that you, through his poverey might be rich. He gave all that you might have the unfading riches.

When you owed a debt to God that you could not possibly pay, it was forgiven you for Jesus' sake: do you love him much? God only asks that you give "out of that which you have," "not according to that which you have not." The willingness to give is what he looks at. He expects all to give, that all may be blessed. The dear ones of whom I am thinking, want his blessing. They want him to give them "bread for their food," and "to multiply their seed sown," and he has promised to do this if they obey.

He has promised: is not that enough? Yes, promised to "satisfy their souls even in the severest drouth," if they do as he tells them to. Trials have come to the dear saints of God; changes have come. Things are not as they were in the happy, peaceful days gone by. Age is creeping on; strength is failing: we have not the power to earn money that we once had; but still we must give. The call is imperative. We will not much longer have the opportunity. Let us take it while we have it. Every penny counts. Pennies save souls. Do not waste them; put them in God's hands.

What if the dear old writers for The Restitution are gone? Did the Christians of Pauline times stop working for God when Paul and Peter and John had laid down their lives for the truth's sake? If they had where would have been the truth now?

The Restitution is your paper. It is an heirloom to you from my precious father and from other dear ones who have passed away. It belongs to you to uphold it, and to make it just what you would like to have it become. The Editor, the manager, the writers, cannot do this without you we must all work together with our pens, our voices, our means, and our prayers.

There may be some things in the paper once in a great while that we do not like, because we do not understand the object for which they were written, but that is no reaon why we should dislike or condemn our paper. No wise father or mother ceases to love a child because it sometimes does a naughty trick. Our Editor and we poor writers are not infallible. We may make mistakes, and it is possible that our readers would do the same thing were they to change places with us. Articles that we do not like and understand are liked and understood by others. They can see that in these articles great errors that are overthrowing the faith of thousands, are satisfactorily met, explained and combatted, and that such articles are just what the great sceptical world needs at the present time.

Let us not forget that "love never faileth." God's love does not fail: our love must not. Give encouraging words. Hold up the hands of our leaders. The fight will go against us if we do not. Then how the Amalekites will laugh!

But the dear brothers and sisters are not going to forget. They love God and his truth too well to do that. They are doing nobly. They are proving their loyalty. They are giving God their very best, and will continue thus to give until Jesus comes and brings to each dear one his well merited reward.

PRINTING PRESS FUND

Iola Mary Martin aged 4 Bank savings	$	5.00
H. S. Lasher		3.00
Mrs. C. W. Rust		1.00
C. Fox		3.00
Previously acknowledged		1143.90
Total	$	1155.90

In our last issue we omitted the donation of Martha Bristow which was, however, included in the total of $1143.90.

Press Fund Report

We wish to thank our many readers who have responded so generously to our appeals for the Printing Press Fund, and to assure them that although we have until now given no information of our plans or disposition of the money received, yet we have been by no means inactive.

We made a deal a short time ago with a printer who was selling out, and secured just the machinery we required. The plant comprises a cylinder press, cutting machine, folding machine, and stitcher, also a small Gordon press which will be useful for small tract work, etc.; and the whole of this machinery, which is nearly all new, we secured for the small sum of $950, which money is all paid, and is thus now the property of The Restitution Publishing Company.

We have had to extend our building considerably to accommodate all this extra machinery, and the cost of this, although the labor has all been donated by the brethren, will take us over the $1200 mark, and then we shall require some fonts of type for various work we shall need to do. Our requirements, including everything, will cost about $1350, which is less than $200 more than we have already received. Let us try and get this quickly so that we can start out with a clean slate on our new work.

So long as the Lord tarries let us work zealously to have The Restitution as sound financially it is doctrinally. The new life it is entering on will be one of prosperity. Let us work and pray that it may quickly bring others into the fold, that the Lord's jewels may quickly be made up.

A. E. Griffiths, Manager.

THE DIFFERENCE BETWEEN FAITH AND HOPE

There is a great difference between faith and hope. There is a helpful suggestion in that saying of the prophet Jeremiah, which by the way, Walter C. Smith has turned into a poem (Lam. 3: 26): "It is good that a man should both hope and quietly wait for the salvation of the Lord." It is a message for the afflicted; and the prophet says that their remedy is twofold: hope and quiet waiting. Our trouble lies in neglecting one or other article of this blessed secret. Mere hope quickly flags in face of disappointment, and passes into fretfulness and eventually into despair. This is the case of the facile optimist; and his opposite is the stoic, who has no hope yet remains stedfast and holds on his way, defying the worst. Stoicism is a heroic attitude, but it is stern and hard and loveless. It is the spirit of the Red Indian at the stake. The attitude which the prophet commends is a blending of both: it is hope which never faints never despairs, but knows how to hold on in the face of disappointment and still "quietly wait for he salvation of the Lord." And this blending of hope and constancy is faith. Hence it is that Paul says (Rom. 8: 24), "We are saved by hope." He is speaking to Christians groaning under the burden of evil and yearning for deliverance. It would be fatal if they acquiesced, and they are saved by hope of the ultimate triumph, which is as yet unseen, else there would be no occasion for hope. For "hope that is seen is not hope; for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience (rather "endurance") wait for it." Thus the secret lies in the reinforcement of hope by quiet waiting and the irradiation of quiet waiting by hope. And this is faith; and hence the Apostle can say now "we are saved by faith," and again "we are saved by hope." In the one case the faith that saves is a blending of hope and endurance; in the other he is speaking to those who are enduring, and he says: "Add hope to endurance, and you will be saved; for endurance plus hope makes faith, and we are saved by faith."

Here arises the question how we may attain hope. Endurance is born of resolution, and we can achieve it by the exercise of a stern will; but we cannot create hope. How can we attain it and add to it endurance ? Paul answers this question in a great passage in his epistle to the Romans (5:1-5). He begins with an exhortation: "Being justified by faith, let us have peace with God" (R. V..), that is, let us realize our privilege, our standing in God's sight, and let us claim our heritage. And let us enjoy the gladness of it; "let us also rejoice in our tribulations." And here is the genesis of this experience.

(1) "Tribulation." resolutely encountered,"worketh endurance"- -it makes us strong;

(2) "Endurance worketh experience" or rather "approbation," as a coin is "approved" when it has been tested and found true metal and not a counterfeit;

(3) "Approbation worketh hope": when troops have stood the test in a hot engagement, their moral is strengthened; and when we have won through by the grace of God, then we have hope;

(4) This "hope maketh not ashamed": it is not an empty delusion, a fond imagination; and its guarantee is the love of God. The love of God is the ultimate reality, the deepest and strongest force in the universe; and it is revealed to man who resolutely girds himself to the conflict. "The path of duty is the path to glory." Doing God's will is the way to know God. And the moment we take God's way, we find ourselves in his company. When we rest on him, we find his strong arm bearing us up. And thus we are sure of him. Experience of his love and the help of peace it brings is its final and irrefragable evidence. And once we have discovered it, faith is inevitable. We are sure of God, we recognize his sovereign purpose behind our troubled life; and we "both hope and quietly wait for his salvation." It is a significant fact that in all his recorded teaching our Lord never once mentions "hope." The term is alien from his vocabulary. And the reason is that hope is merely a stepping-stone to faith. Our blessed Savior in the days of his flesh did not "hope in God." He trusted him, and where there is trust, hope is superceded. He knew the Father and in the darkest hour of his painful and sorrowful progress through the world he had a fixed and absolute confidence in him. There is always a "peradventure" in hope; and resting on the Father's will, our Lord was as sure of the unseen issue as though it had already emerged.—Selected by Brother George B. Alldridge.

* * *

OBITUARY

Helen Marie Myers, the infant daughter of Brother and Sister T. O. Myers, was born Feb. 24, 1918, died Oct. 2, 1918, aged seven months and eight days.

The funeral was held from the home Oct 5. The writer discoursed to a goodly number of relatives and friends from 1 Pet. 1:24. Peter compares man to the grass, and his glory to the flower of grass. How true the simile! The grass springs forth, withers and dies: so man appears and is gone. But remember Peter says his going is like the grass. We are not able to get much comfort from this text that man continues in being forever. Man can attain to all the glory this world affords, but he lays it all down in death. Some stalks come forth, grow and bud; but up to this stage we are very barren and of little use even as an ornament. So man grows into beauty and glory. How different the stalk looks after the bud bursts and the flowers appear! That is its glory. Man blooms into the glory of this world the flowers shed their beauty, leaving the naked stalk. So man sheds his glory, leaving him naked and destitute of life, honor, and glory. This little life budded but was not permitted to bloom. Friends came and did valuable service and shed the sympathizing tear, but God alone can give comfort in these sad hours. May the age soon come when no more scenes like this shall be.

Almus Adams.

* * *

JOB

To begin with we want to know what kind of a man Job was. We have Scripture for this. It says: "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed (shunned) evil" (Job 1:1). The Scripture tells us further, that "unto him were born seven sons and three daughters; that his substance also was seven thousand sheep, and three thousand camels, five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east" (Job 1:2, 3). Here we have a man who is great, wealthy, and who has everything to make him happy, and he is contented. On the other hand he is a perfect man and upright and fears God, as the Scripture says.

Job's prosperity did not continue, however, for a time came when sorrow came upon him (Job 1. 13-19). All this sorrow came upon him without shaking his faith, for when the message came to him he "arose, and rent his mantle, and shaved his head, and fell down upon the ground and worshipped; and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave and the Lord hath taken away; blessed be the name of the Lord. In this Job sinned not, nor charged God foolishly" (Job 1:20-22). Job realized that it was not worth while to obtain temporal things because they perish; and instead of complaining of his losses and misfortune he shows humility and blesses God, "Blessed be the name of the Lord." God had given it to him: why should he complain when God took it away ? It belonged to God.

Sorrow and affliction again came upon Job. He was smote sore with boils, from the sole of his foot to the crown of his head. Job sat among the ashes, an act of humiliation before God. He had endured much, but never turned from God. He continued faithful. His wife, however, was not as faithful as Job, for she came to him and said, "Dost thou still retain thine integrity ? Curse God, and die" (Job 2:9). Job heeded not the words of his wife but rather told her that she spoke foolishly and said, "Shall we receive good at the hand of God, and shall we not receive evil ?" In all this affliction did Job not sin with his lips.

When his three friends heard of his affliction they came and sat upon the ground and grieved

with him seven days and seven nights. After this Job opened his mouth and cursed his day. We have a record of this in the third chapter. Then his friend encouraged him and said, "Who ever perished being innocent, or where were the righteous cut off ?" (Job 4:7). He goes on to say: "Happy is the man whom God correcteth, therefore despise not the chastening of the Almighty: for he maketh sore and bindeth up, he woundeth and his hands make whole. He shall deliver in six troubles; yea, in seven there shall no evil touch thee. In famine he shall redeem thee from the death; and in war from the power of the sword. Thou shalt be hid from the scourge of of the tongue, neither shalt thou be afraid of destruction when it cometh" (Job 5:17-21).

Job then reproved his friends of unkindness toward him and makes an excuse for his desire to die. He says that man's days on the earth are numbered, that he suffers day and night, and that his days are swifter than a weaver's shuttle, and without hope. He says: "I have sinned; what shall I do unto thee, O thou preserver of men ? why hast thou set me as a mark against thee, so that I am a burden to myself ?" (Job 7:20).

Another of Job's friends speaks to him and asks him how long he is going to speak such things, and then goes on to show him the justice of God (Job 8:416). He further says: "God will not cast away a perfect man, neither will he help evil doers" (Job 8:20). Job acknowledges God's justice but relates affliction of the innocent and still feels that he would prefer death. He is again reproved by one of his three friends, then Job reproves all three of them and shows his own confidence in God. He tells of the shortness of life (Job 14:2). Job's friends continue to reprove him, and he appeals to God. All his friends have abhorred him, and those he loved have turned against him. He remains faithful and says, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19:25-27). He goes on to say that all are alike in death: "They shall lie down alike in the dust and the worms shall cover them" (Job 21:26). Though he has been sorely afflicted he says, "All the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should justify you: till I die I will not remove mine integrity from me" (Job 27:2-5). Job bemoans himself because his prosperity was turned into calamity and protests of his integrity and righteousness in many things. Then Elihu reasons with him and shows him that God cannot be unjust, and that man must humble himself before God, and that want of faith causes much suffering. God's wisdom is proven to be unsearchable, and Job is convinced of his ignorance. "For Job hath said, I am righteous." He humbled himself before God and was restored to God's favor (Job 42:10-17).

Sister Gazeley.

* * *

I will never say in fun that which if said in earnest would hurt another's feelings.

NEBRASKA EVANGELISTIC REPORT FOR SEPTEMBER

Sermons

Omaha, Sept. 1st.	1
Omaha, Sept. 8th.	1
Omaha Sept. 15th.	1
Omaha Sept. 22nd.	1
Omaha, Sept. 29th.	1
Total	5
Baptized	3

Money Received

Sister Belle Brown, of Washington	$ 5.00
Brother Alexander	5.00
Sister Clark McClelland	10.00
A Brother	5.00
Sister Strong	2.00
Sister Thrush	1.25
Sister Fletcher	1.65
Sister Gould	3.30
Sister Cronk	2.00
Total	$ 35.20
Salary	100.00
Amount due	64.80

Remarks

At the close of one of the most strenuous, as well as prosperous years, we thought before taking up the work for the present year, we would rest a little; but there seems to be no place for rest this side of the kingdom. When we talked of starting out to meet calls, some that had become interested at conference time said, "Don't go yet; you have a work to do here." So have been holding meetings each Sunday evening, with splendid attendance and interest, some coming from Kennard, twenty miles away, and from Blair, twenty-five miles. We have been giving a series of talks on the life of Christ, his precepts and doctrines. They have proved to be both profitable and interesting. One would hardly realize the good to be gotten from that subject by just hearing the title. It is almost inexhausable. Do we realize that in the life and doctrine of Christ there was not an element of impurity ? Then compare with the doctrines and lives of men oday, and note the contrast. If the life and doctrine of Jesus were pure, is there any excuse for ours being anything else ?

During the month our son and two others have put on Christ by baptism, and are walking in newness of life. In all this our hearts have been made glad. We ask the household of faith to pray for us, that we may have strength, ways, and means to meet the many calls that are coming in to come over and help. They are coming from both the west and the east. Who knows when we bury one in Christ but what it may be the one that will make the body complete. We are laborers together with God. What a blessed companionship in labor! We are now entering upon our thirty-first consecutive year with the Nebraska conference, and oh what a change during those brief years; brief because they seem to have passed unheeded. We have been so occupied we have hardly been aware of fleeting time. But we do know we are much nearer the kingdom. May it soon come, is my prayer.

Almus Adams.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson,, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Psalm 90:10-12

WHAT HAVE WE DONE TODAY ?

We shall do much in the years to come,
  But what have we done today ?
We shall give our gold in a princely sum,
  But what did we give today ?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
  But what did we speak to day ?
We shall speak the words of love and cheer,

We shall be so kind in the after while,
  But what have we been today ?
We shall bring each lonely life a smile,
  But what have we brought today ?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
  But whom have we fed today ?

We shall reap such joys in the by and by,
  But what have we sown today ?
We shall build us mansions in the sky,
  But what have we built today ?
'Tis sweet in the idle dreams to bask,
But here and now do we do our task ?
Yes, this is the thing our souls must ask,
  "What have we done today ?"- Nixon Waterman.

The Importance of Little Things

I build my story with little strokes of ink
Drawn shining down white paper, line and line,
And there is nothing here which you'll call fine
  Nothing but hieroglyphs to make you think.

A common brick measures $2\frac{1}{8}$ inches deep by $3\frac{3}{8}$ inches wide by 8 inches long (or at least that is the measurement of the one I just have handled and measured), of itself a small thing; still it is of these bricks that the physical city is made.

My home is in Brooklyn, my business in Manhattan (both boroughs of the city of New York). In going from one to the other by way of one of the bridges, thousands upon thousands of buildings can be seen and, practically all are made of brick. Often when I gaze upon these houses, I wonder just how many there are; then I say to myself, "In so many houses, what a great number of brick there must be." And at times my imagination carries me still further, and realizing that all these houses were built by men placing bricks in mortar alongside of each other, and on top of each other, I wonder how many men were employed in their placing, and how long that they were so employed.

By this we see that while one little brick does not amount to much, when taken in numbers and used for the purpose for which they were made they accomplish a great deal.

One of the sights of this great city of New York is the "Woolworth" building, within easy walking distance from the Manhattan terminal of the bridge. Its size is somewhat larger than the brick, for it faces on Broadway 152 feet, its depth is about double that and its height is 750 feet, divided into 55 stores. I suppose that very few of my readers ever have seen this magnificent structure, but many have sen "Woolworth" stores, with this sign, "Nothing sold over 10 cents."

There is not any of us who value very highly a ten cent piece, and we value a five cent piece even less, still it was from the profit made on selling five and ten cent articles that the twenty (or over) million dollars that it took to buy the land and erect the Woolworth building was made. With one five cent piece we can do very little, but here is an example of what can be done with many five cent pieces.

While I have been writing this, my mind has been far from either bricks or even five cent pieces. It has been thinking of character building. But with your mind on "bricks" and "nickels," I am going to try and have you follow my mind on the small, every day things that make a boy or girl either loved or feared, that builds a boy either into a man or a monster. As the brick is to the house, or the five cent piece to Woolworth, so is habit to the upbuilding of youth. There are good bricks and there are bad bricks, but only the "good" bricks can be used in building a good house. Dimes and nickels are also divided into two classes, the genuine and the counterfeit. Had the people who bought goods from Woolworth paid with counterfeit money, there would not be a Woolworth building, for no building can be erected with counterfeit coin. And neither can good character be built with vice, lies, deceit, hatred, selfishness. If a boy wishes to develop into a manly man, or a girl into a womanly woman, in place of vice they must practice virtue; in the place of lies they must tell the truth, not part of the truth, for when only part of the truth is told that is the greatest of all lies; in place of deceit, they must be honest and straight forward; in the place of hatred, love must abound, and unselfishness must be the ruling passion of their lives. We know this will be hard, for you will not get much encouragement from the people of the world, but if you place your faith in Jesus as your Savior, and your trust in the Lord God Jehovah, and if you ask God for strength, telling him of your trials and troubles, he will give you strength to bear all things; and should you at times trip, or maybe fall, his strength will lift you up, his strength will set you on your feet, his strength will sustain you. If we rely on our strength then are we weak; but if we acknowledge our weakness and live on the strength of our loving God, through Christ our Lord, then are we strong. And my dear young friends, remember that as it takes many bricks to

build a house, and many nickels to bring financial success, so also it takes a life time of noble deeds to build character. "Cast all your cares upon God; for he careth for you."

God's Power and Man's

At a microscopic exhibition in Boston the sting of a honey bee was shown upon the screen, and it was so sharp that the point could not be seen. A fine sewing-needle was shown at the same time, and the point with the same power of the microscope was five inches across. "God can make a fine point," said the exhibitor, "but man can not."

Leaving it to God

I cannot think but God must know
About the thing I long for so;
Some way to help, some way to show,
I know he is so good, so kind,
I cannot think but he will find
Some way to help, some way to show
Me the thing I long for so

I stretch my hand---it lies so near;
It looks so sweet, it looks so dear;
"Dear Lord," I pray, "oh let me know
If it is wrong to want it so."
He only smiles—he does not speak;
My heart grows weaker and more weak,
With looking at the thing so dear,
Which lies so far and yet so near.

Now, Lord, I leave at thy loved feet
This thing which looks so near, so sweet,
I will not seek, I will not long—
I almost fear I have been wrong.
I'll go and work the harder, Lord,
And wait till by some loud, clear word
Thou callest me to thy loved feet,
To take this thing, so dear, so sweet.

Daily Thoughts

Jesus put forth his hand and touched him	Matt. 8:3
If I may but touch . . . I shall be whole	Matt. 9: 21
As many as touched him were made whole	Mark 6:56
The Lord taketh pleasure in his people	Psa. 149:4
He will fulfil the desire of them that fear him	Psa. 145:19
Your Father's pleasure to give you the kingdom	Luke 12.32
Blessed with all spiritual blessings in Christ	Eph. 1:3

Our Weekly Puzzle

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling symbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Who spoke the above ? To whom was it spoken ? What does the passage teach ? Where can it be found ?

Answer next issue.

Answer to puzzle in last issue:

The meaning of the word "trust" is, to rely upon, to have faith in.

"Righteousness" is conforming to the quality in disposition and conduct of the divine standard of right, justice and truth.

A "fortress" is a stronghold, a place of defence, a security. Therefore if we "live in God" we are in a "stronghold" where evil cannot enter. We are "secure" against the evil darts of sin.

The pasage is found in Psa. 31: 1-3, and was written by David, the sweet singer of Israel.

I try to increase the power God has given me to see the best in everything and every one, and make that best a part of my ife. To what is good I open the doors of my being, and jealously shut them against what is bad.—Helen Keller.

Self-denial is the first lesson to we learned in Christ's school and poverty of spirit entitled to the first beatitude. The foundation of all grace is laid in humility. Those who would build high must begin low.—Matthew Henry.

There are people in the world who have the secret of transforming every place into heaven. There are others who succeed in doing the contrary The difference is, who controls the life—Christ or the devil.

The sooner we wretched braggarts drop out of our vocabulary the word "mine," and substitute the word "thine," the sooner may we expect to grow in the grace and knowledge of Jesus Christ. —Charles M. Sheldon.

I had rather be an idiot than an infidel; if I am an infidel, I have made myself one; if an idiot, I was made so.—Josh Billings.

Methinks a being that is beautiful becometh more so as it looks on beauty, the eternal beauty of undying things.—Byron.

"Blessed is the man that endureth temptation."

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. NOVEMBER 5 1918 NUMBER 41

BE YE HOLY;

For I Am the Lord Your God

Take time to be holy, speak oft with thy Lord,
Abide in him always, and feed on his word;
Make friends of God's children, help those who are weak,
Forgetting in nothing his blessing to seek.

Take time to be holy, the world rushes on;
Spend much time in secret, with Jesus alone;
By looking to Jesus, like him thou shalt be;
Thy friends in thy conduct, his likeness shall see.

Take time to be holy, let him be thy guide,
And run not before him, whatever betide;
In joy or in sorrow, still follow thy Lord,
And looking to Jesus, still trust in his word.

Take time to be holy. Be calm in thy soul,
Each thought and each motive, beneath his control;
Thus led by the spirit to fountains of love,
Thou soon shall be fitted for the kingdom of God.

—Selected by Sister Theo. Klingenstein.

* * *

THE COMING OF ELIJAH

Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse (Mal. 4:5, 6).

We have been asked, "What do you think about the coming of Elijah ?" Like all other biblical subjects we have formed an opinion, and tried to make the Scriptures the basis for said opinion. Also we have seen articles advocating opinions differing from that we shall contend for in this article. That Elijah was in some manner to come between the time Malachi wrote and the great and terrible day of the Lord is evident from our text; but the question is when, and how will he come ? Only a few years since we had a man in Zion City, Ill., and another in Shilow, Maine, both claiming to be Elijah, and both living at the same time; one is now dead, the other, I think, is in the Maine penitentiary. Both have long since been proven false prophets and disgraced.

Now it seems to me that there should be a way to distinguish the true Elijah from the false, and if the true has come we should know it; and if a false one appears we should have evidence enough from the word to convict him in the eyes of Bible students. Jesus says: "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elijah which was for to come" (Matt. 11:13, 14). Will we receive it ? If so, it seems to me this settles the question. Again: "And the disciples asked him, saying, Why then say the scribes that Elijah must first come ? And Jesus answered and said unto them, Elijah truly shall first come, and restore all things. But I say unto you, that Elijah is come already, and they knew him not . . . . Then the disciples understood that he spake unto them of John the Baptist" (Matt. 17: 10-13). Here Jesus shows the coming of Elijah to be in the past, even if he was not John as the disciples understood; and that it seems would cut off the limb, upon which those who look for him in the future stand. Once more: "But I say unto you, that Elijah is indeed come, and they have done unto him whatsoever they listed, as it is written of him" (Mark 9:11-13). If indeed Elijah has come, then the prophecy is fulfilled unless he is to come twice. But there is no evidence that Malachi looked for two comings of Elijah before the great and terrible day of the Lord, and hence we need not look for him again.

It may be said that John declared, "I am not Elijah" (John 1:21). Does John here contradict Jesus ? If so, then which shall we believe, and how shall we decide which told the truth ? I believe that there is a way to harmonize these two apparent contradictory texts, and another will give us the clew. Speaking of John the angel tells Zachariah: "And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:13-17). This shows that in person John was not Elijah; but in spirit and power he was, and his mission was to do just what the prophet had said Elijah would do—"turn the hearts of the fathers to the children," etc. Elijah means God is Jah, and Jah is the abbreviated form of Jehovah; and that makes John come in the spirit and power of Jehovah who is God. Now read from Luke again: "And he shall be filled with the Holy Spirit, even from his mother's womb." The Holy Spirit is the spirit of God (Acts 2:17). This is the spirit that was in the prophets. Elijah has come according to my Savior, and we need not look for him any more till he arrives with all the saints in company with our Lord, and then he will be here in person with his immortalized and glorified body. Persons can come representatively. God was manifest in the flesh of Jesus; but not personally. Jesus said once, "He that seeth me seeth the Father." How ? Representatively, of course; for he said on another occasion, "My Father is greater than I." He was not greater than himself, and hence not his own Father; but was representing the Father on earth. Jacob once said, "I have seen God face to face'; but we are told by Jesus and Paul that "No man hath seen God." How did Jacob then see him ? Representatively, in an angel. Now that is the way John filled the prophetic declaration concerning Elijah: representatively he was the Elijah of the prophecy, or rather he personally did the work of Elijah mentioned by Malachi. Jesus was Emmanuel—God with us, but only representatively; God in person was in heaven when Jesus was here.

J. J. Heckman.

THE WORLD WAR
AND THE END OF THIS AGE

The question is often asked, "Is this the last war ? Is this war Armageddon ?"

1st. The gathering to Armageddon is under the sixth vial; and it is easily proved by the Bible that the first vial is yet future; and is not to be poured out until after the return of Christ to raise the dead saints, to organize them into the spiritual temple from which comes the "great voice" ordering the pouring out of the vials (Rev. 15: 5; 16: 1).

2nd. The "time of trouble such as never was" is after the "standing up" of Michael (Dan. 12: 1). To "stand up" is to reign (Dan. 11: 2,3,4). Michael is an angel and a prince. Gabriel says to Daniel: "I will shew thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your prince" (Dan. 12: 21). Michael is a prince among the angels laboring in the interest of Israel (Jude 9). But the world to come is to be under Christ—not ruled by angels (Heb. 2: 5). How, then, is it written that Michael shall "stand up"—reign ? It is the uniform testimony of the Scriptures that Christ is to be king, and is to reign in the future age. How then is he called Michael (Dan. 12: 1) ? The answer is, by the law of similitude—likeness, character, resemblance (Isa. 1: 10). "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. This is spoken to Israel, but as they acted like Sodom and Gomorrah they are so called. A similar instance is found in Rev. 12 where Constantine is called Michael because he acted the part of Michael in defending the Christians. Michael and the dragon are symbols; Constantine and the Roman Pagan generals are the actual fighters. If we would approximate the truth concerning the end of this age, and the approach of the age to come, we must read carefully what God has caused to be written on the subject. In the metalic image of Dan. 2 and in the four beasts of chapter 7 we have an outline of the world's history unto the establishment of the kingdom of God. The succession is from Babylon to the Medes and Persians, and then to the Grecians, and then to the Romans, and the last phase of Rome is the Papal horn that came up on the fourth beast, after and among the ten. The reader will notice that after the rise of the Papal or eleventh horn, that the horn becomes the controlling power of the beast, and because of its "great words" the beast is destroyed in the burning flame. The same self-exacting spirit of the horn is seen in Rev. 13: 5 where he is designated as "a mouth" given to the beast, opens his mouth in blasphemy against God. And after the receiving of the mouth, power was given unto him to continue 42 months to make war. There is another little horn mentioned in Dan. 8: 9 about which there is a difficulty, because it is represented as coming out of one of the divisions of Alexander's empire. The succession according to the image, and to the four beasts, points to Rome as being symbolized by the horn, and to no other power. The claim that this horn represents Mohammedanism makes the difficulty tenfold worse, because that power did not appear until some six hundred years after the passing of the successors of Alexander.

In Dan. 10: 21 the angel says to Daniel, "I will shew thee that which is noted in the Scripture of truth." This holds us to the fact that Dan. 11 follows the succession of the image and of the four beasts. This being true, we naturally expect to find in this eleventh chapter an account of this Papal horn whose acts are so much in evidence in the last phase of the fourth or Roman beast.

In verse 31 we read, "And they shall take away the daily sacrifice, and they shall place the abomination that maketh desolate," margin, that astonisheth. Compare this with Rev. 17: 8: "And they that dwell upon the earth shall wonder,..... when they behold the beast that was, and is not, and yet is."

In verse 36 we read, "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and he shall speak marvelous things against the God of gods." This is plainly the self-exalting Papal horn: and the exalting party is by the description the same as Paul's man of sin (2 Thess. 2:4).

I cite these references to prove that the angel in Dan. 11 and 12 follows the succession as it is in the image and of the four beasts. This is important as it aids in understanding the three time periods of chapter 12, that is the nearest approach to exact time in relation to the end of this age.

The question is, "How long shall it be to the end of these wonders ?" (verse 6). The answer is, "That it shall be for a time, times, and an half."

This is on the principle of a day for a year, 1260 years, and was all future from Daniel's time.

This is the same time period as in Dan. 7: 25, where the saints are given into the hand of the little horn "until a time and times and the dividing of times." It is the period that the witnesses are in sackcloth (Rev. 11: 3), and that "the holy city shall be trodden under foot" (verse 2).

It is the period that the woman is in the wilderness (Rev. 12: 6). It is the period that the beast had power to make war (Rev. 13: 5). It is the period that is most often mentioned in the Bible. We have seen in Dan. 11: 31 that the Roman power was to take away the daily sacrifice, and to place the abomination of desolation. And this period of 1260 years covers the reign of the Papacy. Now when the question is put, "How long to the end of these wonders ?" the answer is "It shall be for a time, times, and an half" (Dan. 12:7). Here the angel in answering the question points to the then future papal period of 1260 years, proving that the prophecy is following the succession as in Dan. 2 and 7.

And then the angel gives another prophetic period (verse 11): "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." This new period starts from the setting up of the

abomination of desolation, the same event that marks the starting point of the oft repeated 1260 years and reaches to 1900 A. D., to the birth of the Socialist political party of world wide fame, and also to the shaking of the dry bones of the house of Israel (Ezek. 37), causing the birth of the Zionist movement among the Jews, preparatory to their return to Palestine.

And now the angel, after mentioning the 1260 and 1290 periods, reveals a last and final period, saying, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Starting at the same time, they reach to 1945, the end of the days mentioned, when Daniel stands in his lot (Ezek. 47: 22). The starting and the ending of these prophetic periods proves that they are solar not lunar years. The exact starting nor ending point cannot be affirmed. For instance, some writers start the 1260 period at 538 A. D. in the reign of Justinian, and others in the reign of Phocas 608 to 610. The last named date seems to be the right date as indicated by the time the Papacy lost its civil power in 1870. Garibaldi commenced war against the Papal states in 1866; the king of Italy brought it to a close in 1870, ending the civil power of the Papacy. That abomination of desolation is the Papacy (Rev. 17: 5). The ending of these periods of Dan. 12 reaches beyond the resurrection; therefore we expect the return of Christ before 1945 A. D. This gives Russia time to recover, and to play her part in the war of Armageddon.

Geo. Francis.

TITHING

By S. Roxana Wince.

Praise to God for Printing Press

I think that among all the articles I have written for the dear readers of The Restitution there has not been one especially devoted to the tithing question, though the matter has been frequently alluded to as of vital importance. I have long had it in mind to give such a lesson, for though it may not be needed as an exhortation to hurry up the completion of The Printing-Press Fund, it will be a help to us in all our after giving. That fund is assured, and for this, we raise our voices in grateful thanksgiving to God, because having seen our need, and our sincere desire to render true service to him through that for which we were asking, he has heard our cry and given gracious answer. Praise, praise, be to him now and ever more!

We Need a System of Giving

But now to our lesson. We need some system as to giving. The matter must not be left at loose ends, subject only to our moods, our whims, and to questions of our own personal needs and convenience. Tithing may not be explicitly commanded in the New Testament, it being mentioned only in Matthew, in Luke, and in Hebrews; yet, reading between the lines, we are led to judge that giving the tenth was the practice of the early Church. The order of Paul to the churches of Galatia and to the Corinthians that every one on the first day of the week "lay by him in store, as God hath prospered him," leads me to make this conclusion. Note the words "as God hath prospered him." The giving was to be measured by the income. Whatever the income was, a certain part thereof must be laid aside for purposes of charity. If the income was large more must be given; if small, less (I Cor. 16: 1,2). The giving is again made proportionate to that which a man hath in 2 Corinthians 8: 12, and also in the 10th verse of the same chapter where Paul prays that the "sowers" belonging to the Corinthian church, might have the seed they cast into the ground multiplied into rich harvests of golden grain that "the fruits of their righteousness might abound," and they "having all sufficiency in all things," might not only distribute liberally to the saints and unto all men in need, but might also "abound in every good work."

Weekly, Systematic, Proportionate Giving

We cannot prove to a certainty that tithing was the practice, but we can that proportionate, systematic, and weekly laying by of money was. More than the tithe might be given, if the giver felt so inclined, and to give thus would be to "reap bountifully;" to give less would be to "sow sparingly" and to "reap sparingly." They must not give "of necessity," as if compelled by inexorable law, nor must there any grudging or covetous feeling in their hearts. The giving must be "a matter of bounty," and cheerfulness, giving, being accounted "the exceeding grace of God" in Christians, an "unspeakable gift" whereby to glorify God, and for which thanks to him have to be duly rendered.

The Meaning and Importance of Tithing

But tithing, if not explicitly commanded in the New Testament, has not been abrogated thereby. Bringing all the tithes into his storehouse still commands the poured out blessing, as all who have tried it can testify, to the joy of their hearts. And now, quoting almost in its entirety an article from the pen of H. H. Brown, of "The Crisis," I will try to show the meaning and importance of tithing. He says:

"It is self-evident hat no system of giving to God which has passed down through the long ages as this has, could have been thus perpetuated unless it had some special meaning, some figurative aspect, or some typical interest. It is therefore important that we try to find out what this meaning is as that in itself will be an argument for or against its perpetuity as an institution in the Christian Church. The name Israel most properly belongs to Jacob, to his twelve sons and to their tribes as a whole in the days of the Mosaic law (and to the ten tribes after their secession from Judah —S. R. W.) . We might therefore suppose that this title had no application whatever to the church of Christ under the gospel dispensation." Yet it does, for through obedience to the gospel the cast-off, divorced Israelite, or Gentile, as the case may be, is grafted into the Abrahamic tree, and becomes an heir according to promise; not though to the shutting off of Israel and Judah as a nation for future restoration to their own land, and being forgiven and blessed therein.

Meaning of the Word Tithe

So, quoting again from Brother Brown, in reference to many of the old-time methods, ways, and paths, if we carefully investigate we shall find that they belong to us under the gospel as they did to those back under the law. Let us then consider what is involved in the meaning of tithing. The Hebrew word for tithe is **asar**, and has two meanings, "ten" and "to be rich." Hence "ten" is the rich number, because it contains all the numbers under it. In the Greek the word is **deka** from **dekoo**, "to receive," "hold," because the ten figures hold everything. Latin, **tenea**, French, **contenir**: English, "contain," "ten." We see that the original significance runs through all these different languages, and "ten" means today just what it did four thousand years ago.

Ten, a Symbol of Completeness

With the Israelites in ancient times ten was the symbol of fulness, completeness, wholeness; and a marriage was illegal without the presence of ten persons. Ten must form a passover gathering; ten, at least, at a funeral, or at the formation of a synagogue. This was because ten was the end of the lesser numbers and the beginning of the greater numbers. Nor were the Hebrews alone in their idea of the tithe. The Phoenicians, Carthagenians, Tyrians, Lydians, Greeks, Romans and other nations of the Gentiles, all gave tithes to their principal national deity, and these offerings were always voluntary rather than obligatory. With all these nations the tenth was the symbol of completeness, sufficiency, perfection. In studying the tithe as to its meaning we must look at it from its Hebrew side. as that is the only one that God recognizes.

Twofold Meaning of the Tithe

We find that the tithe had a twofold meaning.

1. It was the end of the lesser numbers, and the one which contained all the units. This typified the complete conservation of the individual's possessions to God. The man or woman that will not do this is nothing more than a lost soul, trying to keep up religious appearances on a hollow profession. A dead weight in the cause of Christ, and a damnation to their own souls. Farther, under this head, the tithe was a thank-offering, an acknowledgment that God had blessed the giver's labors.

2. It was the beginning of the greater numbers, and stood as the seed-corn of greater abundance. It was thus a symbol of faith in God. It was faith's active expression of Psalm 23, and stood for complete confidence, trust, and repose in God.

"Before I became convinced of the necessity of tithing," continues Brother Brown, "I had a Christian friend who felt that God wished him to tithe his income, and he began the faithful giving of his tithes. At the time he was getting only ten dollars per week at his trade: out of this he must pay house rent and support an ungodly wife and four children. The wife fought the tithing and declared that if he did not stop it, she would leave him on the grounds of failure to support the family. But he held firmly on. At the end of six months he was made floor superintendent at twenty-five dollars per week. In eighteen months he became general superintendent of the whole five floors. In a few years he owned the entire factory free from debt. His faith had grasped the full meaning of the tithe; he gave entirely from an unselfish desire to do his whole duty as an humble servant of God, and his Lord sanctified his giving in large, returned financial mercies. It pays not to be small with God."

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PRINTING PRESS FUND

A. C. Boyer	$ 3.50
Mrs. Ray Saylor	5.00
W. S. Hill	15.00
Mrs. Frances T. Chapman	5.00
Miss Minnie B. Porter	1.50
A. B. Wince	8.00
Cleveland Sunday School	25.00
Jesse Titman	1.00
A Sister	1.00
Previously acknowledged	1155.90
Total	$ 1220.90

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THE GREAT NEED OF EXHORTATION

Editor Restitution:

I have before me your paper of October 8th. Perhaps you remember that in a former article I wrote something like this: Answering a question a brother said, "It is a weakness of the flesh to strongly desire the approval of our written productions by the brethren, but merited praise to others should not be withheld."

In view of this I wish to express my thanks to Brother Tomlinson for his article in this number of The Restitution. I read it with great joy; also the editorial comments on the exhortation intended for the body of Christ. I am persuaded that many of that body feel the need of such counsel in the time of testing. I have heard many express such a desire in times that are past.

I will quote from a well-known brother in Chicago: "I was glad when you spoke in a kind, yet firm way about putting too much reliance on knowledge (alone—F. A. W.). I wish there was more of that kind in the paper." As a people the church of God profess to be guided by the Bible and the Bible alone. This is true faith. See the letters of Paul, Peter, and John: they are filled almost entirely with exhortations to holy living. While it is only through sound doctrine and the keeping of the faith once delivered to the saints that we have a foundation on which to build, let no one forget that the same Holy Spirit who, speaking through chosen ones, delivered to the elect the true doctrine, said, "Faith without works is dead." It is well to give heed to the words of

the spirit: "Though I understand all mysteries, and (have) all knowledge; though I bestow all my goods to feed the poor; though I give my body to be burned, and not have love, it profiteth me nothing." Says our Lord, "If ye love me, keep my commandments." We know that we have passed from death unto life because we love the brethren. Let no man deceive you. He that doeth righteousness is righteous"

Our faith counts nothing in the sight of God unless it is accompanied by works. What are the works of the new man? Gal. 5:22: "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." See also 2 Peter 1:5-7 and especially study well verses 8-11.

For many years when I belonged to the company of contributors to The Restitution, I continually asked the brethren to write often to one another through its columns in exhortation and in the building up in love of the most holy faith. I did this in view of the fact that the great body of the church is composed of members isolated and hungering and thirsting for communion with those of like precious faith. There is a solemn command to not forsake the assembling of ourselves together, even where there may be only two or three of the faith (Heb. 10:25; Matt. 18:20). These commands are just as binding on the believer as is the command to the believer to be baptized. If we offend in one point we break the law of Christ. The offense of the Pharisees, whom Christ rebuked was not that they had not the doctrine, but that they did not add to it the works of righteousness. May God keep his sanctified and elect faithful in all things, and may he soon send our Lord to deliver us from all things not of him. Oh, how the church needs him! How the world needs his righteous rule! Come, Lord Jesus; come quickly."

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NEW THINGS IN THE BIBLE

"Don't you find something new in the Bible each time you look into it?" asked an Oshkosh lawyer of a preacher, as they were seated together on a train coming toward Milwaukee.

"Every time," said the young minister; "I never open the book but I find some food for thought. And speaking of food for thought, I must tell you what I found in the Bible last week," and the minister smiled a regular Oshkosh smile. "You see, there was a family moved to Oshkosh this fall from Fond du Lac, and the first Sunday they came to our church, and I found they wanted to join us on a letter from their former church. I appointed a time to receive them and give them the right hand of fellowship, but when the time came it had to be postponed, because they could not find the letter from their former church. The lady said she had mislaid the letter. I called at the house twice, and they had not found it. The lady said she was sure she put it somewhere, but she had hunted everywhere. I was anxious to get them into our church out of the cold, so I suggested different places for them to hunt for it. Finally I saw the Bible on the table, and I suggested that maybe they had hid it in the Bible. The lady said maybe, but if it was in there it was lost, because they could never find anything in the Bible.

"I took up the good book and opened it at the New Testament, and in the first chapter of Matthew I found a paper and opened it, and the brother and sister stood and looked over my shoulder. Opening the paper I was about to read it, when the lady said that was not the letter, it was only a recipe for making face powder. I let up on that and turned over a few chapters, when I found an envelope, and opening it I read how to make mixed pickles, but that was evidently a side issue, and I handed it to the lady, who said she had been looking for that recipe ever since they were married. In Luke I struck pay dirt, turning up an old Confederate ten-dollar bill, which was good for its face in two years after its acknowledgment of the Southern Confederacy. There was a couple of long hair pins in Luke, also, and a piece of black court plaster. In Genesis I found a remedy for rheumatism, in which, if my memory serves me, boneset tea was the principal ingredient, and a little further along was a formalua for preparing a gargle for sore throat, and over the leaf was two blocks all patched ready for a silk quilt, and the tail end of several neckties. When I opened in Deuteronomy I thought I had the letter. It was ten shares of stock in a Colorado silver mine, and on the back of the envelope was written in pencil, "The condemnest fraud on record." Deuteronomy didn't pan out any more except a recipe for making a salve for boils that was warranted to cure them, but when I struck Leviticus there seemed to be a grand field for research.

"There was a new white kid glove with the thumb tore half off, and a lock of curly hair that brought tears to the eyes of the brother and sister who were aiding me in the search, and I knew it was from the head of their darling who had been taken away from them. On the next page was a recipe for making preserves of watermelon rinds, and a root beer recipe, with ginger in, and a chromo from a tea store. In Paul's epistle to the Ephesians I ran on to a recipe for making soft soap, and a clipping from an agricultural paper telling how to start a balky horse, besides a formula for an insect powder that would knock moths and bed-bugs colder than a wedge. The search was becoming interesting. When I got to Chronicles new beauties were opened to me: I found a porous plaster and a photograph of Langtry. Proverbs contained much that would inspire new thoughts, including a recipe for making saurkraut, and one for making a wash for salt rheum. I tackled Revelation with much hope, and after reading a paper containing a glowing account of how to wash flannels so they would not shrink, and another relating to the washing of silk handkerchiefs so the color would remain, I found the letter we were looking for, in a envelope with a prepared mustard plaster; so I think I have demonstrated to you that he who carefully searches the Scriptures, in the ordinary family Bible, will find much that will make him tired."—Sel. by Brother Titman.

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It is better to be called a fool for being a Christian than to be one because you are not a Christian.

THE RESTITUTION

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

We have most excellent articles in this issue from various writers. The one by Brother Adams is most opportune, and deserves several serious readings.

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We are receiving a goodly number of pledges for bound Bible Lessons, but as the winter is already taken in other work, work that is probably more necessary than this, we have decided to postpone this work for the present.

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This is the first issue of The Restitution published by The Restitution Publishing Company. Readers will note with pleasure several marks of improvement, and next week more may be looked for. A complete financial report will be given next week.

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Human nature is depraved and infatuated. "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him" (Prov. 27:22). Russellism proposes to save all such fools during the reign of Christ. But if people will not learn the truth now there remains no hope for them in purgatory or anywhere else. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31).

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We had a very enjoyable visit from Brother George Dowle, of Detroit, Mich., Oct. 27th. Mr. Ellis Osborn accompanied him for the purpose of putting off the old man and putting on the new in the ordinance of baptism. Our meeting on this Sunday had been cancelled on account of Spanish Influenza, but about a dozen brethren and sisters gathered at the church, and after Mr. Osborn had been baptized Brother Alldridge gave appropriate words of exhortation, and we broke bread and drank wine, discerning the Lord's broken body and shed blood. In the afternoon Brethren Dowle and Osborne returned home, taking with them the prayers of the brethren.

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AN EXPOSTULATORY EPISTLE

Written by the Editor to Reclaim Some Friends from Apostasy

My Dear ————:

With thousands dying from a military plague in our land and ten thousands of victims falling daily in the deadly trenches of Europe, together with other precursory signs of the Lord's imminent approach, makes the present a time particularly opportune for preparing to meet our God (Amos 4:12). And the fact that we may share with the lost their guilt adds to the gravity of the situation (Ezek. 3:18). A prophet intimates the only safe course when he said: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins" (Isa. 58:1). To "show people their transgressions" may be a thankless duty toward the ungodly who resent it in self-righteousness, but those who know that the wounds of a friend are better than the kisses of an enemy (Prov. 27:6) bless and love the man who "spares not" the correction of their errors (2 Tim. 3:16). The law of love requires us to obey Lev. 19:17, 18: "Thou shalt not hate thy brother in thine heart; thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself."

As an expression, then, of love on my part I call your attention to the following doctrinal and practical nullifications of the gospel of the kingdom of God on the part of those with whom you stand identified religiously. Consider and pray as you mediate upon them.

I. Larger Hope a Tenet of Mohammedanism, Catholicism, Mormonism, Universalism, and Russellism

Your church teaches the salvation of people, on account of their "goodness," who obey not the gospel of God (2 Thess. 1:8). They admit that salvation now is only possible through the obedience of the gospel, but this admission is immediately nullified by the teaching that the whole race will have a limited but universal salvation in the future. In other words, the unsaved in one dispensation may be saved in another. They call this "larger hope" because it is a hope "larger" than "the one hope" (Eph. 4:4). The Mohammedans, Catholics, Mormons, Universalists, and Russellites teach the same doctrine; and from these sects your

church has borrowed this dogma without the frankness to give them credit. You had better look into this matter, and as a help in your investigation we ask you to read "Bible Lessons" as follows: Lesson V; VI: pages 4,5,6; VII: 6-10; IX: 11, 12; X: 3, 4.

II. Church Federation Forbidden

You belong to the Federated Churches of the city, which makes you one with them. How serious a matter this is you will learn by reading "Denying the Faith," pages 14-20; Isa. 8:11, 12.

III. Even Unitarians are Fellowshipped

To my personal knowledge you admit Unitarians to your fellowship, a people who reject practically all the Bible without shame, and who forfeit all claim to salvation through the only begotten Son of God (Matt. 16:13-19; John 3:16; 1 John 5:5).

IV. "Open Communion" is Practiced

It is an acknowledged fact that your body stands committed to "open communion." This attitude amounts to an obliteration of all moral distinctions as well as a wholesale denial of the faith of Christ (Rev. 2:13; Bible Lesson XI:6, 7).

V. "The Confession of Faith" has been Abolished

In keeping with all the above vacillations and compromises of the gospel, you have abolished entirely "the confession of faith" (Heb. 10:22, 23). The subject is expounded at some length in Bible Lesson III:7, 8. This is a commandment which is totally ignored among you (1 Tim:6:12, 14). That you may make a pretense of keeping this commandment by some ceremony which evades it, I do not deny; but I do say that you fail to teach people the gospel before they are baptized, and that if they say "yes" to any question that may be asked concerning the truth, the answer is given without intelligence. Where fellowship is promiscuous and there is nothing taught as definite faith, there cannot be a "confession of faith," for there is not anything believed to confess.

VI. An Entreaty to Forsake the Service of Baal and Enter the Service of God

There are other corruptions of the truth of which I would like to speak, but space and time forbid. If interested in the eternal verities of salvation and if you wish to consider further and more critically "the faith" for which we are commanded to contend (Jude 3), I will welcome you to my home for Bible study. Or, if you prefer, and it suits your convenience better, I shall consider it a pleasure to visit you at your home for the purpose of investigating these fundamental subjects. I feel free to make these propositions since my motive is not to get you to leave your church and join mine. No such selfish motive finds a place in my heart. While we love to have all true believers in our embrace, and would gladly welcome you to our fold upon your confession of faith in the things concerning the kingdom of God, and the name of Jesus Christ (Acts 8:12), you possibly may feel, and have satisfactory reasons personally why you do not care, to identify yourselves with us. If so, very well. But the fact remains, notwithstanding, that you are doing wrong by compromising the truth as you are by present connections. When Ephraim became morally insipid and apostate in the faith God gave this reason for his deterioration: "Ephraim hath mixed himself among the people; Ephraim is a cake not turned" (Hos. 7:8). Yes, he is compared to a cake not turned—burned at the bottom and sad at the top; burned on one side and dough on the other, perfectly useless. And notice why: "Ephraim hath mixed himself among the people." When the Israelites "joined themselves unto Baal-poer and ate the sacrifices of the dead" (Psa. 106:28) God declared they "were mingled among the heathen, and learned their works" (vs. 35), hence they became as useless to him as an unturned cake. This is just the fact in your own case: you have been seduced by a man who helps orthodox churches "dedicate" their church buildings to God, to mix yourselves among the people; and by open communion you have been led to "join Baal-poer" (the federated churches), and as you break bread with such Baalites you literally eat "the sacrifices of the dead." Do not fold your hands in resignation and say, "But what can I do?" Submission and stagnation mean death. If you have any life in you it will be easy to manifest it, and it will grow stronger by exercise. Reform the church or leave it; change it to conform to God's law or withdraw. Bring the truth with you and walk with us "the narrow way" (Matt. 7:14) during the short time that remains of our pilgrimage; or "dare to be a Daniel" and stand for the truth if you stand alone (2 Tim. 1:15; 4:16). Had the Lord come before I had warned and exhorted you thus, I would have felt guilty of remissness in duty. Having now in love performed my duty in the matter, the issue is wholly in your own hands. God bless you in deciding so serious a matter wisely that your individual good may be secured, God's truth benefitted, and his glory augmented, is my prayer.

Your well-wisher, friend, and brother,

Robert G. Huggins.

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COMMUNICATIONS

Dear Restitution:

Will you please say through The Restitution, that the article entitled "Some Misunderstood Passages of Scripture Explained," which appeared some time ago in The Restitution, is now in tract form, and can be had free of charge on application to me. Also the tract, "The World's Greatest War" will be sent to any one on request.

Address, A. L. Corbaley,
Waterville, Wash.

———o———

Dear Brother Huggins:

Enclosed find a small additional donation to the Printing Press Fund. I also agree to take a bound copy of "Bible Lessons," if you get them out.

I notice that several brethren have, through your columns, offered to accept pastorates among our people. I sincerely trust and pray that no one who has ability, worthiness, and desire to preach the truth will be held idle by the brethren failing to give them sufficient financial support when the laborers are so few. Many of us cannot preach, but there are few of us who cannot help sustain those who can, and none should be willing to bury their talents and lose the reward. Possibly most of our church bodies are so few in number they feel that they cannot support a regular pastor; but on the other hand, there never was a time when the country and specially farmers, were so prosperous and so generally able to support those who proclaim the truth. If we withhold the Lord's portion for selfish reasons, can we expect to hear, "Come ye blessed of my Father, inherit the kingdom" at the coming of the "Prince of Peace"?

A. C. Boyer.

FELLOWSHIP RESTRICTED

Dear Restitution:

In looking over the last paper I am very much impressed with two articles: one by Brother Tomlinson; the other by Brother Robison. It is certainly true that there can be no entrance into the kingdom of God without a belief in the truth, and a character that will be approved of God. The idea has been too prevalent that a hearty belief in the things concerning the kingdom of God, and being baptized, was sufficient to warrant a hope of entering the kingdom. This is a great mistake and must be abandoned, or it will prove fatal to all who entertain the idea.

We carry the gospel to the world. In other words, the good news concerning the kingdom. This presents to us what we may expect in the future, and, when believed, constitutes our hope. But we must now understand that none but the pure in heart can have a part in that kingdom. Then to the believers we preach holy living. The orthodox preach that to the unbelievers, and say nothing about having anything to believe. As the brother says, the two go together: they are, in fact, inseparable; and the two taken together form the only basis of hope.

Brother Robison, I am glad you have sounded the warning note. Yes, there is not only a tendency to fellowship aliens, but in some quarters among us it is actually being done. How any one who pretends to believe the truth can compromise with error and still hope to enter the kingdom, is a puzzle to me. Lately to my knowledge one of our preachers told his hearers, mostly brethren, that we had to make friends with the world; and the first thing he did in going to a new place, was to visit the local ministers; and take part in their meetings, and in so doing he got a good many to come to hear him. But the question is, how many of them has he ever shown the true faith? How could one go into the pulpit with aliens and then try to show them their error, and persuade them to come out? And if so, what effect would it have? Unless we warn the brethren and cry aloud against such things, all our hard labor of the past will go for nothing. Instead of going in with them; we must warn them; instead of going to their pastors and taking part with them, we must warn them that pastors are teaching them false doctrine, and they have to come out of such a system of error. Paul refers to this very class in Rom. 16:17, 18, saying: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."

We notice Paul uses the words "divisions and offenses." There are always some who will not stand for that loose way of compromising the truth with error. So it causes division in the body. Then again, to some it is very offensive. We know this is literally true. Some are very sensitive regarding the truth, and cannot bear to see it loosely dealt with. And we might ask here, can we be too sensitive regarding the truth? We all know the correct answer. When one who knows the truth begins to fellowship with those in error, they always have an object, and they will always tell you their object is to get people to come and hear; but the real object is just as Paul says in the next verse: "For they that are such serve not our Lord Jesus Christ, but their own appetite (Diaglott): and by good words and fair speeches deceive the unsuspecting" (Diaglott). How true! People who do such things are always full of nice words, appearance, and speeches. That catches a certain class who never see through it. They are deceived. Do we suppose those kind of people were all in Paul's day? No; they always have been, are now, and as we approach the end of the age we may expect them to increase. Did Paul say to tolerate them? No; he said to "avoid them." Will we do as he says? If not, are we doing as we are instructed in the word? There is no excuse for such, for Jesus never did anything of the kind, and we know "light has no fellowship with darkness."

We are a separate body. I have never been guilty of going to one of their meetings and occupying the pulpit with their minister, neither have I ever visited them in their home, yet I believe I have been able to command as large audiences as those who have. Besides, I have baptized scores of their people, and this has been accomplished not by going in with them, but by standing aloof and showing them the danger of remaining where they were. We must admit, Brother Robison, that by fellowshipping with the aliens we can make more of a show so far as the world is concerned. Paul says, "As many as desire to make a fair show in the flesh they constrain you to be circumcised" (Gal. 6:12). But Paul, why this departure from the truth? "Only lest they should suffer persecution for the cross of Christ." To be circumcised was to fellowship with the Pharisees and avoid persecution. Just as now: we can occupy their pulpits, ask them in ours, make friends with the world, use good words—in other words, have a good word for their institutions, and we can escape all persecution and have no cross to bear. But I tell you if we refuse to fellowship them and stand aloof from worldly institutions, we are as sure to be persecuted as the word of God is true; for it tells us we will. If I am not persecuted in any way I know I have compromised with the world, and put my light under a bushel. If I do not feel the weight of the cross on my shoulders, I know it is not there, and I know by that I am not following him. When I feel the weight of the cross and almost fall under it sometimes, it assures me that I am following my Master's steps.

I well remember once I was debating our differences with a Christian minister, and on Sunday one of their elders came by where I was making my home during the debate, with the communion service in a basket, and wanted me to go with him and take communion. When I refused he seemed astonished. "Why," I said, "I am debating with your people right now and am trying to convince you that you are wrong, and you are trying to show me I am wrong. Now if I go and commune with you I will drop the debate." I said, "Are we debating just for the pleasure of it, or do we mean it? I will eat at your table if you invite me to your home, but I do not belive you have any right to set the Lord's table. When Jesus instituted the Lord's supper, no one was present but his brethren. If he set the example can I set it aside and ask every body, whether in the faith or not, to eat? If Jesus took his brethren to themselves and ate, don't it look as though it is a departure from the example set for us to eat in the presence of a mixed multidude?"

Again, it is called a supper, not a dinner. Now if we are to be strict as to how often we should eat, should we not be just as strict as to time and place? When Jesus instituted the supper no one was present but his own followers, and it was evening. Have we any right to set the time back to the dinner hour? Any way, here was a manifestation of fellowship. Jesus has proved by this one example that he would not eat with one not of the true faith. But on the other hand, he did not hesitate to eat with one whose heart was not right. We can easily examine one and find out whether he be in the faith, but not so easy to know his heart. Except in open violation of moral law we must be very careful about our judgment of the heart, for appearances are very deceptive.

The conclusion of the whole matter is this, we must be now in our relationship to the world just as we expect to be when Jesus calls us. If we go with them now, they should go with us then: if we expect to leave them behind when we go to meet the Lord at his coming, we must leave them now. If it is proper for us to worship with aliens now it is also proper to believe they will go with us to the marriage supper. No, brethren, we cannot be too careful. We salute the world and all aliens in a courteous manner, which is far different from fellowshipping them as believers. May the Lord help us to be faithful in these trying times.

Almus Adams.

The ordinary daisy of the field is not the simple thing it at first appears. Seen under a powerful microscope it is really a small bouquet of flowers, each petal being a separate bloom, whilst the yellow eye is another posy massed together in the centre. God has touched with his own perfect skill and finish this homely blossom.

NATIONAL BEREAN SOCIETY

Leota B. Hanson, Editor,
3323 Chippewa St., St. Louis, Mo.

The following are extracts from a letter from our former National Treasurer. We would welcome other extracts from letters written by our Bereans in camps, with addresses so that Bereans at home may write to them.

"I am in the Base Hospital as a result of a fall from a tree at Bayonet Practice in which I sustained a sprained ankle and thumb. It is my right thumb, but I am now able to use it when I write. The army life seems to agree with me. At least I am gaining in weight and am feeling fine. This hospital is a lonsome place and I understand it is quarantined for Spanish Influenza. So none of my friends can come to see me.

"Not long ago I had my overseas clothing and scheduled to go across, but some of us were given an examination, and they kept us here to attend N. C. O. T. S. It is the most strenuous work I have ever done since coming here. Through Mrs. Allard I learned that you had a very good conference this year. Sorry I could not have been there.

"With kindest regards and hoping to hear from you some time, I remain,

Leland Roose,
Co. "K" Inft. Repl. Regt.
Camp Gordon, Atlanta, Ga."

I wish to take this opportunity of telling the other Bereans how pleased we were to meet Sister Whitehead at our Minnesota conference at St. Cloud. Her presence was not only an uplift to Bereans but also to the congregation as a whole. Brother and Sister Thoms, who were too feeble to attend, were wonderfully cheered by her call at their home. Sister Whitehead led the morning devotional service, and we received many new thoughts and help from her discussion on 1 Cor. 13. Our greatest regret was that we were not able to become better acquainted with this Sister, her stay with us being necessarily limited. But we made good use of what time there was, and hope to meet her again.

Sister Jennie Cox, one of our Ripley Bereans, fell and broke her hip. She is in the Blessing Hospital, Quincy, Ill. On account of the epidemic, the hospital is closed to visitors, but mail will be delivered promptly.

We are beginning a new year in our Berean work and we hope each and every Berean from all the organized states, and also the isolated Bereans, will take advantage of the column given us, make it a point to see that we are supplied with articles and items.—L. B. H.

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THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Ephesians 4:25

NO BLUFFING

Lord, let me live like a regular man,
  With regular friends and true!
Let me live my life on a regular plan,
  And let it be that way all through;
Let me win or lose with a regular smile,
  And never be known to whine,
For this is a "regular fellow's style,"
  And I want to make it mine.

O give me a regular chance in life,
  The same as the rest I pray!
And give me a regular girl for a wife,
  To help me along the way;
Let us know the lot of humanity,
  Its regular woes and joys,
And raise a regular family
  Of regular girls and boys.

Let me live to a regular good old age,
  With regular hair of white fluff,
Having done my labor and earned my wage,
  And lived my life without bluff.
And so at last when the people scan
  My face on its peaceful bier,
They'll say, "Well, he was a regular man,"
  And drop a regular tear.

Bluff, Bluffing

What is bluff?

Some people say bluff is America's chief accomplishment. But quoting what is said to be, is not defining it.

Well, bluff is nothing more or less than acting, and acting is lying. The actor pretends what he is not ; so does the bluffer. The bluffer is, in fact, a delusion, a deception, a character actor, an empty show case, and in most cases he is a great success.

He is a success because very often you don't have to be worth anything if you can persuade people that you are worth something. Even the shrewdest men are inclined to think people are what they seem to be.

All of that is very discouraging to the sincere and genuine person of ability. If such a person goes through life believing that his ability will be recognized without his parading it, without his advertising his own good points, he is very likely to be mistaken and to have the doubtful privilege of seeing someone with not half his ability become twice as successful (that is, as the world counts success).

And so bluff is very discouraging to the person who is too sincere to practice it. For that person virtue is usually its own and only reward. Well what is to be done about it?

It is difficult to say. Most sincere people do not like to have to bluff. They feel ashamed of themselves when they have to do it. It strikes them as cheap and shoddy. And when other people do not recognize their worth and pass them by to admire the bluffer, it makes the sincere man discouraged. And if he allows the discouragement to go far enough he will become despondent and a failure in every way.

The best thing to do is to be resolute, to believe in yourself, and not be afraid to say so. Entirely too many people are afraid of being considered conceited. But if you have ability it is silly to pretend you have not. If you had a mole on your left arm you would not pretend you had not. "But a mole is nothing to be conceited about," you say. Of course it isn't. Neither is ability. If you have ability it is an accident. You should be thankful you did not manufacture it yourself. You deserve no credit for being successful. If you have a mole on your arm it is an accident. It is there purely as a result of chance. You deserve no censure for it. But since it is there by no fault of your own you should not hesitate to admit it nor should you brag about it. Your ability, like the mole, is yours by chance. So why hesitate to admit you have it? And why brag about having it any more than you would brag about having a mole?

The moral is: Be sure you have ability, then go ahead and admit it. But don't think you deserve any credit for it You have it. That is all. And that is enough.

So, if you have ability, be frank about it. Don't bluff.

What is There in New York You Want?

A few weeks ago, in an article entitled "The Importance of Little Things," we took notice of the Woolworth building. The thought now comes to us that perhaps some of our readers—young, old, or middle aged—would like a picture of this, or some other building, or place in New York city, for New York is quite a place, you know. If so, just drop us a line stating your wishes, and we assure you it will be one of the pleasures of life to meet your desires. Come, now, who'll be first?

Our Weekly Puzzle

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

And the fruit of righteousnes is sown in peace of them that make peace.

What is wisdom? What is the meaning of "partiality"? What does "hypocrisy" mean?

Who said the above? To whom was it said? Where can it be found?

Answer next issue.

Answer to puzzle in last issue:

The words were spoken by the apostle Paul to the church at Corinth to whom he was showing the value of love, the meaning of "charity" in the text. The apostle states that even though he could talk as the messengers of God, and though he could tell future events, and know all things that were hid from others and had a knowledge of all other things, and had a faith so strong he could remove a mountain, and he gave everything he possessed in alms giving; even though he sacrificed his life, it would all be as nothing unless he had an undying affection for his Creator, God, an everlasting love for his Redeemer, Jesus the Chrsit, and a tender friendship for his fellows. Good acts of themselves would benefit the receivers, but would react no benefit on the giver unless prompted by a feeling of affectionate, loving friendship, which is true charity. "Faith, hope, and charity," these three; but the greatest of these is charity. The passage can be found in 1 Cor. 13:1-3.

Because of their great distance from the sun the countries far north are cold and barren. If we would be warm-hearted, fruitful Christians we must live near the Sun of Righteousness.

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"Give attendance to reading, to exhortation, to doctrine. . . . . Meditate upon these things" (1 Tim. 4:13,15).

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70 CLEVELAND, O. NOVEMBER 12, 1918. NUMBER 42

WAITING

Are you waiting, are you watching, are you ready,
Are you anxious for the Savior soon to come ?
Are you ready for to greet him on that glad morn,
When he shall call his loved and chosen to their home ?

Are worldly pleasures alluring and drawing you away ?
Are you putting off his coming till some future day ?
Is there some great deed of valor you intend to do ?
Will the Savior wait, and suit his time to you ?
Is the pomp and glitter of the world the God you call your own ?

Is satan ruling o'er you sitting on his throne ?
Come, list ye to the warning as given in God's word;
The judgment day is nearing, the message oft we've heard !

When the Master comes and closes fast the door,
The welcome invitation will then be heard no more;
The foolish ones in anguish will mercy then implore;
The harvest past and ended, the righteous saved before.

Then heed the final warning, e'er it is too late,
And follow close to Jesus inside the golden gate;
There they will reign forever on Canaan's happy shore;
They have passed within the portal, they can die no more.

J. E. Hogarth.

BRANDEIS' REPLY TO SCHULMAN

The following article entitled "Palestine and Patriotism: a Reply to Rabbi Schulman, Opposing Zionism, by Louis D. Brandies" appeared in "The National Sunday Magazine," in 1916, and was sent to me by a sister. Believing that the information contained in it concerning the "Promised Land" will be appreciated by the household of faith, I am sending it to you to reprint in The Restitution if you see fit to do so.

The Reply

The war of civilization has directed fresh attention to the Zionists movement which, of course, is not a movement to remove all of the Jews of the world to Palestine. In the first place, there are fourteen million Jews, and Palestine would not accomodate more than one fifth of them. In the second place, it is not a movement to compel any one to go to Palestine. It is essentially a movement to encourage the Jews to exercise the same right now exercised by practically every other people in the world—to live at their option either in the land of their fathers or in some other country; a right which members of small nations as well as of large, Irish, Greek, Bulgarian, Servian or Belgian, may now exercise as fully as German or English.

Furthermore, Zionism is not a movement to wrest from the Ottoman the sovereignty of Palestine. The relation of the Turks to the Jews has been friendly. Zionism merely seeks to establish in Palestine for such Jews as choose to go and remain there, and for their descendants, a legally secured home, where they may live together and lead a Jewish life; where they may expect ultimately to constitute a majority of the population, and may look forward to what we should call home rule.

Again, Zionism is not now merely a dream. Since the destruction of the temple, nearly two thousand years ago, the longing for Palestine has been ever present with the Jew. It was the hope of a return to the land of his fathers that buoyed up the Jew amidst persecution, and for the realization of which the devout ever prayed. Until a generation ago this was a hope merely—a wish piously prayed for but not worked for.

Some twenty years ago, however, a few Jewish emigrants from Russia and from Roumania, instead of proceeding westward to our hospitable country where they might have easily have secured material prosperity, turned eastward for the purpose of settling in the land of their fathers. Within a generation these Jewish pilgrims, and those who followed them, succeeded in establishing—

First: That Palestine is fit for the modern Jew.

Second: That the modern Jew is fit for Palestine.

This land, long treeless and supposed to be hopelessly arid, has been shown to have been treeless and sterile only because of man's misrule. It has been shown to be capable of becoming again a land "flowing with milk and honey." Oranges and grapes, olives and almonds, wheat and other cereals, are now growing there in abundance. Those who undertake to describe Palestine are apt to speak of it as a miniature California in its climate, its topography, and its agricultural possibilities. Others have compared it with Sicily—long the granary of Rome.

Much patience and perseverance and faith were required to develop these possibilities in Palestine; and very much remains to be done to make the life of the Jewish settler what it should be. But the commercial test has been made. In a single generation the export of oranges increased from 60,000 boxes to 1, 500,000, and in recent years the groves have been so largely extended that exports to twice this amount are expected within a few years, when these trees shall begin to bear fruit. The grape, the almond, and the olive culture have prospered likewise, and there are important exports of wheat and other cereals. This material development has been attended by a spiritual and social development no less extraordinary; a development in education, in health, and in social order; and in the character and habits of the population. Perhaps the most extraordinary achievement of Jewish nationalism is the revival of the Hebrew language, which has again become a language of the common intercourse of men. The intensity of conviction and the devotion which the revival of the Hebrew has developed was shown in the struggle for its maintainance a year or more ago in the Palestinian schools. Believing that an effort was being made to supercede it in some of the schools, practically every teacher struck, giving up their only means of livelihood rather than submit to the impairment of the position of the Hebrew language. Pupils followed teachers, and parents aided by others in the community willingly faced, despite their poverty, the burden of establishing new national schools, so that their new-old national language might predominate. This is stuff out of which nations can be built.

There are special reasons why the Jews of America should be Zionists; for Palestine gives promise of doing for us far more than we can ever be called upon to do for Palestine. The Jewish renaissance in Palestine will enable us to perform our plain duty to America. It will help us to make toward the attainment of the American ideals of democracy and social justice, that large contribution for which religion and life have peculiarly fitted the Jew.

America's fundamental law seeks to make real the brotherhood of man. That brotherhood became the Jewish fundamental law more than twenty-five hunderd years ago. America's demand in the twentieth century is for social justice. That also has been the Jewish tenet for ages. Their affliction, as well as their religion, has prepared the Jews for effective democracy. Persecution has broadened their sympathies, trained them in patient endurance, in self control, and in sacrifice. It has made them think as well as suffer. Not since the destruction of the temple have the Jews in spirit and ideals been, in these respects, fully in harmony with the noblest aspirations of the country in which they lived.

But as the Ghetto walls are falling, Jewish life cannot be preserved and developed, assimilation cannot be averted, unless there be re-established in Palestine a centre, from which the Jewish spirit may radiate, and give to the Jews scattered throughout the world that inspiration which springs from memories of a great past, and the hope of a great future.

To accomplish this it is not necessary that the Jewish population of Palestine be as large as compared with the whole number of Jews in the world. Throughout centuries when the Jewish influence was greatest, during the Persian, the Greek, and the Roman empires, only a relatively small part of the Jews lived in Palestine; and only a small part of the Jews returned from Babylon when the temple was rebuilt. But the Jews of America have also an immediate and more pressing duty in the performance of which Zionism alone seems capable of affording effective aid. We must protect America and ourselves from demoralization, which has to some extent already set in among American Jews. Throughout all the years of persecution the general standard of morals was exceptionally high among the Jews. The Jewish criminal was rare; for with the Jews laws were self enforced and each individual was his own policeman. The Rosenthal case in New York, with its horrible revelations of violence and corrupton, and the white slave prosecutions, with their disclosures of prostitution among Jewish women, brought to the best American Jew a deep sense of humiliation, and to the thoughtful, grave concern. What could be more remote from Jewish tradition than such resorts to violence, unless it be the prevalence of unchastity? The cause of such demoralizaion is clear. It should be nipped in the bud. It results in large part from the fact that in this land of liberty all the restraints of Jewish law by which the Jews were protected in their Ghettos, have been removed, and a new generation was left without necessary moral and spiritual support, and is it not equally clear what the only possible remedy is? It is the laborious task of inculcating self respect—a task which can be accomplished only by restoring the ties of the Jew to the noble past of his race, and by making him realize the possibilities of a no less authentic future.

In the Jewish colonies of Palestine there are no Jewish criminals; largely because everyone, old and young alike, is led to feel the glory of his race and his obligation to carry forward its ideals. The new Palestinian Jewry produces, instead of criminals, scientists like Aaron Aaronsohn, the discoverer of wild wheat; pedagogues like David Yellin; craftsmen like Boris Schatz, the founder of the Bezerel; intrepid Showerin, the Jewish guards of peace, who stand watch in the night against marauders and doers of violent deeds.

Every American Jew who aids in advancing the Jewish settlement in Palestine, though he feel that neither he nor his descendants will ever be there, will likewise be a better man, and a better American for doing so.

Furthermore, is it desirable that America should be practically the only country to which the Jews of Eastern Europe may emigrate after this war? Is it not desirable that Palestine should give a special welcome to the Jews, as the Zionists propose?"

Louis D. Brandeis.

Since this article was written the most of Palestine has been taken from the Turk by a British army under the command of General Allenby, and Zionism has advanced by leaps and bounds. The Allied nations have promised Palestine to the Jews when war is over. Later I may write an article on the restoration of Israel. Will it be before or after the return of Christ?

Your brother in hope,
A. L. Corbaley.

TWO TRACTS BY JOHN L. WINCE

"Salvation" and "Resurrection," two tracts by the late J. L. Wince, are written in a way that can not fail to arouse the interest of both saint and sinner.

The author sleeps, dear brethren. His work is left for you to carry on. Let him speak through you. Single copy, 10 cents; $1.00 per dozen. For sale by

S. ROXANA WINCE,
Pierceton, Indiana

COMMENTARY ON THE APOCALYPSE

Chapter 3

As many as I love I rebuke and chasten: be zealous therefore and repent (vs. 19).

Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me (vs. 20).

The fact that Christ rebuked the lukewarm [illegible] of Laodicea is evidence that he loved them; and that is why he exhorts them to turn away from their present condition and to walk worthy of the name of their Lord and Master who still loves them. "Behold I stand at the door and knock." Here we have a picture of love and condescension. The Lord of glory: he that has been exalted to the divine nature, and to a seat with God on his throne in heaven. This is he that condescends to seek admittance at the poor man's door. He will not force the door; the man himself must open it. "I will come in to him and will sup with him, and he with me." What has the poor man to set before his royal guest? He has poverty and nakedness; while his royal guest has for him immortality, eternal life, and a seat with him on his throne—the royal throne of David restored, and extended over all the earth.

Also the gift of adoption into his family, making him a joint heir to the first dominion over every living thing that moveth upon the earth (Gen. 1: 28). "And thou, O tower of the flock, the strong hold of the daughter of Jerusalem" (Micah 4: 8). Taking this picture of the royal monarch seeking admittance at the poor man's door as a symbol, and expanding it to its counterpart, what a vast subject opens up to our vision! "God so loved the world, that he gave his only begotten Son; that whosoever believeth on him, should not perish; but have everlasting life."

To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne (vs. 21).

To the overcomers of Laodicea, a right royal promise is given. That is, to sit with Christ on his throne; and the beauty of the construction of the messages is that the overcomers of all the seven churches, are equally heirs to the royal promise. "What I say unto you, I say unto all." "With me on my throne." A clear distinction from the Father's throne. The Father's throne is the throne of the universe; while Christ's throne is the throne of David restored and extended over all the earth. Could there be any greater incentive given to strive to overcome the promptings of the flesh, and to follow the teachings of the spirit?

He that hath an ear, let him hear what the spirit saith unto the churches (vs. 22).

At the close of each message this admonition is given, indicting clearly its importance. It is found in Matt. 11: 15 and in 13: 9-43; Mark 4: 9-23; 7: 16; Luke 8: 8; 14: 35; Rev. 13: 9. In each instance it is given at the close of a subject, and before the beginning of another. This fact should be given due weight when we read Rev. 13: 9. To the church in Smyrna it is written, "Thou shalt have tribulation ten days," future tense, clearly prophetic. This was fulfilled in the persecutions under Gelarius and Diocletion (303-313 A. D.) on the principle of a day for a year. And in the church of Sardis we have a waymark revealing its chronology; the death state of the church of Sardis is the same event as the death of the two witnesses (Rev. 11: 8). They are both God's witnesses. In fact they are one. The death of the two witnesses occurred just before the reformation in the forepart of the 16th century. They lay dead 3½ years, a day for a year. The reformation was their resurrection and ascension to heavenly positions.

Again, the open door that the Master set before the church of Philadelphia by sending a mighty angel with the open book, the Bible, is symbolized by the angel of Rev. 10. The footsteps of that symbolic angel whose feet were like pillars of fire, consumed the dark superstitions of the apostacy by the open Bible in the angel's hand. And no man could shut the opened door. The pope tried with all his might to close the door, but failed. Here Christ is seen to be the bearer of the keys. The keys of the man on the Tiber are not the true keys; they do not include "the key of David" that will open the door into the kingdom of God. The introduction, in the first chapter, including the glory and exaltation of Christ, together with the messages to the seven churches forms the first section of the Apocalypse.

Geo. Francis

THE PROPHET ELIJAH

I will read a paragraph concerning the reign of Asa king of Judah previous to the lesson, as it seems to be necessary to become acquainted with the order of things before Elijah came to view. It was the 31st year of Asa's reign that Omri began to reign. He was a wicked prince, and followed in all the evil ways of those who had gone before him. At his death the government passed into the hands of a man, if possible, worse than himself, namely, Ahab his son, who, to add to his wickedness, married Jezebel—the worst woman of her age. She was an idolatress and bent on making others the same. She made no disguise of her religion, nor of her enmity to the Jewish priests and her intention of over throwing the established faith. Soon the heart of her husband was turned after her strange gods, groves were planted and a priesthood ordained, a temple built and the idol Baal set up for worship—a species of idolatry unknown in Israel since the days of Samuel. It seemed as if the knowledge of the true God would be forever lost among the Israelites.

Suddenly the prophet Elijah boldly stood up among them, to stem the overwhelming tide of corruption, and succeeded in preserving many of his country men in the worship of Jehovah. This great prophet waged against principalities and powers, spiritual wickedness in high places, in honor of Jehovah, and his Israelitish kingdom. Elijah is introduced with considerable abruptness, by the name of Elijah the Tishbite from the name of a town beyond the Jordan to which he belonged. He announced punishment in the shape of a long continued drouth and consequently famine, which should be removed only at his own intercession. It then became needful that the prophet should withdraw from the presence and solicitations of the king. Accordingly he concealed himself in a cave near the brook of Cherith - one of the streams which fell into the Jordan where the kind providence of God sent him bread and meat every morning and evening by ravens. After a time the brook became dry, and the prophet was instructed to cross the country into the dominion of Jezebel's father, which was Sarepta, near Sidon. As he approached the place he met a poor woman who was seeking a few sticks for fuel. The prophet asked her for a little water; which was very scarce at that time. But when he also begged of her some bread she declared to him that she had nothing left but a handful of meal and a little oil with which she was then about to prepare her last meal, after which nothing remained for her and her young son but to die. Elijah however encouraged her not to fear but to prepare him some food, promising in that great name which even foreigners had learned to dread, that her scanty supply would not fail until the bountiful heavens once more gave forth relief.

Was her faith strong enough to trust him ? Yes; her faith enabled her to comply with this request. For over two years she and her son and the prophet were supplied with sufficient food; for "the barrel of meal wasted not, neiher did the cruse of oil fail, until the day that the Lord sent rain upon the earth." The implicit faith of this poor widow in the power and mercy of God was stengthened and rewarded by a more signal miracle which Elijah effected during his abode with her. Her son became very ill with some grevious disorder and died. He was restored to life by the intercession and prayers of the prophet, and she now confessed her full conviction that Elijah was a man of God, and that the word of the Lord in his mouth was truth.

Elijah received the divine command to go and present himself before Ahab. At this time the famine was so severe that the king in person had gone through one part of his dominion in search of provisions, while he sent to Obadiah, his principal steward, into another part for a similar purpose. Obadiah was a good man; he had used his influence in protecting the persecuted servants of Jehovah. Elijah met this person and prevailed upon him to conduct him to the king. Ahab had been seeking Elijah to punish him as the author of calamities which Israel suffered, and as soon as he saw him he broke forth into reproaches against him as the troubler of Israel. But the prophet boldly retorted the charge and affirmed that all the miseries under which the nation suffered had befallen it on account of his rejection of the God of Israel; and of the idolatries with which he and the queen had polluted the land. In order to satisfy Ahab of the vanity of the god to whom they had turned, he offered singly to confront the whole of them in the sight of Jehovah, that it might be seen by manifest signs who was the true God and worthy of worship. Ahab was so awed by the rebuke and decisive manner of the prophet, and perhaps apprehensive of further judgment if he refused, that he ordered the attendance of all the priests of Baal, about eight hundred in number, to bring the matter to a final decision. The people assembled in great numbers to witness the contest in which they were so deeply interested. Elijah proposed that two bullocks should be prepared for sacrifice, one by the priests of Baal, which they should cut in pieces and lay upon wood, but put no fire underneath; the other by himself, in same manner. And then continued Elijah, "Call ye on the name of your gods, and I will call on the name of Jehovah; and the God that answers by fire, let him be God." Nothing could be fairer than this; but it is very awful to think that the supremacy of Jehovah should ever have become a question. Did Baal hear the priests when they called upon him to attest his power by consuming with fire the victim laid upon the altar ? No, there was no voice, nor any that answered, although they called upon their god until the time of offering the evening sacrifice. As the day advanced the priests were in the frenzy of a losing cause. What did they do ? They cried aloud and cut themselves with knives and lancets until blood gushed out upon them. The priests of Baal had consumed most of the day in their useless invocations, and now Elijah advanced to prepare the altar for his offering. He reared an altar of twelve stones according to the number of tribes, and after laying on the wood and the victim, he caused it to be inundated with water from the river. He then called upon the Lord to interpose that all Israel might know that he was the true God, and that their hearts might be turned from vain idols to himself. What happened ? The fire of heaven came down and consumed the victims and dried up by its intense heat all the water which had been poured around.

What did the people do when they beheld that sight ? They yielded to the mighty impulse of the conviction which oppressed them, and fell upon their faces exclaimnig, "Jehovah, he is God." The prophet then commanded the priests of Baal to be slain, and his order was immediately obeyed. After the idolatry had received this check the prophet intimated to Ahab the approach of relief from the awful calamity under which the land had groaned so long; and directed him to go home in that confidence. Elijah proceeded to the top of Mount Carmel, and prayed for rain seven times; the answer to his prayers speedily followed by a fulfilment in the shape of a little cloud rising above the Mediterranean. The heavens had grown black with clouds and wind; there was a great rain.

These incidents produced some salutary impressions upon Ahab, but the higher energies of his wife caused them soon to disappear. Her anger was great on account of the destruction of her priests, and she vowed to be revenged. Elijah heard of this, and knowing she had the power to execute her threats, he deemed it right to withdraw himself for the present. He returned into a wilderness. After traveling about one hundred miles, he became exhausted with thirst and hunger. He cast himself under the shade of a juniper tree, and prayed for death to end his troubles. But God had not forgotten his servant, so he sent an angel to comfort and sustain him. He does the same today when we are in trouble. The prophet discovered a cake baked on the coals and water at his head. Helping himself to both he laid down again. The angel appeared the second time telling

him to eat and drink. The word of the Lord came to him asking what he was doing there, and he said, "I have been jealous for the Lord of hosts. The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword. I only am left and they seek to take my life." In this spot the Lord appeared to him, preceded by a strong wind, an earthquake, and a fire, and speaking to him in a still small voice, commanded him to repair to Damascus and anoint Hazael to be king over Syria, after which he should anoint Jehu to be king over Israel, and appoint Elisha to be his own successor. The prophet did not delay to return, but he deemed it necessary to execute his last commission in person. He found Elisha the son of Shaphat beyond Jordan ploughing with twelve yoke of oxen, and cast the prophet's mantle over him as he passed. Elisha understood the sign, and after he had been allowed permission to bid farewell to his parents, he followed the prophet, to whom he thenceforth remained constantly attached through all his fortunes.

Sister Meermans.

THE NECESSITY OF REIMMERSION

Brother Herren's Case Discussed

Just finished reading Brother Herren's letter in last Restitution, and your editorial comment is so good I wish to commend it. He says he was baptized by a Campbellite into three names, both bad enough. It is God's prerogative to order and our duty to obey. If we presume to change the order or plan in the slighest degree we have just that much of man in it, and do it to our own peril. If you, Brother Herren, had told that Campbellite preacher you believed Christ literally died and was buried, he would have promptly told you he did not believe it at all.

Now do you suppose God puts the approval upon the work of a man who denies the death of his Son ? Baptism represents that, and if he did not believe it, then going throngh the act made it a farce. He says that he was baptized in three names. Jesus said, "No man cometh to the Father but by me." Again, "I am the door." Again, we are told Jesus brings us to God; and once more he is our Mediator. But we notice these several points.

We must pass through the door (Jesus) in order to get to God. A Mediator stands between us and God. Then how can you get to God unless you pass through the Son ? But if you were baptized in the name of the Father you brushed the Son to one side, and got to the Father first. Again, baptism represents death, burial, and resurrection. Then do you believe God died ? Did you ever stop to consider that our salvation rests in the belief that Jesus died and was buried and rose the third day ? Read 1 Cor. 15:1-3. We might reason within ourselves that it possibly makes no difference whether we believed he rose in one day or three, and feel perfectly satisfied. But notice, Paul settles it by making that one of the points we were to believe and not forget. We must keep it in memory. We are not to quesion why we are to believe that. But after all it had a meaning. It signified something. If Jesus had raised in one day his death and resurrection would have effected the faithful in one age only. On the other hand, his death effects those in this age as well as that which is to come. So we can see in that sleep of three days and nights, and a triumphant resurrection on the third day a hope of the faithful in all ages. Just so Jesus woke up his apostles twice the night he was betrayed. The third time he told them to sleep on. If unfaithful in the age to come, and you go to sleep, it is final: you will sleep on. Then how necessary that we keep awake, and when the faithful are awakened from their long sleep, their record will be such that they may not go to sleep forever.

How awful the sentence, "Sleep on"! No, Brother, your baptism is not valid. Hasten to some true believer, and with your own belief corresponding to the administrator's, put on Christ. Take, as Brother Huggins says, the only name given under heaven whereby we must be saved.

Almus Adams.

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A Sister		1.00
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COME, LORD JESUS

It was a universal characteristic of the early saints that they loved the appearing of the Lord. They watched for it more eagerly than for anything else. Paul says that a crown is laid up for him and for them also that love his appearing (2 Tim. 4:8).—E. P. Marvin.

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EDITORIAL

Brother R. A. Humphreys writes that his son, Samuel, has been called to camp.

What you see impresses you more than what you hear. The power of example is greater than precept.

"The seed is the word of God." Yes, but the seed will never grow in the granary. Get busy and scatter it everywhere.

To exalt the ministry, Christ went "up into a mountain;" but in order to humiliate the minister he sat down and taught (Matt. 5:1).

By oversight the article last week entitled "The Great Need of Exhortation," appeared without the author's name —Sister Flora A. Wood.

The Prniting Press financial report may be delayed several weeks. We want to have it complete and final when it is given. This explains the delay.

Have any of our readers paid for Bible Lessons in advance, and not received them yet ? If so, you have been passed by through mistake, and you should send us a notice of how many copies you have paid for, and they will be mailed at once.

Human nature gravitates to evil as a stone does to the earth. It must, therefore, be subjected to the lifting power of truth, which comes only from God through his word (Jas. 1:18). Otherwise it will go to the bad. The philosophy of idleness leads to mischief.

Once off the right track, once wander out of "the narrow way" (Matt. 7:13, 14), and every step takes you the wrong way, scripturally called "the broad way." There is no safety morally, financially, or religiously but by refraining your feet "from every evil way."

"They that live godly shall suffer persecution." But you say, "I am not persecuted by the world." We have never been robber by thieves, either, but they know that we have nothing valuable enough to steal. Does the world ignore your standing in the truth for the same reason ? Alas, but it is true.

SUNDAY ONLY DAY OF PUBLIC WORSHIP FOR FIRST TWO CENTURIES

Sabbath keepers should consider the following testimony: "In the early Christian worship the reading of the Scripture came first, then preaching: the heathen attending thus far, as well as Christians, as in Paul's time (1 Cor. 14:24); then, they and the catechumens having been dismissed, the prayers, Lord's prayer, agapoe followed. See Palmer's English Ritual 1:13, etc. This was the Sunday service; Sunday being the only day of public worship in the first two centuries" (Elliot's Horae Apocalyptiae, Vol. 2, page 488). For the benefit of Saturday keepers we repeat the last words of this quotation: "Sunday being the only day of public worship in the first two centuries."

FIRST PREPARATION, THEN EXECUTION: FIRST PROPHECY, THEN FULFILMENT

"And the seven angels which had the seven trumpets prepared themselves to sound" (Rev. 8:6).

1. The Divine Order is First Preparation, Then Execution.

1. In gospel blessings for saints (Matt. 27:62; Eph. 6:15; 1 Sam. 7:3; Matt. 3:3; Luke 1:17; 2 Tim. 2:21; Rev. 21:2; Matt. 25:34).

2. In judgments for sinners (Isa. 14:21; Joel 3:9; Prov. 19:29; Matt. 25:41).

2. Preparation for Sounding the Seven Trumpets

1. From the death of Julian, A. D. 363, to death of Theodosius, A. D. 395. There was thus thirty-two years of "preparation" (Gib. 2:499. 500, 501, 502, 504).

3. First Prophecy, Then Fulfilment

1. God appeals to fulfilled prophecy as attesting his royal signature, the solemn seal of his own hand, to Holy Scripture (Deut. 18:21; Isa. 41.21'23; Jer. 28:9; 2 Pet. 1:19-21; John 13:19; 14:29; 16:4, 13).

2. He who foretells must foreknow. Israel's dispersion foreknown, forseen, and foretold 1520 years before it occurred, with ten details amplified (Deut. 28:49-57).

3. Predicted that Israel, although subjected to worse national calamities than has blotted out other nations, yet would not become extinct like them (Jer. 30:7-16).

WHAT MAKES ENEMIES

The following editorial appeared in The Restitution in 1914, and is republished at the request of Brother R. A. Humphreys:

Our enemies on the whole are a numerous company. This fact would have distressed us at one time. When young we were smitten with the popular dictum that it was a good thing, and a thing to be aimed at—have no enemies. We tried to work for the truth under this delusive idea for some time. Our dreams on this head, however, were soon rudely shattered. Having the Bible standard before us in all things, we came to see the futility of our no-enemy policy and to perceive the wisdom and reason of Christ's saying: "Woe unto you when all men speak well of you." We found it impossible to avoid giving offense, and after many struggles against the inevitable we quietly and grimly surrended. We saw that we could not prevent the making of enemies without becoming a time-server and a man-pleaser. Accordingly we made up our mind to accept enmity, and to adopt as the only workable policy the policy of being on God's side of all matters, regardless of the consequences. Not that we gave up the idea of being friendly; far from it. We have always had the commandment before us that we are to bless, and curse not; to do good to them that hate us; to pray for them that dispitefully use us. In this spirit we have always tried to act, though frequently without the entire success we could have wished. After making up our mind that we could not prevent the existence of enemies, that their existence was the inevitable corollary of an endeavor to follow the course of faithfulness to divine principles, their existence ceased to be a trouble to us in any serious sense. In our simplicity we once thought that the enmity which has been endured by all true disciples, from Abel down, was the result of their own needless brusqueness in dealing with opposition. Rough experience has taught is that it is not necessary to sin against anyone to make him our enemy. Abel did not wrong Cain, yet Cain killed him; Joseph did not sin against his brothers, still they hated him and sold him as a slave to foreigners; Christ was always good, kind, and gentle to his contemporaries, still they crucified him on the cross. Today our most bitter enemies are those against whom we have committed no wrong and have grieved with no trespass. However blameless a man may deport himself toward people, if he adheres uncompromisingly to the principles of the gospel he will have a whole "generation of vipers" aroused, licking out their tongues, ready any time to strike him down with deadly venom, merely because he belongs to the "seed of the woman." Without any offense on his part, merely that he belongs to the seed of the woman is enough to excite into dangerous activity this "enmity" of the serpent (Gen. 3:15).

IS SALVATION POSSIBLE AFTER DEATH?

The Romish doctrine of the intermediate state is very convenient in these days of long casuality lists, and some kind of purgatory, or even something more pleasing to the natural man, is sure to appeal to many outside the Roman Catholic communion. A recently published book entitled "God and the Soldier" and consisting of addresses given at "the front" by two well-known Scottish ministers of the gospel, is reviewed in "Our Hope" (New York); and the following quotations will show its doctrinal tendencies in the realm of eschatology:

> The revolution made by war in the social organization brings in its train a revolution in the realm of the soul. The church must find a third category. It must propound not only a doctrine of heaven and of hell, but also a doctrine of an intermediate state.
>
> Man must be free as here to fall away from the road that leads to splendor: free also to lift his eyes heavenward in the midst of hell; free even there to say, "I will arise and go to my Father," and in the long, long end God will win. The eternal harmony will at last be broken by the crying of not even one lost soul.
>
> If prayer be the mightiest weapon placed in our hands, we dare not restrict its power merely to the aid of the living. For the dead are on the same great stream of life as we are, and they, too, need the shepherding and the shielding of God.
>
> Multitudes today pray for their dead, and the church must give expression to this yearning of their souls.

This is one of the sad signs of the times which must grieve the hearts of many of God's children in these closing hours. Only the day of judgment will reveal the extent of the harm done by such teaching as this. It has for its foundation the old statement of the adversary, "Thou shalt not surely die," upon which so much error has been built during all the centuries since our first parents were deceived.

If, as these Edinburgh doctors of divinity assert, "the dead are on the same great stream of life as we are," why may they not get right with God during the intermediate state, and why may they not be benefitted by our prayers ? Jesus lives to help all those who call upon him in true repentance, and if the dead are in such a condition as to repent and call upon the Lord for pardon, will he not hear them so long as he is in the place of intercession ?

One thing that shuts the door on this false hope and fixes the gulf between saved and unsaved during death is the unpopular but scriptural doctrine of the sleep of the dead. If unconscious and inactive, then as they fall asleep so must they appear before the great white throne at last. Once accept this view of death and the bottom drops out of the Romish purgatory, prayers for the dead, and Spiritualism. And men will be urged to get right with God now, in this present life, if they would escape the awful doom that awaits lost souls.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Dear unsaved friend, if you should read this, delay not longer. Jesus can save you now, and will if you are willing. Tomorrow it may be too late. Selected.

COMMUNICATION

Dear Restitution:

I have passed my 76th year, and have lost the sight of my left eye. It is rather difficult to use a pen. I am glad to see our printing press so nearly paid for. You will please find herewith $10 to help finish paying for what is needed to start it out without having any claims against it. We are certainly living near the return of our blessed Lord to establish what the combined forces claim they will do. It is not in man that walketh to direct his own steps. The power has been in their hands for nearly six thousand years, and we are now passing through the results. Jeremiah 31 to 34 is being fulfilled with many other passages of the Holy Bible. With kindest regards and best wishes, I am yours in the one hope,

Wm. D. Root.

THE KINGDOM AGE

Editor Post Express:

The transformation taking place in the Holy Land is of special interest to Bible students in that the restoration of the land to God's ancient people (which purpose England has in mind) will fulfil prophecy and mark the commencement of a new era. The Kingdom of the Messiah foretold by the prophets of the Old Dispensation has never been given up, neither have the promises concerning it been abrogated, its institution has been held in abeyance until the "Times of the Gentiles" should be fulfilled.

Our Lord said that the generation of Israel should not pass away until all should be fulfilled.

The gerenation of Israel has never pasesed away. Other nationalities have intermarried and lost their identity. What is the meaning of this miraculous preservation of God's ancient people? Does it not mean that God is going to fulfil to them, and in them, the promises made to Abraham, their father?

St. Paul would not have us be ignorant of this mystery, "That blindness has fallen upon Israel until the fulness of the Gentiles be come in" (Rom. 11:25).

"Therefore behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers" (Jer. 16:14).

The Christian era is in the nature of an interpolation between the time of the rejection of the King, and the time when it shall be said: "Blessed is he that cometh in the name of the Lord."

The church and the kingdom are therefore not identical. The church did not come into existence until after the kingdom had been preached and rejected. The mission of the church in this present age is to call out from the Gentile world a people for God's name, and in the ages to come to show the "exceeding riches of his grace."

On the other hand, the kingdom which is yet to be established here on earth with Jerusalem as the religious centre of the world, will fulfil the promises made to Israel and vindicate to the kingdoms of the world our Lord's absolutism and crown him King of kings and Lord of lords.

Your correspondent is here only skimming the surface of a subject attracting wide attention at the present time. We are talking of a "World Democracy," but there can never be a true democracy without the autocracy of Jesus Christ, and if we are to rightly interpret the events of our day we must view them from a point beyond the world's frontiers.—W. L. Davis. Archdeacon of Rochester.

Sent by Brother C. H. Morse.

OBITUARY

Sister R. M. Williamson

October 19, 1918, death entered the home of R. M. Willamson and deprived him of his wife, Ela Williamson. She died of heart dropsy. Her age was sixty years 8 months and 15 days.

She leaves to mourn her loss a husband, four children, and several grand-children. She was mother of nine children, of which five preceded her in death. The others live at Pelzer and Williamston, S. C. They were all at her bedside when death came. She was laid in the tomb at Guthrie Grove, S. C., Oct. 20. Elder A. N. Durham read a few verses of Scripture from 1 Cor. 15. On account of inclement weather and the flu epidemic the funeral was postponed until later. She has been a member of the Church of God for above ten years. She lived to see the way of life and embraced it and continued until the end for the hope she had in the resurrection of the dead. Her husband and four children are all members of the Church of God at Guthrei Grove. We are waiting for the soon coming of the one who said, "I am the resurrection and the life." Our prayers are, "Come, Lord Jesus, come quickly." We long for thy companionship of thee and all the righteous saints on the earth when the curse is removed. For that time we do patiently wait.

M. O. Williamson.

Of Aaron's sons, one of ye Levite's train
Lies here, with comfort for to rise again;
Generous he was, the poorer people's friend,
A fatihful Abraham lived, and made an end.—
Epitaph on an old tombstone in the churchyard at Rottingdeane, Kent, England.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Proverbs 18:24

FRIENDS

When our time of gladness ends
We can always turn to friends;
Not the passing neighbor who
Smiles and mutters "Howdy-do,"
Not the ones who come and go,
Sharing joy but never woe;
But the splendid and sublime
Who are gentle all the time.

Friends who've journeyed long and far
Liking us for what we are;
Friends who seem to be a part
Of our spirit and our heart;
Sharing every care we know,
Suffering when we suffer woe;
Smiling with their words of praise
When success has crowned our days.

Friends devoted, kind and true!
Oh the numbers very few
Unto whom a man will turn
When hope's embers faintly burn!
And how great his loss the day
One of them is called away!
Seldom now friends take the place
Of the absent, smiling face.

When the winds of trial blow
And the heart is sick with woe,
When no longer we can keep
Locked in secret chambers deep
All life's heavy freight of care,
In confession's hour we share
Every burden, as we must
With the friend that we can trust.

Rich is he whose toiling ends
In the love of faithful friends,
'Tis a sign of how much he's given,
Its a proof of how he's striven,
If in failure's hour a few
Wish to help him safely through,
Friends are God's reward to man
If he does the best he can.

Let No Man Despise Thy Youth

1 Tim. 4:12

Father's business was wagon and coach building. The third loft of his building was used as a paint shop. The then president of the Adams Express Company had sent in a coach to be refinished and delivered in Elberon, N. J., on a certain day. To accede to his request meant hurry and rush. The coach was finished on a Saturday and left in the "varnish" room to dry. The building—though large was old fashioned, without elevators, simply having open hatchways—"open" meaning they had no walls. On each floor they had covers even with the floor that could be lifted off when the hatch was to be used. On Monday morning the coach was placed on the hatch covers and ropes adjusted for the purpose of lowering the coach to the ground floor; but when the wheel was turned and the ropes tightened it was found the ropes rubbed on the sides of the coach. This time it was the top of the coach that suffered. In the paint shop thirty men were employed, each had an idea. Each plan was tried, and each plan proved a failure.

That morning a new apprentice had been engaged. He was a boy about 15 years of age and lived on the East Side, a section of the city where they never saw a coach except at a funeral. No one ever thought of asking George for his opinion; he didn't know anything any way. At last in a timid way he ventured to offer a suggestion. As an answer the men shoved him from them. But father had heard something of what he said, and ordered that his plan be tried. George had the ropes adjusted his way. The wheel was turned, the ropes tightened, the coach was raised, the covers of the hatch removed, and the coach in a few minutes was in safety and without a scratch, lowered to the lower floor. George, who didn't know anything, saw something that thirty seasoned veterans could not see. Why? George had an "open" mind; he had no pre-conceived notions. When he looked at the problem he was able to see it from its different angles and was thus able to reach a solution. The men simply offered a plan which they had previously seen. Their minds were warped; they could see no other way. But their plan did not work and George's did. Therefore "Let no man despise thy youth."

How often this true story of "George and the hatchway" has come to mind when a young man visitor in answer to the Elder's invitation to address the meeting would reply, "No, I haven't anything to say. You people, grown gray in the service, must know more than I. I will listen." Had he spoken, he might have electrified the meeting. Many times a new voice carries thoughts that would be new to the hearers, thoughts that would prove a blessing. We are not of those who have "itching ears;" we are not looking for fine speech. But we do want the truth, and you may be the one that has it. So deliver your message. Give God the glory, praising the Lord, and "no man will despise your youth."

Child Trainnig

By Edith Clark Cowles

A wise mother will not allow any exercise to continue indefinitely. As soon as the child appears bored his attention should be diverted to some other kind of play. There are so many duties inside and outside of the house which an eager, willing child can assist the mother in performing, he may be kept happily employed, while unconsciously learning much that will be always useful to him.

Toward the close of a busy day, before early tea and bed time, there comes the period properly known as the "children's hour," when father or mother tells or reads a story. All parents are not gifted story-tellers; but most of them may become, with a little effort, sufficiently adept to be entirely satisfactory to a lenient audience. There are many Bible stories such as Ruth, David, and Goliath, Daniel and the lions, etc., that always hold the interest of the child, and these, if the mother begins early with simple stories she can easily, with practice, master the more complex ones. A story told is much more satisfactory than a story read.

As the child grows older, there are nature study primers and readers which give charming accounts of the lives and habits of plants, insects, fishes and animals.

Instilling Respect for Life

Live pets serve to instil in the child respect for other life beside his own and to give him a sense of responsibility in providing for their care.

Few parents need to be told the value of individual gardening, and if no greater space can be provided, a window box will serve as a garden bed.

The intelligent parent realizes that the child is above all things else a self-acting being. This abundant activity is a compelling force which must find an object upon which to spend itself. In other words, the child must be "up and doing." Let us, therefore, endeavor to always provide him with worthy objects upon which to expend that divinely provided energy.

Life lies before him, and we wish him not only to obtain the best from life, but to contribute to life something worth while. He exerts influence as unconsciously as he breathes, and as parents it is our privilege to see that he becomes a conscious influence for good.

Every act of his is a preparation for the life he is to lead, and it is our privilege to equip him for his journey with a strong, clean, healthy body, a well stocked mind, and a spirit which bids him serve his fellow man and thus "fulfil the law of God."

Nature

Nature's physician, so Galen said, was "essential to health"; and so say all the noble men and women of the medical profession.

To love trees, whispering leaves and white clouds, the lights in the sky, the smell of ploughed grounds, the daily fresh scents of the woods, the rocks, birds, flowering vines; animals little and big; bees and blossoms, waving branches and waving water, winding streams and bubbling brooks, firelit stars, as they first appear in the twilight and last appear at daydawn, shells and pebbles along the ocean beach the sweet salt air—the silence and the drowsiness and dreaminess not only have a call to health for us, but bring to us the blessing of body and soul, new blood and brawn.

He and she who work hard, must find a way to play hard and, thereby, have better bodies and better souls to enjoy their work.

God is the creator, author, of the trees, the clouds, the sky, the fields, the woods, the rocks, the birds, the animals, and all other things that the eye can see or the hand touch. And if we study nature as we should, we cannot fail to see God's loving will in all things. So whether we work or play let us study nature, but in this study let us not be content with the mere looking into, the handling of the thing itself: let us look above and beyond the article and see in its creation the will, the power, the strength and the love of God, who as the author of all things, animate and inanimate, created them for the blessing of man.

Daily Thoughts

I will trust in the covert of thy wings	Psa. 61:4
Cause me to know the way I should walk	Psa. 143:8
All the paths of the Lord are mercy and truth	Psa. 25.10
Thy God that teacheth thee to profit	Isa. 48:17
In returning in rest shall ye be saved	Isa. 30:15
I will not fail thee, nor forsake thee	Josh. 1:5
Thy faithfulness reacheth unto the clouds	Psa. 36:5

A Hymn

O God, pray keep from wrong
The life of one who sings thy heavenly song;
Keep my footsteps in the path of right,
Guide me safely through the world's dark night.
Come, God and King of peace and love,
Stretch forth thy hand from thy throne above,
Breathe thy strength round me when I would be weak,
The path you trod is the path I seek,
I know thy love is good and wide and great;
I worship thee, I praise thee, thou art compassionate.

William Faversham

The author of the above hymn is an actor who has met with great success in the interpretation of the writings of William Shakespeare. He is English born, lived some years in India, but now is a naturalized American citizen.

Be Self Reliant

Fight your own battles, hoe your own row. Ask no favors of anyone, and you will succeed five times better than one who is always beseeching some one's patronage. No one will ever help you as you help yourself, because no one will be so heartily interested in your affairs. Men who make fortunes are not those who were given five thousand dollars to start with. Men who have by their own exertions acquired fame, have not been thrust into popularity by puffs begged or paid for or given in friendly spirit. They have stretched out their hands and touched the public heart. Men who win love do their own wooing. Whether you work for fame, love, money, or anything else, work with your hands, heart and brain. Say "I will" and some day you will conquer.

Our Weekly Puzzle

Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Who was it that laid down his life, not for friends only, but also for those who were at enmity with him?

What is the meaning of the words "whatsoever," "command," "henceforth"?

What other difference is there between "friends" and "servants" than here mentioned? Who is "my Father"? Who spoke the above? To whom was it spoken? Where can it be found?

Answer next issue.

Answer to puzzle in last issue:

"Wisdom" is the power of discerning what is true and right—the Christian spirit and character.

The meaning of "partiality" is a desire to favor one person more than another. "Without partiality" means treating every one the same, making no difference between people. "Hypocrisy" means "pretence," "making believe," "a false part."

The pasage was written by James to the twelve tribes scattered abroad, and can be found in Jas. 3:17, 18.

One of the best things recently said is a remark by William T. Ellis: "There are three kinds of people in the world: the wills, the won'ts, and the can'ts. The first accomplish everything and the third fail in everything."

The early Christans believed that to prepare the departed for the morning of resurrection they should be placed in the grave with heads to the west, ready to face the rising sun. This idea has survived until now, as any old cemetery and some modern ones will testify.

/ Here is a good Bible search for anyone who is so inclined. A Boston clergyman wanted to tell his mother of something important that had happened to him, and sent this message to her:

From sweet Isaiah's sacred song, ninth chapter and verse six,
First thirteen words please take, and then the following affix:
From Genesis, the thiry-fifth, verse seventeen, no more,
Then add verse twenty-six of Kings, book second, chapter four;
The last two verses, chapter first, first book of Samuel,
And you will learn what, on that day, your loving son befell.

What happened to him?

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* * *

THE POPE'S VACCILLATIONS

We learn from recent press reports that the Pope of Rome approves of President Wilson's fourteen propositions regarding the war, and hopes for a speedy declaration of peace on the basis of the claims of the Allies. We remind our readers that this is just what "The Menace" has predicted for three years. The Allies are now in the ascendency, and reasonably sure of success, and so the Father (?) is about ready to switch to their side. The Roman church has always been great in the use of switches, both for the benefit of "heretics" and of themselves. Rome has always shown great ability in switching to the side of the majority. Heres hoping the Pope may get switched at the peace conference, and then, in seeking to regain temporal power, get switched forever into the ditch.—V. Sizemore.

* * *

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* * *

Seasonable Words

"A word in season" may save a life from wreck, and inspire a life of heroism for God, truth, and righteousness, and result in the uplifting of multitudes to immortality and glory . A sentiment has overthrown thrones and revolutionized nations. Every word spoken has its influence for good or evil; although apparently causing but a ripple in the ocean of "time," yet it spreads until its circumference is bounded only by infinity. Let your words be as the "orange of gold in its framework of silver"—blossom and perfume and fragrance, delightsome to sight and senses. Withhold not your words of hope and cheer and comfort. The tears of the sorrowing Marys are helpful to the crucified sufferers. The tenderness of "the weaker vessel" often imparts strength to the strong man in his moments of weakness and despondency, and refreshes him and sends him forth as a giant with strength renewed.—The Messenger.

* * *

It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool.—Solomon.

Robt Pate Sept 6
10607 Ashbury Ave

The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

NUMBER 43 CLEVELAND, O. NOVEMBER 19th, 1918. VOLUME 70

CHRIST'S MIRACLES

1.	Water turned into wine	John 2:1-11
2.	The leper cleansed	Matt. 8:23
3.	Healeth the centurian's servant	Matt. 5:13
4.	Peter's wife's mother healed	Matt. 8:14, 15
5.	Cast out devils and healed sick	Matt. 8:16, 17
6.	Cast out devils and they went into swine	Matt. 8:28-32
7.	Cureth the palsy	Matt. 9.26
8.	She touched his garment	Matt. 9:20-22
9.	Jairus' daughter raised	Matt. 9:18 & 23-25
10.	Restoring sight to two blind men	Matt. 9:27-30
11.	Restoring the dumb with a devil	Matt. 9:27-30
12.	Five thousand fed	Matt. 14:15-21
13.	Walking on the sea	Matt. 14:25-32
14.	Healing all that touched his garment	Matt. 14:34-36
15.	Healing the daughter of the Canaanite woman	Matt. 15:21-28
16.	Healing all that came to him	Matt. 15:29-31
17.	Four thousand fed	Matt. 15:32, 33
18.	Healeth the lunatic	Matt. 17:14-21
19.	Healeth the sick in Judea	Matt. 19:2
20.	Healed two blind men near Jericho	Matt. 20:29-34
21.	The fig tree withered	Matt. 21:18-22
22.	Healeth the palsy	Mark 2:3-5
23.	Healeth the withered hand	Mark 3:1-5
24.	Healed the deaf man	Mark 7:31-35
25.	Healing the servant's ear	Luke 22:50, 51
26.	Healed the blind at Bethsaida	Mark 8:22-25
27.	Miraculous drought of fishes	Luke 5:4-6
28.	Raised the widow's son	Luke 7:12-15
29.	Christ stilleth the tempest	Luke 8:22-24
30.	Healeth the crooked woman	Luke 13:11-13
31.	Healeth the dropsy	Luke 14:2-4
32.	Healeth the ten lepers	Luke 17:12-19
33.	Healeth the impotent man at the pool	John 5:5-9
34.	Healeth the blind at Siloam	John9:1-7
35.	Raiseth Lazarus to life	John 11:34-44

E. W. Knapp.

* * *

THE GRAND OLD BIBLE

Its Light and Shade

One language (Gen. 11).—Coming events, it is said, cast their shadows before them. This is on a large and gigantic scale in the Scriptures. These are full of shadows of coming events. The one language period is one of the shadows, a shadow of coming times, when the different language speaking people of the earth shall return to primeval conditions, when there shall be one emperor, one empire, one law, one religion, one house of prayer for all nations, and eventually, and with every probability in the world, one universal language—the language suggested by all the facts of the period put together—Hebrew, the language of the restored nation; then the head of all other nations upon earth and the capital of dominion embracing land and ocean to the utmost bounds of the everlasting hills.

The King of Salem (Gen. 14).—The King of Salem was also priest of the most high God. More than this he was king of righteousness, and king of peace (Heb. 7); and in his uninherited and nondescending priesthood, "like unto the sons of God," whose priestly order is of the Melchisedeck type, "after the power of the endless life." The initial counterpart to this has already been inaugurated in Christ, the high priest over his house. The best is to come, when Christ returned to earth again shall be literally king of Salem, king of righteousness, king of peace, and priest of the most high God, when Jerusalem shall be a temple of prayer for all nations, and the redeemed also shall be "kings and priests" and reign with Christ upon the earth a thousand years, and eat the bread of the blessed, and drink the blood of the vine at Messiah's table: for "the King who reigns in Salem's towers shall all the world command."

The Slaughter of the Kings.—Abraham's return from the slaughter is also a foreshadowing event, telling us in advance of the time when Messiah shall rule in the midst of his enemies, and Adonai at his right hand shall strike through kings. The scene corresponds to the pre-millennial subjugation of all the nations by Abraham's seed, Christ (Rev. 19) and the saints, who by the time of Israel's ingathering will have had the sword of judgment put in their hands (Psa. 149). Abraham, too, will be there, for he is "heir of the world."

Land Inheritance (Gen. 12).—Abraham, Isaac, and Jacob dwelt as strangers in the land they are yet to inherit, when they rise from the dead (Heb. 11:8-19). They lived, as it were, in the shadow of the promised blessings, the fulfilment of which will bring Christ to the earth again, and fill the world with unspeakable blessedness and peace.

Lot's Escape (Gen. 19).—In Lot's escape from Sodom by angel-help (accompanied by his wife and two daughters), we have an early illustration of the still greater escape to which Christ refers in the words: "Pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:36). An escape while probably comprehending the escape of the disciples to Pella at the destruction of Jerusalem, yet is only fully exhausted in the more final deliverance of the faithful at the crises in which Christ will appear for the judgment of all nations, of which, says Jude, "Sodom and Gomorrah and the cities about them" are "an example."

The History of Joseph (Gen. 37)—The history of Joseph is but the history of Christ's own case written in advance; first with regard to his being sold for silver by his brethren; and next with respect to his coming exaltation over Egypt, Israel, and all other nations, to whom he will be as the "corn of heaven." Israel will then repent the deeds of their fathers with weeping and bitter lamentation (Zech. 12:7-14). "The Deliverer shall come to Zion, and turn away all ungodliness from Jacob."

Egyptian Bondage (Ex. 1).—What Israel suffered in Egypt introductory to the exodus, has its counterpart in the cruel persecutions of which they are now the subject in Russia and other nations, preliminary, in this case as well as in that, to their exodus from under the hand of their oppressors.

The Burning Bush (Ex. 3).—Here God made proclamation of the resurrection of the dead, for so Christ interprets the words, "I am the God of Abraham, the God of Isaac, and the God of Jacob" (Luke 20:37). And here also was heard that other equally wonderful proclamation in the Hebrew tongue, **Ehyeh asher Ehyeh**, "I will be who I will be" (not "I am that I am"), of which we have just a hint as to its meaning in the terms of the Messianic covenant made with David, "I will be his Father, and he shall be my son," and in the fact that he is but the first born of many brethren, in all of whom at last God will dwell in the fulness of the spirit, and by whom he will judge the tribes of Israel (Matt. 19:28) and rule the world in righteousness and glory.

The Exodus.—The exodus came in fulfilment of the prediction made 430 years before to Abraham (Gen. 15). What took place then is what is to take place again on a much larger scale; for Israel's last exodus will be the exodus from all nations where they are now resident (Isa. 11). For magnitude it will far exceed the character of the first. The 600,009 men who started out of Egypt are as nothing to the now estimated 8,000,000 Jews scattered among the nations. Then if this be the number of the two tribes (Judah and Benjamin) what must the number of the other ten tribes amount to? Reckoned at the same rate their number would amount to 40,000,000, or altogether 48,000,000. In the present state of our knowledge this may be either under or over the mark, but it would be no surprise at all if it were vastly under the real figures.

Moses.—Moses was to be succeeded in due time by another prophet like unto himself (Deut. 18:18). This Moses-like prophet has already appeared on behalf of his people Israel, as Moses did before he fled to Midian. But like Moses he is to reappear in a day when his work and objects will be better understood, and when those who give no ear to his words, shall be destroyed from among the people (Acts 3:20-25). A prophet he truly was when he was here before, but like Moses he will yet be "King in Jeshurum," and the lawgiver of Israel.

The Red Sea.—Israel's passage through the Red Sea was their national baptism into Moses (1 Cor. 10:1,2). The event is one of the things to be repeated in their coming reconstruction under Christ (Isa. 11:15; 51:9-11; Mic. 7:19). Their sins once again "cast into the depths of the sea," they will emerge from the national burial, to the sound of the timbrel and the dance, and the song of triumph over enemies, now dashed to pieces, and deliverance now affected by the right hand of Yahweh.

The Wilderness.—As it was with Israel under Moses in the wilderness of Egypt so will it be again. Yahweh will plead with them as he did with their fathers, and bring them into the bond of the covenant (Ezek. 20:36-38). As then, so again, the rebels will be purged out, and they will be made to know that the power by which their deliverance has been effected is Yahweh. As in the earlier case so in the latter, the nations that oppose their progress Zionwards, shall see and be confounded at their might (Mic. 7:14-20).

The Manna.—Manna, **alias** "angels food," **alias** "corn of heaven," was fit foreshewing of the true heaven-sent bread of life, by which in due time it was to be succeeded. Those who ate of the first, said Christ, "are dead," but they who eat of this shall live for ever. First the blade, then the ear, then the full corn in the ear; so we have first Moses and manna, then Christ and words of spirit and life; and after that in days yet to come, the perfect result of it all—Israel under pastors equal to the angels, who shall feed them with knowledge and life-giving word of peace and perennial joy.

The Rock.—Israel drank of the water out of the rock—that rock, says Paul, was Christ. It was water, like the manna, possessing a spiritual significance that pointed to Christ; hence the one was called "spiritual drink"—drink pointing the thirsty Zionward traveller to the water which springeth up into everlasting life, such as the Messiah, seated on Jacob's well, offered to the woman of Samaria.—F. R. Shuttleworth.

———o———

REVELATION 13: WHAT DOES IT TEACH ?

A little over a year ago I preached a sermon on the above Scripture which created quite a stir in the community where it was delivered, mostly because of the reflection it cast upon certain systems. One thing we must never lose sight of in the study of this book, or any portion of it; and that is, John was told to write what he saw in a book, and was informed that the scenes referred to past, present, and future events. Any writer who applies the whole of this book to the present makes a mistake, and soon has his subject in a hopeless tangle. It takes careful study and comparison with Old Testament writings to learn just what belongs to the past. The same with the present and future.

Again, we find some of the events have their beginning with the starting of this age and develop into a complete system during this age, and come to an end in the age to come. For instance, the anti-christian seed began to grow in the apostles days, then finally took bodily form in the church of Rome, and has grown to wonderful size at the end of the age, then gives place for other scenes described as belonging to the age to come.

As there are different views on Rev. 13 the only way we can come together is to find a starting point upon which we all agree, and reason from that. Is there any such ground ? I think so. It is a law of nature that all things, without some intervening power, go back where they came from. The acorn goes into the ground, comes forth in the form of a twig, then a mighty oak. But finally age does its work, and the sturdy old oak falls, decays, and goes back to whence it came. Just so with all vegetation and man. The same rule is true of nations and systems. We are aware of how political parties spring up by those who break away from old parties. They flourish for a time, die, and go back whence they came from. Now with these facts before us we are ready to study the chapter at the head of this article.

In Scripture the word "sea" in certain places represents people or multitudes; sand represents numbers. Jesus uses it to represent a poor foundation upon which a great building (system) was to be built. Now get your Bible and read very carefully. John says in Rev. 13 that he stood on the sand of the sea, that is, on a poor foundation, and saw a beast rise up out of the sea. A system whose foundation is sandy came from the people. This beast of seven heads and ten crowns and ten horns had a name of blasphemy. This beast represents Catholic Rome. But I hear some say, "Rome never blasphemed God." Some writers make that claim. Let me ask, dear reader if it is not blasphemy for a council to meet and by vote declare that one of their number is infallible ? Jesus rebuked the people for even calling him "good." He certainly would have deprecated the idea of calling any man infallible, as all his teaching was against such an idea. The Jews called it blasphemy for him to claim to be the Son of God: how much more for a man to allow himself to be declared infallible. So we see the heads of the church making a mere man equal to God, for God alone is good and cannot sin. What more do we need to identify the beast with the church of Rome ?

Then this beast was like a leopard. Spotted, surely her garments are ! There is nothing akin to the flesh she does not indulge in. Besides, every orthodox system of religion came from her. She is the most spotted of all systems in the world. The beast had feet like a bear. This system that is founded upon doctrines that are false and forms a sandy foundation, construct a big house in the world; and it is going to take strong winds and great floods to beat against her to undermine her and cause the fall. The beast had a mouth like a lion. We know that his mouth is the largest part of him. The pope claims the right to speak, and it is the duty of every one to obey without question. Then we are told the dragon gave its power to this beast, that old Pagan Rome is meant is too well known to need discussion here. Every one posted to almost any degree is aware of the fact that the doctrines of Papal Rome is paganistic. The popes sat right down in the old pagan seat, and took over their power and authority. It is also a matter of history that church and state was a principle with Papal Rome from her beginning. More, for centuries she dominated the state. But a time came when she was stripped of her temporal power. That was one of the principal heads of this beast. It was the one wounded. just wounded—not killed. This beast has been in the hospital for several years having his head treated, and it is convalescent. Every means known to Rome's shrewd emissaries have been used to gain back their lost power, and it is coming. This is true from the fact that John saw the head-wound healed. Some things are transpiring now that a few years ago would have been scoffed at by the very ones who now give them aid and sanction. The wound is about healed, and the patient will soon be out again well and full of old time strength and vigor. Don't let us be startled at this, but be ready to meet the conditions.

When I made the address mentioned at the beginning of this article, I said there was going to be a federation of all orthdox churches, then as all things go back to their source the Catholics would say, "now come and unite with us." In other words, come back home; and that is just what is going to happen. Some became almost indignant at the thought of such a thing happening. But now almost a year and a half has passed into history, and what does it show. That the churches in thirty cities have federated. Here in Omaha the churches have federated and at $3600.00 per year, the man that managed Billy Sunday's campaign in Chicago to head the federation.

Just here to show you beyond doubt which way the wind is blowing, let me insert a short article from Dr. Frank Crane, a noted writer, which will speak for itself.

> In a letter from a gentleman connected with the welfare work for the army I read this statement:
>
> "I have seen an amazing thing happen here.
>
> "On September 5th the president issued a letter requesting that the seven agencies engaged in war work unite their campaigns in the week of November 11th. On the very night that his letter was received, five representatives of each agency— the Y. M. C. A., Y. W. C. A. National Catholic, Jewish Welfare Board, American Library Association, War Camp Community Service, and the Salvation Army—met in Dr. Mott's office. He was nominated for director general by Mr. John G. Agar, representing the Catholics, and his nomination seconded by Mr. Mortimer L. Schiff, representing the Jews.
>
> "In this week I have seen these agencies, which before have regarded themselves somewhat as competitors in good work, absolutely opening up to each other and putting aside all personal considerations in the promotion of the united idea.
>
> "I believe, if the country can catch that spirit of enthusiasm, that this united drive is going to do more for the union of the religious people of all creeds in this country than the last hundred years of discussion has done."
>
> This indicates one the most significant developments in the religious life of America and one of the most hopeful evolutions of the twentieth century.

In some way the scattered and contending organizations through which the religious life of the nineteenth century expressed itself must come together. Moral conviction and the instinct of helpfulness are not the property of any one denomination. They are the common heritage of humanity.

They express themselves in service, not in opinion. In service there is no rivalry. In service and love is the only field of permanent unity.

Out of the scourge of war not the best helpful by-product that is appearing is this drawing together of all sects, this realization on the part of religious organizations that the surest way to win the approval of him who rules and judges us all, no matter by what name he be called or with what rites he be worshipped, is to do our full duty toward "one of the least of these, my brethren."

Only by the vision of this truth shall we come into "the unity of the Spirit which is the bond of peace," and escape from the will-o'-the-wisp of unity of opinion which can be but the bond of contention.

Its title is "Religious Unity." You will notice here the catholics took the initiative and it will never stop until they once more are installed with old time prominence, as verse four says her worship is dragonic, and for a series of years it was thought with the power she held over the souls of men and the state, who could make war with her. But they did. After her long warfare with the saints she lost part of her power. And now when this final renewal of power comes it is going to be almost a universal worshipping of this system. Just one class excepted, those whose names are written in the book of life from the foundation of the world. Brothers and sisters, your names are there. Then how important to keep there. See that we not blotted out.

These facts are so important that verse nine says, "If any man have an ear to hear let him hear." But few will listen; they have ears for everything else. For us to observe verse ten takes lots of patience.

Now we come to another important part of this chapter. John saw another beast. I want my readers to note this is not the same beast we have been identifying in the first part of this chapter. The proof is he says he "saw another beast;" and he came up out of the earth, instead of the sea. Here is a system rising up out of the powers of earth.

Let us note here a few facts that would give birth to just such a condition. It has been a slogan of the orthodox churches from the beginning, "convert the world with the gospel." All their efforts have been put forth to that end. Now they practically admit their failure, and have joined forces with the state (two lamb like horns— church and state) to accomplish with the sword what they started out to do with the gospel. This failure is causing an unrest among the churches, and when it fully dawns on their minds what a failure their system has been, they will be ready to abandon the ship.

Again we find a great unrest among the nations of earth. People have found that governments are not always able to protect their subjects; that is, times come when they are powerless to help them. These facts cause people to rebel against governments, against rulers, and the proper authorities, and they begin to think of a remedy. We find this class both in the church and state since the nominal churches have joined with the state to bring about world democracy (the very thing Jesus is to do), they will find out when peace is declared, that they have lost their identity. To join with the state to bring about world democracy sounds nice enough—lamb like—but to accomplish this with the sword is very like the dragon; in fact, is the old pagan way. Yes, church and state are one fighting for a common cause. The church organizations are at the front the same as the state. The church dignataries are there same as the army officers. Looks lamb like, when the beast speaks with sixteen inch guns, his voice is too loud for a lamb. This second power has all the elements of power in it that the preceding beast had and in fact, they both exist now at the time appointed—at the same time. He is going to cause the world to rally to the worship of the healed head (vs. 12).

We note the fact that this second beast is yet to arise, because he by some means is going to apparently perform miracles. God permitted the men in Egypt to perform some wonders. The things Moses did, they also did. But finally the test came, and they could go no farther. You will notice the miracles are not genuine, for he "deceiveth them that dwelleth on the earth." Notice he performs these miracles before the beast whose head has been healed.

We must always keep in mind the fact that there is a way to identify the true from the false. For instance, many have been deceived by the claims of false Christs. But we cannot be fooled because we know he is to come in the clouds of heaven. So here we will not be deceived because we are looking for this deceiver. But now not as he stands before the beast whose wounded head had been healed (catholic power). When he succeeds in making them believe he can actually perform miracles he then has accomplished his object. He has them under his control by the miracles which he performs.

Then he is ready for his next step. By the power he has now gathered to himself by his miracles he causes the people to make an image to the former beast. A new system is now introduced into the world which is only an image of the former system. Here we come to the end of all present religious systems. He has power to give life to the new system and say you must worship this image (new system) or be killed. I think we all in time past have, and possibly in most cases now, been wrong in applying this persecution to the church. But brethren, have we not suffered for the cause of truth from the day we accepted it? And why is it necessary for us to suffer anything additional, that is, to a greater degree than the brethren that slept before these times arrived? In Rev. 3:10 we have this reading: "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth." Before this dark hour comes the saints will have been called. If not, the above Scripture would not be true.

We notice in life that severe tests prove what men are, and when this final trial comes, people are going to drift just where they are fitted. The greater portion will yield, and rather than be killed or deprived of the right to buy or sell, will worship the image. We will see the rise of this system but be called before suffering for refusal to worship the image.

All the talk about the 666 being the sum total of the letters in the pope's cap, is mere talk. It is all guess work, several other names have been produced that adds up the same total. The wise will know when a system comes into existence having this number, or the man at the head of a system having this number, that this prediction has been fulfiled.

We will find, when it comes, it will be just as recorded: it will be the number of a man. We will not have to conjure around among a dozen names, any one of which would answer the purpose, but will see the number on a street conductor's cap. there is no doubt but there are people in nearly all religious systems who believe so strongly in God and his word that they will refuse to give it up. The closing time of this chapter brings us to where the earth is in total darkness: they denounce God and his word. We have gone and taken all the light there was and a general chaos exists a state of atheism and anarchy. So when they demand all people to worship the image, the faithful to the false system will refuse. They do not understand God's word. but have proved by deeds that they believe it to be his word.

All systems have a beginning somewhere. When we have to buy by cards and wear buttons of identification, may we not reasonably expect this system will take its cue from this and say you must have a "mark," a "number," or a "name" in order to buy or sell? This brings us to a point we will consider later.

Then we find present systems will go back to catholicism: they will go back to paganism where they came from; then back to the heathen philosophers, where they came from, and worship they will know not what. Let us pray earnestly that we may be worthy to escape the terrible time coming of which the present is only the beginning. Some will no doubt wonder how the people of false systems can refuse to worship the image and in any way be rewarded. I only have time and space here to say when the Bible is closed, its work done, and the church gone, the present method will have closed; for the bride will be complete. Then God can take notice of those who suffer for his word and refuse to disbelieve in him without violating any formula of the past. That the gospel work is about finished and the books about to be closed is apparent to every close student—all of which will fit the conditions of Rev. 13. Every day is precious time to the members of the true body and should be faithfully employed. We cannot afford to waste any moments.

Almus Adams.

SPIRIT AND ELECTRICITY

That electricity is spirit is only a conclusion suggested by a comparison of known facts common to both. It sounds a little staggering to say that "the market in the city of Cleveland is illuminated by the spirit"; or that it is the spirit that causes the torpedo to explode, or that conveys our telegrams across the country. Still it might be asked, would this be any more undivine or unbecoming than to say with Job that the spirit of God is in his nostrils (27:3); or than the facts revealed in the knowledge that the same word (ruach) employed in the cases where spirit of God occurs in the Old Testament is equally used to designate wind, air, and breath. The remarks of Dr. John Thomas are probably as far as we ought to go in expressing ourselves on this subject. "If I might venture," says he, "a conjecture upon so profound a subject, I would suggest that the divine nature is that wonderful and extraordinary essence observed in that terrible and destructive agent the Scriptures term 'spirit' and philosophy electricity, consolidated and corporealized from the necessity of the thing. This glowing substance is too intensly bright for human vision, therefore Paul not only says 'whom no man hath seen,' but adds, 'nor can see.'"

To this some may object and say it is not in accordance with their taste. Well and good; we cannot be too reverend in our approaches to such a subject. But as there is spirit-air, and spirit-wind, and spirit-breath, there may be also spirit-electricity. If you step into a chemist's shop you will see many things on the shelves labelled "spirit"—"spirit of nitre," "spirit of camphor," "spirit of ether," "spirit of chloroform," etc. All these things put together suggest that in spirit we have an ascending scale; beginning with its most diluted form in the breath of life, and ascending upwards through various spirit-essences, and spirit-gases, till we get at Nature's purest forces: and thence to electricity; which may still come short of the highest form of its manifestation; for there is "spirit" and "Holy Spirit"; "free spirit" in which we live and have our being; and the spirit that moved the prophets to declare the mind of God; and the apostles to work the miracles recorded in the New Testament; spirit that glows in the electric light, or flies over the earth on telegraph wires. These may be all but terrestial and celestial forms of the same inscrutable energy of the Eternal God, who fills heaven and earth by his universal spirit.

GETTING RID OF A NUISANCE

Heat is a great nuisance; so is cold.

At least we must conclude that heat is, upon seeing people mop their faces and hearing them say, "Is it hot enough for you?"

And the same regarding cold. Yes, they each are nuisances. Too much of anything is a nuisance.

But one thing that makes heat or cold a nuisance is the fact that we talk about them so much. We persuade ourselves that we greatly suffer. We spend so much time bemoaning the fact that it is hot or cold that we have no time left to change the condition.

A good way to keep cool is to forget that it is hot, and to be warm forget the cold. Go right on with what you are doing and forget the weather. God sends heat and cold for some purpose. We can not alter his plan. When we find fault we rebel against his will. In extreme weather let us concentrate our thoughts on something interesting and we will forget everything else, even the heat or cold. Try it.

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EDITORIAL

"Money answereth all things" (Eccl. 10:19). It has been well and wisely said that while fools can make money, it takes wise men to spend it.

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Frequent letters from Brother H. C. Baker, who is in Camp Sherman, apprise us of his continued good health and profound interest in the gospel of peace. With peace above the horizon we hope to soon have all our boys back with us.

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The student of the two beasts in Rev. 13 must remember

First--that the beasts of the sea and the earth of Rev. 13 are identical with the wild beast of Rev. 17.

Second—that the beasts of the sea and the earth are identical with Daniel's fourth beast and with the anti-christs of Paul and John (Dan. 7; 2 Thess. 2; 1 John 2:18, etc.).

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The servant of God is greatly concerned about the fulfilment of prophecy. If fulfilled either by German or the Allies he notes with the keenest interest every distinct step tending to the final consummation. From God's holy Book he knows in advance that this war must lead to

First--the decadence of Turkey; and

Second—the disintegration of the Catholic power politically and ecclesiastically.

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Sunday morning, November **10th**, after a very intelligent confession of faith in "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). **Miss Selena Schafer**, formerly Episcopalian, was baptized into the name of Christ. Mr. and Mrs. Spindler, of Mt. Vernon, Ohio, first introduced the truth to Sister Schafer's attention. Although not in the truth themselves, they know and believe it, and have acquired considerable ability in presenting it to others. They will rejoice to learn that God has blessed their efforts in behalf of his truth. While the Lord tarries and mercy lingers it is the highest expression of wisdom to obey him in baptism, as Sister Schafer has done. She is now as a sheep of the Good Shepherd we pray that she may go in and out and find pasture beside the still waters of his gospel until the Shepherd returns as King of kings and Lord of lords. May she then have a queenly part in the kingdom of God, is our prayer.

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Brother Adams this week gives a very suggestive exposition of Rev. 13. The Futurist theory he refutes without naming it by showing that the beasts of the sea and the earth are both Roman. The prophecy is Roman, not Jewish; and the only thing that can be questioned in his article is the "revived" power of Rome in our day. The wounded head of the beast which was healed takes us back to the sixth head of the Roman beast the sixth of its seven historic forms of government, that is, the imperial. The head of the beast was wounded by the kingdom of the Goths taking its place "for a short time" (seventy years). At the end of that time the dragonic forces, the armies of the emperor of Constantinople, restored the imperial authority of Italy by expelling the Gothic forces. The imperialism of Rome was restored in the crowning of Charlemagne as emperor of the west. In this way the sixth head of the beast was healed, to the astonishment of the world.

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The "revival" of Turkey after her evaporation is an absurdity which even Futurists have not ventured to affirm. In fact, there is no more ground to assert the "revival" of Rome. In Daniel but one act is spoken or as effecting the destruction of Rome: "He shall be broken without hand" (Dan. 8:25; 2:44). Paul's description is more full and circumstantial: "Whom the Lord shall consume with the breath of his mouth, and destroy with the brightness of his coming." The word "consume" may mean a speedy and instantaneous destruction, as in Luke 9:54, "Shall we command fire to descend from heaven and consume them?" or a gradual and slow wasting away, as in Gen. 41:30, "The famine shall consume the land" (waste its population). Again, the events signified by "consuming" in the first part of the text and the "destroying" in the other, might be either contemporaneous and identical; or they might be different and separated from each other by a chronological interval. Time has shown that the latter is the correct interpretation. Since 1870 Rome has been "consuming." "Destroyed with the brightness of his coming" is the next step, which will mean for Rome total destruction. The Turk is proverbially "the sick man." He has a fatal disease. The Allies will probably carve him up and feast upon him for Thanksgiving. But the pope is a sick man, too; he is smitten with consumption. "Convalescence" is out of the question for either, but particularly for the pope upon whom this divine sentence rests: "The judgment shall sit, **and they shall take away his dominion, TO CONSUME AND DESTROY IT UNTO THE END"** (Dan. 7:26).

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The two great signs of the times are the evaporation of Turkey and the consumption of the Papacy. Turkey now is hopelessly impotent, and will be disposed of as the pleasure of the Allies may dictate. This war has opened the way for the sun's risings from the east. On the other hand, it has "consumed" the Catholic power to an amazing extent. Belgium, France, the Balkan States, Russia all the Catholic powers of Europe have been bled to death. A campact exists among the Allies that when the war is over the pope shall not set at the peace table. Every event of the war has been ill for the pope. Any day an earthquake may send Rome to the bottom of the sea, and the saints will then take hold of the affairs of the nations that survive, under the leadership of Christ. "Consumed by the brightness of his coming." If, instead of this consumption, we are looking for the "revival" of Rome's power, we are not looking for the coming and "brightness" of Christ's advent, but for something else! Beloved, let us not be diverted from "looking" for his coming to looking for the coming of anti-christ and the darkness of his presence. **Are we looking for the coming of Christ or the coming of some one else?**

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PRINTING PRESS FUND

John Grief	$	10.00
M. J. Skinner		5.00
Mrs. Emma L. Cronk		3.00
Memory of E. F. Randolph		10.00
Mrs S. W. Long		5.00
Previously acknowledged		1247.40
Total	$	1280.40

An Appeal

In our last report in connection with the Printing Press Fund, we mentioned the amount of about $1350 as being sufficient to cover the expenses necessary for our requirements, but we find that we somewhat underestimated. The materials for the building are costing more than we anticipated, and we cannot economize more than we have done as the city building regulations have to be conformed with. Under these conditions we find it will take about $1500 to liquidate all expenses, and we trust that our brothers and sisters will soon come to our help and place us in a position free from debt, where we can remain until the coming of our Lord.

In doing this we shall be honoring God and his word, and shall be enabled to send out considerable literature that will help to bring his truth to others in the world who are willing to believe and obey him.

Our past success to improve the condition of our paper is sufficient evidence to show his approval of our labor, and so if we trust in him we shall soon be free and untrammeled from debt and able to increase our work in his vineyard to his honor and glory.

A. E. Griffiths, Manager.

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LAW AND GRACE

"The law was given by Moses, but grace and truth came by Jesus Christ."

The apostle Paul, in writing to the Hebrews, states two very plain truhs, viz: "Moses verily was faithful in all his house as a servant, but Jesus as a son was faithful over his house."

No Bible characters have been tested more severely than the two named above. Both were sent with a special message to the same race. Moses found Israel in shameful bondage in Egypt, having gone there under the rule and protection of Joseph. The time came that a king arose who knew not Joseph. Under this line of kings the seed of Abraham became in a great measure idol worshippers. They also forgot the covenant that Jehovah had made with their father Abraham. They had become so attached to the flesh pots of Egypt that they had forgotten Jehovah and were unwilling to leave their homes and their masters. Their burdens were made so heavy that they were compelled to cry aloud.

Under these conditions Moses, a man of slow speech, was sent to declare to them the Jehovah name. The name of the Ail was known to their fathers Abraham, Isaac, and Jacob. Thus the necessity of the name of "I Am." Through this name Moses declared a deliverance from bondage and a possession of the land of Canaan under the law, and an eternal inheritance if faithful to his commands.

Their journey to Sinai showed their utter lack of faith in the God of their fathers. Although they were furnished with bread from heaven and water gushing from a rock in a desert they murmured against Moses and wished for the flesh pots of Egypt. They were a stiffnecked, stubborn people. Under these conditions their minds could not be easily taught the blessings that Jehovah had in store for them. It was necessary to place them under a moral code consisting of thou shalts and thou shalt nots. This code was followed by a penal code. They were commanded to have no other God but the Mighty One. The penalty for idol worship was given in the penal code. "He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed" (Exod. 22:20).

Having been slaves in Egypt the law did not reform them. They were left to choose for themselves whom they would worship, Jehovah or the god of the heathen. Before they left the Sinai country they were informed upon what terms they might inherit the land promised to Abraham. "If ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people: and ye shall be unto me a kingdom of priests and an holy nation." Had Israel been mindful of these promises they could have become a holy nation—just what restored Israel will become. We sometimes wonder why Jehovah did not place them under severe system of discipline that would have made them a law abiding people. Our knowledge of God's purpose leads us to see that it would have been contrary to his plan of redemption.

From the beginning Jehovah has furnished the means by which man could work out his own salvation. Along this line there was nothing predetermined or foreordained. From the first, God determined that we should become his adopted children through faith and obedience to his commands and a holy life. These conditions were predestined and will continue until the earth shall be filled with his glory. Moses announced the prophet like unto himself whom they were to hear. If they did not hear him they were to be destroyed from among the people (Acts 3:22). This prophecy was literally fulfiled in the destruction of Jerusalem, the dispersion of the people, and the land made desolate. Their land must again be restored to the race from which it was taken. Jesus was sent to preach the gospel of restoration and the destruction of the adversary. At this time the adulterous and hypocritical priests dominated the minds of the people. The ground was filled with poisonous weeds and the soil was non-productive of the gospel of the kingdom. There were a few individuals upon whose minds fell the words of the kingdom. The briers and stony grounds and the fowls of the air prevented the growth of the blessed truth that fell from the lips of the Master.

Early in his ministry Jesus delivered the sermon on the Mount which is fully reported by Matthew in chapters five to seven. The intrduction of this sermon is prefaced by the beatitudes, which show the difference betweeen the law and the law of the Spirit of life. This message contains the grace and truth that came by Jesus Christ. On the night of his birth the angel announced this message to those who were watching their flocks in the vicinity of Bethlehem in the following words: "Suddenly there was with the angel a multitude of the heavenly hosts praising God and saying, Glory to God in the highest, and on earth peace good will to men." This has been the message proclaimed by every true teacher since. It is the peace that will come through the power given to the Son of God and his co-workers. The priests who represented Israel as a nation put to death the Son of God. They cried out, "We have no king but Caesar." To them human governments were to accomplish what the Father had delegated to his only begotten Son. The announcement in the sermon on the mount shows the wide difference between the righteous under the law and that of the gospel, Jesus says: "Except your righeousness shall exceed the righteousness of the pharisees, ye shall in no case enter into the kingdom of heaven." In the law they were directed to love their neighbor but privilged to hate their enemy. Under the new code they were commanded to love their neighbor as themselves, and to love their enemies and pray for those who despitefully used them. Their charity must exceed the charity of the scribes and pharisees. There must be an ascending scale in their spiritual life. Their prayers must be a thanksgiving for the great blessings promised. The prayer given by Jesus to his apostles is a model prayer.

First we recognize our Father and hallow his name.

Then we pray for the coming of the kingdom and perfect peace on earth.

Lastly, we recognize that the kingdom, the power, and the glory belongs to the Father.

In the closing of this sermon we recognize the necessity of bearing fruit. The figures were used are very instructive. We have the strait gate and the narrow way that leadeth unto life eternal. Then we have the foundation on which to build. The wise man built upon the rock, and his house withstood the storms. This rock is the one the builders rejected. We find it in the confession made by Peter when he said, "We believe and are sure that thou art that Christ, the Son of the living God." In the Christ we have the promise of a future ruling on the throne of David over the whole earth. When this is accomplished universal peace will brood over the earth as did the spirit of God in the beginning.

D. C. Robison.

IN ANSWER

No. 2

Your second question is. "Can an alien to the commonwealth of Israel validly immerse one into Christ?" It seems to me the answer to the question hangs on the meaning of the word "alien" as used in its relation to Christ or the Christ system of the truth. Webster gives as the meaning of the word, "foreigner, not allied, adverse to, one not entitled to the privilege of a citizen." Foreign he thus defines. "excluded, not admitted."

Paul writing to the Ephesians (2:11, 12) says: "When you were Gentiles you were alien from the commonwealth of Israel." Then Paul uses the word in the same sense as Webster, namely, foreign to, or excluded from the commonwealth of Israel. We find also in Collosians 1:21 that the Collosian brethren were at one time aliens. Also the Galatian body in that they did not belong to God ((Gal. 4:8). See also 1 Thess. 4:5.

Space will not permit of giving the many other quotations to show this; but if you will search the whole Bible you will find the Scriptures recognize but two clases, Israelites and Gentiles. All individuals therefore in the plan and purpose of God belong either to the one or the other of these two peoples. One reference I will give to show this to be true: the first three chapters of Romans and indeed the whole epistle. Now take the word "citizen"—One who enjoys the freedom and privileges of the country to which he has given allegiance. In giving this allegiance one promises to obey and uphold all the laws of that country. In return for this allegiance or citizenship such an one is entitled to all the benefits and protection which that country provides for its citizens. To hold office or do official work in a country or state the universal requirement is that of citizenship. In the word of God we find these same conditions are required. We logically and reasonably conclude that for one to lawfully do official work for the king of Israel he must belong to the commonwealth of Israel. No alien to that commonwealth can do this work. We find this true from the beginning.

Israel began his national life in Abraham, but Abraham began his national life in Adam. He was then an alien, so we find God calling him out to found another nation—the commonwealth of Israel. No Gentile has any part in that nationality only as he comes into it through Christ. To do this certain legal steps must be taken.

First—to hear the gospel.

Second—affectionate belief and acceptance of it, which includes godly repentance; then immersion into Christ by one qualified to do this.

The important question now is, what is included in the gospel. On this the whole question hangs. It is the different answers to this question which causes the divided state of the professing church. I earnestly ask some brethren to give a scriptural answer to this question through the columns of The Resitution, if such a request be right and proper.

I have answered your question the best I can by giving you my belief of what the Bible truth is on this point. I hope someone will answer mine from the same Scriptures of truth.

Flora A. Wood.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Heb. 11: 1.

Kindly Read Entire Chapter

FAITH

"I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the hand that never fails,
From seeming evil worketh good for me,
And though I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered,
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still white realm above;
I will believe it is an all-wise love—
Which has refused these things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored is this faith;
Like some stanch ship, my soul braves every gale;
So strong its courage that it will not quail
To breast the mighty, cold, dark sea of death,
Oh, may I cry, though earthly hopes have perished,
"I do not doubt," so listening worlds may hear it,
With my last breath.—Sel. by Sister Atwell

who says:

"The beautiful, inspiring, heartening words that I quote this time have been a blessing to thousands of troubled souls. For the most sheltered life, the most trusting heart sometimes has an assault from the powers of evil."

My Confession of Faith

"Lord, I believe; help thou mine unbelief."

I believe in the Lord God Jehovah, not only as the creator of the universe, but also as it's upbuilder and preserver.

I believe that God so loved mankind that he formed a plan, whereby humanity might be saved from the result of their sin and live throughout eternity in peace and joy.

I believe that God sent into this world Jesus, born of a virgin.

I believe that Jesus was "the Christ, the only begotten Son of God."

I believe that this plan of God centred in Jesus, "who God had set forth as a propitiation," for the remission of sins.

I believe that Jesus was faithful to God in all things, having lived a perfect, obedient life, although he was subject to all the frailties and temptations of humanity.

I believe that through God's desire, and the willingness of Jesus, Jesus became a sacrifice for sin, having shed his blood, through death on the cross.

I believe that after the death of Jesus, he was buried, and that according to prediction he lay in the tomb "for three days and three nights," "when God raised him from the dead;" that he was seen by his apostles and many others after his resurrection, and that after forty days he ascended into his Father in heaven.

I believe that mankind enters into covenant relation with God through faith in the promises of God, and by acknowledging Jesus as "the Christ, the Son of God," and accepting him as their "wisdom, and righteousness, and sanctification, and redemption.

I believe that man having accepted Jesus as his salvation, through faith, must show his faith by a life of love and good deeds, burying his past life of worldliness in a watery grave of baptism.

I believe that the office of Christ is three fold:

That during his first advent he was a prophet, preaching and fortelling things concerning his Father, God;

That at the present time he is a priest, in heaven, sitting at the right hand of God, making intercession for his people;

That in the near future he will come a second time, without a sin offering, for the purpose of changing the living, and raising the dead to establish the kingdom of God upon this earth, over which he (Jesus) shall reign as King of kings and Lord of lords.

I believe that "God only hath immortality." and that the faithful shall not receive their reward until Christ shall come "to give every man according as his works has been."

I believe that now, those who are faithful to God, through faith in Jesus Christ, are of the household of God, "heirs of God and joint heirs with Jesus Christ."

I believe that when Jesus shall come, those who now are faithful to God, through faith in Jesus Christ, shall be rulers with Christ in the Kingdom of God, to be with Christ, in the presence of God, throughout eternity.

I believe that those who have taken upon themselves the name of Christ, "shall not forsake the assembling of themselves together, but that they shall exhort one another," for the purpose of "building each other up in the most holy faith of God;" that they must eat of the bread and drink of the cup as a remembrance of the death of Christ until he come, and that they must "let their light so shine before men, that they may see their good works, and glorify their Father which is in heaven."

Father, thou hast spoken; and so I believe.

Daily Thoughts

Let thy tender mercies come unto me.	Psa. 119: 77
Thou forsookest them not in the wilderness.	Neh. 9: 19
Be of good comfort, rise, he calleth thee.	Mark 10: 49
Where the word of the King is, there is power.	Eccles.8:4
Thou hast been my help, leave me not.	Psa. 27: 9
I will never leave thee nor forsake thee.	Heb.13: 5
Waiting for the coming of our Lord Jesus Christ.	1Cor.1:7

Personal

For a little over nine weeks I have been absent from business, partly on account of vacation, partly illness. Except to acknowledge a few of the more important letters I have not done any writing during this period. At one time I thought I never would write again, but God is good. I still am here to labor in his vineyard, to honor his name, and give him praise, for which I give him thanks and pray that I may be among the living to see the Lord come in beauty, power and glory.

A. D. D.

Brooklyn. Nov. 2. 1918.

The Lord's Second Coming Will Be Personal

The second coming of our Lord is not the outpouring of the Holy Spirit. True, his presence is brought to us by his spirit, but the Holy spirit is not his personal coming. The words of Jesus makes this clear: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you" (John 16: 7). No; Christ's second coming is a literal, visible coming. Do you wish to see him? I believe you do.

Our Weekly Puzzle

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed in pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and good works.

What is the meaning of "draw near with a true heart"?

What does "assurance" mean?

What is the meaning of "conscience"?

What is the significance of "profession of our faith"?

What do the words "wavering," "faithful," "promised," "consider," and "provoke" mean?

Who is "he" that is faithful?

Who wrote the above? To whom written? Where can it be found?

Answer next issue.

Answer to puzzle in last issue:

It was Jesus who "laid down his life" that those who would come unto God, through faith in him (Jesus) might live for ever.

"Whatsoever" is a solemn or positive way of saying "no matter what." "Command" means "to order with authority." "Henceforth" means "in the future" or "after this time." At all times a "friend" is an "equal" while a "servant" is one "under command." The word picture of a "friend" as given in our lesson is most beautiful, showing that to a "friend" we open our heart and tell our innermost secrets; but that between master and servant there is no communication.

The "Father" is the Lord God.

These words were spoken by Jesus to his apostles. They can be found in John 15: 13, 14, 15.

WHY WAS THE TRIBE OF DAN OMITTED?

Many have wondered why Dan was omitted from the list of tribes of the children of Israel in Rev. chapter 7. Perhaps I have found a solution. At least let it stand until a better one is presented.

There is no question but this is symbolism. To my mind this chapter includes all the saved, both fleshly Israel and Gentiles, or at the least all the saved up to the time when the vision is taken, after the French Revolution, or about that time. Starting here we find faithful Israel and none other symbolized with faithful Gentiles.

But, could none of the tribe of Dan be saved? Symbolically no, practically yes. The first light I got on this came one day when I read in Gen. 49:17 "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels so that his rider shall fall backward." Then my mind went back to the serpent in the garden, and I saw that the serpent tribe could not be included. Jesus is teaching us a great lesson here. Then I immediately thought of Judas, one of the twelve apostles. He fulfils the Dan (serpent) type. He lies in wait for the rider of the white horse (Rev. 19:11), to deliver him up to death. This is a part of the serpent's work. But God foreshadows the crushing of the serpent's head when Judas commits suicide and Jesus is raised from the dead.

Each apostle is the head of a spiritual tribe, and Judas had to be left out. His place was filled by electing Matthias. This was for the Jews. Paul is the father (or head) of the great multitude of Rev. 7:9, in the same sense that Judah and the others were the heads of the symbolic Israel depicted in verses 4 to 8 inclusive.—N. D. Webber.

NEVER SWEAR

1. It is mean. A boy of high moral standing would almost as soon steal a sheep as swear.

2. It is vulgar—altogether too low for a decent boy.

3. It is cowardly—implying a fear of not being believed or obeyed.

4. It is ungentlemanly. A gentleman, according to Webster, is a "genteel man"—well-bred, refined. Such a one will no more swear than go into the street to throw mud with a chimney-sweep.

5. It is indecent. Offensive to delicacy, and extremetly unfit for human ears.

6. It is foolish. "Want of decency is want of sense."

7. It is abusive—to the mind which conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.

8. It is contemptable—forfeiting the respect of all the wise and good.

9. It is wicked—violating the divine law, and provoking the displeasure of him who will not hold him guiltless who takes his name in vain.—Ex.

FROM EVERLASTING TO EVERLASTING

The thing that lasts in the universe is his kindness, which continues from everlasting to everlasting. What a revelation of God! O dear friends, if only our hearts could open to the full acceptance of that thought, sorrow and care and anxiety, and every other form of trouble, would fade away and we should be at rest. The infinite, undying, imperishable love of God is mine. Older than the mountains, deeper than their roots, wider than the heavens, and stronger than all my sin, is the love that grasps me and keeps me and will not let me go, and lavishes its tenderness upon me, and beseeches me, and pleads with me, and woos me, and rebukes me, and corrects me when I need, and sent his Son to die for me.—Alexander Maclaren.

* * *

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—Beecher.

Don't try to obtain the best by getting the best of the other fellow.

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At a meeting of the Medical Society of the Tennessee State, the President, Dr. P. D. Sims, of Chattanooga, delivered himself thus: "If we have utterly failed to give life to the lowest, simplest form of organic existence, then what is life and whence came it? To this there can be but one answer by an investigating intelligence. It is a work of creative power, and that power is God. The man who starts out through the labyrinthine toils of evolution to find materialism the origin of life, must come at last to the end of his path and find the hand of God. Whatever difference there may be in the theories of revelation and religion, no enlightened intelligence can accept a theory short of Theism. Athiesm at this day is an unwarranted stultification. Of all men claiming intelligence, the enlightened physician should be the last to accept a materialistic view of creation. The central figure of the universe is the creative power, and that power is God, the self-existent source of all life."

Open not thy mouth to speak evil.

Robt Pate Sept 9
10807 Ashbury Ave.

The Restitution

A Paper Representing The Church Of God. And Devoted To The Exposition And Defense Of The Things Concerning The Kingdom Of God And The Name Of Jesus Christ. -- Acts 8:12.

VOLUME 70 CLEVELAND, O. NOVEMBER 26th, 1918. NUMBER 44

THANKSGIVING

O Lord, we bow the knee, due thanks to thee to give;
Thou art our life, our hope, our all; in thee we move and live.
Thou art the fountain of all good, our God forever more;
The ruler of this mundane sphere, of land and sea and shore.

We thank thee for the fruitful plains decked out in living green;
And prairies wide, by mountain side, where rivers flow between.
We thank thee for our spacious homes where war may never come,
In this broad land America, our free and happy home.

We thank thee for extended fields of ripened, waving grain,
Spreading far as eye can see, o'er hillock, dale, and plain;
And for the gentle lowing kine, and for the milk they give,
And for the flocks of every kind, by which thy people live.

We thank thee for immortal life, to live for ever more,
Promised to old Abraham, on Canaan's happy shore;
And for our Savior, Jesus Lord, that thou didst deign to send,
To fill this world with righteousness, of sin to make an end.

O Lord; we long to see that day when the curse shall be no more,
When Jesus rules in equity o'er mountain, plain, and
And there in that immortal state, we'll praise thee as we should,
With all the powers that thou wilt give, both great and grand and good.

J. E. Hogarth.

THE TEMPLE OF EZEKIEL'S PROPHECY

By A. E. Griffiths

No. 4

Summary of Previous Articles

We have now taken a mental inspection of this glorious building, and have seen it thronged with people coming to worship the King. We have seen them keeping the feast of tabernacles in the wonderful arbors provided for that purpose. We have seen the great central circular building where the law is administered and the priests, both mortal and immortal, busy about their several duties. And lastly the Great Prince Himself entering in at the eastern gate to grace the assembly with his presence. These things passing before us in panoramic review give us a faint idea of the glories we shall be privileged to see if we hold fast till the end. Beloved, let us strive earnestly that we may attain to these blessings, for their beauties we can only conceive now by faith.

Having reviewed these things we will now direct our attention to a few of the surroundings outside the temple.

The Water

The first thing we notice is the water which proceeds from under each gateway. This water has its source in the hill in the centre where the altar stands. Christ's words to the woman of Samaria are very significant on this point: "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again (speaking of Jacob's well); but whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13, 14). Water is frequently referred to in the Scriptures to represent eternal life. It is absolutely necessary for our life in this dispensation, and therefore appropriately symbolizes the life to come.

This water emerges from under the gateways on the south, the north, and the eastern sides and flows towards the east and goes into the Dead Sea, which it heals (Ezek. 47:8). To prove that means the Dead Sea it says in the 11th verse: "But the miry places thereof and the marishes thereof shall not be healed;they shall be given to salt." If we examine a map of Palestine we find that the southern portion of the Dead Sea is in the form of a basin by a headland jutting out into it. If this present opening is closed by the physical changes of the earth at Christ's advent, it will then leave the greater part of the Dead Sea eligible to be healed, and this miry portion at the southern end remain salt as described, which it is at the present time.

On the banks of the river flowing from the temple we read there will be "trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed . . . . and the fruit thereof shall be for meat and the leaf thereof for medicine" (Ezek. 47:12). This will certainly be a beautiful place, and we can begin to realize what paradise regained means.

Water in Relation to Baptism

When Ezekiel's attention was first drawn to this water he was on the south side at the western corner. He then passed along the western side to the north, and turned towards the east. We read at first it was only ankle deep, but as he proceeded it came to his loins, and finally was so deep that swimming was necessary. This is again significant when we study it carefully. As we go from west to east the water would naturally become deeper because it issues from each of the gates passed and must therefore increase in volume to swimming depth. At the centre of the north or south side the water would therefore be as deep as to a man's loins, which would be sufficient for baptism for any desiring to enter who had not been baptized. At the western end it would be shallow where cleansing of the feet would be all that was necessary for those who had already been baptized. "I have washed my feet: how shall I defile them" (Cant. 5:3). Again: "He that is washed needeth not save to wash his feet" (John 13:10). And at the eastern end which is occupied by Christ and the saints, the greater depth would be of no ocnsequence or hindrance to their progress, for they could just glide gracefully over it, being immortal. This water has quite a lot of significance. Baptism undoubtedly will be as much a recognized ordinance as sacrifices, for the first named will transfer the nations from the seed of Adam to the seed of Christ, as it does now; and sacrifice will be the means of obtaining mediatorial forgiveness for sins committed after being reborn. Water is the most symbolic of all elements for this purpose of regeneration as it represents life eternal when the earth is ultimately perfected: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. 22:1).

Waterway from Coast to Jerusalem

Another matter in relation to the water has been contended for by some, namely, that there will be a great waterway at Jerusalem for ships to come up from the Mediterranean, but from the Scriptures this does not seem to be the case. We read in Zech. 14:8: "And it shall be in that day that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be." Some writers claim this "former sea" is the Dead Sea and "the hinder sea" the Mediterranean. But let us see what grounds they have for this interpretation. Isaiah was certainly well informed by divine revelation on the details of the future kingdom, and he says, "Look upon Zion the city of our solemnities: their eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby" (Isa. 33:20, 21). This text flatly contradicts the presence of ships there, and it is referring to the same water spoken of by Ezekiel and Zechariah. Notice they both refer to "living water." This would not be a necessary distinction if it was just a waterway for travel. All the water around Jerusalem has a deeper significance than this, as we have already shown.

In the text in Zechariah it speaks of one stream going to the former and one to the hinder sea, the former being interpreted as the Dead Sea and the hinder as the Mediterranean, presumably because the Dead Sea was in front of the temple and the Mediterranean behind it. Let us see if that is so. The best way to find out is to see what the scriptural meanings of "former" and "hinder" are.

Scriptural Significance of "Former" and "Hinder Sea"

The Hebrew **rishon**, which means first or foremost, is translated by the word "former," so we may safely interpret this as the Dead Sea, because it describes its position as the first the water would reach. The Hebrew **acheron**, means "behind, last, or furthest." What is that sea further, last, or "behind" the Dead Sea? The Persian Gulf, into which a portion of this water will flow. The land east of the Dead Sea is going to be a fertile expanse and will therefore require living water to make it so. If living water flows through it, it will give it life; for it is a dreary desert at present. This particular land is going to be the private domain of the Prince, for this is the very spot we read of in Genesis: "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed" (Gen. 2:8). The first Adam who occupied this garden is dead, but the second Adam (Christ) is alive and will shortly appear to restore "all things"; and the garden of Eden is naturally one of the "things." How natural that Christ who is to redeem the world should receive as his private portion the very private portion which the first Adam was given. So the living waters going through this land will restore it to its former beauty, and the river will find its outlet in the Persian Gulf where the Euphrates empties itself, and from which the former garden of Eden was watered.

Thus by reading the Scriptures carefully and analysing the original meaning of the words employed, we find no record of any waterway from Jerusalem to the Great Sea. Of course it is possible there may be something of this sort, but it is evidently not included in the description which we have been studying, as all the water mentioned are living waters and running towards the east, and are not for the accommodation of ships, which is the use to which waterways, as we understand them, are put.

The Divisions of Land

The last detail of this prophecy is the disposition of the land. This is important, as the promise to Abraham, which is the foundation of our faith, hinges on a question of acquiring a possession of land. We read: "For all the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:15). When Abraham received this message he was in Bethel, a place about twelve miles north of Jerusalem. It is situated at the northern extremity of the range of hills of which the Mount of Olives is a part; therefore Abraham being an elevated position he was viewing the land of Canaan; and that is the land which he will possess.

Ezekiel, commencing at chapter 47:13 to the end of the 48th chapter, gives the details of the inheritance of the land, and its divisions. A careful reading of these particulars will greatly help our readers. It will be noticed that there are thirteen tribal divisions instead of twelve, as under the law. It will be remembered that the Levites received no inheritance, for Moses says: "The priests the Levites, and all the tribe of Levi shall have no part nor inheritance with Israel. They shall eat the offerings of the Lord made by fire and his inheritance. Therefore shall they have no inheritance among their brethren; the Lord is their inheritance" (Deut. 18:1, 2). But in the new dispensation the Levites will share the land with the rest of God's people, for "the saints of the Most High shall take the kingdom and possess the kingdom forever, even for ever and ever" (Dan. 7:18), and they are included, of course, among the saints.

We notice in Gen. 12 and 13 the promise to Abraham concerned the land of Canaan. Afterwards it was extended to Christ, to the "uttermost parts of the earth" (Psa. 2:8). So the whole of the earth will ultimately come into the possession of the saints, but Palestine was the original portion promised to Abraham and his seed (Christ); therefore Palestine will be the headquarters or centre of the kingdom, spreading itself from there all over the earth.

In Ezek. 48:8-12 we read of the Holy Oblation, which is just south of the portion of Judah. This portion like the others, is fifty miles square or two thousand five hundred square miles. This is subdivided into three, one of a thousand square miles for the sons of Zadok, one thousand square miles for the Levites that minister to the house, and five hundred square miles will be occupied by the city with the sanctuary or temple in its centre. Thus the city of Jerusalem in the future age will be ten miles square—very different to what it is today. This portion will adjoin the Prince's (Christ's) portion. We find in Ezek. 47:18 a porton "from the land of Jordan to the east sea," which is the Persian Gulf, and this is the land which the Prince will occupy (Ezek. 48.21). This territory today is given over to desert and arid land: but under the influence of the living waters it will become a glorious country. God can change the face of the earth to suit his purpose. We read: "I will open rivers in high places and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together" (Isa. 41:18, 19). Christ's domain is naturally in the east. The sun rises in the east (our source of light). When the Euphrates is dried up he comes with his saints from the east. And in the beginning God "planted a garden eastward in Eden." The paradise which Adam lost will be restored and occupied by Jesus, which is a fitting consummation to all the plans and purposes of God who out of chaos will bring order, and eventually will cause the earth to be so beautifully perfected that it will be fit for his personal presence. May the day soon come when this glorious epoch will be ushered in, and everything will be in unison with God's will.

(Concluded).

ETERNAL TORMENT WORSE THAN HUNNISH ATROCITIES

Sir:

As a subscriber to "The Globe" I wish to ask permission for a little space to comment on some remarks appearing in the issue of July 2nd on page 7. Some excellent advise is given under the heading of "Rules for the Study of Prophecy." If all Christians—the China Inland Mission included—would consistently adapt rules 1, 2, 3, 4, and 7 in the study of all Scripture there would be considerably less schism in the evangelical churches. Commenting on rule number 2—the only one of the five above mentioned, in which any comment appears—the writer almost goes out of his way to attack conditional immortality, well knowing that such an insidious remark, from one in the position of the speaker, will prejudice many against the doctrine who have not, and are not likely to have the time to give the matter the study it deserves.

For the past 18 or 19 years I have embraced that teaching, and each succeeding year I am more and more convinced of its scripturalness and its reasonableness, and I may add (after wide correspondence) of the utter inability of any man who is willing to be honorably bound by the above mentioned rules, to gainsay it.

His advise to use the Revised Version is good; but I question if even he is aware of the many discrepancies it contains in English grammar, and the translation of little words. The Bible student does well to use the Revised Version and any of the standard translations, though for the general reader the Revised Version and the Authorized Version are ample for instruction in doctrine. It is only right that I should here bear testimony to the fact that had I not, through God's mercy, after years of mental struggle with the unedifying bewildering and mystifying doctrines of orthodoxy, been led to see the simplicity and truth of conditional immortality, and its harmony with the literal statements of God's word, I should long ago have drifted into infidelity. Men now are wanting a religion which is in accord with the true findings of science and facts of every day experience. Business men require in their religion, as in their business, that which will stand the searching scrutiny of common sense, and our God given reason. It is well known orthodoxy, so called, fails in this respect, and cannot give "a (valid) reason" for many of its beliefs which are bolstered up by tradition, not by Scripture. Indeed they antagonize it.

John 3:16 is conditional immortality epitomized, and if the reader will only accept that verse in its literal sense he will have no difficulty in understanding it, but orthodoxy, and the China Inland Mission, give all men "everlasting life," and according to them none ever "perish"—thus using the very language of Scripture to deny it!

Another Scripture, viz. Rom. 6:23 is also conditional immortality stated in clear, forcible words, yet the ministers persist in asserting that the wages of sin is not death but eternal life in misery; for they maintain "there is no death, what seems so is transition." If all men, as they teach, are immortal, why are we enjoined to "seek for" it? Why does Paul say, "Paul . . . in hope of eternal life," if it is already a present possession? The fact is "orthodoxy" denies the literal statements of the Bible, and makes translations a mockery, for it completely reverses the dictionary meanings of such words as "die," "death," "destruction," "destroy," "consume," "perish," life alive, living etc., and entirely abrogates the need for any such word as resurrection—the foundation of all Christian doctrine, the essential point wherein it differs from every other religion extant.

Dr. Torrey, a member of the China Inland Mission Council actually charges God with the awful crime of raising the dead (for though inconsistent with much of his teaching he admits resurrection necessary to a second life) for the very purpose of consigning men, women and children to "endless unutterable torment and anguish throughout eternity." Can the Huns surpass or even equal such premeditated cruelty? Dr. Torrey says "those who reject Jesus Christ will exist" in this state throughout eternity. He designedly discards the word "live" because this flat contradiction of Scripture would be too apparent. Would to God these "ministers" would preach the word of God for edification and not to mystify.

Yours sincerely,

R. H. Judd.

THOUGHTS ON THE SECOND COMING OF CHRIST

We realize the importance of this subject when we learn that one verse out of every twenty-six in the New Testament bears upon it.

Comparatively few ever take the time or trouble to look up this interesting data, while others refuse to believe it and say, "Where is the promise of his coming?" Peter says, there shall come in the last days "scoffers walking after their own lusts." They really think the world will always continue in its present state, possibly growing better all the time, when we have only to look about us to know that conditions are becoming worse and worse. People who talk like this are not thinking of the coming of Jesus; in fact not thinking of him at all. They are too much taken up with the cares and pleasures of this life.

Let us turn to God's word. In the 14th chapter of John Jesus tells his disciples what is about to befall him, and of his intended departure from them. He said: "I go to prepare a place for you; and if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." These are plain words, easy to comprehend. After his terrible death on the cross, where he gave his precious blood a sacrifice for the world, that all who should turn from their sins and believe on him should have everlasting life, we know he was raised to a new life, and eventually, while in the company of his disciples, ascended to heaven in a cloud. But we have his word that he will come again. "And while they looked steadfastly toward heaven, behold, two men stood by them in white apparel, who said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus shall so come in like manner as ye have seen him go into heaven." Could words be plainer? Jesus after his death and restoration to life, had a personal and tangible body (Luke 24:39); and "this same Jesus" will return in like manner as ye have seen him go into heaven.

The return of Jesus to earth is necessary in order to show the world that Jesus of Nazareth was what he claimed to be. The Scriptures teach that he may come at any moment for his people. This phase of his coming will be invisible to the world. He will come in power and great glory when he comes to judge the world, which at that time will be in a condition of unrest. Even the church will be in a condition of apostacy. The believers or called out ones of this dispensation make up the body, Christ being the head. This body will be composed of all true believers of this age. When the body is complete, this gospel age will be closed, the Lord will descend into the air, then will take place the resurrection of the righteous dead, and the changing of the living in Christ, visible only to the saints. While these events are transpiring in the air,* what is taking place on the earth? The saints have been removed (to Mount Sinai.—Editor) and God's spirit is withdrawn. There will come a time of wickedness, lawlessness, and anarchy, such as the world has never seen, and a time of trouble such as never was; which is known as the "great tribulation" or "Jacob's trouble."

An event of great importance to the world will be the return of the Lord in judgment, or his "revelation" when the whole world will see him, "and they also which pierced him" (Rev. 1:7). He comes in power and great glory and all the saints with him, and all his holy angels, then will he proceed to execute judgment upon all. The nations will be judged, the everlasting kingdom will be set up, and the saints will reign with Christ during the millennial kingdom. This will be a period of great blessedness and glory, and will continue a thousand years. The world at the present time is filled with unbelief in the Lord's near coming, and even in the church many turn away and refuse to listen; but we have only to look around us to see many signs and indications of the near approach of our divine Master. Who of us are watching and ready, happy and at peace in the knowledge of his near presence, and our readiness to meet him? Dear brothers and sisters, it is worth all the hardship, trials and persecution we are called upon to bear in this world to know that we are saved for life eternal. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

Dear Lord, be thou ever near.
  In thee we trust and have no fear.
Thou art our refuge and our guide,
  Safe in thee whate're betide.
Watching and waiting, soon wilt thou come,
  And bear us away to our glorious home.

Jennie McNee.

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*No doubt Sister McNee uses the "air" here and in the other places of its occurrence in this article in the same sense Paul does in Eph. 2:2; that is, in a political sense. "The prince of the power of the air" in Paul's day was Caesar.—Editor.

THE NEW ARISTOCRACY

Charles M. Schwab, head of the Emergency Fleet Corporation, millionaire and iron master, in a speeech at the Salmagundi Club recently gave utterance to this opinion:

> We are about to enter, if indeed we have not already entered, a new social era, one which few persons today ever dreamed was possible. It is an era which means that the aristocracy of the future will not be one of wealth or of title, but of the man who does something for his fellow men and his country. It will be a truer life of democracy than in the past. There will be no sharp distinctions betweeen rich and poor.
>
> "I don't want to be regarded as a Socialist," he continued, "for I want to keep what is justly mine as long as possible. I mean that the merely rich man will have no credit in the community if he is of no use to the world."

If we were not acquainted with Bible truths it would certainly seem strange how many great and small are awakening to the fact that we not only need a change, but that it is coming. But strangest of all, these same people, including church dignitaries, are expecting this war to create the demand for a change, and then the change to be worked through human agency.

If Mr. Schwab could only see that his dream will never be realized in this age, he would have learned more than he has in all of his eventful career before. If these people could only know these are only the beginning of sorrows and out of the chaos of nations and society Jesus is to build up the ideal condition Mr. Schwab thinks is coming, if not already here. These times bring people closed together who are suffering alike and whose interests are the same. But on the other hand, it is creating a hatred, a national and race hatred that will stand in the way of Mr. Schwab's idea for many years to come, if the age should recover from its present shock.

At the conclusion of hostilities there will not be a nation in the world upon its former governmental basis. The proof is that at the establishment of the kingdom of God there are only remnants of present nations existing. It is human to forget, and how long would it be if conditions were to become normal before Mr. Schwab would forget what he has here pictured, and go back to his former ways and think only of himself as formerly. No; these things can never be accomplished under human rule. People see the necessity of a change of conditions, but the way it is to be accomplished, they have no idea. So we go on praying for the kingdom of God to come. May we be fitted for the great task of making the world safe for all people.

Almus Adams.

THE CATHOLIC CHURCH AND THE PROTESTANT BIBLE

The real and true attitude of the Roman Catholic Church toward the Protestnat Bible is evidently not very well known or understood by the majority of the reformers and protestants of today. But desiring to know the facts regarding this attitude "the impartial reader, let him be Protestant or Catholic, will, if his object be truth, thankfully receive the truth from whatever hand may present it to him." This being so he may read with both interest and profit this attitude as set forth by Catholic writers in the following extracts which are made directly from authoritative Catholic works:

Stephen Keenan: "No prudent man can have any confidence in a Protestant Bible, since he can never be certain that it is properly translated. The English versions are of the same stamp with the German" (Keenan's "Doctrinal Catechism," pp. 79, 80. P. J. Kenedy, Publisher to the holy apostolic See, New York, 1903).

Thomas Ward, Esq.: "It is not the design of this following treatise to enter into these disputes (about the rule of faith); but only to show thee, Christian reader, that these translations of the Bible, which the English Protestant clergy have made and presented to the people for their only rule of faith, are in many places not only partial, but false, and disfigured with several corruptions, abuses, and falsifications, in derogation to the most material points of Catholic doctrine, and in favor and advantage of their own opinions" (Ward's "Errata of the Protestant Bible," preface, p. 15, fourth edition. D. & J. Sadlier, Publisher, New York, 1844).

Mgr. Segur: The Protestant Bible is only a false skin, in which infidelity and revolution wrap themselves" (Segur's "Plain Talk About the Protestantism of Today," p. 118. Marlier & Company Publishers, Boston).

The Standard Dictionary gives the following definition and synonyms of "infidelity" and "revolution":

Infidelity: "The state of being an infidel; lack of belief, as in the accepted religion. The word is used loosely as a synonym of atheism, and includes in general all forms of religious unbelief, as agnosticism, skepticism, deism, and rationalism."

Revolution (synonyms): "Anarchy, insurrection, mutiny, rebellion, revolt, riot, sedition."

What fearful charges and accusations to bring against the word of God! In connection with such fearful charges and accusations against the word of God one's mind naturally recalls the language of the prophet Isaiah on one occasion: "Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel" (Isa. 37:23).

Is it not generally admitted by both Catholics and Protestants that the Bible was originally written, not in Latin nor English, but in Hebrew and Greek? This being so, does it not follow that all versions of the Scriptures in any other than the original languages, whether Catholic or Protestant, must of necessity be translations? This also being true, then do not the foregoing accusations reflect on Protestant honesty and scholarship, while it virtually says that Roman Catholic scholarship is the only scholarship that understands the Hebrew and Greek, and has the honesty to translate them correctly? In this connection one can hardly forbear saying to our Catholic friends in the language of the patriarch Job: "No doubt but ye are the people, and wisdom shall die with you" (Job 12:2).

Arthur L. Manous.

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EDITORIAL

The Editor and his son Russell have had Spanish Influenza. Both are now convalescing.

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Above are new publications, and those ordering literature during the holidays should include them in their order. All orders for them will be filled as soon as they are off the press. Price ten cents each.

There is nothing that sailors fear so much in navigation as a derelict. A derelict is an abandoned vessel aimlessly driven to and fro by the wind. Certainly there is nothing so detrimental to God's work as derelict Christians, poor, wavering, storm-tossed souls, "like the waves of the sea driven with the wind and tossed."—Rescue Journal.

The influence of spoken words for good or evil can scarcely be overestimated, but more far-reaching still is often the ministry of those that are written. Long after the voice is silent in death the product of the pen will be preserved and read.

Any coward can praise Chrsit, but it takes a royal hero to follow him. Paul kept the faith and lost his head, but God will give it back to him gloriously crowned. A setting star may rise again, but a falling star never.

TO THE MEMORY OF E. F. RANDOLPH

This dear brother has for years given a tenth of his income, and as he felt a special pressing good could be done was ever ready to give; but since June his health has been failing very fast, and their expenses were pressing so that he was waiting until fall, when he would receive some incomes.

We could see when he would receive The Restitution and see the appeals for needed funds that there was a heaviness about him, and his dear wife said to him the last day of his life, "That she would set aside a fund for these Christian needs"; and amid his intense suffering, a smile flitted across his face as he said. "That will be nice."

We are here enclosing $10 for the Press Fund.

A MOST WONDERFUL FULFILMENT OF PROPHECY

"And he had two horns like a lamb, and he spoke as a dragon" (Rev. 13: 11).

Here we have a paradox, seemingly absurd, yet true in fact. And herein lies the wonderful power of the author of prophecy to foretell exactly the disposition and acts of a certain power that are seemingly contrary to nature. "Two horns like a lamb."

Most horned animals have two horns and in this respect the power referred to conforms to nature; the number of the horns having no prophetic significance. But the horns being lamblike, indicate that the power referred to will use its power—not for aggression and conquest, but will be inoffensive and lamblike; and at the same time it must be a strong power—because it speaks like a dragon, strong and powerful.

These lamblike horns are remarkable, reminding us of Christ, whose symbol is a lamb with seven horns (Rev. 5: 6).

The seven horns of the lamb signify fulness and completeness. Our text symbol falls short in that respect, but the relationship in the matter of the two is evident to all—lamblike disposition combined with power. The Bible student is acquainted with what is written concerning the nature of Christ's reign, when wars shall cease to the ends of the earth, and when peace and the fruits of righteousness shall spring forth before all nations.

But where do we find the power symbolized by "the beast with two horns like a lamb," and that "spake as a dragon"? Those living in the United States do not have far to go to find the counterpart of the symbol. The nation that a few years ago freed Cuba from the tyranny of Spain; and then retired from the island, leaving the inhabitants in full possession of their independence. Thus speaking like a dragon to Spain; but acting lamblike to Cuba.

In the present world war, the U. S. patiently remonstrated with Germany; and finally drew the sword in the cause of oppressed humanity, with no selfish ends in view, but solely in the cause of liberty for the world. And now who like Woodrow Wilson (the representative of the U. S. A.) is speaking like a dragon to the Kaiser, to Austria and to the Turk. The speech of our President bears with it more weight than that of any other power in the world; combined with humanity and justice. This prophecy combining in the symbol lamblike humanity—meekness and dragonic power, is one of the finest specimens of exact foreknowledge revealed in the whole book.

Geo. Francis.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXVIII

Repentance

Memory Text: "The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

1. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance" (Luke 15:7).
2. "Then opened he their understanding, that they might understand the Scriptures.
3. "And he said unto them. Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day;
4. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:45-47).
5. "Or despiseth thou the riches of his goodness, and forbearance and long suffering, not knowing that the goodness of God leadeth thee to repentance'" (Rom. 2:4).
6. "To open their eyes, and to turn them from darkness to light and from the power of satan unto God,
7. "That they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me.
8. "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision.
9. "But shewed first unto them of Damascus. and at Jerusalem, and throughout all the coast of Judea, and then to the Gentiles,
10. "That they should repent and turn to God, and do works meet for repentance" (Acts 26:18-20).
11. "And they went out and preached that men should repent" (Mark 6:12).
12. "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.
13. "For in him we live and move and have our being; as certain also of your own poets have said, 'For we are also his offspring.'
14. "Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.
15. "And the time of this ignorance God winked at, but now commandeth all men everywhere to repent:
16. "Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained" (Acts 17:27:31).

Practical Truths

To repent is to turn. As all voluntary action is preceded by thought, repentance properly begins in the mind. We think how wrong our actions have been toward a God whose goodness is continually lavished upon us, and we feel sorry. Sorrow is not repentance, but sorrow—godly sorrow leads to repentance. Repentance refers more to the change of one's mind with regard to an object, and is properly confined to the time when this change takes place (Crabb). We repent of a thing but once, and the repentance is confined to the time while we are turning. After repentance follow the "works meet for repentance," or the works that are the outgrowth of a renewed mind. Hence the apostle Paul says, "Be ye transformed by the renewing of your mind." Genuine "repentance toward (not from) God," is a turning toward God—a walk with God. How good God has been toward us. O, let it lead us to repentance. "Draw nigh to God and he will draw nigh to you."

Notes on the Lesson

Not Slack.—Not remiss. He will do all he has promised. **Perish.**—To be lost, to die, to be destroyed. God has offered life to all on easy terms; and repentance is one of the conditions upon which he offers pardon.

1. **Joy Shall be in Heaven.**—How glad our Father must be when we turn from the sin and rebellion of the world, and with a pure heart start in his service. Is he not good?

2. **He Opened Their Understanding.**—What enlarged views of the sacred Scriptures these disciples must have enjoyed. "If any of you lack wisdom let him ask of God."

3. **Behooved Christ to Suffer.**—It was necessary or expedient. His work was finished and he was made perfect through suffering. The work of Jesus may be viewed in two aspects, that of suffering and that of reigning. The work of suffering is finished, that of reigning is future (Isa. 62:11).

4. **In His Name.**—By his authority or sanction. **All Nations.**—All the Gentiles, and even reaching to the end (Matt. 24:14) of the age.

5. **Leadeth Thee.**—Yes, God leads men to obey through his goodness. If men would only consider God's forbearance, long suffering, and kindness, they might be led to turn and love him.

6. **To Open Their Eyes.**—The trouble with men is they have closed their eyes and are not willing to see the light, and be led by the Lord or by his truth.

10. Repent and Turn to God. How forcible this expression. We may repent of good and thus turn away from God. But this expression shows that the repentance God desires is a turning towards him and from our sins.

12. Not Far From Every One of Us.—God is near us in the sense that he knows all our acts and thoughts. We may be far from him, but he is near to us. David says of God, "Thou art acquainted with all my ways."

15. Winked At.—Overlooked (R. V.).

16. Ordained. Appointed (Diaglott).

Suggested Topics and Questions

1. What is meant by the "long-suffering" of God? What is said concerning slackness? Does God leave any to perish without an opportunity of repentance? What is there in the memory text to show God's goodness? Who rejoices in heaven when a sinner repents? Is repentance a condition of remission of sins? Is it necessary to understand the Scriptures? 2. Why was it necessary for Christ to suffer? 3. How does the death of Christ show God's love to us (John 3:16)? Why are repentance and remission of sins preached in the name of Christ? Why did the preaching begin at Jerusalem? What is said in verse 5 as leading men to repentance? What are we to turn from? 6. What is the object of turning men from darkness and from satan?

2. Man's Duty to Obey. What is repentance? Where in the lesson are we taught that men should repent? 10. What does Jesus say of the importance of repentance? (Luke 13:3). Is there a commandment that men should repent? 15. Why should men repent? 16. How often may we repent and turn to God? How often may we repent and turn to a brother (Luke 17:4)? What kind of person need not repent? Are we all walking in obedience? Do we appreciate God's goodness and endeavor to obey him?

MR. BALFOUR ON THE BIBLE

Today the whole of the Scriptures have been translated into a hundred languages, and portions have been printed in 330 other tongues. The preparation and circulation of these numerous versions of the Bible, Mr. Balfour speaking at a meeting of the Bible Society, described as a great, a fruitful, and a beneficent undertaking. Research and the ever-increasing knowledge of history, he added, made the Bible more appreciated as a living record of divine revelation to mankind; and he thought that not only was it now what it had been to the unlearned a source of consolation, of hope, and of instruction but it was to those who were more learned, but probably not nearer the kingdom of heaven, augmented in interest, and a more valuable source of spiritual life than it could ever have been in the pre-critical days. Fraternal Visitor.

If a word spoken in its time is worth one piece of money, silence in its time is worth two.

EVANGELIST REPORT FOR OCTOBER

Sermon	1

Expense

Omaha to Henningford	$ 14.26
Breakfast	.40
Henningford to Omaha	14.26
Breakfast	.40
Dinner	.30
Total	$ 29.62

Money Received

Brother T. [illegible] Myers	$ 50.00
Sister Gould	10.00
Brother C. Hammond	10.00
Total	$ 70.00

Salary	$ 100.00
Expense	29.26
Total	129.26
Indorsed on order	70.00
Balance due	59.26

Remarks

During the month of October we have been compelled by a state wide quarantine to remain idle. This is the first time in more than 30 years of constant labor in the vineyard of the Lord that I have been compelled to lay off on account of pestilence. There were to be wars and rumors of wars, famines and pestilence.

Let us notice carefully what has occurred, yes, all of these; yes, commotions and pestilence; yes, the scourge now sweeping over the country and claiming victims by the thousands is world wide. In Mexico they have quit using the cemeteries and are burying them in fields.

A few years ago there was a terrible eruption in the east caused by a volcano exploding. Scientists told us the ashes went into the farthest reaches of the earth, and were two years settling to the earth. The cold summer that followed they said was caused by the ashes hindering the sun's rays in reaching the earth properly. If these ashes could be carried to the remotest parts of the earth, why not other things? When we think of the enormous number of dead from all causes in Europe, the stench must be frightful. Then why not look for world wide pestilence, caused by this deadly effluvia?

We should take a cue from many things that we ignore not giving them a passing thought. The other day the clocks were turned back, and we note that this is not the first time this has been done. Again the trains over the country stood still for one hour, so there was one short space in which time was not recorded. These are only little beginnings. We read in Rev. 10, that a time is coming when this age clases, when no record is to be made of events, because time is not to be reckoned. Now just think: everything standing still for one hour! It seemed uncanny: nothing

moving, no time being kept. From these beginnings a time is coming, not far distant, when a little space will exist, when everything will be still, while God is preparing for time to begin to measure off the cycles of eternity.

Oh, be ready when the Bridegroom comes!

Almus Adams.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Proverbs 22:6

JUST NOW

Just now, O Father while we stray,
And wander from thy paths away,
While weak and blind we slip and fall,
We turn our eyes to thee and call
Oh, lead us back, our feet set right,
To walk again in thy blest light.

Just now, O Father, when we fail,
And efforts seem of no a[illegible]
When hope and courage [illegible] away,
Then Lord to thee [illegible] and pray:
Make whole our faith and in our might
Renew our strength [illegible] fight.

Just now, O Father oft we fret,
In tribulation thee forget;
But hearken Lord, bend low thine ear,
That thou our humble prayer may hear.
Give peace and help us by thy grace
Our trials patiently to face.

In thy sure mercy Lord we trust,
For thou remembrest we are dust;
Our very frame thou knowest well,
Our every need thy wisdom tell.
We fear not then, but know that thou
Wilt care for us, just now, just now.

Buell W. Nutt.

THE SOCIETY OF DONALDSON

A Dream

I rarely dream, and when I do, it is seldom I remember anything concerning it. But one dream I had is as vivid in my memory to day, as it was at the time it occurred, twenty six years ago.

Shortly after my father's death, I dreamed that our entire family were sitting around the table, father at the head. Father said: "Now children, we are about to form a society for the social, physical, moral, and spiritual advancement of its members. It will be known as the Society of Donaldson. We will meet each night, and it will be the duty of the members each in turn to give an account of their doings for the day; and as each story is told, I will point out the good and the evil. For whatever is good you will be praised so as to encourage you to continue, the evil things will be pointed out, and I shall advise you as to a more proper way. We want to reach a state as near perfection as possible. So our lives shall be pleasing to God."

I can hear us children relating our day's experiences. I can see the look of pain on dear father's face as he listened to the recital of our unpleasant deeds, I can see his look of joy and thanksgiving when he heard us tell of the good we did. I can hear him commending, admonishing, or advising us as the case might be, all in kindness, all in love, all for the benefit of his children.

Each meeting was opened with a scriptural reading, then a prayer of supplication, and was closed with a prayer of thanksgiving.

Although "but a dream" it had a great effect upon me, and often have I thought what a lot of good could be accomplished if father or mother would form such a society in the home. It could be made very interesting as well as instructive. The children would be greatly benefited, for it would make them so that they not only would see but they also would notice, they not only would hear but they also would observe, they not only would do but they also would remember, all of which would lead to the formation of better habits and the upbuilding of character, as well as instilling in them the virtues of truth, honesty, faith, hope and love.

The benfit to the parent would be beyond calculation. In a very short time he would have a knowledge and wisdom that a life of reading, or years of travel, would not give him. Why not give it a trial? I feel you never would regret it.

Psalms 78: 1 to 8.

A Christian Prayer

My God, to me thy mighty power impart,
Enlighten, comfort, sanctify my heart:
Sweeten my temper, and subdue my will,
Make me like Jesus, with thy spirit fill,
I want to live on earth a life of faith,
I want to credit all the Bible saith,
I want to imitate my Savior's life,
Avoiding lightness, gloom, and sinful strive,
I want to bring poor sinners to thy throne,
I want to love and honor Christ alone;
I want to feel thy spirit's inward power,
And stand prepared to do thy will this hour.
I want a meek, a gentle quiet frame,
A heart that glows with love at Jesus' name.
I want a living sacrifice to be
To him who died a sacrifice for me.
I want to do whatever God requires
I want my heart to burn with pure desires.
I want to be what Christ my Lord commands,
And leave myself, my all, in his dear hands,
O Lord, pour out thy love upon my soul,
My will, my temper, and my tongue control,
Lead me through life to glorify thy grace,
So "at that day" I'll see thee face to face.

Daily Thoughts

Jesus came into the world to save sinners	1 Tim. 1:15
A faithful saying worthy of all acceptation	1 Tim. 1:15
They first gave their own selves to the Lord	2 Cor. 8:5
Hitherto hath the Lord helped us	1 Sam. 7:12
Make thy way straight before my face	Psa. 5:8
O Lord, truly I am thy servant	Psa. 116:16
Thy name is an ointment poured forth	Song of Sol. 1:3

"And Be Ye Thankful"

As a people are we thankful? Do we acknowledge God as the "giver of every good and perfect gift."? Do we really believe that "all things work together for good to them that love God"? If we really do believe these things,then, why are we not thankful to the source from which come all our blesings?

By proclamation of our president, endorsed by the governers of the states, November 28 has been appointed a day of national thanksgiving to God for the blessings we have enjoyed during the past year. As a people our blessings have been great, and our thanksgiving should be equally as great. We who know God, we to whom God has been so kind, so considerate, so loving, so long-suffering, ought not our hearts overflow with true thanksgiving; ought we not humble ourselves before such a benefactor praising him, thanking him, glorifying him, not only on this nationally appointed day, but during every day, every hour, of our existence, for surely he is worthy. Therefore let us "Make a joyful noise unto the Lord. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us, and not we ourselves, we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

Our Weekly Puzzle

Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Can you tell me the meaning of the word "wrath"?

What does the word "nurture" mean?

What is the meaning of the word "admonition"?

Who wrote this? To whom was it written? Where can it be found?

Answer next issue.

Answer to puzzle in last issue:

The passage was written by the apostle Paul "to the saints and faithful brethren in Christ which are at Colosse."

It was written to people who, though living, yet were dead. Does that sound strange? Let us explain. The brethren at Colosse were living beings such as we are, but they were "dead" to the pleaures of this world, their "life was hid with Christ in God." All their desires, all their pleasures, all their ambitions, were centred in God through Jesus Christ. While they lived in and for God, they were "dead" to the world. Their glory is to be in the future age, in the coming Kingdom, "when Christ who is their life shall appear." And if we are to please God, we too will be "dead" to all the interests of this world. "Our lives will be hid with Christ in God." Then "when Christ, who is our life, shall appear, we also shall appear with him in glory.' My dear young people, the future glory is so great, you readily can afford to sacrifice —if you consider it a sacrifice—the present worldly pleasures.

The passage can be found in Colossians 3:3, 4.

No Room for Blues

Open your minds to cheerful thoughts
  Till they fill each corner and nook,
And no room is left for those that bring
  The sigh and doleful look.

The mind is the brush that paints the hour
  And bright will the colors grow
If in the chalice held by time
  Content its lines doth show;

[illegible] dark and drear the scenes will appear
  If gloom fills up the cup;
Then fill your mind with buoyant hope
  And dry each teardrop up.

COMING OUT FROM THE WORLD A PRIVILEGE

We ought to be glad of the privilege we have of coming out from the world. A peculiar people waiting for our Master and the world wherein dwelleth righteousness. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." "See that none render evil for evil unto any man, but ever follow that which is good." "Quench not the spirit." "That ye may walk honestly toward them that are without, and that ye may have lack of nothing." "Knowing that whatsoever good thing any man doeth the same shall he receive of the Lord. And whatsoever ye do, do it heartily as to the Lord, knowing that of the Lord ye shall receive the reward of the inheritance." "Only let your conversation be as it becometh the gospel of Christ, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel, giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints of life."

John Grief.

A speaker who does not suggest more than he says is not worth hearing.

I must please Christ and deny myself, or please myself and deny him.

NATIONAL BEREAN SOCIETY

Leota B. Hanson, Editor,
3323 Chippewa St., St. Louis, Mo.

Our Recording Secretary has assumed a new name. The Bereans wish her and Mr. Pickerl a happy life together and a long one if the Lord delays his coming.

We extend to Sister Lillian Dauntler, of Dixon, Ill., our sympathy in the loss of her brother, Mr. Harry Ford, of Chicago, Ill.

Sister Alena Ellis, chairman of the organization committee, expects to spend a Sunday in the near future with the president of the Iowa State Society. By the time this appears we hope they will have outlined their work for the year.

Sister Vena Densmore, of Ripley, Ill., is staying in Chicago this winter. She is at present sick with the influenza.

We have just received word that Sister C. Seeley, of California, was tendered a reception on her 65th birthday. Sister Seeley is one of our isolated members who enjoys the social correspondence very much.

Brother Paul Hatch, of Chicago, gave an excellent talk on the kingdom of God at the church service, Sunday morning, October 13th. If he continues along this line he will make a very good preacher. This is an example of what Berean work has done and will do for the young people.

Bible study has been started in St. Louis every Thursday evening at 8, at Gertrude M. Logan's home, 522 N. Newstead Ave. Any brother or sister passing through St. Louis will be welcomed. Miss Logan's phone is Forest 5059 W., and Miss Hanson can be reached during the day at Main 942. Her home phone is Sidney 122.

The Mora, Minn., mmebers have Sunday School every Sunday morning. at 10:30, and Berean study Sunday evening. They are enjoying the lessons very much, and the young people have entereed into the work and are making good.

We were glad to be able to have Brother Allard with us a few days. He gave us good talks and much to think about.

Brother Savage, of Wait Park, Minn., came down to hold a few meetings at the McKinley School. On account of the bad weather he was unable to have meeting, but we enjoyed his visit and expect him back in about three weeks.

Carl Broberg and George Byrun, two of our faithful workers, have been called to the service. Let us not forget they are also soldiers of the cross and not forget them in our prayers. They are both missed at our meetings for they were much interested in the work for the Master. Carl was our Berean Treasurer, and it behooves us to get some one to fill his place.

Mr. and Mrs. Sanberg are the proud parents of a baby girl born to them on October 12th.

The Dixon, Ill. Berean Society have lost two of their active members by the removal to Mulberry, Florida, of Sister Anna Adams, and he aunt, Sister Mary Thatcher. Though so far from us, we still claim them as Dixon Bereans.

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Lesson VI: The Thousand Years' Reign of Christ and the Saints.
Lesson VII: The Father and the Son.
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The following I have copied from the children's page of "Great Thoughts":

Armor-Plated Boys

It is important these days that there should be armor-plated boys.
A boy needs to be iron-clad –
His lips—against the first taste of liquor.
His ears—against impure words.
His hands—against wrong-doing.
His heart—against going with bad company.
His eye—against dangerous books and pictures.
His pocket—against dishonest money.
His tongue—against evil speaking.
The Christian armor on her citizens gives more
The Christian armor on her citizens gives more security to the nation than all the armor plates that are on her ships.

DOING WORK WELL

If you have something to attend to, go about it coolly and thoughtfully, and do it just as well as you can. Do it as though it were the only thing you ever had to do in your life, and as if every thing depended upon it. Then your work will be well done, and it will afford you general satisfaction. Often much more depends upon the manner in which things seemingly trivial are performed than one would suppose, or than it is possible to foresee. Do everything well—make that the rule of your life, and live up to it—and you will find it most conducive to your own happiness, and to the happiness of those with whom you are brought into contact or communication.—"Glad Tidings."

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The Restitution

A Paper Representing The Church Of God, And Devoted To The Exposition And Defense Of The Things Concerning The Kingdom Of God And The Name Of Jesus Christ. -- Acts 8:12.

VOLUME 70 CLEVELAND, O. DECEMBER 3rd, 1918. NUMBER 45

Few Saved

CONSISTENT WITH SCIENCE, SCRIPTURE, RECOGNITION, AND THE LOSS OF FRIENDS

A SERMON BY

ROBERT G. HUGGINS

TEXT. ENTER YE IN AT THE STRAIT GA[illegible] FOR WIDE IS THE GATE, AND BROAD IS THE WAY, THAT LEADETH TO DESTRUCTION, AND MANY THERE BE WHICH GO IN THEREAT: BECAUSE STRAIT IS THE GATE, AND NARROW IS THE WAY, WHICH LEADETH UNTO LIFE, AND FEW THERE BE THAT FIND IT. MATT. 7:13,14.

BRIEF OF THE SERMON

I. Salvation of the Few a Dictate of Science

(a) Greater mass of the **inanimate** creation as compared to that of the **animate** world.

(b) Myriads of living creatures that perish for the survival of one.

(c) Great proportion of the human race which perish in immaturity.

(d) Difficulties of entering any kingdom compared with the ease of missing it. Examples: the kingdoms of wealth, wisdom, music, love, etc.

(e) General truth that as the **quality** of life advances the **quantity** diminishes.

(f) Same law must hold in reference to the highest life—eternal life.

II. Salvation of the Few a Decree of Fact

The paucity of numbers in avocations, pursuits, professions, etc., is so general that it creates no comment. Why should the truth be an exception to the rule?

III. Salvation of the Few a Dictum of Bible Teaching

(a) Plain declarations that, numerically, few are saved.

(b) Apostolic prophecy requires that the world at the present time should be in a state of almost complete and universal apostacy.

(a) Deut. 7:6,7; Matt. 7:13,14; 22:14; Luke 12:32; 13:23, 24; 1 Pet. 3:20,21; Gen. 19:15,20,21; Rev. 3:4; Jas. 2:5; 1 Cor. 1:26,27.

(b) 2 Pet. 2:1,2; 2 Tim. [illegible]; Luke 18:8; 1 Tim. 4:1-3; Acts 20:29,30; 2 Thess. 2:7,8; Rev. 17:5; Matt. 24:37-39.

IV. Recognition in the Kingdom of God

[illegible] formation of the living saints at the coming of Christ [illegible] that can be recognized [illegible] case of the first and perpetuates the individuality of the second (1 Cor. 15:50-55; 1 Thess. 4:13-18; 1 John 3:2; Matt. 5:8; Rev. 22:4; Phil. 3:20,21; Rev. 20:4; Luke 16:25; Matt. 17:3; Luke 13:28,29; Heb. 2:17,18; 4:14,15; 5:2).

V. Future Happiness, However, does not Depend upon the Salvation of our Relatives

(a) The destruction of the wicked will not mar the happiness of the redeemed.

(b) Fleshly relationships are only temporary, while spiritual relationships abide forever.

(a) Rom. 11:22; Jos. 23:15; Psa. 136:17-21; Rev. 14:10; Psa. 37:34; 52:5,6; 58:8,10; 149:7-9; Mal. 4:2,3.

(b) Gen. 1:28; John 7:5; Mark 3:21, margin; Luke 9: 59-62; Matt. 10:37; 19:29; 1 Cor. 7:29-31; Gal. 3:26-29, Luke 20:33-36; Heb. 12:23.

Exegetical Peroration

CHRIST never, by roseate description, glossed over the hardships, the difficulties, the drabs, and the drawbacks of the Christian life. His sincere sincerity is evinced in his frank portrayal of the Christian "cutting off right hands," "plucking out eyes," "selling all," "counting the cost," "striving to enter strait gates," and "walking in narrow ways" (Mark 9:43,17; Matt. 19:21; Luke 14:28; 13:24; Matt. 7:14). Our text today follows the trend of general Bible teaching when it affirms that "few" find life in comparison with the many "whose end is destruction" (Phil. 3:19). Many sentimental people are struck dumb with amazement when their attention is called to this declaration of our Lord. The minority saved and the majority lost horrifies them like a nightmare; they call the thought an anti-climax, a sorry consummation; and ask, "To what purpose is this waste?" (Matt. 26:8).

1. SALVATION OF THE FEW A DICTATE OF SCIENCE

In fleeing from Christ unbelievers generally take refuge in science. But in this case science vindicates Christ. Christ affirms that few are saved, and science in some of its most conspicuous features gives line to the Lord's asseveration. The [illegible] of knowledge shows that the mass of inanimate matter in this world is greater than the animate. Dead matter is more abundant than living matter. There are more dead people than living. Reflect upon the myriads of living creatures that have perished so you might live. Many lives sacrificed for one! Think again of the great proportion of the human race which perish in immaturity, and then you will realize how "few find" even this mortal life. N. S. Davis M. D., L. L. D. says in "Fifty Years and Beyond," page 8: "Reliable records of mortality show, that of all persons born in civilized countries, nearly one-half die in infancy, or before they have completed the third year of life; and at least one-third of the remainder die before they reach twenty-one; and only an average of six or seven per cent. of the whole live to sixty years or over."

If you still hesitate to accept the thought of few being saved, allow us to point you to a few more scientific facts which indorse Christ's affirmation. Look at the difficulties attending the entrance of any kingdom compared with the ease of missing it. The kingdom of wealth, for instance, is closed to the majority; the same may be said of the kingdoms of love, wisdom, music, etc. There is nothing easy in this world but evil. The immunities and comforts of an ungodly life are its greatest condemnation. Sin has a right of way in this world which is patent to every observer. Gravitation is all on the side of downwardness. To live the Christian life one must make a bee line across many a flowery field. As the carrier pigeon makes a straight course for its nest in the shortest line possible, so must the believer run the race and "lay hold on eternal life" (1 Cor. 9:24; 1 Tim. 6:19). Only butterflies flutter and dance around a garden all day and go only where there is brightness and honey. The restrictions, limitations, and abstinences imposed upon the believer are vital to his religious life. They are not arbitrary impositions. Many things in this world which seem to be fetters, are supports; instead of being inconveniences, they are blessings. We call them checks, whereas they are braces. The commandments of God which hem us in are like picket fences which bristle along the walk, on either side of which is a deep ditch, and are meant for our good. You can walk through a hall which is only wide enough for yourself in Egyptian darkness when you would stumble and fall in a spacious room. Narrowness is often a safety. "The narrow way" is the safest and best way. There is less room for vaccillation and vagrancy. Be suspicious of easy roads, broad ways, paths of dalliance, liberal theology, larger hope, and universal salvation. The salvation of all, redemption without conditions, "free salvation" and other cant of this kind cheapens redemption until it is worth nothing, and is an appeal to a very feeble and shabby motive. Noble minded men are repelled by a sense of the cheapness of that which comes to them without a correspondingly commensurate toil and outlay. They perceive the general fact that as the quality of life advances the quantity diminishes. They know from observation that while life in its lower forms is abundant, as you ascend the scale of being, there is less of it. And they see that since diminution of life is in the ratio of quality, even in this present life, according to science, reason, and Scripture, they are forced to believe that the same law applies to the future life, the highest life, the eternal life

2. Salvation of the Few A Decree of Fact

Fact agrees with science in saying that only the fit survive. Doctors, lawyers, ministers and those in any profession are notoriously limited to the minority. Paucity of numbers, so far as the truth is concerned, is a wonder to the thoughtless and an objection to the critic; but is strictly in keeping with the callings of professional and commercial life. When people ask, "How can so many good people be wrong?" they unconsciously advertise their ignorance of facts and transgress the scriptural interdiction which says, "Thou shalt not follow a multitude to do evil" (Ex. 23:2). Men plow wickedness, reap iniquity, and eat lies "because they trust . . . . in the multitude of their mighty men" (Hos. 10:13). They sing. "The religion of my father is good enough for me." They should say. "Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16:19) They want no redemption "from the vain conversation received by tradition from their fathers" (1 Pet. 1:18). They trust in man and are cursed (Jer. 17:5). "Everybody is more clever than anybody" may be fine worldly wisdom; but "the foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor. 1:25). The desire to be with the majority in religious sentiment is ridiculously absurd; for it shows weakness of character in pursuing the path of least resistance, the desire of an indolent soul to repose in dormancy. Any dead fish can float with the current. Swept away by the stream of public opinion they are rapidly carried into the whirlpool of heathenism. In the beginning of the twentieth century we have authentic record that the religious status of the world stood as indicated below:

World Statistics of Religion

Catholics	394, 100, 000
Protestants	177, 300, 000
Jews	13, 168, 924
Mohammedans	246, 700, 000
Non-Christians	774, 100, 000

Such are the totals of the world's religions as given in "The World Almanac and Encyclopedia," 1917, page 600. Let those who are anxious to be with the crowd note who the crowd is. Counting the Catholics and Protestants as both Christians, we have only five hundred seventy-one million, four hundred thousand Christians in the world against one billion, thirty-three million, nine hundred sixty-eight thousand, nine hundred twenty-four non-Christians! There are four hundred sixty-two million, five hundred sixty-eight thousand, nine hundred twenty-four more Jews, Mohammedans, and non-Christians than those professing the name of Christ! If the Catholics are taken from the Christian total and added to the non-Christian's list the total jumps to the staggering sum of one billion four hundred twenty-eight million, sixty-eight thousand, nine hundred twenty-four! Count both the nominal and genuine Christians and still the heathen outnumber them one billion, two hundred fifty million, seven hundred sixty-eight thousand, nine hundred twenty-four! Let those who want to be with the majority identify themselves with the heathen! Let them stand with the crowd if they must! They "despise the day of small things" (Zech. 4:10), and are going to destruction with the majority (Matt. 7:11).

3. Salvation of the Few A Dictum of Bible Teaching

If, however, science is ignored by the unbeliever, and if facts be disputed, we appeal finally to the law and the testimony of God (Isa. 8:20). In directness and positiveness the Bible teaches the smallness of the number of those who will receive

the truth. "Who hath believed our report?" (Isa. 53: 1) is a question which it propounds, and which it answers in the following unmistakable manner:

(a) Plain Declarations that, Numerically, Few are Saved

"The Lord did not set his love upon you, nor chose you, because ye were more in number than any people: **for ye were the fewest of all people**" (Deut. 7:7).

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12.32).

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:23,24).

"Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat" (Matt. 7:13).

"Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it" (Matt. 7:14).

"Many are called, but few are chosen" (Matt. 22:14).

"Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (Jas. 2:5).

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called" (1 Cor. 1:26,27).

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight" (Matt. 11:25,26).

"Few, that is, eight souls were saved by water" (1 Pet. 3:20).

Theological attempts to vitiate the force of the testimonies just quoted by saying that they apply only to particular times in the past, are futile; for while it is true that God's truth and people have been more in disfavor sometimes than others (Rev. 12), they have always been unpopular (Dan. 7: 21, 22). Break concrete history into epoch bits and you will see this statement is true. Eight in antediluvian days (1 Pet. 3: 20,21), two contemporary with Lot (Gen. 19: 15,30,31), two in six hundred thousand Israelites (Ex. 12: 37; Deut. 1: 35,36,38) show the appalling paucity of God's faithful in the different ages of the past. In the days of Noah, Abraham, Elijah, and the prophets the people of God were "like the gleanings of the olive tree, two or three upon the topmost branch" (Isa. 27: 6). Believers were so few as to be "for signs and wonders" in the age in which they lived (Isa. 8: 18; Psa. 71: 7; Zech. 3: 8, margin). "One of a city, and two of a family" (Jer. 3: 14) continued to be the fortune of the truth even in the New Testament day when the world was blessed by the personal ministry of Christ. After preaching three or four years, assisted by the twelve apostles and the seventy, his disciples only numbered one hundred and twenty (Luke 8: 1; 9: 1: 10: 1; Acts 1: 15). This "little flock" (Luke 12: 32) were a "spectacle to the world, to angels, and to men" (1 Cor. 4: 9), a gazing-stock (Heb. 10:33), "the filth of the world"; and they are "the offscouring of all things unto this day" (1 Cor. 4: 13). Few saved in any age, at any time, is the oracle of science and the verdict of reason and Scripture. We now supplement this thought by the added evidence of prophecy which requires that the present time in the world's history should be a time of "gross darkness" (Isa. 60: 2) so far as the faith is concerned. Consider the testimony impartially.

(b) Apostolic Prophecy Requires that the World at the Present Time should be in Apostacy

"There shall came, in the last days, scoffers, walking after their own lust, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:3,4).

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3,4).

"When the Son of Man cometh, shall he find faith (ten pistin, the faith[*]) on the earth?" (Luke 18:8).

"Now the Spirit speaketh expressly, that in the latter days some shall depart from the faith **(tes pistios)**, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron: forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. 4:1-3).

"For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. And of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29,30).

"And for this cause God shall send them strong delusion, that they should believe a lie" (2 Thess. 2:11).

"For the mystery of iniquity doth already work (in Paul's day): only he who now letteth (hindereth), will let (or hinder), until he (paganism) be taken out of the way. And then shall that wicked (the Papacy) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:7,8).

"And upon her forehead (the forehead of the woman representing Papal Rome, Rev. 17:18) was a name written, Mystery, Babylon the Great (Papacy), The Mother of Harlots (that is, of state religions), and Abominations (the numerous sects) of the Earth" (Rev. 17:5).

"As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be" (Matt. 21:37-39).

4. Recognition in the Kingdom

It is sometimes suggested as an objection to the salvation of only "the little flock" (Luke 12:32) that we shall know each other in the future life; and if our friends are not there we shall miss them. Our reply is, that the doctrine of "immortal souls" and going to heaven at death is the menace to the comforting and scriptural doctrine of future recognition. The word "recognize" comes from the Latin "cognosco," to know, and means "know again; recollect; acknowledge acquaintance with." Recognition, when there has been no previous "acquaintance" is impossible. You cannot "recollect" a person or thing you never knew. It follows therefore that recognition in heaven is a stark absurdity from the orthodox standpoint; for nobody goes to heaven whom the modern Christian knew upon earth. Souls go, spirits ascend, and ghosts abscond, but he did not form the "acquaintance" of any of these while on the earth, consequently he cannot "recognize" them were he to go to heaven and meet them there. How could he "acknowledge acquaintance with" an immortal soul when he never knew one? Without this acknowledgment there can be no recognition in heaven or anywhere else.

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[*] The literal translation of the Greek words ten pistin is "the faith." When Christ comes he will find faith in the abstract in great abundance (for there are many false faiths, religions, and creeds in the world), but he thinks, by his question, that he will scarcely find "the faith," viz., that to which the Apostle alludes as the "one faith" (Eph. 4:5): "the faith once for all delivered to the saints" (Jude 3); "the word of the truth of the gospel" (Col. 1:5); "one hope of your calling" (Eph. 4:14); "the hope of Israel" (Acts 28:20); "The gospel of the kingdom" (Matt. 24:14); in other words, "the faith" comprehended in "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12).—The Declaration.

Now the truth brushes away all these cobwebs of ghostology with an unsparing hand and gives us instead sheen bodies of immortality. Resurrection in the case of the dead, restores an individuality that can be recognized; immortalization, in the case of the living, makes possible the continuity of their being (1 Cor. 15:50-55; 1 Thess. 4:13-18). In both cases the saints have "glorious" bodies like Christ had after his resurrection, which was looked upon, handled, and recognized (Phil. 3: 20,21; 1 John 3:2; 1:1-3). This premise makes recognition feasible, for there is somebody to recognize with whom we were previously "acquainted." Yes; we can "recollect" our friends, know them, and enjoy "the communion of saints." We can separate those who "were beheaded" from the others (Rev. 20: 4); we can differentiate Moses and Elijah from the rest (Matt. 17: 3); we can personally recognize Abraham, Isaac, and Jacob (Luke 13: 28,29); we shall see Jesus as he is (John 3: 2) and, like him, shall see God and serve him (Matt. 5: 8; Rev. 22: 4). Forgetfulness will make up no part of the kingdom of God. Even the rich man, lost, will "remember" (Luke 16: 25). Recognition is inevitable if our memory is to be continued to us; and of this we may be sure from the fact that Christ now has a vivid memory of his past temptations and infirmities, which fits him as a High Priest for dealing mercifully with our aberrations and sins (Heb. 2: 17,18; 4: 14,15; 5: 2).

5. FUTURE HAPPINESS DOES NOT DEPEND UPON THE SALVATION OF OUR RELATIVES

Salvation makes the saved happy. Their happiness consists in being saved themselves—it does not depend upon the salvation of some one else. Nor does salvation make them supersensitive. Are we happy now? Yes, if we are Christians (John 13:17). But how can we be happy now with the certain knowledge that many of our friends and kindred are sinning and suffering untold wretchedness every day? All these sequences of sin are appointed by God, though he loves and pities the sinner. The sufferings of this life, permitted and appointed by God, are consistent with his wisdom, goodness, and happiness. The goodness and severity of God are intermingled here and hereafter (Rom. 11:22); in fact, the suffering and death of the sinner in the future are but the extension of the principles of the divine economy of the present; and "the saints in light" (Col. 1:12) will then have "the divine nature" so fully (2 Pet. 1:4), and shall see light with God so completely (Psa. 36:9), they will acquiesce in the appointments of God as infinitely wise and as being the best for himself, the sinner, and the universe. There will be no room for regret or dissent among the redeemed. The triumphant paean of the ransomed will be "the song of Moses the servant of God (which celebrates the destruction of the Egyptian hosts, Ex. 15), and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of ages. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" (Rev. 15:3,4).

(a) The Destruction of the Wicked will not Mar the Happiness of the Redeemed

From this Scripture it appears that when God's judgments are made manifest they are the signal for a burst of song instead of a gush of tears. They will enhance the glory of God and augment the happiness of the saints. That man should ever have thought otherwise is due to a misconception of what is the destiny of the wicked. In Psalms 136 we are told twenty-six times in as many verses that "his mercy endureth forever." Among the doings of God which prove this, the following are mentioned: "**To him which smote great kings: for his mercy endureth forever; and slew famous kings: for his mercy endureth forever: . . . . and gave their land for an inheritance: for his mercy endureth forever**" (vss. 17-21). The doctrine of eternal torment for the lost is what blinds the eyes to God's "mercy" in the punishment of the wicked. "Thou puttest away all the wicked of the earth like dross," says the Psalmist; "therefore I love thy testimonies" (Psa. 119:19). No one who believes in the endless misery of the lost ever sings about it in gladness, or shouts the refrain with enthusiasm, "his mercy endureth forever"; or ventures to say that the doctrine causes him to love God's word. On the contrary, we have heard them express a sort of regret that the Bible taught so horrible a thing. We have even heard them say they wished it were otherwise. They are sorry it is so! But the Psalmist did not desire that the wicked should be differently treated from the manner in which God would dispose of them. He loved God's word because it revealed his purpose to treat "all the wicked of the earth like dross." "Hellish pains to all eternity" would never cause a man to "love" the book which made known such an intolerable existence. It would never do to read Psa. 119:19, "Thou consignest all the wicked of the earth to an interminable agony which beggars all description therefore I love thy testimonies"! The reason which the Psalmist gives for his love of God's word is one which appeals to the judgment of all noble-minded servants of God. Who that loves God and the good among men does not desire that the wicked may be "put away like dross" so the righteous may inherit the earth? "His heart is established, he shall not be afraid, until he see his desire upon his enemies" (Psa. 112: 8). When the wicked are cut off from the earth, he shall see it (Psa. 37:34). Babylon's punishment will take place "in the presence of the holy angels, and in the presence of the Lamb" (Rev. 14:10); but this does not disturb their serenity or destroy their felicity. The saints are then "equal to the angels" (Luke 20:36), and are like the Lamb himself (1 John 3:2); and when Babylon falls they are commanded to "rejoice over her, ... for God hath avenged you on her" (Rev. 18:20). When the wicked are destroyed forever, "the righteous also

shall see, and fear, and shall laugh at him" (Psa. 52:5,6). When they pass away forever like the untimely birth of a woman, and are melted as a snail, "the righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked" (Psa. 58:8,10). Consider that if your father and mother are not saved they may not have known the truth and, forgotten by God, their dreamless sleep in the tomb will never be disturbed (Job 14:12; Psa. 88:5). If they understood the gospel and disobeyed it they are raised from the dead only to be put away "like dross" and to pass away like a whirlwind (Prov. 10:25). There are no perpetual agonies to endure in either case. The judge of all the earth will do right (Gen. 18:25), which makes it possible for us to contemplate the destruction of the wicked with both complacency and felicity.

(a) Fleshly Relationships are Only Temporary, while Spiritual Relationships Abide Forever

We may be able to admire the goodness of God in ridding the earth of transgressors (Prov. 2:22) as an abstract proposition and still question how we can be happy and enjoy salvation ourselves in case our relatives are lost. The husbands of Lot's two daughters were burned up in Sodom, and he lost his wife through her procrastination (Gen. 19:14, 15, 16, 26, 31). Family ties are rent asunder at the coming of Christ and, as in Lot's family, some are saved and others are lost in the same home (Luke 17:32-36). However, this will not cause the saints to feel one pang of sorrow or shed one tear of regret (Rev. 21:4). Even in this life there is more joy than sorrow. Sorrow is only a transient visitor who lodges with us for a night, and then joy takes its place in the morning (Psa. 30:5). Belauding our kinfolks looks like affectation, for their loss now is only an evanescent sadness, not conflicting with permanent enjoyment. You know many happy men and women whose wives and husbands are dead; many happy fathers and mothers whose children are dead; and many happy children whose parents are dead. If these sad things are bearable here in mortality, and are compatible with predominating happiness, may they not be borne in immortality without seriously interfering with our personal enjoyment? Surely immortality is at least equal in power of endurance to mortality!

To make future happiness contingent upon family ties and bonds of solidarity is to postulate the celestial marriage delusion of Mohammedanism and Mormonism. Fleshly relations, useful, moralizing, and spiritualizing as they are here (1 Cor. 7:2, 16; Heb. 13:4), become cesspools of degradation and pollution when projected into eternity. Mohammedanism inculcates sensual gratification and sexual indulgence; Mormonism, polygamy; Confusianism, hero worship; and Americanized theology, "inordinate affection" for kindred, especially if they be dead (Col. 3:5). Such people are blinded by the egotistical hallucination that they have the best wives, husbands, children, and relations in the world, although no one else in the world thinks so but themselves. They are abject servants of the flesh and, loyal to the flesh, they tell Jehovah they do not want to be saved unless all their kinsmen are saved, too! Yes, all the children of the flesh must be saved or they cannot be happy! Abraham was "called alone" so far as the faith is concerned (Isa. 51:2). His immediate family were idolaters (Jos. 24:2), yet he is going to be quite happy without them in the day of Christ (John 8:56). Like Abraham, Christ had to leave his kindred to serve his Father (Gen. 12:1). His own brethren did not believe on him (John 7:5); his own kinsmen said he was beside himself (Mark 3:21, margin). Having sacrificed his relatives according to the flesh for the gospel's sake Christ specifically commanded those who would be his disciples to do likewise whenever the need might arise (Luke 9:59-62). To love father, mother, son, or daughter "more" than God was, to him, idolatry (Matt. 10:37). "Forsaking all for the gospel's sake" to Christ meant sacrificing "houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands," if necessary (Matt. 19:29). The children of the flesh hold all these things supremely dear—so dear that they do not want to be saved unless they retain intact the flesh with all its impulses, appetites, lusts, and relationships! Deluded by the serpent into thinking there is no death (Gen. 3:4), they believe their deceased wives and husbands are still alive, and in heaven are hoping, expecting, and beackoning to them from the battlements of glory to come on! Neither husbands nor wives can conceive how their departed ones can be fully happy until they get there! For the husband to die and go to his wife, and for the wife to die and go to her husband, becomes the only hope and the one ambition of the surviving. It does not seem to occur to these American Mohammedans that they have no wives and husbands in heaven, on the earth, or anywhere else in the universe, after they are dead. In matrimonial parlance, they only covenated at the marriage altar to be husband and wife "so long as you both shall live." To the temporary nature of the marriage bond the following Scriptures accede:

> "The women that hath a husband is bound by the law of her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man" (Rom. 7:2,3).
>
> "This I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not: and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away" (1 Cor. 7:29-31).
>
> "Ye are all the children of God . . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3 26,27).
>
> "Therefore in the resurrection whose wife of them is she? for the sevn had her to wife. And Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:33-36).

Exegetical Peroration

Succinct exegetical remarks on these four Scriptures will form a fitting peroration to this sermon.

(Continued on page 534)

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EDITORIAL

In the death of Brother Randolph The Restitution loses one of its staunchest friends.

—o—

The sermon this week entitled "Few Saved" has compelled us to hold over many important communications from different writers. They will appear next week.

—o—

"Few Saved" will be published in booklet form. "How can so many be wrong?" "How can I be happy if my folks are lost?" and many other questions of this nature are frequently upon the lips of unbelievers, and trouble more or less all who are learning the truth. This sermon answers all these queries, and does it scripturally. It will, we think, be a useful acquisition to our literature.

—o—

THE SPIRIT IN MAN

"There is a spirit in man, and the inspiration of the Almighty hath given him understanding" (Job 32:8). The context of this passage suggests that the meaning of this text is as follows. There is a mind in man, and the inbreathing of the Almighty hath given him understanding. Ruach, the word here translated "spirit" is used frequently for mind, as witness the following cases: "Thou turnest thy spirit (mind) against God"; "The spirit within me constraineth me", "He that ruleth his spirit"; "Grieved in spirit"; "An haughty spirit"; "Renew a right spirit within me," etc. In fact the word ruach is translated "mind" in Gen. 26:35; Prov. 29:11; Hab. 1:11. The word neshamoth which is rendered "inspiration" in Job 32:8 is usually translated "breath," and Job 32:8 so translates it in the Revised Version. In any case there is no foundation in either word for the doctrine of there being a "deathless spirit" in mortal man that takes conscious flight at death to distant realms of light and life. The Scriptures know nothing of such pagan fiction.

—o—

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—o—

FEW SAVED

(Continued from page 533)

I. Marriage Is a Provisional Institution. Paul's words in Rom. 7:2,3 show that marriage is a provisional institution. Death dissolves the matrimonial compact, as shown by such expressions as, "Loosed from the law of her husband"; "free from that law." For the wife to marry, however, "while her husband liveth," without a legitimate divorce, which annuls the marriage contract (Matt. 19:9), makes her an adulteress. "If the husband be dead," an expression of emphasized reiteration, shows that while marriage is a binding contract for life, its obligations end at death. The prevailing belief that the husband is alive after his decease, coupled with the binding nature of marriage "so long as he liveth," gives the wife a living husband in heaven after he is dead. Her right to "marry another man" depends upon him being dead. "If her husband be dead." If he be not dead but alive in heaven, and she marries again, what would she be but an adulteress? She would be guilty of marrying "another man" while she had a living husband!

II. Wives are Catalogued with Ephemeral Things. In 1 Cor. 7:29-31 Paul classes wives with weeping, rejoicing, buying, possessions, and other ephemeral things of the present. He then declares that all these things are only of transitory moment, to be used, not abused; "for the fashion of this world passeth away." All of these things are to perish with the world and its lusts (1 John 2:16,17). Wives are as temporal as the other things that are here catalogued. When the wifely relationship is abolished that of husband and children becomes obsolete inevitably.

III. The Children of God Without Sexual Distinctions. "The children of the flesh are not the children of God" (Rom. 9:8). Here are two families: "The children of the flesh," and "the children of God." Now of those who compose "the children of God" the following facts are affirmed in Gal. 3:26,28: "There is neither Jew nor Greek (no national distinctions), there is neither bond nor free (no social lines), there is neither male nor female" (no sex). National, social, and sexual distinctions find no place in the perfected family of God.

IV. There will be no Marriages in the Next World. Lastly, in Luke 20:33-36 our Lord teaches that marriage and dying are limited to "this world." The moment a husband dies he is no longer a husband. When a wife dies she is no longer a wife. When the saints are raised from the dead not one of them is married, nor can they get married again; for they "neither marry, nor are given in marriage." Marriage, husbands, wives, death all of these are impossible things in "that world." There will be no lost wives to mourn, no missing husbands to sorrow, no absent children to grieve, no death to blast — all will be "equal to the angels; and are the children of God." The children of the flesh with their weddings and funerals, husbands, wives, and children, are extinct. But this loss is an infinite gain. The few and despised children of God which have been scattered abroad, in all ages a "miserable minority," are then gathered together (John 11:52), and they make in the aggregate "a multitude which no man can number" (Rev. 7:9). All of them will enjoy the perfections of immortality forever. They are called "the whole family" (Eph. 3:15) and "the whole assembly" in the Greek of Heb. 12:23. The members of this family are God the judge of all, the whole assembly and church of the firstborn, the spirits of just men made perfect, an innumerable company of angels, and Jesus. May the aspiration to be a member of this family be our heart's desire, and may its attainment be our final and glorious portion, is our prayer.

This sermon may be obtained by addressing the Author. Five cents per copy; forty cents the dozen.

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ALMOST AT THE GOAL

By S. Roxana Wince

The dear Restitution is here again, and I am so glad to see it. It is just what I was waiting for. I wanted to know how our Printing Press Fund was faring, and so make certain as to whether any further appeals would be needed from my pen.

I had hoped the goal would be reached by this time, and so it would, almost, had not the expense of building been more than the early estimate made by those who had the business in hand. In that case we should only have had $69.60 more to raise. Now we have $219.60. Brother Griffiths has told us plainly how the matter stands and has appealed to us to come to the help of the managers of the paper we love so well, that it may be placed in a position free from debt, and so remain until the coming of our Lord.

The motives he sets before us are worthy ones, a paper free from debt; the honoring of God and of his word; and the ability to publish and send out literature that will bring the truth to others. Keep these points before you; no better motives could be given.

I notice with gladness of heart, that, despite my silence, the giving is going cheerfully, generously on. All seem determined to share in the blessed work and thus share in the promised blessings.

Do not feel discouraged because of the added burden. If 440 of us give fifty cents apiece we shall have the amount needed in short order. I will be to do this; who will be the next? Let this be our thanksgiving offering to God because of his goodness in giving us all that has heretofore been asked, and also because peace has for a short space at least, been vouchsafed to a suffering, groaning world.

We are thankful, truly thankful and so,

"We come today to thank thee, Lord,
For myriad blessings of the year,
We would remember all the good
And love, and reverence and fear."

PRINTING PRESS FUND

Mrs. A. C. Roose	$ 1.50
B. F. Smith	6.00
J. A. & Emma Gerard	10.00
Mrs. H. S. France	25.00
A Brother in Washington State	100.00
Sister Stafford	1.00
J. C. Thompson	3.00
Newman Smith	1.00
Auntie Wince	.50
Previously acknowledged	1280.40
Total	$ 1428.40

—o—

THE NEW RESTITUTION

With The Restitution Publishing Company printing and finishing the church paper all ready to send to subscribers on its own printing press, with its own linotype, cutting machine, folding machine, and stitcher, is certainly a new thing. And what an issue this first number is! It is unusually good. I have not space to take up each article separately. The meaning of the word "tithe," the twofold meaning of the tithe and ten as a symbol, were in part new to me. I got many new thoughts from Brother Heckman's article which certainly seem logical to me. Brother Almus Adams on fellowship and Brother Huggins' appeal to apostates made an impression on my mind which will never be effaced. There were ideas and Scriptures given which I had not thought of before in the connection shown in these two pieces. This especially struck me. "We must be now in our relation ship to the world just as we expect to be when Jesus calls us." "If we expect to leave them behind when we go to meet the Lord at his coming, we must leave them now." How much we need to heed these solemn words.

Here is another warning to those who are trusting in doctrine alone: "The idea has been too prevalent that a hearty belief in the things concerning the kingdom of God and being baptized was sufficient to warrant a hope of entering the kingdom. This is a great mistake, and must be abandoned or it will prove fatal to all who entertain the idea." These words agree with the words of the Holy Spirit, "Faith (doctrine) without works is dead." There is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit.

From Brother Huggins' epistle it is hard to select. It is all so logical and in harmony with the word of God. The application made of Hosea 7:8 I had never though of before. Many, many times I have read this new number of The Restitution. It seemed good to me that I had just a few little words in this first number from the brethren's own printing press.

And now to those who have been so faithful to the paper, those who have not been weary in well-doing, but have plodded on Zionward through evil report as well as good; those to whom it has been given not only to work for Jesus but to suffer for his name sake—we say God bless you and make you abundant in every good work and word. We feel sure that you will not only have suffered for the truth's sake, but that you will reign with him in the glorious coming kingdom (2 Tim. 2:12, Rom. 8:17; 1 Pet. 4:13). God has signally blessed The Restitution. While many other papers have been forced to suspend or federate, The Restitution has been spared to the church. Doubtless God has so blessed it because it has ever been faithful to him by boldly standing by the truth, shedding abroad the light from the holy word into the dense darkness that covers the earth and the people therein. May it ever be sanctified to the truth. We should never cease to thank our God for his loving kindnes to his chosen ones. God bless our Restitution and spare it to us until the Lord calls us to be forever with him.

Flora A. Wood.

THE CATHOLIC CHURCH AND THE BIBLE SOCIETIES

It is greatly to be feared that but few Reformers and Protestants of today fully realize the real and true attitude of the Roman Catholic Church toward the Bible Societies. For in Protestant literature the reader will only once in a great while meet with some expressions as: "For hundreds of years the circulation of the Bible was prohibited" by the church of Rome And the people were forbidden to read it or have it in their homes, etc.

But should the reader ask Cardinal Gibbons if the Church forbids the reading of the approved Catholic Bible he would answer in the following almost blasphemous terms:

"God forbid that any of my readers should be tempted to conclude from what I have said that the Catholic Church is opposed to the reading of the Scriptures, or that she is the enemy of the Bible. The Catholic Church the enemy of the Bible! Good God! What monstrous ingratitude, what base calumny is contained in that assertion! As well might you accuse the Virgin Mother of trying to crush the Infant Savior at her breast as to accuse the Church, our Mother of attempting to crush out of existence the Word of God" (Gibbons' "Faith of Our Fathers," pp. 86, 87. 71th ed. John Murphy Company. Publishers, Baltimore and New

But ask the Cardinal about the good the Protestant Bible Societies are doing and he will tell you that:

"No nation has ever yet been converted by the agency of Bible Associations" (Id. p. 77).

But the real, true, and unmistakable attitude of the Church of Rome toward the Bible Societies is most positively and clearly stated in the following unmistakable terms by a high Catholic dignitary of St. Thomas' College, Washington:

"The attitude of the Church toward the Bible Societies is one of unmistakable opposition" (J. .M Gillis).

But lest the reader should think that even the foregoing forecasts might not fairly represent the true attitude of the Catholic Church toward the Bible Societies, the following further unquestioned testimonies are also offered.

POPE LEO XII ("Encyclical 'Ubi Primum' of Leo XII, dated 5 May, 1824"): "'You are aware venerable brothers, that a certain Bible Society is impudently spreading throughout the world, which, dispising the traditions of the holy fathers and the decrees of the Council of Trent, is endeavoring to translate, or rather to pervert the Scriptures into the vernacular of all nations . . . .It is to be feared that by false interpretations, the Gospel of Christ will become the gospel of men, or still worse, the gospel of the devil.'" ("The Catholic Encyclopedia," Vol. 2, art. "Bible Societies" p. 545. Robert Appleton Company, Publishers, New York, 1907).

POPE PIUS IX ("Pius IX's Encyclical 'Oui Pluribus,' of 9 November, 1846"): "'These crafty Bible Socitties, renewing the ancient guile of heretics, cease not to force their Bibles on men, even the unlearned . . . their Bibles, which are translated against the laws of the church, and often contain false explanations of the text. Thus, the divine traditions, the teaching of the fathers, and the authority of the Catholic Church are rejected, and every one in his own way interpretes the words of the Lord, and distorts their meaning, thereby falling into miserable errors'" (Ib).

JAMES M. GILLIS (St. Thomas' College, Washington): "Protestant Bible Societies, established for the purpose of publishing and propagating the Bible in all parts of the world, are the logical outcome of the principle: 'The Bible, and the Bible alone is the religion of protestants.'"

"The attitude of the Church toward the Bible Societies is one of unmistakable opposition. Believing herself to be the divinely appointed custodian and interpreter of Holy Writ, she cannot, without turning traitor to herself, approve the distribution of Scriptures 'without notes.'"

"Furthermore, it can scarcely be denied that the Bible Societies by invading Catholic countries and endeavoring to foist the Protestant version upon a Catholic people, have stirred up much discord, and have laid themselves open to the charge of degrading the Sacred Book by using it as an instrument of proselytism" (Ib).

With such a spirit toward the Protestant Bible and the Bible Societies, how long think ye, dear reader, the Protestant Bible and Bible Societies would exist, if the Catholic Church now had the power she once had, and is even now endeavoring with all her strength to regain, yea, and that in our Protestant America, the land of religious liberty? The time may not be far distant when our Bibles shall be taken away from some of us. For had she the power she would not long tolerate that to exist which she denominates -

"Only a false skin, in which infidelity and revolution wrap themselves." "These translations of the Bible, which," she claims, "are in many places not only partial, but false, and disfigured with several corruptions abuses, and falsifications, in deregation to the most material points of Catholic doctrine, and in favor and advantage to their own opinions."

To the Protestants the Lord is doubtless now saying:

"Awake awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths a way for the ransomed to pass over?" (Isa. 51:9, 10).

Arthur L. Manous.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y

Golden Text Ruth 1:16, 17

WHAT WOULD SHE SAY ?

The Ten Commandments are so long
It's hard to recollect
Just what is right and what is wrong,
Correct or incorrect.
But here's a rule to help you through
Temptation day by day:
Just ask yourself before you do,
"What would she say ?"

What would she say about the deal
If of the deal she knew ?
And is it something to conceal
If you should put it through ?
Commandments you will never miss
If all the game you play
By just one rule and that is this:
What would she say ?

Before you lift the brimming glass,
Before you use the oath,
Before you kiss the luring lass,
Recall, remember, both.
Before you do the little sin
Or walk the crimson way,
Just turn the simple searchlight in:
What would she say ?

It may be mother, may be wife,
It may be someone dear;
For God has given man in life
Another conscience here.
Before the final act is done
One simple rule obey,
Just one commandment only one:
What would she say ? Douglas Malloch.

A Question, An Appeal

Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve: whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose and ye dwell: but AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD.

And the people answered and said, God forbid that we should forsake the Lord, to serve other gods (Joshua 24:14-16).

Joshua made a public declaration, that he and his house would serve the Lord; and in the face of this will you allow me to ask, Who are you serving? I suppose that you know that the word "fear" in the first line of the quotation does not mean "afraid of," as we would use the word today. Its significance as here used is "reverence." In the language of this time the passage would read, "Now therefore reverence the Lord." Also the word "gods" does not mean deity, even beings of animation or intelligence; nor does it always mean images. Its meaning is, anything, animate or inanimate, that would take our minds, our hearts, our thoughts, our love, from God. It may be a very small thing, such as a toy or a game. It may be a large thing, such as business or politics; or, it may be anything between. I solemnly believe it could be, and at times is, church. You know that salvation does not come from being a member of a church. "Salvation is from the Lord." Therefore salvation comes from being a son or daughter of God, through faith in Christ Jesus our Lord.

Of course I am not using this as an argument against the church. I believe in the fellowship of the brethren, as I also believe it to be a sin to forsake the assembling of ourselves together; but church fellowship of itself is not sufficient. Having become one of the brethren we must grow in faith, knowledge, and understanding. Our hope must be enlarged, and our love must become more abundant, and the light of our good works must grow brighter and brighter each day. So the worldly ones seeing us will know we are children of God, watching for the return of his Son from heaven.

Will you not join me in uniting with Joshua in his resolve that, "as for me and my house we will serve the Lord"?

Enoch Walked With God

We once heard of a little girl, who one fine Sunday morning accompanied her aunt to church services, when the minister spoke on the text: "Enoch walked with God; and he was not; for God took him." Being pressed by her mother to repeat what she had heard, she said, "That Enoch and God had gone walking together, that they had walked a very great distance, taking a long time to do it. At last Enoch said, 'God, I'm awful far from my own house.' Then God, taking Enoch by the hand, answered, 'Never mind, Enoch, just come home with me.' And Enoch went."

Perhaps the little girl did not understand the text exactly as she should; still the word picture she draws is a very pretty one. What a fine thing for us it would be if, as we walk through this world, we would allow God to take us by the hand and lead us to his house. Can you imagine any thing more enjoyable than to go with God to his home? That was the impression the text left on the mind of the little girl. Oh that we again might become children, and with that childlike faith acknowledge the necessity of God's guidance, acknowledge God's love and care, acknowledge God's grace and power, acknowledge that it is "in God that we live, and move, and have our being."

It was because of Enoch's faith in God, and his living his faith in every word, act, and deed that "Enoch walked with God;" and it was on account of Enoch walking with God that "God took him." If we desire to have God take us to his home we in matters of trusting faith must become as little children, walking with God. The Master is our authority, for did he not say to the disciple, "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven."

———o———

Life's Logic

The logic of life is so simple
It leaves all the theories behind;
It's just to be honest and kind, lad,
Just to be honest and kind.

Walt Mason.

———o———

Daily Thoughts

If then I be a father, where is mine honor?	Mal. 1: 6
Let your soul delight itself in fatness	Isa. 55: 2
But my Father giveth you, the true bread	John 6: 33
I will write upon him my new name	Rev. 3: 12
To keep himself unspotted from the world	James 1: 27

———o———

Our Weekly Puzzle

For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Who wrote the above?

Is it written to dead people? If so, how can dead people hear and understand?

Where can the passage be found?

Answer next issue.

Answer to puzzle in last issue:

To "draw near" is to "come close to." A "true heart" is a heart that has been emptied of the sin and wickedness of this evil world and then filled with the purity and righteousness of Jesus our Lord. So the meaning of "draw near with a true heart" is ridding ourselves of self-righteousness, and filled with God's grace and covered with the righteusness of Christ we are to come close to God.

The meaning of "assurance" is "absolute confidence."

"Conscience" means "inner thoughts or sentiments."

The term "let us hold fast the profession of our faith" signifies that we must be loyal to the fatih that we have confessed, or declared, or affirmed, by living a clean, Christian life, doing such things as are pleasing to God.

"Waver" means "to quake," "to be unsteady."

"Without wavering" means "to be steadfast, firm, or unchangeable."

"Faithful" means "trustworthy in the fulfilment of promises."

"Promises" means "an agreement, a bargain, a covenant."

The significance of "consider" is "to make allowance for"; and "provoke" means "to urge, to arouse, to stimulate to activity." The "he" that is faithful is the Lord God. The passage was written by Paul to the Hebrews and can be found in Hebrews 10:22-24.

———o———

The inner side of every cloud, is bright and shining.
I therefore turn my clouds about,
And always wear them inside out,
To show the lining.

———o———

Emeline's Letter

Lately it was our privilege to read a letter written March 9th, 1909, of which the following is a true copy:

My dear Mother:

Colossians	4:2
Colossians	3:1
Titus	2:13
Hebrews	10:37
Revelation	21:7

Love from,

Emeline.

Short, is it not? But what sweetness, beauty, and strength! I have no doubt that in the writing of this letter Emeline was deeply benefitted mother was blessed, Jesus was honored, and God was glorified. Did you ever write a letter of this character? No? Then let me make a suggestion. Sometime when a person is in need of comfort or consolation, write them a Bible letter. It will be a blessing to you as well as to the person who receives it. also to every one who will read it, and after many years it still will act as an incentive for praise to Jesus our Lord and honor and glory to the God of our salvation.

———o———

A CRITIQUE

In The Restitution of Nov. 12th, Brother Adams offers several remarks on reimmersion of those who were baptized by men who deny that Christ actually died. I wish to make a few statements and trust that they be accepted in the same spirit in which they are given; for they are presented

with the hope that they will cause further consideration of the question. You may see fit to disagree with me, nevertheless it is my purpose to contend from time to time for that which I understand as truth.

If, in order to make baptism valid, the preacher's faith must be in perfect union with that of the one being baptized, then must not the faith of the one being baptized be in perfect union with the baptizer? The impressive thought that I want you to see is this: Suppose I, for instance, desire baptism for remission of sins that I have committed. I am confronted by two men both saying that they believe in baptism for the remission of sins. But one says that he does not believe that Christ actually died; the other says that he beieves that he actually died, but did not die in order that all men might be resurrected from the death state. After giving me their confession of faith I inform them that I deny that the first one is right, and accept the confession of the second in that Christ died, but deny his position that that he did not die that all men who die before Christ comes will get a resurrection out of the death state. Is either one of these a scriptural administrator of baptism?

Could I be scripturally baptized by either one of them? Not so, if the above position is true. I note that Brother Adams takes issue with those that baptize in the name of Father and Son. As far as I know all the brethren of the south do so. And it is true that some who use the form, such as, "Jesus Christ for the remission of sins," also admit that the other is scriptural if those who are being baptized understand. It is also true that when any cause begins to prosper there occurs a division somewhere. The reason I use the form of Father and Son is because it is scriptural, and is the one given by Christ. But it should not be understood that the Apostles' statements elsewhere given are not right They are in perfect unity with Chrit's own words. It is said that if you are baptized in the name of the Father you brush the Son aside. Is this true? If so, use the argument the other way, and you brush the Father aside. Jesus seemed well pleased to have his Father's name magnified together with his own; and I truly think that he would be pleased if brethren on earth would quit wrangling over something that will cause division and stay with the truth. There is much that I would like to say, but I shall close here.

T. A. Drinkard.

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FULFILMENT OF THAT PROPHECY

That God meant Elijah to typify the church is confirmed by certain statements of Revelation. There a great religious system is figuratively described as Jezebel, and the worldly systems to which this professed Church of Christ is united are represented as Ahab. As Elijah fled from that power for three and one half years, so the Church is said to flee for three and a half "times," or symblic years, or 42 months, or 1200 days (Revelation 2:20-25; 11:2, 3: 12:6; 13:5).

———o———

The birds of the air despise a miser.

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IN MEMORY OF E. F. RANDOLPH

Our Brother in the Anointed (and my brother-in-law). Having lived in his home for many years, I can truly say to know him was to love him. He was the oldest of ten children left for the mother to raise, and to them he seemed like a father.

His house was a home for the widow and the orphan. I have known him since he first learned and obeyed the gospel. He was not only a legal heir of God (Rom. 8:17; Gal. 3:26-29), but he proved himself to be "a blameless and harmless son of God without rebuke in the midst of a crooked and perverse nation." He shone as a light "holding forth the word of life" (Phil. 2:14-16). What an example to emulate. He had not only obeyed the gospel, but he had also added all the Christian graces. There awaits him an abundant entrance into the everlasting kingdom of God. Grant, our Father, we may be worthy to meet him there.

N. B. Robison.

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ght Pole Sept 9
107 Ashbury Ave.

The Restitution

A Paper Representing The Church Of God, And Devoted To The Exposition And Defense Of The Things Concerning The Kingdom Of God And The Name Of Jesus Christ. -- Acts 8:12.

VOLUME 79 CLEVELAND, O. DECEMBER 10th, 1918 NUMBER 46

"HOW READEST THOU ?"

It is one thing to read the Bible through,
Another thing to learn and do.
Some read it with design to learn to read,
But to the subject pay but little heed.
Some read it as their duty once a week,
But no instruction from the Bible seek;
While others read it with but little care,
With no regard to how they read, nor where.
Some read it as a history, to know
How people lived 3000 years ago,
Some read to bring themselves into repute.
By showing others how they can dispute;
While others read because their nieghbors do,
To see how long t'will take to read it through.
Some read it for the wonders that are there -
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradiction there!
Some read it as though it did not speak to them,
But to the people at Jerusalem.
One reads with father's specs about his head,
And sees the thing just as his father said.
Some read to prove a pre-adopted creed,
Hence understand not that they read;
For every passage in the book they bend
To make it suit that all-important end!
Some people read, as I have often thought,
To teach the book instead of being taught;
And some there are who read it out of spite—
I fear there are but few who read it right.
So many people in these latter days
Have read the Bible in so many ways
That few can tell which system is the best,
For every party contradicts the rest!
But read it prayerfully and you will see,
Although men contradict, God's words agree,
For what the early Bible prophets wrote
We find that Christ and his apostles quote;
So trust no creed that trembles to recall
What has been penned by One and verified by all.

—Selected by Brother H. H. Hawkins.

THE BEASTS OF REVELATION

After reading Brother Adam's exposition of the two horned beast, and Brother Huggins' editorial notes on the same, I feel that another view would enlighten us some as to what are the various opinions held by the brotherhood, and why I, for one, cannot accept some points in their interpretation. One thing should be kept in mind in the interpretation of symbolic prophecy, and that is that none of us have a copyright on the book, and as we are human we may err in its interpretation, and should not try to make our interpretation the standard. I am of the opinion that the beasts of chapters thirteen and seventeen are one and the same beast, and the man of sin, and two horned beast, and false prophet mentioned in chapter nineteen, are also identical. The beast of chapter thirteen is not the Roman Catholic Church, but the government of Rome after she had adopted Christianity in a corrupted form. She is after this time not pagan but Christian Rome in the minds of her devotees, and according to chapter seventeen, is the supporter of the woman of the Catholic church. She is seated upon the beast (17:5). She is also seated upon many waters (17:1). The waters are explained to be peoples, and multitudes, etc., but was supported by them, and so with man could not sit literally upon peoples, multitudes, etc., but was supported br them, and so with the beast government; she was supported by them.

The seven heads of this Christian Roman Empire did not act together, but were successive. They followed each other. Five had fallen at the time of the sixth, and he was the one that is, and shall ascend out the abyss-deep. The beast was as much a beast under one head as another, and is represented in chapter 13:3 as having one of his heads wounded unto death, and 17:8 as was and is not, and yet is, and shall ascend out of the abyss. This identifies the beast as being one. He is also said to be the eight, and of the seven. Who are the seven ? They are heads of the beast that support the woman, and not the heads of pagan Rome. Have we any certain heads'or kings that supported Roman Catholicism during the time of the reign of the leopard beast ? Yes, The Eastern Empire, with the capitol at Constanainople, supported the papacy from A. D. 536 to about A. D. 574. That year the Eastern Empire refused to support her longer by refusing to recognize the position of the pope, and pope Stephen II crowned Pepin of France as the second head. France supported the pope till about A. D. 1012, when Henry II of Germany became the third head and supported the woman about two hundred and fifty years. Charles of Anjou, king of Naples, became the fourth supporter of the mother of harlots and abominaitions of the earth. But in 1544 the emperors of Spain began their support, and continued it till about 1690, and then Austria, the sixth head, became the right hand nation of the papacy, and supported her till the French Revolution, when she was wounded unto death by Napoleon's wonderful career.

The next or seventh head was to continue a short space, and it is true after Napoleon had become emperor of France a written agreement was signed between him and the pope in which he agreed to suport the papacy.

He began his support in 1804, and continued till 1814, when he was forced to abdicate the throne of France. Now the Austrian must be healed, and the beast must come out of the abyss to fulfil the prophecy, and it is true Austria was restored as a first class was arranged and signed by the emperor of Austria in which he agreed to support the pope. Austra supported the papacy until 1870, and here the consumption of the papacy began, and will continue till she is slain as the false prophet at the second advent of our Lord.

This brings us to the false prophet, and we have affirmed that he is the two horned beast. We must have proof. Rev. 13:14: "And he (the two horned beast) deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast." Rev. 19:20: "And the beast was taken, and with him the false prophet that wrought miracles before him (in his presence) with which he deceived them that had received the mark of the beast, and them that worshipped his image." Here then is the identity; and here also the beast and false prophet are said to be two, and is proof that they will not be one when cast into the fire. What, then, is the two horned beast? In Daniel we have the Medo-Persian empire represented by a two horned ram, as it was a two pawered nation. Now do we have such power in Roman history? We do in the Papal states, and just two of them. The horns of this beast were small. Notice Daniel's two horned ram had different sized horns, representing inequality of rulership between the two, but the beast has two horns like a lamb, and a lamb's horns are equal and small, and hence must represent two small states or kingdoms, which fits exactly the papal states, or what is called "the temporal power of the pope." This kingdom also claimed to be Christian, as did the Roman empire represented by the seven headed beast. And who spake more like a dragon than the pope? His whole system is founded on heathen rites and ceremonies. He also claimed to perform miracles, and called fire down from the Roman heaven in a symbolic sense. He also exercised the power of the first beast, by doing the very thing the first beast had done, and was doing. The first was a perseeutor, and so the second: the mark was in the forehead and hand; that is, it would be worn by some understandingly, and by others in ignorance.

Another fact should be taken notice of in connection with this subject: there are only the three symbolic powers to be destroyed at the second advent, and afterwards the beast, false prophet, and dragon. The first two at the advent, and the dragon at the end of the little season after the thousand years. This makes it necessary to combine prophecy as we have in this. The beast of chapter seventeen cannot be the dragon; for it is represented as a serpent head instead of a beast, and is cast out of the Roman heaven when overcome by the church, or when Rome changed from the pagan form of government to the Christian, and his rulership ceased, leaving him an earthly being with only power to deceive the nations till bound in the abyss.

J. J. Heckman.

Who gains wisdom? He who is willing to receive instructions from all sources. Who is the mighty man? He who subdueth his temper. Who is rich? He who is content with his lot. Who is deserving of honor? He who honoreth mankind.

BEING IN CHRIST

A Sermon by Brother M. Joblin, Deceased. Reported by Brother Jesse Titman.

After deciding to speak to you on "Being in Christ," and considering how to present the subject so that it may redound to the glory of God, a feeling of deep gratitude came over me because it was my privilege to have learned from the Book just how God made man and what his possible destinies are, and what his faculties are, and what his responsibilities. This was in a measure induced by the thought that tens of thousands of professional men have undertaken to teach men what they should do to be saved while in ignorance of what man needs to be saved from, and what they need to attain to. We despise men who profess to have cure-alls and claim to eradicate every ill flesh is heir to, while they are ignorant, are utterly ignorant, of the anatomy and physiology of the men they prescribe for. And it is awful to think of men of talent and learning prescribing spiritually for those whose spiritual needs they know nothing about. Yes, it is awful, for it brings to mind the words of the Lord in Matt. 15:9, 13,14 where he says, "Every plant which my heavenly Father hath not planted shall be rooted up," and "if the blind lead the blind both shall fall into the ditch." It is painful to see them wrestling with the subject of life in Christ, and confounding the life of faith here and now with the life divinely bestowed at the appearing of Jesus, but we are persuaded that the Lord rightly named their trouble: they are blind, blinded by a long course of instruction that sprang out of the monstrous doctrine that man was by nature immortal.

Many of these teachers are doubtless honest and devout, but blind. My heart goes out in pity toward such, and in gratitude toward God who has shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ. This has enabled us to realize, in some degree, the transcendent privilege expressed by the words "In Christ Jesus," and the life of faith in him, and our life being hid with Christ in God, etc. I remember having read of a Saloon of Beauty in Russia where are hung 85 portraits of young maidens which were painted by Count Rotari for Catherine the second, the Empress of Russia. The artist travelled through the fifty provinces of that vast empire to find his models; and it is said that each of the portraits contains a half concealed, half revealed compliment to the Empress, here a feature of Catherine, there an attitude, some favorite adornment, some jewel, fashion, flower, style of dress, or manner of life. Need I say to you that the word of God is the picture gallery for us to frequent; it is adorned with tributes to the Christ of God. Here a prophetic portait of the coming One, and there an historic portrayal of him who has come; here a typical sacrifice, and there a bleeding Lamb, to whom all sacrifices looked forward; here a person or an event that shadows the greatest of persons and the events that are the turning points of history; now a parable, a poem, an object lesson, and then a simple narration or explanation that fills out with divine meaning things hidden for ages, waiting for the key to unlock them. But in whatever form or fashion,

whatever guise of fact or fancy, prophecy or history, parable or miracle, type or antitype, allegory or narrative; yes, through all this a discerning eye may everywhere find him, God's Messiah, the Holy One of God. Why, there has not been a human virtue that was not a faint forecast of his beauty, in whom all graces were enshrined. All that is glorous is but a phase of his excellence, bless his holy name! And so all truth and holiness found in the Holy Scriptures are tributes to him who is the truth, the Holy One of God, and through whose flesh God manifested himself to us

This language is no exaggeration. And although at this time there are a number of Diotrephe's abroad speaking perverse things to draw disciples after them, denying his divine Sonship, I repeat that exaggeration on this theme is impossible. The uttermost superlative of human language falls infinitely short of his worth; and beloved in the Lord, the nearer we get to him the more we are awed into silence: the more we know of him the less we seem to know, because it lets us see how limitless appears to be what remains to be known. Yes, in everything from Genesis to Revelation we find the Christ of God. And nothing more sets the seal of God upon the word than the fact that he alone explains and unfolds the Scriptures. A very small key may open a very complex lock, and a very large door, and that door may lead into a vast building, with priceless stores of wealth. This brief phrase, "In Christ Jesus," a preposition followed by a proper name, may really be called the key to the whole New Testament. Those three short words, "in Christ Jesus," are surely among the most, if not the most important, ever written by an inspired pen, to express the mutual relation of the believer and Christ. They occur, with their equivalents over a hundred and thirty times. Sometimes we meet the expression, "in Christ," or "in Christ Jesus," and again, "in him," or "in whom," &c. And sometimes this name or its equivalent pronoun is found associated with other prepositions, "through, "with," "by," &c.; but the thought is essentially the same. Such repetitions and variety show intensity of meaning. It cannot be a matter of accident when a phrase like this occurs so often, and with so many applications. We may depend upon it the spirit is bringing a truth of the highest importance before us, and repeats it to emphazise and compel the reader to give heed as to some vital teaching.

I will now try to show to some extent what the phrase "in Christ," or "in Christ Jesus," means. In a matchless parable in the 15 of John, Jesus teaches that all true believers are branches of the true and living vine, and that apart from him we are nothing because we have in us no life. This truth finds expression in many ways in the Scriptures, but most frequently in that short and simple phrase I am now considering, "in Christ Jesus." But it is pertinent to ask, in whom are all those who are not "in Christ Jesus"? I answer, they are all in Adam, the father of the human family, and from whom they inherit a corruptible nature of existence, and a warped and twisted moral and mental organism, which means that they are born with a bias in favor of wrong, and go instinctively astray. That this is the truth of the matter, although opposed to what is universally taught and believed, I appeal to the infallible word for proof. In Rom. 5:12 we read: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." And in Psalm 51 David says, "Behold! I was shapen in iniquity, and in sin did my mother conceive me." The proof that the whole race of men die in Adam the father of the race is before you. And the proof that the tendency to sin comes from the same source is found in Psalm 58:3, as follows: "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." I am not supposing you do not know these things, but like the Apostles, I would remind you of them, and pass on to consider,

How we can get out of the Adamic nature of existence, and out of the moral entanglement, or to be rid of the immoral tendency we inherit from him. The answer to this lies entirely beyond the realm of the human. Only inspiration can help us here. Happily we have not far to search, nor long to wait for it. In Rom. 1:5 referring to Jesus Christ our Lord, Paul says, "By whom we have received grace and apostleship, for obedience to the faith among all nations for his name;" and in chap. 3:24, "Being justified freely by his grace, through redemption that is in Christ Jesus." This gives us the key note of the epistle—justification in Christ Jesus. In fact through him justification peace with God, access by faith, a gracious standing, rejoicing in hope of the glory of God, even in tribulation, the love of God shed abroad in the heart, safe keeping in his life, perpetual joy in God, etc. In him the sinner at once becomes, in God's sight, a saint. All this is bestowed freely to one who is in Christ Jesus.

Can there be a more important question than "How one can get into Christ?" By reference to Rom. 3:4 we can read these important words: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This is the form of the doctrine, or teaching, an ordinance that brings the truth within the apprehension of all our senses, physical and spiritual, and intensifies our experience of the doctrine. In Rom. 5:15 we see the first Adam, the organic, ancestral, federal head of the race. His acts were representative acts. When he sinned, the race he represented suffered with him. Adam could transmit to posterity no better nature than he possessed. We inherit his moral and physical corruption and bankruptcy. In order to redeem any of the fallen race a new Adam was necessary. Now mark: The whole race was in Adam the first, without any voice or choice in the matter, as you know; but it is not so with the second or last Adam. All in Christ will be made alive as surely as that all in the first Adam die. But all who were in the first Adam will not be in the second. The second Adam has enacted inexorable conditions of those who get into him. They must believe the gospel of the kingdom; they must repent, reform their lives; they must yield heart obedience to their faith in baptism for the remission of past sins. Every thing depends upon meeting these requirements. Turning back to the 6th of Romans where it says:

"As many as were baptized into Jesus Christ were baptized into his death," it continues, "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we (being raised out of water) also should walk in newness of life"—not a new nature of existence but a new course of conduct or manner of living, new aims, new objects, principles, living for God instead of self, for the future instead of the present. We are then told that if we are planted together in the likeness of Christ's death, we shall be also in the likeness of his resurrection Knowing this that our old man is crucified with him (Christ), that the body of sin might be destroyed, that henceforth we should not serve sin.

It is evident from this that the believer on being buried with Christ by baptism into death is reckoned as if he had actually died for the sin of himself, and in his burial in the water as if he had gone into the grave, the place of death, decay and corruption. There he is to leave the old man, the old disposition crucified, dead and buried, put off in Christ, judicially regarded as crucified. And besides that, in Christ's resurrection, symbolized by being raised out of the water, the believer is regarded as risen with the Christ now, not physically of course, but mentally, spiritually, and morally quickened together with Christ preparatory to the physical, which is styled, "the redemption of the body," when mortality is swallowed up of life, and the believer is glorified together with Christ. For the renewed body we wait with all saints in eager longing till we be clothed upon at the resurrection. If we are in Christ Jesus our minds have already been renewed. Says Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a hope of life by the resurrection of Jesus Christ from the dead." Wondeful words! It is not merely a potential renewal by laying a foundation for a possible, but a still future, regeneration or begettal: we who believe are already risen with him from the death of trespasses and sins, we are described as being previously in, risen through the faith of the operation of God. That is to say, the old course of life, and its kindredship with Adam, and the heritage of the curse with the incubus of his death—all this was put off at the grave, and left there, and we are now in the second Adam and "as he is, so are we in this world." He is the firsafruits of them that slept. If the firstfruits be holy, so also is the lump. Truly a vast and sublime subject, and of vital importance, and one we cannot dwell upon too often, or too earnestly.

But my time slips past me before I get into the marrow of it. The attention given to it by the spirit shows how all important a thing it is to us to be in Christ Jesus. And when I attempt to enumerate or sum up the blessings and privileges that accrue to us through that relationship, it makes me stand in blank amazement. The doctrine of justification by faith is easily spoken, but what volumes of meaning it contains for us. To be justified by faith in Christ Jesus is far more than pardon and reconciliation: it causes us to be reckoned as just; I mean reckoned as if we had never sinned. It puts us on the same standing as Christ before God. The beloved Paul in 1 Cor. 1:2 explains that we are sanctified in the anointed Jesus, constituted holy ones, with all those who invoke the name of the Lord Jesus Christ, in every place. Holy: that is what it is to be in Christ. And in the 30th verse of the same chapter this is further elaborated. There we are told that being in Christ Jesus we find him (Christ Jesus). Mark the language. "Made of God unto us wisdom and righteousness and sanctification and redemption." It will be worth your while to notice that sanctification in Christ Jesus is just as prominent in Corinthians as justification in Christ Jesus is in Romans. In the latter the death and the reliving of Christ was most prominent; while in Corinthians our life in him, and his life in us, is the prominent theme. In other words, the apostle begins in the Corinthians where he left off in Romans.

In the second epistle the same great thought is enlarged In chapter one we are taught that in him we are established anointed, sealed, and have the foretaste of future inheritance. The dominant thought here is the privileges we have in and through Christ; transformed into his image (chap. 3:18). Creation in Christ Jesus, separation unto him, unselfish liberality as the fruit of our union with him, the abundance of revealed truth in him, conformity to his likeness, power over sin, fellowship with God, and the anticipation of the glory to be revealed in us. The thought that seems to overtop all the rest in these two epistels is our creation in Christ Jesus.

In closing I would say, I would be glad if I could impress upon every mind the necessity of making a personal application to ourselves of at least one lesson from every chapter of Holy Writ we read, or sermon we read, or address we listen to, in the house of God. I am afraid if this is not done the benefit derived will be very little indeed. I think if one does not try to do what I have said, seize upon the salient points, or at least one salient point of divine truth and test ourselves by it, that person has perhaps been in a happy frame of mind, and that is something to be sure, but we cannot feed upon the memory of our own state of mind very long with profit. What I want to show is that only as we hear the word of God and do them, that we shall be like a house built on a rock that shall stand immovable against the burst of the storm. "Hearken and do" is one of the catch words in the book of Deuteronomy. We cannot heed that injunction unless we catch and hold something for future use. With all the energy I am capable of I have always tried to show that the intellectual attainments in the truth avail nothing unless they take hold of the affections and regulate our conduct; and I solemnly aver that I think it better to do one thing for God in obedience to his truth than to cram one's head with a hundred, as though for a competitive examination, or intellectual pastime. Most affectionately and in view of the imminence of the times, I entreat you all to look steadily into the divine mirror held up to you.

* * *

Look not upon thy prayers as a task; let thy supplications be sincere. —O. B.

Blessed are the meek: for they shall inherit the earth.

SO MANY CALLS

By S. Roxana Wince

Like Mr. Absum, the merchant, told about in "The Crisis" of March 27th, 1918, we feel harassed and distressed sometimes because of the many calls made upon us to give, and not only to give, but to double, treble, fourfold our gifts. We have not like him, built costly houses and furnished them elegantly and luxuriously, though obliged to repair fences and shelter ourselves from the pitiless storm by putting roofs over our heads.

We have economized as never before. Our worry has been caused not so much by the frequency and persistency of the calls, as by our inability to respond to them all in a cheerful, grateful way. We know the objects are worthy ones, such as God would approve of our giving for. We know that he wants no heathen temples in our fair cities, no worship of idols, of cruclfix, or of saint, nor of man-gods, "seated in the temple of God."

We are sure the men who are working to put down the power that upholds the idol-worship are his agents, and that he is in the appeals they make to us for help, and that to them has been assigned some notable part in the appointed consumption of "the beast." We grieve not to be able to give here as we would like, but when we remember the limitless power of God, our inability to "make the world go right," and the certainty of the fall of the papal power in the near future, we grow calm and trustful, and are glad to rest in the arms of God.

We want our country free from the curse of rum. We want our people to become a pure people; and that this may be, we want to sacrifice everything in our power. God requires this of us

The widow and the orphan are his peculiar care now, just as they were in the days of old. We must give to them. We must see him looking at us through the eyes of the orphan child, with wrinkled forehead, spoon in one hand and empty bowl in the other.

God wants the starving fed and the naked clothed, and he says even as touching our enemies, that we are to "bless and curse not;" but more than all this does he want his truth to go forth, because the gospel is the foundation, the starting point of all else that is good.

This is why we assign to the cause of truth such a large place in our giving, and are thinking deeper, more far-reaching thoughts than ever before; are asking ouselves more solemn, more piercing questions; are wondering to what extent our giving will be required to go, and whether the excuses that we sometimes make for not giving more largely are absolutely true in the eyes of a perfect God. The early disciples, and millions of later ones gave their all for the sake of Christ. "They took joyfully the spoiling of their goods." Like the Master, they gave even their lives that the world might thereby be saved. Will we be called upon to do as much? We never have been. And if we were, would we stand the test? We tremble now looking at the magnitude of the task set before us What if still greater sacrifices shall be required? will we be ready? Not if we plead a meagre income and heavy expenses when the urgent need of whole nations for the light of the life-giving word is set before us.

We know our inability to evangelize the world before the Master is present to help, and yet, as he has bidden us to keep at his work until his advent, we are forced to believe he is behind the "many calls." If so, how can we refuse the asked for offerings and yet hope to stand approved before him in the swiftly approaching day of his coming?

Great responsibility rests upon us as light-bearers. To us has been committed the glorious advent message. We have been made the especial heralds of the doctrine that eternal life comes only through Christ. Do we value these truths? Do we consider them worth living for? worth giving for to the very bottom dollar? worth dying for? We think we do when we remember the day we came to Jesus, lost, helpless, and hopeless, and were "found," were "helped," pardoned, and were sent away rejoicing in hope. We think we do when we look at "the far more exceeding and eternal weight of glory.

We go to Jesus every day for something. We want to keep on going; we want his continued companionship and care and love. We dare not stop asking, lest we lose all. Then we must not stop giving. What he asks for to put our new paper where he wants it to be, must be forthcoming, a true heart-offering to him.

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* * *

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We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signfying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Mrs. J. Skinner	$ 1.00
Chas. Anderson	1.00

* * *

Revenge would be sweet if it did not ferment.

Obey God at all hazards.

* * *

Don't try to obtain the best by getting the best of the other fellow.

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EDITORIAL

We are glad to have among us again, after a long absence, Sister Heloise Crawford, of Attwater, Ohio.

Sister Wood writes: "In The Restitution of November 19th, 'In Answer No. 2,' 'Abraham began his national life in Adam.' It should read, 'Abraham began his natural life in Adam.' Otherwise the whole force of the argument is lost. Please correct."

We have had to weep with Sister Hudson this week, who lost a son by death—a son who was out of the truth, which fact inflicts upon her a double bereavement. We long and pray for the Lord to come speedily and end all the troubles of mortality.

In "The Messiah's Advocate" of November 20th the Editor, J. J. Schaumburg, reprints our sermon on "When are the Wicked Raised from the Dead?" We feel complimented that so efficient an editor as Brother Schaumburg has judged any of our humble efforts worthy of a place in his paper. Like us, he loves expository preaching and writing, and naturally our papers are both similar in editorial management. We are not personally acquainted with our Brother, yet we love him because he loves the word of God, and labors with his pen to exhibit it before his readers in expository form. We wish him, if the Master tarries, a long life of service in the gospel of the Son of God.

The obituary this week of Asa L. Ham, written by Brother R. A. Humphreys, is pathetic in the extreme. It is the case of another man dying out of Christ on account of procrastination. That he repented when he saw death approaching and requested to be baptized when he was powerless to render obedience excites sympathy; but feelings must not influence us to hope for the salvation of people when they have no hope (Eph. 2:12). Quoting the text, "Thy children shall come again from the land of the enemy" to prove the salvation of those who are not "children" is a dubious procedure. With a heart bleeding for all the bereaved ones in this case, as well as in the case of Sister Hudson, we must remain faithful to the conditions of salvation, as God has revealed them. Seriously we say to all concerned that if they are to expect salvation upon solid ground, they must obey the law of Christ which requires baptism as well as belief of the gospel of the kingdom of God (Mark 16:15,16). "All things are possible to him that believeth," but possibilities are not always probabilities. "Faith without works is dead."

FEW SAVED

This is a sermon of 20 pages, and is the first job turned out by The Restitution Publishing Company. We have tried to excel ourselves in its mechanical get-up. The subject is discussed from the viewpoints of science, Scripture, recognition and bereavement. Five cents per copy; forty cents the dozen.

NOTHING

Immortal Souls are Nothing

The immortal soul of the popular churches that does not die when the body expires, that goes to heaven then, is glorified, saved, and is happy throughout eternity; this soul of such vast importance both here and hereafter, when they define it turns out to be nothing. It is an immaterial substance, they say. Conceive of a "substance" that is not material if you can. And they add further that it is uncompounded, indivisible, intangible, immortal, and cannot come into contact with matter." In other and plainer words, it cannot be touched, seen, heard, tasted nor smelt! It never comes into contact with matter; if it did we might form some idea of it. But since it is distinct from matter, and never comes "into contact with matter" for a moment, and cannot be discovered with the five senses, this soul of tradition the thing and the only thing about us of importance, since it is the part that is immortal, regenerated, saved, glorified, and to rejoice before the Lord forever—is nothing—not a thing!

Baptism is Nothing

We reject without hesitation this indescribable nonentity of popular creeds. The Church of God teaches the great truth of Conditional Immortality. And when we are asked what the conditions of salvation are, we can confidently reply upon scriptural authority, an understanding, belief, confession, and obedience of the gospel; repentance for sins, baptism for their remission, and a holy life ever after to make our calling and election sure. Friends of the world dislike these conditions very much; they are mortified particularly because baptism for remission of sins is placed in the list. They think of thousands of "good people" in the world who are not baptized. They seem to think they present an unanswerable argument when they say: "Baptism as a condition of salvation 'cuts off' from eternal life so many 'good people.' Do you mean to tell us all these 'good people' are lost?" Thus they would sympathize away this saving ordinance of God. These same people profess to believe that faith and repentance are essentials of salvation. But we can turn on the tears and make them give up every condition of redemption they claim to hold. You say that faith is essential to salvation? If you dare say "yes," we can say with tears streaming down our cheeks: "There are thousands of 'good people' in the world that have not repented. How awful that all this host of people—'good people'—must be lost, forever lost!" This sympathetic appeal wrings from them the confession that it "makes no difference what we do, just so we are sincere!" Thus you see, reader, that it will not do to say there is any thing to believe—not a thing. If one single thing, it "cut out" all who do not believe that thing. It will not do to say that there is a single thing to do—not one thing. If there be one thing to do, it "cuts out" all who do not do that thing. From this standpoint the Bible requirements of faith and morals are devoid of authority. Apostate Christendom when asked by a sinner, "What must I believe?" must answer, "Nothing, no-thing!" When he asks then, "What must I do?" the answer must be, "Nothing—no-thing!" Faith and morals have disappeared—both have evaporated and we are left with Nothing. The theory of Universalism has eaten out the very life of the modern church, and the message it is now giving to the world is comprehensively and exhaustively expressed in the words: "Believe nothing; do nothing. There is nothing to believe—not a thing to do!"

Discipline is Nothing

These strictures on popular theology—how nearly are they strictures on the Church of God! A lack of consistency on our part, a failure to enforce Bible discipline has resulted in the development of an element within our body that claims "freedom" in thought, belief, and duty. "Make all the creeds for yourselves you want to," they say to us, "but you cannot make a creed to bind us." That means you can believe what you please; I will do the same. That grants to each member of the Church the right to believe what he pleases. That liberty would tolerate every doctrine however false, that has been, is, or ever will be, promulgated under the sun.

Doctrines Are Nothing

Upon this liberal platform unity of faith is impracticable; there is not an essential doctrine within the covers of the Holy Bible; and in the last analysis the theory whirls us right back into the old theological quagmire, and we take up once more the song we abandoned when we came into the truth—"It makes no difference what we believe." If asked "What must I believe?" you must answer, "Must"? You "must" believe nothing; but you have the "liberty" to believe anything you please!! All the great, saving, fundamental doctrines of the gospel according to this compromising representation, fall into the dust as valueless, as nonessential, as speculative, as prognosticating dreams.

Duty Is Nothing

Duty as well as faith must be sacrificed to this God of liberty. One of its devotees said recently in a public discourse, "God is the Great Disciplinarian; no mortal man can discipline me." Thus with one brush of the hand this man ignores and denies God's government as ordained in the Church. The Church has the divine right to withdraw from members for doctrinal and moral reasons (Rom. 16:17; 1 Cor 5:6); it is the highest tribunal on earth. From its decision there can be no appeal; the man who is in a dispute with his brother, if he will not "hear the Church," the Church has the power to put him back among "the publicans and heathen" from whence he came into her fellowship (Matt. 18).

Church Officers Are Nothing

God's laws, like all other laws, are inoperative unless executed by human agency. Therefore when this "good man" says that "no mortal" can discipline him, he means to say that all church officers are only so many popes, and he refuses to obey God's laws because they have human administrators. These administrators of God's laws are popes! Reader, had you ever noticed that people who are always shouting about church officers being popes, murmuring about this or that man being a pope; had you ever noticed that these people are themselves the greatest popes? In detracting from the influence and power of the Church they have the satisfaction of enhancing their own standing and authority. These "good men" belittle the Church every opportunity they get.

Inspiration of the Bibe and Christ's Sonship are Nothing

Notice the under-current of this incident: Recently I heard one of our ministers say he made the suggestion in all gravity: "Let us ask these men if they hold that the doctrines of Joseph's fatherhood, keeping of the Sabbath, and partial inspiration of the Bible are essential. If they so hold, let them have the right to preach, but not as representing the Church of God." Consult these "good men;" see what they think—never mind about the Church. No matter what she thinks! If they think these doctrines are essential, we the Church don't, still they have the right to preach, and to preach these doctrines of course; yet even with the "right" vested in them to preach they would "not represent the Church of God." Certainly not; you cannot represent nothing! When the writer urged in an exhortation that the Church should enforce the discipline of the Bible, he was told that it would only cause division. These "good men" would refuse to submit to the dictation of the Church, and would, consequently, cause division. These men would call all ministers who urged this Bible action popes, of course; and when they repudiate God's laws as to faith and morals, and defy God to his face so far as his requirements are concerned, yet they are "good men!" Such men are superior to the Church. Even a brother who admits they are wrong, unconsciously conceded that they were head and shoulders above the Chuch. This brother, winking at God's discipline as taught in the Scriptures, winking at the supremacy of the Church over its members, suggested that if we would ignore God's commandments just a little longer (!) these "good men" would soon go to the "way of all the earth."

The Only Way to Get Rid of Them Was to Wait Until They Died!

From this statement the reader will see again that men are superior to the Church; the hands of the Church are tied; she sits helpless, and her only hope is that these men will die. Poor Church, powerless to discipline your children, you must sit silent in mourning and prayer--praying that you may have some funerals soon.

In conclusion we wish to say a few words to those brethren in the Church of God who believe the truth but who compromise what they believe with error. Preaching Christ and the "things concerning the name of Jesus Christ" (Acts 8:12), essentials certainly, involves preaching the Sonship of Christ (Acts 9:20). "Believing on the Son," is a condition of eternal life (John 3:36). Without a belief in Christ as the "only begotten Son" we are doomed to "perish" (John 3:16). The man who says that Christ was not the "only begotten Son," but there have been millions of sons begotten just like he was; that he was only Son of God as we are sons; are not such "cutting off" themselves from the plenteous redemption that is in Christ? When they say that the law is of faith, right in the face of Paul who says it is not (Gal. 3:12); that we can be and must be justified by the law, right in the face of the inspired statement that "no man" can be justified by it (vs. 11); when these lawkeepers shelve Christ and make his sacrifice nugatory, by representing that Christ has died in vain (Gal. 2: 21)--are you going to ask these teachers if they consider these doctrine essential, or are you going to use your own brains?

Finally, The Bible is Nothing

When they teach that the Bible is no guide--that there is not now in the world an inspired Bible--that the Bible is full of errors interpolations, and the like, representations which, if they be true forever knock out all certainty in every statement in it from Genesis to Revelaton, I ask you brethren, you who have the same faith as we on these questions, we ask you in all candor, What are you going to do? With the "good men" who hold these erroneous views we have a good bit of patience and forbearance. We think they are wrong, fundamently wrong, dangerously wrong, but we respect them as having honest convictions. But for brethren who know better, but who tolerate what they do not believe, standing against what they belive is right--for men who thus compromise the truth and stultify their convictions, we can have no respect. We suggest that they hasten over into agreeable company, where they can work out the law and boastfully merit salvation without the sacrifice of Christ. As each one can save himself, like Jesus the son of Joseph, they can organize a Church, and out of honor to Christ who was the first man to show by example how each one can become his own Savior, they can call it the Church of Joseph's Son. Then if anyone asks them what they believe they can reply "We have no creed—no belief. We believe (?) nevertheless, in everything in general, and nothing in particular." If a sinner should ask them what he must do they can reply, "We have no discipline, so we do everything in general, and nothing in particular." With nothing to do and nothing to believe, they will have all the "fredom and liberty" they want--and very consoling thought (to them) they will be nothing--no-thing!

COMMUNICATION

Dear Brother:

I have read both tracts "Paradise Lost: Paradise Regained," also "Denying the Faith"; and think they were very good. Enclosed find forty cents for one dozen "Paradise Lost; Paradise Regained." I think I will put them in with some of my Christmas presents, trusting that they will do some one good. The other tract is good, but I have not as much use for it.

Your Sister in hope,

Mrs. J A. Garard.

OBITUARY

Asa L. Ham

Dear brethren of like precious faith:

With sadness we record the death of our dear nephew, Asa L. Ham, elder son of Sarah I. and James R. Ham, of Capleville, Tenn., Rt. 1, Box 159.

He was born June 22nd, 1876, near Endora, Desota Co., Miss. Obedient in youth and grew to be a likely man. Died near Hollis, Perry Co., Ark., Oct. 28, 1918, age forty-two years, four months, and six days.

He was at work several miles from home when taken sick, and sent word to his wife and children, and in a short time was taken home. His sickness lasted two weeks. It being his desire to obey the gospel of Christ, and at his request, the writer was asked to come at once for that purpose. But alas! ere he reached them Asa died. (Near the last words were, "Uncle Dick has come.") Leaving to mourn (Matt. 5:4) a wife and six likely children four little boys from seven to fifteen, and two daughters, nine and seventeen years of age, a father and mother past seventy years, two brothers and three sisters.

Asa was married nineteen years ago to a Miss Della Robertson, whose parents live at Nesbitt, Desota Co., Miss.

We went hoping that his sickness might be "for the glory of God," and prepared by God's help to establish the church of God in Asa's house (Acts 2:46; 10:48; 11:14; 16:5, 15, 33, 34; 20:28; Col. 4:16; 1 Cor 16:19), as it had been in his father's house when Asa was a child, and his great uncle's house who lived near Donaldson, Hot Springs Co., Ark. in 1879. I arrived there Sunday evening, Nov. 3rd, near sunset. Glad indeed to find them all up, and some days were spent in trying to comfort them until Asa's father and other kindred were heard from.

Receiving news from home that all were sick except Olive and a call for baptism from a soldier boy in camp, we returned, hoping that Asa was circumcised in heart (Acts 11:15; Luke 23:43), and for mothers in Israel's hope, "Thy labor shall be rewarded, and thy children shall come again from the land of the enemy" (Jer. 31:16, 17; Matt. 2:17). Again "all things are possible to him that believeth" (Mark 9:23). So may Asa's untimely death cause his dear kindred to come to Jesus ere it is too late and put his teaching into practice. Hoping that writer and reader may live to see the King in his beauty and hear him say "well done; enter into the joys of thy Lord." Goodbye till Jesus comes (Psa. 90:12-17).

R. A. Humphreys.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: James 2:26

Some Questions for Loyal Workers to Answer

1. Are you always at work?

"Be steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15:58 R. V.).

2. Are you a weary worker?

"And let us not be weary in well doing; for in due season we shall reap if we faint not" (Gal. 6: 9, R. V.).

3. Are you ready to endure hardships?

"If we endure we shall also reign with him" (2 Tim. 2:12, R. V.).

4. Are you working for God's approval?

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed" (2 Tim. 2:15, R. V.).

5. Are you a zealous worker?

"Who gave himself for us that he might release us from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (Titus 2:15 R. V.).

6. Are you ready to do anything your hands find to do?

"Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and good hope through grace comfort your hearts and stablish them in every good work and word" (2 Thess. 2:16, 17, R. V.).

7. Is your work done heartily and cheerfully?

"Whatsoever ye do, work heartily as unto the Lord and not unto men" (Col. 3:23, R. V.).

8. Will you let God work in you?

"For it is God which worketh in you to will and to do for his good pleasure" (Phil. 2:12, R. V.).

9. Will you have any stars in your crown?

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3.

10. Are you sure you have ever been the means of saving one sinner?

"Likewise I say unto you there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

Enoch E. Rogers in "World Crisis."

As The Cloud Disappears

Do you know how God forgives? Hear him: "I have blotted out as a thick cloud thy transgressions." You have seen a dark cloud on the face of the sky with its clearly defined outlines, you turn away, thinking of something else, look back again, and the cloud has disappeared. There is no scar on the fair face of the heavens, no man can ever tell it has been or trace its outline: it is vanished. You have stood on the deck of a steamer and cast something into the ocean. The waters close over it. Listen, "Thou wilt cast all thy sins into the depths of the sea" You have read that wonderful prayer recorded in the fifty-first Psalm: "Wash me and I shall be whiter than snow." I have ridden through the forest on a bright winter morning after a snow storm, and as I admired the beauty of the snow glittering in the sunlight, I have said: "Snow, thou art dazzling white, but I know something whiter: my soul washed in the blood of Jesus"--Selected by Sister Howard.

Before it is Too Late

If you have a tender mesage
Or a loving word to say,
Do not wait till you forget it,
But whisper it today;
The tender word unspoken,
The letter never sent,
The long forgotten message,
The wealth of love unspent—
For these some hearts are breaking,
For these some loved ones wait;
So show them that you care for them
Before it is too late.

The man who is always blowing his horn seldom knows more than one tune.

A Thought

Our chain of life is forged with little rings of acts and words and deeds. Then let our chain be bright and radiant with kind, loving, and joyful links, for it is such that uplifts the soul and pleases our God the Father.

———o———

The Bible and the War

Dr. J. H. Ritson, of the British and Foreign Bible Society, in the East and the West, states that the actual combatants and labor battalions on the field of war speak at least 72 languages. The British and Foreign Bible Society was ready with versions of the Scriptures in all these tongues. It is a remarkable fact that no government, friendly or hostile, has deliberately put hindrances in the way of replenishing and maintaining stocks of Scriptures for the sailors, soldiers, or civilians in the battleswept areas. This one society alone has distributed more than seven million Scriptures among those involved in the great struggle and the Bible House still remains open at Berlin, Vienna, Budapest, and even Constantinople.

Men face to face with death are searching the Scriptures for realities as never before. Between 800,000 and 900,000 Jews are among the fighting forces—two-thirds of these being with the Allies; and thousands of these men, free from the restricting influences of the synagogue and ghetto, are reading the New Testament for the first time.

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The Bible

Hast thou ever heard
Of such a Book? the Author—God himself,
The subject—God and man, salvation, life,
And death—eternal life, eternal death—
Dread words! whose meaning has no end, no bounds!
Most wondrous Book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on time,
And on its dark and troubled billows, still
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye.—Pollok.

———o———

Heeding The Shepherd

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish" (John 10:27, 28).

No better analysis can be given of these verses than that of the eminent Puritan, John Trapp, which is as follows: "'My sheep'—there is election; 'hear my voice'—there is vocation; 'and I know them'—there is justification; 'and they follow me' —there is sanctification; 'and I give unto them eternal life'—there is glorification."

To be anxious for souls and yet not impatient, to be patient and not indifferent; to bear the infirmaties of the weak without fostering them, to testify against sin and unfaithfulness and the low standard of spiritpal life, and yet to keep the stream of love free and full and open, to have the mind of a faithful loving shepherd, a hopeful physician, a tender nurse, a skillful teacher, requires the continual renewal of the Lord's race.

———o———

Daily Thoughts

God shall wipe away all tears from their eyes	Rev. 2:17
He is thy Lord, and worship thou him	Psa. 45:11
Come, take up thy cross and follow me	Mark 10:21
The Lord is gracious and full of compassion	Psa. 145:8
The whole earth is full of his glory	Isa. 6:3
Sing forth the honor of his name	Psa. 66:2
Let us run with patience the race set before us	Heb. 12:1

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Our Weekly Puzzle

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

What is the meaning of "diligence"? What does "exhort" mean? What is the meaning of "contend"? Who wrote the above? To whom was it written? Where can it be found?

Answer next issue.

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Notice

In the issue of December 24th we will make an announcement regarding the puzzles that we feel will be of interest to you. Watch out for it and read it carefully.

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EDITOR' NOTE

The solution for the puzzle printed last week will be found in the issue of Nov. 26th. The solution which should have appeared last week follows:

The meaning of the word "wrath" is "deep, determined anger." "Nurture" means "to give nourishment to, to feed." The word "admonition" means "to advise, to caution, to censure, to counsel, to reprove, to warn." If the passage was written today so that young minds would understand it, it might be written somewhat like the following: "Fathers, never make your children angry, but using Jesus as your example, feed their minds with spiritual truths. And from the same standard advise, caution, and counsel them, and if need be, reprove and censure them."

The passage was written by the apostle Paul "to the saints that are at Ephesus and to the faithful in Christ Jesus," and can be found in Ephesians 6:4.

WHAT DOES THE BIBLE SAY ABOUT IT?

About what? The resurrection of people that are not saved in this age, and let them have another chance. The Bible does not say anything about it: then why believe it? Because ye are in darkness and have not the light of the gospel of Jesus Christ. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them (Isa. 8:20. Jesus said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (John 8: 12). For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it (Heb. 4: 2).

Have they any promise of being raised again to give them another chance to mix the word with faith? No. For there is no respect of persons with God (Rom. 2:11; James 2:9; 1 Pet. 1:17). For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ acording to my gospel (Rom. 2:12,16). What takes place when Christ comes? For the Lord himself shall descend from heaven with a shout, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord (1 Thess. 4: 16,17). Blessed and holy is he that hath part in the first resurrection (Rev. 20: 6). No chance here for the first or second resurrection of those people that did not accept God in this life. The people raised are to reign with Christ a thousand years. Then after this, I saw the dead small and great stand before God, and they were judged every man according to his works. Whosoever was not found written in the book of life was cast into the lake of fire. This is the second death (Rev. 20: 12,15).

We find no place in the Bible, for a class to be raised for another chance. As the Bible is silent on that doctrine we can but conclude that such doctrine has no place in the Scriptures, and is purely an invention of man, and is added to his creed. And God has said he will add to such the plagues written in this book. Beware; there is no scriptural truth in the doctrine. It is a case of the blind leading the blind and fulfills prophetic Scripture. The God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light (Eph. 5: 11,14). Because the bridegroom tarries we slumber. Have we oil with our lamps? Make sure of that. The gospel of Christ is the light we want, but the gospel of man is darkness; and while we are thinking our light is sufficient, and are resting in hope, we may hear the cry: "Behold the Bridegroom cometh: go ye out to meet him." Can we, if we have not the true light, which is the gospel of Jesus Christ? Wake up, wake up! Get ready with your lamps trimmed and burning: so we can go in with him to the marriage before the door is shut. Sad, oh how sad, will be the doom of those whose light has failed! No use then to cry "Lord, Lord; open to us." "I know you not." You had your only chance and you listened to man, and are lost. Wake up, wake up, and believe the Bible! Do not believe anything for Scripture that cannot be found in God's word. Brethren, keep your faith growing, hope increasing, and love multiplying.

E. W. Knapp

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* * *

DREAMING OR DOING

Failures in life are due oftener to lack of determination than to lack of illumination. We have new light, but we do not walk by it. We have an idea, but we do not work at it, restlessly or tirelessly, till it is a fact. Our hearts are haunted with good intentions and bright ideas never carried out. Our diaries are wanting in periods, full of unfinished sentences. Better one idea carried out, walking on the ground, and working in the world, with real hands and feet, than a dozen beautiful fancies. Challenge the next fine idea or inspiration that comes to you. Examine it, take it in hand, give it embodiment, or the strength of your will and the craft of your life will vanish into thin air.

* * *

CHRISTMAS BEREAN NOTICE

This is to notify the friends, who have worked with us before, that the Chicago Bereans will again this year take up their Christmas work of bringing Christmas cheer to the needy.

Those wishing to help, send money to Leila E. Whitehead, 5439 Ohio St., Chicago, Ill.

Committee.

* * *

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"Salvation" and "Resurrection," two tracts by the late J. L. Wince, are written in a way that can not fail to arouse the interest of both saint and sinner.

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* * *

BUSYBODIES

If ye be reproached for the name of Christ, happy are ye; but let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters" (1 Pet. 4:14, 15).

Don't be a busybody. Some people are. Some one has said: "One half of the people in this world go ahead and do something; the other half stand around and wonder why it was not done the other way." Don't be a busybody.

Be a busy bee.

Lillie H. Willis.

* * *

"Give attendance to reading to exhortation, to doctrine. . . . . Meditate upon these things" (1 Tim. 4:13,15).

Robt Pate
10807 Ashbury Ave

The Restitution

A Paper Representing The Church Of God, And Devoted To The Exposition And Defense Of The Things Concerning The Kingdom Of God And The Name Of Jesus Christ.--Acts 8:12.

VOLUME 70 CLEVELAND, O. DECEMBER 17th, 1918. NUMBER 47

Christmas

Let angels sing, and church bells chime,
To celebrate glad Christmas time;
Let joy o'erspread this sin-cursed earth,
And sighs give place to joy and mirth.

On this glad day as legions tell,
Our Savior came on earth to dwell;
The meek and lowly, holy one,
God's gracious and eternal Son.

He, the first-born of our race,
The image of his Father's face;
Eternal life to him God gave,
And raised him from the prison-grave.

Our hope in him forever rests;
In his home we'll be the guests;
And there unceasing praise his name,
And God who sent him when he came.

J. E. Hogarth.

* * *

The Sure Word of Prophecy

We have also a more sure word of prophecy; whereunto ye do well that ye give heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts (I Pet. 1:19).

I think we all agree that the chapter and verse divisions and punctuation of the Bible are not inspired. They are wholly the work of man. How easy to divide and punctuate the Bible so as to make it read in support of some preconceived idea. The above text is an example, and when read as divided spoils the whole meaning.

In the first place, we are aware of the fact that the people have been taught that they get every thing in their heart; that all the kingdom that God will ever have is a kind of spiritual affair in their heart. So in the above text the day star is said to arise in our hearts. Rather a queer place for the stars to arise! You no doubt have sometime had a hard bump on the head and the stars appeared suddenly. But now in all candor, did you ever have any such experience by a stroke or any other heart trouble ? Well, then, what is wrong with the text ? Simply it is divided wrong.

Suppose we read it this way: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise; in your hearts knowing this first, that no prophecy of the Scripture is of any private interpretation." Instead of having the star come up in our hearts we must get it into them clear and strong that "no prophecy of the Scripture is privately interpreted, but that holy men spake as they were moved by the Holy Spirit."

This gives us the correct idea of the writer. Peter had just given us the account of the transfiguration on the mount. He tells us it had reference to the coming of Jesus in his kingdom. After all Peter knew we would have no direct evidence that such an event ever occurred, so he calls our attention to something that cannot be gainsaid; something sure beyond cavil. Take heed to the prophecies. Yes; they are the sure landmarks to the children of God. To this we all agree. The agnostic does not know what to do with prophecy. When he reads the predictions of these "holy men of old," then sees the absolute fulfilment in current events, he is at a loss to know what to do with them.

Prophecy may be easily abused. How ? You will notice Jesus never referred to a prophetic statement and told the people just when; how, and where it would be fulfilled. Instead he would say, "This day is this Scripture fulfilled in your ears"(Luke 4: 21). He read from the prophecy of Isaiah, and called their attention to the facts as they were occurring in their sight. There was no getting away from the fact of Isaiah being correct. Not only so, but it proved Jesus to be the one referred to in the prophecy.

Again, when John sent his disciples to Jesus and asked, "Art thou the one or look we for another ?" Jesus did not say, as he might have said, "Yes; I am the one." That would have proved nothing, as any one could have said that. But the answer must be made sure. How could it and how was it clinched ? He went to work before those men and opened the eyes of the blind, unstopped the deaf ears, healed the lame and sick, preached the gospel to the poor, and raised the dead. What had that to do with the case ? It had all to do with it. "All that ever came before me were thieves and robbers," said Jesus. Why ? Because they had claimed to be the Messiah, but could not do the work, and did not do what had been said the Messiah would do. So Jesus gave the only true answer: "Go, tell John what you have seen." John knew what the prophet had said, and now if you, my disciples, have actually seen him do these mighty works, we need look no further. So the prophecy never failed. Its fulfilment came in due time. We are convinced Peter is right. Prophecy is a sure thing. So they waited, and when the events were clearly in harmony with the prophets, they cited the people to these facts.

Many have fallen into grievous error by telling us prematurely in detail just how a Scripture, or rather a certain prophecy would be fulfilled. We know the prophet speaks of the king of the north; and as there were several kings north, some have applied the prophecy to one and some to another. One good Brother has long ago said the war had upset his idea as to who the king of the north is.

Now we all know the prophet tells of such a king, and would it not have been better to have just looked forward to the fulfilment of this prophecy, and when the king rose up and did all the work predicted of him then say, "Here is the king of the north"? That is the only way prophecy can be seen by us. The events and prophecy must correspond.

With these facts before us and this rule as adopted by the Savior we are ready to go back to Peter's statement. How do we know this is the world war of which the prophets speak? Because it fills all the requirements.

For instance, the governments have been preaching the doctrine of preparedness, and they have all prepared with a speed never before known. The prophet said, "Prepare war." He has used the word centuries before the governments coined it. In this same connection the prophet said, "Wake up the mighty men." In all candor was there ever a time when the mighty men of earth were wakened as today? Every man that has proved himself capable of doing big things has been called from his private business and put at the head of some war activity. Even Mr. Burbank, the greatest horticulturist in the world, woke up and produced a wheat containing fourteen times as much protein as common wheat thereby increasing the food supply that much - the very thing the exigencies of the case demanded. When generals or leaders seemed lacking in results the nations looked for a bigger and more mighty one. In every nation the most capable men have come to light and their names are a household word. Can we doubt then that the prophecy pointed to this day?

Let us try again. "The great day of the Lord is near: it is near and hasteth greatly, even the voice of the day of the Lord. The mighty men shall cry there bitterly" (Zeph. 1:14). Notice, he is talking of the nearness of the day of the Lord. He repeats, "It is near; it is near." Surely the passing events prove how it hastens. These are days of big events in rapid succession. The prophet then goes on to describe this period of time that portends the proximity of the Lord's day. This is the kind of a day it is to be:

1st. "A day of wrath." There never was a time when there was as much wrath as today. "The nations are angry."

2nd. "A day of trouble." Can anyone point us to a time in the history of the world when trouble was so great and world wide?

3rd. "And distress." Again, let me ask, is this not a day of distress never before equalled in the history of the world? "A day of wasteness." The highest authorities tell us we must quit wasting. But what is the principal cause for us being asked to save? Because so much is being or has been wasted by the armies of the world and so many millions of tons sent to the bottom of the ocean. Never was such a time of waste.

5th. "A day of desolation." Has there been [illegible] demolition in the last four and a half years? Was destruction ever so great? Think of the wanton desolation of this day. We are almost staggered by its immensity.

6th. "A day of darkness and gloominess." Yes; one of the darkest days of history. The true principles of God have been lost in the gloom of the awful day. There is perhaps not a home in the world today where gloom for some cause has not setttled.

7. "A day of clouds and thick darkness." Right now when the armistice has been signed, lowering and foreboding clouds are darkening the political skies everywhere. If we were to try and look through these dark clouds and try to see clear sky beyond, how far through the gloom and thick darkness would our sight penetrate? The prophetic telescope is the only thing that will penetrate the thick darkness of this day. Through that we look and, glory to God, we see the light of day. Not a day fraught with calamity, but a day whose zephyrs are laden with the music of love and good will to man.

8th. "A day of the trumpet and alarm." Every day somewhere in the world the trumpet is calling to come and learn how to slay your fellow man. Every mother, the possessor of a boy, a husband, stand in alarm listening for the dreadful sound of the trumpet. But my dear brothers and sisters; our ears are not turned to earth listening for the sound of the war trmupet: they are turned toward heaven listening for the sound of the trumpet that will call the living and the dead to meet the new future ruler of the earth. No peace till then. For brevity's sake please read next verse. Then note verse 18: "Neither their silver nor gold shall be able to deliver them." Will the billions of dollars that have poured into the war funds be able to save the nations? Nearly every nation under heaven today is in a state of chaos. Even in our own country they tell us that our political, commercial, religious, and educational systems will all have to be reconstructed. If so, then where are we? In a state of more or less chaos until reconstruction days are over. Who could venture a guess from a worldly standpoint as to what it will be? We know what reconstruction means, who will be at the peace table; and that peace council will meet at Jerusalem.

We have now laid before you the prophetic statements and compared them with current events. Can we doubt the sure word of prophecy? Can we doubt where we are in the history of the world? It is just as clear as it was when Jesus proved by the prophet he was the Messiah, and many other events. Surely then we are in the day just preceding the day of the Lord.

Are we justified in looking for Jesus' return at any moment? I think not. The prophet says when the items he gives occur, as we know they have, indicates the day of the Lord is near and hastens. This being true, then we must await other events. They will come quickly. Do not be dismayed; the Lord is not far off. The world is walking in the night and stumbling around, while those who take heed to the sure word of prophecy are walking in the day and see the light.

Let us now go back to our text and study it carefully. How long does Peter tell us the prophecy will shine like a light in a dark place? I think his simile is one among the most suggestive,

comprehensive, and beautiful in the New Testament. Let us note carefully its divisions and comprehensive teachings.

1st. The dark place is the world; the prophetic word is the light shining in the darkness of which Zephaniah speaks. But how long does it shine? Does Peter tell us it will shine till the day of the Lord comes? No, he does not; instead he informs us that it does not. Just here reader, I want you to keep this in mind, for we will have much use for that fact before we are done. Peter uses a qualifying term. He says, "Until the day dawn and the day star arise." The first indication we have of coming day is the gray streaks of dawn in the east. Suppose you were out in the darkness of a gloomy night lost and turned round, nothing to tell you east from west. All you could do would be to wander round in uncertainty, or else stand still and wait the coming of day. Finalty, you see the gray streaks of dawn shoot above the horizon. You now know day is approaching. Before that time you knew nothing of the time, definitely. But now you can tell certainly what the hour is. So all these years and centuries we have been waiting to see the dawning of the day of the Lord. At last it came. The world war has filled every prophecy up to date. We have given you the facts. They are so accurate we cannot be mistaken as to their complete fulfilment. Then the facts are as Peter says, the day has dawned. Following the simile still farther, we know there is short space of time from dawn to the rising of the morning star. As we have said when you were lost in the night, when you see the dawn of day you keep looking and it gets a little lighter with every passing moment, and finally you perceive the morning star push above the horizon. But you had to wait. Now we have seen the dawn of day in the east. The waiting time has almost passed. The great events of the past four years fit exactly to the prophetic statements.

What next? Are we looking for the wrong event? I am afraid some are. Day will never come until the morning star arises first. This is true. Peter uses figures for a purpose. They must be heeded or a mistake must be made. The church should be looking for the next event that will be proof to them that the day is at hand. Then, brethren, some great event, the star event, is yet to come. What will it be? It might be premature to say what it will be, but watch and when it comes we will recognize it, as easily as we do the morning star. I think, however, it is plainly set forth what it will be.

We notice that since this war started it has put the Jews in motion as nothing else has ever done. The two classes, the orthodox and progressive, are coming together. Every preparation possible is being made to go back to their home land at the earliest moment. In other words, they are getting everything in readiness so when the exigencies of the case will allow they can go; and when you see them going as a nation to the land of promise you may rest assured the morning star has arisen. Of course those who believe this will be after Jesus returns will not be looking for the return of the Jews as the star event to us. But I do not believe we can be mistaken in the point.

This brings us to the consideration of the return of Elijah. Here let me ask the brethren who take the position that John the Baptist was Elijah, did John fit the prophetic statement? If not, then he was not Elijah in the full sense of the word. Jesus said, "If you will receive it, this is Elijah." But they did not receive it. But there are other reasons why it can not be true. It has been said the prophecy cannot be broken. But if John was Elijah in fulfilment of the prophecy by Malachi, then it was broken. For the prophet tells us plainly what Elijah is to do just like what Isaiah told what Jesus was to do when he came. Elijah was to turn the heart of the children to the fathers and likewise the heart of the children to the fathers; but he failed. Here is a good reason. It was a prophetic statement that they were to be blinded and reject their king, if not, the gospel would not have gone to the Gentiles. Paul tells us he does not want us to be ignorant of this mystery "lest ye be wise in your own conceits; that blindness in part has happened to Israel until the fulness of the Gentiles be come in."

Paul uses the same word Peter does, "until," shewing their blindness is limited, so during that period the gospel has gone to the Gentiles to take out a bride from them for the king. If John had been Elijah he would have broken all that Scripture by fulfilling what the prophet said of him. But now that has all been accomplished and the time is about ripe for the return or coming of Elijah to lead the children back home. If John came to prepare the way for Jesus before, why not now before the coming or day of the Lord? He can come now and do all that was predicted of him and get all things in readiness for the establishment of the kingdom.

In Matt. 22 Jesus spoke a parable with reference to a king making a marriage for his son All things were ready, but those bidden were not ready. The question arises, Are all things ready for the bridegroom? In getting married the first thing is to find a bride, then prepare a place to take her, then set the day and hour; and finally, put on the wedding garments and sit down and wait the coming of the bridegroom. We are now in that period where we are watching the signs that tell us the day is hastening; but soon we will enter that period when the bride will be completed, and then get ready to met the bridegroom. That period of time is not here yet but close at hand. After the next great event, the star event, the work of the gospel will be done. Keep in mind that according to Peter's simile the prophecy closes when the day star arises not at sun up. Then what of that period of time between the rising of the morning star and the sun's rising, which ushers in the day?

Before discussing this time period let us note that the present period between dawn and the ris- of the morning star is not complete yet. Let us keep our eyes on the peace conference. Just when they began crying peace in earnest and finally signed an armistice, sudden destruction set in. Nations began to crumble. While they are writing, "The world has been made free and peace has come"—is there peace? If so, will some one point out just where it is? The world war has closed and I think forever, but other things come into its place. Famine; yes, we are having that. It has perhaps claimed as great a toll as the war. But conditions must continue to grow worse, for

Jesus said, "Except those days be shortened there will be no man left."

Suppose it is true that tea millions have been lost in the war, would that fit the statement of Jesus? I think not; they would hardly be missed. They are to be numbered only with the rest that will be swept away from different causes until God cuts it short. It is apparent, then, that we are approching the time of sorrow of which this is only the beginning.

Almus Adams.

THANKSGIVING SERVICE IN SALEM

Brother Huggins:

As has been our custom for years we met as a church body on Thanksgiving Day to offer spiritual thanks to our heavenly Father for his manifold blessings of which we have been made recipients during the year now closing. The services were put in the hands of Brother O. A. Pottorf, who began them by a song and prayer, after which he suggested a few questions regarding the service and spirit of thanksgiving. Instead of a previously arranged program he left the service to the brothers and sisters to respond in Scripture of their own choosing. A few had prepared papers and read them; others read from the Scriptures expressing in them their fervent thanks.

We received letters from Brother and Sister Morron, of Devonport, Iowa, in which they gave thanks for blessings received. The time was very profitably spent in the services. Sister Buckman read Psa. 104, in memory of her mother, Sister Farmer. Hymn No. 68 in "Manual of Praise" was sung in memory of Sister Baker, who now sleeps in the Lord.

"Though troubles assail and dangers affright,
Though friends should all fail and foes all unite,
Yet one thing assures us, whatever betide,
The promise assures us, The Lord will provide."

When the time to close came it was found that every member had responded. We were pleased to note that Walter Coy responded by giving a verse of Scripture. Walter is a son of Brother and Sister Coy, and bright in the Scripture. The writer made a few closing remarks relative to the morning service in which we had expressed our spiritual thanks, calling attention to the oft repeated admonition given by Brother Neill, deceased: "Whatsoever we do let it be done in the name of the Lord."

Dinner was provided at the home of Brother and Sister Buckman. All enjoyed the temporal blessings as we had the spiritual in the morning. The afternoon hours were spent profitably in a social way, remembering the blessings which are yet future. All expressed one wish, "Come, Lord Jesus, come quickly." With Christian love we are looking for the time when we can say, "There is no more curse."

Your brother, D. C. Robison.

In His Presence With Thanksgiving

"O come, let us sing unto the Lord. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms; for the Lord is good and ready to forgive and plenteous in mercy unto all who call upon him." Let us rejoice in the truth and be thankful every day of our lives that we have learned the truth which shall make us free from sin if we prove faithful unto the end. We of the household of faith, as a people, have reasons to rejoice which others have not.

Esther Burton.

In His Courts With Praise

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.

Annie Burton.

Thankful for this Life, and the Promise of One to Come

Beloved in the Lord:

Another season has past, and we have met on this Thankgiving Day to offer thanksgiving and praise to our great and merciful heavenly Father for his kind, loving faithful care over us during the year. Oh, how much we have to be thankful for, when we think how we have been protected from the terrible things which have been so rapidly taking place. What joy and thanksgiving all over the world that the awful war has ceased! The rulers think that they will bring about a lasting peace, but we know that cannot be till the Prince of Peace comes.

Beloved, what can we do for all the Lord has done for us? "For the earth is the Lord's, and the fulness thereof." Even we ourselves are his. Let us go to his holy word and see if this is not so. In 1 Sam. 15:22 we read, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifices, and to hearken than the fat of rams." And in Hosea 6:6: "For I desire mercy and not sacrifice: and the knowledge of God more than burnt offerings."

Beloved, we see by this that he desires us to study his holy word that we may have a better knowledge of his plans and purposes so that we may be able to serve him more acceptably. In Micah 6:8 "He hath shown thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." The Psalmist in the 107th Psalm says, "Oh that men would praise the Lord for his goodness and his wonderful works to the children of men. Let them sacrifice the sacrifieces of thanksgiving and declare his works with rejoicing."

The apostle Paul in the 12th of Romans says: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." In Heb. 13 Paul says: "By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks in his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." Beloved, how little he asks of us, for all he has done for us in this life, and for the promise of eternal life in the age to come.

How diligent we should be to make our calling and election sure; far it is so easy to neglect the things we ought to do, and to do the things we ought not to do, especially in these trying times. Paul says: "Let us hold fast the profession of our faith without wavering, for he is faithful that promised; and let us provoke one another to love and good works; exhort one another, and so much the more as ye see the day approaching." It is surely approaching very fast; and beloved, my prayer is that we may all be worthy of an abundant entrance into the glorious kingdom when Jesus comes.

W. B. Townsend.

Are We Thankful and Ready for the Lord's Coming?

Dear Brothers and Sisters:

Another Thanksgiving Day has come. We surely have lots to be thankful for this year, as the war is over, and so much sickness around while we are well. It says in Psa. 50:14, "Offer unto God thanksgiving and pay thy vows unto the Most High." Psa. 95:2: "Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms." Not many in this age are thinking about these things. Phil. 4:4-6 says: "Rejoice in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men: the Lord is at hand. Be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

In such times as we are now living in it is easy to forget to thank God for the many good things he has done for us, to watch over and care for us in so many ways. Psa. 107:1: "O give thanks unto the Lord, for he is good: for his mercy endureth forever." And in Psa. 107:22 "Let them sacrifice the sacrifice of thanksgiving, and declare his works with rejoicing."

We have much to rejoice for if we only stop and think of the many good things that is set before us. Dear brothers and sisters, I hope the time will soon come when we can all rejoice together as one big family, when there shall be no more sickness as now. It surely will be a glad time then when the Lord comes to claim his own. It looks as though everything was being fulfilled fast. The time will not be long till we can all rejoice together if we are only faithful to the end. Col: 4:2: "Continue in prayer and watch in the same with thanksgiving." It says to watch and be ready. Not many are watching and getting ready in this age. Every one ought to have his light shining bright and be ready for the future. I do not think the time is long now. My prayer is that we may be among the worthy ones when Christ comes.

Minnie Townsend.

RELIGION IN THEORY AND PRACTICE

A minister (?) of the gospel in Omaha with whom I have some acquaintance once told me that for him to strictly adhere to the teachings of Christ would bring starvation to himself and family. To have a religion in theory that fails to work in practice is seemingly one of the many things in what is currently classified as religion, which must be overlooked as mysterious. The status of the church in the present dispensation is so little understood that the mystery list rapidly grows as world events multiply, making serious inroads on popular systems, at least so far as theory goes. It is wonderful how God is using even the Jews in these last days to emphasize elementary gospel truths. Unconsciously the Jew in all nations is calling the Gentiles' attention to the promise God made to Abraham. The Jews in every city and hamlet the world over are celebrating the Palestinean Magna Charta anniversary inspired by the Zionist movement.

God alone knows how many more are to be taken from the Gentiles for his name before the Bridegroom comes. So many theories are at variance in prophetic interpretation of Scripture by old Bible students that both young and old are forced to acknowledge that the secret things belong to God. Just at the time prophecy is being fulfilled the light shines on our pathway the brightest. One thing is clearly fulfilled before our eyes this day: The fig tree and all the trees are putting forth. The desire of all nations is near. Jerusalem is to be rebuilt in troublesome times, so we need not be disappointed should universal peace fail to settle upon the world immediately.

What Israel has accomplished in organization and actual work in Palestine in the past few months is positive evidence that God is back of the movement. The Zionists themselves are surprised at the rapid progress made. Truly God is doing much for them before they call, and they are coming to the holy hills of Zion with trembling hearts. Perfect harmony and system is easily detected in all of God's works that have been revealed to man. The heavens reflect his glory, and the firmament his perfect handiwork. It is not Israel's diplomacy or that of the Gentiles which bids her return to the Holy Land. God loves all mankind. He loves this old world as a place or locality. They are all the work of his hands. It is the evil that comes from the hearts of men he reproves. It is a part of God's great harmonious plan to give Israel a clean heart first and, working through them, magnify his holy name throughout the nations of the earth. These things reflect the magnitude of God's love, and his plan to cause the disobedient to perish instead of continually suffer from sin likewise reflects his mercy and love. How much greater things than these are in store for the church? Resurrection, immortality, joint heirs with Christ to rule in righteousness this world that has been so long the scene of wars and strife. Is it any wonder there is no forgiveness for sin against the Holy Spirit in this world or in the world to come. The prospect of being so closely associated with the Son of God in teaching the nations through Israel to honor Jehovah, is beyond our appreciation. Should it not at least inspire to a holy life, to meekness and fear, and a larger love for a merciful God and Father

J. E. Hammond

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EDITORIAL

We must do good to receive good. In the ultimate sense, this is a rule without exception.

———o———

When things go wrong, be sparing in speech. Hot words only make matters worse.

———o———

Obstinancy is firmness inaccessible to reason. The same firmness is no longer obstinancy, but steadfastness when reason controls its action.

———o———

Several of our members have had the flu, but no fatalities have occurred among us yet, for which we are profoundly thankful. This week. however, we have wept and mourned with Brother and Sister Thos. Gibbs, who lost their son Russell, a boy of ten years of age. The Editor is convalescent, and now attends to his duties in part.

———o———

Brother R. H. Humphreys writes: "Brother Huggins, you gave Jesus the credit for settling the public prayer question: why not let him settle the formula for baptism (Matt. 28:19, 20)." We have, Brother Humphreys. We use no other form of words in administering the ordinance. Paul places the Father head (1 Cor. 11:3), and Jesus does the same (John 11:42; 14:28). Therefore when baptizing candidates we shall continue to regard the words and the order in which they are given by him who has all power in heaven and on earth: "Baptizing them (1) in the name of the Father, (2) and of the Son, (3) and of the Holy Spirit."

H. Pollard, the appreciated and congenial Editor of "Our Hope," says in the issue of Dec. 4th: "A beloved brother in Ohio, who holds very ardently to what are known as 'Restitution' views, involving pardon for Jews now in unbelief after Christ returns," etc. If we wanted the official and representative expression of the Adventists on some particular doctrine, we would appeal to the editors of "The Messiah's Advocate," "Our Hope," "The Crisis," etc. Many Adventists would be ignored in such an inquiry, for there are fanatics and irresponsible persons among them as there are in all other denominations. Besides, some of their best men are unfortunate in the use of words, and are not able to creditably and accurately state the belief of the church. As Editor of "The Restitution" may we not say, without egotism, that we are competent to define what "'Restitution' views" are? We would not say they "involve pardon for Jews now in unbelief after Christ returns." Only Russellism and Universalism would accept this statement of the case. Please do not confound "'Restitution' views" with them. Please do not let such sentiments, for which we are in no way responsible, prejudice you against us. And may we not hope that sometime the editors of the various Adventists papers will candidly ask us to show them and their readers how the restoration of Israel under Christ at his second coming consists with conditional immortality and all its kindred truths? Until they do this they can only blunder along, not knowing themselves what "'Restitution' views" are.

———o———

COMMUNICATIONS

Dear Restitution:

I wish to say a few words in regard to our well esteemed Brother Eugene F. Randolph, who died recently. In the death of our Brother the church has lost a faithful member, the wife a faithful husband, and the community in which he lived a good and kind neighbor.

Brother Randolph has always been a hard worker. About four years ago his health began to fail. His home was in Texas, but thinking that the climate of Colorado might benefit him, he and his wife went to Manitou. He improved some, but it was only temporary. His wife was beside him constantly, and did all that was in her power to do for him, but he was in such a weak condition that I think no human hands could have saved him. His mind was clear, and occupied with the things concerning the kingdom. I had many good talks with him. He seemed to understand the prophecies so well; a person could learn much from him.

What a consolation to know that he sleeps in Jesus. Let us so live that we may meet our loved ones in the kingdom of God, when the inhabitants will not say, "I am sick."

Hanna M. Barber.

———o———

Dear Brother Huggins:

I am writing a few lines to have you send my paper to Silver City, New Mexico. My mother and myself expect to start tomorrow morning. The Lord willing we are going to spend the winter months with our children, and we do not want to miss a copy of The Restitution. We are all well for which we are truly thankful. I hope you are all well by this time. We are living in a time of trouble although the world talks of peace. The pestilence that is so wide spread, has taken a great many people from our town. It seemed to be the middle aged, and those one would suppose to be the very strongest. I am thankful that none of our people have it very bad as far as I know. My son had it and came home and I nursed him through a very bad attack; but he got along fine, though he is still deaf in one ear. He escaped the dangerous type, where the lungs are affected.

We ask your prayers for a safe return, and for strength and courage to endure to the end.

Your sister in Christ,

Carrie M. Free.

———o———

Dear Restitution and the Household of Faith:

With joy we introduce our young Brother, John B. Sprinkle, a soldier of rank and good report in the U. S. Mental Service who, with a short furlough, came many miles to seal his faith in the gospel of Christ (Rom. 4:11, 12; Col. 2:11, 12; Matt. 24:14; Rom. 1:16; 6:16; 1 Pet. 1:14-22).

Sunday evening Dec. 1, 1918, a little company gathered at the water of Bear Creek. After a lesson from Isa. 55, and Mal. 3, and two pieces from the first page of the Christian for August 1918, viz., "Is God's Arm Shortened," and "Beware of Entanglements," and prayer by our aged Brother J. L. Moncrief Sr., who obeyed forty years ago, we listened to a good confession and touching words of joy from the candidate, saying:

"Friends, this is the most joyful time of my life in being permitted to choose for myself whom I will obey. While many thousands of my comrades, who without any choice of their own were forced to go and never return" (John 3:16). This gave us a foretaste of one of those heavenly scenes spoken of in the Scriptures (Eph. 1:3; 2:6; 3:10). Amen!

In conclusion will say:

The Church of God upon the sod
  A living witness stands (Acts 20:28),
Proclaiming truth to age and youth
  Throughout this sin cursed land (John 17:17).
And should it fail to tell the tale
  While in this mortal state (Job 4:17),
T'will rise at length with greater strength
  In Christ our righteousness (1 Cor. 15:23).

Yours in hope of life when the Life-Giver comes,

R. A. Humphreys.

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COMMENTARY ON THE APOCALYPSE

Chapter 4

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter (vs. 1).

After the messages to the churches John looked and saw a door open in heaven, and he heard a voice which said, "Come up here, and I will show thee things that must be hereafter."

The door was opened to give John a view of what was inside the heaven, and to reveal to him things to come. The invitation to come up and receive the knowledge of things belonging to the future, indicates John's elevation from the natural to the spiritual condition, necessary to the receiving the things which the spirit designed to be revealed to him.

And immediately I was in the spirit: and behold, a throne was set in heaven, and one sat on the throne (vs. 2).

The fact that but "one sat on the throne" emphasizes the doctrine of the unity of the Deity—one God and no more.

"And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord" (Mark 12:29). Here we have a view of God's throne, before the exaltation of Christ to a seat with him on his throne In this vision Christ as a lamb and as a lion is not introduced until the next chapter. And in order to perceive the truth we must pay attention to the chronology of the events revealed.

And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald (vs. 3).

Jasper, a precious stone frequently noticed in Scripture. It was the last of the 12 inserted in the high priest's breastplate (Exod. 28:20; 38:13), and the first of the twelve used in the foundations of the New Jerusalem (Rev. 22:19). The characteristics of the stone, as far as they are specified in Scripture (Rev. 21:11) are that it was most precious, "and like crystal." We may infer from Rev. 4:3 that it was a stone of brilliant and transparent light. Our diamond rather than our jasper answers to these descriptions.

The sardine stone was first in the first row of precious stones in the high priest's breastplate (Exod. 28:17; 39:10; Bible Dic.).

It may be significant that the precious stones taken to represent the "one" sitting on the throne, are the first in the first row in the breastplate of the high priest, and the one in the first foundation of the New Jerusalem: God being the Alpha and the Omega— the first and the last.

The "rainbow" that appears in the cloud after the storm is a reminder of God's covenant; that he will no more destroy every living thing; and it signifies that the one sitting on the throne is the covenant keeping God. "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22).

And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders, clothed in white raiment; and they had on their heads crowns of gold (vs. 4).

The 24 elders first and last appear as a part of the setting of the throne; they have 24 seats that circle the throne and that appear to be for their special use.

We first find them here in chapter four, and we part company with them in chapter eleven, when the kingdoms of this world become the kingdom of our Lord and of his Christ. They there, as in chapter four, occupy the same seats, as we read, "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God" (verse 16).

They have white raiment and crowns of gold, symbols of righteousness and purity. But were it not for the reading of the common version in chap. 5:9, no man would ever have conceived the idea that they were symbols of the saints.

It would be out of order for symbols of the saints to have seats in the throne while the saints themselves are sleeping in the dust of the earth.

This fourth chapter giving a view of the throne of God, is as silent as the grave concerning the redemption of the saints by the prevailing of the lion of the tribe of Judah.

Albert Barnes says, "The word translated elders, seems to be used in the sense of aged and venerable men." Barnes of course supplied the word "men." The 24 elders and the four living creatures evidently are symbols of the divine government and therefore they appear in connection with the throne.

And out of the throne proceeded lightenings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God (vs. 5).

The lightenings, thunderings, and voices remind us of the scene at Mount Sinai, when God with the voice of the trumpet proclaimed his law to Israel, who were at the foot of the mountain.

The seven spirits of God are first brought to view in chap. 1.4 in John's salutation to the seven churches of Asia; and the precedence given to them over that of the Lord Jesus Christ, indicates their rank and standing in importance.

They are God's Holy Spirit in seven fold manifestation.

They are now possessed by Jesus Christ, as we learn in chap. 3:1: "And unto the angel of the church in Sardis write; These things saith he that hath the seven spirits of God and the seven stars." One of these spirits is "wisdom" which the Lord possessed in the beginning; therefore their precedence.

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind (vs. 6).

These things here exposed to view by the opening of the door are things of vast importance; the setting of the throne of the universe.

Before the throne in its vast expanse is the whole human race, like a sea of glass; transparent like crystal, to the all seeing eye of him that sits on the throne. "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15: 3).

How intimately connected with the throne are the four "living creatures" (R. V.) in the midst of the throne, and round about the throne, encircling the throne like the 24 elders.

Wisdom here says, grasp the truth that is so plainly symbolized that the elders and the four living creatures are symbols of God's providential government. Full of eyes before and behind, fit representatives of him who knows the end from the beginning.

And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth was like a flying eagle (vs. 7).

The first symbol is like a lion, the king of the animal kingdom. In the next chapter Christ's symbol is the lion of the tribe of Judah; and Babylon the first of the four great kingdoms is symbolized by a lion (Dan. 7: 4). The second was like a calf. Some say it should read like an ox. The symbol represents strength and usefulness; the third had the face of a man; the most intelligent of all the created beings that God made; and the fourth was like a flying eagle, noted for the strength and the rapidity of its motion.

And the four beasts had each of them six wings; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come (vs. 8).

While one living creature represented one of the four earthly governments, it takes four to symbolize the divine government.

And while Babylon had eagle's wings, and Grecia had four wings of a fowl, the four symbols of the divine government have each of them six wings, shewing their superior power over the earthly governments. But the contrast is most marked in the matter of eyes; the little horn, the last phase of the fourth beast had eyes like the of man; and now we behold the eyes of this power in evidence in most all the nations of the earth.

The prophet Ezekiel had a vision of four living creatures with their faces like those in our text (Ezek. 1:10). "And as for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle."

In chapter 10 the prophet has another vision of the four living creatures, and in verse 20 he says, "And I knew that they were the cherubim." This testimony is fatal to the view that these symbols represent the saints, the cherubim being present in Eden (Gen. 3: 24). They were doing service, excluding Adam from the tree of life.

And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fell down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created (vss. 9, 10,11).

Geo. Francis

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:3; Titus 2:13, 14

Golden Text: Isaiah 28: 16.

A CHRISTMAS THOUGHT

Oh, Christmas is coming again, you say,
And you long for the things it is bringing;
But the costliest gift may not gladden the day,
Nor keep on the merry bells ringing.
Love, love is the thing to give:
It is love that makes all things live.

Some getting is losing, you understand,
Some hoarding is far from saving;
What you hold in your hand may slip from your hand,
There is something better than having.
We are richer for what we give;
And only by giving we live.

Your last yēar's presents are scattered and gone;
You have almost forgotten who gave them;
But the loving thoughts you bestow live on
As long as you choose to have them.
Christ gave his life that we might live;
Like him, let us live and give,

Love, love is your riches, though ever so poor;
No money can buy that treasure;
Yours always, from robber and rust secure,
Your own without stint or measure.
It is only love that can give;
It is only by loving we live.

For who is smiles through the Christmas morn—
The light of the wide creation?
A dear little child in a stable is born;
Whose love is the world's salvation.
Yes, Christ's love prompted him to give;
He gave his all that we might live.

He was poor on earth, but he gave us all
That can make our life worth living;
And happy the Christmas day we call,
That is spent for his sake in giving.
Then let us follow him and give
So when he comes we too may live.

Christmas Greetings

Brother and Sister Alexander D. Donaldson Send Christmas Greeting to every Reader of The Restitution, and pray

That your heart may be full of cheer
On Christmas Day.
Blessed with good friends far and near
On Christmas Day.
'May you laugh and sing and smile
In the good old fashioned style,
And be happy all the while
On Christmas Day.
For the birth of Christ we celebrate
On Christmas Day.
Then must our love for man be great
On Christmas Day.

Merry Christmas

It is not easy to find words that will fully express our good wishes for our readers in this holiday season of Christmas and New Year. We would like to be brief and yet leave nothing unsaid. May we not find what we want in Paul's epistle to the Phillipians, chapter four, and verse seven? What more heartfelt greeting can we give you, dear readers, that that conveyed by the inspired words of the apostle to the Gentiles? Here then, is our Christmas greeting to all: "May the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus."

Christmas

What is the significance of Christmas? To many it simply means a bounteous feast. To some, it means "what shall I get," or, "see what I have received." To some it means one thing, while to others it means another. But to us Christians, to us who profess to be followers of Christ, it means the showing forth of the Christ that is within us. As we have been partakers of Christ, so shall we be givers out of Christ. In other words, if we are Christ's then have we partaken of the nature of Christ, which means longsuffering; faithful; kind; tender; just; merciful; loving and true. And just to the same extent as we have been partakers of the nature of Christ, so shall his attributes radiate from us to the benefit of all with whom we come in contact, not only on Christmas Day, but on every day of the year. So to the Christian the significance of Christmas is self denial, bearing the cross of Christ, following in his steps.

Daily Thoughts

The ransomed of the Lord shall return	Isa. 35: 10.
Lo, in the midst of the throne stood a lamb	Rev. 5: 6.
These sayings are faithful and true	Rev. 22: 6.
Unto you is born this day a Savior	Luke 2: 11.
I have finished the wark which thou gavest	John 17: 4.
He perfected forever them which are sanctified	Heb. 10:14
We which have believed do enter into rest	Heb. 4: 3.

* * *

Don't make fun of religion unless you are sure of your audience—then don't.

Sweet Solitude

He who must needs have company must needs have sometimes bad company. Be able to be alone. Lose not the advantage of solitude, and the society of thyself, nor be only content, but delight to be alone and single with omnipresence. He who is thus prepared, the day is not uneasy nor the night black unto him. Jesus said, "I am not alone, but I and the Father that sent me."

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From Abroad

The following is a portion of a letter recently received from one who has long labored in the Master's vineyard, walking in the light of God's truth, doing his will.

I express our appreciation of your mark of esteem and sympathy with our work, which at all times is an uphill work, but not with out many bright little spots. We are traveling on the same road, serving the same beloved Master, with our faces Zionward, in the hope of soon seeing him in his glory and power. The world needs his presence, and he shall come and will not tarry; but God only knows the right time, and so it is ours to wait with patience.

With Christian love and greetings to all, I am,

Yours in the Master's service,
R. K. Strang.

Glasgow, Scotland.

———o———

From Home

For many reasons that will be apparent in the reading, we have selected this letter from many received, to quote in part; first, to comfort the writer, second, to induce someone to send her at intervals, a Christian letter of hope and comfort, not necessarily expecting a reply, for often a person situated as is our Sister has little time to correspond.

I am an isolated member, and it seems can not do much for God, to help the good cause along. I do want to do all I can in every way I can. I do love Jesus and and wish to serve him; but it is hard to live a Christian life with no one to speak to of the dear Master. I am old and shall not be long here, if Jesus tarries long. Thank God, I am looking for his soon coming. Praise his holy name.

Your Sister in Christ,

Mrs. Susan A. Howard.
Chinook Cove, British Columbia, Canada.

———o———

Comfort For The Isolated

We cannot get away from self, and while we are in the flesh we will suffer trials, temptation and tribulation. This refers to people in the quiet isolation of the wilderness as well as those living in the noisy, crowded city. Where self is, sin dwells; and never, while in the mortal state, will we entirely be free from self. We who are blessed with Christian companionship, we who on the Lord's day can meet with others of like precious faith in commemoration of the Lord's death, burial, resurrection, and promised return are strengthened in our faith, hope, and love through exhortation, as well as church and social companionship. Christ was made perfect through suffering, and we, if we are to partake of the glory of the Master in the coming age, must suffer with him. It is to the overcomer that the crown shall be given. Those who walk on a bed of roses, never having their feet pricked with a thorn, can not see God. The greater the trial, the greater the temptation, the greater the glory to the overcomer. If isolation is a tribulation (and who can deny it?) then the isolated one, who is an overcomer, shall reap a greater reward. But then isolation also has its advantages. The big crowded city offers temptation that those who are isolated never dreamed of. Here again shall the overcomer be rewarded in accordance to the spirit of his trial. So whether we live in the seclusion of the country or in the city, are alone with our thoughts or live in sweet communion with believers, our business is to be true to the trust God hath given us; and the more obstacles we have to overcome the greater will be our reward.

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Our Weekly Puzzle

The angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

To whom did the angel speak ?
What was the tidings of great joy ?
Where can this passage be found ?
Answer next week.

Answer to puzzle in last issue:

The word "diligence" means "careful and persevering effort to accomplish that which we undertake to do." To "exhort" means "to urge by appeal or argument." "Contend" means to "strive; to work hard for."

The passage was written by Jude unto those that are sancified by God the Father, and can be found in Jude 3.

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Notice

Watch the next issue for the announcement concerning the puzzles. It is something for your benefit.

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You Are In God's World

You are in God's world. You are God's child. Those things you canot change; the only peace and rest and happiness for you is to accept them and rejoice in them.

When God speaks to you, you must not believe that it is the wind blowing or the torrent falling from the hills. You must know that it is God . . . All other sound will be caught up in the prevailing richness of that voice of God. The last proportions will be perfectly restored. Discord will cease; harmony will be complete.—Phillip Brooks.

THOUGHTS CULLED FROM VARIOUS SOURCES

"In the day thou eatest thereof thou shalt surely die" (Gen. 2:17).

Orthodoxy thinks to find in this text proof that death is not what it seems to be, but only separation. Their contention is that man was separated from God on the day he sinned, and that was the death threatened. The Hebrew text is, "Ki b-yom akalek memenu muth temuth."

"b" is the word translated "in," but we find it is sometimes translated after, and it is defined by Greenfield, "In, into, on, upon, at near, concerning, out of, from, after, according to, with, by, through, to, against, among, before, for on account of, as, when, while, since, because." Number 28:26, reads: "Also in the day of the first fruits, when you bring your new meat offerings unto the Lord after your weeks (Heb. b-sabothikam) ye shall have an holy convocation; ye shall do no service work." Here the "b" is translated "after," and the context shows that it is properly translated, and hence gives positive evidence that it is to be translated in harmony with the context.

Now does the context of Gen. 2:17 require that it should be translated "in" or "after ?" We say after, because

(a) "In sorrow shalt thou eat of it all the days of thy life" (Gen. 3:17). This is after Adam had eaten, and speaks of him as still alive. One is not dead during the days of his life.

(b) The sentence pronounced upon Adam was, "Dust thou art, and unto dust shalt thou return." Nothing is said of another death.

(c) "And all the days that Adam lived were nine hundred and thirty years: and he died." Here it is plainly stated that Adam died after having lived nine hundred and thirty years, and this is the only death the Scriptures say Adam died. This death occurred after the day he sinned—positive proof that the Hebrew "b" should be translated "after." Adam was not dead while he lived, and hence did not die on the day he ate of the forbidden tree.

Pastor Russell and his followers have for a long time been scattering far and wide a pamphlet entitled, "The death of Christ Purchased for All Men an Opportunity to be Saved." I have often wondered who took the opportunity from man, that Christ must purchase him a chance. To whom was the price paid ? Some tell us that man was sentenced to death because Adam sinned, and it would be unjust in God not to redeem him from death. But hold a little here. Was the sentence just ? If not, then God did an unjust act; and if it was just, then it must be unjust to redeem man from it unconditionally, and that would leave beyond the pale of redemption all who do not comply with the conditions specified. If there are no conditions, then none can be redeemed without making God reverse his own actions. It was God who uttered the sentence, "Dust thou art, and unto dust shalt thou return." Why did he place man under such a sentence ? Because he sinned. How many sinned ? Because all have sinned (Rom. 5: 12). All in Adam sinned, or in other words, if any single individual of the human family had been the progenitor of the race he, like Adam, would have fell, and hence he is sentenced to death with Adam. We must keep in mind that it was God who sent his Son into the world, and it was he who devised the scheme of redemption; and it was he who made the penalty for Adam's transgression. Now would it not look a little bad for God to make a penalty, and then make his Son suffer that he may set it aside ? If such is the case then God should acknowledge that he made a mistake. Paul state Christ died for our sins; he also states that the law of the Spirit of life in Christ Jesus hath made him free from the law of sin and death. Hence freedom from sins is conditional. Again, Jesus says, "This is my blood of the New Testament shed for many, for the remission of sins." Peter states again, that remission of sins comes to us when we comply with the command, "Repent, and be baptized, every one of you in the name of Jesus Christ." Then because Christ died for a thing does not make it come upon men spontaneously.

We are told Christ "tasted death for every man." Yes, but to be benefitted man must comply with conditions. "He that hath the Son hath life, and he that hath not the Son of God hath not life." What life ? Eternal life. If we have not eternal life then we will not live eternally, and hence will perish. Godliness has the promise of life to come; but the ungodly are not so; they are like the chaff which the wind driveth away. Chaff can never be converted into wheat; but must be burned up according to John the baptizer. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Here it is positively stated that the wrath of God abideth on those who refuse to believe on the Son of God. Then those who do not believe are not benefited by the death of Christ.

Universal resurrection brought about by the death of one God sends is identical with a universal change in God's mind; for he sentences and then reverses his own sentence by the death of his Son. He could have saved the suffering of his Son by making the penalty something besides death. But if the theory of universal resurrection is true, and Jesus by his death brought it to humanity without any effort on our part, then God's cutting off man here for his sins, or Adam's, is premature: he admits by sending his Son to give that other life that he did not give him justice here—not enough life, and he must provide a life-giver to give him what he lacked here, no matter how he abused this life.

If God could see the end from the beginning, and could see that his sentence would cut man's life too short for his purpose, why did he not remedy the sentence instead of inflicting suffering on his Son ? Did he delight in seeing his own begotten suffer ? Unconditional redemption from death is a farce. It is alike inconsistent with God's justice and his foreknowledge.

J. J. Heckman.

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Speak well of the absent whenever you have a suitable opportunity Never speak ill of them or of anybody unless you are sure they deserve it, and unless it is necessary for their amendment, or for safety and benefit of others.—Hale.

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"The Bible must be the invention either o good men or angels, bad men or devils, or of God

"1. It could not be the invention of good me or angels, for they neither would nor could mak a book and tell lies all the time they were writ ing it, saying, 'Thus saith the Lord,' when it wa their own invention.

"2. It could not be the invention of bad men or devils for they could not make a book which commands all duty, forbids all sins, and condemns their own souls to eternal death.

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———o———

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"Give attendance to reading, to exhortation, to doctrine. . . . . Meditate upon these things" (1 Tim. 4:13,15).

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The Restitution

A Paper Representing the Church Of God, And Devoted To The Exposition And Defense Of The Things Concerning The Kingdom Of God And The Name Of Jesus Christ.--Acts 8:12.

VOLUME 70 CLEVELAND, O. DECEMBER 24th, 1918. NUMBER 48

A Happy New Year

A happy New Year we wish to each and all,
Of The Restitution Family on whom each week we call;
We are so glad to meet you, by your fireside in your home,
We know you are waiting for us, are glad when we come;
There is room for many more, all, all may come in,
And learn the ways of righteousness, and shun the paths
of sin.
Come, take your journey with us, walk in the narrow way,
To travel in the broad road you'll find will never pay;
God has promised to his faithful a happy, better part,
Those who follow Jesus with a true and loyal heart:
They shall live and reign forever in the kingdom over
there;
They shall all be free from sorrow, have no anxious care.
In that glorious city, for all there will be room,
For the righteous who are living, and those now in the
tomb.
Jesus soon is coming; we know it can't be long,
We'll greet him on that "New Year" morn with joy and
happy song.

J. E. Hogarth.

———o———

Our New Psalm

S. Roxana Wince

O new indeed is the song that we sing
Of the marvels wrought by our Lord and King;
His holy arm and his own right hand,
Has victory brought to our glorious land;
His great salvation hath he made known,
And righteousness to the heathen shown;
Remembered mercy, nor truth forgot
Toward Israel's house, though they see it not.
The ends of the earth have salvation seen
Brighter far than their wildest dream,
And now they come with melodious psalms,
With the harp's sweet note and waving palms.
With voice of trumpets and cornet's sound
Their strains of rejoicing the world go round;
They say to the sea, "Let your fulness roar!"
To the floods, "Clap your hands as you ne'r clapped before."
And "ye hills," unite in rejoicing today
That war clouds have rolled from our vision away.
O rejoice ye before him, our merciful King,
For he cometh true judgment and justice to bring.

Note.—This was written offhand in a late letter to Sister Ettie Fry.—Auntie Wince.

———o———

Our Motto : The New Life for the New Year.

Where Are We?

A Voice from the Dead

BY THE LATE JOHN L. WINCE

In sending this MS. Sister S. Roxana Wince adds this interesting note:

Dear Brother Huggins:

I found this article the other day, carefully tied up with other manuscripts in my husband's trunk. I do not know whether it was ever published or not. Can you use it ?

Thanks for your clearly expressed thoughts on the beast of Revelation. There will ere long be "a vacated Vatican." The Catholic powers have been unwittingly fighting towards their own downfall in this war. There is no future Antichrist.

It is in accordance with the dictates of wisdom and in harmony with the teachings of revelation that we pause ever and anon to consider the question of our whereabouts in this dispensation of mercy and grace. The mariner on the ocean frequently consults his chart to learn where he is on the wide waste of waters; so the Christian mariner must refer often to the pages of inspiration to ascertain how near, relatively, he is to the haven in which he is to anchor his bark for the ages. To wish to know whether we are nearing the day of our happy destiny agrees with our fondly cherished hope of the coming of the Redeemer to consummate God's gracious plan towards his church and, on the broader scale, toward the nations that have been oppressed and ground down by the tyrant in power.

This deep longing of the christian heart grows out of an equally deep felt need of our natures. We are mortal and this means much. Death confronts us continually; we know not what nor how much of pain of flesh and anguish of heart shall precede the last expiring breath. Every period of life is harrassed with dangers; even innocent childhood is not entirely exempt from the suffering sorrow of the common lot. There is too much of the painful, too much of losses and crosses in our present state for us to be indifferent to what God in his abounding love and mercy has promised us. These exceeding great and precious promises presenting to our view the sum total of God's love and goodness toward us makes us long for the day when the mortal shall put on immortality, and the bodies of our humiliation be fashioned like unto our risen Lord's glorified body. How can we be indifferent to the grand issue of faith and hope; how forbear pressing our inquiries into fields which to the majority of the professed christian world, seem to be forbidden ground! How can we refrain from raising the question, and raising it repeaterly and urgently. "Watchman, what of the night?" Where are we in the great whirl of events that is hearing the world on to its threatened and impending doom? At what point on the chart of prophecy have we arrived? Watchman, what of the night? and as in the burden of Duma the answer comes, "The morning cometh and also the night"—morning to the waiting and expectant church; night to nations that spurned and rejected the light.

Do we have to wait for the world's conversion, or as more cautiously expressed, the world's evangelization, and in addition to this postponement of our Lord's coming, a thousand years of longer waiting for the church, before the consummation of her hope? Surely not! This would make the heart sick by hope deferred so indefinitely. The world's evangelization has been explained to mean that righteousness shall be the rule and sin the exception. To reach this point in the moral status of the world would require ages of missionary effort at the past and present rate of progress made and being made. If we may rely upon statistics of conversions as compared with the increase of population of the globe, the former has not kept pace with the latter, so the progress has been backward instead of forward. To entertain such a hope is to stultify reason and contradict the Scriptures. Those who hold this view have no use for prophecy. It is to them a sealed book.

Their theory is refuted by every chain of prophecy bearing upon the events of this dispensation. Christ's great prophecy found in the 24th chapter of Matthew, recorded also by Mark and Luke,, lays down no ground for such an expectation, but brings to view an entirely different state of things. The history of the moral condition of the old world just prior to the flood is brought forward as a parallel to what will be just before the return of the Master. The evil servant, representing a class in the church, is found uttering his siren song of "My Lord delayeth his coming," and engaging in his wicked practice of beating his fellow servants, and eating and drinking with the drunken. Paul's lawless one, as the outcome of the working of the mystery of iniquity, was to reach the summit of his power, experience a consumption, but still exist as the lawless one down to the end to be destroyed by the brightness of the Lord's coming. The whore or harlot woman, symbolizing an apostate church, seated upon a scarlet colored beast, or the civil power of Rome, was to flaunt before the world her gorgeous robes bedecked with gold, precious stones, and pearls, be drunken with the blood of the saints and martyrs of Jesus; pursue her blasphemous and impious course supported by the kingdoms into which Rome was divided; and go to her doom along with the eight head or last form of the Roman government.

No place here for the theory of the world's evangelization, but much to show that evil was to abound through every period of the churche's history until Jesus comes to assume the reins of universal dominion. In these prophecies to which I have called attention, and likewise many others, there are grounds on which to base the conclusion that we are approximately near the event of the Lord's coming. In the Lord's prophecy on the mount of Olives we certainly find encouragement for our contention that the event is near. After covering the time down to the fall of Jerusalem, when the Jews were led or carried captive among all nations, Jesus fills the dreary waste of centuries with a picture the contemplation of which might have staggered the stoutest Jewish hearts. The tribulation, while it begins with the siege, does not end with it; for he says, "These be the days of vengeance that all things which are written may be fulfilled." Turn to the pages of Moses and the prophets for a description in detail of what ingredients the Jewish cup should be mingled, and which they would be obliged to drink to the bitter dregs. In the portraitures of the Hebrew prophets the Jews could read their own national doom, in language too plain to be mistaken. These days of great affliction and of vengeance were not to run the whole course of the dispensation, for this only terminates with the coming of the Lord. There is sketched in the picture a cessation or ending of these days of tribulation, a space so well defined that no one need make it a part of the days of vengeance. In this space of time the signs, the immediate precursers of the Lord's advent, occur. The language in Mark places this beyond question: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of the heaven shall fall, and the powers of the heavens shall be shaken." These occur after the tribulation and prior to the Lord's coming. These signs were to be tokens of his advent. They were to be signs to his church—not to the Jews; for in the explanation of the parable he says, "So ye in like manner, when ye see these things come to pass, know that the kingdom of God is nigh at hand." "Ye" finds its antecedent in the persons addressed, the disciples as the representatives of the ever living church and of the last remnant of this same church, which shall be so happily situated in point of time as to look back on these things as accomplished facts, and with joy anticipate its redemption.

These several signs, in my humble judgment, are matters of history, and presage our nearness to the day of the Lord far more definitely than any merely moral condition of the world, and the nominal church can possibly do. The honest investigator will not attempt to set these aside as physical signs by a sneer, as some have done. To regard them as physical signs, appearing in the order of their mention, is very natural, and certainly not beset with so many difficulties as the theory that views them as symbols of rules in state and church; for this is a mistake at the outset and a serious one as the language is not that of symbolism, in which case the tense of the principal verbs is the past, and the things are seen in ecstatic vision; the prophet being beside or out of himself. Jesus never uttered a symbolic prophecy, but frequently employed parables and figures of speech. Touching the prophecy of Paul in 1 Thessalonians 2 we may truthfully say it affords proof of the fact of our nearness to the day when the antichristian power denoted by the mystic name, "Man of sin," will meet his final overthrow. Paul views its incipient stages as the working of the mystery of iniquity and in his own day, and the falling away

that soon followed and culminated in the full development of the "man of sin" exalted to the very pinnacle of human power, and even above all civil rulers in claiming to be Christ's vicegerent on earth with power to retain or absolve from sin. This dizzy height we know from the pages of both secular and church history the line of popes reached by deception and finally by the exercise of power when they had things in large measure their own way.

This fully developed stage was to be followed by one of decline or consumption, denoted by the language, "Whom the Lord shall consume with the spirit of his mouth." This we have seen in course of fulfilment since the light of the Reformation began to spread over Europe; and more recently when French bayonets were withdrawn from Rome allowing Victor Emanuel to wrest from Pius the IXth the temporal power or states of the church. The monstrous system of evil depicted and carried into effect by the papacy lasted for centuries, filling the world with its poisonous fruit. The pages of the historian are filled with what was decreed and carried into execution by the long line of Roman bishops. What they decreed and enforced, and amply recorded by a thousand historians could not, in the nature of things, be overlooked by the pen of inspiration, as some claim. We have seen this prodigious power of evil fully developed and witnesssed its decline, and nothing else, according to Paul, remains but its destruction by the epiphany of our Lord. It is absurd in the extreme to think that long centuries must still elapse before the blissful realization of our hope comes around. From the design of the prophecy, as plainly declared by the apostle, this impious power fills the entire space of time down to the advent, leaving no room for some montrouos Antichrist to enact as much history in the brief space of seven years as Rome has done in a thousand years.

* * *

DEATH

Meditations Relating to the Death and Funeral of Russell Gibbs

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself (Phil. 3:21).

Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye; at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed (1 Cor. 15:51, 52).

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words (1 Thess. 4:16-18).

Yesterday afternoon we, in company with his sorrowful relatives and friends, laid to rest in Lakeview Cemetery our young friend Russell Gibbs. His short life, only ten years long, was cut off just as our hearts went out in love and deep feeling towards him. To me death never seemed more hideous or the realization of these Scriptures more vivid:

Psa. 6:5: "For in death there is no remembrance of thee: in the grave who shall give thee thanks?"

Psa. 115:17: "The dead praise not the Lord, neither any that go down into silence."

Eccl. 9:5: "For the living know that they shall die; but the dead know not anything; neither have they any more a reward."

Psa. 146:4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

At a funeral or when visiting a cemetary, the abode of the dead, I do not care to converse, however garrulous upon other occasions I may be. Brother Huggins, in his discourse, pointed out that death was a condition of rest, repose, and silence. As he uttered these words serious thoughts seized my mind. For a time I was in a reverie. I thought of the texts quoted at the beginning of this article. I thought, can it be that as sleep restores, refreshes, and invigorates the natural body under normal conditions, reasoning by analogy, does death bear the same relationship to the new or spiritual body created at the return of Jesus? If so, there came a new light on Rev. 14:13: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the spirit, that they may rest from their labors; and their works do follow them."

Young, in his masterful poem, "Night Thoughts," seems to anticipate this:

Tired nature's sweet restored, balmy sleep,
He like the world his ready visit pays,
Where fortune smiles, the wretched he forsakes,
Swift on his downy pinions flies from woe,
And lights on lids unsullied with a tear.
From short (as usual) and disturb'd repose
I wake! how happy they who wake no more!
Yet that were vain, if dreams infest the grave,
I wake, emerging from a sea of dreams
Tumultous, where my wreck'd desponding thought
From wave to wave of fancied misery
At random drove, her helm of reason lost,
Thought now restored, 'tis only change of pain,
A bitter change! severer for severe,
The day too short for my distress, and night,
E'en in the zenith of her dark domain,
In sunshine to the color of my fate,
Night, sable goddess! from Cerberus' throne,
In rayless majesty, now stretches forth
Her leaden sceptre, o'er a slumbering world.
Silence how dead! and darkness how profound!
Nor eye nor listening ear an object finds;
Creation sleeps. "'Tis as the generous pulse
Of life stood still, and nature made a pause;
An awful pause! prophetic of her end,
And let her prophecy be soon fulfilled.
Fate! drop the curtain; I can lose no more,
Silence and darkness! solemn sisters, twins
From ancient night, who nurse the tender thought
To reason, and on reason build resolve
(That column of true majesty in man.)
Assist me; I will thank you in the grave;
The grave your kingdom; there this frame shall fall
A victim sacred to your dreary shrine,
But what are ye?

I stand by the side of the yawning chasm—called the grave—a thought like a rough hand seizes hold of me. For this darling boy I had prayed. We committed him to God; we had said, "The Lord giveth, the Lord hath taken away; blessed be the name of the Lord." In all sincerity we had said this. But Brother Huggins, his voice thrilled with deep emotion prays: "Ashes to ashes, dust to dust." I shudder, Death! Nothing else can define or express the agony of my heart. I grow cold; the heavens above seem black. God has disappeared. My faith is slipping; death, the terrible monster, stands uncovered before me I seem to be alone; the place and my emotions are hideous. My own heart still beats; I feel it throbbing. But hush! if Jesus tarries it will, like this dear boy's beneath my feet, soon cease. My breath, the glorious air God gives freely to all, that brings and thrills with life, will have been exhaled forever, as far as my will to retain it is concerned.

My eyes will soon grow dim: the hand now writing will be cold as ice; they will lay it upon my breast, and shut me up in a coffin, laying me away beneath the green grass which Jesus always loved and mother earth will embrace me in her bosom. There I will lie in sleep hidden from those who loved me; ah yes, and whom I tenderly loved, and in that silent prison terrible changes will go on which will make me an object of horror. Beloved, do you ever consider this will happen to you and me? When, where? What agony shall I have to go through? What shall I feel at that supreme moment when respiration ceases? Shall I see the tears shed around me, shall I hear sobs, will my paralyzed mouth receive kisses with any power to testify that I am still conscious of their presence, like the last moments of this dear boy.

Beloved, what can science or all the boasted discoveries of man in the great field of the unknown do for me in this hour? Nothing; for they know nothing beyond the grave. The only hope and consolation I can find that comforts me and strengthens my faith is the precious word of the living God. "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4).

Does this apply to all mankind? Surely not. Job sharply differentiates between them. Listen: "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not." The heavens will never pass away; like God, they are eternal; hence of this class he goes on to say, "They shall not awake, nor be raised out of their sleep." Now follows Job's clear reasoning respecting the class who can say with him, "For I know that my Redeemer liveth, and he shall stand at the latter day upon the earth; and though after my skin worms destroy this bdoy, yet in my flesh shall I see God, whom I shall see for myself, and my eyes shall behold and not another." Of this class he says: "O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past; that thou wouldst appoint me a set time and remember me! If a man die shall he live again?" What man, Job? Why, myself and those who die in my faith and hope. "All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee, thou wilt have a desire to the work of thy hands."

Paul says in 2. Cor. 5:16, 17: "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15). Who are these new creatures? "But to as many as received him, to them gave he power to become the sons of God, to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor the will of man, but of God" (John 12:13).

Now what will God raise from the grave? This question was asked in Paul's day. "But some will say, How are the dead raised up, and with what body do they come? Fool! that which thou sowest is not quickened exceept it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other. But God giveth it a body as it hath pleased him, and to every seed his own body."

David, like all other men, knew that his origin as a human being resulted from the dust of the flesh. "Behold I was shapen in iniquity, and in sin did my mother conceive me" (Psa. 51:6). This is the carnal man, the fleshly man, that will never be raised from the dead. Now listen to the next verse: "Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom." Jesus says this class is born from above (John 3:3, margin). James claims it is by God's own will they are begotten with the word of truth (James 1:17, 18). The carnal man is begotten by the will of man; the new man which God will raise; is begotten by the will of God. The wisdom of the carnal man is earthly and devilish (James 3:14, 15); the wisdom of the new man, which God knows, is from above (James 3:17, 18). Read James 1:13-15. The fruit of this experience remains in the grave. James says so: "When it is finished bringeth forth death."

Now read Psa. 139:1-18. Here David points out that the new man, which God will raise from the dead, cannot be hid from him. This man is indeed fearfully and wonderfully made. David, in these verses, is not considering the carnal man, or the fleshly man. These are not precious to God: far from it; for in the following verses (19-22) David prays for their destruction. With these thoughts in mind we can readily comprehend what the Psalmist means when he writes: "Precious in the sight of the Lord is the death of his saints" (Psa. 116:15).

In conclusion, beloved, for this class, his saints, this wonderful God humbles himself to behold things that are in heaven and earth. He knows the limitless height and depth of the skies, yet he considers this poor little globe of ours rolling along amidst the starry myriad. Beloved, the fall of empires does not interest him like the cry of one of these his little ones. Beloved, I know and adore this infinite God, infinite goodness, infinite love—this glorious being who considers everything, either little or great, respecting the best interests of his saints (1 Cor. 3:21-23). In Christ I am to

him more than a world; he counts all my tears; he remembers for good every thought of him; he loves me and invites me to ask and receive. I have absolute confidence and trust in him; and if my eyes shall close in death, I will by faith feel his fatherly arms underneath me (Deut. 33:27).

Geo. B. Alldridge.

THE RECORD OF MOSES' DEATH

The death of Moses, and the events of the last chapter of Deuteronomy, in which the record of it is enshrined, were doubtless written after their occurrence, by Joshua or whoever's business it was to continue the narrative; for the historic books, unlike the prophets, constitute a continuous narrative of events. As with the last chapter but one of Jeremiah, ending which we read, "Thus far the words of Jeremiah"; so in this case Moses' words manifestly end with the prophetic song of the last chapter but one. The work begun by Moses was continued in the hands of Joshua, who succeeded him in the qualifications necessary for the service, which he received by the imposition of Moses' hands. The last chapter simply and fittingly records the fulfilment of what had been matter of prediction and divine arrangement in a previous chapter (32: 49,52). The chapter containing the account of Moses' death is therefore historic and not prophetic. To say that "Moses recorded his own death" is to falsify the fact, for how could he be dead in such a case? Joshua's death is similarly recorded in the last chapter of the book that goes by his name; so with Job's death. Like the priests: the recorders, scribes (1 Chron. 16:4; 27:32; Jer., 36: 4-32; Ezra 7:6; Isa. 8:2), and prophet-historians "were many, because they were not suffered to continue by reason of death." This, however, did not interfere with the unity of a work, that in the higher sense was divine. The "spirit of wisdom" possessed by Moses, being finally communicated to Joshua (Num. 27:18, 23; Deut. 34:9), we have in that fact the reasonable guarantee, that Moses' literary record would just be resumed at the point where it left off. The last chapter of Deuteronomy just begins at that point, as the first chapter of Joshua next resumes where that leaves off. The historic books, unlike the prophets, constitute a continuous history of Jewish affairs; none of them have really any headings except the book of Nehemiah, which opens with the designation, "The words of Nehemiah." The whole pentateuch formed at first but one book, divided (for convenience) into five sections, to which the Jews applied no proper names, only distinguishing them by the initial Hebrew words of each section; thus Genesis was called "Bereshith," or "In the beginning"; Exodus, "Veeleh Shemoth," or "Now these are the names"; Leviticus, "Vayyikra," or "And he called"; Numbers, "Vaidhabber," or "And he spake" (or "Vemidbar," "in the wilderness," from its fifth word); and Deuteronomy, "Elle haddebharim," or "These are the words." Its formal division into five separate books, designated by Greek names, is supposed to have been the work of the seventy translators of the Hebrew Scriptures into the Greek language. The division into separate books is a convenience; but as a matter of fact the books as far as the end of the kings (embracing the entire history of Israel up to the Babylonian captivity), might all be run on into their 338 chapters, and their superscriptions transferred to the margin, after the manner of books that employ marginal indications of subject, or the names that figure in the course of the narrative or history. Thrown into this, its probable original nameless form, all difficulty about the chapters recording Moses' death, simply vanish before the idea of a continually enlarging narrative of events, officially added to as time went on. As one writer observes, "the close connection that exists between the last section of Deuteronomy and the beginning of Joshua (comp. Deut. 34: 9 with Jos. 1: 1) plainly shows that chapter 34 of Deuteronomy is intended to serve as a point of transition to the book of Joshua, and that it is written by the same author as the latter." "The correct view of this chapter," says this writer, "is to consider it as a real supplement."—F. R. Shuttleworth.

BAPTISMAL SERVICE

At the close of our regular meeting at Hillisburg third Sunday in November, Brother William H. Spurgeon made the good confession of faith in Christ, and was baptized in the afternoon and taken into the church at the evening session and given the right hand of fellowship. We are glad to welcome Brother Spurgeon as one of our number, and commend him to the love and good will of the household of faith. May the church never forget to give him the help and encouragement due to him as a fellow sojourner and colaborer; and may the Lord add his blessing to the end that he will press forward toward the mark for the prize of the high calling of God in Christ Jesus.

D. E. VanVactor.

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SPECIAL CONTRIBUTORS

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EDITORIAL

We wish all our readers a happy Christ-meet.

December 31st being a fifth Tuesday, the next Restitution will bear the date of January 2, 1919.

In limited matters, the facts of the present are the best key to the developments of the future. Therefore doers and not dreamers are the commanders of destiny during the New Year.

"May the Messiah come this year" is the Jewish greeting for the New Year. It is good, for it contains an invocation of Israel's God, and also a recognition of Israel's hope. "A Happy New Year to you" and "the compliments of the season" are rather insipid, colorless Gentile phrases. Suppose we abandon "I wish you A Merry Christmas," and say to each other, "I wish you A Happy Christ-meet."

Mere words are wind. Work is a divine thing, and was required of Adam before he sinned. The universe is an arena of work. When God speaks, he commands; and commandments require work. The present time is remarkable for the production of talk. Talk—mere talk—is pouring on all sides like the great Niagara. During the New Year may the Lord save us from the oppressive windbags.

The article in this issue, "Where are We ?" a posthumous work by Brother John L. Wince, of sweet memory, will be read with avidity by all our readers. It reads as if it were written yesterday, so perfectly does it fit the conditions and signs of the times today. His rebuke of Futurism is most opportune, since there seems to be a contagion among men now to turn prophets instead of becoming students of prophecy. We commend this article to all with the admonition that its merits amply justify several readings.

Friend S. Herron, of Buckhart, Douglas Co., Missouri, desires a minister to visit him that he may be baptized, and that the people of his community, who are "looking for truth," may have the privilege of hearing the gospel preached. See his letter elsewhere in this number. Brothers Adams and Heckman are the nearest ministers to this friend we know. Will not one of these brethren attend to this important matter ? Friend Herren's appeal touches the heart, and should be responded to at once.

COMMUNICATION

To the Church of the Living God:

I now make my appeal. I have been somewhat in doubt of my baptism, which was performed some twenty-five years ago. After writing you once and getting no aid in regard to a proper baptism, I made up my mind to write a second time. After reading a letter written to The Restitution by Mr. Almus Adams, I see I had not given it proper attention; that I myself, after trying to preach to my friends that they should repent and be baptized for the remission of their sins, I am not baptized myself according to God's plan of salvation, and am a stranger to the covenants of promise having no hope and without God in the world. Now friends, this is a sad condition for a man to be in. Therefore I am writing again, for I know if we are ever saved it must be in compliance to God's will and in obedience to his law. Therefore I am ready for a true baptism into Christ; but there is no one to do this work. Besides, I am unable to pay a man to come. Now friends, talk this over and go to your Bibles and read the commission given to those who were sent out to preach the gospel of the kingdom of God. See if you do not think it your duty to come down to old Douglas County, Mo., and preach to a people who are spiritually dead and are looking for truth. Of course I am poor, weak, and blind but not so blind as I was twenty-five years ago. Now I truly hope you will all understand what I want, and come soon to aid me. With these remarks I remain,

Respectfully yours. I wish I could say I was in the blessed hope. I will just sign myself,

Si. Herren, in search of the true gospel of the kingdom of God.

Are you afflicted ? James says, "Pray."

NATIONAL BEREAN SOCIETY

Leota B. Hanson, Editor,
3823 Chippewa St., St. Louis, Mo.

TRACT WORK

The National Berean Society has on hand the following tracts for distribution. Any one desiring tracts for their own use, or for distribution will be supplied generously.

Societies not having tract libraries will be furnished them on application as they see fit. In ordering tracts if you have any choice, please state the kind and number wanted. If no choice is named, an assortment will be sent.

The Gospel	
Nature of Man	
Resurrection	J. L. Wince.
Salvation	J. L. Wince.
Restitution Age	
Can You Believe?	H. V. Reed.
Life and Death	
Destiny of the Wicked	
Perfection	J. W. Williams.
Justification	J. W. Williams.
Where Are the Dead ?	Bronson.
The Kingdom of God	M. Joblin.
Essential Truths	
The Resurrection	S. J. Lindsay.
Dead or Alive—Which ?	W. Wilson.
The Death of Christ	R. G. Huggins.
Inherent Immortality	R. Curtis.
State of Man in Death	
What is a Christian?	M. Joblin,
Who Are Led by the Spirit	
No Immortality Out of Christ	M. Joblin.
Bible Lessons on First Principles	R. G. Huggins.
Age to Come Not a Heresy	H. V. Reed.
The Rich Man and Lazarus	F. E. Siple.
The Gospel as the Power of God	S. J. Lindsay.
Some Bible Facts Concerning the Dead	R. A. Curtis.
What Shall We Do to be Saved ?	M. Joblin.
The Coming and Kingdom of Christ	
A Letter to a Friend	Mrs. Hartman,
What is Man ?	J. W. Williams,
Vain Worship	M. Joblin.
God's Temporary Law Through Moses	
God's Eternal Law	
And He Baptized Him	
Martyr or Savior	J. W. Williams,
The Forgiveness of Sins	J. W. Williams.
Jehovah's Ancient People, City, and Land	
Absent From the Body and Present with the Lord	
Paul's Desire to Depart and be With Christ	Wilson.
The Two Sons of God	S. J. Lindsay.
The Penitent Thief's Petition	Rufus A. Curtis,
The Promises of God	Anna Drew,
The Smoke of Their Torment Ascendeth up Forever	R. G. Huggins,
A Letter to a Friend on the Covenants of Promise	Mrs. Woodruff,
Law or Gospel—Which ?	M. Joblin.
Our Lord's Commission	Howell,
The Scripture Searcher's Assistant	
Man as He Was, as He Is, and as He Shall Be	J. H. Thomas.
The Word Made Flesh; or Jesus Christ; Who Is He ?	J. H. Thomas.
The New Birth	J. H. Thomas.
The Unsearchable Riches of Christ	J. W. Williams,
The Restoration of the Kingdom to Israel	Wm. Wilson.

A few of these tracts are out of print so that when the present supply is exhausted no more can be had. There are so few of "The Law or Gospel—Which ?" that only one can be sent to a person.

Mrs. Lydia Railsback,
National Berean Tract Committe,
621 So. Fellows St.,
South Bend, Ind.

Do You Know ?

Dear Bereans:

Do you know that the Lord more than two thousand years ago gave through the prophets a clear description of the times in which we are now living?

Do you know that the Bible in referring to this present time as the time of the end does not signify the destruction of the earth, but the end of the present age or dispensation, after which a new age will be introduced, The Restitution age?

Do you know the prophets say that in the time of the end knowledge shall be increased? Many shall run to and fro. The chariots shall rage in the streets; they shall jostle one against another in the broad ways: they shall run like lightening, with flaming torches in the day of his preparation. The chariots shall rage in the streets, they shall jostle one against another in the broad ways. They shall beat their plowshares into swords and their pruning hooks into spears. Put ye in the sickle for the harvest is ripe, for the Lord is near in the valley of decision.

Do you know Christ says there shall arise false christs—the Antichrist, beast, or false prophet. Nation shall rise against nation, and kingdom against kingdom, there shall be wars and commotions. They shall fall by the edge of the sword, for these be the days of vengeance that all things which are written may be fulfilled. There shall be signs in the sun, in the moon, and in the stars; and upon the earth distress of nations with perplexity; men's hearts failing them for fear of those things which are coming on the earth; for the powers of heaven shall be shaken.

Do you know, dear Bereans, these things have come to pass ? Paul to the Thessalonians says: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night for where they say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape.

Do you know that the thief like coming of Christ for his bride may come now anytime? Have we oil in our vessels like the wise virgins?

Do you know we are now entering in to the last and worst of the times of trouble in the end of this age? Dan. 12:2, "And there shall be a time of trouble such as never was since there was a nation, even to the same time." Joel 2 says "Let all the inhabitants of the land tremble for the day of the Lord cometh, for it is nigh at hand—a day of darkness and of gloominess, a day of clouds and thick darkness. There hath not been ever the like, neither shall be ever more after it."

Do you know that the Lord shall utter his voice before his army, for his camp is very great, for he is strong that executeth his word for the day of the Lord is great, and very terrible; and who can abide it?"

Do you know at that time his people Israel, shall be delivered, and those who are written in the book, and many of those who sleep in the dust of the earth shall awake? Paul says the dead shall be raised, the living changed, and all go together to meet the Lord in the air.

Do you know that God is bringing again the children of Israel to their home land and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall make gardens, and eat the fruit of them; and I will plant them upon their own land, and they shall no more be pulled out of their land which I have given them, saith the Lord thy God.

Do you know this is now due to be fulfilled, and is the time for us all to lift up our hearts in prayer and supplication to God, for our redemption draweth nigh? Are we ready?

May Moore.

OBITUARIES

Mrs. Mary Elizabeth Burch, daughter of Nathan and Matilda Maxey, died Wednesday morning December 4, 1918, at the home of her daughter, Mrs. Frank Cullison, Plymouth, Indiana.

She was born December 18, 1841, near Kewanna, Indiana, but had passed the greater part of her life in this vicinity. She taught the first term of school at the old Santa Ana School house in Union township, one of the notable districts of our county. She followed teaching till her marriage. She was united in marriage to Loyal Burch, March 11, 1866. To them were born six children: Bert Burch, of East Chicago, Ind., Mrs. Florence Swindeman, of South Bend, Ind.,Dr. Oscar Burch, of Seattle, Washington, and Mrs. Frank Cullison, Mrs. Olive Kanaar, and Mrs. William Helms, of Plymouth. She leaves these children, one brother, John Maxey, of Oklahoma, thirteen grandchildren, and two great-grandchildren to remember her life of kindness and good deeds. Her husband preceded her in death nine years ago.

She united with the Church of God in her early womanhood, and consequently was one of the church's pioneers in Northern Indiana. She was an active member so long as she was able. Her father was an elder, and did some preaching in the early days of the church history. She was stricken with paralysis eleven years ago, leaving her an invalid. During these latter years she drank deeply from the great fountain of truth found in the Scriptures. She feel asleep in Jesus full of confidence and hope that when Christ the Lord is revealed from heaven that she would receive that crown of life due those who love his appearing.

Funeral services were held from the home of her daughter, Dec. 7, 1918, 2:30 P. M. We spoke words of comfort and hope from 2 Tim. 4:7, 8. Burial was made in Oakhill Cemetery.

D. E. VanVactor.

Mary A Adams was born in Johnson Co., Mo., near Warrensburg, on May 6, 1833, and died in Knowles, Okla., Dec. 4, 1918, age eighty-five years, six months, and twenty-eight days.

She joined the Baptist Church at the age of fifteen, was united in marriage to Geo. Greer at the age of sixteen. Four children were born to this union of whom three survive her, namely, G. B. Greer, Carrigoza, N. M.; J. W. Greer, Rocksprings, Tex., and Mrs. M. L. Butler, Oklahoma City.

She was left a widow at the age of twenty-five, and was united in marriage to Wm. Starkey in 1860, who survives her. To this union was born six children of whom five survive her, namely, Mrs. Mattie Day, Floydada, Tex.; Mrs. Belle Keith, Altus, Okla.; C. A. Starkey, Fraser, Colo.; Mrs. Mary Beals, Vancouver, Wash.; and Mrs. Emma Davis, Cherokee, Okla.

She united with the Church of God of the Abrahamic Faith in 1887 at Attica, Kan. She leaves an aged husband, eight children, thirty-four grandchildren, and a number of great-grand-children, three brothers, and one sister, besides a host of other relatives and friends to mourn her loss. She was a loving wife and mother, and a faithful christian. Words of comfort were spoken by Brother T. H. Owens from 1 Thess. 4:13,14.

Eugene Fritz Randolph was born in Illinois, April 27, 1853, and died November 4, 1918, age sixty-five years, six months, and seven days.

Of a family of eight sisters and four brothers, he was preceded in death by his father, mother, one brother, and one sister. He leaves a loving wife, a devoted step-daughter, two step-grandchildren, three brothers, and seven sisters to mourn his loss. He had lived near Arkansas City, Kansas, about twenty years. He then moved to Oklahoma, thence to Texas, where for failing health he has lived much of a retired life, holding the office of vice-president of Lipscomb Bank. For five years he has been in very poor health, underwent a severe operation, then two years ago found he had anemia of the blood. His patient, undeviating advise in medical science put him back to a comfortable condition until June, 1918. Since then he has been very poorly, suffering greatly the last month. Love and care could sustain him no longer, and he died at the St. Francis Hospital, Wichita, Kan., at 6:30 P. M., Nov. 4, 1918. Brother Randolph was baptized by Brother Clover in 1884. Our memory of him was he was very industrious, kind, cheerful, and conscientious. His greatest purpose and use of this life was to prepare for the future life. God's great purpose and promises were so clear and comforting in his last hours of suffering.

The writer spoke words of comfort to the relatives and friends from Job 14:14 at the grave of

the Brother, after which he was buried in the Mercer graveyard near Arkansas City, Kan.

Now Brother dear, thou art sleeping,
In thy grave where thou has been laid;
But soon Jesus he will call thee,
Thou wilt then sing redeeming praise.

H. M. Williams.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXIX

BAPTISM IN WATER

Memory Text: And they both went down into the water, both Phillip and the eunuch, and he baptized him; and when they were come up out of the water the spirit of the Lord caught away Philip, and the eunuch saw him no more (Acts 8:38,39).

1. In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent, for the kingdom of heaven is at hand.
2. Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized by him in Jordan, confessing their sins.
3. Then cometh Jesus from Gallilee to Jordan unto John, to be baptized of him.
4. And Jesus, when he was baprized, went up straightway out of the water.
5. And lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him (Matt. 3:1, 2, 5, 6, 13. 16).
6. After these things came Jesus and his disciples unto the land of Judea, and there he tarried with them and baptized.
7. And John also was baptizing in Enon near Salim, because there was much water there.
8. And they came and were baptized, for John was not yet cast into prison (John 3:22-24).
9. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins (Luke 3:3).
10. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God (Mark 1:14).

Practical Truths

There can be no doubt that John's baptism was a baptism in water. Not only do the circumstances show this, but the word "water" is frequently used. The phrase "Baptized of him in Jordan," is very expressive; and also that other phrase, "Because there was much water there." As John preached the coming of Jesus the people repented, confessed their sins, and were baptized in water. To deny these facts would be to deny the record of the New Testament. The subject is put into the water, and not the water upon the subject. (See margin of R. V. of Matt. 3:11; Mark 1:8; John 1:26, 32, 33.) This lesson is intended only to bring thought to the importance of studying the facts connected with the baptism of our Lord in connection with the subject of John's ministry.

Notes on the Lesson

Eunuch.—Properly, keeping or guarding the couch; a chamberlain.

1. **Wilderness of Judea.**—A tract of land belonging to Judah not thickly inhabited. **Repent.**—Turn to God. **Were Baptized.**—Were immersed in the waters of the River Jordan.

2. **Confessing Their Sins.**—That seems the proper thing to do. We are told in the Scriptures that if we confess and forsake our sins we shall find mercy, or pardon.

3. **Then cometh Jesus.**—He came voluntarily and offered himself a candidate for baptism. A willing service is here spoken of; and Jesus said to John, "Thus it becometh us to fulfill all righteousness."

4. **Out of the Water.**—Jesus had been in the water, or "was baptized," and then came out of the water.

6. **Tarried With Them and Baptized.**—Stayed with the disciples in Judea, and while there employed his time in baptizing. This is said in connection with John's baptism. The baptisms which Jesus performed were like John's, viz.: in water.

7. **John also Was Baptizing.**—Jesus was baptizing, and John also was baptizing. Now, if John baptized in water, so did Jesus, for the word "also" implies a similar work.

8. **They Came.**—The people came.

9. **Baptism of Repentance.**—The idea here seems to be more than expressed. John taught the people that they should believe on him—that is, on Christ Jesus. Repentance precedes forgiveness, and Jesus brough a system of justification and pardon by his death and as men are "baptized into his death," the act of baptism was an expression of the convert's faith in the death of our Lord, and which death would bring forgiveness to those who repented. **For Remission.**—Remission of sins is not conditioned upon baptism alone, but includes repentance also; hence, "baptism of repentance" for remission, not baptism for remission, not repentance for remission, but baptism of repentance for remission.

10. **Into Galilee.**—Jesus had been in Judea (6), but now he came into Galilee and preached the gospel there; although he baptized in Judea he properly began his public ministry in Galilee after John was put into prison (Acts 10:37).

Suggested Topics and Questions

1. **Confessing Sin.**—What is sin (1 John 5:17)? What is it to confess our sins? To whom should we confess our sins (Psa. 32 5, 6; Jas. 5:16)? Tell what the people did when John preached. (2) Will we be forgiven if we do not confess our sins? What is the difference between repentance and confession?

2. **Baptism and Repentance.**—Is baptism without repentance acceptable to God? If we do not turn from and forsake our sins, are we sincere in being baptized? Does repentance show our faith in the death of Christ? Does baptism in water have any reference to the death, burial and resurrection of Christ?

3. **The Great Example.**—What great personage came to John for baptism? About how old was Jesus at the time of his baptism (Luke 3:21-23)?

In what river was he baptized? What was his object in being baptized?

4. The Object of John's Ministry.—Was the baptism of repentance in use before the time of John? What term is applied to John which denotes his work (Matt. 3:1)? Was John's baptism the same in nature as that in use now? Was the object the same?

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: John 14:27

NEW YEAR'S WISHES

What shall I wish thee? treasures on earth?
  Songs in springtime, pleasures and mirth?
Flowers on thy pathway, skies ever clear?
  Would this insure you A Happy New Year?

What shall I wish thee? what can be found
  Bringing thee sunshine all the year round?
Where is the treasure, lasting and dear,
  That will insure you A Happy New Year?

Faith that increaseth, walking in light;
  Hope that aboundeth, happy and bright,
Love that is perfect, casting out fear;
  These will insure thee A Happy New Year.

Peace in the Savior, rest at his feet,
  Smile of his countenance, radiant and sweet,
Joy in his presence! Christ ever near!
  This will insure thee A Happy New Year.

F. R. Havergal.

1918-1919

"The King is dead. Long live the King" was the way in olden times, the town crier announced the death of the ruling monarch, and at the same time congratulated his successor upon having ascended the throne.

By the time this reaches you the year 1918 will have passed away, and the birth of the New Year will have taken place. The old year has been an eventful one. Each day has made history. During this old year we have seen the greatest military power this earth ever has produced tumble and fall, and its late master an exile in a neighboring state. We also have witnessed another great power taken by the mob from its former ruler, its Czar killed, and his family perhaps meeting a worse fate. Still another government has been divided—or will be—and its ruler driven into another country.

As the year 1919 is ushered into light, the world is rejoicing because now we are to have, what it calls, absolute, enduring peace. Still Russia is being ruled by the mob; Germany is in possession of the Socialists; all Austria is an upheaval; Turkey is apt to be dismembered and the old war between capital and labor, in the form of strikes or threatened strikes, is going on throughout the rest of the world. The present governments are made for man, of man, by man, and for that reason cannot last. God only is everlasting, and his work only is enduring. We, whose citizenship is in heaven, from whence we look for our Savior, know that when the world cries "peace," that sudden destruction will follow; and our hope is that out of all this confusion God will set up his kingdom over which Christ will rule. For then, and not till then, will the world know peace, that peace which was promised when Jesus was born, and for which the world ever since has looked. Our present joy, our present happiness is limited. We will not receive happiness and joy in its fulness till Jesus comes in power and glory. This is the happiness we long for; this is the happiness we wish you. Oh what a glory we would experience should the year 1919 usher in the reign of Christ! May our wished for happiness be consummated. With this thought in our minds we wish you

A Happy New Year.

Loyalty

Loyalty is the quality which prompts a person to be true to the thing he undertakes. It means definite direction, fixity of purpose and steadfastness. Loyalty supplies power, poise, purpose, ballast and works for health and success in all things both earthly and spiritual. Nature helps the loyal man. If you are careless, slipshod or indifferent, nature assumes you wish to be a "nobody" and grants you your desire. Success hinges on loyalty. Be true to your art, your business, your employer, your neighbor, your God. Loyalty is for one who is loyal. It is a quality woven through the very fabric of our being and never a thing apart. Paul said, "I determined not to know anything among you, save Jesus Christ and him crucified." that is loyalty to Jesus. Paul could not afford to be anything else, and neither can we if we are to have part in the kingdom of God which we expect Jesus soon to establish. Loyalty to God is the key that will unlock the door leading to the throne of God. Let us be loyal.

Our Weekly Puzzle

Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world.

Who is the "I" who spoke the above?

Who is "The Father" who is with him?

In what manner do "peace" and "tribulation" differ?

State one passage—there are many—where a blessing is promised if we overcome the world.

Where can today's puzzle be found?

Answer next issue.

Answer to puzzle in last issue:

The angels spoke unto the "shepherds who were keeping watch over their flocks."

The tidings of great joy was, "Unto you is born this day in the city of David, a Savior which is Christ the Lord."

The passage is found in Luke 2:9, 10.

Announcement

We presume that everyone knows our object in each week presenting a passage of Scripture in the form of a puzzle is for the purpose of stimulating Bible research among the younger readers of The Restitution.

Those who in the past have sent us their solutions by mail, have had their communications acknowledged in the same manner. We now wish to make the practice of submitting solutions more general and, as an incentive to that end, we have devised a system of credits to be awarded in proportion to the correctness of the answer. That is, for each correct answer received, we will award five credits. If the puzzle has five questions, and one only is answered correctly, you will receive five credits; should you answer two correctly, the award will be ten credits; and so on in proportion. If all answers are correct you will receive twenty-five credits.

This arrangement will commence with the issue of January 7, 1919.

Letters containing solutions must bear a cancellation stamp of not later than ten days after the date of The Restitution in which the puzzle appears.

Some time soon we will make an announcement regarding the disposition of the credits awarded.

The Day After

By Mary Carolyn Davies

For days before Christmas each friend you are meeting
Is blithely repeating the time-hallowed greeting;
By post card and phone do they wish you a very
Glad Christmas Day, happy and toothsome and merry!
But the Day After Christmas, if you're not forgetful,
You'll know is designed to make anyone fretful,
It's a day of tired hearts, as is widely conceded;
So I'm saving my wish for you till it is needed!

Every rose has a thorn, there's a tear beneath laughter,
And still for each Christmas there comes a Day After:
A day when the candy has lost its alluring,
And Christmas toys broken, and Christmas books boring,
Have added their gloom to the sleepy, dull feeling
That, 'spite of your will, o'er your senses is stealing,
Let their shouts "Merry Christmas!" shake ceiling and
  rafter;
But I'm wishing you joy on the luckless Day After.

Daily Thoughts

Until redemption of purchased possession	Eph. 1:14
Like unto men that wait for their Lord	Luke 12:36
God shall be with them, and be their God	Rev. 21:3
For ye have not passed this way heretofore	Josh. 3:4
He led them forth by the right way	Psa. 107:7
Thus the Lord guided them on every side	2.Chron. 32:22
Thy God is with thee wheresoever thou goest	Josh. 1:9

Works by Robert G. Huggins

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Lesson VI: The Thousand Years' Reign of Christ and the Saints.
Lesson VII: The Father and the Son.
Lesson VIII: The Holy Spirit and Its Gifts.
Lesson IX: The Nature of Man.
Lesson X: The Resurrection of the Dead.
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Editor Restitution:

I wish to state to the brethren that I have word from the publisher of the new song book. He says he had been grappling with the flu, and even when writing was waiting on five of the family. But prospects indicated a change. He will get the books ready as soon as possible, which no doubt will be soon. The books will be mailed from the publisher's office to save time. Be as patient as possible. If it had not been for the pestilence you would have had your books long ago. More anon.

Almus Adams.

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The Restitution

A Paper Representing The Church Of God, And Devoted To The Exposition And Defense Of The Things Concerning The Kingdom Of God And The Name Of Jesus Christ. -- Acts 3:12.

VOLUME 71 CLEVELAND, O., January 7th, 1919 ♦ NUMBER 1

When Jesus Comes

He shall come down like showers
  Upon the new born earth:
In most holy presence
  New verdure springs to birth;

Before him o'er the desert
  Rich flowers in splendor bloom;
And everlasting blessings
  Replace the vacant tomb.

War shall forever vanish
  From off the new made earth:
Songs of joy and gladness
  Bespread the land with mirth;

No winter blast shall chill,
  No exile wanderer roam,
But all shall dwell forever
  In that eternal home.

Patriarchs and prophets
  Long since laid to rest,
Shall rise to meet their Savior,
  And evermore be blest;

They shout with joy eternal
  The praises of their King;
Rich presents and adoration
  The Gentile nations bring.

O Jesus Lord our Savior!
  Oh come to earth once more,
And open wide the portal
  Of death's dark prison door;

Take thy kingdom, rule forever
  O'er mountain, plain, and shore;
Then never ending glory
  Shall flood this wide earth o'er!

J. E. Hogarth.

The Song of Your Life

Don't let the song go out of your life;
  Tho it chance sometimes to flow
In a minor strain, it will blend again
  With the major tone, you know.

What tho shadows rise to obscure life's skies
  And hide for a time the sun;
They sooner will lift, and reveal the rift,
  If you let the melody run.

Don't let the song go out of your life;
  Tho your voice may lose its trill,
Tho the tremulous note should die in the throat,
  Let it sing in your spirit still.

There is never a pain that not some gain,
  And never a cup of rue
So bitter to sup but in the cup
  Lurks a measure of sweetness too.

Don't let the song go out of your life;
  Ah! it never would need to go,
If, with thought more true, and a broader view,
  We looked at this life below.

O, why should we mourn that life's springtime
    has flown,
  Or sigh for the fair summer time,
The autumn hath days filled with paeans of praise
  And the winter hath bells that chime.

Then do not despond, and say that the fond,
  Sweet songs of your life have flown,
For if ever you knew a song that was true,
  Its music is still your own.—Selected by Sister
S. Roxana Wince.

What is The Gospel?

To the Editor of The Restitution—Dear Brother:

In the issue of November 19 Sister Flora A. Wood asks some of the brethren to give a scriptural answer do the question, "What is included in the Gospel?" Her letter deals with baptism, and if I understand her question right, what she wishes to know is what knowledge is necessary in order to prepare a person for immersion into Christ. Her question is probably much wider than she intended; and only eternity can reveal to its full extent all that is included in the good news of the Kingdom of God. In my reply therefore I shall confine my remarks to the knowledge necessary to qualify a person for immersion into the sin-covering name, thus making them Abraham's seed and heirs according to the promises.

Our Sister sees in the different answers that are given to this question the cause of the many divisions in the church: and very properly requests a scriptural answer. I think that it is generally admitted that some knowledge is absolutely necessary. From Hebrews 11:6 we learn that without faith it is impossible to please God. Not only are we required to believe in his existence, but also that he is a rewarder of those that diligently seek him. Reading the 26 verse of this same chapter we learn that Moses looked forward to a reward, and thus fulfilled one of the required conditions to please God.

Now while this is not the gospel, still it is one of the items of knowledge required to prepare the mind for the good news. Believing in God's existence and diligently seeking him, what may we expect to get ? A reward of course. Now the gospel is not the reward, but it is the good news that describes it; the message of glad tidings that tells us in what way God proposes to reward those that seek him diligently. In Galatians 3:8 we learn that the gospel was preached to Abraham. A part of this sermon is quoted by Paul, "In thee shall all nations be blest." Turning to Genesis 12: 2, 3 we read: "I will make of thee a great nation, and I will make thy name great; and thou shalt be a blessing.....and in thee shall all families of the earth be blessed."

This is the Gospel preached to Abraham. He was to be blessed and to be divinely used to bless others. To be quite sure of our ground as we go along we will inquire, what are we to understand by the promise, "I will bless thee"? This is how David understood it in Psa. 37: 22, "Such as are blessed of God shall inherit the earth." When we read that the gospel was preached to Abraham, we understand that the glad tidings to Abraham was not only that he should inherit the earth, but that through him many others would enjoy the same privilege.

Now turning to Genesis 12:7 we are confirmed in this view when we read that God appeared unto Abram and said, "Unto thy seed I will give this land." Also Gen. 13:14: "And the Lord said unto Abram . . . . Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward, and westward; for all the land that thou seest, to thee will I give it, and to thy seed for ever."

It is important that we note the language used here. Abram was to look from the place where he was. Where was he ? Certainly he was on this earth in Palestine not far from Bethel. The whole passage shows that the gospel preached to Abram was not a home in heaven, but an inheritance on this earth.

And if we ask the question, How long was he to possess it ? the answer is for ever. If we still doubt that the land promised was really this earth; look at the command: "Arise, walk through the land, in the length and the breadth of it; for I will give it to thee." In this connection the following promises should be carefully read:

The Promise to Abraham

Gen. 17:8: "And I will give unto thee and to thy seed after thee the land wherein thou art a stranger: all the land of Canaan for an everlasting possession; and I will be their God."

Gen. 22: 15: "And the angel of the Lord called unto Abraham the second time and said, By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as sand which is upon the sea shore, and thy seed shall possess the gate of his enemies."

Gen. 22:6: "The Lord God of heaven which spake unto me and sware unto me, saying, Unto thy seed will I give this land."

The Promise to Isaac

Gen. 26:3: "Sojourn in the land and I will be with thee: for unto thee and unto thy seed will I give all these countries; and I will perform the oath which I sware unto Abraham thy father."

The Promise to Jacob

Gen. 28:13: "And behold the Lord stood above it and said, I am the Lord God of Abraham thy father: the land whereon thou liest, to thee will I give it and to thy seed.....for I will not leave thee until I have done that which I have spoken to thee of."

These promises constitute the gospel preached to Abraham; not part of the gospel; not half a gospel, but the whole gospel. Not a gospel; but the gospel. For as the acorn contains the oak in embryo so the promises contain the whole gospel. There is nothing left out, nothing lacking; the gospel is complete.

In Galatians 3:16 we learn that Christ was the seed to whom the promise was made. Before going further I wish to distinguish between the gospel and the inheritance; for while the inheritance is the thing promised, the gospel is the good news that tells us of it. We are all naturally Adam's seed, and as such the only thing that we inherit is death. To become Abraham's seed we must voluntarily submit to death (in symbol). Having faith in the gospel preached to Abraham we are born again (of water), no longer Adam's seed; but Abraham's seed, our faith being counted to us for righteousness. Being Abraham's seed we are heirs to the things promised to Abraham.

How very important that expression, "heirs according to promise." To believe that God will do what he has promised is faith and is honoring to God. To believe that God will do something that he has not promised is presumption. When we believe that God will do something that is inconsistent with, and contradictory to what he has promised, we place God in a false light, and blind ourselves to the facts that are true.

No teaching that is inconsistent with the promises made to Abraham can be the true gospel. All teaching that is contradictory to the promises made to Abraham is false. Now while the gospel was preached to Abraham, the many details by which God purposes to carry out his promises, are chiefly revealed in the New Testament, especially in the calling of the Gentiles to be fellow heirs with the Jews in the blessings promised to Abraham and his seed.

It is true that God made a covenant with David guaranteeing that his should be the royal house, and of his seed Christ should come. But this is not another gospel; it is but a step forward toward the fulfilment of the gospel preached to Abraham. So we have in the first verse of the New Testament, "Jesus Christ, the son of David, the son of Abraham." And in John's gospel we have the logos (the thought or purpose in the

mind of God). Later it became the word (or promise) when spoken to Abraham and recorded by Moses. But in John's day the word was made flesh and dwelt among us. This is not a new word (or promise); it is the same old gospel that was preached to Abraham, and was in the beginning with God. Thus in a very real sense Christ is the gospel; the word of God made corporeal.

We find further proof of this where Paul, writing to the Romans, tells us that Jesus was a minister of the circumcision (the Jews) for the truth of God, to confirm the promises made unto the fathers. This he did in his own person when he brought life and immortality to light through the gospel, illustrating in his own body how the promises could be fulfilled by a resurrection from the dead. He stood for the truth of God and confirmed the promises that the God of truth had made.

Let us now turn to Hebrews 6th chapter where we read: "For when God made promise to Abraham because he could sware by no greater he sware by himself, saying, Surely blessing I will bless thee . . . . Wherein God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed by an oath, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold upon the hope set before us."

Thus the hope of the gospel is based on God's word, and also on his oath to Abraham. Now to answer the question that I proposed at the beginning of this article. Any person who has heard these promises and has faith in the God of Abraham that he will do the things that he has promised, may become an heir of God and joint heir with Christ by baptism, thus becoming Abraham's seed and an heir according to the promise.

John Parker.

RELATION OF THE NEW BIRTH TO THE KINGDOM OF GOD

Except a man be born again he cannot see the kingdom of God (John 3:3).

These are the words of the Lord Jesus, and for terseness of expression and finality of statement they stand out in vivid contrast to the indefinite "broadminded" utterances of the present day.

There are three or four vital points brought out in the above message which strangely puzzles the vast majority of ministers and public speakers on religious questions, yet language could scarcely be more clearly and emphatically stated.

"What is man ?" is a question met by answers almost as numerous and varied as the sects which profess the name of Christianity; and what it is to "be born again" according to their teaching bears so little analogy to the natural birth that it is difficult of clear definition. The kingdom of God, so commonly spoken of in the pulpits, is certainly in striking contrast to that alluded to by Christ. The latter can be seen, the former cannot.

It might be profitable to study, for a brief period, the text of our lesson in each of its natural divisions: 1. What is man ? 2. What is it to born again ? 3. The nature of that existence. 4. The kingdom of God and its condition of entrance.

When Christ said, "Except a man be born again he cannot see the kingdom of God," Nicodemus or any one else who might have heard, would quite naturally suppose that Christ had reference to men and women of flesh and blood, such as those with whom they came in daily contact, Nicodemus himself being included. The very question, "How can a man be born when he is old ?" is ample proof that Nicodemus so understood Christ. A similar question would have been met today by the explanation that Christ did not mean the human body, but the spirit or soul, for no distinction is made by them, as to do so would entirely upset their theory; a species of mankind no one has ever yet been able to describe or define, and the existence of which, in the orthodox sense, no positive proof can be adduced. Christ made no such explanation, but continued to speak of men and women who can be born, and be born **again.** Those who maintain that the spirit (or soul) is the man in conjunction with or without the body, are surely under obligation to explain how it can be born, and be born again ! Man, according to the Bible, was originally formed of the dust of the ground (Gen. 2:7)); and his increase was provided for on the same lines as the rest of the animate creation, viz., by "seed"; and the offspring of mankind from conception to manhood is, throughout the entire Bible, frequently alluded to as "seed." The "seed," in each instance, developing (as it reaches maturity) the characteristics of the race to which it belongs, and by which it is distinguished from another. The process by which "the seed" emerges from its seclusion is called "birth," but the very commencement of its existence is referred to as "begettal." We are begotten first; then born. If the reader will notice the reference from John 3: 3 to John 1:13, he will find that the former reference may be translated "begotten" also, that is, "Except a man be begotten again he cannot see the kingdom of God." The Revised Version is, however, correct in retaining the word "born," for the events of begettal and birth are evidently included in one. Without going further into Scripture testimony, we find then that mankind originates from the dust of the ground and, that like the rest of the animate creation, his continuance as a species depends upon the right conditions for the development of his "seed."

This remark leads us to the consideration of what Christ meant by saying, "Except a man be born (or begotten) again he cannot see the kingdom of God"; and "Except a man be born of water and of the spirit he cannot enter the kingdom of God." That Christ was dealing with matters and events relating to mankind and his relationship to the earth is made sufficiently clear by verse 12. for without a doubt it is there most emphatically implied that Christ had only spoken of "earthly things." How completely at variance with the hazy ideas of orthodoxy (socalled) of a kingdom beyond the skies, peopled by beings who utterly baffle description, and of whom absolutely nothing is known, are these words of Christ. There can be no question but that Christ had reference to a birth as real, and in many respects similar to the first, else the use of the word "again" has little significance; for we do not speak of an event happening "again" without reference to a former occurrence. "Birth" is the beginning of the independent life of the individual, and death is the ending of that life; therefore for a person to be "born again" he must, as a prerequisite, come under the power of death, for "it is appointed unto men once to die." Hence all men must die once, but all men will not suffer the second death. There will, of course, be the exception of those who believe on Christ, and are alive when he comes; but the exception in this case, as in others, only proves the rule.

How then are men and women "born again" in the sense indicated by the words of the Lord Jesus to Nicodemus? Careful study of the language used by him will surely help to a solution of the question. This can probably be more easily accomplished by considering the last part of the passage—"he cannot see the kingdom of God." What the kingdom of God is, where it will be, and when, are questions having answers which came from the Master's own lips, and which admit of no dubiety as to their meaning. Take for instance the Lord's prayer, "Thy kingdom come." It is evident from these words that the kingdom was still future, for it was to "come." It is equally clear that its location was to be on the earth, for Christ himself was on the earth when he prayed that it might "come"; and in the same connection he prayed that God's will might be done "on earth" as it is done in heaven (Matt. 6:10). See also Matt. 13:41: "They shall gather out of his kingdom all things that offend, and them that do iniquity." That the kingdom of God is still future and will be located on the earth is plainly taught in such passages as Luke 13:28: "When ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out." Also verse 29: "And they shall come from the east and the west, and from the north and the south, and shall sit down in the kingdom of God." Luke 14:15. "Blessed is he that shall eat bread in the kingdom of God." How are all these men, Abraham, Isaac, Jacob, and all the prophets, whose lives were lived centuries ago, and centuries apart, and who were "buried in a good old age," to "see" and to sit down and eat bread in the kingdom of God, except by being "born again"? Well might the Christ say: "Marvel not that I say unto you, Ye must be born again," and "Except a man be born again he cannot see the kingdom of God." Just as a man must be born in order to see the things related to this present life, so must he "be born again" by resurrection from the dead ere he can "see," "sit down," and "eat bread in the kingdom of God." See John 11: 25. Christ does not beat about the bush: he says plainly, "Except a man man be born again he cannot see the kingdom of God." He offers no alternative.

R. H. Judd.

CHRISTIAN CONDUCT

There is one duty that becomes more incumbent upon all who are watching the signs of the times and believe transpiring events indicate the soon appearing of the Lord. It is found in, Heb. 10:25: "Exhort one another and so much the more as ye see the day approaching." Exhortation is defined in Green's Lexicon as a calling upon, incitement, persuasion. The reason for the need of exhortation is, "because the days are evil" (Eph. 5:16). Instead of an improvement in the state of society, as many are now claiming, we are informed that "evil men and seducers shall wax worse and worse" (2 Tim. 3:13).

The material for exhortation is furnished us. All that is required is to "stir up our pure minds by way of rememberance, that we may be mindful of the words spoken by all the holy prophets, and of the commandments of the apostles, and of the Lord and Savior" (2 Peter 3:1,2). We have a very striking commandment in Eph. 4:17, given by the apostle Paul to the Gentile believers of his day: "Henceforth walk not as other Gentiles walk." The word "walk" in the Scriptures includes the whole course of life or conduct. The first record of Enoch is, he walked with God (Gen. 5:22). His life was acceptable, for particular mention is made that he walked with God. God was before him; he lived a life of communion with God; his life was ruled by God's word; his aim and desire were to please God that he might receive his approbation. Those who walk thus, walk with God. That we may be certain that our walk is synonymous with the life we live, I refer you to Deut. 5:33 (a commandment concerning the children of Israel): "Ye shall walk in all the ways which the Lord your God hath commanded you." They were to do what God commanded; they were to take his word as the governing principle of their lives.

When we read the command to walk not as other Gentiles, we readily perceive that we are not to live as other Gentiles live. To arrive at the truth we must ascertain who the "the other Gentiles" are and how they live. The answer to the latter is given in the succeeding verses. They walked "in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them." And in the second chapter of this same book they are styled "Gentiles in the flesh.... aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" Such is the condition of "other" Gentiles who walk in the vanity of their minds. They are also styled "Gentiles in the flesh" (Eph. 2:11). Now to walk after the flesh, we are informed in Rom. 8:5, is to mind the things of the flesh. Walking in the vanity of the mind and walking after the flesh is to follow the dictates of an unenlightened conscience about vain things and things of the flesh. It is doing what one wants to do without restraint. In Rom. 7:5 it is called the passions of sin working in us, to bring forth fruit unto death. That we may know its fruit we have it catalogued in Gal. 5:19.

Having seen what constitutes a Gentile in the flesh and knowing how they walk, it ought to be an easy matter to understand the command to walk not as other Gentiles. They (the other Gentiles) are alienated from the life of God through the ignorance that is in them. Those to whom Paul wrote had been reconciled to God through the knowledge of his revealed plan of salvation. They were now his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Eph. 2:10). Now we have the reason for the apostle admonishing them to walk not as other Gentiles. They had been taken out from among the Gentiles to be a people for

the name of God; and if that high standard of excellence was to be maintained they must walk according to his commands.

We, too, like the Ephesians, have been taken out from among the Gentiles, and the command to walk not as the other Gentiles is just as applicable to us as to those of the apostle's day. Let us make no mistake. Gentiles in the flesh walk after the their own desires; Gentiles in the spirit walk after the commands of God. Here is the standard by which we may judge ourselves. Can we turn the searchlight of divine truth on all our thoughts, words, and deeds and write over all, "By the command of the Lord I do so"? Are we living up to the full measure of our knowledge as new creatures in Christ Jesus (2 Cor. 5:17)? How do the words of the apostle in 1 Cor. 10:31 influence us, "Whatsoever ye do, do all to the glory of God."

Again, is our religion the genuine article, enabling us to "cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1, Revised Version). The apostle James (1:27) informs us that "pure religion is to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." How much is implied in the phrase, "unspotted from the world," we may learn from our Savior's prayer recoded in John 17: "I have given them thy word, and the world hath hated them . . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil." The word "hate" here, means to love less, esteem less; and how true we find it in practical experience. The more we know of the word and strive to exemplify its teachings, the less in proportion does the world esteem us

Another command of a similar nature is recorded in John's first epistle, "love not the world," and the reason why is also given, "If any man love the world the love of the Father is not in him; for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world." Significantly it is added, "The world passeth away." That is what the invitation comes to us to "come out from among them, and be separate . . . . and I will be a Father unto you, and ye shall be my sons and daughters" (2 Cor. 6:17). There is something wrong when those who have put off the old man with his deeds seek the friendship of those who are in darkness and walking in the way of death. Is such an one unspotted from the world when he chooses as his boon companions those who know not God and have not obeyed the gospel of our Lord Jesus? What would the Savior do were he amongst us? Would he be found consorting with any except those to whom he could speak forth the words of life? "He that saith he abideth in him ought to walk even as he walked" (John 2: 6).

Such a course may not be pleasant, but let us remember the captain of our salvation "pleased not himself" (Rom. 15:3). It is humiliating to the natural man to stand aloof from all that looks pleasant and be considered as the outcast of society; but remember it is the humble that God will exalt in the day of Christ. W. S. Tomlinson.

Not what but why you suffer, makes the martyr.

God's Peace

Mercy and truth are met together; righteousness and peace have kissed each other.

Truth shall spring out of the earth; and righteousness shall look down from heaven.

Yea, the Lord shall give that which is good; and our land shall yield her increase.

The Lord, through the spirit, spoke the above to the sweet singer of Israel, and through him to the people of the world today. To have peace it must be joined to righteousness; and mercy and truth must also be a part. We cannot have peace unless it is united with righteousness. They must be married, if you will, to one another. They belong together, and "what God hath joined together let not man put asunder." There can be no lasting peace without righteousness or justice, and there can be no true righteousness, which is right relationship, without peace. Peace with righteousness is the only honorable peace. It is the only enduring peace; and it never can be under the selfish rule of man. We never will see it till Jesus shall come and establish his righteousness upon the earth. Then peace shall reign. The nations shall "beat their swords into plowshares, and their spears into prunning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it" (Micah 4:3,4).

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Editorial

Scripture was not given to teach men how to doubt, but to teach them what to believe, and how to live.

* * *

Visitors during the holidays are Sister Helen Pate and Sister Myrna Lang, both from Chambersburg, Penn.

* * *

Brother and Sister Ernest Blythe, of Columbus, were visitors Dec. 22. We were pleased to see them looking so well and bearing the loss of their little son so bravely.

* * *

Brother Quay Brandt, who has been in camp near Louisville, Ky., has been discharged and has returned home. It was good to have him with us at the Lord's table December 22nd.

* * *

To be baptized into the name of Jesus Christ is the same as to be baptized into the name of the Father, Son, and Holy Spirit, because Jesus is the manifestation of God in the flesh by means of the spirit (1 Tim. 3:16).

* * *

Spiritual scamps, "deceitful workers" (2 Cor. 11:13). The word "workers" in the original is equivalent to our word workmen or artisans. The apostolic reference is to workmen who shirk their work instead of dealing fairly with their employer.

* * *

Sister Esther Holmes writes: "Please insert a notice in your announcements that the brethren in Los Angeles meet each Sunday at 11 o'clock for worship at Taft Hall, 730 South Grand Ave., Brother O. J. Allard speaker. Bible class Thursday at Brother Taber's office, Exchange Building, 321 W. Third St., 7.30 o'clock."

* * *

Christ was born when Herod the Great was king of Judea. Why Herod should be called Great is not obvious unless the adjective referred to his vices. Augustus Caesar was Emperor of Rome. The Roman Empire extended from Egypt to Britain, and from the Mauritius to the borders of Armenia. A mighty empire, certainly, but withal an heterogeneous one.

* * *

We thank the brethren and sisters for many tokens of rememberance during the holidays. Did time and strength permit we would reply to each one personally. We have appreciated the many cards and poetic effusions of well-wishers. Some of them are original and scriptural, and their sentiment exceptionally fine. We select one or two for the edification of the reader.

From Sister Salisbury and daughter Jennie:

I know God's love encircles you
Through every hour and day,
And that I need not ask him to,
But still I want to say
God bless you

Brother Albert Patterson in a poem of his own:

Rain, hail, and snow with nothern blasts
Send Christmas round as did the last;
And with it may the coming year
Bring good health, good will, and cheer.
We pray your labors and your toil
Will yield forth fruit that will never spoil;
And when the sands of time are run,
You'll rest content, the victory won.

* * *

Our sermon entitled "Few Saved Consistent with Science, Scripture, Recognition, and the Loss of Friends," is now ready to mail. This is the first work The Restitution Publishing Company has published and will, therefore, be a memorial issue. We feel some pardonable pride in it, and wish all our readers to procure a copy as a sample of our work. By the way, are you keeping a close watch on The Restitution, and are you noting one by one the items of improvements as they appear from week to week? Look "Few Saved" over critically, and scan this number of The Restitution closely, and we think you will admit that our recent expenditures in the Press Fund has been a good investment for the futherance of the gospel of the kingdom of God.

* * *

IF—WHY

IF eternal judgment is not a process of judging,
WHY is eternal punishment said to be a process of punishing?
IF eternal redemption is not a process of redeeming,
WHY is eternal destruction said to be a process of destroying?

OUR CONFESSION OF FAITH

THE BIBLE

I. THE BIBLE IS GOD'S ONLY WRITTEN REVELATION

THE BOOK currently known as the Bible, consisting of the Scriptures of Moses, the prophets, and the apostles is the only written revelation God has given to man. This revelation was made by the Holy Spirit through God-selected men, is without error. and is the word of God (2 Tim. 3 16; 1 Cor. 2:13; Heb. 1:1; 2 Peter 1:21; 1 Cor.14: 37; Neh. 9:20,30; John 10:35).

II. BELIEF OF THE SCRIPTURES ESSENTIAL TO SALVATION

We must believe the doctrines that are taught in the Bible in order to be saved (Matt. 15:14; 2 John 9,12; John 15:6,7; Mark 16:16; 2 Thess. 2:10-12; Rev. 21:8; Heb. 3:12-19; 2 Thess. 1:10; John 4:41,42; 5:34; 12:48).

THE WORD OF GOD IN THREEFOLD ASPECT

I. AS REVELATION

The Scriptures have been revealed and inspired by God, and are "in truth the word of God" (2 Tim. 3:15-17; 4: 1-4; 2 Peter 1:19,20; 1 Peter 1:10,11; John 11:51; Num. 16:28; Gen. 41:16; Dan. 2:30,28; 1 Thess. 1:13).

II. AS AUTHORITY

Revealed and inspired by God, the Scriptures are the only infallible standard of right. Their unique and exclusive authority destroys all inimical and false standards of authority which are prevalent in the world, among which may be mentioned specifically:

(a) Our hearts (Num. 15:37-40; Deut. 29: 19,20,29; Prov. 28:25,26; Jer. 9:13,14; 11:7,8; 23:16,26).

(b) Our thoughts (Acts 26:8-12; John 16: 2; Isa. 55:7,8; 2 Cor. 10:4,5).

(c) Our conscience (Acts 23:1,2; 1 Tim. 1:13; 2 Tim. 1:3).

(d) Our ways (Judges 2:19; Isa. 53:6: Hos. 10:13; Isa. 55:6,7,8) ; and

(e) Our wills (Gal. 5:16-21; John 5:30; 6:38; Rom. 15:3; Luke 22:40-42; Heb. 10:7).

III. AS THE CRITERION BY WHICH GOD'S BLESSINGS AND CURSES ARE DISBURSED AMONG MEN

(a) Blessings, if we obey his word (Psa. 32:8,9: 73:24; Deut. 30:11-20) ;

(b) Curses, if we disobey it (Acts 20:27; Isa. 30:8-10; Psa. 81:12; Luke 7:30; Prov. 1: 24,25; 2 Chron. 36:15,16; Psa. 107:10,11; Prov. 13:13; 5:24; Zech. 7:11,12; Matt. 15 chapter).

THE GOSPEL OF THE KINGDOM THE ONLY TRUE GOSPEL

I. MEANING OF THE WORD "GOSPEL"

The word "gospel" comes originally from "god-spell," "god" being an Anglo-Saxon adjective for "good," and "spell" meaning "news." The gospel, then, both etymologically and scripturally, means "good news" or "glad tidings" (Luke 2:10; 8:1; Isa. 61:1).

II. THE GOSPEL IS PREACHED IN THE OLD AS WELL AS IN THE NEW TESTAMENT

The glad tidings of the gospel, instead of being limited and confined to the pages of the New Testament, as is generrally supposed, are also published in the writings of the Old Testament. These were preached to

(a) The antediluvians (1 Peter 4:6; 2 Peter 2:5) ;

(b) Abraham (Gal. 3:8) ;

(c) The Israelites in the wilderness (Heb. 4:1,2) ;

(d) The contemporaries of David (Heb. 4:7) ;

(e) The people contemporary with John the Baptist (Mark 1:1,14,15; Luke 16:16) ;

(f) The house of Israel before the death of Christ (Luke 4:16-22; Mark 1:14; Luke 21:1) ; and

(g) All who received "the ministry of the prophets" prior to the birth of Christ (Hos. 12:10; 1 Peter 1:9-12).

III. FOUR CONDITIONS OF THE GOSPEL REQUIRED OF SINNERS

God has conditioned the sinner's salvation upon

(a) Hearing (Deut. 30:10-20; Rom. 10:5-17; Matt. 13:23) ;

(b) Believing (1 Cor. 1:21; 15:1,2; Mark 1:14,15; 16:16; Rom. 1:16).

(c) Confessing (Rom. 10:8,9,10, 1 Tim. 6:13; Heb. 10:22,23) ; and

(d) Obeying the gospel (1 Peter 1:22-25).

IV. SUBJECT MATTER, OR "THE THINGS" WHICH COMPOSE THE GOSPEL

The gospel consists of "the things concerning the kingdom of God, and the name of Jesus Christ" (Mark 1: 14; Luke 4:18,43; 8:1; 9:2,6; Acts 8:12; 19:8; 20:25; 28:23,30,31).

V. "THE GOSPEL OF THE KINGDOM" THE ONLY TRUE GOSPEL

"The gospel of the kingdom," consisting of "the things concerning the kingdom of God, and the name of Jesus Christ," is the only true gospel. A double curse has been pronounced against either man or angel who shall dare to "pervert" this gospel, or preach "any other" (Gal. 1:6-9).

WILL A MAN ROB GOD ?

In 1st Cor. 15: 15 we find this statement: "The first man Adam was made a living soul; the last Adam was made a quickening spirit." How was Adam made a living soul ? Turn to Gen. 2: 7, "The Lord God formed man of the dust of ground." Here we find a man formed or made out of the dust of the ground. Was this form a living being as soon as fashioned into a man ? No: something more had to be done to make the man a living man. What was it ? We read further, "God breathed into his nostrils the breath of life." What was the result ? The man became a living soul.

Now I want to ask in all reason: What would the living soul become if the breath of life were taken out of his nostrils ? Unquestionably a dead soul. Just what he was before the breath was first put into his nostrils—a lifeless form of clay. Read Isaiah 2: 22, "Cease ye from man whose breath is in his nostrils." What causes a man to live? Breathing the air. What happens when he ceases to to breathe ? He dies. It is a law of nature that a stream cannot rise above its source. Then Adam, being the father of all mankind, of necessity all springing from him to receive life as he did: by breathing through his nostrils the lifegiving air. Every child born is unanswerable proof of this. If the child brought into the world cannot be made to breathe, it dies. Nowhere is there any intimation of any other life, nor of any other entity. See the testimony of Job 27: 3: "All the while my breath is in me....my lips shall not speak wickedness, nor my tongue utter deceit....Till I die I will not remove my integrity from me." What is the logical conclusion ? While the breath is in the man he lives; when it goes out of the man, he (the man) dies.

I think I hear some one say, "You left out what Job says of the spirit of God. "The spirit of God is in my nostrils." A strange place for an immortal being! Those who translated the Bible under king James' order, seeing the absurdity of this, in a marginal reference say, "That is, the breath which God gave him." This is sensible and scriptural. God breathed into his nostrils the breath of life, and the dust formed man became a living soul—not another man inside of him which many adding to the record, call the immortal soul or never dying spirit. Search from Genesis to Revelation and the terms are not found between the lids of the Bible. Why then do we hear them so often from the lips of those who call themselves Ambassadors for Christ ? Because they are robbing Christ, giving the first Adam the credit of being the author of immortality. How often we hear it said of one dead, and who died in ignorance of certain things, "Oh, he knows it all now." What does the word of God say ? There is no knowledge in the grave whither thou goest (Ecc. 9: 10). A favorite hymn with those who honor Adam and rob Christ is this:

When this poor lisping, stammering tongue,
  Lies silent in the grave,
Then in a nobler, sweeter strain
  I'll sing thy power to save.

What says inspiration ? "The grave cannot praise thee, death cannot celebrate thee" (Isaiah 38: 18). Why ? "For (or because) in death there is no remembrance of thee" (Psalm 6: 5). In Genesis 3: 19 we find God saying to Adam: "Thou wast taken out of the earth. Dust thou art, and to dust shalt thou return." For thousands of years each generation of man has verified Jehovah's word. Their breath has gone forth, they died, and they have returned to the dust out of which they were taken. We hear the Psalmist as king saying, "Shall the dust praise thee ?" (Psa. 0:9). And the answer comes, "The living, the living, he shall praise thee" (Isa. 38:19). The only life bestowed upon Adam being life by breathing the air, that was the only life he could bestow upon his children. When that breath of life is gone they are dead. Rom. 5:12: "By one man sin entered into the world, and death by sin; and so death passed upon all men, in whom (margin) all have sinned." Again, "In Adam all die" (1 Cor. 15:22). From all these Scriptures we see that Adam and all his posterity became living souls through breathing the life-giving air, and that when they cease to breathe this air they become dead souls. If there had been no second Adam all would have remained eternally dead. If Christ be not raised, you are yet in your sins (1 Cor. 15:17). The wages of sin is death Rom. 5:23). To sum up: We see from the Scriptures quoted that Adam was mortal (subject to death); and that this nature was entailed upon all his posterity. Not one ray of hope, not one promise in all Scripture is given that the first Adam or any of his family in and of themselves, can escape death or be revivified. The hopeless sentence is, Thou shalt surely die, and return to the dust out of which thou wast taken (Gen. 3:3-19).

Let us now look at the second Adam: 1 Cor. 15: 45: "The last Adam was made a quickening spirit." What does "quickening" mean ? Giving new life (Webster). Reviving (Nuttall). Reviving, bringing to life again (Webster). How wonderfully these few words spoken by God through his Holy Spirit in Paul tell us all of redemption, quickening, bringing to life again. What does it mean ? Let God answer. "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). Does this mean, as some would have us believe, that every soul of the seed of Adam shall be made alive again ? If words mean anything, No. Consider those two words, "Even so." So, in like manner (Webster). As all in Adam, being his seed, die; so (or in like manner) all in Christ, being of his seed are made alive. And other assumption would do violence to the language. Adam brought death to his seed; Christ, giving new life to his seed, became a quickening spirit. "When thou shalt make his soul an offering for sin, he shall see his seed" (Isa. 53:13). Who are Adam's seed ? All who are born of Adam. Who are Christ's seed? All who are in him.

Now we are not discussing the question as to whether all of Adam's seed who have died since the first born will be made alive—we are perfectly willing to meet that question in a proper time, however, if any one desires it. Now we are showing from God's word we make Adam, made out of the dust of the ground, as the source of eternal life by saying and teaching that we are born into the world with another being inside of what they call "the outer man," saying that this other being is the immortal soul, or never dying

soul, that person so speaking and teaching, not only perverts the word of God, and adds to it (which is done at great risk to the one so adding), but is robbing the Lord Jesus Christ of his glory, his honor, his power, and is making of no effect his humiliation, his suffering, and his agonizing death on the cross. If I understand some modern teachers, they, seeing the unscripturalness of the teaching of immortality through birth from Adam, now teach that as soon as a person experiences' religion (whatever they mean by that) he becomes immediately immortal and can never die. There are two proofs that this doctrine is unscriptural:

First—we see all over the land saints dying as sinners die—the life-giving breath leaving them. There is a difference in their hope (not their ceasing to breathe, 1 Thess. 4:13).

Secondly—those who are truly Christ's, having been begotten by the word of truth (Jas. 1:18), come into new relationship (Col. 3:9-10). Does this new relationship bring to us eternal life at the moment we enter into it ? Let the word of God again give answer. 1 Cor. 15:22. When shall we receive this deathless nature ? 1 Cor. 15:23: "Every man in his own order." What is that order ? Listen: "Christ the firstfruits, afterwards they that are Christ's at his coming." Further, "Then cometh the end when he shall deliver up the kingdom to God the Father." Then, and not till then, shall man's great enemy death be destroyed. For "he must reign until he hath put all enemies under his feet, and the last enemy that shall be destroyed is death" (1 Cor. 15:25,26).

Glorious day ! Why should we wish to give this great quickening power to the old Adam ? Let our gratitude and praise rather come up to him who was made a quickening spirit that he might give us assurance and hope. Let our song be, "Thou O divine Son of God, wast slain and hast redeemed us to God (Rev. 5: 9). Will a man rob God ?

In closing will say, I have written this only to testify for my God. And I wish to quote from another as expressive of my motive: "Had the Lord come before I had written this, I would have felt guilty of remissness in duty. Having now in love performed my duty in the matter the issue is wholly in your own hands." Flora A. Wood.

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Dear Brother Huggins:

In sending you "greetings of the season," I wish to thank you at the same time for your article on "Nothing" published in December issue. Many have seen fit to discuss the errors of "other churches," and to warn people against their errors. This is right and timely. But is it right to stop there ? Others went far enough to warn against beliefs held by some in "our church." Was it right to stop there ? Is it right to stop before all doctrines contrary to fundamental and vital points of Christian faith have been pointed out and the danger of fraternizing with those who hold such errors is made clear to all ? This may be a difficult task, but may we not hope that you and others will perfom it ? They talk about it "splitting the church." I can see no way of uniting the church until this is done. If the divine direction for dealing with heresy will split any church, then splitting is what that church needs. Keep up the good work.

Every best wish in the faith. G. M. Alexander.

* * *

Editor Restitution:

I wish to state to the brethren that I have word from the publisher of the new song book. He says he has been grappling with the flu, and even when writing was waiting on five of the family. But prospect indicate a change. He will get the books ready soon. They will be mailed from the publisher's office to save time. Be as patient as possible. If it had not been for the pestilence you would have had your books long ago. More anon.

Almus Adams.

THE POWER OF IMITATION

God placed the power of imitation in Adam before he imitated Eve in disobedience. If he had used it as the Creator meant it to be used, he would have imitated the angels whom God sent to instruct him, and would have been always growing wiser and happier. The Lord Jesus when he was quite young, began to listen to what Joseph and Mary taught him about God, then as he grew old enough he learned God's words and thought about them. He also spent much time in prayer to God his Father; thus his heart, his thoughts, his desires were always about him, and being God's own beloved Son, God abode with him, and he was all the time imitating his Father.

Thus, my dear young friends, it is impossible for you not to imitate. Will you, then, imitate the evil or the good ? On one side you have the world amusing themselves with sin; on the other the Lord Jesus, who is heavenly, holy, sinless, and the express image of God. May you copy his example and learn to be like him.

Comballaz, Switzerland. Emily Hawkins.

PEACE THE GIFT OF GOD

There is much talk about peace now. Not many know that peace is the gift of God (Lev. 26: 6; Nu. 6:26; 1 Kings 2:33; 1 Chron. 22:9; Psa. 29:11; Prov. 16:7; Isa. 4:7; Jer. 14:13; Hag. 2:9; 2 Thess. 3:16; Isa. 60:17; 66:12; Zech. 9:10; Mal. 2:5; Rom. 2:10; John 16: 33).—E. W. Knapp.

* * *

Always remember that sincerity is the very soul of religion. A single intention to please God and to approve ourselves to him must animate and govern all that we do.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON,
127 RYERSON ST. BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6 8 TITUS 2 11 14

GOLDEN TEXT: Lamentations 3:40

THE MONTHS

January brings the snow,
  Makes our feet and fingers glow.
February brings the rain,
  Thaws the frozen lake again.
March brings breezes sharp and chill,
  Shakes the dancing daffodil.
April brings the primrose sweet,
  Scatters roses at our feet.
May brings flocks of pretty lambs,
  Sporting 'round their fleecy dams.
June brings tulips, lilies, roses,
  Fills the children's hands with posies,
July—hot—brings thunder showers,
Apricots and gilly flowers.
August brings the sheaves of corn,
  Then the harvest home is born.
Warm September brings the fruit,
  Sportsmen then begin to shoot.
Brown October brings the pheasant,
  Then to gather nuts is pleasant.
Dull November brings the blast,
  Hark! the leaves are falling fast.
Cold December brings the sleet,
  Blazing fires and Christmas treat.

Eldena Townsend.

———o———

Taking Stock

In business, the beginning of the year generally is a time set apart for "stock taking," the comparing of receipts with expenditures; amount of stock on hand; balancing books; number of times stock was turned over, showing the amount of profit or loss, etc. Why should it not be a good time to look over our spiritual possessions and see how we have used them in the service of the Lord; checking up to see whether or not we have made a gain. It is not a time for me to examine you, nor for you to examine me; but it is a time for each to examine self to find out how he can improve, and to what extent he can increase his profits.

Jesus says, "Occupy till I come." In the parable he tells us what he means by "occupy." He also lets us knou regarding the record of those who place their time, their energies, their possessions, their all in his service.

In taking stock we may find that our capital has been impaired for, unlike earthly business, the more we hoard the less we have. To increase our capital, to increase our "stock on hand," to increase our profit, we must spend recklessly: we must give away with a lavish hand; we must "scatter abroad," hoping for no return. The more we spend, the more we give, the higher will be our standing at Headquarters; the better will be our credit; our "drawing account" will be so increased it will have no limit, as our Lord himself says: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again."

In another place he says: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." John adds to these testimonies in his "Revelation" by saying: "Behold I come quickly; and my reward is with me, to give every man according as his work shall be. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Seeing the importance of occupying, we have but this question to ask, What have we done for the Master during 1918, and what do we intend doing through out 1919? Answer to yourself alone; but I trust it will [illegible] on the side of righteousnesss, for I am desirous of you having peace, joy, and happiness here, and eternal life in the kingdom of God.

With The Sages

If thou art rich, then show the greatness of thy fortune; or, what is better, the greatness of thy soul, in the meekness of thy conversation condescending to men of low estate, support the distressed, and patronize the neglected. Be great.—Sterne.

Write your name in kindness, love and mercy on the hearts of thousands you come in contact with year by year; you will never be forgotten. Good deeds will shine as the stars of heaven.—Chalmers.

The truest help we can render an afflicted man is not to take his burden from him, but to call out his best energy, that he may be able to bear the burden.—Phillip Brooks.

You cannot, in any given case, by any sudden and single effort, will to be true, if the habit of your life has been insincerity.—F. W. Robertson.

The young are apt to think that rest means a cessation from all effort, but I have found the most perfect rest in changing effort.—W. E. Gladstone.

Love can live on itself alone, but friendship must feed on worthiness. Therefore, the way to secure a friend is to be one.—C. F. Goss.

He who wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—Burke.

Life, misfortune, isolation, abandonment and poverty are battle fields which have their heroes. —Hugo.

When a man, instead of possessing gold is possessed by it, he is in a desperate condition.—Davies.

Without courage there cannot be truth, and without truth there can be no other virtue.—Scott.

———o———

We learn wisdom from failure much more than from success; we often discover what will do by finding out what will not do; and probably he who never made a mistake never made a discovery.—Samuel Smiles.

Hour by Hour

God broke our years to hours and days, that
    Hour by hour
    And day by day,
    Just going on a little way,
  We might be able all along
  To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face
    At just one place.
    We could not go.
    Our feet would stop; and so
  God lays a little on us every day,
  And never, I believe, on all the way,
    Will burden bear so deep,
    Or pathways lie so steep,
  But we can go, if, by God's power,
  We only bear the burden of the hour.

———o———

Daily Thoughts

When he beheld the serpent of brass, he lived	Num. 21:9
A fountain opened for sin and uncleanness	Zech. 13:1
Lord, thou hast been our dwelling place	Psa. 90:1
I am the way, the truth, and the life	John 14:6
The entrance of thy words giveth light	Psa. 119:130
Glorious things are spoken of thee, O city of God	Psa. 87:3
He hath prepared for them a city	Heb. 11:16

———o———

Sunshine

Do a kindness, do it well;
Angels will the story tell.
Do a kindness, tell it not,
Angel hands will mark the spot.
Do a kindness; never mind!
What you lose the angels find.
Do a kindness, it will pay;
Angels will rejoice that day.
Kindly deeds and thoughts and words
Bless the world like songs of birds.

———o———

Our Weekly Puzzle

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

What does the word "examine" mean?
What is "faith"?
What is it to "prove your own selves"?
How can Jesus Christ be in us?
What is a "reprobate"?
Who wrote the above?
Where can it be found?
Five credits for each correct answer.
Answers must be mailed before Jan. 17.
Answers will appear in issue of Jan. 21.

Answer to puzzle in last issue:

The "I" is Jesus Christ our Lord. The Father who was with him, is the Lord God Almighty, maker of heaven and earth.

Peace and tribulation are opposites. Peace signifies a state of quiet, calm, repose, while the meaning of tribulation is trouble, trial, suffering. Jesus said he was not alone, for God was with him. It is having God with us that gives us this quiet peace. We have God with us when we accept Jesus as our Savior, renounce the world and live close to Jesus. But should we not accept Jesus and still cling to the world, having all our pleasures in worldly things, then shall we suffer trial and trouble. Read Matt. 11:28-30; accept the invitation and have joy for ever more.

The lesson is found in John 16:32, 33.

———o———

The Ninety-Third Psalm

Revised Version

Jehovah reigneth; he is clothed with majesty; Jehovah is clothed with strength; he hath
girded himself therewith;
  The world also is established, that
it cannot be moved.
  Thy throne is established of old;
  Thou art from everlasting.
  The floods have lifted up, O Jehovah; the floods have lifted up their voice;
  The floods lift up their waves,
  Above the voices of many waters,
  The mighty breakers of the sea,
  Jehovah on high is mighty,
  Thy testimonies are very sure;
  Holiness becometh thy house,
  O Jehovah, forever more.

———o———

Temptations are a file which rub off much of the rust of self-confidence.—Fenelon.

———o———

Works by Robert G. Huggins

BIBLE LESSONS ON FIRST PRINCIPLES

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Lesson III: The Gospel of the Kingdom the Only True Gospel.
Lesson IV: "The Things Concerning the Kingdom of God."
Lesson V: The Destructive and Constructive Work Attending the Establishment of the Kingdom of God.
Lesson VI: The Thousand Years' Reign of Christ and the Saints.
Lesson VII: The Father and the Son.
Lesson VIII: The Holy Spirit and Its Gifts.
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Mention not a blemish which is thy own, in detraction of thy neigbor.

The Restitution

A Paper Representing The Church Of God, And Devoted To The Exposition And Defense Of The Things Concerning The Kingdom Of God And The Name Of Jesus Christ. -- Acts 8:12.

VOLUME 71 CLEVELAND, O. JANUARY 11th, 1919. ● NUMBER 2

The Jubilee

There is a day, not far away,
  We've waited long to see,
Such joys have never yet been known,
  As then shall ever be;
Patriarchs and prophets rise
  To meet their risen Lord;
And sing his praises ever more
  As promised in God's word.

The earth renewed in beauty,
  Relieved from death and sin,
The glorious age of righteousness
  Shall then be ushered in;
War shall no more desolate,
  No cannot thunder roar,
Peace and plenty then shall be,
  And spread this wide earth o'er.

The glorious city shall descend
  From God in heaven above;
And Christ shall rule this mundane sphere
  In equity and love;
Then haste the day, we humbly pray,
  Oh may it soon appear,
Yes, bring the glorious jubilee,
  And the grand sabbatic year.

J. E. Hogarth.

Tidings From the Angels

"Behold I bring you glad tidings of great joy that shall be to all people."

Tidings of wonder, tidings of joy,
  Tidings of mercy our tongues to employ;
Tidings of Jesus, of pardon for sin,
  Tidings of country, the worthy may win.

O sweet were the tidings! "good will to all men!"
  And sweet was the promise that peace should
    come then!
Peace to be brought by that wee baby king,
  When he full salvation in triumph shall bring.

S. Roxana Wince.

The League of Nations

The formation of a league of nations, now agitated by many leading statesmen, particularly by President Wilson, may become an accomplished fact and, to some extent, unify and solidify the almost universal desire for a lasting peace. The conference of the nations now shortly to convene at Versailes, or some subsequent congress, may succeed in forming a compact that will, in its terms, eliminate future wars. Should such a league be consummated, may it not be the latter day formation of the image of Nebuchadnezzar's dream as interpreted to the king by the prophet Daniel in chapter 2 of the book of Daniel; which image the stone smites on the feet and breaks into pieces and consumes all these kingdoms, and grows until it fills the whole earth, and it (the stone kingdom) stands for ever.

Whether a league of nations would constitute the revived Roman Empire or not, such a league cannot maintain a lasting peace. The fulfilment of Scripture prophecy requires that the Jews be regathered to Palestine, and become rich in silver and gold and cattle, and dwell in confidence and security. The present outlook is that the nations will endorse and provide for the settlement of the Jews in the land of their fathers under the protection of England and possibly the United States. It is the mission of the ships of Tarshish (England) "to bring thy sons from far, their silver and their gold with them" (Isa. 60: 9). When the great demand for ships, on account of the war traffic has passed, then the ships can be spared to perform this service; and they will find the Jews ready to be conveyed to Palestine. Not only the poor and downtrodden, who are still being persecuted even to this day, in many countries, but also many of the wealthy; for their silver and their gold is to go with them!

When the returned Jews have become rich in the land, the cupidity of Gog from the north quarters will be excited, and he and his company will prepare to go up and "take a great spoil." England, and all other nations which agree with her, will object to such invasion, and prepare to defend the Jews in Palestine, but will not be able to prevent the invasion of the land, and the capture and sacking of the city of Jerusalem.

But deliverance is at hand. A new power, not heralded by the press of the day, appears on the Mount of Olives, which is before Jerusalem on the east, and fights against that hitherto victorious army. The Lord has appeared and the saints with him. The resurrection of the righteous dead having previously taken place, and they with the current living saints having been gathered to the meeting of the Lord. Then will the saints "be joyful in glory, and sing aloud upon their beds, the high praises of God in their mouth, and a two-edged sword in their hand; to execute vengeance upon the nations and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: This honor have all the saints" (Psalm 149).

Oregon [illegible] College
Oregon [illegible]

The Lord having miraculous power, uses the elements and pestilence to destroy. A burning fever consumes their eyes in their mouth, both of man and beast, and so maddens them that they fight and trample down and destroy until five-sixths of that host lay dead in the open field. The Jews are seven months in burying them, so as to cleanse the land. This destruction is doubtless Armageddon, or the beginning of the Armageddon war.

The Stone Kingdom, the fifth universal monarchy, is now inaugurated, and proclamation made to the nations to submit to the righteous and beneficent rule of the rightful heir to David's throne, and to the universal rulership of the whole world. The promise of the Father was and is, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The angel Gabriel said to Mary, "Call his name Jesus....and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Because Jesus was willingly submissive to all the requirements of the Father, even to suffer an ignominious death on the cross, the plan of salvation was perfected whereby the whole earth shall be filled with a redeemed, righteous, and obedient people, who forever glorify God. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong."

When the subjugation of the earth, both by the force of war and the proclamation of the gospel of the age, has been accomplished, and the people become willingly submissive, then the nations "shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Then, and not till then, shall we have lasting peace.

S. T. Blessing.

DECADENCE OF THE PAPACY
A SIGN OF THE TIMES

Dear Brother Huggins:

I notice that several of The Restitution writers have written on Rev. 13, giving different views, and with your permission, I would like to explain my views of the first 10 verses.

We are agreed that this is a symbolic prophecy and before one can understand it he must find the key that will unlock symbolic prophecy. The key of this prophecy is found in the 7th chapter of Daniel. After a close study I am convinced that the leopard beast, the man of sin, and Daniel's litte horn all represent the same power, and that the dragon of Rev. 13:2 is Daniel's fourth beast or pagan Rome. I am satisfied that the leopard beast is papal Rome, and is in the past. I do not believe that papal Rome will ever exercise temporal power in the future as she has in the past. In fact, I understand that England and France entered into agreement with Italy that if she would help in the war they would refuse the pope any part in the peace negotiations.

Last week I noticed in the Baltimore News that the pope would renounce his claim to temporal power. Yes, this power has had its day and instead of looking for it to come in the future, we should be looking for the coming of the Son of God who will utterly destroy this man of sin who has ruled the world for a long time.

Now let us see if we can identify this leopard beast as Daniel's litte horn and Paul's man of sin. He was to have power to make war forty-two months (Rev. 13:5, margin, "shall be given unto his hands, time, times and the dividing of time" Dan. 7:25). As this is symbolic prophecy it will not do to make the time literal time of 3½ years, as some do, but it is symbolic time or 1260 years. We see that Daniel's little horn and the beast make war for the same period of time and against the same people, the saints.

In Rev. 13:5 we find that he had a mouth speaking great things, and in Dan. 7:25 we find the same is true of the little horn. And in 2 Thess. 2:4 we find this true of the man of sin. The little horn grew out of the head of Daniel's fourth beast, pagan Rome, and the leopard beast was given his power, head and great authority by the dragon (papal Rome). As the little horn got its authority after the ten horns, three of which it destroyed, it could not have come up before 483 A. D. But Paul says, "The secret lawlessness is already working, till only the one restraining for the present shall be out of the way; and then will be revealed the lawless one: whom the Lord Jesus will consume with the breath of his mouth (the word of God) and annihilate by the appearing of his presence" (2 Thess. 2:7, 8, Emphatic Diaglott). Hence we find that this power was coming up in Paul's day, but was held back by some other power which had to be taken out of the way before the man of sin could be revealed. What power was this? Pagan Rome, the dragon which John says gave the beast his (the dragon's) seat or throne. Keep this in mind and read Myers, page 415: "Thus the removal by Constantine the Great of the seat of government to the Bosphorus (taken out of the way), instead of diminishing the power and dignity of the Roman bishops, tended powerfully to promote their claims (reveal) and authority. In the phrase of Dante it 'gave the shepherd room.'" Here pagan Rome was taken out of the way, gave papal Rome his seat, and permitted this power to develop fully, which she did by 610 A. D.

This beast was like a leopard. Turning to Dan. 7, we find Greece was the leopard beast. Then what did the papal power draw from Greece to spot herself with? The immortality of the soul theory came from Greece, and it is a fact that this theory is the theory that spots all her doctrine. She had the feet of a lion, Medo-Persia. History states that Medo-Persia held to the existence of two great powers, spirit beings, and that when a person died he had to walk across a lake of fire, and if good, he crossed and was admitted into the presence of the good spirit; but if bad he was cast into the fire and was ever kept there by the live spirit (Myers, page 84). Here we have the papal doctrine that all must go to purgatory, but that finally the good will come into the presence of God while the wicked must forever stay with the devil in hell. Just as we stand up on our feet so this power has ever stood on this doctrine; and much of the money used in building St. Peter's Cathedral was obtained by the pope offering to help the people through purgatory (Myers 521) into the presence of God. Destroy this doctrine of eternal torture and this church will fall; her foundation is gone.

She had the mouth of a lion. Babylon taught that she was infalible. Finally she had the general make-up of Daniel's fourth beast, Rome, made up largely of that power. During her reign she was to receive a deadly wound with a sword (Rev. 13:3, 14). As this is symbolic prophecy, the sword is a symbol. What then does the sword represent? Paul declares that the Lord will consume him with the spirit of his mouth, the word (2 Thess. 2:8; Eph. 6:17; Rev. 1:16: 19:15). When was this wound inflicted? In the reformation which to a large extent was brought about by God's word, the sword. History tells us that one half of western Christiandom left the Catholic church (Myers, page 529). The book tells us the wound was healed, and we find that many of the reformers fell out among themselves, and that the papal power took advantage of this and reformed its head, and Europe went back to the catholics—the wound was healed. John says the whole world wondered after him. Yes, the world accepts the doctrine taught by this church; immortality of soul, eternal torture, etc.

She was to have power to make war 1260 years. Millions have been killed by her. Her time to exercise temporal power was up in 1870, and in that year she lost her temporal power, never to possess it again. Daniel says: "The judgment shall sit, and they shall take away his dominion to consume and destroy unto the end." This shows she would lose her temporal power and be consumed up to the end when she is to be destroyed by the brightness of Christ's coming (Dan. 7:26; 2 Thess. 2:8). Daniel says he shall think to change times and laws, not the Sabbath day, as some would have us believe. The great point that Daniel is bringing out is the time that the kingdom will be set up, which will be at the second advent (Matt. 26:31-34). The papal power claims the kingdom was set up at Pentecost, thus changing the time. God's law by which one may become a citizen of the kingdom is believing the gospel, be baptized, and live in harmony with his word. This was all changed by this power. Thus this power thought to change God's law. The judgment of this power took place in 1870, since which time she has been losing out. Several times the pope tried to make peace among the waring nations, but was ignored. I am fully satisfied that she has had her day, and I am looking for Christ to come, not for Antichrist.

Submitted in love for the truth.

J. H. Andersn.

THE SURE WORD OF PROPHECY

As we approach the close of this period we must remember the night cometh when no man can work. We must put forth every effort to get the work done and lay it down finished when the time comes. Brethren, we are about to close for this age. When the day star arises the gospel has done its work. And I must not let you forget that Peter say: "Until the day dawn and the day star arise." Not sun up; not completely up to the rising of the sun or the "day of the Lord." As I have said we are closing up the work belonging to the "day dawn." What remains? The peace conference with the heads of all nations represented, each there with his interests to guard and his demands; all of which will make more or less trouble. The Zionists delegates have sailed and expect to join other delegates at London and proceed to the peace conference. In these men the cuhrch's interest centre. It seems to have been a foregone conclusion that the Jews are to have their ancient land. When the nations agree to let them go back, and it is so proclaimed to the world, the day that agreement is signed this wandering people without a country will become a nation again. Do not forget the day that agreement is signed "a nation will be born in a day" (the day it is signed).

This will mark the beginning of the period known as the rising of the morning star. This brings us to again consider Rev. 13. Brothers Huggins and Heckman were just a little premature in their mild criticisms, as I had not finished. After all there is not so much much difference. Now let us sit down together and study this famous chapter.

First of all John stood on "the sand of the sea." I called attention to the fact that Jesus referred to a man that built his house on the sand. What other great house could Jesus have in mind other than the apostacy? This false system has come to be a large structure. And did you notice that Jesus in referring to its fall adds, "and great was the fall of it"? Then the Master had his mind upon a system that, when it falls, will make a big crash. Rev. 18:2 refers to this very building; and the word "great" is used the same as Jesus said above. "Babylon the great is fallen." We will agree will we not that when she falls it will be a mighty fall, a big crash? To illustrate the greatness of the fall read verse 21 of chapter 18. This mighty angel took a great millstone and cast it into the sea. What a splash that would make! So we surely identify the building that was to fall.

While John stood on the sand: he saw a beast come up out of the sea. As I pointed out in my former article, the antichristian seed had begun to grow in the apostle's time (1 Jno. 2:18). This kept growing among the people until finally a man took advantage of it and formed it into a body and a pope put at the head of the system. So out of the sea, or from among the people this system grew. Now note: this it not pagan Rome. The proof follows. When the beast came up the dragon (pagan government) gave it its seat, power, authority. You say the beast of Rev. 13 is not the Roman Catholic church. Let us see. Pagan Rome existed as a government with her pagan religion, church and state, and now here comes up a beast, a system from among them and takes over the whole business, church, state, and all—sits down in her seat and displaces her. This, we know the Catholic church did. She took pagan doctrines and Christianized them and put the state under the control of the church. She crowned kings and dethroned kings, as we all know. There is no way to get around the fact that the beast is the Roman Catholic Church.

No doubt the beast of Rev.17:3 is the dragon beast. The woman (Catholic Church) sat on this beast just as she took over her whole institution in chapter 13, she is here riding on a scarlet colored beast. We identitfy the woman as catholic by her garb.

The beast of chapter 19 is so described as to identify it with the beast of chapter 13. Plainly it is catholic. The beast and false prophet are two separate systems, Catholicism and Mohammedanism one the pretended follower of Christ, the other founded by the false prophet, and having the largest following of any system in the world. Just in proportion as these two systems went up the Jews went down; and as the time has about come the Jews will go up and they will go down. They have been the two greatest opposers of God's ancient people and true Christianity.

In chapter 17:9 we have a description of this seven-headed beast. The writer says: "And here is the mind which hath wisdom." Many fail to note this Writers tell us all about their heads, when the fact is this is one way of identifying the system. Instead of being seven forms of government the verse says it is seven mountains on which the woman sitteth. Rome is called the seven hilled city. So the seven heads are just seven hills where the beast or woman sits. Now seven kings follow who are separate from the woman or beast. Out of this system grows another, an eighth, and he is the one that goes into perdition. This beast of verse 11 that comes up as a result of the former beast will receive power one hour with the beast (15 days). This brings us again to the healing of one of his heads—I mean the fermer beast. Rome lost her temporal power in 1870. But notice, she has never, only in a modified sense, acknowledged this wound. She has her state officers in the church, as you will notice the man that is to make the formal invitation to president Wilson to visit the pope is called the under secretary of state. Beside this he has his secretary of state. So she still holds on to her church and state policy, and the president of the United States will formally acknowledge this by his official business. They know he holds enough power in the world to demnad recognition in this peace move, and he will get it. I am afraid it is an overdrawn conclusion to say to say this war has been a hard blow to the Catholic Church. It has brought them and the Protestants closer together than ever before. In this city the federation of churches takes all in except Unitarians. The Catholices are now one of them. They are already taking advantage of conditions and leaving their papers on car seats and other conspicuous places to be picked up and read. And one can see by these conditions which way the wind blows. A goodly number of our army offices are Catholics, also United States officers and state officials. A large number of the police in every city, railroad conductors, and in fact with her cunning she has worked them everywhere. A great many of our public school teachers are Catholics. Let us not be too sure that they will never be in power again. They are in power to quite a degree right now, and I fully believe Scripture warrants us in believing she will again rule for one hour. But her rule will be so arrogant that she will be hated and bring swift retribution upon herself.

She now sits as a queen of all false religious bodies. She has need of nothing. She has all her own schools, hospitals, orphanages—in fact everything she needs except a little more temporal power, and as I said she has this to a greater degree than we might think without a little study of the situation. A few years ago one Pat Crow, a Catholic, kidnapped a boy in this city, a son of a wealthy packer, and got $25,000 in gold out of him as a ransom. The authorities followed him all over the country and finally run him down and brought him back for trial. It developed that he had confessed to the priest, and an attempt was made by the state to put the priest on the stand. But Crow's lawyer, a Catholic, made a plea that this could not be done, or at least should not, as the confession was sacred. So the state then dismissed the priest, and also turned the criminal loose; for they had no other positive testimony. Here the church rose above the state and defied its authority.

This is only one among thousands of cases. Now to be perfectly sure, do any of the past events of history fit all the demands ? I think not. One has asked: "Are we looking for the coming of Jesus or the revival of the Roman power ?" My brother, we are doing just as commanded, watching the signs and believing this to be one of them. We are lifting up our heads and rejoicing, for we know it is near. There are a few things to occur yet, but they are coming in rapid succession. We expect to see this old apostate power come and go. Her fall will mark the close of her period we are now writing about—the day dawn. Next we will consider the time from the rising of the morning star to sun up.

Almus Adams

EVANGELIST REPORT FOR NOVEMBER

Money Received

Sister Mead	$ 10.00
Brother A. E. Shaw	10.00
Brother Courtney	50.00
A Sister	20.00
Sister Thrush	2.60
Brother Gould	5.40
Sister Cronk	2.00
Total	$100.00
Salery	$100.00
Amount Received	$100.00

This month finds us still hindered by the flu. Every place I have written, they say we will let you know; so much flu we cannot risk it. It is evident there has never been such a world-wide pestilence. If ever there was a time when it was one's duty to watch, it is now. We surely do not know what a day will bring forth. From every point of the compass letters are coming asking for information, and to keep up with this, and write for the paper, my time is well taken up. Then Sister Adams took the flu and I had all the house work to do and also the cooking. I used to think I had one of best cooks in the country, and I can refer to our Editor for witness; but now I am not so sure of it. She was in bed ten days (Rev. 2:10), but I am thankful all are well now. Really brethren these are solemn times. We were just about to start our meeting here. Last evening the word came for the second time, to abandon all public gatherings. What does it all mean ?

Almus Adams.

PROPHETIC TIME PERIODS

H. Grattan Guiness in his "Approaching End of the Age," published in 1881, says:

"We know that the latter half of the times of the Gentiles is in Dan 11 lengthened by two additions of 30 and 45 years, making the 1260 into 1335 years. We assume that the former half may be similarly lengthened, and as a matter of history we see that while 1260 lunar years comprised exactly the duration of the four great pagan empires, 1335 solar led to the accession of Gregory the great, the commencement of Latin Christianity. This point seems to be the bisection of the entire "times of the Gentiles" as measured from its extreme terminus, and comprising two periods of 1335 years. From this point 1260 years terminated in the revolution era 1848-49 (which was also 2520 lunar years from Nebuchadnezzar's overthrow of Judah, but 1335 years do not terminate until the yet future year of 1923. That is, not only the main period but the added 30 years have already elapsed and we are now entering on the final 45 !

"The year February 1878-9, was the 2625th from the era of Nebuchadnezzar (i. e. 1335x1260x30). It witnessed the death of the last pope weilding temporal sovereignty, Pius IX, the overthrow of Turkish power by Russia and the establishment of a British protectorate over Turkey in Asia. We have long passed the termination of the 2520 years as reckoned from Nabonassar, and thus we are within 45 years of their termination as reckoned from Nebuchadnezzar, their latest commencing point, i. e. the seventy-five years are included (as seems probable, and from the nature of the case almost certain) in this latest form of the period. Then we have already entered on the brief, final fraction of the prophetic times. They may of course, be supplementary to it, when the end of the age would be by so much the more distant. Time only can declare. "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh.'"

This quotation is copied from Guiness for The Restitution. It certainly is of interest to all who are interested in prophecy. Some who do not understand these periods are wishing so much that someone would write about them.

Auntie Wince.

PRINTING PRESS FUND

We wish to notify all members of the body that we have now received the full amount of money we asked for for the purpose of securing a printing press and all the other necessary machinery to produce our paper ourselves. And now like in the day of Moses we can tell the people of God to stop sending their gifts. Although we have now received all we require for the initial cost we will state that any who have intended to send and have not yet done so, that the Helping Fund is always open for support, and we hope through this fund to be able to send forth the word of God in greater abundance if it is only supported sufficiently for us to do so. And let us remember, beloved, that since God has blessed our efforts to improve the condition of our paper there is still much for us to do in sending it out to preach the gospel and to glorify his name.

A financial report with full details of expenditure will be given shortly.

A. E. Griffiths. Manager.

W. E. Belshaw	$ 2.80
Susan Howard	.50
Ethel Howard	.50
S. F. Gunn	3.00
S. C. Blevins	1.00
Clara H. Weinberg	10.00
Previousle acknowledged	1560.90
Total	$ 1578.70

QUESTIONS AND ANSWERS

Questions and their answers are one way of bringing to light truth on any subject. Christ's question to the pharisees, "What think ye of Christ ? Whose Son is he ? They say, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool ? If David then call him Lord, how is he his son ? And no man was able to answer him a word" (Matt. 22: 42-46).

They were in darkness as to the truth that David was dependent on Christ for his resurrection and future life; and though David was Christ's father according to the flesh, Christ was his Lord according to the spirit.

Now I have a qaestion for the readers of The Restitution. In Rev. 19:20 we read: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image." Here we find a reference to chapter 13, but no intimation that the two horned symbol is a prophet, true or false. Also in chapter 20: 10 he is called a false prophet.

My question is, Why is he called a "false prophet"? The primary meaning of a prophet is one that foretells future events.

Some few years ago, Andrew Carnegie, an American millionaire, built the peace palace at The Hague in the interest of national peace. And since the commencement of the world war Ford, the Detroit millionaire auto builder, sailed away to Europe in his "peace ship", in an effort to put a stop to the war. And, behold now Woodrow Wilson, President of the U. S. of America, is in Europe now, with the avowed purpose of forming an international league of peace, to put a stop to war for ever.

And now, not as a prophet, but as a student of the prophets, I will predict that our President will be successful in forming the league; and that it will hold for some time, but finally will fail, after the "peace and safety" cry has been heard. Who then will be "the false prophet"?

Geo. Francis.

Dare you stand with the resolute few—the tried and the true ? Sure! Through him.

The Restitution

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S. H. Thomas, Proctor, Montana.
E. W. Knapp, Monkland, Oregon.

Editorial

Sister McClure, of Pittsburg, Pa. was a participant at the Lord's table Jan. 5th.

———o———

During the week we have lost three by removal—Brother A. B. Luther, to Geneva, O.; and Sisters Helen Pate and Myrna Lang, to Chambersburg, Pa.

———o———

The first week of the New Year we were priveliged to spend with Bro. B. F. Smith and Family. They live in the country and are excellent farmers. We had a complete rest and gained in physical health materially. We thank them fervently for personal kindnesses and for their fidelity to the truth and its claims.

———o———

Most people think the Bible was first written exactly as it appears today. But such is not the case. It was originally one continuous piece of text with no divisions of any kind, no sections, no chapters, no verses, no divisions of words, even of pnuctuation. Its division into lines to suit the sense was done by Euthalius, of Alexandria, in the last half of the fifth century. Its division into chapters is ascribed to two archbishops, Lanfranc in the eleventh century and Langton in the thirteenth, and a cardinal, Hugo de Sancto, about 1250. Rabbi Nathan began the division of the Bible into sections about 1445, and another Hebrew, Athras, completed the work in 1661. An English printer, Robert Stephens, introduced the present division into verses in 1551.—Selected by Brother Titman.

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Dear Brother Huggins;

It has been some time since I wrote you to thank you for the dear Restitution and also the dear ones who so faithfully donate funds for that purpose. God bless you all, is my prayer.

I am eighty years old and am very well for my age. I was very sick last spring with pneumonia. Friends thought I would not get well, but I was spared for some good reason. I hope to do some good if God helps me—good in helping others to see and learn the truth of the gospel. I am doing all I can in my weak way to teach people concerning the soon coming Lord. I give many tracts to those who want to know the truth. I want to so live that others may learn of me. I am very thankful that I am living in this age and can see the fulfilment of prophecy. Men's hearts are failing for fear of what is coming; the cry of peace and safety is now heard everywhere. We can look up and rejoice. Let us have our lamps trimmed and burning. He will come at the appointed time, and will not tarry.

I thank you again. You will get your reward. God bless you and give you life and courage to work on and win the crown that is laid up for the good and faithful ones. I pray that we may all meet in the Kingdom at his coming, never to part. Your sister in Christ, with love and a happy New Year to all the dear brothers and sisters in the faith.

Mrs. E. A. Morrill.

———o———

Dear Restitution:

Thank the blessed Lord that we, the brethren of The Restitution, are so near out of debt. Dear Auntie Wince, you need not think you asked in vain for the little paltry sum of fifty cents, for does not everything we have come from the Father ? and do we not owe him our being ? I am enclosing one dollar for the Press Fund. Fifty cents for my daughter, Ethel M. Howard, and fifty cents for myself. I do hope the paper can go on just as it used to and that the subscription price will not have to be increased; for I think there are many poor brethren that can hardly take the paper, even at the present price, and still keep their families from want. One hates so much to part with the paper. It is like seeing the brethren to me every time I get it, for I never see one of God' people here.

I never expected to write again to the paper. I had been feeling quite poorly for a while, and last Sunday trouble began with my stomach and heart; but Tuesday I thought it was my last day, and so did those about me. I cannot say I was sorry because God was with me. He seemed so near, and I felt that if I went down into the grave it would be but a short time before I should come up with the rest of the blood-washed saints. No one else knows how near it looked to me, and I must say I was happy. I saw my little girl crying and my husband sitting rigid with despair; but something seemed to say to me: "You have done all you can for them, prayed, and talked, and if they will not give their whole heart to God, you are not to blame. You have done all you could. Let God's will be done, not yours." I seemed to forget them then. But God has been good to me and has kept me alive, and I hope I shall be able to do more for him than ever.

I was very glad to hear of Sister F. A. Wood through the paper. I wrote two letters to her, but as I did not receive answers I was afraid something had happened to her. I hope she will see this and know that I have written her.

Your Sister in the hope of our soon coming king,

Susan A. Howard.

———o———

Dear Restitution :

After reading the last few Restitutions about the two horned beast by Brothers Adams, Huggins and Heckman, I want to say I am in for Adams inspirations. While we cannot say we are sure we are right yet if we keep our wedding garments on we may know what to expect. I believe we have light enough to say that Rome is the beast. We are going to have tests which I believe will be the battle of Armageddon. Right against wrong will soon be fought. As the cards for buying and selling and buttons are to identify who you are, such only will be able to get credit. And as Arthur J. Balfour of England says, the one that does not help win this war should not exist. We find our leaders say he is right.

Now I have a thought; the Catholics have taken the lead in everything. They have joined in every good work that helps to make the Bible come true in prophecy by human force. I cannot believe God is with them. The Bible says Jerusalem will be restored to his chosen people and the streets in troublous times, and the word will come from Jerusalem for the people to go to the house of God and learn of his ways. Now I look for the word to come from the Jews soon as they get their temple built in Palestine. But the pope will send the message through the leaders of the catholic Jews. Then is when the battle of Armageddon will begin. Who will be able to stand in the day of his coming, that will not yield to the beast ? A world democracy means a state religion. Michael is standing before us. I am working for the Lord the best way I know how. I expect to keep on striving for the right. I want to have a testimony in your valuable paper, The Restitution. I read other papers but The Restitution is my favorite.

Yours in brotherly love,

W. W. Baker.

———o———

To the Brethren Scattered Abroad:

Some time ago I wrote with reference to the new song book, and promised to say more later. Now I am in a position to fulfill that promise.

When we got our copy ready for the additional songs the engraver told me he was short of help on account of so many of his men being called to the war camps. Here we experienced our first delay. He did very well. Finally, all the plates were in the hands of the printer. Then when I thought he had perhaps had time to print them, I wrote and received the answer that they had broken a wheel in their press. This caused a long delay because they could not fill orders on account of shortage of material. Then came the word, "Advertise your book; our repairs have come, and we'll be ready soon." I sent word to The Restitution to that effect, and orders that had been booked without being paid for began coming in until about every order was paid for. Then another delay. We could get no word from the printer. Lettes began coming asking why do not our books come. To answer all of these means a considerable expense to us. Then when I was in despair, and knowing the brethren would be blaming me, the word came saying, "We received your letters, but had the 'flu' and am waiting on patients while I am trying to write you." Then the binding was tied up by the same disease—another delay.

But now brethren, all of these things have passed, and the book is ready. I heard Brother Courtney tell once about a good brother who was trying to put on his linen duster in a north western Nebraska wind: when he reached back to put his arm in the sleeve, the wind would blow it out of reach and wound it up in a rope. So in pity he slipped up and said, "Brother, let me assist you, but he said, 'No, Brother; this all helps to develop patience.'"

So this song book work has been a means of developing patience. One thing we learn, and that is, we do not always know the reason for things. No doubt a good many have blamed me, and I was blaming some one else; and at the same time every one was doing the best they could under conditions that none of us were to blame for nor able to overcome. But now all this has passed, and we are ready to fill your orders. To save time and expense the printer consented to mail the orders. I had from his office. Now if anyone does not receive their book, let me know at once, and it will be looked after.

Now about the book, as we have told you before, this book has been printed 16 pages at a time, making 32 pages when folded. This makes just twice as many leaves to sew together as in the first edition, hence just twice as strong. The binding is a neat job. We had this edition all bound in cloth, and it is as neat looking book as you would wish to see. The title, "Manual of Praise," is in gold, and the appearance of the book shows at once that it is no cheap affair, the printing is on good book paper, and the type is plain.

The first edition had a few doctrinal errors. To obviate this we had those objectionable words cut out of the plates, but I notice the printer has in an oversight left those places blank, in fact did not set the type to supply what was cut out. But each one can remedy that in a moment. Turn to page 126 in second line where it reads, "Go on your way in peace"—it used to say "to heaven." We cut that out and it is now blank: just take your pen and write "Eden."

Then turn to page 170, second line at top of page 171, where it reads, "My hopes." It used to read "of heaven depend." Write in "Eden." With third line just below the other blank where it says, "My hopes of (write in 'Eden') depends." With this done I believe this book is practically free from doctrinal error.

We have added twenty new songs not found in the first edition. These alone are worth the price of the book. No difference if you should use some other book you should have this in your library, for the songs you would not get in any other way. The songs are adapted to every kind of religious work and worship. When we first contemplated printing the second edition we were prompted to do so because we received so many orders for the first edition we could not fill, and in figuring with different firms it looked as though we would be compelled to charge 85 cents to a dollar for the book. But I was able by finding through a brother a firm who made it possible to sell it at 65 cents. On account of the delays mentioned above they had to raise the price on us 50 dollars to save themselves. But still I belive we can come out even at 65 cents per copy. But brother, this is so close to the cost we are obliged to charge this for one book or a dozen. When we used to pay twenty-five cents for a book, nothing like such a book as this, we were getting twenty-five cents for our corn, or a bushel of corn bought a book. Now it will buy two 65 cent books, and more. When we started this work a good brother loaned us one hundred dollars to put to what we had, and now I must sell the books and pay him back his money.

I believe we are nearing the close of this age, so let us get these books to work. We have worked hard and long, and have been to considerable expense in one way and another; and now brother, will you not hurry up and take what books are left. I have done my best to help you to get a book you could sing from without fear and trembling that you were going to run up against something you could not sing. This whole edition should be out doing work for the Master. Do not let them lie idle. The last songs we selected were some larger in size than in the other book, so it leaves but little margin. We could have remedied this by having them reduced, which would have made the type small. So we decided to leave the type large so it could be easily read, and sacrificed the neatness of the book that much. Our work is over; yours now begins. As I said, let not these books lie idle on the shelf. Let us get them to work. Send me your orders at once. I wonder who will be first. It is a small matter for each one, but in the aggregate the work will be large. It is not so much what your book will do; it is what they will do as a whole. Keep this address handy and you will not lay it down and forget it when it is mislaid.

Almus Adams,
3944 Hartman Ave.,
Ames Station. Omaha, Nebraska.

Obituary

Precious in the sight of the Lord is the death of saints.-Psa. 116:15.

Mrs. Emeline J. Claycomb died Monday Dec. 9, 1918, at the house of her neice, Sister Hattie Utterback at Arlington, Neb. The funeral was held at the Congregational Church at 1:30 Wednesday afternoon. Brother J. E. Hammond of Omaha, spoke words of comfort from Job 14.

Emeline J. Burgess was born near Hardingsburg, Ky., June 4, 1846, her age at death being seventy-two years, six months and five days. Five children and six grandchildren are left to mourn her loss, also one brother and three sisters. She was baptized six years ago at Kennard, Neb., and has since been faithful to the hope of the gospel.

She was laid to rest in the Kennard Cemetery to await the coming of the Life Giver. Deceased was an aunt of Sister M. D. Newell.

M. D. Newell.

A BIBLE READING

Now the Lord said unto Abram, Get thee out of thy country and from thy kindred and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed (Gen. 12:1, 2).

"For all the land which thou seest, to thee will I give it, and to thy seed forever. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same promise. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees to give thee this land to inherit it."

"Now to Abraham and his seed were the promises made. He saith not, to seeds of many, but as of one, And to thy seed, which is Christ."

"If ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

"But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

John Grief.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

D. E. Polly	$ 1.00
W. B. Townsend	1.00
Chas. Anderson	1.00
Clara H. Weinberg	1.00
Mrs. Bertha Bursell	2.00
Edwin Wood	3.00
W. E. Byers	3.00
Mrs. Almira Balch	1.00
Leota B. Hanson	3.00

OUR CONFESSION OF FAITH

THE THINGS CONCERNING THE KINGDOM OF GOD

I. WHAT THE KINGDOM OF GOD IS

THE KINGDOM of God will be a divine political dominion established upon the earth (Dan. 2:44;7:13, 14; Rev. 11:15; Isa. 32:1; 11:9,10; Hag. 2:22; Psa. 2:8,9).

II. WHEN THE KINGDOM OF GOD WILL BE SET UP

At the close of the times of the Gentiles God will send Christ in person to the earth to "set up" the kingdom of God (Acts 3:20,21; Psa. 102:13, 16,21; 2 Tim. 4:1; Luke 19:12-16; Acts 1:9,11; Dan. 7:13-27; Matt. 25:31,34).

III. WHERE THE KINGDOM OF GOD WILL BE LOCATED

The kingdom of God will be established on earth in the land bequeathed to Abraham for an everlasting inheritance. It will be the kingdom of Israel restored (Micah 4:6-8; Amos 9:11, 15; Ezek. 37:21,22; Jer. 23:3,8; Gen. 13: 14-17; Heb. 11:8,9; Gal. 3:16; Lev. 26: Micah 7:20).

IV. WHAT CONSTITUTE "THE THINGS CONCERNING THE KINGDOM OF GOD"

"The things concerning the kingdom of God" are its component parts. Analytically collocated "the things" which compose the kingdom are:

(a) **The King:** Christ (Zech. 9:9; 14:9; John 19:19-22).

(b) **The Associates of the King:** the saints of all generations, developed and immortalized by resurrection, if dead; changed to immortality "in the twinkling of an eye," if living when Jesus comes—both constitute, with Christ their head, the collective "seed of Abraham," in whom all the families of the earth shall be blessed (Dan. 12:2; Luke 13:28; Rev. 11:18; 1 Thess. 4:15-17; John 5:28,29; 6:39,40; Luke 14:14; 1 Cor. 15:50-58; Matt. 25:31,34).

(c) **The Laws:** such as Christ and his associate rulers (the saints) shall make, and by which they will govern the world in justice and love (Isa. 2:3; 42:4; Zech. 14:16-19);

(d) **The Subjects:** both Jews and Gentiles; the Jews and Israelites (the twelve tribes) being "the first dominion," and the Gentiles the second (Isa. 11:12; Jer. 31:10; Zech. 8:7,8; Micah 4:6-8; Luke 1:31-33; Matt. 19:28; Zech. 2:11);

(e) **The Capital City:** "Jerusalem, the city of the Great King," and the metropolis of the whole earth (Matt. 5:34,35; Jer. 3:17; Micah 4:8; Joel 3:16,17: Isa. 24:23; Zech. 2:10,12; Psa. 48:1-8; 122:2-7; 132:11-18); and

(f) **The Territory:** Palestine primarily, and "the uttermost parts of the earth" finally (Matt. 6:10; Rev. 11:15; Psa. 2; Dan. 7:27).

SETTING UP THE KINGDOM OF GOD A DESTRUCTIVE AND CONSTRUCTIVE WORK

I. SETTING UP THE KINGDOM OF GOD IS A DESTRUCTIVE WORK

WHEN CHRIST returns to establish the kingdom of God the earth is baptized in judgment fire (Isa. 66:15,16; Psa. 50:3-6; Mal. 4:1,2; Jer. 30:23,24; Psa. 21:9; 11:6; 25:33).

II. SETTING UP THE KINGDOM OF GOD IS ALSO A CONSTRUCTIVE WORK

Nevertheless in wrath God remembers mercy. The out-goings of his wrath are destructive, deadly, and extensive, but not universal (Hab. 3:2; Gen. 6:7,8,17,18; 7:23; 8:1,18,19-22; 9:1; 2 Peter 2:5; Isa. 34; 35; Jer. 4; Zeph. 1; Acts 2:19-21; 3:19-23).

III. THE SUBJECTS OF THE KINGDOM SCRIPTURALLY DEFINED

In mercy God also remembers justice. The out-flowings of his mercy are constructive, rehabilitating, and magnificent but circumscribed. In the advent judgments of Christ the mercy and justice, the goodness and severity of God (Rom. 11:22) operate to spare some (the minority) and destroy others (the majority). In direct opposition to world burners who depopulate the earth, and Restorationists who repopulate it by a universal resurrection that all may have a "fair chance" to be saved during the reign of Christ, we affirm that

(a) The subjects of the kingdom consist only of a "remnant," a residue composed of the meek, willing, and well-disposed of mankind who are alive at the time of its establishment (Isa. 1:19,20; 24: 6; 11:11,16; Zeph. 3:12; Zech. 14:16; Micah 4:1-7; Ezek. 39:2;20:33,38).

(b) These "remnant" subjects are composed almost entirely of infants and children (Deut. 1:39; Psa. 8:2; Matt. 21:15,16; Psa. 22:30,31; 102:18,28; 127:3; Isa. 11:6,8; Zech. 8:5; 13:7-9; Luke 18:16).

THE FAITH EPITOMIZED

Vest Pocket Edition

Above work is full of references and telling points in behalf of the gospel. Keep one in your vest pocket and you will always "be ready" to defend the truth. This little defender of the faith will be published in February. Send on your order now, and receive the first ones printed. 5 cents.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON,
127 RYERSON ST., BROOKLYN, N.Y.

MEMORY VERSES: MICA 6-8. TITUS 2:13.14

GOLDEN TEXT: Psalm 116:8

'N GOD'S CARE

I am old and blind!
Men point to me as smitten by God's frown,
Afflicted and deserted of mind,
Yet I am not bowed down.

I am weak—yet strong!
I murmur not that I no longer see,
Poor, old and helpless, I the more belong
Father Supreme, to thee.

O Merciful One!
When men are furthest then art thou most near,
When men pass by—my weakness shun—
Thy chariot I hear.

Thy glorious face
Is ever toward me, and its holy light
Shines in upon my dwelling place
And there is no more night.

On bended knee
I recognize thy purpose, clearly shewn;
My vision thou hast dimmed that I may see
Thyself alone.

I have nought to fear;
My darkness is the shadow of thy wing,
Beneath it I am saved—here can come
No evil thing.

O I seem to stand
Trembling where foot of mortal ne'er hath been;
Wrapped in the radiance of sinless land,
Their eye hath never seen.

Visions come and go!
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now
When heaven is opened to my sightless eyes,
When airs of Paradise refresh my brow,
That earth in darkness lies.

In a purer clime
My being fills with rapture; waves of thought
Roll in upon my spirit; strains sublime
Break over me unsought.

Give me my lyre!
I feel the stirrings of a gift divine,
Within my bosom glows unearthly fire
Set by no skill of mine.

The above poem was written by John Milton, born 1608, died 1674—author of "Paradise Lost" and other poems. About the time the above was written, Milton wrote in latin his famous

"Treatise of Christian Doctrine"

in which, from a Bible standpoint, he gave the reasons for his faith and hope which differed greatly from the generally accepted faith of that time. In many things he taught about that which is believed and taught by the church of God today. Regarding the soul this is what he wrote:

"The soul of man is not something distinct from the body of man and capable of existing apart, but is actually bound up with the bodily organism. Therefore when the body dies, the soul dies also; and the whole man ceases to exist. The immortality revealed in Scripture is therefore not a continued existence of the soul in an immaterial condition immediately after death, but a miraculous revival of the whole man, soul and body together, at the resurrection, after an intermediate sleep." In such a resurrection, with a final judgment, a reign of Christ, and a glorification of the saints in a new heaven and a new earth, Milton declares his absolute belief.

Throughout the treatise, with all its differences with the orthodox interpretations of the Bible, nothing is more remarkable than the profoundness of the reverence avowed for the Bible itself. The very initial principle of the treatise is that, as the Bible is a revelation from God of things that man could not have found out for himself, all that the Bible says on any matter is to be accepted implicitely, in the plain sense of the words, without trying to weave into it a different meaning.' However strange it may seem to the natural human reason, Milton not only believed in the Bible, and valued it highly, but claimed it to be the greatest book in the world—God's mind revealed to man

"So Run"

How shall I run the Christian race?

1. With patience: "Let us run with patience therefore" (Heb. 12:1).

2. Looking unto Jesus: "Let us run . . . . . looking unto Jesus" (Heb. 12:2).

3. With no weights: "Let us run," and in running, "lay aside every weight" (Heb. 12:1).

4. With Christians only: "Run not with them," the Gentiles (1 Pet. 4:4). Are you guilty?

5. With Certainty: "I therefore so run, not so uncertainly" (1 Cor. 9:26).

6. To warn the young: "Run, speak to this young man" (Zech. 2:4).

7. Swiftly: "As horsemen so shall they run" (Joel 2:4).

8. Carefully: "When thou runnest thou shalt not stumble" (Prov. 4:12).

9. Together: "The people came running together" (Mark 9:25).

10. Outside of yourself or your particular friends: "Joseph . . . . whose branches run over the wall" (Gen. 49:22).

11. In the midst of and through opposition: "By thee I have run through a troop" (2 Sam. 22:30).

12. Well shod: "Your feet shod with the preparation of the gospel" (Eph. 6:15).

The Peace of God

"Let the peace of God rule in your heart and be ye thankful" (Col. 3:15).

"The secret of the Lord is with them that fear him" (Psa. 25:14).

Just to let thy Father do what he will;
Just to know that he is true and be still;
Just to follow hour by hour as he leadeth;
Just to draw the moment's power as it needeth;
Just to trust him—this is all.
Then the day will surely be
Peaceful, whatsoe'er befall,
Bright and blessed, calm and free.

Read And Ponder

The influence of a good man touches those who meet him day by day.

He who lives with God may depend upon God's guidance in each new case of need.

A true friend tries to guard us from placing hope where it will meet only disappointmnet.

Nothing is left to fate or chance but God orders all for the best, and each one is free to choose or refuse to come into harmony with God's plans.

It is safer to rely upon the word of God than upon any appearances that seem to contradict it.

God's resources are never exhausted. The wise are quick to seize opportunity.

It is brave to speak with all possible kindness the necessary word though it hurts the hearer.

Psalm One-Hundred

All people that on earth do dwell,
Sing to the Lord with cheerful voice,
Him serve with mirth, his praise forth tell,
Come ye before him and rejoice.
Know that the Lord is God indeed;
Without our aid he did us make
We are his flock, he doth us feed,
And for his sheep he doth us take.

O enter then his gates with praise,
Approach with joy his courts unto:
Praise, laud, and bless his name always.
For it is seemly so to do.
For why? The Lord our God is good,
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

Thoughts for the New Year

Real desire must prove itself by action.

The path of duty is the way of safety and the road to honor.

It is not what you say to men but what you are to men that counts.

If I take care of my character, my reputation will take care of itself.

The most certain signs of being born with great qualities is to be born without envy.

Passion and anger make a man unfit for every thing that becomes him as a man or as a Christian.

Head knowledge is our own and can polish only the outside; heart knowledge is the spirit's work, and makes all glorious within.

We have employments assigned to us for every circumstance in life. When we are alone, we have our thoughts to watch; in the family our tempers; and in company our tongues.

God, who in his tender mercy sent his Son to be our perfect pattern and example, will help us to follow him if we earnestly desire to do so, and care enough about it to walk by the light when it is vouchsafed to us.

Only as we cultivate the various graces of the spirit - meekness, patience, gentleness, brotherly kindness, love—can we hope to be specially helpful to others in putting on these adornments of character and puriness of life, and to get rid of defilments of the world and the flesh.

To live in such a way that, as from the moon by night and the sun by day, light and guidance are issuing, so from you shall proced an influence that comforts, cheers, instructs, and alleviates the troubes and sufferings of life—this is the true following of the Lord Jesus Christ.

Our Weekly Puzzle

And Jesus said, For judgment I am come unto the world, that they which see not might see; and that they which see might be made blind. And some of the pharisees which were with him heard these words and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see: therefore your sin remaineth.

In this statement what is Jesus trying to teach?

What is a "pharisee"?

Where can the passage be found?

20 credits for a correct answer to the first question; 5 for each of the other two.

Answers to be mailed before Jan. 24.

Answers will appear in issue of Jan. 28.

Daily Thoughts

Return unto thy rest, O my soul	Psa. 116:7
Giving thanks always for all things unto God	Eph. 5:20
Where I am, there shall also my servant be	John 12:26
Blessed are those the Lord shall find watching	Luke 12:37
Watch and pray lest ye enter into temptation	Mark 14:38
They shall be mine, when I make up my jewels	Mal. 3:17
He that followeth me shall not walk in darkness	John 8:12

Hard Truths Well to Remember

Labor is the law of happiness.

This is the day of what a man is, not of what his father was.

A load of salt on another man's head is easily carried.

The more that a woman has on her head the less she generally has in it.

If you receive a message, deliver it; but if you are only told of a matter, leave it where you heard it.

It isn't what a man has on him, but what he has in him that counts.

It takes all the sweetness out of giving to do it grudgingly.

The only responsibility that a man cannot evade in this life is the one he thinks of least—his personal influence.

Works by Robert G. Huggins

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson I: Introduction: The Importance of Bible Study.
Lesson II: The Word of God in Threefold Aspect.
Lesson III: The Gospel of the Kingdom the Only True Gospel.
Lesson IV: "The Things Concerning the Kingdom of God."
Lesson V: The Destructive and Constructive Work Attending the Establishment of the Kingdom of God.
Lesson VI: The Thousand Years' Reign of Christ and the Saints.
Lesson VII: The Father and the Son.
Lesson VIII: The Holy Spirit and Its Gifts.
Lesson IX: The Nature of Man.
Lesson X: The Resurrection of the Dead.
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The Restitution

A Paper Representing The Church Of God, And Devoted To The Exposition And Defense Of The Things Concerning The Kingdom Of God And The Name Of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND, O., JANUARY 21st, 1919. NUMBER 3

Decide Now

What are you doing my brother?
What is your task today?
Are you laboring for the Master,
Or are you gone astray?
Is the kingdom just before you?
Are you thinking of it now?
Or are you looking backward,
When your hand should guide the plow?
Are you working in his vineyard,
Ready for him to appear?
Or are you playing truant,
Without a thought of fear?
This age will soon be ended,
Probation can't last long:
Will you meet your doom in anguish,
Or greet our Lord with song?
A few more days of toiling,
A few more pains to bear:
Then his everlasting kingdom,
And eternal life to share;
With all the saints immortal,
For evermore at home:
We pray, "Lord Jesus hasten;
Soon may 'thy kingdom come.'"

J. E. Hogarth.

The Old Year

The old year has glided away,
To be placed with the record of years,
With its smiles and its pleasures so gay,
With its trials, its sorrows, and tears,
'Tis filled with the words we have said,
With the deeds we have done by the way.
Like a book on the shelf it is laid
There to rest 'til the reckoning day.
The old year has glided away,
And a new year has taken its place;
As we think of our past life today,
Let us pray for new courage and grace
Whatever in future we do,
Let our motives be motives of love;
O may each to the other be true,
Still seeking the strength from above.
O Lord, on thy grace we depend,
As we glide swiftly on through the years,
Ever be our Protector and Friend,
And shield us from doubtings and fears.
Let faith guide our bark o'er the foam;
Let hope like an anchor be given,
May each day be a breeze wafting home;
When Jesus descendeth from heaven.
While the years roll by, eternity is drawing nigh,
Let us work 'till the Master appears,
And we'll rest in the sweet by and by.—Selected by Auntie Wince.

The Second Appearing of Jesus Christ

112 Testimonies from Scripture

ENOCH

1.—Jude 14. Behold! the Lord cometh with ten thousands of his saints.

JACOB

2.—Gen. 49: 10. Shiloh come(s); and unto him shall the gathering of the people be.
See Jer. 31: 10; Isa. 18: 7.

MOSES

3.—Deut. 22: 36. The Lord shall judge his people.
4.—Deut. 30: 3. The Lord thy God....will return.
5.—Num. 10: 36. Return, O Lord, unto the many thousands of Israel. (With Psa. 32:8.)
6.—Deut. 33: 2. The Lord came from Sinai....rose up from Seir....shined forth from mount Paran, and he came with ten thousand of saints. (Typical, see Ps. 68: 17; Hab. 3: 3; Dan. 7: 10.)
7.—Exod. 19: 17. And Moses brought forth the people out of the camp to meet with God. (Typical, see 1 Thess. 4: 17.)
8.—Psa. 90: 13. Return O Lord how long? (See heading of Psa.)

BALAAM

9.—Num. 24: 17. There shall come a star out of Jacob, and a sceptre shall rise out of Israel.

JOB

10.—Job 19: 35. ...The Redeemer shall stand in the latter day upon the earth.
11.—Job 14: 15. Thou shalt call and I will answer thee. (See John 5: 25.)

DAVID

12.—Psalm 7: 7. ....Return thou on high.
13.—Psalm 37: 7. ....Wait patiently for him.
14.—Psalm 37: 13. His day is coming.

Oregon Bible College
[illegible]

15.—Psalm 1: 3. Our God shall come
16.—Psalm 72: 6. He shall come down.
17.—Psalm 80: 1. O Shepherd of Israel, shine forth.
18.—Psalm 80: 14. Return we beseech thee, O God.
19.—Psalm 82: 8. Arise, O God, to judge the earth.
20.—Psalm 96: 13. He cometh to judge the earth.
21.—Psalm 102. 16. He shall appear in his glory.
22.—Psalm 110: 1. Sit thou at my right hand until I make thine enemies thy footstool.
23.—Psalm 126: 6. He..shall doubtless come again.
24.—Psalm 132: 8. Arise, O Lord, into thy rest, thou and the ark of thy strength.

SOLOMON

25.—Song of S. 6: 13. Return, return O Shulamite, return, return that we may look upon thee.

ISAIAH

26.—Isaiah 5: 19. Who say - Where is the promise of his coming ? (See 1 Pet. 3: 4.)
27.—Isaiah 26: 21. Behold the Lord cometh out of his place.
28.—Isaiah 30: 18. Blessed are all they who wait for him.
29.—Isaiah 30: 27. The Name of the Lord cometh from far.
30.—Isaiah 35: 4. Behold your God will come.
31.—Isaiah 40: 5. The glory of the Lord shall be revealed.
32.—Isaiah 40: 10. Behold the Lord will come.
33.—Isaiah 66. 15. The Lord will come with fire.
34.—Isaiah 59: 20. The Redeemer shall come to Zion.
35.—Isaiah 60: 1. Arise, shine, for thy light cometh (margin).
36.—Isaiah 62: 11. Behold, thy salvation cometh.
37.—Isaiah 66: 5. ..He shall appear to your joy.

EZEKIEL

38—Ezekiel 21: 27. He come(s) whose right it is.

HOSEA

39.—Hosea 6: 3. ..He shall come unto us.
40$.—Hosea 10: 12. He come(s).

MICAH

41.—Micah 7: 7. ..I will wait for the God of my salvation.
42.—Micah 1: 3. ..Behold the Lord cometh forth out of his place, and will come down and tread upon the high places of the earth.

HABAKKUK

43.—Hab. 3:3. God shall come in (Heb. yahvo) and the Holy One from Mount Paran.

ZEPHANIAH

44.—Zephaniah 3: 8. Wait ye upon (for) me.

MALACHI

45.—Malachi 3: 1. The Lord shall suddenly come.
46.—Malachi 3: 2. Who may abide the day of his coming.
47. Malachi 4: 2. The Sun of Righteousness shall arise.

ZECHARIAH

48.—Zech. 2:10, 12. Lo I come.
49.—Zech. 14: 5. The Lord my God shall come.

CHRIST

50.—Matt. 16: 28. The Son of Man coming in his kingdom.
51.—Matt. 16: 27. The Son of Man shall come in the glory of his Father with his angels.
52. Matt.23. 39. He cometh in the name of the Lord.
53.—Matt. 24: 3. ..What shall be the sign of thy coming ?
54.—Matt. 34: 30. The sign of the Son of Man.
55.—Matt. 24: 42. Ye know not what hour your Lord doth come.
56.—Matt. 24: 44. In such an hour as ye think not the Son of Man cometh.
57.—Matt. 25: 10. The Bridegroom cometh.
58.—Matt. 25: 10. The Bridegroom came.
59.—Matt. 26: 64. Hereafter shall ye see the Son of Man coming in the clouds of heaven.
60.—Mark 8: 38. He cometh in the glory of his Father.
61.—Mark 13: 36. Coming suddenly.
62.—Mark 18: 8. The Son of Man cometh.
63.—Luke 9: 6. ..He shall come in his own glory.
64.—Luke 12: 38. He shall come. (See Isaiah 41:25.)
65.—Luke 12: 46. The Lord of that servant shall come in a day when he looketh not for him.
66.—Luke 17: 30. The day when the Son of Man is revealed.
67.—Luke 18: 8. When the Son of Man shall come shall he find faith on the earth.
68.—Luke 19: 13. Occupy till I come.
69.—Luke 19: 23. At my coming.
70.—John 14: 3. ..I will come again.
71.—John 14: 18. ..I will come.
72.—John 14: 28. I go away and come again unto you.
73.—John 21: 22. I come.
74.—Rev. 1: 7. ..Behold he cometh with clouds.
75.—Rev. 2: 25. Hold fast till I come.
76.—Rev. 16: 15. ..Behold I come as a thief.
77.—Rev. 22: 12. ..Behold I come quickly.
78.—Rev. 22: 20. ..Surely I come quickly.

ANGELS

79.—Acts 1: 11. ..Jesus shall so come in like manner as ye have seen him go into heaven.

JOHN

80.—1 John 3: 2. He shall appear.
81.—Rev. 1: 4. ...The one who is coming (Grk).
82.—Rev. 22: 20. ..Even so come Lord Jesus.

THE DISCIPLES

83.—Matt. 24: 3. ..What shall be the sign of thy coming ?

PETER

84.—Acts 3: 20. ..God shall send Jesus Christ who before was preached unto you.

85.—1 Peter 1: 7. The appearing of Jesus.
86.—1 Peter 5: 4. The Chief Shepherd shall appear.
88.—2 Peter 1: 6. The power and coming of the Lord Jesus Christ.

JAMES

89.—Acts 15: 16. I will return.
90.—James 5:7. Be patient therefore brethren unto the coming of the Lord.
91.—James 5: 8. ..The coming of the Lord draweth nigh.

PAUL

92.—1 Cor. 1: 7. Waiting for the coming of our Lord Jesus Christ.
93.—1 Cor. 4: 5. Judge nothing before the time until the Lord come.
94.—1 Cor. 11: 26. Shew forth the Lord's death till he come.
95.—1 Cor. 15: 23. Christ's at his coming.
96.—1 Cor. 16: 22. Maranatha (the Lord comes).
97.—Phill. 4: 5. ..The Lord is at hand.
98.—Coll. 3: 4. Christ shall appear.
99.—1 Thess. 1: 10. Wait for his Son from heaven.
100.—2 Thess. 1: 10. He shall come to be glorified in his saints.
101.—1 Thess. 3: 13. The coming of our Lord Jesus Christ.
102.—1 Thess. 4:16. The Lord himself shall descend from heaven.
103.—1 Thess. 4: 17. Meet the Lord in the air.
104.—2 Thess. 1: 7. The Lord Jesus shall be revealed from heaven with his mighty angels.
105.—2 Thess. 3: 5. The patient waiting for Christ.
106.—2 Thess. 3: 8. The brightness of his coming.
107.—1 Tim. 6: 14. The appearing of our Lord Jesus Christ.
1008.—2 Tim. 4: 1. Who shall judge the quick and the dead at his appearing and his kingdom.
109.—2 Tim. 4: 8. Those who love his appearing.
110.—Titus 2: 13. Looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ.
111.—Heb. 9: 28. He shall appear a second time.
112.—Heb. 10: 37. He who shall come will come.

F. R. S. in "The Biblical Newspaper."

* * *

THE ROMAN CATHOLIC CHURCH: OR ROMAN CATHOLICISM AND PROTESTANTISM

The fundamental principles that separate Roman Catholicism from Protestantism, or Protestanism from Roman Catholicism, are wide and deep. So wide and deep in fact that many of us doubtless do not comprehend their width and depth as fully as we should. The Standard Dictionary gives the following definitions which contain some of these principles:

CATHOLICISM: "The doctrine, system, and practice of the church universal. 2. The system, doctrine, and practice of the Roman Catholic Church, which Protestant denominations do not possess" (Draper Cnflict bet. Relig. and Sci. p.329.(A. '76).

PROTESTANT: "A member of one of those bodies of Christians that adhers to Protestantism, as opposed to Roman Catholicism; in general, a Christian who denies the authority of the pope and holds to the right of private judgment in matters of religion."

PROTESTANTISM: "The principles and common system of doctrines taught by Luther and other Reformers of the 16th century, and by the evangelical churches since. Its negative principle is that any element of current ecclesiastical teaching or of popular belief that, on being traced back in history, runs out before the teaching of Christ's authoritative apostles is reached, is not part of essential Christianity; its positive and formal principle, that nothing that is not taught in the Holy Scriptures, the authoritative rule of faith and practice in the church enters as an essential element into the Christian system. Its chief features and fundamental doctrines are supremacy of the Bible, justification by faith, individual responsibility, and freedom (within the authority of the Bible) of conscience and worship."

From the foregoing we may learn in brief that Roman Catholicism is that system of religion in which the individuals accepting it yield the supremacy of the Bible as a rule of faith and practice, and their "right of private judgment in matters of religion," and accept "the authority of the pope" and "obey the orders of one man," the pope, in all matters of religion.

While true Protestantism may be designated as that system of religion in which the individuals accepting it deny "the authority of the pope and holds to the right of private judgement in matters of religion," with regard to the Bible as the supreme "rule of faith and practice."

With these adverse principles before us it will doubtless now be interesting to note the bitter attitude of the Roman Catholic church toward Protestantism as stated by Catholic writers in the following extracts:

STEPHEN KEENAN: "Protestantism cannot be the religion of Christ." (Keenan's "Doctrinal Catechism," p. 17. P. J. Kenedy, Publisher. New York, 1903).

THOMAS WARD ESQ.: "Protestancy itself is nothing else but a mere imposture begun in Germany and England, and maintained and upheld by the wicked policy of self interested statesmen; and still continued by misrepresenting and ridiculing the Catholic religion, by misrepresenting the Holy Scriptures; yea, by falsifying, abusing, and by most abominably corrupting the sacred word of God," etc. (Ward's "Errata of the Protestant Bible," preface p. 24, 4th ed. D. & J. Sadlier, Publishers, New York, 1814).

MGR. SEGUR: "Protestants are men beloved of God like every other man. But Protestantism is a rebellion against truth, a rebellion which God detests, and curses upon earth, as he detested and cursed the rebellion of the angels in heaven. We must love the Protestant, but detest Protestantism; as we must love the sinner, but detest sin.

"Protestantism is an evil in its nature. A Protestant is often a very brave man, always immensely above his Protestantism.

"In my 'Plain Talk' I do not attack Protestants, I attack Protestantism, which I brand as the archenemy of souls.

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Editorial

Don't depend on other people for happiness.

* * *

If you are happy you must know when to be blind, deaf, and dumb.

* * *

Read Brother Alexander's letter under "Communications." Let every reader send Auntie Wince some token of remembrance on her birthday.

* * *

Don't try to be too "managing." Most people like to be allowed to look after their own affairs in their own way. Avoid meddlesome managing.

* * *

Often where we find other people "difficult," the fault is largely in ourselves. Many of us go on from year to year wanting other people to correct their faults, instead of trying to correct our own.

* * *

Our copy file is full. Thanks to all for supplying us so liberally with MSS. These are just as necessary as money in conducting a good paper. If some of the contributions are tardy in appearing remember they are appreciated none the less, and that they will find place in due time.

* * *

The word "immortality" is never applied to human beings this side of the second coming of Christ. Such a thing as "the survival of the living"—so current among theologians—is never hinted at in the Bible. It teaches the revival of the dead; and that not at death but "in the resurrection at the last day" (John 11:24). There is no promise in the word that saints are transported to "heaven" or "glory" at death. They sleep until the last trump awakens them. This is the teaching of the Bible from cover to cover.--J. J. Schaumburg.

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Brother Huggins:

The Church in Salem, Ohio, were made to rejoice on last first day by the announcement that Mrs. Catherine Clark, wife of Bro. Clark, was ready to render obedience to the call of the gospel of the kingdom of God. Sister Clark has sought for and obtained the good news that removed her alienship toward God and has given her a place as a member of the body of Jesus the Christ, who through his obedience, has become the head of the Church of the living God. Sister Clark has been an earnest seeker for this honor for several months. The rite of baptism was administered by the writer Sunday, P. M. One more worthy alien has rendered obedience to the requirement of the gospel of Jesus the Christ. Our prayer is that she may prove faithful to the covenant she has made with the Father through the Lord Jesus Christ. Eternal life and a place in the kingdom of God await all those who, like Paul, will fight the good fight, finish the course, and keep the faith.

Your brother awaiting anxiously the coming of our life-giver,

D. C. Robinson.

* * *

Dear Brother Huggins and The Restitution:

On Feb. 10th Sister S. Roxana Wince, of Pierceton, Ind., will be 81 years old. Perhaps you are aware of this. Would it not be fitting to make the occasion as bright as possible for this Dean of Special Contributors by as many as possible of the truly faithful sending her cards, letters, any message of cheer and appreciation of the work she has done and is doing?

In the ordinary sense of the word I am not a sentimentalist, but I believe in giving honor to whom honor is due. Let us not be slack in Auntie Wince's case.

I have written to some, but to the great body of believers I am unknown. Would you have the inclination and the time to "stir up the pure minds" of some in many places to take hold of this and get as any tokens of appreciation as possible?

Though quite young at the time Auntie Wince remembers the excitement of those days in "44." With her parents so much interested she has been in touch with the "blessed hope" movement ever since. Let us pray that if it is his will she may be among those "who are alive and remain" when Jesus comes.

Her father walked more than 25,000 miles in going to and from his appointments. When on March 17, 1889, he immersed me in Yellow River at Plymouth, Ind., no one at that gathering knew I would be the last one that Brother Chaplin would baptize. When a boy I heard him preach.

I knew Bro. Wince from 1874 until the time of his death. He was a tireless, logical worker for the truth.

Having known these men and how their long lives were faithfully devoted to the cause of truth, and knowing Sister Wince as I do, I feel perhaps somewhat different in this matter from those who are willing to tolerate anything, if it is in "our church."

Without presuming to tell you, or even to suggest to you what to do, I trust that your understanding of duty will be right in the case. It seems to me it is especially desirable that all the "Special Correspondents" should have a part in making the shower as spontaneous as possible. May God guide you in this and all your duties.

Sincerely,
G. M. Alexander.

* * *

Dear Brother:

Wm. G. Rothe, of Brooklyn, N. Y., referred me to your "Bible Lessons"; and I am writing for information. Are they separate lessons, or all in one volume? and what is the price?

I believe you stand for conditional immortality, etc. Now God has so marvelously revealed these "truths" to me here all alone when I did not know that any one on earth saw they as they were being revealed to me; and it is a great pleasure to know that others are preaching these blessed truths.

How I would like to visit your church and meet some of the people who see things as they really are, and dare to believe the truth as it is in Christ Jesus.

Do you know any people this way who believe as we do? We live in Ashtabula Co. southern part. I am a subscriber to "Words of Life," and enjoy them so much. I have charge of a mission band here. We hold our Bibe study class every Sunday afternoon, and I am praying God that the real truth be taught them; but it means so much for some to break loose from the traditions of their fathers and believe God's word as the Holy Spirit reveals it.

I am determined, by the grace of God, to stand true although I stand alone. I hope to hear from you soon.

Your sister in Christ,
Mrs. Wave E. Trautman.

* * *

Editor Restitution:

My wife, Ida M. Utter, has taken The Restitution for quite a number of years. The past year she had a great deal of sickness, and passed away Dec. 21, 1918. The past few months she was a continuous sufferer. She was a strong believer in the Abrahamic faith. Fell asleep with the assurance that she would soon be called to meet her Lord and Savior.

G. E. Utters.

Obituary

Precious in the sight of the Lord is the death of saints.-Psa. 116:15.

Mrs. Ida U. Bronson was born in Mumford, New York, Dec. 15, 1850, and died at her home in Whitehall, Mich., Jan. 8, 1919.

In 1866 she removed to Buchanan, Mich. Dec. 28, 1875, she was united in marriage to J. J. Bronson. Three children were born to them, Mrs. Lulu Robson and Miss Etta Bronson, of Whitehall, and J. J. Bronson Jr., of Milwaukee, Wis.

In 1892 the family came to Whitehall. Here the deceased spent 26 years of an active life, caring for her family and doing good to others as she found opportunity. None applied to her for help and went away empty.

She had not been in firm health during the past two years, and a slight attack of influenza still further reduced her strength, and Jan. 8 she fell asleep.

Besides her own family she left two brothers and one sister to mourn her loss. But they sorrow not as those who have no hope, for she fell asleep in hope of that better resurrection which brings not only life but immortality. Services were held in the house Jan. 10.

In the sun she casts no shade,
  No voice is heard no sound is made,
No step is on the conscious floor,
  Yet love will dream and faith will trust
That sometime, somewhere, meet we must.

BIBLE ARITHMETIC

Now that school days have begun again someone who has been delving in the Bible has brought out the following lessons in Bible Arithmetic.

Numeration: "So teach us to number our days that we may apply our hearts unto wisdom."

Addition: "Add to your faith, virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

Subtraction: "Let us put off the works of darkness, and let us put on the armor of light."

Multiplication: "Mercy unto you, and peace and love be multiplied."

Division: "Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you."—The Christian.

* * *

The man who has so much business that he has not time to go to Church or Sunday School, has more business than God intended him to have.—Selected by Brother H. H. Hawkins.

* * *

Ten thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourrselves.—Whateley.

"Protestantism is a deceitful doctrine" (Segur's I attack Protestantism, which I brand as the pp. 12, 13. Marlier & Company, Publishers, Boston).

By the way of recapitulating we may briefly note that Protestantism is branded as—

"The archenemy of souls."

"A deceitful doctrine."

"An evil in its nature."

A rebellion against truth."

"A rebellion which God detests, and curses upon earth."

"A mere imposture."

"We must . . . detest Protestantism."

The "Review and Herald," Washington, D.C., issue Oct. 24, 1912, quotes "The Western Watchman" (Catholic) of September 26, 1912, as denominating Protestantism as—

"The mother of all abominations."

"The whore of Babylon."

"The dying wretch."

"The religion of dirt."

"A plague that threatened to last forever."

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh" (Luke 6:45).

Arthur L. Manous.

CHRISTIAN PERFECTION

Matt. 5:48

The essential fact is that this is not a command, as A.V. makes it, "Be ye perfect." The verb is not imperative; it is future. "Ye shall be perfect." And all talk about "Christian perfection" is ruled out when it is noticed that the saying, thus rendered, is neither a prediction, intimating what we shall be, nor a promise assuring us that God will so bring it to pass. It is a challenge, and it will help us to catch its spirit if we recall two Old Testament precepts. Our Lord's mind was saturated with the Holy Scriptures; their language pervades his teaching, and here he echoes two familiar passages: "Thou shalt be perfect with the Lord thy God" (Deut. 18:18) and "ye shall be holy; for I the Lord thy God am holy" (Lev. 19:2). He has been speaking, you observe, of the transcendant goodness which becomes his disciples; and he warns them against ordering their behavior by the prevailing standards—the ancient law and the common practice. It sufficed for a Jew that he should keep the law and discharge its requirements of justice and equity; while the world was content with the maxim of "measure for measure"; do as you are done by; love your friends and hate your enemies. But the Christian ethic is infinitely loftier. It is a spirit of boundless and unwearied generosity. Its standanrd is neither the law nor the practice of the world, but the example of our heavenly Father, his universal loving-kindness. You are sons of God, and **noblesse oblige.** Your Father is perfect, and of course, you will be worthy of him. It is, as I have said, a challenge, an appeal to our honor. It is like Nelson's signal at Trafalgar: "England expects every man to do his duty." And this is God's constant method. He trusts us; he puts us on our honor; he appeals to our chivalry; and every noble heart leaps up in response. If we fail him and belie his confidence, it is our heavy disgrace. You remember how the prophet expresses this (Isa. 63:8-10): "He said, Surely they are my people, children that will not lie; so he was their Savior. In all their affliction he was afflicted, and the angel of his presence saved them; in his love and his pity he redeemed them; and he bare them; and carried them all the days of old. But they rebelled, and vexed his Holy Spirit." That was their condemnation and their shame; God trusted them, and they disappointed him; they proved themselves unworthy of his confidence. Have you ever noticed that saying of our Lord (Mark 8:38):

"Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation the Son of Man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels"? That is their unspeakable doom of the faithless at the final judgement. He trusted them, and they played him false; and when he meets them he will avert his eyes for very shame, and leave them to their disgrace. The horror of it laid hold on John, and in his first Epistle (2:28) he pleads with us to be true to Christ, that we may have boldness, and "not be ashamed before him," or rather "be shamed away from him at his coming."

And precisely similar is our Lord's appeal when he says: "Ye shall be perfect, even as your Father is perfect." That is our standard, and he trusts us to live up to it. He expects it; he takes it for granted; and it will be our eternal shame if we belie his confidence. There is a fine passage in Dr. Arnold of Rugby's "Life," which I read when I was a lad, and have never forgotten. It explains the secret of that great teacher's magnificent influence with his boys, and it is the testimony of one of them who had risen to eminence. "In the higher forms any attempt at further proof of an assertion was immediately checked: 'If you say so that is quite enough—of course I believe your word'; and there grew up in consequence a general feeling that 'it was a shame to tell Arnold a lie—he always believes one." It is thus that God deals with us in Christ; he believes in us; he puts us on our honor; and we are poor creatures if we play him false. Faith is a debt of honor; Christianity is chivalry.—Selected by Brother Alldridge.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXX

BAPTISM INTO JESUS CHRIST

Memory Text: For as many of you as have been baptized into Christ have put on Christ.—Gal. 3:27.

1. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

2. He that believeth and is baptized shall be saved, but he that believeth not shall be damned (Mark 16:15, 16).

3. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit;

4. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway even unto the end of the world. (Matt. 28:19, 20).

5. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?

6. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father.

7. Even so we also should walk in newness of life.

8. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection (Rom. 6:3-5).

9. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

10. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses (Col. 2:12, 13).

Practical Truths

At the close close of the ministry of Jesus, he sent out his disciples with the most important commission ever given to the world. During the lifetime of our Savior among us, his labors were confined to the children of Israel. Now, however, he sends his disciples into all the world to preach the gospel which he himself had preached in Judea, Samaria and Galilee. As he had also baptized his converts, so now he commands them, as they go to baptize all nations in his name. Baptism, or baptism in water, is thus by precept and example enforced as a part of the divine plan in saving men.

Notes on the Lesson

Baptism unto Jesus Christ.—This is a peculiarly expressive statement. It indicates that the individual has been initiated into a new relation to Jesus. The Christian name is now his. He belongs to the family of Christ. He is a member of that body called the Body of Christ. And this change has been completed through baptism. That water baptism or a baptism in water was carried over into this dispensation is evident from Acts 8:36, 38, Acts 10:47, 48, because "water" and "baptism" are used together. While they are baptized into Jesus Christ, the water is that in which they were baptized. It is also worthy of note that the household of Cornelius were baptized in water after they had received the baptism of the spirit (Acts 10:45-48). That there is a spirit baptism, or a baptism in spirit, may be, and undoubtedly is, true, yet the fact remains that baptism in water was practiced this side of the resurrection of Jesus, and in some way connected with repentance and remission of sins.

1. All the World.—The commission was indeed a broad one; to go not only unto the ends of the world, but reach every creature. (All the creation —R. V.).

2. Believeth.—Faith is here connected with baptism—the two being conditions of salvation in this statement. Of course there are other conditions.

3. In the Name of.—While the candidate was baptized into the Christ body, it was done in the name of Jesus, the name of his Father, and the name of the Holy Spirit.

5. Baptized into His Death.—In the act of baptism we are legally brought into the death of Christ, or where Christ's death atones for our sins by our dying, as he died in faith; therefore, says the apostle, we are buried with him by baptism into death.

7. Newness of Life.—In a new life—the life of Christ.

9. Buried.—In baptism the person is "wholly immersed, and then immediately drawn out."—Luther. He is buried in water; covered up wholly.

10. Quickened.—Made alive.

Suggested Topics and Questions

2. In the Body or Family of Christ.—How do we put on Christ? How do men become members of the body of Christ? Why was the gospel to be preached unto all the world" (Matt. 24:14.) Can any one be a member of the family of God with-faith, repentance and baptism?

2. Baptized in His Death.—Is baptism an emblem of Christ's death? (5.) In what sense are we baptized into his death? How are we buried by baptism? (6.) How should we walk after being raised? (7.) What is meant by being planted into the likeness of his death? By what act are we buried? (9.)

Leading Thought.—1. Am I in the family of Christ? 2. Have I made the atonement by being baptized into his death?

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

C. A. Corbell	$ 6.00
A. M. Young	2.00
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Mrs. R. Pascoe	4.00
Mrs. Fanny Mitchell	5.00
In memory of E. F. Randolph	10.00
W. G. Rothe	2.00
A. L. Root	3.75

Patience may be termed the ballast of our existence. Without it any passing storm will set the ship tossing and straining. With it the vessel can keep steady and go forward, or at the worst, lie safely in the biggest tempest that can blow over the seas of life.

OUR CONFESSION OF FAITH

THE FATHER AND SON

I. THERE IS ONLY ONE GOD, THE FATHER

THE "ONE GOD" of the Old Testament is revealed as "the Father" in the New Testament. The popular doctrine of the Trinity confuses the revealed relations of the Father, Son, and Holy Spirit, and destroys monotheism to make room for polytheism supplants Christianity to establish Paganism (Deut. 6:4; Mark 12:29-32; 1 Tim. 2:5; 1 Cor. 8:4-6; Eph. 4:6 John 17:3; Isa. 45:5).

II. JESUS CHRIST IS THE SON OF GOD

Jesus Christ is the Son of God, having been begotten of Mary by the Holy Spirit without the intervention of man (Luke 1:35; Matt. 1:20; Isa. 9: 6; Acts 2:22; 10:38; John 14:10; Matt. 3:16,17; John 3:34,35; 5:30; 14:28; 7:16; Matt. 19:17; Mark 15:34).

III. JESUS CHRIST IS BOTH A MEDIATOR AND ADVOCATE

Notwithstanding the miraculous manner of his conception and his subsequent anointing with the Holy Spirit, Jesus was made of our nature. He died, was buried, rose again, and ascended to heaven where he is now an officiating mediator between the Father and sinners who come to God by him, and an advocate for his own house, the church of God (1 Tim. 2:5; Rom. 8:3; Heb. 2:14; Gal. 4:4; 2 Cor. 5: 21; 1 Cor. 15:21,45; Rom. 5:15,19; Heb. 2:17; 3:1: 4:14,15; 8:1; Luke 24:31; Acts 5:31; 15:14; John 17:9; 1 John 2:1).

IV. POSTHUMOUS PROBATION AND SALVATION UNSCRIPTURAL

Christ's mediation for the world and his advocacy for the church provide adequate means for the salvation of all in the world and in the church who make their calling and election sure. Probation for both, therefore, is limited to this life (Isa. 38:18-20; Psa. 88:10-12; Eccl. 9:5-10; 6:3-6; Hos. 13:14; 2 Cor. 6:1-3; Luke 4:19; Psa. 69: 13; Isa. 55:3,6; Heb. 3:6,7,13,15). Posthumous probation* is exceedingly reprehensible as it either represents the means of salvation which God has provided as insufficient, or repudiates Christ's mediation for the world altogether. The following indictments of the doctrine are sufficient to show its anti-scriptural nature:

(a) Posthumous probation belittles angelic ministration (Psa. 68:17; Dan. 7:10; Psa. 103:20; 34:7; Matt. 2:13,19,20; 4:11; 26: 53; 18:10; Ex. 23:20-23; Heb. 1:14; Acts 8: 26-39);

(b) It slurs the work of the Holy Spirit (John 14:6; 16:7-14; Rom. 8:26);

(c) It emasculates the word of God (Acts 13:44-48; John 17:19,20; Acts 18:10,11; Isa. 55:10,11; Heb. 4:12; Jer. 23:28,29; Num. 11:23);

(d) It denies the sufficiency of Christ's mediatorial prerogatives (Luke 23:34; Acts 2:23,37-41; John 1:46-49; Acts 5:31; Matt. 28: 18; 1 Peter 3:22; Heb. 2:18; 4:15,16; 5:2; 7: 25; Rom. 8:26-28,32-39); and

(e) It charges God with incompetence and insufficiency (Gen. 21:17,20; 1 Sam. 2: 18,26; 3:1,7,19; Isa. 45:1,4; Jer. 1:5; Luke 1: 15; Gal. 1:16; John 4.23; Acts 8; 10; Isa. 45: 19; 59:1,2,3; 55:6,7,10,11).

V. DESTRUCTION OF THE DEVIL BY THE SACRIFICE OF CHRIST

The death of Christ was a necessary sacrifice for sin in order that the law of sin and death, introduced into the world by the disobedience of the first Adam, might be nullified through the obedience of the second Adam who obtained a full discharge of its claims by a temporary surrender to its power. Thus, immortality by resurrection was acquired in his own case, and through him will also be acquired by all believers in harmony with the law of obedience. In Christ sin is taken away, and righteousness is established. The devil, a word which is used interchangeably with "sin," has been abolished in the person of Christ; and its power will also be abolished so far as his people are concerned when he redeems, immortalizes, and makes them like himself (John 1:29; Heb. 9:26; Jno. 3:16; Gal.1:4; Titus 2:14; Acts 10:43; Rom. 3:25; Acts 4:12; Rom. 1:3,4; 2 Cor. 13:4; 6:9; Eph. 1:20.21; Heb. 2:14; Rom. 6:23: Heb. 9:26; 12:4; John 13:2; 6:70; Acts 5:3,9; Jas. 1:14,15; Eph. 2:2; 1 Tim. 5:14,15; Matt. 16:23; Mark 8:33; Luke 4:8; 1 Thess. 2:18; Rev. 2:10,12,13; Psa. 68:21; Jer. 51:20).

THE HOLY SPIRIT AND ITS GIFTS

I. THE SPIRIT OF GOD IS DIVINE, RADIANT POWER

THE SPIRIT of God is not a distinct person from the Father, but his radiant power and energy in universal diffusion (Gen. 1:2; Psa. 139:

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* By "posthumous probation," as here used, is meant probation in purgatory immediately after death, as taught by Roman Catholics, the "intermediate state" of renovation, as taught by some Protestants, and also the post-resurrectional opportunity to be saved, as taught by Russellites.

2-12; Job 33:4; 26:13; Psa. 104:30; Judg. 14:6; Num. 27:18; Neh. 9:30; 2 Peter 1: 21).

II. THE HOLY SPIRIT IS THE POWER OF GOD IN OFFICIAL MANIFESTATION

The Holy Spirit is God's "free spirit" gathered up, concentrated, and focalized for the work of creation, the bestowal of miraculous gifts, and the accomplishment of divine results (Psa. 51:11,12; Luke 1:35; Acts 10:38; 1:5-8; 2; 11:15,16; 8:17-19; Micah 3:3).

III. THE GIFTS OF THE HOLY SPIRIT WERE ONLY TEMPORARY POWERS

The gifts of the Holy Spirit which were bestowed upon the official members of the church in the days of the apostles, accomplished the purpose for which they were given and, accordant with reason and revelation, they ceased from the earth, not to exist again until the kingdom of God comes. That they were only temporary gifts and powers appears from the considerations following:

(a) The gifts of the Holy Spirit are "the powers of the world to come" (Heb. 6:4,5).

(b) When they were bestowed upon men in the past, they were given in a limited and measured form, except in the case of Christ. They were but foretastes, first-fruits, earnests, and prophetic intimations of the feast of heavenly powers which we shall enjoy in full when the kingdom of God shall come (Matt. 10:7; 12:28; Luke 9: 1; 11:20; Rom. 8:23; 2 Cor.5:5; Eph. 1:13,14).

(c) Christ excepted, they have been seldom possessed and rarely exercised in the past (1 Cor. 12:27-30; Eph. 4:8-12; 1 Sam. 3:1; Luke 4:23-28; John 10:41).

IV. THE GIFTS OF THE HOLY SPIRIT ARE NOT EXTANT TODAY

The following arguments are conclusive on this point:

(a) When the gifts of the Holy Spirit were possessed they were employed punitively in association with their benevolent uses (Ex. 4:6-8; 6:13,17,23; 9:22,29; Num. 12: 10,13; 2 Kings 5:14,27; Isa. 38:1,2; Acts 5; 8:20,24; 13:9-11).

(b) The design and purpose of God in giving them was fulfilled in a confirmed word and completed revelation. Spirit gifts now are superfluous, and if they existed they would discredit the word of God (John 14:26; 16:12; Eph. 4:7,8,11-16; 2 Cor. 13:9; 1 Thess. 3:9,10; Col. 2:10; Acts 20:17-23; John 20:30,31; 1 John 5:10-13; 2 Tim. 3:15-17; Jude 3, Greek).

(c) The prophetic word requires the cessation of miraculous powers now, and existing facts corroborate the prophecy (Psa. 74:7-10; Micah 3:6-12; 1 Cor. 13:8-13).

THE NATURE OF MAN

I. THE SOUL

SOUL, as used in the Bible, means primarily a creature or person, and is employed to express the variety of aspects in which that creature can be contemplated, such as person, life, mind, disposition, etc.; but in no instance does it express the idea of immortality (Gen. 1:20,24,30; Job 12: 10; Num. 31:28; Isa. 29:8; Prov. 6:30; Jos. 11:11; Jer. 2:34; Job 7:15; Psa. 105: 18, margin; Judges 16:30; Acts 3:23; Isa. 38:17; 53:11,12; Matt. 10:28; Rev. 16:3).

II. THE SPIRIT

"Spirit," as employed in the Bible, signifies breath, life, energy, mind, disposition, etc.; but it is never used to express the idea of an immortal principle in man (Gen. 6:17; 7:15; Eccl. 3:18-21, Psa. 104:29,30; Jas. 2:26; Jos. 5:1; Gen. 3:8, margin; 8:1).

III. THE GHOST

"Ghost" does not refer to an immortal entity in man, but to the expiration of his life (Gen. 6:17; 7:21,22; 25:8; Mark 15:37,39; Luke 23:46).

IV. MAN IS A CREATURE OF THE DUST AND MORTAL BECAUSE OF SIN

(a) Man is often declared to be mortal (Job 4:17; Rom. 5:12; Gen. 3:19,22,23; 1 Cor. 15:22; Psa. 49; 89:48; Gen. 7:22; Isa. 2:22);

(b) Man is affirmed to be unconscious in death (Psa. 6:5; Eccl. 9:5,6,10; Psa. 146: 3,4; Isa. 38:18,19; Job 3:11-17; 14:10-12; 10: 18,19; Psa. 39:12; Acts 2:29-34; 13:36; Gen. 15:15);

(c) Immortality is a conditional gift offered to man through Christ (2 Tim. 1:10; John 6:40; Rom. 2:7; 6:23; 1 John 2:25; 2 Tim. 1:1; Titus 1:2; 3:7; Rom. 8:24,25; Gal. 6:8; Mark 10:30; Luke 20:35,36; John 17:2; 1 John 2:17);

(d) Man obtains immortality at the resurrection (Dan. 12:2; John 5:28,29; Luke 14: 14; John 6:39,40,44; 11:24; 1 Thess. 4:16; Isa. 26:19; Acts 24:15: 1 Cor. 15:13,14,42-44,51-53; Job 19:25-27; Phil. 3:8,11,20-21); and

(e) After he obtains immortality he enjoys it on the earth (Prov. 10:30; 11:31; Matt. 5:5; Psa. 37; Rom. 4:13; Heb. 11; Rev. 5:10; Dan. 7:27).

V. IRRESPONSIBLE MEN ARE NOT RAISED FROM THE DEAD

Those of mankind who are ignorant of the gospel are not eligible to either reward for obedience or punishment for disobedience post-resurrectionally. They are irresponsible, and they pass away in death as though they had never existed.

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Editorial

Watch the littles. It is the last grain that turns the scale.

That there should be light was the first of God's commands. It is the first necessity of individual life. Without light there can be no harmony, peace and happiness in life.

Some people say they are weary of living, but in fact they are not. In their hearts they are constantly quoting Shakespeare: "O excellent, I love long life better than figs!" What they are tired of is not life, but its evil conditions. These will be removed soon, and then David's words will go round the earth, "Let the floods clap their hands: let the earth rejoice."

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Brother Huggins:

I write you a line to thank you and the Helping Fund for sending me The Restitution. I appreciate the paper. Old age and rheumatism have made it impossible for me to earn anything for some time, and I want the paper because I have become so hard of hearing that I can get no benefit from the meetings. I had hoped I might get well enough to do some work by scattering tracts, but I cannot do the walking necessary. At my age (which is 86) I am getting afraid I will never gain strength enough to work. The dear old Restitution is all I have to depend upon for church association, news, and Bible explanation.

Lucy A. McChesney.

Dear Auntie Wince:

I have been thinking of writing to you for a long time, and this is the last evening of 1918. What an eventful year it has been! The signs are still thickening; the peace cry is heralding the coming of the Prince of Peace. We can not slacken our pace. "Occupy till I come" is the watch word.

You have been so successful in helping The Restitution to secure printing press and building—just what they needed. In your article of Dec. 10, "So Many Calls," you say great responsibility rests on the light bearers. This agrees with Paul in Phil. 2:14-16: "Do all things without murmurings or disputings, that ye may be blameless and harmless the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights" The marginal reading puts it in the form of a command, "Shine ye as lights." Then he tells us how in the 16th verse: "Holding forth the word of life."

The figures in The Restitution of December 24th show the press and building paid for. In your article, "So Many Calls," you close with this: "He asks us to put our paper where he wants it to be." The brethren are not tired of giving. What shall we do now; what is the best means of "holding forth the word of life." ?

Make our paper larger, not for long-winded articles; not for space to speculate in, but for the gospel that saves. Make it large enough to give our young people room to write short articles, a department for the young people that they may develop in the work for the Master. Let us suggest that each subscriber earnestly solicit at least one new their subscription, than if the paper is donatget at east one. People are twice as apt to read the paper they pay for, and much more apt to renew thei subscription, than if the paper is donated. Let us try it. Begin the New Year by getting new subscribers. What better way can we spread the gospel than to enlarge our paper and substantially support it. A few donations and a new list of subscribers will do this.

Your sister striving for the victory,

N. B. Robison.

Dear Brother:

Enclosed find one dollar for which please send me The Restitution for six months. This money was given to me at Christmas to get some little comforts. The Restitution is the greatest comfort I have, so I send it to you that I may receive the paper a little longer. I know you would gladly send it to me without the money, and I appreciate the kindness which prompts this, but am glad I can pay for it for so long a time. I am not very strong yet from my illness. I did not have the "flu" the doctor said.

Brother Huggins, I received a Christmas gift which I prize very highly—your series on "Bible Lessons on First Principles." I have wanted them, but could not send. I know who sent them to me, and thank the brother for them. As far as I have studied them I think they are are absulutely correct from a Bible standpoint. I only received them two days ago. I like to study the Bible Lessons many times before I comment on them even to myself.

How startling prophecy is being made into history! Surely we can lift up our heads expecting to see our Lord in the air and, rejoicing in this hope, as he has commanded us to do, none of God's word will fail. Let none be discouraged or lose faith. Ezekiel's prophecy will be fulfilled because it is God's word and cannot fail, neither will it return unto him void, but will accomplish that whereunto it is sent. Gog and Gomer will be ready when the time comes and will go up into the Holy Land, there to perish, because God says they will. This may not be accomplished before our Lord calls us; but it will surely come to pass. We live by faith (in God's word), not by mere human sight. Do you remember what Dr. Thomas said in "Eureka" of France in the last day councils? She seems to be fulfilling what is written of her. It cannot be long until we are called away, for we must be with the Lord when the nations are destroyed (as nations); and that destruction comes suddenly while they are yet crying, "Peace and safety." What are they saying now? "Universal peace; make the world safe for democracy"—almost the exact words of Scripture. Let us of the day rejoice and make ourselves ready.

Yours in hope,

Flora A. Wood.

A NEW DRIVE

By S. Roxana Wince

Shine ye as lights (marginal reading of Phil. 2:15).

Put in this form the words are a command from God that may not be disobeyed. The light that is in us must not be darkness. We must hold forth the word of life, even though the generation in which we live be a crooked and perverse one. How can we best do this? How reach the largest number in our humble and isolated spheres? How make each little vessel carry its allotted measure of life-giving water to thirsty dying souls? There is not one of us who does not want to share, not one who does not want to "come rejoicing bringing in the sheaves." As to myself I ask no sweeter joy than this. O if I could but be an instrument in God's hands for snatching firebrands from the burning, I would praise him, praise him to my latest breath, praise to all eternity! We can have no higher, more blessed mission than to be ambassadors for Christ, and bring peace to them, who have known no peace.

We have the Linotype, the printing press and the building, but we have not yet put The Restitution where God wants it to be. He wants it to go into thousands of homes where it has never been. It cannot go of itself; you dear brethren and sisters, must make it go. You must each of you get at least one subscriber for the New Year. Our dear Sister Robison, of Salem. Ohio. says: "Let each one try for six, but don't fail to get one. People are twice as apt to read the paper they pay for, and much more apt to renew their subscription than they world be were the paper donated. Let us all try it. Begin the New Year by getting new subscribers."

I second the motion. Time is short, O so short! "He that winneth souls is wise." "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3).

Do you want to shine? Get to work and keep at it. Do not slacken your hands. Everywhere, everywhere speak a word for Jesus, and make earnest persistent efforts to increase the usefulness of our paper. All that we have done is but "as a drop in the bucket" compared with what we may do in the future with the blessing of God. Go forward, having faith in him, and the battle is yours.

"Our God is not as their God, they themselves being witnessess." He is neither a stock nor a stone, but a God that hears and sees, and who is "mighty to save" all them that put their trust in him.

Another thing: our paper must be enlarged, "not," as Sister Robison says, "for long-winded articles, not for space to speculate in, but for the gospel that saves," and that "young people may have room to write short articles for publication" and in that way develop their talents, and do their "bit" for the Master and his cause.

Now is the time to enlarge the paper, while our hearts are still warm and glowing with thankfulness for what God has already done for us. Who will be the first to come forward with a gift?

WHAT SAYS INSPIRATION CONCERNING GOD

The knowledge of God is an essential feature of Christian attainment, according to the apostolic standard. Those "who know not God" are among those whom vengeance is to overtake (2 Thess. 1:8). Knowledge of God is the basis of sonship to God. Without it we cannot enter the divine family. How can we live and serve a being whom we do not know? Knowledge is the rock upon which everlasting life is built. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). Nature tells us something of God. It can tell us God is, because he must be; but it can tell us nothing of his being, his character, his purpose, his will with regard to man or his object in forming the universe" (R. Roberts).

Let us now turn to the word of God himself. The knowledge of God which he seems to impress upon us throughout the Holy Scriptures, is his oneness. Deut. 6:4, "Hear O Israel, the Lord our God is one God." "The first of all the commandments is, Hear O Israel, the Lord our God is one Lord" (Jesus in Mark 12:29). "To us there is but one God, the Father, of whom are all things" (Paul, 1 Cor. 8:6). "There is one God and Father of all, who is above all" (Paul, Eph. 4:6). "There is one God" (1 Tim. 2:5).

Do me need more testimony? Listen: "There is no God beside me" (the great God himself in Isa. 44:8). In view of all this how dare man substitute his pagan ideas for the inspired teaching given to us from the Father himself? Let me quote again from R. Roberts: "Popular theology says that God is three eternal elements, all equally powerful, each equally personal and distinct from the other, and yet all forming a complete single personal unity. There is they say, 'God the Father, God the Son, and God the Holy Ghost,' each very God, each, without a beginning, each omnipotent and separate from the other and yet all one." And here the pertinent question is asked: "Why should one of these elements be called 'Father,' not having preceded or given existence to the other; and why should another be called, 'the Son,' not having been brought into existence by the Father, but co-eternal with him?"

I heard this statement from the pulpit once: "God was always the Father, therefore the Son must always have existed co-eternal with the Father." I thought how strange it is that any man or woman who is intelligent above the ordinary can give utterance to such absurdity and impossibility. Of necessity God is before all else because he is the Father. Eph 4:6. "One God and Father of all." "I came forth from the Father;" "My Father is greater than I" (Jesus in John 15:28; 14:28). In view of these plain, literal statements how can any one say that Jesus existed always as a being as the Father has, and how can any one say and teach that Jesus has equal, underived power the same as God himself? May God keep us from that hopeless state spoken of in 2 Thess. 2:10, 11.

There is one verse in the New Testament to which trinitarians constantly refer to support this pagan doctrine of three gods in one. It is found in 1 John 5:7. Here is what scholars say of this Scripture: "It is unanimously renounced by Bible critics as a spurious interpolation upon the original text. On this ground it has been omitted altogether from the Revised Version of the New Testament. This text is not contained in any Greek MS. which was written earlier than the fifth century" (R. Roberts).

Scofield says in a marginal reference: "It is generally agreed that verse seven has no real authority, and has been inserted." How foolish to build a doctrine upon one verse in the Bible, a verse which the fondest believers and teachers of this doctrine tell us is spurious! It is a sandy foundation, and is dishonoring to God inasmuch as he repeatedly tells us it is false and misleading.

In conclusion, I quote again from a loved teacher: "We have not written to please men (only to testify for the Lord.—F. A. W.) It may be, dear reader, that some of the fondest and dearest desires of your heart will be killed by reading this; for the word of God is a quick, powerful and sharp sword (Hew. 4:12)."

Submitted in love and a desire only to testify for my Lord, though it may separate from me many whom I hold in esteem and love.

Flora A. Wood.

THE THIRTY-FIFTH ADVENT OF CHRIST

By O. M. Owen

I presume that some who see the unique heading of this brief article will be astonished and perhaps will wonder what new idea has taken possesion of the writer's brain.

To such permit me to state that the idea is by no means a new one, though it is not in harmony with the writer's idea of the teaching of the inspired Scriptures.

That Christ has already made thirty-four visits to this earth is the unmistakable teaching of some, and the implied belief of many, a large number of our own people included.

Doubtless some who read this statement will seriously question its truthfulness. A careful study of the matter, however, causes the writer to fear that it is indeed too true.

I am fully aware that our people have been, for many years, preaching the second coming of Christ still future though near at hand. Moreover, it appears to me that we have not always been logically true to this position. As I desire to be perfectly candid, and that none may be in doubt as to what I refer, I will quote Dr. Crafts in the "Christian Herald" of Dec. 7, 1904.

In his exposition of the Christmas Sunday-school lesson (his wife also corroborating) we find the following: "The third volume in the life of Jesus is made up of the thirty-three visits he made to the Old Testament times, his appearance to Abraham, Moses, and others, that are called 'theophanies,' that is, visible manifestations of God. 'No man hath seen God (the Father) at any time; the only begotten Son who is in the bosom of the Father, he hath revealed him!" That verse proves that when God is spoken of as as seen, it must be the Son. Those short visits of the Jehovah-Jesus, the Lord of angels, who is often called 'the angels of Jehovah,' were revelations of God's love and justice."

The above being true, when Jesus came as the son of Mary, he was no stranger to this earth as that was his thirty-fourth visit, or advent.

Why preach the second coming yet future while endorsing such teaching? Why not be truthful and say that we are now expecting Jesus to make his thirty-fifth visit soon?

It seems to the writer of this that a promise which leads to such a logical sequence must be erroneous. The conclusion certainly is false because anti-scriptural.

As the second coming is yet a future, and a joyfully anticipated event, let us make all our theories harmonize therewith. We shall neither dishonor God nor his Son by so doing.—Messiah's Advocate

"Give attendance to reading, to exhortation, to doctrine. . . . . Meditate upon these things" (1 Tim. 4:13,15).

OUR CONFESSION OF FAITH

THE THOUSAND YEARS' REIGN OF CHRIST AND THE SAINTS

I. THE GRACIOUS PURPOSE OF CHRIST'S REIGN IS TO SUBDUE "ALL ENEMIES"

THE MISSION of Christ's reign on earth is to extirpate "all enemies" from the earth, which is now "subject to vanity" (Rom. 8:20). The specifications of evil here given as vanquished by his reign are representative only:

(a) All human governments shall be abolished (Isa. 24.21-23; Rev. 19:11-20; Isa. 17:13,14; Psa. 2:4,5; 110:5,6; 1 Sam. 2:10; Dan. 2:44; 7:13,14; Psa. 74:20; Rev. 11:15; Psa. 72).

(b) There will be but one kingdom "under the whole heaven," the kingdom of God (Psa. 2:1-12; 72:8; Dan. 2:44; 7:27; Num. 24:17; Rev. 11:15; Zech. 14:9; 9:10).

(c) There will be but one religion, the true one, the religion of Christ and his kingdom (Isa. 45:23-25; 52:1,7-10; 66:17-23; Zech. 14:16; 8:23; 9:7; Rev. 5:9-14; Zeph. 3:9; Mal. 1:11).

(d) All idols and idolators shall be destroyed (Isa. 2:18; 42:17; Psa. 97:7; Zech. 13:2).

(e) War "shall cease to the ends of the earth" (Psa. 46:9; Isa. 2:4; 9:5; Hos. 2:18; Zech. 9:10; Ezek. 39:9,10; Rev. 20:1-3).

(f) Premature death will exist no more (Isa. 65:20-23; Zech. 8:4,5).

(g) The land of Israel shall be transformed from barrenness to fertility, being made beautiful, fruitful, and glorious (Isa. 35:1; 41:18,19,20; Amos 9:13-15; Isa. 60:13; 65:17-25; Zech. 8:3-8,12).

(h) The city of Jerusalem will be built again, broadened, enlarged, and adorned by "the precious things" of all nations (Psa. 72:10; Isa. 26:15, Revised Version; Zech. 14:20, Revised Version; Isa. 33:17, Revised Version; Jer. 31:38; Isa. 60:10-18; Hag. 2:6-9; Jer. 3:17).

(i) The Jews and Israelites will become fast friends and a united nation, with whom the Gentiles will join to yield a national and happy obedience to the King of kings, the Lord of hosts and ruler of the whole earth (Zech. 8:23; Jer. 3:17,18; Rev. 15:4; Isa. 25:7,8; 2:2,3; 45:14-25; Ezek. 37:21-24).

(j) There will be a sevenfold increase of light, both solar and lunar (Isa. 4:5; 30:26; 60:19; Zech. 2:5; 14:6,7; Rev. 21:11,18, 22-26; 22:5).

(k) The earth and its animal inhabitants, to a large extent, will partake of the blessings of the times (Isa. 11:6-9; 65:25; Hos. 2:18; Ezek. 34:25,28; Rom. 8:19-23; Rev. 22:3).

II. THE REIGN OF CHRIST IS A TRANSITIONAL PERIOD

The subjects of the kingdom of God, the remnants of the Jewish and Gentile nations who "find grace" (Jer. 31:2) and survive as "the left of the nations" (Zech. 14:16) at the coming of Christ and the setting up of the kingdom of God, multiply rapidly with the pangs of child-birth mitigated. They soon develop into numerous and strong nations. Some of the people are righteous, and some of them are wicked. Sin and death continue among both classes in a modified form during the reign of Christ (Gen. 3:15,16; 1 Tim. 2:15; Ex. 1:19; Isa. 66:7-9; Lev. 23:10-20; 1 Cor. 15:23-26; Mal. 3:18; Jas. 1:18; Rev. 14:1; 5:10; Ezek. 44:22,25; Isa. 65:20; Zech. 8:4; Isa. 60:21).

III. A "LITTLE SEASON" OF JUDGMENT AFTER THE REIGN EXPIRES

During this "season" the just and the unjust of that age, including both the living and the dead, are judged. The righteous are approved and immortalized; the wicked are rejected and consigned to shame and the second death. Mortality has now been abolished by salvation and destruction and death, "the last enemy," destroyed (Rev. 20; 21; 1 Cor. 15:24-28).

IV. CHRIST'S SUPREMACY ENDS; GOD'S DIRECT SUPREMACY BEGINS

With the abolition of "all enemies" from the presence of the Lord and from the face of the earth, there comes a change in the administration of the kingdom of God. With all the wicked "cut off," none remain but the righteous, who are redeemed, glorified and immortalized, and who inherit the earth forever. Christ's work as Prophet, Priest, Savior, and King is finished; and he presents a redeemed earth and a glorified people to his Father, who takes the kingdom into his own hands and reveals himself without mediation (Matt. 5:8; 1 Cor. 11:3; 15:23-28; Eph. 1:10,22; Heb. 2:5-9; Rev. 21:1-7; 22:3).

THE FAITH EPITOMIZED

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Above work is full of references and telling points in behalf of the gospel. Keep one in your vest pocket and you will always "be ready" to defend the truth. This little defender of the faith will be published in February. Send on your order now, and receive the first ones printed. 5 cents.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D DONALDSON,
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6.8, TITUS 2:13,14.

GOLDEN TEXT: 1 Cor. 6:12

MUST I MY BROTHER KEEP?

Must I my brother keep,
And share his pains and toil,
And weep with those that weep,
And smile with those that smile;
And act to each a brother's part,
And feel his sorrows in my heart?

Must I his burden bear,
As though it were my own,
And do as I would care
Should to myself be done;
And faithful to his interests prove,
And as myself my neighbor love?

Must I reprove his sin
Must I partake his grief,
And kindly enter in
And minister relief—
The naked clothe, the hungry feed,
And love not in word, but deed?

Then Jesus at thy feet
A student let me be,
And learn as it is meet,
My duty, Lord, of thee;
For thou didst come on mercy's plan,
And all thy life was love to man.

Oh, make me as thou art,
Thy spirit, Lord, bestow—
The kind and gentle heart,
That feels another's woe;
That thus I may be like my Lead,
And in my Savior's footsteps tread.

Strays in The Ways

They do always err in their heart (Heb. 3:10).

Have you seen a stray horse? This is the question a boy asked me as I was walking along a country road. A stray horse. Did you ever see one? A stray horse is one that is lost; a horse that is not in his right place when it is needed. A stray in the way that needs looking after.

The little word "err" in our text means "strays." They do always go astray in their hearts. Have you seen a stray boy? Have you seen a stray girl—boys and girls who are not in the right place when they are needed? It is the boys' and girls' feet that lead them astray. Can you get patent shoes that will keep boys and girls from being strays in the way? The remedy must be applied nearer to the hat than to the shoes. The trouble is as far as possible removed from the feet; it is in the head. The intellect goes astray, and leads the feet.

The day school is a training place to keep your intellects from being strays in the ways. There is a certain way your mind should go. When your mind goes wrong it is a stray in the way. It is on the wrong road. Your teacher asks. "When did Columbus discover America?" You answer "In 9214." Then it is time to ask, "Have you seen a stray intellect?" The difficulty is not altogether in the brain.

The intellect may be trained until it is almost perfect. But if the heart is not right the intellect will continue to go astray and to lead the feet astray. Have you seen any boys and girls whose hearts are strays in the ways? "Thomas, why did you strike your brother?" "I didn't strike him; he just ran against my fist," "Mary how did you tear your dress?" "It was torn before I put it on." Strays in the ways. They err in their hears. Your heart is like a clock and your conduct is like the clock's face and hands that tell the time. It is just as necessary to have a good heart in your body as it is to have good works in your clock. If the works are not right the clock goes astray. If your heart is not right your conduct goes astray. It is foolish to try regulating your conduct without regulating your heart.

A story is told of a colored man who came to a watchmaker and gave him the face of a clock and the two hands, saying:

"I want yer to fix up dese han's. Dey jes' doan keep no mo' kerec' time for mo' den six munfs."

"Where is the clock?" answered the watchmaker.

"Out at the house on Injun Creek."

"But I must have the clock."

"Didn't I tell yer dar's nuffin de matter wid de clock 'ceptin' de face and hans'. And I done brought 'em to you. You jes' want de clock so yer kin tinker wid it and charge me a vig price. Gimme back de face and dem hans'.' And so saying he went off to find some reasonable watchmaker.

Get your hearts right for the new year and you will not be strays in the ways nor in the way of the strays.—Dr. James M. Farrar.

Worth Reading and Remembering

God finds pleasure in us when we find pleasure in God.

Persistent people begin their success where others end in failure.—E. Eggleston.

True religion shows itself in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs.

Kind words quiet a wrathful mind.

When we are dead to coveteousness we can cultivate the grace of giving.

You must love in order to understand love. One act of charity will teach us more of the love of God than a thousand sermons.

The Bible is the field in which God's children labor, and wherein they find their treasures; while they guard it, as often as they will go to it and find wealth, such wealth that the deeper they dig the richer they become.

The common theory of eternal misery involves God, his whole administration and his eternal kingdom in the deepest dishonor that the mind of man or angel can conceive. Dr. E. Beecher.

Daily Thoughts

Our eyes wait upon the Lord our God	Psa. 123:2
My soul is even as a weaned child	Psa. 131:1
Blessed are they that dwell in thy house	Psa. 84:4
Fled to lay hold on the hope set before us.	Heb. 6:19
Which hope we have as an anchor to our soul	Heb. 6:19
The Lord is my portion, saith my soul	Lam. 3:24
I will love thee, O Lord, my strength	Psa. 18:1

There are souls in this world which have the gift of finding joy everywhere and of leaving it behind the when they go. Faber.

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.

Self is the only prison that ever can bind the soul.

What Did Paul Mean?

In the 9th chapter of 1 Corinthians we have the record that Paul said, "I am made all things to all men, that I might by all means save some." In the preceding verses to the one just quoted the record reads: "And unto the Jews, I, Paul, became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law, to the weak became I as weak, that I might gain the weak."

Now in using this language what was Paul's meaning? Did Paul mean, that were he living with us today, when Christianity is divided and subdivided into so many creeds and "isms," that are almost beyond count, he was without character and would sympathize with, and profess to believe in whatever creed his companion professed? In matters of politics, if Paul was speaking to a Christian, would he profess to an all-abiding hope of the soon return of Christ, for the purpose of establishing the kingdom of God? If talking to a member of the republican party, would Paul profess to be a believer in the principles of that party? If to a democrat, would Paul promise to vote for the nominees of the democratic convention? and so on. Do you think Paul would act as a man without conscience and say "yes" to every one he thot it would please; and "no" when he thought yes would give offence? If you think this is the meaning of the text and context, then you have a very different idea of Paul and his method of making converts to the cause of Christ to what I have.

My idea of Paul's meaning simply is this: That while at all times he would be open and straight forward, true to his convictions and conscience in the sight of God and man, he would be very careful not to give offence. He would not be so zealous as to be critical. While his own conscience would permit him to eat anything at any time or place, he would refrain from eating such things, at such times, as would offend those whom he was endeavoring to win to Christ; and as with his eating, so with every other thing: he would watch his deeds, he would watch his actions, he would watch his words, so that whatever he did or said would be done in such a manner that would bring people toward him, and not repel them. He never would sacrifice the ideal, but he would sacrifice Paul; he never would belittle conscience, but he would himself. Paul was placed in the background and Christ was placed on the pedestal in front. Self was sacrificed, but Christ was magnified. The little things that made no difference were left unnoticed; but the things pertaining to Jesus Christ and his righteousness were brought into prominence so that God was glorified, and the Master honored. Suppose we, in presenting the truth of the love of God our Father, and the obedience of Jesus Christ his Son, our Redeemer, would leave unnoticed the peculiarities of our hearers, and in a simple, straight forward manner place before them the things "concerning the kingdom of God and his righteousness:" do you not think we would be more successful in our endeavors? I do. Suppose we try.

Our Weekly Puzzle

Now the God of hope fill you with all joy and peace in believing, that ye abound in hope, through the power of the Holy Spirit and I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

What does "joy" mean?
What is the meaning of "abound?"
Can you define "persuaded"?
What is the meaning of "admonish"?
Who wrote the above? To whom was it written? Where can it be found?
Five credits for each correct answer.
Answer to be mailed by Feb. 7th.
Answer will appear in issue of Feb. 11th

Answer to puzzle in issue of Jan.14th.:

The "pharisees" were a people who believed in self-righteousness, who thought themselves perfect, hence had no need of a Savior.

Jesus tried to teach them that the more perfect they thought themselves to be the more imperfect they actually were, and the greater was their sin.

"To see" signifies knowledge; blindness, the want of knowledge. Therefore the more earthly wisdom we have the further are we from the things of God. While the more we sacrifice self, trusting God, the more of his wisdom will he give us. God in his love sent Jesus into the world to be a ransom for sins. We all are sinners. The only way we can have our sin blotted out is through faith in Jesus. Sin is death; faith is life, therefore believe God and live.

The passage can be found in John 9:39-41.

Our business is to do our work well in the present place—whatever that may be.—Abbott.

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MEMORY VERSES: MICAH 6:8. TITUS 2:13.14.

GOLDEN TEXT: Psalms 112.5, 6

ALONE, YET NOT ALONE

When no kind earthly friend is near,
  With gentle words my heart to cheer,
Still I am with my Savior dear;
  "Alone, yet not alone."

Tho' no loved forms my path attend,
  With tender looks o'er me to bend,
Yet I am with my unseen Friend;
  "Alone, yet not alone."

When sorely racked with pain and grief,
  Here I can find a sure relief:
And I rejoice in the belief!
  "Alone, yet not alone."

'Tis on his strength that I rely,
  And doubts and fear at once defy.
So happy, so content am I;
  "Alone, yet not alone."

Whate're to me may now betide,
  I have a place wherein to hide,
By faith, 'tis ever at his side;
  "Alone, yet not alone."

Refrain

"Alone, yet not alone,"
  "Alone, yet not alone,'"
So happy, so content am I,
  "Alone, yet not alone."

* * *

Friendship

Samuel Macaulay Lindsay

As fields are made beautiful by flowers and homes made joyful by children, so life is made fragrant by friendship. The Spirit of Friendship, like the Spirit of God, is always with us, and is ever seeking to make life richer, purer, happier and more complete.

Some friendships are born while the kindly breezes of spring sing of hope to the drowsy buds and flowers. Others awaken to the warmth of God's love expresses itself in the intense summer heat. Again others find their friends in the maturity of life, when the glory of the autumn sunset is reflected by the ripening grain and the ruddy fruit. And yet again there are friends who discover each other in the chilly days of winter, when hope and success are only thought of in terms of yesterday. But, no matter at what season Friendship comes, it always brings new meaning to life.

Friends always have a common interest in life, and generally this is the dominant interest in their minds. Most men find their friends among those who pursue the same vocation; farmers form friendships with farmes, lawyes with lawyers, carpenters with carpenters. The yachtsman, the fisherman and the hunter understand this. Others find friends in those who have similar ambitions, and not a few in those who have experienced common sorrow. But the most royal friends are those who have found in each other a common spirit. They find themselves to be the complement of each other, and interpret life in higher terms than of those things which are seen and heard.

The story of the most exalted friendship in history is told in that brief phrase, "Abraham was the friend of God." The spirit of Jehovah found a home in the heart of Abraham, and this unique friendship resulted. The Shepherd of the Stars and the Herdsman of the Plains were possessed of a common spirit, which resulted in a most sacred fellowship. Happy indeed is that man who can interpret friendship in terms of God.

* * *

Charity

When you meet with one suspected
  Of some secret deed of shame,
And for this by all rejected
  As a thing of evil fame;
Guard thine every look and action,
  Speak no word of heartless blame,
For the slanderer's vile detraction
  Yet may soil thy goodly name.

When you meet with one pursuing
  Ways the lost have entered in,
Working out his own undoing,
  With his recklessness and sin;
Think, if placed in this condition,
  Would a kind word be in vain?
Or a look of cold suspicion
  Win thee back to truth again?

There are spots that bear no flowers,
  Not because the soil is bad,
But the summer's genial showers
  Never made their blossoms glad;
Better have an act that's kindly,
  Treated sometimes with disdain,
Than by judging others blindly,
  Doom the innocent to pain.

* * *

Friendships

It means much to have a friend. Perhaps it means even more to be a friend. It was with this in mind that M. D. Babcock wrote:

And if I may, I'd have today,
    Grace from above,
To set my heart, in heavenly art,
    Not to be loved, but to love.

To have love in one's heart, to be faithful, to be loyal, to feel the delight of loving and trusting and serving someone who is worthy— that is the thing that counts most.

But when to this is added a wealth of love received, when besides the motive of loving one who is noble one catches the ambition of being noble and worthy for another's sake; when there is not only a stream of love issuing from one's own heart, but a stream of love returning blessing to the heart then life is rich indeed.
—then life is rich indeed.

Jesus offers the supreme delights and benefits of his friendship to all who will receive them. He wants to be the heart's best friend, the soul's closest companion; and he has suggested and inspired the plan for the regeneration of this world by spreading the principle of love of God and his own friendship.

The church is composed of the friends of Christ. To be friends of Christ the members of the church must be friendly among themselves; they must be as one, as God is in Christ, and Christ is in God, and they in both God and Christ, as also God and Christ will be in them. This is a friendship indeed. It is the theory of friendship as eppounded by Jesus, for he discloses himself as man's best friend. He requests the friendship of man, then urges all to be friendly with each other.

The word "friendship" has a very deep and significant meaning, of which we fully are aware when we state that of all earthly friends we have none greater than Brother James Gelletley, of Earleigh Heights, Maryland. Recently our friend and brother was ill. He was confined to his bed for a long time with erysipelas of the face. With him we rejoice and thank our heavenly Father that he has fully recovered. While on his bed he wrote and sent us the following poem entitled

* * *

The Dreamer

It is better to live in the realms of dreams,
  Than be dead where everything only seems,
Where shrouds conceal the true and real
  As the dead round their tombstones shuffle and deal
Out falsehood and shame—the cards of their game—
  At the graveyard banquet where the ghouls are fed.
Where the dead eat the dead.
  Here's to the dreamer who lives apart;
Sees hate with his eyes but sings love in his heart,
  Still dreaming of faithfulness, purity, truth,
Of perfect beauty and fadeless youth,
  Of the good time that's coming, by and by,
When the living and loving see eye to eye.

* * *

Memories

What a wonderful thing is memory. Some men have long memories, others have short memories. Lord Bacon once said that men never forget anything, that at some time or other they will remember every impression they ever have had.

King Cyrus, so it is said, could remember the names of 25,000 men in his army, and it gave him a wonderful power over them.

Horace Greely could read several columns of the "New York Tribune" and repeat what he had read word for word. The same is said regarding Dr. J. M. Buckley of the "Christian Advocate."

It is claimed that a Japanese student of Armour Institute can quote the first five books of the Bible, the Psalms, and practically all of the New Testament.

Moody met a man in Scotland who could repeat the whole Bible. If the Bible were to be destroyed today it could be reproduced from the memories of men.

I personally know a New York business man—Charles E. Silence an employer of about 1500 people, who can call every one of them, by name, besides placing each in their proper department.

A good memory simply is a matter of cultivation, exercise. Cultivate the brain properly and you become its master. Rest it overmuch and it will fail you. Memory simply is a store house in which we place a record of the deeds of the past, with this difference: the records, at times, will not stay placed; they come out when least expected, sometimes to bless, sometimes to haunt. With what are we going to fill our store house? Shall our records be pleasant or unpleasant? Shall they be agreeable or disagreeable? Shall our records be such that we will be pleased to repeat the to our children and children's children, or shall they be of the sort that we willingly would give all our possessions to have them blotted out? Remember this, a record of our every deed, a record of our every action, a record of our every word is stored in our memories. We can not blot them out; we can not destroy them: as our deeds are, so shall our memory be. Therefore now, while we are shauping manhood, while we are forming character let our words be pure and upright, our actions honorable and honest, our deeds merciful and full of love. Then in after years when our memory shall bring to mind the deeds of our youth, we shall not be ashamed.

* * *

Our Weekly Puzzle

We are saved by hope; but hope that is seen, is not hope; for what a man seeth, why doth he yet hope for?

But if we hope for that we see not, then do we with patience wait for it.

What is the meaning of "hope"?

How are we "saved by hope"?

What is "patience"?

Who wrote the above? To whom was it written? Where can it be found?

Five credits for each correct answer.

Answes to be mailed before Jan. 31st.

Answers will appear in issue of Feb. 4th.

Answers to puzzle in issue of Jan. 7th:

The word "examine" means, to look into carefully for the purpose of reaching a conclusion.

Faith is belief in things unseen, a firm conviction of the truth of God's word.

"Prove your own selves" means to be sure you know what you are doing. Be positive you are sincere in your professions.

If we believe in God, and then have faith in Jesus as the Christ the Son of God, then Christ dwells within us; that is, Christ has taken possession of our heart and mind.

A "reprobate" is one who is lost to all power of good—a hypocrite.

The passage was written by the apostle Paul to the church at Corinth, and can be found in 2 Cor. 13:5.

* * *

You can get even with people, not by doing to them what they have done to you, but by doing something better.

Works by Robert G. Huggins

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The Restitution

A Paper Representing The Church Of God, And Devoted To The Exposition And Defense Of The Things Concerning The Kingdom Of God And The Name Of Jesus Christ. -- Acts 8:12.

VOLUME 71 CLEVELAND, O. FEBRUARY 4th, 1919. NUMBER 5

O Send the Snow!

By S. Roxana Wince

Our Father, look in pity down,
Upon the people here below,
Our fields are bare, no cover comes,
Send thou thy snow, O send the snow!

We love these radiant azure skies,
Feel grateful that no blizzards blow,
Exult in breathing ambient air,
And yet we pray, we pray for snow.

We see the wheat plants growing pale,
Chilled by the frosts that come and go,
And knowing thou alone can'st save
We upward look to thee for snow.

O draw our people unto thee,
To them their sins O kindly show!
And lest they perish lacking food,
Withhold not thou the blessed snow.

Thou seest them bow at idol shrines—
Thine anger burns for this we know—
O teach them thou alone art God,
And send them snow, O send them snow!

Printing Press Fund

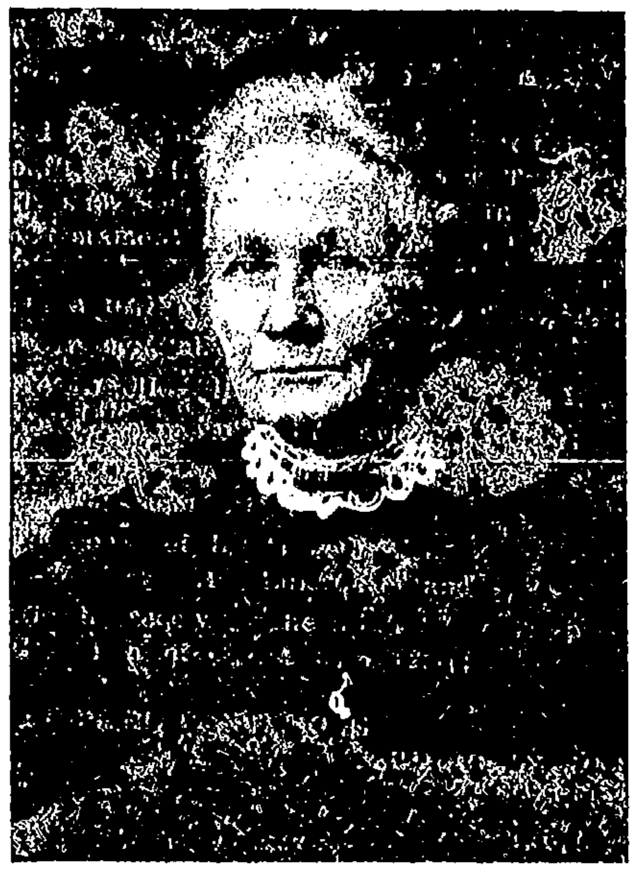
Financial Report

We are now in a position to give, as promised, the readers of The Restitution a full account of this Fund which was started last April.

Sister Wince, whose exhortations and articles secured for us the Linograph machine in 1916, has in like manner been instrumental in raising the money to buy the press and all the necessary equipment to enable us to print the paper ourselves. Her appeals to the brethren have, in many cases, been so in accordance with God's will that it is only natural that our efforts have been crowned with success. And now having asked our heavenly Father for something that will redound to his honor and glory, according to his will he has fulfilled his promise given through Jesus: "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over shall men give unto your bosom. For with the same measure we mete withal it shall be measured to you again" (Luke 6:38).

How true these words are in our case. We have already notified our readers that we have received sufficient money to defray all the expense of equipment, and we can now follow the example of Moses who said to the children of Israel: "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff that they had was sufficient for all the work to make it and too much" (Exod. 36:6, 7).

In like manner we have received all the money we need for our new plant, and even have some over, which we have carried to the Helping Fund as the financial statement shows. And while we are speaking of this Helping Fund we would remind our readers that this is doing a most useful and necessary work, and we urge all subscribers to continue donating to this fund as often as possible. We must send the word out now more freely than we have in the past, and this Fund helps us to do so. God has been very gracious to us in this matter, and so we must do our utmost to serve him.



SISTER S. ROXANA WINCE.
DEAN CONTRIBUTOR TO "THE RESTITUTION"

One more word in reference to the Helping Fund. It is a fact that the paper could not have existed in the past without it, for the simple rea-

Oregon Bible C
Oregon,

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A Paper Representing The Church Of God, And Devoted To The Exposition And Defense Of The Things Concerning The Kingdom Of God And The Name Of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND, O., JANUARY 28th, 1919. NUMBER 4

God our Keeper, Guide

A Poem for the New Year

When Israel left the oppressors' land,
Set free by God's almighty hand,
Jehovah was their shield and guide,
His grace their every want supplied.

By day he led them as a cloud,
By night the fiery pillar glowed—
The symbol of his presence there,
His watchfulness and tender care

Confronted by a thousand woes,
Nought could their onward march oppose,
To feed them, manna came from heaven,
For drink, streams from the rock were given.

All through the barren wilderness,
'Mid sceenes of gloom and deep distress,
Guarded by his protecting hand,
They gained at last the promised land.

Such is thy providence O Lord!
To all who rest upon thy word;
We may not see the cloud and flame,
But thou are evermore the same.

The ransomed of Emmanuel's blood,
Ours are the promises of God;
And blessings Israel never knew,
Go with us all our journey through.

Treading this wilderness below,
For us the living waters flow,
And manna to our souls is given,
The bread of life sent down from heaven.

Though rough the path and dark the way,
Thou wilt not let our footsteps stray,
Nor shall the weakest droop and die,
Guided by thine all-watching eye.

Though hellish foes from day to day
Should seek to turn us from the way,
Thine arm will our protection be,
Thy grace insure the victory.

Safe from all dangers, toils and snares,
Sorrows, temptations, earth-born cares,
We shall at last in triumph stand,
With Christ our Lord at thy right hand.—Selected by Sister Vira McIlrath.

Keep your temper; nobody else wants it.

A Guiding Prophecy for the Last Days

Daniel 2

There are certain principles, or facts, in the reading of the prophecies of the Bible, which, if the student should keep them before him, would help him to a clearer comprehension of what is written, and possibly also save him from falling into many delusive speculations. One main fact is, that the Old Testament is wholly devoted to God's dealings with one people—the children of Israel—chosen by him for the express purpose of speaking through them to the other peoples of the earth. References, therefore, to the Gentiles are meagre, and only incidental to the history of Israel. What is true of its history is equally true of its prophetic messages. The book of Daniel, for example, is both historical and prophetical. But whilst its historical part relates to Gentile powers, any one may see that as a history it is incomplete, and is in reality only a choice of historical incidents associated with the Jewish captives, Daniel and his associates. And the visions vouchsafed to Daniel himself (chs. 7-12) are not prophetic disclosures of Gentile history except in so far as they come into touch with Israelitish interests. The principle is one capable of sound elaboration, which space forbids here, but, if borne in mind, it might save much hunting after things of Gentile history that are not revealed.

In Daniel 2 the dream is recorded which Nebuchadnezzar, the great King of Babylon, had, and the interpretation thereof given by Daniel. This is perhaps the most comprehensive picture given of Gentile times anywhere, seeing that it extends from the time of Nebuchadnezzar himself right on to the time of the overthrow of all mere earthly kingdoms, and the establishment of God's own kingdom in their place. Beginning with Nebuchadnezzar, as representing the Babylonish kingdom, a succession of kingdoms is foretold by the different parts of the human image. The only one of these that is identified by Daniel is the first Babylon—"Thou art this head of gold." The second is universally admitted to be Medo-Persia, the dual empire, appropriately enough symbolized by the breast and arms of silver. There is a general consensus of opinion that the third kingdom is Greece, represented by the belly and thighs of brass; but there is not the same unanimity of opinion regarding the fourth kingdom. The majority hold that it is Rome, which is a natural conclusion, seeing that

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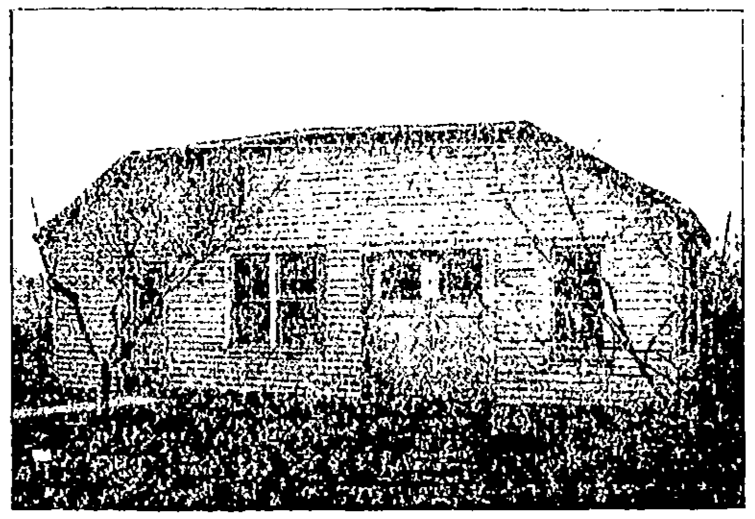
son that our subscription list is not big enough to meet expenses. That has always been our trouble in the past; but now our saving in operating expenses will counterbalance our small subscription revenue.

Sister N. B. Robison and Sister Wince have both proposed and urged that we enlarge the paper, and propose a fund for this purpose. Now allow us to make a suggestion: follow in the footsteps of both these sisters, and get new subscribers, like they have done, and we will not need a fund for this purpose. There is nothing more life-giving to any project than loyal support and encouragement; and if we can only double our subscription list we can not only give our readers what they require but we shall also be spreading the glad tidings of the kingdom in the way that our Master commanded us. Also remember that every time you interest a person sufficiently for them to subscribe to the paper you have sown the good seed, and you have personally done a service to the Lord, and await for him to give the increase. Beloved, remember this: let us work for subscribers and let our future prosperity be of a healthy nature, and not dependent on a fund, which would necessarily be of a limited nature, whereas to increase the size of the paper means we require a continual source of revenue.

But to resume our report on the Press Fund: we have already printed one 20 page booklet entitled "Few Saved," a sermon by Brother Huggins which appeared in The Restitution a short time ago; and we shall soon be printing "Our Confession of Faith" from the same author, which is now appearing in instalments in the paper. So our work is beginning to take tangible form. And now as regards the particulars of our purchase, we will review some of the details.



EXTERIOR VIEW OF SHOP

At the time the Fund had reached $500, we commenced to look around for a press, and before we could find anything to suit us the government called upon the man who printed the paper for us, to do military service; and as he had no one to carry on his business, he made us a reasonable offer and, after due deliberation, we came to an agreement with him, and obtained the machinery with which the paper had been produced for some time. The plant consists of a cylinder press, cutting machine, folder, stitcher, and 9X11 Gordon Press. With this and the linograph machine we have an up-to-date printing shop. We have also bought some job type, which will now be noticed in the headings of the different articles in The Restitution, and we are enabled to produce our own stationery and what printing the church requires, thus becoming a useful factor in the body of believers, both locally and generally.

This machinery will be seen in the photographs reproduced in this number. They are taken from both ends of the shop, thus giving the best idea we can of what this money has produced. The exterior of the building is plain but serviceable. It was built by the Cleveland brethren, and was a labor of love. There has not been one cent of time charged or paid for from start to finish; the material only was bought out of the Fund.

INTERIOR VIEW OF PRINTING PLANT LOOKING WEST

We append a list of the brethren who donated their services to this cause, and if we consider the high rate of wages obtaining today, this list gives a number of large donations which will compare favorably with any we have received in cash. We are glad now to be able to record their names as faithful workers in the cause of the Master.

List of Names

Name	Hours Donated
Dan Miller	125
W. S. Tomlinson	50
J. Titman	75
G. A. Tabor	30
J. E. Hogarth	40
G. Watt	10
J. Finlayson	10
S. Earl	3
J. Prosek	20
R. Meermans	30
T. Gibbs	10
E. Lindow	3
A. Titman	5
E. Miller	3
B. A. Meermans	60
J. H. Headley	30

The following is a complete statement of our receipts to the Press Fund and the money paid out:

PRINTING PRESS FUND

Sister Jackson	$ 2.00
Previously acknowledged	1605.70
Total	$ 1607.70

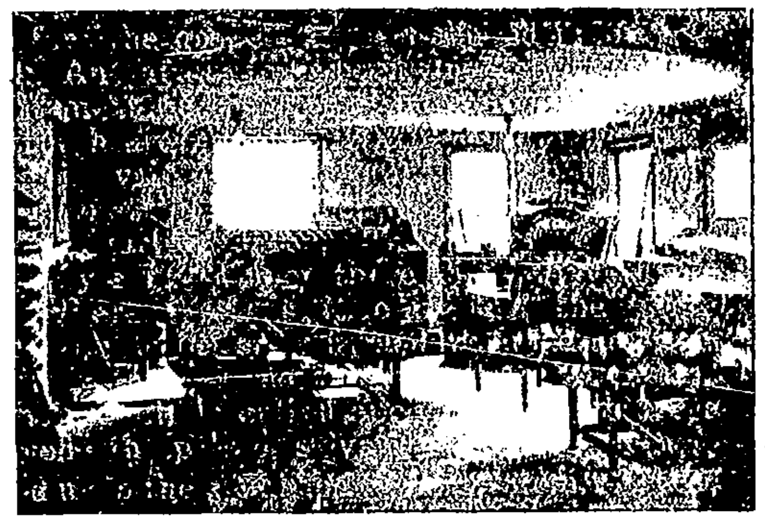
Financial Statement

Machinery	$ 950.00
Lumber	223.83
Electric fittings	37.85
Cementing and plastering	77.00
Moving	25.00
Paint	25.40
Type, etc	96.08
Rollers	23.72
Coal stove	11.00
Gas-fitting	10.50
Tools	8.25
Miscellaneous	58.03
Balance to Helping Fund	61.04
Total	$1607.70

It will be noticed that there is at present a balance of $ 61.04 which has been placed in the Helping Fund, and a few minor items which we shall yet add to our equipment will be taken from this fund, but there will still be a balance left.

Now beloved, let us all work with a will for new subscribers. That is the way to get permanent prosperity and an enlarged usefulness. The size of our paper is not of so much account as its quality. Let us have good articles on doctrine by all means, but also let us have exhortations. This is most necessary in these last days. We must constantly be reminded that Jesus is due to be with us at any moment, and if we would enjoy eternal life with him, we must always be watching and waiting for him. Beloved, "let us hold fast the profession of our faith without wavering; for he is faithful that promised" (Heb. 10: 23).

A. E. Griffiths, Manager & Treasurer.



INTERIOR VIEW OF SHOP LOOKING EAST

BROTHER A. E. GRIFFITHS, MANAGER

THE FALLING STARS

By S. H. Thomas

In revealing his purpose to mankind God has in many instances deemed it best to employ symbols to convey ideas. Thus in his word we find whirlwinds used to represent war, the sea for multitudes of people, Persia is represented by a ram, and Greece by a goat, etc. The heavens are used for high places, or positions of great honor or authority among the nations of the earth. The sun, moon, and stars represent worldly rulers, such as kings, princes, and noblemen, who occupy high places, as rulers on the earth. Therefore, when we read that, just before the coming of the Lord, "the stars shall fall from heaven, and the powers of the heavens shall be shaken" (Matt. 29:29), and that "the stars of heaven fell unto the earth" (Rev. 6:13), we may know of a certainty that stars are used as symbols.

The science of astronomy teaches that few if any of the fixed stars are as small as the earth, and most of them are thousands of times larger. It would be absurd to contend that such stars will ever fall to the earth. Such an understanding is unthinkable.

Correctly interpreted, these symbolic stars that fall to the earth (or level of the common people) in the last days, are earthly kings, princes and rulers; and the "powers of heaven" that are to be shaken, are the present political heavens, of the Gentile dispensation.

The question may here be asked have the heavens been shaken recently, and have any stars fallen to the earth (common people) in consequence of said shaking? Surely the heavens began to shake and thrones to totter in 1914, and the shak-

Rome succeeded Greece, just as Greece succeeded Medo-Persia. The fourth kingdom is represented by the legs of iron, and supposing it to be Rome, its day of power has passed away long ago. There remain only the feet and toes, partly of iron and partly of clay, which is explained as meaning a mixture of strength and weakness, and having all the elements of division, since iron and clay do not adhere one to the other. There is good reason to believe that each of the first four kingdoms referred to must be those which had possession of Jerusalem and the Holy Land, and they were Babylon, Medo-Persia, Greece, and Rome. The "times of the Gentiles were to be times of treading down the Holy City (Luke 21:21), and each of these four powers has done it in turn. After Rome lost possession the Turks took the land and city, and continue in possession until now. Guided by this principle, the natural conclusion is that Turkey forms at least a part of the broken-up kingdoms, represented by the feet and toes. It is common to refer to the ten toes as ten kingdoms, but there is no authority for this. It might as well be claimed that the two legs meant two kingdoms. The thought of ten kingdoms is derived from some of Daniel's later visions; in the image of chapter 2 all that we are entitled to deduce from the interpretation given is, that the kingdoms which had shown unity through four successions became broken up in the end into many kingdoms, showing a peculiar combination of strength and weakness. And looking around to-day, who can say that that is not a characteristic of the times?

The importance of this vision lies in what it reveals is to follow the feet and toes period. It was a vision with a purpose, which is stated by Daniel at the outset of his interpretation: "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days" (ver. 28). The purpose of the vision, therefore, is to reveal what shall happen "in the latter days," and it is to that point that chief attention should be directed. It is a very rapid sketch that is given of the centuries that intervene, unerringly true nevertheless: only the succession of kingdoms is stated, giving the character of each, and showing a gradual deterioration from the head of gold to the feet of iron and clay. As we have undoubtedly reached the last stage of the image, it becomes a matter of great interest to know what is to follow, even although no one can tell how long the last stage may continue. It might last for years to come, or it might be brought to an end suddenly in our own day.

What is to happen then? It is a peculiarity of the interpretation that although one after another the kingdoms succeed and take the place of their predecessors, yet they are all spoken of as destroyed together by the smiting of a stone upon the feet of the image. This may be accounted for by the fact that the ground or territory covered is more or less the same, although the rule may have changed, and possibly it is so presented to emphasize the fact that all Gentile dominion is to give place to the divine kingdom which follows. For the interpretation of the "stone" is given thus: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever; forasmuch as thou sawest that the stone was cut out of the mountain without hands" (an expression always indicative of divine power not human), "and that it broke in pieces the iron, the brass, the clay, the silver, and the gold. The great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure" (vss. 44,45).

This is the great consummation of events, and regarding it there are a few points worthy of notice.

(1) The "Stone" cannot be considered as Christianity, because the action is sudden and violent, and at the end of the age. It must be either the Christ himself, who is to come suddenly, or his Kingdom. They are practically one, for the Kingdom only comes with his advent.

(2) The effect of the stone's falling on the feet, or last stage of human dominion, is to sweep away all other kingdoms; they are carried away like chaff of the summer threshing-floors before the wind, in order that the divine kingdom may take their place.

(3) It follows that this divine kingdom is to be established upon the earth.

(4) It follows also that when these events happen, the world is not in a converted state, otherwise there would not be this unprecedent destruction.

(5) When this kingdom comes it is final—it does not pass away, like the former ones but abides for ever.

(6) As the stone becomes a great mountain and fills the whole earth, so shall it be with the Kingdom of God.

(7) It is "certain" to come, for the vision was given of God for the express purpose of revealing it.

(8) As the interpretation is also of God, it is "sure." There can be no mistake about it; therefore implicit trust can be placed on it.

To these considerations may be added other two not specially indicated in Daniel 2, but derived from other Scriptures.

(9) The nucleus of this universal Divine Kingdom will be the nation of Israel restored to their own land, whereby the covenants made with Abraham and David might be fulfilled through Israel's Messiah, and the world's King of kings and Lord of lords (Gen. 13:14-17; cf. Acts 7:4, 5; 2 Sam. 7:16, 18, 19, 23, 24; Psa. 89:34-37; Isa. 6, 7; 11; 60:1-12; 65:17125; Jer. 23:5-8; 30:3-11; Ezek. 36: 7-12; 37:15-28; Dan. 7:27; Micah 4:1-4; Zech. 14; Rom. 11:2, 23-29; etc.).

(10) Therefore one of the surest signs of the approaching end of this age will be the symptoms of a projected restoration of Israel to their own land in independence. For then the Gentile times of treading down Jerusalem shall have come to an end, and God's time to turn again in favor towards Zion should not be far away. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

R. H. Judd.

PRESENT AND COMING TROUBLES

The Doom of Despots

No. 1

Under the sixth vial of wrath, the six of the seven plagues that curse the earth, the drying up of the great river Euphrates occurs, symbolical of the present waning of the Turkish empire and the three unclean spirits go forth from the mouth of the dragon, (Hun paganism), and from the beast, (papal counterfeit Christendom), and from the false prophet (Mohammedanism and Protestantism). These spirits of devils go forth to the kings of the earth and of the whole habitable to gather them together to the war of the great day of God the Almighty (Rev. 10:16, Diaglott).

These spirits of devils work miracles on land and on sea and in the air for human destruction, which at last culminates at Armageddon, north of Jerusalem, where "The heavens will depart as a scroll rolled together departs," as a result of the attempt at a world league of nations splitting into two or three leagues, with most of Europe in one league, and the kings of the east, the Asiatics, and the federation under God and Magog, from the north in the opposing league (Rev. 16; Ezek. 38; 39). The pan American league may be a separate league (Rev. 13). This war of the great day of God the Almighty starts from the kings, inspired by the spirits of devils, and not from the common people, and hence God's judgments are manifested first in the falling of these kings from their seat in the sun or as "lights of the present heavens" or ruling systems, as predicted by Christ under the last signs of his coming, and in the following prophesies:

"Thou wentest forth for the salvation of thy people, even for the salvation of thine anointed; thou woundest the head out the house of the wicked" (Hab. 3:13). "He shall judge among the Gentiles, he shall fill the places with dead bodies, he will wound the heads of many countries" (Psa. 110: 6). "And it shall come to pass in that day that the Lord will punish the host of high ones that are on high, and the kings of the earth upon the earth, and they shall be shut up in the prison, and after many days shall they be found wanting" (like the Czar of Russia, whose fate is only a sample of the fate of all autocrats and despots of earth).

"Then the moon shall be confounded and the sun ashamed, when the Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24). This is the new heavens and the new earth wherein dwelleth righteousness, which succeeds the old order when it falls.

"For the day of the Lord of hosts (armies) shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low" (Isa. 2).

"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and rulers and seers hath he covered; and the vision of all has become unto you as the words of a book that is sealed." "And there shall be a bridle in the jaws of the people causing them to err" (Isa. 29:10, 11; 30:28).

After the fall of Babylon, Medo Persia and the Grecian empires, or "heavens and earth," there was no delay until a new order of government was set up. So also at the end of the old Roman, Moslem and Pagan world order, when these beasts are slain and their political and military bodies are destroyed and given to the burning flame of war, the millennium immediately follows, and the saints take the kingdom and dominion under the whole heavens (Dan. 7; Rev. 19; 20).

Who can read Daniel 2 and not see the error of Seventh Day Adventists in sandwiching in a thousand years of desolation between the destruction of the image by the stone "in the days of these kings," represented by the clay and iron of democracy and monarchy in friction and disintegration, and the beginning of the growth of the stone like the mustard seed, to finally fill the earth ? (Deut. 30; Matt. 19:28).

As soon as the Lord separates the sheep from the goats, he invites the sheep to inherit the kingdom; and as soon as the nobleman returns, he appoints the saints over the cities of the earth; and as soon as satan is bound, the saints are given thrones to reign as kings and priests over the left of the world nations (Matt. 25; Luke 19; Rev. 5:9, 10; 20:4-7).

"Who then is that faithful and wise servant, whom the Lord hath made ruler over his household to give them meat in due season ? Blessed is that servant whom his Lord, when he cometh, shall find so doing. Verily I say unto you that he shall make him ruler over all his goods" (Matt. 24:45-51).

W. L. Crowe.

SACRIFICES OF RIGHTEOUSNESS

By S. Roxana Wince.

"Offer up the sacrifices of righteousness, and trust in the Lord" (Psalm 4: 4).

That is what the dear heavenly Father, speaking through his servant David, tells us to do. "Sacrifices of righteousness" are sacrifices of obedience; sacrifices of righteousness are sacrifices of faith; sacrifices of righteousness are sacrifices of trust; sacrifices of righteousness are sacrifices of love and holy living. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself." And Jesus said "If ye love me keep my commandments."

Abraham showed his love by his unquestioning obedience. He believed God and it was counted to him for righteousness." We need to keep these things continually before us. Sacrifice is a continual thing. Abraham's sacrifice of Isaac was a sacrifice for the ages. In offering him up to God Abraham gave not only him, but all his after posterity to be his servants and witnesses of the Most High. Just so must our sacrifices be made: we first give ourselves to God to be used in his service, not for a day, but for eternity. It is a solemn thing to become a Christian, a sacrifice, holy, acceptable unto God. It is a blessed thing to offer ing has continued, and gathered forcé to this writing. But have any stars fallen to the earth in consequence of the terrible shaking? "The first to fall incandescent, from the European heavens, was the bear of Russia, who came down with a crash that was héard around the world, and was soon followed by Constantine of Greece. Ferdinand of Bulgaria was next to fall; then Charles of Austria-Hungary, and with a shock that moved the world, Wilhelm of Germany lay prostrate, an object of scorn and loathing, to all mankind. Then followed a veritable shower of falling stars, of lesser magnitude. The Crown Prince Ludwig, of Bavaria, Wm. of Wurtemburg, and Duke Ernest, of Brunswick, Then came Frederick August, of Saxony, The Grand Duke Frederick, of Badan, The Grand Duke Ernest Ludwig, of Hesse, and Gothe, Duke Charles Edward of Saxe-Coburg, Prince Leopold of Lippe, Duke Edward of Anhalt, Grand Duke Frederick. Franz of Mecklenburg, Grand Duke Frederick August of Oldenburg, Prince Heinrich of Reuss, Duke Ernest of Saxe-Oldenburg, Duke Bernard, of Saxe-Meiningen, Grand Duke Wilhelm Ernest, of Weimare, Prince Frederick of Waldeck; and the end is not yet.

Truly the powers of the heavens are being shaken, and the stars are falling like meteors to the earth. Our Lord himself said it would be so, and adds this solemn warning: "And then (next or soon) shall appear the sign of the Son of Man in the heavens. And then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory" (Matt. 24:29, 30). Who is it that will mourn? Our Lord says it is all the tribes (nations or peoples) of the earth. Those who are studying the science of war, and learning the noble, honorable, and manly art of killing their fellow-men Those who believe not the gospel, and refuse or neglect to obey the commands; in short, all those who for any reason whatever, have failed to enter into covenant relations with God in his own appointed way. Those who are striving for wealth, or positions of honor or authority, and are looking forward to a long life of ease and prosperity for themselves and their children. Who say in their heart: "Away with the Lord; we want him not. Our cup is full of honey, and the milk of human gladness flows down our beard. Haste not thy coming, O Lord! we do not need thee, and are content to worship thee at a distance. Our plans for the future are complete without thee, and glow with promise and brightness, without thy aid. Thy coming would disturb, and perhaps destroy them."

Such are the secret thoughts and heart desires of the tribes, or peoples of the earth, who shall mourn when they see the Lord. It is they who shall tremble at his presence, and cry for the rocks to fall on them, and mountains to cover them when he comes, for they will be conscious of their nakedness.

But there are a people who do not belong to the tribes of the earth, who will not mourn, when the Lord is seen coming in the clouds, but will shout and sing with joy unspeakable. Even the earth cannot hold them, for their graves shall be opened, and their dead shall come forth, as did Lazarus, and together with those who are alive, will arise to meet the Lord. They seek not caves and rocks to cover them, neither are they naked and ashamed, for the cloak of his righteousness covers them as a garment.

Who are these favored ones? These are they of all nations and tribes who have believed and loved the gospel message, and through baptism, have entered into covenant relations with God. For such, the things that are about to happen on the earth have no terrors, but on the contrary, the earnest prayer of their heart is, "Come Lord Jesus, come quickly." Daily they search the Scriptures hoping to find some evidence of his soon coming, hitherto unseen; eagerly they watch the movements of the nations, and joyfully note the fulfilment of prophecy, and carefully count the events yet to happen, before the Lord may come; and as one by one they reach their fulfilment, these people sing and rejoice. Readers, do you belong to this little company of eagerly watching, and waiting ones? If not, O hasten and join them. The door is yet ajar; you may yet get in. But the falling stars, and many other unmistakable signs foretold by the prophets, proclaim the time at hand when the master of the house will rise up and close the door.

EVANGELIST REPORT FOR DECEMBER

Money Received

Brother Fletcher	$ 11.30.
Brother Gould	8.13
A brother	2.00
Salary	100.00
To indorse	21.43
Balance due	78.57

Remarks

The ban is still on in our state and no work done yet so far as preaching the gospel is concerned. But after all, I am very busy. One would think I was editing a paper to see the letters that come in asking about this and that. I am getting to your answers just as fast as possible. Many of the questions demand and require lengthy anseers. This will explain the delay in some instances. I send all greetings for the New Year, and ask all to remember that 1919 will be an epoch maker. This I will call attention to in a future article to

Your brother in waiting.

Almus Adams.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Dean Farrar

Love is the only angel who can bid the gate unroll.—Van Dyke.

I only know that God is right and that
The children of the Light
Shall tread the darkness under foot.—Whittier.

THE LIFE THAT IS TO COME

Let us now search God's Holy word to konw what he wants us to know about our life that is to come.

First, we'll note the life of Jesus for he is our example in all things. Heb. 2:9, 10, But we see Jesus, who was made a little lower than the angels for the suffering of death, (crowned with glory and honor;) that he, by the grace of God should taste death for every man. Forasmuch then then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had power over death, that is the devil. For verily he took not him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor those that are tempted. Jesus says in Rev. 1:18 I am he that liveth, and was dead; and behold I am alive for ever more. Acts 13:29, 30, And when they had fulfilled all that was written of him (Jesus), they took him down from the cross, and laid him in a sepulchre; but God raised him from the dead. Acts 3:14. 15. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead. 1 Cor. 1:12-23 35-38, 42, Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? but if there be no resurrection of the dead then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not risen, and if Christ be not raised your faith is vain, ye are yet in your sins. Then they also who are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead, for as in Adam all die, even so in Christ shall be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming. But some will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, (made alive) except it die, and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may be wheat or some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body, so also is the resurrection of the dead. It is sown in corruption: it is raised in incorruption: it is sown a natural body; it is raised a spiritual body. As we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say brethren, that flesh and blood cannot inherit the kingdom of God (but flesh and bone can); neither doth corruption inherit incorruption. Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living who are in Christ) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. John 5:28, 29, Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life. 1 Thess. 1.13-18, But I would not have you to be ignorant, brethren, concerning those who are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not precede those who are asleep: for the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. 1 John 5:11, And this is the record that God hath given to us eternal life, and this life is in his Son. Set your affections on things above, and not on things on the earth: for ye are dead (to worldly pleasures), and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory, (Col. 3:2-4). 1 John 3:2, Beloved, now are we the sons of God: and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. Now Jesus himself tells us in Luke 24:35 that he had a real spiritual body which is tangible, capable of being seen and handled. Made alive by the spirit instead of breath and blood. And those (the sons of God) that die in Christ; shall have bodies like him when raised from the grave. And as they thus spake, Jesus himself stood in the midst of them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of boiled fish, and a honeycomb, and he took it and did eat before them. John 20:24 But Thomas, one of the twelve, was not with them when Jesus came. The other disciples said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe. (How many like Thomas that will not believe in the real tangible Jesus, but cling to the false idea of him, that originated with the pagans and has been handed down from generation to generation until this present time.)

Mrs. Rena Endsley.

The Restitution

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Editorial

Where faith is strong, and the heart's affections are set upon God and his Son, there will be no drawing towards that which is opposed to them.

———o———

Visitors this week were Brother Ashford Lehman, of Salem, Brother Newman Smith, of Monroeville, and Brother and Sister David Beck, of Springfield, Ohio.

———o———

We meet with none in the world (our wilderness) who love God and his ways. This makes our association with the brethren and sisters very precious to us. Among them we feel in the family circle; and the things nearest our heart we can speak and find ready sympathy and response.

———o———

A communication from Brother Ellis Osborne of Detroit, Mich., a brother who was baptized here some time since, expresses his continued joy in the gospel, and he, jointly with Brother George Dowle, sends Christian greeting to all the brethren.

———o———

Sister R. C. Elliott writes that some of her neighbors want chapter and verse in proof that Jesus will come back to this earth. There is no limit to the evidence, but we give herewith two testimonies, one from a patriarch, and the other from the angels of God: Job 19:25-27; Acts 1:10, 11.

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Dear Restitution:

Please find enclosed post office order for $15 50 contributed by my mother, the late Mrs. R. H. Cobbs. I found this amount in her trunk with a note in it. "One tenth of my earnings, give to some needy person or my church." I knew she sent a certain amount each year to you Helping Fund, so decided to send the whole amount that you may send the paper to those who are not able to take it. Hope to see it acknowledged in your next paper.

Wishing you much success in the New Year,
Yours respectfully,
Mrs. Howard L. Chapin.

———o———

Dear Brother Parker:

I think Brother Huggins will let me write you through The Restitution, as I do not know your post office address. I have often thought it would be a good idea if writers for the paper would give their post office address. I think many times we would like to write a personal letter to such; and it might be a help to traveling brethren to meet with those of "like precious faith."

I thank you very much, dear brother, for answering my question. You will realize that it was not asked entirely for my own personal benefit. I trust it may serve the purpose for which it was intended. As you say, my question is much wider than was my thought when asking it, and I have received an enlarged view of the gospel from your words. I think too, it is an answer to another question. "Can one who never has obeyed the gospel, validly bury a believer into Christ ?" How could he when he himself knows not the meaning of the words, "Baptized into the name of the Lord Jesus Christ;" "put on Christ;" "buried with Christ by baptism into death," when such an one undoubtedly does not believe Christ ever died according to the Scriptures. Further, did our Lord ever authorize any to baptize only those who had received and obeyed with joy the gospel of the things concerning the kingdom of God, and the name of Jesus Christ. We cannot find it in the word. Must we not truly say that according to the command of him whose word is our law, no one but a baptized believer of the truth can lawfully baptize another into Christ ? Thanking you again for your courtesy, I am,

Your sister in the Lord Jesus,
Flora A. Wood.

———o———

Dear Brother Huggins:

In The Restitution Dec. 24 in my quotation for "Peace the Gift of God" there is one mistake: for Isa. read (45:7).

There is a prophecy recorded in Rev. 16:21 which I think was fulfilled in the last war. The great hail out of heaven was the bombs that were dropped from "flying machines." What think ye? Did they weigh a talent ?

Another thought on Revelation. Some of our Advent friends claim that the 144,000 "sealed ones" spoken of in 7th chapter are all that will be saved; but the ninth verse reveals a great multitude out of all nations and kindreds. Now the 144,000 are of the twelve tribes of Israel that Christ promised his disciples that when he should sit in the throne of his glory, "ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). The apostles do not rule Gentiles in the kingdom; they rule the Israelites. The land of Caanan was at one time divided among the twelve tribes. This land belongs to them. It was the only territory the twelve apostles rule over; the balance of the world is to be ruled by rulers outside the 144,000. Perhaps many of them will be Gentiles. Am I right?

I have a little book entitled "The Gospel of the Kingdom," by Wiley Jones, in ten discourses. Each discourse would be a good tract, and I did have his "Twelve Words," or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, which I loaned to a Christian minister, and he never returned it. I would like to get another copy, as it was a valuable work. I suppose you have "The Words of Eternal Life" by J. O. Woodruff. There is a great amount of tract material in that; also in his other work, "Bible Themes."

It begins to look as if the prospect for peace was farther off than it was before Wilson crossed the water. Some feel as if he were a dictator, and the disturbing element has to be dealt with harshly, and may cause a call for more soldiers. The nations are in such a muddle that man can never straighten it out. Our only hope is in Christ's coming.

Hoping this finds you all well and happy with faith growing, hope increasing, and love abounding,

Sincerely your,
E. W. Knapp.

———o———

JEHOVAH'S PERFECT WORK

Our first introduction to the inspired word is an account and description of the creation of the world in which we are living, and when it was finished, "God saw everything that he had made, and, behold, it was very good.

One will find that the language of the Bible is specifically distinguished from all other early literature by its delight in natural imagery, and that the dealings of God with his people are designed to awaken this sensibility within them; and that scenery is associated in their minds with the mighty manifestation and presence of the divine power.

In the contemplation of God's handiwork, our being is thrilled with its beauty, our eyes ravished with its diversity of attraction, and the expression which seeks utterance from our lips is, "O God, how wondrous are thy works!" Inness, the great spiritual artist, painter of landscape, on an occasion when beholding the gorgeous sunset, leaving in its wake gold-rimmed and rose edged clouds, impulsively stretched his arms toward heaven, exclaiming, "O God, how wondrous are all thy works!"

One is at a loss to find language adequate to express the thoughtfulness of the Creator for his creatures, in spreading before them in one endless panorama the scenes which greet him on every hand. From the tiny blade of grass, the humble, unsought flower, the leaf and tree, mountains and hills, rivers and streams, to the matchless heavens set with tiny orbs of twinkling lights, with the greater bodies of the sun and moon, from which we derive our heat and light, all these we behold and are awed with the majesty and harmony of his perfect work, his wondous gift to man. Our hearts attuned to the music of the universe are filled with wonder, love, and praise and our voices join with the sweet singer of Israel in the song of Psalm 8:3: "When I consider the heavens, the works of thy fingers, the moon and stars, which thou hast ordained, what is man that thou art mindful of him."

The greatest acts in nature are performed in silence, for in silence the heavenly bodies move in their orbits and nature is renewed from year to year. The daylight creeps upon the earth in perfect quietude, and no one hears the darkness of night as it settle upon the earth.

One might think the atmosphere was made transparent with this design to give man in these varied forms, the perpetual presence of the sublime. "The lover of nature is he whose inward and outward senses are still truly adjusted to each other. His intercourse with heaven and earth became part of his daily food."

The earth which was created with such tender care and filled with these silent witnesses of God's provision for the enjoyment of man, and which today groans and travails under his sway, is ample evidence of man's sinfulness and inability to rule righteously. But in Isa. 35:1, we learn, "that it shall blossom as the rose," and there shall be nothing to mar its fairness and fertility. The trees shall be for the healing of the nations, and the streams thereof shall be made glad. As the work of war and sin have always been the devastation of this blossoming earth, whether by spoil or idleness, so the work of peace and virtue is also that of the first day of paradise to "dress it and keep it." As we know more and more of the created world, you will find that the true will of its maker is that its creatures should be happy, that he has made everything beautiful in its time and place, and it is chiefly by the fault of men, when they are allowed the liberty of thwarting his laws, that creation groans or travails in pain.

"There is an estate on which we pay no tax," says Ruskin, "and which is not susceptible of improvement. It is of indefinite extent and is to be reached by taking the road to the nearest woods and fields." While this is quite as valuable as any property we may possess, as a matter of fact, few assert their title to it. The fulfilment of all human liberty is in the peaceful inheritance of the earth, with its "herb yielding seed and fruit tree yielding fruit," and which has been promised as an everlasting possession to all those who love the Lord and keep his commandments. The two gifts of God to man in the future age go hand in hand—the everlasting possession of the earth restored to its Edenic beauty, and immortal life with which to him every day "the sacrifices of righteousness;" mind, heart, physical powers, and time; all employed to the utmost in work for him—to give him all and yet trust. We are not to give and yet feel afraid—the latter clause of our text is just as obligatory as the first: we are to offer and "Trust in the Lord," praying him to give us each day our daily bread, and being just as sure as the sparrows are that our wants will be all supplied.

The Israelites in olden days, when true to God, made countless offerings every day of every week throughout the year. They never slackened their hand. They never said, "We have already given; we can give no more," but gave on and on trusting in the Lord. They tithed their time, their children, their flocks and herds, their first-fruits and all the increase of their fields. "Not a mite did they with-hold." Do we really tithe our time? Is it enough that we give one day out of the week to God? Cannot we do service for him all the days? Do we tithe our minds by giving the first-fruits of our thoughts and studies to him? We ought to have more writers for our paper, more short, pithy articles, more frequent letters. Brethren and sisters want the paper made better, but do not lift a finger in the way of writing articles to make it so. They have the necessary talents, but refuse to use them for the glory of God. O brethren and sisters, you ought to write. Will you?

You have done nobly in giving your money for the cause of the Lord, and I return both him and you most grateful thanks for this; but do not slacken your hands. Continue your gifts to the dear little paper. Sow it broadcast; let it work for God; make it a blessed messenger of salvation from him. To tell the glad tidings, it must have wings of gold. Give it those wings.

"Offer up the sacrifices of righteousness, and trust in the Lord." What are your pens doing for him dear Ettie Fry, Sister Lang, Sister Gibbs, Sister Russell, Sister Skeels, Sister Glanton, Sister Bitner, Sister Ruth? You are responsible to God for the use you make of your pens. Use them for his glory. Let us hear from you if it be but to give us a single text.

* * *

THE PRESENT LIFE

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8).

Louis Elbe in his book "Future Life in the Light of Ancient Wisdom and Modern Science" attempts to solve the problem of our future life by the light of ancient wisdom and modern science. In the conclusion he acknowledges his failure. On pages 366-377: "In our endeavor to track down the elusive phantom which we are pleased to call the human soul, we have covered an immense ground; but as we have pushed forward we have gathered up one after another, any scraps of evidence capable of guiding us in our investigations.

"Beginning with an examination of the legendary traditions of past ages, we have ended with a review of the positive observations of latter day science together with its most firmly founded theories. It is now our duty to enquire to what extent the truths which we have thus accumulated are able to shed light upon the eternal mystery of which mankind has been so long and fruitlessly seeking the solution. It must be admitted that in the course of our repeated inquiries we have never been permitted to obtain a complete conception of man such as would furnish us with the irrefragable proof which we require."

Page 374: "Thus formulated, faith in survival (of soul at death) seems to us to be the inevitable consequence of the scientific conception of the human soul; but, although it may furnish us in principle with the formal affirmation for which we sought, it cannot satisfy our restless curiosity; for it knows nothing of the condition in which that future life shall be passed."

Poor man, why did he not search the Bible instead of the wisdom and science of mortal men! Of all the books, and there are millions, the Bible alone tells of our life that now is (mortal) and that life which is to come (immortal). Then let us search God's holy word, the Bible, for all this important information; instead of man's wisdom in modern science.

Look first at the life that now is. Job and Paul call our present life mortal. Job says, "Shall mortal man be more just than God?" Paul says, it is sown (buried) a natural body, it is raised a spiritual body, and adds, there is a natural body and there is a spiritual body. For this corruptible must put on incorruption and this mortal must put on immortality (at the resurrection). Job 33:4 says the spirit of God hath made me, and the breath of the Almighty hath given me life. In Gen. 1:26 God said let us make man in our image, after our likeness. And the the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen. 3:19: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return." If God had made a soul or spirit in man that could survive at death would he not have said so right here; instead of calling him dust made alive by breathing in his nostrils? David says in Psa. 104:29: "Thou hidest thy face, they are troubled: thou takest away their breath they die, and return to their dust." "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Eccl. 9:5, 6: "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy are now perished."

Ezek. 37:3-11: "And he said unto me, Son of man can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live, and I will bring up flesh upon you and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when

I beheld, lo, the sinews and flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel." We now see by these inspired witnesses, that without the breath, there is no life in either man or beast.

Next, let us see what some of these same witnesses tell us about the blood. Gen. 9:4: "But flesh with the life thereof, shall ye not eat." Lev. 17:11-14: "For the life of the flesh is in the blood; for it is the life of the flesh; the blood of it is for the life thereof; therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of flesh is the blood thereof." Isa. 53:12 says, Jesus poured out his soul unto death, and John 19:33, 34 says: But when they came to Jesus and saw that he was dead already, they break not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. In Luke 22:20 Jesus says this cup is the new testament in my blood, which is shed for you. If we accept God's holy word as infallible, can we not believe him when he says the breath and blood is the life in man? The brain one organ of our mortal body, is kept active by the combined action of the breath and blood. Take either one from man and the whole body is dead. David says his breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

We now see by the foregoing inspired witnesses that breath in his nostrils was all that God gave Adam to make him alive; also that the breath and blood constitute the life that man now has.

Rena Endsley.

* * *

LET YOUR LIGHT SHINE

Not many men have received the power, the force, the grace that was given to Milton, but to all—young as well as old—has been given some gift that is to be used in the service of the Master to the glory of God the Father. Yes, our gift may be a small one, but then we are not to allow it to rust through disuse, but to keep in bright and shining through constant use. You remember the parable of the talents: the reward was the same to the one that received the small talent as it was to the one who received the larger, because both had used their talents such as they were to the utmost. God is not unreasonable; he does not expect the candle to give as much light as the electric arc lamp; but he does expect all of us to "let our light so shine before men, that they may see our good works and glorify our Father which is in heaven."

The late Dwight L. Moody who with Sankey held a series of revival meetings in the city of Brooklyn many years ago, once illustrated this thought by telling this story of a grand-father's clock, that had been left at a clock maker's for repairs.

The pendulum of the clock that had its own voice, began to speak, saying: "I have ticked sixty times a minute for each twenty four hours of three hundred and sixty-five days in the year for many years, and now that I am here resting it sets me almost crazy to think I am to be started to begin again."

"But," said the clockmaker, "you have only to do one tick at a time; you can do that can't you?"

"Oh, yes," said the pendulum.

"Well, that's all that will be expected from you."

So the old pendulum swung along very cheerfully to do its one tick at a time as before. Doing one tick at a time is not hard to do.

If our talent is small, and it only will be a small service we can do through this new year, let us do it cheerfully yea, do it gladly. "Let us not be weary in well doing; for in due season we shall reap, if we faint not."

A. D. Donaldson

* * *

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

C. Balliott	$ 2.00
E. J. Groat	3.00

* * *

PRINTING PRESS FUND

Thos. Pascoe	$ 5.00
Mrs. Fred Forbes	3.00
Mr. and Mrs. Austin Smith	10.00
E. W. Drabenstott	3.00
Nelson Morton	1.00
C. Seeley	5.00
Previously acknowledged	1578.70
Total	$ 1605.70

* * *

DAILY THOUGHTS

Surely he hath borne our griefs	Isa. 53:4
He is able to succor them that are tempted	Heb. 2:18
Talk ye of all his wondrous works	Psa. 105:2
Who loved me, and gave himself for me	Gal. 2:20
Afterward they that are Christ's at his coming	1 Cor. 15:23
The night is far spent, the day is at hand	Rom. 13:12
They shall look upon me whom they have pierced	Zech. 12:10

A. D. Donaldson.

First learn then teach.

to enjoy it. The love of God for his children is above and beyond all finite conception. Who would not love, serve, and obey the author and giver of such perfect works.

M. McIlrath.

ABRAHAM

God having promised that the seed of the woman should conquer the serpent, it now pleased him to select a particular family from which that seed should spring, and which should meanwhile preserve the worship of the true God. This step was rendered necessary because of the condition of the world, which long before the death of Noah, had relapsed into idolatry and profaneness.

The Almighty chose as the head of this family a man named Abram. He was the son of Terah who was the nineteenth in descent from Adam, and was born two years after the death of Noah or 1996 B. C. Terah was the father of three sons, Haron, Nahor, and Abram, this being the order of their ages. Haron died sometime before his father, and his son Lot became his heir. The name Abram was prophetic of the destiny of the patriarch so highly favored by God. It signified "exalted father." Abram married Sarah, the daughter of his brother Heron; and at the time of God's call was living in Ur of the Chaldees.

God appeared to Abram while he still dwelt in Ur, and told him to depart out of his country into a land which he would show him. In obedience to this call Abram, accompanied by his kindred, left Ur; and moving southward took up their residence at Haron, more properly called in the New Testament, Charron, which divided the old home of the family from the new land of promise. Read Gen. 12: 23.

In obedience to this divine call Abram departed from Haron, taking with him Sarah his wife, Lot his brother's son, and all that belonged to them. He was now in the land which God had promised him, having been led by faith along his journey. God appeared to him again and promised, "Unto thy seed will I give this land." Abram was an old man and as yet had no children; but he believed God's word, and was sure that his seed would possess the land. His faith "staggered not." The Caananites were already in the land and viewed with no friendly eye the presence of Abram and Lot with their immense herds of cattle. The position of the patriarch on the mountain secured him from the Caananites, who occupied the plains below; but it afforded only scanty pasture for his cattle. He therefore went on southward till the pressure of famine drove him out of the promised land into Egypt. The mighty kingdom of the Pharaohs had already been established in lower Egypt.

In this crisis the faith of Abram failed. He caused Sarah to pass as his sister. The wonderful beauty of Sarah was reported to the king, who at once caused her to be removed to his harem; and he heaped wealth and honor on Abram. Warned of his mistake by plagues sent upon him and his household, the king restored Sarah to her husband and sent him out of Egypt with all the wealth he had acquired; for now he was very rich. He now began to feel the evils of prosperity. The land could not support his own cattle and Lot's. Their herdsmen quarrelled. Abram's faith now came to his aid, remembering that the promises had been made to him and his seed. He was content to give Lot what he wanted, and he would take what was left, feeling sure that God would yet give him a better heritage.

Abram continued to dwell in the Holy land, and the Lord, pleased with the evidence of his faith, made further promises to him (Gen. 13::14-17). Abram believed in the Lord, and he counted it to him for righteousness. God then reminded him that it was he who had brought him up out of Ur, of the Chaldees, and that he should indeed inherit this land. And in order to confirm his promise God made a covenant with him at the suggestion of Sarah, who despaired of having children of her own.

Abraham took as his concubine Hagar, Sarah's Egyptian maid, who bore him a son. Sarah grew jealous of Hagar and treated her so badly that she fled into the wilderness. Here she encountered an angel of God who told her to return to her mistress and encouraged her with the promise of a numerous issue. In memory of God's hearing her cry of distress he bade her name the coming child Ishmael. Abraham was eighty-six years old when Ishmael was born. God now appeared to him again and renewed his promises to him, telling him that he should transmit the blessings promised him not through Ishmael, but through a son which Sarah should bear him. God who changed the patriarch's name to Abraham (which means father of a multitude), and his wife's name to Sarah (meaning princess) in consequence of her exalted dignity as the mother of the promised seed. At the same time the command was given to establish the rite of circumscision, with which Abraham complied. At length Isaac was born. This was the child so long promised, the seed through whom the promises were to descend to posterity. A long period of time passed, Abraham still remaining in the land of the Philistines.

At length God put him to the severest trial of his faith ever demanded of him; he told him to take Isaac his only son, in whom he had told him all nations should be blessed, and offer him for a burnt sacrifice. Abraham hesitated not to obey. His faith, which had always sustained him, supported him in this final trial. God's purpose was announced to the patriarch in the first place after which he was required to make a three day's journey in the constant and tender companionship of the child he loved with his whole heart. Painful as was the ordeal, he never shrank from it, and when God had fully tested him he commanded him to release Isaac unharmed, and renewed the promise of blessings to him and his seed. At his old home in Hebron Sarah his wife died at the age of one hundred and twenty-seven years. Up to this time God had given him none inheritance in the land, no not so much as to step his foot on; and for four hundred shekels worth of silver he bought a piece of ground to bury his wife. He then returned to Beersheba where Isaac married Rebecca. Abraham died at the age of one hundred and seventy-five years and was buried in the cave of Machpelah.

Rose Stroud.

Love is an irresistible weapon that rarely fails.

OUR CONFESSION OF FAITH

THE RESURRECTION OF THE DEAD

RESURRECTION is a future awakening to life and consciousness of people who are dead and in the dust of the earth (Job 14:13,14; 19:26,27; Psa. 17:15; 49:15; Isa. 26:19; Dan. 12:1, 2; 1 Cor. 15).

II. THE SUBJECTS OF RESURRECTION

Those who are raised from the dead consist of two classes only: the just and the unjust, the righteous and the wicked, both of whom have enjoyed the privilege of a knowledge of the gospel (John 3:18,19; 9:40,41; 15: 22,24; Jas. 4:17; Rom. 4:15; Acts 17:23, 30,31; Luke 12:47,48).

III. THE REWARD OF THE RIGHTEOUS

The righteous are those who have learned, believed, and obeyed the gospel. They come forth at the resurrection invested with immortality (in company with "the changed" among the living, 1 Cor. 15:50-54) to reign with Christ as joint-heirs of the kingdom, co-possessors of the earth, and joint-administrators of God's authority among men in everything. The kingdom of God is the inheritance to which they are called by the gospel, and it is that which is presented as the object of hope (1 Thess. 2:12; Luke 12:32; Jas. 2:5; Matt. 25:34; 2 Peter 1:11; Luke 13:29; John 3:5; 1 Cor. 15:50; 6:9).

IV. THE DESTINY OF THE WICKED

That class which is called "the unjust" embraces apostates and all others who have known the gospel whether they have believed and obeyed it or not. They come forth at the resurrection and, in company with the wicked who are alive at the time, are

(a) Cast into hell (Mark 9:43; Isa. 66:24; Matt. 10:28; Jude 7; Isa. 34:8-10; Matt. 3:12; Psa. 21:8,9; Heb. 12:29: Mal. 4:1-3; Rev. 21:8; Rom. 1:32).

(b) Where they are consigned to death with attendant circumstances of shame and suffering (Psa. 37:10, 20,34; 2 Thess. 1:9,10; Job 20:5-8; Psa. 145:20; 104:35; Job 21:30; 2 Cor. 2:10; Prov. 13:13).

V. RESURRECTION OF THE RIGHTEOUS AND WICKED IS SIMULTANEOUS

Both classes have

(a) A simultaneous resurrection (Dan. 12:1,2; John 5:28,29; 1 Cor. 15:51,52; 1 Thess. 4:16; Rev. 11:15,18); and

(b) A simultaneous execution of judgment (Matt. 10:32,33; Mark 8:38; Rev. 21:7, 8; 22:12-15; Matt. 16:24-27; 7:21-23; 25:10,14-46; 13:38-43; John 5:28,29; Acts 17:31; Rom. 2:5-16; 2 Cor. 5:9-11; 4:5; 2 Thess. 1:6-10; 1 Cor. 3:12-15; Col. 1:28, Heb. 13:17; 1 Thess. 2:19,20; 1 John 2:28; 1:17; Rev. 3:5; 1 Tim. 5:24,25; 2 Tim. 4:1).

BAPTISM: ACT, SUBJECTS, AND DESIGN

I. THE ACT

IMMERSION is essential to the ordinance of baptism as evidenced from

(a) The meaning of the word baptism (Mosheim's Eccl. Hist., 1:87; Schaff's Hist. Apostolic Church, pp. 568-9; American Cyclopedia, Article "Baptism"; Stanley's Hist. Eastern Church, Scribner's Edition, p. 117; Conybeare and Howson on Rom. 6:4; Barrow's Sermon on the Doctrine of the Sacraments);

(b) The figurative uses of the word (1 Cor. 10:2; 1 Peter 3:20,21; Luke 12:50; Mark 10:38,39; John 3:5; Rom. 6:3,4,5; Acts 1:5; Luke 24:49; Acts 2; 2 Cor. 5:2-4); and

(c) The combination of circumstances attending the ordinance (Matt. 3:6,16; John 3:5,23; Acts 8:36-39; Rom. 6:4,5).

II. THE SUBJECTS

(a) Only believers of the gospel are proper subjects for baptism (Mark 16:15,16; Acts 2:37-41; 6:7; 8:12,36,37; 10; 11:14; 16: 30-34; 18:8; Eph. 4:5).

(b) The immersion of those ignorant of the gospel is invalid. After such have learned and believed the gospel of the kingdom they must be immersed again (Eph. 4: 5; Rom. 16:26; 8:24, Greek; Acts 19:1-5; Bible Lesson 1:10,11; 3:7,8,9).

III. THE DESIGN

Baptism expresses the faith of the candidate in the death, burial, and resurrection of Jesus Christ. It is the means of his introduction into Christ, beginning a union which is preparatory to perfect assimilation at the resurrection. To the sinner, therefore, it is essential to

(a) The remission of sins (Mark 1:5; Luke 1:76,77; Acts 2:38-41; 10:43,48; 1 Peter 3:21; Col. 2:12,13; Titus 3:5-7; Rom. 6:3-5,17, 18); and

(b) An adoption into Christ with an heirship of the gospel, salvation, and the kingdom of God (Mark 16:16; John 3:5; Rom. 6:3-5; Gal. 3:27-29).

THE COMMANDMENTS OF CHRIST

I. THE COMMANDMENTS OF MEN MUST NOT BE OBSERVED

THE COMMANDMENTS and doctrines of men" are legion (Col. 2:22). Here we have only space to mention

(a) Keeping the Sabbath in this dispensation (Gal. 3:8,17; Gen. 2:3; Ex. 19:18; 2 Kings 18:11,12; Bible Lesson 3:3,4; Deut. 5:2,3; Neh. 9:13,14; Gal. 3:4; 2 Cor. 3; Col. 2:16-22; Acts 15:23,24);

(b) Ceremonial feetwashing (John 12:1-3; 13:1-16; 1 Tim. 5:9,10); and

(c) Numerous annulments and emendations relating to the Lord's supper (Matt. 26:26; 1 Cor. 11:24; 10:10; 11:26,28; Gen. 9:4; Lev. 17:14; Acts 15:29).

II. THE COMMANDMENTS OF CHRIST AND HIS APOSTLES MUST BE OBEYED

(a) After baptism our final salvation depends upon keeping the commandments of Christ (Matt. 28:20; John 15:14; 13:17; Matt. 7:21; John 15:10; 1 John 2:4; Rev. 22:14).

(b) The commandments of Christ include those which he gave by his apostles (1 Cor. 14:37; Luke 21:15; John 16:7; 15:26; Matt. 10:19,20; Acts 2:33; 1 John 4:6; John 20:21; Matt. 10:16).

III. SOME OF THE COMMANDMENTS DEFINITELY STATED

The commandments of God are numerous. The following are definitely specified because they may be overlooked by the servants of God, and are entirely ignored and disobeyed by the world. Christ and his apostles

(a) Condemn retaliation and all evil speaking (Matt. 5:44; 1 Peter 3:9; 2:1; Rom. 12:14);

(b) Insist on peace-making and personal private communication with the offender with this in view (Matt. 5:24; 18:15; Col. 3:13);

(c) Command kindness to the undeserving and the evil (Matt. 5:44; Luke 6:35); and

(d) Prohibit participation in war as combatants (Matt. 26:52; Rev. 13:10; Matt. 5:39-41; John 6:15; Luke 12:13,14; 1 Peter 2:21,23; Isa. 53:9; Jas. 5:6; 2 Cor. 11:20; Rom. 12:19-21; 1 Thess. 5:15; Heb. 12:14).

IV. THE BREAKING OF BREAD IS A COMMANDMENT OF CHRIST

(a) From the observance of this ordinance the Church of God must debar the world, exclude adherents to false religions, and excommunicate its own members for doctrinal and moral transgressions (Matt. 18:17; Rom. 16:17; 1 Cor. 5:8-11; 2 Thess. 3:6; 2 Tim. 3:5; Titus 3:10; 2 John 10,11; Gal. 5:9,12; 6:14).

(b) Its observance on the part of baptized believers is essential to acceptance with God (Psa. 116:12-14; Cant. 1:12; John 6:53-56; Matt. 26:26-28; Ex. 12; 1 Cor. 5:7,8; Heb. 10:22-29,38,39; 1 John 1:6-10; 2:1-3; 5:3-6).

V. THE BREAKING OF BREAD REQUIRES WEEKLY OBSERVANCE

(a) The Church of God is the house of God (1 Cor. 3:16,17; 1 Peter 2:5; 1 Tim. 3:15; Heb. 10:21).

(b) In the house of God there is always the table of the Lord (1 Cor. 10:21; Ex. 25:30; Lev. 24:5-9; Heb. 3:6).

(c) The breaking of bread includes the drinking of the cup as part of the institution (Matt. 26:27; 1 Cor. 11:20; Iliad 2: lines 381-309; 8:53-66; Acts 2:46; 1 Cor. 10:16; Acts 2:42).

(d) The breaking of bread is a weekly memorial of the Lord's death, and is an indispensable part of worship in all stated meetings of the Church (Acts 2:42; 20:7; 1 Cor. 16:2; 11:20-26; 10:16; Matt. 26:29).

THE FAITH EPITOMIZED

BY

Robert G. Huggins

Author of Bible Lessons
on First Principles and Various Other Works.
And Editor of The Restitution

VEST POCKET EDITION

PRICE FIVE CENTS

1919

Above work is full of references and telling points in behalf of the gospel. Keep one in your vest pocket and you will always "be ready" to defend the truth. This little defender of the faith will be published in February. Send on your order now, and receive the first ones printed. 5 cents.

A boy walked into a merchant's office the other day in search of a situation. After being put through a catechism by the merchant, he was asked, "Well, my lad, what is your motto?"

"Same as yours, sir," he replied; "same as you have on your door—'push.'"

He was engaged.—Selected by Auntie Wince.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON.
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6:8, TITUS 2:13,14.

GOLDEN TEXT: Isaiah 53:4, 5

THE LORD WANTS REAPERS

O dwellers in the valley land,
Who in deep twilight grope and cower
Till the slow mountain's dial hand
Shortens to noon's triumphal hour,
Why sit ye idle? Do ye think
The Lord's great work sits idle, too?
That light dare not o'erleap the brink
Of morn because 'tis dark with you?

Though yet your valleys skulk in night,
In God's ripe field the day is cried,
And reapers with their sickles bright
Troop, singing down the mountain side—
Come and feel what health there is
In the frank Dawn's delighted eyes,
As, bending with a pitying kiss,
The night-shed tears of earth she dries!

The Lord wants reapers. O mount up
Before the night comes and says, "Too late!"
Stay not for taking scrip or cup;
The Master hungers while you wait.
'Tis from these heights alone your eyes
The advancing spears of day can see,
That o'er the eastern hilltops rise
To break your long captivity. —James Russell Lowell.

Concerning Sister Donaldson

The dreadful influenza has visited us, the victim being Sister Donaldson. For four days she suffered with high fever, with extreme pains through the body. She has ben confined to her bed for five days. Today she was up for a while, but being very weak she is quite tired in consequence. We trust she has not overtaxed her strength. We have ministered to her wants mornings and evenings, and kind neighbors and friends were with her during our absence. We thank God for his watchful care praying that in his goodness and mercy he will soon restore our loved one to health and strength.

Saturday, January 18, 1919.

Abraham Lincoln

In the year 1809, on the 12th day of February, in Hardin Co., Kentucky, was born Abraham Lincoln. His mother, Nancy Hanks, was a good, kind, honest, law abiding, God fearing woman. His father—but let us draw a veil, for the less we say about him the better. Young Abe's life was hard and bitter, and to make things worse, his mother died when he was but nine years of age. About one year later his father again married, which did not add to the boy's happiness or joy, nor make him any more welcome at the home fireside. Against great odds he studied till he had so educated himself that it was possible for him to take a lawyer's degree. Step by step he advanced in self respect, dignity, and importance; and in 1860 he was elected the 16th president of the United States, being inaugurated on March 4, 1861.

His country was divided on the question of slavery. Father was fighting against son; son was arrayed against father, and brother was at enmity with brother. Lincoln had a noble nature, a kind and loving heart, and the conditions of the day made him suffer much. He firmly believed in right linked with forgiveness; justice tempered with mercy, with enduring love covering all. His creed—which he religiously lived—was the golden rule.

On April 14th, 1865, he was shot by the assassin Booth, dying the following morning. While memory lasts Lincoln's memory will be revered, his honest, homely sayings loved, and his nature held as an example to youth. As often has been said, Lincoln was the savior of his country. Lincoln was and is the greatest American.

What we here have said regarding Lincoln is all true, every word of it. Still, we know of another who even is greater than he. We refer to Jesus of Nazareth, who is the Christ, the Son of the living God. He was born in poverty and in obscurity; his young life was one of trial and hardship. He too, loved his people with an absolute enduring love. He not only lived the "golden rule" but he was the author of it. Previous to his time the people did not know the meaning of goodness, mercy or truth. In his teachings and exemplifications of these qualities he met with derision and abuse, although he was the Son of God, and by right of birth was entitled to live in luxury, with glory and power, he took upon himself poverty, sufferings and all the temptations and hardships that humanity is heir to, for the purpose that by practical experience he would know man's weakness, limitation, trials; and knowing these, he could appear before God as an advocate for all those who would place their trust in him. What think you was his earthly reward for his great love for mankind, for his sacrifice on their behalf, his sufferings for their sake? "By wicked hands he was crucified and slain," but "God raised him from the dead;" and he soon is to appear the second time to gather together his people. Yes, my dear young friends, Lincoln was great, he freed the negro from the bonds of slavery; but Christ Jesus our Lord was greater: he gave his life to free humanity from the bonds of sin. Lincoln suffered and eventually died that thousands of Americans might enjoy their earthly life as their own masters. He removed their yoke of bondage and gave them freedom: Jesus suffered and died that millions of the human race, through faith in him as the Son of God might live eternally with him in the kingdom of God, in the presence of the Father. Truly of all those born of woman in America none were greater than Lincoln, but the least of those who shall enter the kingdom of God will be greater than Lincoln.

When thou receivest praise, take it indifferently, and return it to God, the Giver of the gift, or the Blesser of the action.

A Sentiment

I would not have a cloud arise,
  I would not have a shadow stray
Upon the brightness of thy skies.
  Across the sunshine on thy way
May dear hands scatter flowers for thee,
  May God thy every effort bless,
And each returning season be
  A stepping stone to happiness.

* * *

Such was the rule of life! I worked my best, subject to ultimate judgment, God's not man's—Browning.

* * *

February

February is the second and shortest month of the year. In ordinary years it contains 28 days, but in leap year, by the addition of the intercalary day, it consists of 29 days. February was not in the Romulian calendar. In the reign of Numa two month were added to the year, namely January at the beginning, and February at the end; and this arrangement was continued until 452 B. C. when the decimvers placed February after January. The ancient name of Februarius was derived from the verb **februare**, meaning to purify, or from **Februa**, the Roman festival of general expiation and lustration.

* * *

Daily Thoughts

God make you perfect in every good work	Heb. 13:21
Do all in the name of the Lord Jesus	Col. 3:17
God, even our God, shall bless us	Psa. 67:6
In due time we shall reap if we faint not	Gal. 6:9
Turn ye even to me with all your heart	Joel 2:12
Thy people willing in the day of thy power	Psa. 110:3
Sing to the Lord, he hath done marvellous things	Psa. 98:1

* * *

The Love Untold

If all the pity and love untold
  Could scatter abroad in coins of gold,
There would'nt be on the whole round earth
  One hungry heart, one wretched hearth.

And oh, if the kind words never said,
  Could bloom into flowers, and spread and shed
Their sweetness out on the common air,
  The breath of heaven would be everywhere.

* * *

Our Weekly Puzzle

He shall grow up before him as a tender plant, and as a root out of dry ground: he hath no form nor comeliness and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief, and we hid as it were our faces from him; he was despised, and we esteemed him not.

Who is the subject of the above?
What is the meaning of the word "comeliness"?
What does the word "despised" mean?
Name a passage in the New Testament where it states he was "touched with the feeling of our infirmities, was tempted in all points as we are, yet without sin"?
What is the meaning of "esteemed"?
Where can the passage be found?
Five credits for each correct answer.
Answers to be mailed before Feb. 14.
Answer will appear in issue of Feb. 18.

Answer to puzzle in issue of Jan. 21:

Hope means a confident looking forward for the thing desired to come to pass: an expectation with desire.

Our hope is the coming and appearing of our Lord Jesus Christ. When Jesus comes, then our eternal salvation begins, hence we are saved by hope.

The word "patience" means quiet endurance, untiring energy.

The passage was written by the apostle Paul to the Romans, and can be found in Romans 8:24, 25.

* * *

Obituary

Precious in the sight of the Lord is the death of saints.-Psa. 116:15.

Mrs. Almira Trumbull died at the home of her son, 535 West Indiana Avenue, Elkhart, Ind., January 12, 1919. She was the eldest daugher of Anslum and Celissa Cole, and was born in Calvissa, Ky., August 18, 1842. She had been afflicted for six years and died of a complication of diseases at the age of 75 years, 4 months and 25 days. At the age of ten she cae to this state with her parents. On Nov. 26, 1859, she was united in marriage to Hiram E. Trumbull. To them were born eight children, two sons and six daughters. One daughter preceded her in death twenty three years. Those that survive her are George A. of Mason, Mich., Charles E. of Norfolk, Neb., Mrs. C. O. Crowford, of Plymouth, Ind., Mrs. William Pero, of Burr Oak, Grant A. of Montana, Adron H. and Wm. N. of Elkhart, Ind., and Robert T. of California. She leaves four grandchildren, one greatgrand child and one sister, Mrs Maranda Cupp, of Chicago.

Her husband died in 1897. She has made her home with her children since, at first with her youngest son until failing health compelled him to go west, then her son William took care of her with whom she has lived for nineteen years. They have always tried to make her a happy home and cared for her during her last illness. Her pleasant countenance will be missed, but she is resting peacefully, free from pain and sorrow.

At the age of sixteen she became a member of the Christian Church, but later united with the Church of God under the pastorate of Bro. N. H. Geiselman at North Union. She has always lived a true life, always the same wherever she was. Our loss will be her gain in that she rests from her labors.

Her Children.

Funeral services were held at Burr Oak, Jan. 13, 1919, and burial was made in the nearby cemetery.

D. E. VanVactor.

The Restitution

A Paper Representing The Church Of God, And Devoted To The Exposition And Defense Of The Things Concerning The Kingdom Of God And The Name Of Jesus Christ. -- Acts 8:12.

VOLUME 71 CLEVELAND, O. FEBRUARY 11th, 1919 ● NUMBER 6

What We Say and Do

Time still rolls on, and day by day
  We try to live and do and say
The purer things in life's bright way.
  They make us all a little kinder,
They stay with us as a reminder.
  So let us do our best by far;
For what we say and what we do
  Will make us what we are.

Georgia Gazeley.

* * *

Communion Under One Kind

The Wine Withheld from the Laity: the Conjunctive "and" and Disjunctive "or"; Protestant and Roman Catholic Translations Compared.

It is "a law" of the "holy Roman Catholic Church" that in the ordinance of the Lord's supper the priest only "should receive the holy Eucharist under both kinds, without the authority of the Church itself." See the "Catechism of the Council of Trent," pp. 220, 221: James Duffy and Company, Dublin, 1914.

The usual Scripture offered for proof of this dogma is 1 Cor. 11: 27. In 1557 the Protestant version of the New Testament known as the Genevan translation, appeared, rendering this text: "Wherefore, whosoever shall eat his bread, and drink this cup of the Lord unworthily," etc.

In 1582—twenty-five years later— the Roman Catholic translation of the New Testament, commonly known as the Rheims Version, and later as the Douay Version, was printed translating the text: "Therefore, whosoever shall eat this bread, or drink the chalice of our Lord unworthily," etc.

Then in 1611—nineteen years later—our common English Protestant version, known as the King James' Version, came forth rendering the verse: "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily," etc.

Referring to these Protestant translations of this text, one Roman Catholic writer, Mr. Thomas Ward, Esq. says: "In this place, they very falsely translate 'and,' instead of 'or' contrary both to the Greek and Latin. And this they do on purpose, to infer a necessity of communicating under both kinds, as the conjunctive 'and' may seem to do: whereas, by the disjunctive 'or' it is evident, that we may communicate in one kind only," etc. (Ward's "Eratta of the Protestant Bible," p. 45; D. & J. Sadlier, New York. 1844).

Another Roman Catholic writer and historian, Mr. John Milner, D. D., says of our text in the Protestant Bible: "In the English Bible, the text is here corrupted, the conjunctive 'AND' being put for the disjunctive 'OR', contrary to the original Greek" (Milner's "End of Religious Controversy," pp. 238, 239; Edward Dunigan, New York, 1846).

And Mr. James Cardinal Gibbons says: "So forcibly, indeed, did the Apostle assert the Catholic doctrine that the Protestant translators have perverted the text by rendering it 'Whosoever shall eat this bread and drink the chalice' substituting 'and' for 'or' in contradiction to the Greek original, of which the Catholic Version is an exact translation" ("Faith of our Fathers," p. 290, 74th Edition; John Murphy Co., Baltimore).

Then in the Douay Version, published by Mr. Murphy, with the approbation of Cardinal Gibbons, "Sept. 1, 1899," there is a note on 1 Cor. 11:27 which reads: "Ver. 27. **Or drink.** Here erroneous translators corrupt the text by putting **'and drink'** (contrary to the original) instead of **'or drink.'**

In these extracts our Roman Catholic friends affirm that the Protestant translators purposely, and "falsely translate," "pervert," and "corrupt" the text by translating the Greek particle by "and" instead of "or," which they also say is "contrary to the original Greek." But now to the Greek. Dr. James Strong, in his Greek-English Lexicon, defines the original Greek here rendered "and" as follows: "e, ay, a prim. particle of distinction between two connected terms; disjunctive, or; comparative, than," etc.

And Mr. James Macknight (1721-1800), D.D., a Scotch divine says:

"H (e) is commonly a disjunctive particle. But it is sometimes used as a copulative and signifies **and"** ("A New Literal Translation from the Original Greek of All the Apostolic Epistles," p. 13; a New Edition; Phil. 1811).

Now to the usage and translations of this Greek particle. According to "the Englishman's Greek Concordance of the New Testament" (Harper & Bros., New York, 1867), this particle occurs in the Greek New Testament more than three hundred times, and is generally rendered, in the Protestant Version, by the disjunctive "or." But as Dr. McKnight says, "It is sometimes used as a copulative and signifies and."

The fact that this Greek particle sometimes signifies "and" is well known to our Roman Catholic friends. This is evident from the further fact that they render it by "and" more times than do our Protestant translators. As proof that they render it by "and"—and that even where our Pro-

Oregon Bible College
Oregon, [illegible]

testant translators render it by "or" the following comparison is submitted:

Protestant Version

1. "Tribulation or persecution" (Matt. 13:33).
2. "Who is my mother or my brethren"? (Mark 3:33).
3. "And lose himself, or be cast away"? (Luke 9:25).
4. "See here: or see there" (Luke 17.23).
5. "Common or unclean" (Acts 10:14).
6. "Or fallen down dead suddenly" (Acts 28:6).
7. "And drink" (1 Cor. 11:27).
8. "Or acknowledge" (2 Cor. 1:13).
9. "Silver and gold" (1 Pet. 1:18)

Catholic Version.

1. "Tribulation and persecution" (Matt. 13:33).
2. "Who is my mother and my brethren"? (Mark 3:33).
3. "And lose himself, and cast away himself" (Luke 9:25).
4. "See here, and see there" (Luke 17:23).
5. "Common and unclean" (Acts 10:14).
6. "And that he would suddenly fall down and die" (Acts 28:6).
7. "Or drink" (1 Cor. 11:27).
8. "And known" (2 Cor. 1:13).
9. "Gold or silver" (1 Pet. 1:18).

This list might be enlarged, but these nine examples are enough to show that our Roman Catholic friends know that this original Greek particle does sometimes signify "and." From this fact it is also evident – from their own usage of the original – that their argument on it in 1 Cor. 11:27 is not well founded.

The conjunction "and" in the New Testament is generally a translation of the Greek conjunction kai (kahee). But as a further proof that the Greek particle e also sometimes signifies "and," and that it is sometimes used by inspired writers interchangeably with kai, the following examples are offered:

Protestant Bible

1. "And (Gr. kai) who gave thee this authority?" (Matt. 21:23).
2. "Or (Gr. e) who is he that gave thee this authority?" (Luke 20:2).
3. "For as often as ye eat this bread and (Gr. kai) drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread and (Gr. e) drink this cup of the Lord, unworthly, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" 1 Cor. 11:26-29).

Catholic Bible

1. "And who hath given thee this authority"? (Matt. 21:23).
2. "Or who is he that hath given thee this authority"? (Luke 20:2).
3. "For as often as ye shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come. Therefore, whosoever shall eat this bread or drink the chalice of the Lord unworthly, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord" (1 Cor. 11:26-29).

In the first and second of these examples Mathew and Luke are speaking of the same thing, but use different Greek. In the third example the apostle is talking about the Lord's supper and uses the Greek kai six times, and the Greek e once, thus using these terms interchangeably, as did Mathew and Luke.

Speaking of this Greek (e) particle in 1 Cor. 11 27, Mr. Bloomfield says: "The best commentators are agreed that the e is for kai."

And Mr. Olshausen, the great German commentator, says: "It is true that several good MSS. read kai (in 1 Cor. 11:27), but without doubt e is preferable to the more unusual form" (Notes on 1 Cor. 11:27; Edinburgh, 1851).

Now dear reader, with these facts you may judge as to the justification of the accusations brought against our Protestant translators, and of the dogma founded upon this text and translation of the Greek particle by our Roman Catholic friends (Mark 14:22,23).

Aurthur L. Manous.

THOSE BEASTS AGAIN

While I am not writing to get to say the last word in the argument. I think perhaps Brother Adams did not exactly get what I intended to make plain, but was as brief as I dared be in order to not be voluminous in the use of so much space in our good paper. I often feel that I use the paper too much anyway: but it is not altogether my fault. It is partly the fault of our dear Editor, as he publishes oft times my articles earlier than I expect, and thus causes me to write others.

Did the dragon give his seat to the church or to the state? I must say the state; for Rome was dictated to by paganism until she became Christian and from that time she became subject to Catholicism. Daniel's little horn is the same no doubt as Christian Rome, and the eyes and mouth represented the papacy. The papacy looked ahead and spake for the government. The dragon is not a beast, and hence is not the beast of Rev. 17. But we are told that the seven heads of the beast of Rev. 17 are seven mountains, and not seven kings, or kingdoms. But the woman is the great city that ruleth over the kings of the earth (vs. 18 Our brother says, "No doubt the beast of Rev. 17:3 is the dragon beast, and the woman (Catholic Church) sat upon this beast", etc. The woman (Catholic Church) was not supported by pagan Rome, and when Rome began her support, she ceased to be Pagan, and became Christian (I mean nominally). But if it was pagan Rome then the eighth head was, or as our brother claims, will be, Pagan Rome, for he is the beast John was shown in this part of his panoramic vision. "The beast that was (the one the woman rode),and is not, even he is the eighth" (ver. 11). But our Brother makes him the wounded head of what he terms "the former beast," or as I understand him, the beast chap.13. And when he does that he must agree that the two beasts are identical, and that proves that the beast of chap. 17 is not Pagan Rome, but the same Rome whose deadly wound was healed, and that is the Rome whose seat was given him by Pagan Rome.

Now let us go back to the city. Our Brother agrees that it is the Catholic Church. Now upon what did his city, the Catholic Church sit? Not upon the seven literal hills of the city of Rome, and them only, did she? No; but upon a seven headed beast, symbolic of governments or dynasties. If our Brother will consult Isa 2, he will see that the mountain of the Lord's house shall be established in the top of the mountains. What is the mountain of the Lord's house? I say the kingdom. The little stone of Dan. 2 is also said to have grown into a mountain. Now we know it was the kingdom of God. The church is represented as a woman, and our Brother is right in calling the woman the Catholic Church.

Again our Brother is contending for a restoration of the Roman Catholic Church over the nations, as the restoration of the deadly wound, and places that wound at her fall in 1870; but that is not the first time temporal power was taken from her. If he will consult history he will see that even the pope was made a prisoner in the days of Napoleon and temporal power taken from him, and Austria, the supporter of the papacy, was taken and made a part of Napoleon's dominion. He sent armies into Italy and took possession of the Italian states, made the pope a prisoner, and then over ruled Austria by practically blotting her from the map of Europe. John sees the beast as the sixth head, five of the kings were fallen in John's standpoint in the vision, one, is, that could only be the sixth, and the seventh would only continue a short space. We find that as soon as Napoleon had become king the pope began courting him, and seeking temporal power again through him, and as his people, the French, were mostly Catholic, he soon surrendered his asistance to the pope, and in 1804 was crowned by him, and permitted to rule the two papal states again; but in 1815 Napoleon fell, and the congress of nations met in Vienna for the purpose of reorganizing Europe. Austria was then in a dead condition, and the question was raised, Shall Austria be restored to power again? And a historian says; "After much discussion it was decided to reorganize and restore it to a first class power, and also to reorganize Italy, in its ten divisions, and place it again under the control of Austria, which position it occupied before the revolutionists succeeded in breaking down the Austrian government. Accordingly Austria was reconstructed, and ten divisions again appeared in that country."

Here we have the sixth supporter of papal supremacy and temporal power overthrown, and restored, or wounded unto death and his deadly wound healed: and as soon as this was done Pius 7 the historian says, "who had lost his temporal power when Napoleon abdicated the throne of France, in 1814, was reinstated, as the ruler of that division of Italy known as the states of the church, of which Rome was the capitol, and a concordant was arranged and signed by the Emporer of Austria, in which he agreed to support the pope in his position", etc. Now as five of the kings or heads had fallen, and the sixth was in existence when John saw the prophecy in fulfilment, we conclude Napoleonic France was the seventh, and restored Austria, the eighth. This eighth was to be of the seven and could not be from a different source from it. Again, this eighth was to be the beast that shall ascend out of the abyss, and the beast John saw in chap. 17, see ver. 8.

Now if our Brother is correct in contending for temporal power again for Rome he must also contend that the seventh king has not yet reigned his short space, and hence look for temporal power twice yet to be given the pope! Another fact that is conclusive proof of my position is this: "The ten horns which thou sawest, are ten kings which have not yet (that is at the time John sees the sixth head in his first existence, reigning) reigned, but reign as kings one hour with the beast" (vs. 12). Now it is a fact that the ten states of Italy were ruled by as many kings as states for a short time under Austria after she was restored, and those kings were always controlled by her, and hence gave their strength and power unto her. They were also to hate the harlot, which has been the case since they have become united and independant, and eat her flesh and burn her with fire. Have they not eaten much of the flesh of Catholicism? Have they not taken much of her property, and even the two states of the church? All readers of history know that since 1870 the laws of Italy, such as granted religious liberty, etc., have been a torment to the papacy, and burned her very severely; and it is not done yet. The fact that churches outwardly appear to be drawing together is no proof that it is what it appears to be. Rome hates Protestantism, and Protestants have very little use for Rome when nothing is to be gained from it. Let our Brother look over the book catalogues of the big protestant publishing houses, and note the books that are written to show the wicked character of Roman Catholicism, and we think that he will see that they are not in love with Rome. The Protestant churches are to Rome like Campbellism towards other Protestant sects: they want union, but it is always our way, and never the other fellow's. Did you ever hear of a Campbellite advocating Baptist doctrine in order that he might have union with the Baptists? It is the same with all. Unite, but my way, is the cry when it is sounded to the bottom. There is more prospect that anarchy will become supreme than that we will have Rome restored as mistress of the world.

J. J. Heckman.

THE ONLY NAME

Jesus Christ the one and only name given under heaven or among men whereby we must be saved. (Acts 4: 12). Matt. 28: 19 is the only Scripture which seems to teach any other name or names. By a careful study of this text we will find that it too, teaches the name of Jesus Christ.

First of all, let us see to whom Jesus was talking when he gave this command. By looking back to the 16 verse we find that it was to the eleven disciples.

Next, we find Jesus saying to baptize in the name (singular, not plural, names) of the Father, and of the Son, and of the Holy Spirit. If this should read in the names (plural), or in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit, it would then be necessary to find what the name of each one was, and use them all. What is the name of Father? "I am the Lord God, the God of Abraham, the God of Isaac, and the God of Jacob. This is my name forever, and this is my memorial unto all generations" (Exodus 3:15). What is the name of the Son of God? "And behold, thou shalt conceive in thy womb and bring forth a son, and shall call his name Jesus. And he shall be great, and shall be called the Son of the highest," etc. (Luke 1:31-32). What is the name of the Holy Spirit? "But the comforter, which is the Holy Spirit," etc. (John 14:26). "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father, he shall testify of me" (John 15:26).

Now if we are to baptize in the name of the Father, and of the Son, and of the Holy Spirit, we would have to use these names. But it says name (singular). Therefore there must be one name which represents the three. We have already found that the command was given to the eleven diciples of Jesus. They were to go into all nations and be his witnesses; so we will look to their teaching and see how they obeyed the command given them by their Lord.

Did these men who had been with Jesus during his ministry give false witness of him? I think all will agree that they did not, but still there is not a single instance where we find them using the words given in Matt. 28:19—the form commonly used today.

How then did they understand this command? Let us search God's word and see if we can throw some light on this.

First, we hear Jesus teaching, "I came in my Father's name;" and he says, "The Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you" (John 14:26). And Jesus Christ being the Son of God, we find that all three names rest in the one. And Jesus Christ being the Son of God, coming in the Father's name, and the Holy Spirit coming from the Father in the name of the Son, Jesus Christ.

Now remember Jesus made the command in Matt. 28:19 to the eleven disciples alone, and no one else, and they were to be his witnesses, so we have to look to their teachings, after they had received the Holy Spirit, all things being brought to their remembrance which Jesus had said unto them. Now the very first thing after receiving the Holy Spirit, see what Peter's reply is to the men asking "What shall we do ?" "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Now we see the Holy Spirit coming in the name of the Son as Jesus said in John 14:26. And again we find in Acts 19 Paul going down to Ephesus, and finding some believers there who had not received the Holy Spirit. Why? Paul knew why. The very first thing he asked was, "Unto what then were you baptized"? They answered "Unto John's baptism." Then said Paul, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which shuld come after him, that is, on Jesus Christ. When they heard this they were baptized in the name of the Lord Jesus" (Acts 19: 6).

We see that they then received the Holy Spirit in the name of Jesus.

If God would not send his Holy Spirit in those days only in the name of Jesus Christ, do you think he has changed? No. We see that those people were reimmersed in the name of the Lord Jesus.

God has raised his Son from the dead and set him down at his own right hand in the heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." (Eph. 1:20-21). Now if there is any other name (or names) by which we can be baptized, then it must be equal at least to that of Jesus. But not so. God has put the name of his Son above every name, and we find the diciples giving witness to this very thing in Acts 4:10-12: "Neither is there salvaion in any other: for there is no other name under heaven given among men, whereby we must be saved".

We know that we are by nature the children of the world and must be adopted into the family of God. An adopted child takes the name of the person adopting them. We find in Gal. 3:16 that Christ is the seed spoken of in the promise God made to Abraham, so if we are to be blessed with Abraham, we must be adopted into the seed of Abraham and take the name of the seed of Abraham. So we find in Gal. 3:26-29: "For as many of you as havo been baptized into Jesus Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then ye are Abraham's seed, and heirs according to the promise."

To sum up the whole matter, then, we find that Jesus gave the command in Matt. 28: 16-20, to the eleven disciples and no one else, and they were to be witnesses of him because they had been with him from the beginning. They knew what he had taught. So we find these disciples going out and obeying this command by teaching the things concerning the kingdom of God, and the name of Jesus Christ. I ask, why the name of Jesus Christ ? Let us see. After they had been with Jesus during all his ministry and heard God's voice come out from the cloud saying, "This is my beloved Son, hear ye him," and Jesus teaching that "I came in my Father's name," and he that rejecteth me does not reject me, but him that sent me, and all power is given me in heaven and in earth; and just before going away saying that the Father would send another Comforter, which is the Holy Spirit, and God was to send the Holy Spirit in the name of his son Jesus Christ.—Now I say after they had been taught all these things and had received the Holy Spirit, and it had brought all these things to their remembrance, does it seem strange that they would testify that the name of Jesus Christ was the one and only name that could be used to represent the Father, Son, and Holy Spirit ? Some might ask, Why ? Jesus was the only begotten Son of God, sent out into the world that those believing should not perish but have everlasting life. The Holy Spirit came not in any other name. No other name

under heaven or among men could be used because there was none that could represent the Father, Son, and Holy Spirit. May God help us to give the glory, and honor, and blessing unto that great name which he has exalted above every name. I ask this in the name of Jesus Christ our Lord and Savior.

Grover Gordon.

WATCH YE THEREFORE

The following is an extract from a private letter recently received from a dear friend and brother which to my mind, deserves a much wider circulation than simply a family reading. Hence I send it to you for the consideration of the readers of The Restitation. I thank you.

A. D. Donaldson.

The Extract

There is a class of people who close their eyes to any thing that is happening or might happen. There was one thing that Jesus blamed the people for at the time of his first advent, and that was that they did not keep their eyes open to "the signs of the times." His admonition is "Watch."

As a matter of fact this monstrous Antichrist (the late Kaiser) has actually enacted as much history in the past four and one half years as did Rome, Greece, and Babylon, unitedly, in several thousand years. Over 5,000,000 of the human species have been slaughtered. The battle reigned in some form or another—from California and Vancouver in the west, round the whole earth to Vladivostok—if that spelling is correct—and Japan in the east. From the North Pole it reached to the Cape of Good Hope, and South America was in it more or less, particularly Brazil, where there was a German colony. All North Africa was aglow. The Moors rose against the French in Morocco, against the Italians in Tunis, and the Egyptians tried to oust the British—all of which little side shows were practically unnoticed in the general melee. There even was a slight scrimmage in India for a while, and the Arabs kicked out the Turks. Yet those dear people who close their eyes, still are under the impression that nothing in particular has lately happened because it does'nt tally, or fit into some preconceived idea or notion that they have built up, and by figure proven, that the Catholic Church is everything in the way of villiany, hence must be the Antichrist. Well, they are a queer lot, but what about "Bill, late of Berlin" and the "supermen" of Deutchland ?

Personally, I regard President Wilson of high character. As to the scheme of World Unity I have been both writing and speaking of that for thirty years or so, and always have claimed that neither the "metal image" nor the "last beast" had ever appeared—nothing even like them. Now we are beginning to see something namely the embodiment —in one unit—of the vast political powers of mankind, "great, terrible and exceeding strong" that has devoured the whole earth, and stamped the residue with its feet." All Rome and the rest are as little "side shows" compared to this that is about to evolve, and for which President Wilson seems to be the chosen vessel. Personally, I believe that he is acting in perfect good faith; I also believe that he is the one appointed to start the political redemption of Israel or rather to give his great influence to carry the scheme through—for I believe that the "Kingdom of God" is natural Israel, and the kingdom of the devil in the natural superman and others, will come to ripen just about the same time. For according to my reading, the "Assyrian that is to be broken in the Holy Land and on the mountains of Israel" is after a spoil accumulated there by a restored Israel; and we must admit that the Jews have wealth enough for spoil already, when the opportunity opens.

Just how everything is going to work out or develop is another question but to my mind it is bound to come, and will be interesting to "watch"

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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Editorial

We are much pleased to report the return of Brother H. C. Baker, from Camp Sherman, Chillicothe, Ohio.

"The Faith Epitomized" will be ready to mail by the first of March. It just fits an envelope and the vest pocket. Thirty two pages. Advanced orders are being received now in goodly numbers. The price is five cents per copy.

We regret to state that in our last issue the name of Brother Fred Blyth was through error omitted from the list of those who helped to build our new premises. He is an electrician and did all the wiring for us in a most up to date manner. In this way he devoted about 50 hour to the Lord's work.

Many inquiries continue to come about bound copies of "Bible Lessons." As stated before, the high cost of printing material has caused us to abandon this work for the present. But we shall have to reprint them from time to time as the different numbers are exhausted; and when the set is all republished we shall bind as many copies as our readers require. The money received from the sale of the lessons is turned over to the Fellow Helpers, who published them originally, and who propose to reissue them. The bound volume will appear when the republication is complete.

"In such an hour as ye think not, the Son of Man cometh." It does not seem to occur to our dear brethren who say they are not "expecting the Lord yet" (!), that if the Jews must be restored, Rome "revived," and the time from the first approach of light in the east till sun rise—if all this must happen before Christ comes, they know he cannot come now, and they are not "looking" for his appearing! Christ they seem to think must come, and cannot come before this and that happens; so he must come in the hour they xpect him, whereas he warns us that "in such an hour as ye think not," he cometh! We are sorry that the literature of Futurism is blinding the eyes of some of our own people to the signs of the times. As long as there is in mind the mistaken Catholic theory of a future anti-Christ, before Jesus can come, the mind will be "drunken with the wine of Rome," and modern prophets will go on predicting wonderful things about the Kaiser, the Jews, celebacy, seven years, the return of the Holy Spirit, healing, the coming of Elijah, etc., etc. Just as long as people persist in placing events before the coming of Christ which belong to the period after his coming, Futurism in the form of Sanfordism, Dowieism and other isms will flourish. We ask that the readers of The Restitution be careful, and that they subject the writings of our contributors, and our own writings pertaining to the signs of the times, to the closest scrutiny. Let us all be sober and, to keep clear of the fanaticism of Futurism, let us prove all things, no matter by whom written, and hold fast only that which is good.

A GOOD REPORT FROM WITHOUT

In a late issue of "The Restitution," published by the Church of God people, after they had for some time been asking for donations with which to buy a press, and their friends sending in something like $1500, they said, "That like God's people of old, that the money was all in, and that the people should now cease their donations." This is a new innovation, as usually the money is let run just as long as possible. We are glad to see the old time spirit coming back among God's people, and with it a spirit of freedom, that desires oneness among God's people, and this people have that spirit. Restitution people are free from sectarianism, as the heavenly atmosphere in which they live causes them to see good where ordinarily it is not seen.—Evangel of Hope, January, 1919.

THE SURE WORD OF PROPHECY

No. 3

We now wish to consider the last period of time spoken of by Peter—from the rising of the morning star till sun up.

First, let us consider the latter half of Rev. 13. Beginning at verse 11 we find another beast coming up out of the earth, an earthly power, some form of state. This beast cannot be Rome, for it is separate from the former beast, yet exercises all the power of the former. Now what does he do in the exercise of his power? He causes the earth and those that dwell therein to worship the first beast whose wound was healed. We have agreed that the first beast was Rome. Now does history tell when and where any earthly power rose up and demanded that all must worship this Roman beast? I am sure it does not. We must then look to the future for the healing and this demand, and I am sure it is close at hand.

But here we pause to note this beast exercises more power. He has caused all the earth to worship the first beast: now he performs miracles in the sight of men and deceives them all except one class, whom we will consider later. Now he goes a step further and causes these deceived people to make an image to the former beast. When this image is made it marks the end of Roman Catholicism, both church and state. All we now have left is the image. It must be plain then to all that Jesus does not destroy this Roman power by the brightness of his coming, for this other beast has done this work.

Again, this latter beast uses its power to cause all to either worship the image or be put to death. Notice this beast had the power to put life into the image, and it was in fact the image that spoke. This image then, is a living system with this earthly power behind it, and it speaks with great authority. And in order to know whether the people are loyal or not it causes them to receive a mark in the forehead or right hand. During this war we were constantly asked to have all kinds of marks in our windows, buttons, and cards to prove our loyalty; and it was considered as a mark of sedition if you failed to comply. To us this was only a little insight to what is yet to come. Nothing ever comes fully developed at first. We must have it in a preparatory state first. So a preparation is made for events to follow. John came and prepared the way of the Lord, and these small things brought about by war conditions in the world mean nothing more than what appears on the surface. But to us they are or ought to be precursers of coming events, just as other things are omens of the nearness of Christ's return. A preparation must and will be made by the bride to receive the bridegroom.

Let us now study carefully and prayerfully that phase of our subject, as Peter tells us there is to be a star event to the church. This we believe, as we have already said, to be the return of the Jews. But suppose we just waive that and say it will be an event of some noted character that the church will recognize. Whatever it is, it will mark the close of the gospel. Lest you forget let me remind you once more that Peter says the sure word of prophecew shines until the day and the day star arise. Then when it ceases, will the church be taken at once, or will there be a time of waiting? That there will be a season of waiting is apparent to me from Bible truths that we will now examine.

The law age closed with a preparation for the coming king, and it was marked by great events. In preparation for the flood, Noah preached for 120 years, and left them without excuse. So Jesus came and spoke to them "as one with authority." He backed his word by all kinds of miracles and signs. If it was necessary to close that age in this manner, why not this one? Here we are up against the great apostasy which claims to take the word of God, the same as we, for their rule of faith and practice. While they are unable to meet us in argument yet they claim the right of construction, and if that will not do, shut out investigation entirely. We find we are helpless, for we cannot compel them to hear. But before we are through we are going to leave them without excuse.

That we may be understood properly we repeat that the rising of the morning star in Peter's simile means that the prophetic word closes at the beginning of this period. This leaves the world in a state of total darkness, a roving to and fro to buy the word of God, but it cannot be supplied, because no one will have it (Amos 8:12). This is the season of famine for the word of God (Amos 8:11). But at the beginning of this last period of time the church has a closing work to do. There has always been a time when God gave his people his words of instruction. This was done either by angelic messengers, or through the power of the Holy Spirit. Then there were times when the word sufficed, and the spirit was withdrawn. And always the word by some was misinterpreted, misapplied, and disobeyed. Then again when God wished to take another step in the development of his plan, the spirit would return as a necessity. We read in 1 Sam. 3:1 "And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days: there was no open vision. Since the days of the apostles, who were endowed with the spirit to write the word, there has been no open vision, and the word has been precious because we had it alone to instruct us. Then whenever the word has been fulfilled or accomplished its work, if anything else is to be done, we must have the spirit to guide. When the law age closed men had to be chosen and given the Holy Spirit to guide them in the work; then when their work was finished, we have the word to guide us and instruct us in every work. One displaces the other always. Then if we have a time when the word ceases to operate we must have, as at this time, the return of the spirit.

At the beginning of this age the church had all things common and the spirit to guide them. Since then the plan has been tried but failed because not feasible. The word provides for nothing of this kind. Some have reasoned that as they had all things common, we should. But the question is, Will a time ever come when it will be feasible for the church to again have all things in common. This has always been true in a spiritual sense, just as the spirit has alwacs been with the church—not in the full sense of the word, but in the word itself. Besides the written word we can take the great field of nature and the organized world in general and learn the truth. Jesus drew from the field of nature' many times to teach the truth. Let us try.

In the beginning when God created all things, among other things it says he created two great lights. One rules the day and the other the night. The sun represents God. No man can look upon God and live. In other words, "mortal man" cannot look upon God in the dazzling glory of immortality, and live. It is a fact that man cannot look straight at the sun and hold his gaze there, and live. He has to look through a smoked glass. Paul says we see through a glass darkly or through a smoked glass. This is the word of God. We see God only through nature and his word. God is going to rule the great day when light and truth cover the earth. The moon represents Jesus. The moon borrows its light from the sun, just as Jesus received his light from the Father. Adam and Eve were figures of Christ and his bride. A time elapsed from the creation of Adam to that of his bride. So the "second Adam" has been created, and the bride is in course of construction. When completed God presented Eve to her husband. When finished Jesus will be presented to the Father with his bride. Then God told Adam and Eve of their relationship: they were to be one. The man was to leave father and mother and cleave to his wife. Marriage is a divine institution. In due time he gave his people the ceremony in such a way as to teach us a truth that we have much need of now.

Marriages were mostly performed in the open field. Isaac meeting Rebeccah in the field is a type of Christ and his bride who are to meet in the air. The custom was that after the marriage the bride went with the bridegroom to his father's home for seven days, they then went to their future home. So the bride of Christ meets the bridegroom in the air, away for seven days. A day for a year equals seven years. This seven years we will discuss in our next article. Let us think for a moment of a marrige from its beginning:

1st. The selection of a bride;
2nd. Espousal;
3rd.—Setting of the time;
4th.—A preparation of the bride to meet the bridegroom. As the eventful day approaches, the bride is getting her trousseau ready, and when it arrives she arises, puts on her "wedding garments," sits down, and awaits the arrival of the bridegroom. Let us remember God did not present Adam with his bride until she was complete. So the bride today cannot be presented unless she is finished, which I think all will admit is not true. I fully believe her completion will soon be an accomplished fact. Then she must get ready for the coming bridegroom, get on her wedding garments, and have that little season of waiting when she is listening every moment for the knock upon the door, announcing the arrival of the bridegrooom. Let us note some of the preparations necessary for the reception of the bridegroom by the bride.

The bride must be found as she will be in her eternal state. Suppose the Lord just now should call for his bride. There are sister members of the body that are going to be mothers: what will be done with them? Are they to be immortalized in this condition or not? Some Scriptures have seemed ambiguous as we approached the end of the age. Now they fall into their intended place. Paul, in discussing the marriage question says, "But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none." If the body were to raise children and admonish them, how could we reconcile that fact with the above Scripture (1 Cor. 7:29)? To reconcile the time we are compelled to put each where they belong. Here is a case in hand. "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace" (Psa. 37:11). "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). Now suppose we try to put these two Scriptures in the same period of time: the result would be a flat contradiction. One says peace; the other persecutions. But those who know the truth are aware that one belongs in this age; the other in the age to come. Just so we cannot follow the command to rear children and at the same time lapse into a state of celebacy. The church must have a season in which to get rid of these conditions, and we must have the authority to command the members to live as though unmarried. When we place this Scripture there we then have harmony.

Now here is another condition we must be in shape to obviate: we are, say, at a funeral. Brother Huggins stands before a large congregation, telling them of the brother's or sister's hope, it may be; and all of a sudden the trumpet sounds and the dead are raised, and all the church present, in the twinkling of an eye, disappear. Is this a condition the church is to be caught away from? I think not. Let us now study the question of the return of the spirit to the church and then return to this question with the correct answer.

I think it is a grave mistake to say that Joel 2 was fulfilled in its entirety in the day of Pentecost. In the first place, all that the prophet said was not done at that nor at any subsequent time. Its complete fulfilment remains to be accomplished in a future time. Let us go back to nature again and learn a lesson. We all know that in creation God appointed times and seasons. Paul carries this to its spiritual significance saying, "Of the times and seasons, brethren, ye have no need that I write unto you" (1 Thess. 5:1). Solomon says there is a time and a season for all things. How true! In describing the land that the children of Israel were to occupy Moses told them God's eye was continually upon it, and then says: "I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil" (Deut. 11:14). Every agriculturist knows that we have in the early season plentiful showers that start plant life. This continues through the growing season; then a drouth of rain comes—a critical season. If the shortage is too early and too great the harvest is equally short. After the harvest is gathered, "the latter rain." We call it the "fall rains." This puts the soil in condition for fall planting. Freezing is one of the neessary things to plant life; I mean freezing of the soil. In the spiritual we have the early and latter rains or the gift of the spirit in the beginning of the age and at the close. When the law had filled its mission the early church had nothing to guide it, then the spirit returned. Now if a time comes before the church is taken away that the gospel closes, it will be just as necessary to have the spirit to guide us. "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain and the latter, in the first month."

Notice, God says the former rain was given only "moderately," then promises a greater abundance

in the latter rain. In Acts 2 Peter connects the statement made by Joel with the day of Pentecost. But in a fuller sense he connects it with the great and notable day, "before the great and notable day of the Lord come." If that great and notable day has not come, then the complete fulfilment of Joel 2 has not been. We are all agreed as to what the great and notable day of the Lord is, and when it is. It remains for us to receive the latter rain.

Then the little church that is scarcely known, hardly recognized as a church, will make herself felt and force a recognition upon the world, not by her numbers but by her power.

We migth be inclined to think all our powers and manifestations were reserved to the next age. But note, our power then will be inherent, we then will be spirit, in nature like our head, who is like God. We will have life in ourselves (John 5:26), inherent power. God has always kept his chosen people in the minority so they could not boast of doing things in their own strength. Moses went in the strength of God, David likewise; and when the time came to deliver the children of Israel out of the hands of Midianites, he sent an angel to Gideon who was threshing by the winepress. And Gideon said, "Behold my family is poor in Manasseh, and I am the least in my father's house" (Judges 6:15). God confounds the mighty with the weak, and I am sure the beginning of the close of this age will see the smallest of the families of churches demonstrate her power and prove before she goes away her claim to be the true church. Isaiah stood before 450 prophets of Baal all alone and demonstrated who was right, and put them to shame. Were these the only exigent periods in the church's history to prove her claims?

Conditions prove to us the necessity for demonstrative powers to be greater than in any past period.

With these facts before us let us go back again to where we had our brother before a congregation preaching a funeral sermon. I ask, does the circumstance seem reasonable to you? Just here comes to view another circuustance. But before referring to it let us note one thing Jesus said, "Tell the vision to no man until the Son of Man be risen from the dead" (Matt. 17:9). But why not tell till then? Because it would not be applicable. The command not to muzzle the ox that treads out the corn had but little meaning to the people until the time came for its true application. Paul refers to it and applies it to the workers in the gospel. When Jesus said "follow me" and the apostles looked round and saw John, the beloved disciple following Jesus, their curiosity was aroused, and they were anxious to know what it meant; and we are just as anxious, are we not? Here is a beloved disciple following the Master, not standing off and professing Jesus only, but actually following him. There must be a church then that actually follows Jesus in word and deed, not merely in profession. To the question: "What shall this man do?" comes the puzzling reply, "If I will that he should tarry till I come, what is that to thee?" Then the saying, that disciple should not die. Jesus did not say that: he said, "If I will that he tarry," so the saying went among them that disciple was not to die. But did they interpret right, did they have the right interpretation, and if not, what is the eaning? Jesus meant for it to have a place somewhere. If John did not die then, he received his reward and eternal life before Jesus, which cannot be true; for he was the first. Can we find a place where that Scripture will apply? I think the word "tarry," gives the clue. Just as the bride dresses and tarries for the bridegroom, so will the bride of Jesus have a tarrying time. During that little season, while the bride awaits the coming of the bridegroom, there will be no deaths; the church will again possess the power to heal: till he comes. How appropriate and necessary, then at the beginning of the period known as the rising of the morning star, the church will be in the tarrying period a little season, and when she has demonstrated and proved to the world that the little church with but little strength of her own is really the church of God, then she is caught away to Jesus, leaving the earth in a state of darkness until her return. In our next we will write of that time when the church is away.

Almus Adams.

Obituary

Precious in the sight of the Lord is the death of saints.-Psa. 116:15.

Albert, oldest son of Dr. Clark Chapman and Baithia Chapman, was born July 11, 1850, on the old homestead just north from Argos. He was reared on the farm and received his education in the district schools. On December 14, 1867, he was married to Mary Ann McMulen, and became the father of four children, namely, Claude, Ollie, Nelson, and Clark. This companion died May 19, 1887. He was again married July 30, 1889, to Alglsta Stafford-Love, and to them was born one child, Arvilla. He and his companion were baptized by Brother B. W. Woodward in August, 1889, and they united with the Church of God where they have have been active and faithful members.

He had been employed in the Bock Flouring Mill for twenty-three years, and had rendered such efficient service that he was depended upon as if he were one of the proprietors. Mr. Bock says, "He seemed like one of the family."

He was a victim of rheumatism and had been in failing health for some time, and died at 12:40 P. M., Jan. 29, 1919, at the age of 68 years, 6 months, and 18 days. He leaves his faithful companion, five children, Claude B. Hall, Stockton, Cal.; Mrs. Ollie Young, Anderson, Ind.; Nelson Chapman, Enderlin, N. Dak.; Clark Chapman, Stockton, Cal.; and Mrs. Arvilla Hoffman, South Bend, Ind. Also one step-child Mrs. Ocie Myers, Cassapolis, Mich., and six grand-children and two geat-grand-children of his own family. Also two brothers and five sisters and many relatives. These all remember his uniform goodwill and kind disposition in the quiet, unassuming life he led.

Brother Chapman took life seriously, yet possessed a sunny presence that made his company enjoyable. He was a man of deep, sober thought, and had no care nor time for conventionalities and frivolities of life. Honest, upright and square in his dealings with his fellowmen, he walked the way of the right unafraid and unashamed. As he

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lived he died. Yielding to death he entered the shadow full of hope and confidence, founded upon his faith in the Scriptures, that at the appearing of his Savior, the Lord Jesus Christ, he would receive "a crown of life that fadeth not away."

Funeral services were held Sunday afternoon February 2, conducted by D. E. VanVactor. He had selected 2 Tim. 4:7, 8, as a text for the service, and the speaker made a practical application of Paul's thought in these verses to the struggles of this life and the hope of the future life. The service was largely attended by his friends, neighbors, and relatives. He was then laid to rest in Maple Grove Cemetery to await the realization of his hope in a resurrection from the dead.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON.
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6-8, TITUS 2:13,14.

GOLDEN TEXT: Matt. 25:13

FAITH AND HOPE

Oh, don't be sorrowful, darling;
Oh, don't be sorrowful, pray;
For taking the year together, my dear,
There is't more night than day.
It's rainy weather, my loved one,
Time's wheels they heavily run;
But taking the year together, my dear,
There isn't more cloud than sun.

We're old folks, now, companion;
Our heads they are growing gray;
But, taking the year all round, my dear,
You always will find the May.
We've had our May, my darling,
And our roses long ago;
And the time of the year is come, my dear,
For the long dark nights of snow.

But God is God, my faithful,
Of night as well as of day,
And we feel and know that we can go
Where Jesus led the way.
For he not only died, my dear,
But was raiesd from death so grim;
And he's coming to earth again, dear wife,
To gather his saints to him.

A Call To Prayer

My dear young people—and that means every reader of this page—for none are old except those who have given up hope; and we are the most hopeful people on the face of the earth. I ask you to place your trust in God, to give God your confidence and have confidence in God, and if you do he will not betray you. Be a people of prayer. Prayer is the most helpfu weapon we can wield. Moreover, it is the most sublime act we can engage in. In prayer we speak to God. Therefore if our prayer is sincere, it is most sublime, the most noble and the most profitable of all Christian exercises. Few of you have had the opportunity of speaking to the President of the United States. I dare say that few of you ever have spoken with any of the great men of our time; men, perhaps, of themselves excellent, yet would consider themselves honored to be permitted to hold conversation with the President. But not so with God: he has invited us to come unto him in prayer, and we also are told that, if we pray in faith, according to his will, our requests shall be granted unto us. God is not only a hearer of prayer, but also an answerer of prayer. God can answer the prayers of millions as of one. God never tires, never sleeps; he ever stands ready to hear us. He at all times does hear us, with all power, ever willing, always ready to answer our petitions. The greatest men that ever lived have been men of prayer; in fact, the greatest thing we can do is to deny self and accept God. Self denial to the glory of God is what the Father expects, and demands from those who would be his children.

Some one will say, "I do not know how to pray. I can not form a prayer." In reply to which I answer, all God desires is sincerity with simplicity. The words we use make little difference. God can read the thoughts and intents of our hearts. If you are sincere and modest, your prayer will be accepted. The publican who prayed, "God be merciful to me a sinner," feeling himself unworthy to enter the temple, pronounced a far better prayer than the pharisee who used fine language with well rounded sentences and stood within the holy building. Ask what you want with a humble heart and God will not regard the form or the words you use.

"Rejoice evermore. Pray without ceasing. In everything give thanks for this is the will of God in Christ Jesus concerning you."

An Acknowledgement

Our Father, in thee we do delight,
And on they love depend;
To thee in every trouble flee,
Our best, our only friend.

Home

Someone has said that home is where the heart is. Might it not also be said that home is where perfect love is? It does not require four walls to make a home, but two brave, pure hearts that beat as one. One of our Aemerican poets tells of a child of three short summers, her hair a mass of tangled curls, her blue eyes filled with tears, standing upon the corner. A kind-hearted passer by asks her where she may live. The child answers, "Why, don't you know? I live with mama." "And where lives your mama?" the stranger asks. "With my papa," is the ready reply. "And where does papa live?" persists the stranger. "My papa lives with my mama and they both live with me." In the artless reply of the little lost child is the priceless wisdom of a philosopher. Thanks to you, our little sweetheart, for smiling through your tears. You have taught us that home is where the loving harmonies of kindred spirits blend themselves into one blest song of peace.

Daily Thoughts

Blessed is the man that endureth temptation	James 1:12
The Lord shall be thine everlasting light	Isa. 60:20
There remaineth a rest for the people of God	Heb. 4:9
They go from strength to strength	Psa. 84:7
I am Alpha and Omega, the first and the last	Rec. 1:11
He said, Behold I make all things new	Rev. 21:5
He that shall come will come, and not tarry	Heb. 10.37

Today

So here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

Out of eternity
This new day is born,
Into eternity
At night will return.

Behold it aforetime
No eye ever did,
Lo, soon it forever
From all eyes are hid.

Here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

We once wrote, "Yesterday is dead, tomorrow is unborn, today is our own to do with as we will. Then let our will be subject to the will of God, using our time in his service, to his glory." We feel that Carlyle in writing the above had the same thought.

Our Weekly Puzzle

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet.

The word "he" here occurs four times: to whom does it refer?

What is the meaning of "reign"?

What is the meaning of the phrase "under his feet"?

What is the general subject of the chapter from which the text is taken?

Who wrote the above?

To whom was it written?

Where can it be found?

Five credits for each correct answer.

Answers must be mailed before Feb. 21.

Answer will appear in issue of March 4.

Answer to puzzle in issue of Jan. 28:

the word "joy" means a deep, abiding gladness.

The meaning of "abound is a great plenty; a large quantity.

The definition of "persuaded" as here used is willing belief; having no doubt.

"Admonish" means to advise; to warn; to reprove.

The passage was writen by the apostle Paul to the Romans, and can be found in Romans 15:13, 14.

Our Praise to God For His Mercy

At present writing our neice, Sister Mildred Lois Donaldson Corlis, is in a hospital in great pain, convalescing from an operation that usually results in death. That in her case the result has been different and she still lives, is looked upon as an answer from God everloving, ever true—acknowledging her strong faith, and the prayers that have been uttered in her behalf. We are admonished to "humble ourselves under the mighty hand of God, that he may exalt us in due time; casting all our care upon him; for he careth for us."

Our little girl—whom we love most dearly—has done this; and in consequence has found that loving, peaceful, quiet rest that comes only from above. Therefore we praise God for his goodness to us, the sons of men.

Immanuel

Behold! To end the far-spent night,
He comes, who is the Lord of light,
Immanuel!
He comes, for all the world is his,
He comes to reign, whose right it is,
Hear, Israel!

Behold! The hope of ages past,
The Wonderful, the first, the last,
Life's living well.
He comes, who called for man's rebirth,
The Christ, whose power shakes heaven and earth,
Watch, Israel!

Behold! he stands before the door,
Who is alive for evermore,
Whom seers foretell.
He comes, "the bright and morning star,"
Redeemer of all things that are,
Pray, Israel!

Behold! The nations' deep desire,
Whose love is as a purging fire,
Sin to dispel.
He comes! Rejoice! Be not afraid!
The government is on him laid,
Sing, Israel!

1 Timothy 5:24, 25

"Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise can not be hid."

Under which class are you to be found? We hope and trust you will be with Joshua, who said, "As for me and my house, we will serve the Lord."

Beware of seeking after and longing for that which the Bible condemns.

The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ. -- Acts 8:12.

VOLUME 71 CLEVELAND, O. FEBRUARY 25th 1919. NUMBER 8

Coming Reign of the Messiah

By S. Roxana Wince

O we dream of a day that is nearing,
A day of sweet promise and trust,
When the captive and long-trodden city
Of Zion shall wake from the dust;
And clothed in her beautiful garments,
Shall shake off her burden of pain,
And the north and the south without money
Shall loosen her captives again.

When the hoped-for Messiah of ages,
Shall bring the bright mansions adown,
And shall take as a gift from his Father,
Of earth's mighty kingdoms the crown;
When the fierce, cruel rulers of nations
To him in submission shall bow,
And the death-dealing steel of the warrior
Be changed for the sickle and plow.

When the saints in their raiments of glory
Shall sit with the Christ on his throne,
And shall make to all nations and kindreds,
The blessings of Abraham known;
When the land of the harpers shall praise him,
With song that no other can learn,
And the palm-bearing ones their service,
Wherever his footsteps may turn.

O we dream of a day that is nearing,
A day of sweet promise and trust,
When earth in her vestments of beauty.
Shall be the bright home of the just;
When, forgetting the day of our trouble,
The tears shall be wiped from our face,
And the mocking, the scorn, and the spoiling,
Have ne'er in our Canaan a place.

* * *

The Millennium

Revelation 20

Various are, and have been, the views concerning the thousand years of Revelations 20.

The greatest of all the commotions on the subject occured in the year 1,000 of our era. Mosheim says; "That the whole Christian world was covered, at this time, with a thick and gloomy veil of superstition, is evident from a prodigious number of testimonies. This horrible cloud, which hid almost every ray of truth from the eyes of the multitude, furnished the priests and monks with many opportunities of propagating absurd and ridiculous opinions. Among these opinions which so frequently dishonored the Latin church, and produced from time to time such violent agitations, none occasioned such a general panic, or such dreadful impressions of terror and dismay, as a notion that now prevailed of the immediate approach of the day of judgment. This notion that took its rise from a remarkable passage in the Revelation of St. John, and had been entertained by some doctors in the preceeding century, was advanced publicly by many at this time; and spread itself with an amazing rapidity through the European provinces. It threw them into the deepest consternation and anguish; for they imagined that St. John had clearly foretold that, after a thousand years from the birth of Christ, Satan was to be let loose from his prison; and that Antichrist was to come, and the conflagration and destruction of the world was to follow these great and terrible events. Hence prodigious numbers of people abandoned all their civil connections and their parental relations and giving over to the churches or monasteries all their lands, treasures, and worldly effects, repaired to Palestine where they imagined Christ would descend to judge the world" (Mosheim p. 217).

Here we have the effects of false teaching, They had been taught that the church is the kingdom of God; and that at death they go to heaven; therefore the 1,000 years reign is with Christ in heaven, and at the end of the 1,000 years comes the judgment. Considering their environment, and ours of today, are they any more to be blamed than some people of our day?

In our day, some teach that satan, during the Millennium, is the only inhabitant of the earth; its inhabitants having been removed to heaven for the thousand years. To us this looks like satan, instead of being bound, is monarch of all he surveys.

Another party is laboring hard to find a place where they can place the thousand years, somewhere in the past, because their creed has no place for it in the future. In fact, if it is in the future, commencing some time after Chrst's return, their creed is ruined.

Another view, and the one most popular is the Orthodox: that during the Millennium the church will be triumphant, having conquered the world by preaching of the gospel. This will be accomplished by the church without the presence of Christ per-

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VOLUME 71 CLEVELAND, O. FEBRUARY 18th, 1919. NUMBER 7

Not Thrown Away

O toiler in this world of sin,
And hast thou toiled in vain to win
Some soul to thy dear Savior's love?
"In vain thou hast no right to say;
No work for Christ is thrown away.

Has every effort made to cheer
Some trembling heart that quaked with fear
Seemed labor lost, of no avail?
"Lost labor," thou shouldst never say;
No work for Christ is thrown away.

Hast thou with thine own passions fought,
While they on thine own soul have wrought
An evil work that brings thee greif?
Fight that same battle every day;
No work for Christ is thrown away.

The stubborn soil must feel the plow;
The harvest cometh but not now.
The seed thou sowest shall not die;
Believe not those who falsely say
That work for Christ is thrown away.

Selected by Auntie Wince.

* * *

Has Elijah Come?

A brother seems to think that we should still look for Elijah, even after Jesus pointedly declared. "Elijah truly shall first come, and restore all things. But I say unto you, that Elijah is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall the Son of Man suffer of them." Elijah either had or had not come when Jesus uttered those words. If he had come then Jesus declares a truth; but if he had not come, then what? Should Jesus have said, "He is come"? I think not, if he wished to adhere strictly to the unvarnished truth. Did John fulfill the prophecy that says, "Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:5,6).

The first thing we should take into consideration in the study of a text is, Have we the text exactly as worded in the original. This text, if translated strictly in harmony with the original, would be minus the word "the" in, two places and would read, "And he shall turn the hearts of fathers to sons, and the hearts of sons to their fathers." It is not all sons or children that he is to turn, nor all fathers either; but fathers and sons, or children if you prefer. Now listen to an angel: "And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of fathers to children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:16,17, compare with the original). Here is the angel's announcement of the mission of John, and it is in harmony with the prophecy. Many of the children of Israel did turn to the Lord under the preaching of John, and their hearts were in harmony; that is the hearts of children who heeded were in harmony with fathers who did the same thing, and vise versa; and if that is not the meaning of the prophecy it must mean more than it states.

A worthy brother says: "If John had been Elijah he would have bromen all the Scriptures." etc. "The time is ripe for the coming of Elijah to lead the children back home." It is possible that our worthy printer may have made a mistake in the first of these quotations, and we will not comment on it; but we ask, Where is it stated that Elijah is to lead the children back home? Echo answers, where? He continues: "He will come now and do all that was predicted of him and get all things in readiness for the establishment of the kingdom." If such be the facts, then after Elijah has come, and got all things ready for the estabishment of the kingdom, all things will be in readiness, will they not? Yes, if they have been gotten that way, and it was superfluous for Jesus to warn in his day, "Be ye also ready: for in such an hour as ye think not the Son of Man cometh" (Matt. 24:44). All things will not be ready when he comes. "They that were ready went with him to the marriage: and the door was shut" (Matt. 25:10). "Afterward came also other virgins." They were not admitted because they were not ready to meet him when he came, and his answer was, "I know you not." Other texts assure us that such will be told to depart. Jacob told his sons, "The sceptre shall not pass from Judah, nor a lawgiver from between his feet, for Shiloh shall come; and unto him the people shall gather" (Gen. 49:10, as per interlinear text). The people here mentioned are Israel, and this show when their gathering takes place Shiloh (Christ) will be here for them to be gathered "unto." That judgment will be in progress when Israel returns is evident from

Oregon Bible College
Oregon, [illegible]

this: "And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will plead with you, saith the Lord your God. And I will purge out from you the rebels and them that transgress against me: I will bring them out from among the countries where they sojourn, and they shall not enters into the land of Israel: and ye shall know that I am the Lord" (Ezek. 20:35-38). He shall judge the living and dead at his appearing and his kingdom (2 Tim. 4:1). "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins" (Rom. 11:26,27).

Who is here alluded to? Not Elijah, but Christ —"The Redeemer" (Isa. 59:20). This is positive evidence that it is Christ who is to convert the Israel of the future, and hence not Elijah. Our worthy critic says after quoting, "If ye will receive it, this is Elijah." "But they did not receive it." Suppose he had been there listening to Jesus as he spake those words, and was as he is now, a follower of him; would he have rejected what Jesus said, and answered, "I will not receive it"? I For one reject such stuff. John is not Elijah. To ask those who were his followers how they received it is legal, and so we will ask them, Did you, the diciples, understand that John was Elijah "that was for to come"? "But I say unto you that Elijah is come already" (Jesus). "Then the disciples understood that he spake unto them of John the Baptist" (Matt. 17:13). Why did they so understand him? Because they received what he had formerly told them. "This (John) is Elijah, which was for to come" (Matt. 11:14). And this "Elijah who is to come" is "understood" to be "John the Baptist." Had they rejected what Jesus first said they would have asked. "When did Elijah come"? We have not yet met him, and here you say he has come and been cruelly treated. John failed to fulfill Malachi's prophecy. Now Master, tell us when he came?" "But I say unto you, Elijah is indeed come" (Mark 9:13). Indeed, "in fact, in truth," etc. (Stand. Dictionary). Has Elijah come? Jesus says so, and for me to reject it is to reject what he says in truth has been. Brethren, let us stick to the plain, unadulterated word, and be careful about building theories on sandy foundations. Jesus nowhere commanded us to look for Elijah, but for himself, and let us not let a false interpretation of the word divert us from the truth; for it is "unto them that look for him" that "he shall appear a second time without sin unto salvation."

J. J. Heckman.

WILL THE EARTH BE INHABITED

Many of the so-called religious people tell us that the earth is to be burned up. "The end of the world" is to be a great calamity. The few that are good are to go to heaven while the remainder are to perish with the earth, and to suffer endless torment forever. The question arises, does the Bible teach such a theory? We answer, no. The teachings of the Bible are very much different from that. See Isaiah 45:18: "For thus the Lord that created the heavens; God himself that formed the earth and made it: he hath established it, he created it not in vain, he formed it to be inhabited: 'I am the Lord, and there is none else." Do we believe God? If we do, we must differ with those who claim that the earth is to be burned up. God had a purpose when he created the earth and all that he placed on it. When it was finished he surveyed it, and pronounced it to be "very good." He commanded Adam to "increase, multiply, and replenish the earth, and have dominion over it. All was good, sinless, and happy—a type of what God intends it shall be when all things are made new, and the earth is "inhabited."

We might ask the question, has the earth been inhabited in the past? Part of it has: but much of it has not been, and never can be, under present conditions. There are the two arctic regions. Man cannot exist there. Then there are vast tracts of sand scorched by torrid heat, where vegetation does not grow; also a large portion of the earth's surface is covered with rock, mountains, hills; and the ocean covers about two-thirds of the globe. So we see there is only a small portion of this earth that is suitable for the abode of man at the present time. By reading the first part of the book of Genesis, we find that God gave man a law to govern him. He was commanded to eat of every tree of the garden excepting the tree of the knowledge of good and evil. God told him, "in the day that thou eatest thereof thou shalt surely die." Through temptation man partook of the forbidden fruit and became a dying creature. The earth was cursed for his sake: and still remains so at the present time. Generation after generation comes into existance; they all pass off the scene: death claims them all. This will continue to be so as long as this state of things remains. But there is a good time coming. Jesus came to "bring life and immortality to light through the gospel." He fulfilled the law, made it honourable, and took it out of the way, nailing it to his cross. Being righteous, death had no claim on him. He could give his life as a ransom for the sins of the world. 1 Tim. 2:5, 6: "There is one God, and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." God raised him from the dead, the first fruits of them that slept. Rev. 1:18: "I am he that liveth, and was dead, and behold I am alive for evermore, Amen; and have the keys of hell and death." If Adam had obeyed God's law, he would have been the head of the race. He was to replenish the earth, and have dominion over it; but he failed through temptation, and lost his dominion and rulership. As God's purpose is immutable, he had to provide another head, one that could resist the tempter, and give him the immortal nature, and fulfill the promise he made to Abraham, "In thee and thy seed shall all the families of the earth be blessed." Jesus is the seed (Luke 1:32). "He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." This is what is promised to David, as well as Abraham. In order for to reign forever, he mmst have the immortal nature, which God gave him

when he raised him from the dead.

As some people tell us that the earth is to be burned up, we will see what the word of God has to say about it. 2 Pet. 3:10: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Now let us see what this does say. "The day of the Lord will come as a thief in the night." A thief usually comes in the night, unexpectedly, and takes what he wants. The goods being gone is all that he leaves to tell that he was there. So, when our Lord comes and takes his own, "One shall be taken and another left." The righteous are taken and the wicked are left.

J. E. Hogarth.

PRESENT AND COMING TROUBLES No. 2

The Doom of Despots

In our last article we showed the doom of political despots as foretold by many of the ancient prophets, whose predictions were made from 2500 to 3400 years ago, from Moses to the minor prophets; which are now being fulfilled in our time, in the falling of kings like figs, leaves, and stars, from their blood-soaked thrones, whose "divine rights" can all be traced back to robbery and beastly slaughter of peaceful workers, after which these military brigands set themselves up as kings, counts, dukes, and as pensioned do-nothings, or parasites feeding on honest labor.

Among these falling stars we might mention the Czar of Russia, the king of Greece, the king of Portugal, the king of Bulgaria, the king of Roumania, the king of Servia, the king of Albania, the old sultan of Turkey, the kaiser of Germany and his princes, or 22 lesser kinglets, the emperor of Austria Hungary, and many more kinglets, counts, cabinets, statesmen, and the end is not yet; but soon all such thrones will be vacant.

The falling of these political lights from their "place in the sun" or from their assumed elevation as "sons of heaven," is the last sign given by Jesus before his appearing and kingdom. It is "immediately after the tribulations of those days'" and of the 2520 years of "wrath on the people" (the Jews) that these signs are to occur, and while the refuge opened by the war for persecuted Jews in Palestine by the allied armies is ending the tribulation for all who can flee there, yet there is still trouble for them in countries controlled by the Catholic Church as in Poland, Galacia, Prussia, Roumania, Bulgaria and Russia where the Turks still rule. But as the allies favor the principles of liberty and self determination of all nations, and have the power to protect small nations, we may say that the tribulation on the Jews is ending, the Gentile heavens are falling, and "the time to favor Zion, yea, the set time is come" (Psa. 102:13, 16). But what to Christians should be the most joyful news is that "when the Lord shall build up Zion, he will appear in his glory," and that immediately after the Jews are delivered comes the resurrection and deliverance from suffering and death of every one found written in the book of life (Dan. 12; Joel 3; Jer. 30).

The first great spasm of this day of the Lord that comes on the world as a thief in the night, and as travail on a woman with child, is over; and as I see all prophecy, these other spasms are coming, each worse than the one preceding. These four world troubles are necessary to the overthrow of our world despots at the head of four autocratic world systems, that must all rise into great power, and then fall suddenly at the hands of the people before the dove of peace can find rest on earth. These four kingdoms of satan are first, the political monarchial despotisms; second, the papal despotism; third, the Mohammedan despotism; fourth, the money despotism of King Avarice.

The prophecies as to how the second despot, the pope, is to succeed the kaiser, are mainly in Isa. 8 and in Rev. 17 and 18. The nations of earth are now obeying the Lord's command: "Associate yourselves, O ye people, and ye shall be broken in pieces. Take counsel together and it shall come to nought; speak the word and it shall not stand . . . . say ye not a confederacy . . . . sanctify the Lord of hosts himself, and let him be your fear and let him be your dread. Many among them shall stumble and fall, and be boken, and be snared, and be taken. And they shall pass through it hardly bestead and hungry; and when they shall be hungry they shall fret themselves, and curse their king and their God, and look upwards. And they shall look unto the earth, and behold trouble and darkness; and they shall be driven to darkness."

What a vivid picture of the present hope of "peace and safety" through a world court and a world league of nations, which must depend on maintaining world peace through a gigantic military machine; and what bitter disappointment and despotism it will bring!

The harvest is the end of the age, the reapers are God's messengers, and the traes are the children of the wicked one, and the wheat is the children of the kingdom being gathered into one barn or one body. But first the tares must be bound into bundles or world clubs, orders, and church and state federations. The burning of the bands is the disintegration of all human leagues and organizations, like what we now witness in Russia and in Austria and Germany.

But what are the evil spirits at the root of the world failure? The two chief evil spirits are False Religion and Avarice or beastly selfishness. In the vision of Rev. 17 and 18 we see this democratic, scarlet colored, socialistic beast, whose ten horns represent ten kings, who reign as kings one hour with the wild beast. The beast is the resurrected Roman empire under a new socialistic form, as its horns wear no crowns. This beast empire "was, and is not, yet is," after ascending out of the abyss. It is then that the old "mother of harlots," Babylon, the papacy, is also resurrected from her widowhood, as a queen again, before her utter destruction by violence by the ten powers of the coming league of nations, that through her Jesuitical spy system, and financial and political influence, she succeeds in dominating for a short hour to her own destruction.

sonally, or of the risen saints reigning with him.

The reigning of the saints with Christ during the thousand years, they say, is spiritual, not literal; therefore the return of Christ, the resurrection and judgment is not until the end of the Millennium. The truth concerning the seventh thousand years, seems to be taught us by the symbolism of the seven days of creation; six days of labor, bringing order out of chaos; then the seventh day rest from labor.

The human race has toiled for about six thousand years in labor and bloody wars—and at the end of the six thousand years, hopes for the Millennium of rest. The world war has emphasized the necessity for something in the nature of the Millennium, to put a stop to the waste of men and money; to the making of cripples, widows, and orphans, by the wholesale; and burdening the nations with enormous debts that will grind the faces of the poor.

The federation of the Orthodox churches, and the attempt to form a league of peace to prevent war, is a laudable and humane idea, but is destined to fail in reaching the desired object. Why? Because, speaking figuratively they have not the tools with which to work to the desired goal. The deliverance of the human race out of the limbo into which they have fallen is a vast and a mighty work, and is beyond the power of man; but is to be performed by the rider of the white horse of Revelations 19.

It is amusing to see how Albert Barnes labors to establish the faith of the Orthodox, that the reign of Christ and the saints during the Millennium, is not literal. He labors with measured steps, as though he knew that he had a hard job on hand. He lays emphasis on the word "soul," saying, "It cannot mean that their souls came to life again—for there is no intimation that they had for a moment ceased to exist; nor that they then became immortal—for that was always true of them; nor that there was any literal resurrection of the body."

The meaning then, so far as the language is concerned, must be, that there would exist, at the time of the thousand years, a state of things as if the martyrs were raised up from the dead—an honoring of the martyrs as if they should live and reign with Christ.

Again he says; "In nothing has there been greater diversity among men than in the opinions of those who profess to hold the literal views concerning the personal reign of Christ on the earth. But this fact assuredly affords presumptive evidence that the doctrine of the literal resurrection of the saints a thousand years before the rest of the dead is not intended to be taught. It is presumptive proof against this, that nothing is said of the employment of those raised up. Here the account is confined to those that were beheaded for the witness of Jesus, and to those that had not worshipped the beast."

How is it that error can so blind the eyes of an educated, and intelligent man? It is plainly stated that they "lived and reigned with Christ a thousand years." The objection that only the martyrs, and those that had not worshipped the beast, are mentioned, is not correct. Had he understood the first part of verse 4 he would not say that only the martyrs and those that had not worshipped the beast only are mentioned.

Now in concluding this effort to radiate light, I notice verse 4: "And I saw thrones, and they sat upon them, and judgment was given unto them." Now the question. What is the antecedent to the word "they?" John says, "And I saw thrones and they sat upon them." The angel that bound the dragon is the only antecedent; and he, being a multitudinous angel, is represented by the word "they." The same principle of interpretation is evident in chapter seven where four angels are seen holding the four winds; and another angel cried to them with a loud voice, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Here, as in chapter 20, the angel is a company, and so is the angel of chapter ten who has one foot on the sea and the other on the land. At the time of the Protestant reformation when the reformers were teaching the people that Rome was the harlot of the Apocalypse, a priest, as a bluff, said to a reformer, "Can you tell me how many yards of broadcloth it would take to make breeches for the angel that stood with one foot on the sea, and the other on the land?"

"O yes," was the reply; "there is about 3 hundred preachers of the reform doctrine, and three yards to each man, your honor, would be just 900 yards." The winds have been blowing hard since 1914, and there is now being made an extraordinary world-wide effort to hold the winds, and we wait patiently to see the outcome, knowing that the rider of the white horse of chapter 19 is the one that is destined to speak peace to the nations.

Then will come the Millennium, the saints reigning with Christ during the thousand years. No student of the Bible can fail to notice the frequent occurrence of the number seven: like the seven spirits that are before God's throne, it is pre-historic, inhabiting, to us, the limitless past. And the student that fails to grasp its symbolism is at a disadvantage. Just prior to the commencement of the thousand years we have the seven last plagues that finish the wrath of God, and the war of chapter 19 that lands the beast and the false prophet into the lake of fire, and the binding of the dragon chapter 20—all of which is one work, with different sets of symbols.

Geo. Francis.

SALVATION.

For many days this subject has been in my mind. I have tried to speak to some of it. I have wondered with great amazement at the conception some have of its meaning. I have wondered that so many give it so little heed. When I think of what the word means, of the present and future ages it spans, it seems strange that any should not seek it. The comprehension of this term is the one thing needful to save us in the entire sense of the word. How thankful we should be to our

heavenly Father that we are not dependant for saving wisdom upon the theories of finite men, but that God himself has spoken to us through his own word, and that he has graciously spoken to us in such a way that we can understand if we will do so (John 7:17).

What is the meaning of the word? Salvation: The act of saving; preservation from destruction, danger or great calamity. In theology the redemption of man from the bondage of sin and liability to eternal death and the conferring on him everlasting happiness (Webster).

Taking this last definition (to which all professing Christians certainly subscribe, however much they may pervert the meaning of the words "eternal death" and "everlasting happiness"), is salvation in its full sense conferred on us in one moment of time? No; for that would entirely nullify the sense of the words. Are saints free from the hands of death? Listen to Paul: "For I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as those which hath no hope." Why? "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4:13,14). What does this mean? If words are the signs of ideas, this is without gainsaying the thought expressed: If Jesus died and rose again, even so (in like manner) those who sleep (die) in Jesus, God will resurrect in like manner as he did Jesus.

But some-one will say, "Does not Paul say that saints are delivered from the bondage of death now?" Read carefully this Scripture in Hebrews 2:15. If you will read the whole chapter you will see that Paul is showing that as Adam and all his seed were condemned to death, one to save them must of necessity partake of their nature, suffer the same death that is their portion in order to free them from the bondage of death. This Christ did absolutely. He thus paid in full "the claim of the law of death." We find in fact that saints die as do those out of Christ. They no longer breathe the lifegiving air and become lifeless. Then what means deliverance from the bondage of death? Notice Paul does not say they do not die, but Christ's death frees them from the bonds of death. Let me quote from an able exponent of Christ's death, John W. Lea: "Christ died and was raised again by God on account of the obedience which he manifested through his life and in his death as the Lamb of God. Those who trust in God through Christ die, but through him they have forgiveness of sins and redemption. The Father has promised to look upon them through Christ and to take his righteousness as a covering for their sins, and has given him power to call them from death, even as he was raised from the dead." Christ the first fruits (of them that slept): afterward they that are Christ's at his coming, then, and not till then, saints are literally saved and made free from death. And this agrees with the definition—saved from eternal death which is the state of all who are not raised.

The second clause of Webster's definition of the word "salvation" is, "And the conferring on him everlasting happiness." Does this absolutely come to saints the moment they believe in Christ? What of our great head? He was a man of sorrow and aquainted with grief (Isaiah 53:3). As he was in the world, so are we; for he is our great example (1 Peter 2:21). What in fact is the portion in this world of those who live godly in Christ Jesus? "In the world ye shall have tribulation." (John 16:33). We must through much tribulation enter into the kingdom of God (Acts 14:22). We are partakers of Christ's suffering (2 Cor. 1:5-7). Has everlasting joy absolutely and in fact been conferred on saints? No, not in fact, but in hope. We are saved by hope (Romans 8:24). Then can we say scripturally, "I am saved in the full sense of salvation?" "For what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Romans 8:24, 25). We have a hope. Thank God for that. This hope is anchored within the veil, where our Advocate is. And when "he who is our life shall appear," then hope will be changed to glad fruition. To those who are faithful salvation will then cease to be a hope. It will be an actual fact.

A proper question now is, How does this hope come to us, and how may we obtain it? Does God just give it to us because we feel sorry we have sinned and wish we might be made free or saved from the consequences of our sins? I attended some two years ago a socalled "revival" in which several sectarian churches united, their object being, they said, to "save souls." I was present at these meetings some six or eight evenings, perhaps more. In all these meetings I never heard one thing of the "Things concerning the kingdom of God;" I never heard that without Christ death would hold one eternally; I never heard one word said of the glorious hope that our Lord would soon come, and that if one had been obedient and faithful then Christ would bestow upon him eternal salvation. Instead, I heard repeatedly: "Won't you come forward and give me your hand?" "If you can't do that, won't you rise to your feet where you are?" "Won't you (if that is too hard) raise your hand?" Thus signifying that they wanted to receive Christ as their personal Savior. And I have been told that this made them saved persons. Oh, the pity of it! What will the judge say to those who thus put darkness for light, their own foolish words for the gospel? One man, a minister, said to me: "I was saved two years before I was baptized." And that man I have heard repeatedly quote the great command of Christ found in Mark 16:15. What is it? "Go into all the world and preach the gospel. He that believeth and is baptized shall be saved." These are Christ's own words. Belief and baptism are both given as necessary steps to be taken to be saved. I cannot see how any one having reverence for God's word can say, "I was saved two years before I was baptized." If he was saved, nothing more was necessary. Why be baptized at all? Surely darkness and delusion cover the earth and people in this age when men have been turned away from the truth by fables (2 Tim. 4:3,4).

Jesus gave the commission directly to the Apostles. Let us see if they converted men and told them they were saved before baptism. Take the

The papacy is monarchial in organization, but as the political monarchs have all thrown the church off from state support, the pope now claims to be a Christian socialist, as his last hope of world power now lies in controlling a majority vote in the world league of nations, by which he may ride into power as the Supreme Justice over the world court or world congress. This majority vote he will have in both the European and in the Pan American leagues, as the latter is to include 20 South American countries all dominated by Spanish Catholics.

May the Lord give us wisdom and courage to discern the third angel's message against the beast and his image, which is given to the world before the translation of the saints. See Rev. 13 and 14 and 20:4.

W. L. Crowe.

WHAT AND WHOM DID JEHOVAH PREDESTINE?

Many, who taught Calvinism, have seen its unreasonableness as an article of faith. They no longer insist that their converts accept it. It is evident from a careful study that it is not a Bible doctrine. It is not true that predestination requires reprobation. While the Bible plainly teaches the former it no where affirms the latter. Reprobation and grace are as opposite as the poles of the earth, while predestination and grace are the prime factors in Jehovah's plan of salvation.

In discussing this subject we must have a clear conception of the subject of foreknowledge as taught by Calvin and his followers. It includes everything that has transpired of good and evil. We heard one of this school state that God did know all things that would come to pass from the beginning, but he had power to withhold it—a strange argument indeed! This subject becomes clear when we accept the following statements as true and logical: "The foreknowledge of God depends upon his purposing, upheld by his omnipotence"; "The foreknowledge of man depends upon his purposing, upheld by his potence."

The difference between these two statements is that God can accomplish his purpose while man can not always do so.

With these definitions fixed in our minds, we are ready to enquire into the purpose of God relating to man and the earth. In speaking of this subject the prophet expresses it thus: "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). No details are mentioned here. We know this that, "Known unto God are all his works from the beginning" (Acts 15:18). It must be understood that God thoroughly adjusted the ages from the beginning (Heb. 11:3). We must remember that he revealed his purpose as the ages were passing. It is recorded that the prophets and many righteous men have desired to see these things, and have not seen them (Matt. 13:17). It is further stated that the angels desired to look into them. Jehovah revealed his purpose as was needful and helpful to his people. The question is often asked, Did not God know when he formed him that Adam would become disobedient and bring sin into the world? We will reply in the negative. If so he predestined him to fail. Remember that God's purpose was to fill the earth with his glory. To purpose that Adam would sin would be purposing a failure in the man whom he had formed to become the ruler of the race. In the creation of the earth and man all was pronounced good, and very good. We must see that the man was formed of the dust of the earth and was earthy, and not heavenly. The latter he must acquire through trials. To say that Jehovah predestined him to fail would be equivalent to saying that he was formed for that purpose. In his creation man possessed two desires, viz.: to obey or disobey. These desires were latent in man and must be developed in order to elevate him as the ruler. His desire was to disobey, and Jehovah returned him to the dust from which he came. The announcement that the seed of the woman would bruise the head of the serpent seed is no evidence of God's purpose being a failure in Adam, but of Adam's choice. God's foreknowledge enabled him to choose this to further his purpose. When the serpent seed shall be destroyed the earth will be cleansed of the ravages of sin, and the sun will once more shine over a pure earth.

That the above position is in harmony with God's word we will prove. Peter, in speaking to the Jews, stated that the heavens must retain Jesus until the time of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began. This restitution spoken of was in God's purpose in the beginning. It is an age that he had so thoroughly adjusted that no failure could occur. What has been revealed to us the angels desired to look into. In Eph. 1:10 Paul speaks of the dispensation of the fulness of times in which he would gather in one all things in Christ, both which are in heaven and which are on the earth; even in him. Compare what Paul has written in this chapter and you will have a much clearer view of Jehovah's purpose than did the woman regarding her seed. We now wish to see what God had predestined in the adjustment of the ages. Note what is written in the fourth and the following verses: "He hath chosen us in him (Jesus) that we should be holy and without blame before him in love. He hath predestined us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

The honors and the blessings bestowed upon us are not because we are his creatures, but because we have removed our alienship through faith, repentance, obedience, and living a righteous life. As aliens we have no place in God's purpose. If faithful we will be God's instruments, with his Son of removing sin from the earth and filling it with his glory.

Further, Paul writes; "He hath made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself." Only the mere outlines are revealed to us as to our service as kings and priests who shall rule in the earth. When we have been immortalized and received our reward at the judgment seat of Christ we will know every detail. Glory be to Jehovah for his promise of peace on earth and good will to man!

We will close our article by giving a few more proofs from the apostle Paul found in Rom. 8:28-31. We know that all things work together for good to them that love God, to them who are called according to his purpose.

Again we see that those who were included in his purpose loved him and were the ones called. The destiny of the alien is destruction, which is a logical result and chargable to man, and not to God. To be listed among the called signifies that we love God. The following is the ultimate of the proof on the above subject: "Those whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." Those whom he foreknew and whom he predestined were the class who would obey God. The predestination was his purpose, and we are the called according to that purpose. "Those whom he called, them he also gorified." We are justified because of our obedience and overcoming evil with good. Their being conformed to the image of his Son belongs to Jehovah's purpose assured by our faithfulness to the end. God's purpose is fully seen in the declarations concerning the kingdom which he has promised to establish on this earth. This is taught in the prayer given to the apostles of Jesus and is expressed in the following beautiful language: "Thy kingdom come. Thy will be done in earth as in heaven." In this prayer we acknowledge the kingdom, the power, and the glory belong to God. When this prayer is verified God's purpose concerning the called and the earth will have accomplished his purpose. Jehovah never purposed that man should sin, but states that he hates sin and will in his own time destroy all sinners.

D. C. Robison.

TALENTS

The interpretation of the parables concerning "pounds" and "talents" has always seemed like a "trumpet giving an uncertain sound." We do not eradicate from our minds the difference between the meaning of talents in the parable, and the definition given in the dictionary, which is, "Natural gift or endowment; eminent abilities; superior genius; particular faculty; skill; quality." These gifts are usually inherited, and are developed along the lines of "the fine arts, requiring the exercise of the mind, or mechanical arts in which manual labor is chiefly concerned?" We often hear our brethren say such an one has this or that talent, which they can use in the work of the Lord. One has "a good memory," "a fine writer," "eloquence," a "splendid voice for singing," etc. Are these the talents the Nobleman gave to his servants? They mostly belong to the mental or physical, while "his goods" are a different kind altogether.

We once heard a dear sister read a paper she had written in which she said she did not know what her talent was. She was anxious, feeling she did not possess any of the above mentioned gifts. She felt sure she must have one talent, but did not know which it was. The dear soul had "his goods" in perhaps greater measure than many who write or speak. If we do not know the nature of the talents given, how can we intelligently use them to gain more, and hear him say, "Well done, thou good servant"? "His goods" are always inseparably connected with the heart. It is with all the heart we love the Lord; it is the heart over which the Lord looketh; the will of God must be done from the heart; it is with the heart we believe; Christ dwells in our heart by faith; "as a man thinketh in his heart, so is he." Therefore it is the heart which must be kept above all keeping, for out of it are the issues of life.

Now the goods which the Nobleman gave to his servants, must be something he does not give to the world. "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God." "According as God hath dealt to every man the measure of faith." "Unto every one of us is given grace according to the measure of the gift of Christ." Then faith must be the talent or pound given to the servants. "If faith hath not works ('laid up in a napkin') it is dead." Peter gives a list of the things we must add with all diligence (force, speech) to our faith, namely, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. "If these things be in you and abound, they make you neither idle nor unfaithful in the knowledge of our Lord Jesus Christ." Brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. We should not only "examine ourselves whether we be in the faith," but also whether we are gaining the qualifications which belong to that faith "which was once delivered unto the saints." If so we would develop "unto a perfect man, unto the measure of the statue of the fulness of Christ," and present to him "a glorious church not having spot, nor wrinkle, or any such thing; holy and without blemish." The calling of God in Christ Jesus is indeed "high." Even the knowledge is too wonderful for me; it is high, I cannot attain unto it (Psa. 139).

M. Louise Atwell.

THE FUTURE OF PALESTINE.

A few days ago 460 delagates from all sections of the country, and representing more than 3,000,000 American Jews, assembled at Philadelphia for the second session of the American Jewish Congress. The delegates were unusually enthusiastic because of the present bright prospects for the reestablishment of a Jewish nation in Palestine and the realization of the aspirations of the Jewish people throughout the world during the last 2,000 years for a homeland of their own.

That their hopes in this respect are well founded seems evident from the fact that the project has already been approved by France, Italy, Serbia, and also by our own Presedent, and moreover the attitude of the delegates to the peace conference is reported to be almost without exception, favorable to the plan.—

Editorial by Stanley W. Finch in "The World's Warfare," February 5, 1919.

first gospel sermon preached after Christ's departure to the Father. It was only a few days after his ascension. Surely they remembered what he had told them to do. Peter preached this sermon (Acts 2:14). If you will read the chapter you will find that Peter told them that Jesus of Nazareth, whom their rulers had crucified; was the one who was to sit upon David's throne as King of the Jews; that he was the Anointed One of God. When they heard these words, they were pricked in their hearts, and said unto Peter,"What shall we do?" Did Peter say, "Come up and give me your hand?" "If you feel that you cannot exert yourself that much, just stand on your feet

What shame that such travesty should be upon your hand?"

What shame that such travesty should be upon the great commission of Christ. Obeying his Lord and Master, Peter answered, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins." In every record we find these steps given to bring us a hope of sal- When we hear, believe, receive with joy the gospel, repent of our sins, and are baptized, are we then absolutely saved in fact and cannot be lost? This question I hope to be able to take up in another article.

Flora A. Wood.

"WHO THEN CAN BE SAVED ?"

Last Sunday evening Brother Huggins preached the most masterful discourse I have ever heard. His theme was, "The Responsibility of the Heathen"; his text, "For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been" (Obadiah 16).

Brother Huggins' argument was, that prior to the flood, God had his witnesses in the persons of Abel, Seth, Enoch, Noah, and others; following the flood Abraham, Job, Melchisedec, Lot, Joseph, etc. From the time of Joseph in Egypt, until the ministry of John the Baptist, the whole house of Israel bore witness to the love and goodness of God (Isa. 43:9-15).

Jesus read and quoted from the Septuagint, or Greek version of the Old Testament Scriptures; these were in the hands of the common people, and had been some time prior to the birth of Jesus. For 1900 years we have had the Scriptures, which are now translated into every known tongue, and through the medium of the Tract and Bible Societies are extensively circulated. Paul declared as he stood on "Mars Hill" "That they should seek the Lord if haply they might feel after him, and find him, though he be not far from any one of us" (Acts 17:27). Paul in Rom. 1:19-32 emphatically declares that the heathen, and in fact, all mankind, "are without excuse."

This discourse has made a deep, and I trust, a lasting impression upon my mind. A sermon we may hear does not help us until it is mentally digested and assimilated, becoming part of our new mind or nature. As I have thought and meditated over it, the same question propounded by our Lord's disciples my mind also is asking, "Who then can be saved ?" Jesus said, "Strive to enter in at the strait gate; for many I say unto you, will seek to enter in and shall not be able" (Luke 13:24). The word "strive" is defined by Young "to agonize, contend." Only in two other references is it thus used, viz., 1 Cor. 9:25. "Every man that striveth for the mastery;" and Col. 1:29. "striving according to his working, which worketh in me mightily." We ask again why will so few compared to the great mass of humanity going into death, never to rise again, be saved ?

God, by giving us his word, and in the death of his Son, "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2: 21; also read 1 Pet. 4:1-19). By this, and through these means God has furnished adequate opportunities for salvation of all "that have ears to hear" (Matt. 11:15; see also Matt. 13:16; Mark 4:9, 23; 7: 16; Psa. 115:6; Isa. 42:20; Ezek. 12:2; Matt. 13:12; Mark. 8:18; Rom. 11:18).

We ask again, why are so few found worshiping him in spirit and in truth ? Can we intelligently answer our questions ? Let us try.

Paul in 1 Cor. 6:19, 20 asks this important question "What! know ye not that your body is the temple of the Holy Spirit in you, which ye have of God, and ye are not your own ? For ye are bought with a price; therefore glory God in your body and in your spirit (mind), which are God's."

All my readers probably have read the well known master piece of the late Prof. Henry Drummond, "The Natural Law in the Spiritual World." You recall his argument is, that as laws in the natural world govern the life and development of the natural body, violating which brings sickness and death, so in the realm of spiritual life laws govern the new creature or spiritual life, the violation of which brings spiritual sickness and, if persisted in, eternal death (Rom. 6:23). Read thoughtfully 2 Cor. 5:17; Gal. 6:15; Eph. 2:15; 4:24, Col. 3:10; Heb. 10:20; Rev. 2:17; 3:12; 21:5.

At present we experience both conditions. See Rom. 7:14; 15:27; 1 Cor. 2:13, 15, 46; Rom. 8:1, 1 Pet. 4:6; Rom. 7:22-25. We often quote Isaiah 55:1-3 proving the goodness and mercy of God but verses 6-11 prove that God's mercy is for those who forsake their ways (Isa. 1:11-20).

To obtain salvation means deliverance from the power of the grave—death. It means to you and me a life's struggle. We are warned by Paul that we are to work out our own salvation with fear and trembling. "For it is God which worketh in us both to will and to do his good pleasure" (Phil. 2: 12, 13). See also 1 Thess. 5:9 2 Thes. 2:13.

Every student of the Bible will surely confess, that law is the basic principle upon which God's dealings with man depends. A law student must necessarily first read Blackstone, if he expects to practice the profession of "the law." Herein he will learn the basic principles underlying and supporting all decisions rendered in every court throughout the land today. The law of offence runs like a golden thread through the Bible from Genesis to Revelation. God's proposition to mankind is simply this, "Obey me and your soul shall live" (Isa. 55:3; Ezek. 18:3-9).

Two conditions of mind operate in the hearts of men: some are under the influence of both. James says there are "double minded men," whom he says, and our experience verifies it, "are unstable in all their ways" (Jas. 1:6). The Lord does not deal with this class (James 1:6). The two minds are "the carnal" (Rom. 8:7), and the spiritual (Rom. 8:27; 12:2).

Paul in Gal. 5:19-21 shows the result of obeying the carnal mind which he designates as the works of the flesh. He says, "I have also told you in times past, that they which do such things shall not inherit the kingdom of God." Now brethren, let us look this straight in the face; let us not attempt to dodge the issue or make a plea, "We are all human," and hence "prone to err." The point that Paul makes is this: "If we do these things" we shall not inherit the kingdom. Paul reasons as clear as day, that if we live in accordance with the desires of the flesh, we cannot please God, and must die (Rom. 8:5, 6). In Rom. 8:13 he not only reiterates this solemn statement, but he declares that we must also mortify this fleshly mind if we expect to live. In Col. 3:5, he points out that it is not the words of the flesh. In Gal. 6:7, 8 he warns us not to deceive ourselves in this important matter, for we reap exactly what we sow.

Now here is God's law in this matter It is immutable and is unchanging as God himself. Beloved, this is a terrible thought: "If we do these things we shall die." Let us hew close to the line, the chips falling where they may. Let God be true though it make every man a liar. Why do we yield to the flesh and its grossly appetites ? Let us look into our deceitful hearts and try for once to be honest with ourselves. Why do we do these things ? It is because we take pleasure in them. Recently Brother Huggins preached a searching sermon on the "Office of the Ministry." He declared that as God's minister his office was to separate the precious from the vile (Jer. 15:19-21). Just so; Brother Huggins is right. Paul says "Flesh and blood (the carnal nature) cannot inherit the kingdom of God (1 Cor. 15:50). It is impossible. It is not and can never be in harmony with God's law of love and obedience.

Suppose I am always punctilious in my attendance and duties in the church and towards the brotherhood, my deportment among them never being questioned. But in secret, and, often openly indulging in the cravings of my carnal appetites and desires beloved, I shall die! There is no alternative, except to obey the law of life which is laid down in Col. 3:1-17. We do not raise the question of using tobacco, or intoxicating drink, or card playing or dancing, or theatres or like amusements; the question we raise is this. Are these things of the flesh or are they of the spirit ? If of the flesh, and we continue in them, we shall die; if of the spirit we shall live. Why does John speak so much about overcoming ? What are we overcoming ? John in his epistle (1 John 2:16) names three things; "The lust of the flesh, the lust of the eyes, and the pride of life." He says neither of these are of the Father, but are all of the world. In verse 15 we are exhorted to love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. Now brethren, be fair with yourself and God: to whom does these things belong—the world, or the Father ? God cannot lie; his laws are immutable. "If we live after the flesh we shall die."

In our garden are several rose bushes. Next June we expect, as heretofore, to see them covered with fragrant blossom. Suppose I saturate the soil around the roots with nitric acid: what will happen ? The bush will wither and die. Why ? Because the elements of nutrition in the soil lose their potency. Only one thing can save the rose bush, and that is to immerse the roots in pure water and transplant them into soil that contains the elements in their purity essential to the life and existence of the rose bush. This is just what God does: he first delivers us from the power of darkness by immersing us into the water of baptism; then he translates us into the kingdom of his dear Son (Col. 1:13); there we become rooted and built up in him (Col. 2:6, 7). Daily Jesus does this by cleansing and washing us of water by the word (Eph. 5:26, 27). Beloved, we must leave the world and come out of it, leaving its lusts and desires behind (Rev. 18:4; 2 Cor. 6:17; Heb. 7:26).

The other morning I read a Scripture that clings to my mind, proving that our very life depends upon a knowledge and obedience to the word of God: "My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart; for they are life unto those that find them, and health to all their flesh Keep thy heart with all diligence for out of it are the issues of life" (Prov. 4:20-23). So then, dear brethren, to win the kingdom we must obey the mind of the spirit, which is the word of God. To lose the kingdom is to obey the mind of the flesh, which is the love and pleasures of the world. Beloved, abstain from all appearance of evil, and the very God of peace sanctify you wholly (1 Thess. 1:22, 23). "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Pet. 2:11).

Geo. B. Alldridge.

TWO TRACTS BY JOHN L. WINCE

"Salvation" and "Resurrection," two tracts by the late J. L. Wince, are written in a way that can not fail to arouse the interest of both saint and sinner.

The author sleeps, dear brethren. His work is left for you to carry on. Let him speak through you. Single copy, 10 cents; $1.00 per dozen. For sale by

S. ROXANA WINCE
Pierceton, Indiana

Man is deceived when he thinks himself to be something when he is nothing.

Christ wounds that he may heal; he chastens that he may comfort.

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Editorial

If you want to gain a glorious victory over your enemy, when injury begins on his part let kindness begin on ours.

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All our brethren have returned home from the camps except Brother Eugene Miller, of Camp Meade, Maryland.

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Brother Murray, a son of Sister Murray, who has been in camp in Georgia, has returned home, honorably discharged. He met with us for the first time, Sunday, Feb. 9th.

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After careful instruction in righteousness and an intelligent confession of faith in the gospel of the kingdom, the following were baptized before the Lord's Supper on the morning of February 9th Francis Titman, son of Brother and Sister Jesse Titman; Fannie Keith, daughter of Brother and Sister Adam Keith; Mrs Ellen L. Campbell, formerly Presbyterian; and Mr. and Mrs. Hamilton, formerly identified with different sects of Babylon. In view of the shortness of the time it behoves all who are interested to delay not an hour their obedience; and for those who have obeyed to make their calling and election sure.

"DEMONS" IN THE PRESENT DAY

Sir Edwin Arnold formerly resident in Japan, writes as follows: "One imaginary malady in Japan (especially among women of the lower classes) is "ketsune-isuki," or possession by foxes. The fox is the magic beast of the land; and an hysterical woman will often believe that she is inhabited by a beast of this description. The idea is that a fox enters the body through the breast, by the eyes, or even between the finger nails and the flesh and resides there, the person possessed knowing what the fox inside says and thinks, and even maintaining long conversations with him, the fox speaking in a different voice than her own."

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Obituary

Precious in the sight of the Lord is the death of saints.-Psa. 116:15.

James H. Trotter

Friends in Tyndall have received word that James H. Trotter, of Winifred, Mont., died Tuesday evening, January 21. Although it had been known for some time that Mr. Trotter was very ill and his chances for recovery were small it did not lessen the feeling of sadness that he had been called to meet his Maker. His son, E. J, Trotter of this city, was called to the bedside of his father several weeks ago and was with him when the end came.

James H. Trotter was born at Apple River, Joe Davis County, Ill., June 4, 1834; died January 21st, 1919, at the age of 84 years, 7 months and 17 days. His father John Trotter, Sr., died when James was but eight years old leaving his mother with himself, one sister, Mary, and two brothers, William and John. After the father's death the family lived for some years near Apple River, Ill., and then moved to Green County, Wisconsin. There he met Annie Bell and was united in marriage to her on September 13, 1868. To this union thirteen children were born, seven boys and six girls. The family moved to Dakota Territory in the spring of 1883, locating on a farm near Tyndall. It was here that Mr. and Mrs. Trotter spent the best days of their lives. It was here that they reared their family and passed through the trials, the hardships and vicissitudes of pioneer life. They were rewarded by seeing their children develop into useful and respected citizens and the country transformed from a bare prairie into vast rich fields However, the pioneer spirit still burned in the breast of Mr. Trotter and in 1912 he and his wife moved to Montana locating near what is now Winifred. There he remained until his death.

Mr. Trotter is survived by his wife, five sons and five daughters. The sons are Ervin J., of Tyndall; Chas., of Rockford, Wash,; Clarence H., of Scotland, S. D., Clyde and Ellot D., both of Winifred, Mont. The daughters are Mrs. Isabelle Perkins, of Atkin, Minn.; Mrs. Inez Lewis, Mrs. Anna McDonald and Mrs. Jessie Knause, all of Winifred, Mont. One daughter, Mrs. Marcia Bentz, died in December, 1918. He is also survived by one brother, John, living in Holly, Col. All of his living children were at his bedside during his last illness.

Mr. Trotter was a God-fearing man. In 1869 he was baptized into the Church of God and remained true to that faith throughout the rest of his life. He was a true and loving husband, a kind and gentle father, and commanded the respect of all who knew him. His memory will long live in the communities in which he made his home.—A Newspaper Clipping.

Sister Annie Trotter adds the following items of interest:

"My husband was brought to a knowledge of the truth through the preaching of Brother Crayton and Brother Whitsett, and was baptized by Brother Jefferson Whitsett in June, 1869. He always loved the truth and died in the full faith of the soon coming of our blessed Savior. He also crossed "The Great American Desert," as it was called, in a prairie schooner in the early 60's."

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Elizabeth Caroline Thomas was born in Canada, on November nineteenth, 1830, and fell asleep on February eighth, 1919, at the home of her son, S. H. Thomas, Procter, Mont., at the age of eighty-nine years, two months and nineteen days.

Grandma Thomas, as she was lovingly called by all who knew her, has been in the faith over sixty years.

Her last written word was her name. attached to a family letter of congratulation to Auntie Wince on the occasion of her birthday, and then she laid down her pen to be used by her no more until the Master comes and wakes her from her last sleep.

Her kind and thoughtful ways, always seeking the comfort of others before her own will ever be remembered by all who knew her.

She left to mourn their loss two sons, nine grandchildren and eighteen great-grandchildren. Funeral services were held at the home of S. H. Thomas, as we laid her in the grave, filled with the knowledge that the coming of the Lord was nigh and we will meet our dear one again very soon.

Bessie K. Walker.

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THE RESTITUTION SUNDAY SCHOOL LEAF.

Lesson XXXI

JESUS THE PROPHET

Memory Text: The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken (Deut. 18:15).

1. And when he was come unto Jerusalem all the city was moved, saying, Who is this?

2. And the multitude said, This is Jesus the prophet of Nazareth of Galilee (Matt. 21:10, 11).

3. Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

4. And when Jesus saw her, he had compassion on her, and said unto her, Weep not.

5. And he came and touched the bier; and they that bore him stood still.

6. And he said, Young man, I say unto thee, arise.

7. And he that was dead sat up, and began to speak. And he delivered him unto his mother.

8 And there came a fear on all; and they glorified God, saying,

9. That a great prophet is risen up among us;

10. And that God had visited his people (Luke 7:12-16).

11. And Jesus went out and departed from the temple; and his disciples came to him for to show him the buildings of the temple.

12. And Jesus said unto them.... Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down (Matt. 24:1, 2).

13. For there shall be great distress in the land, and wrath upon this people.

14. And they shall fall by the edge of the sword, and shall be led away captive into all nations;

15. And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.

16. Heaven and earth shall pass away; but my word shall not pass away (Luke 21:23, 24, 33).

Notes on the Lesson

Of thy Brethren.—He was to be of the descendants of the Hebrews. He was to be of the prophetic line and like Moses. Moses was therefore, a type of Jesus.

1. **All the City was Moved.**—Similar to the expression used in these times, "Made a stir in the city."

2. **Nazareth.**—The home of his parents. A city of Galilee. (Luke 2:39).

3. **A Dead Man Carried Out.**—We never read about the "remains" in the Bible, but we do read of dead men. **Only Son.**—No grief could be more touching than the loss of an only son by one who was already a widow. The sympathies of the people were aroused, hence we read "much people of the city was with with her."

5. **Touched the Bier.**—A bier was a frame of wood upon which the dead were carried. Jesus touched it. Whether by the power of that touch human muscle ceased to obey the will, or whether they expected some miraculous work from the great prophet, we know not; but they who carried the bier "stood still."

6. **Arise.**—Stand up. What a power was here displayed; indeed, it was the resurrection voice of the Son of God, and the result is told in a brief sentence of ten words: "He that was dead sat up and began to speak."

8. **Fear.**—Awe, reverence. **They Glorified God.**—And truly they might for such an exhibition of his power and goodness.

9. **A Great Prophet.**—It was a work not only of a prophet, but of a great prophet.

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Editorial

The Editor spent four pleasant days last week with the brethren and sisters at Roll, Indiana.

We have gained two by the removal of Brother Quinn, from Nebraska, and Brother Vaughn Long, from Roll, Indiana.

DID EVE TELL A LIE?

In looking over a May number of The Restitution I notice a criticism on Brother Huggins. It says: "In your book, 'The Bible: Its Principles and Texts,' you say: "To touch the tree of knowledge of good and evil would just as surely have brought death upon them (Adam and Eve), as eating of it did.'" The writer then says: "God said nothing about touching the fruit."

Well it is true we have no account of God saying so to Adam; but we must remember God gave this command to Adam before Eve was made; and we do not know just how Adam told her what God required of her. He may have said, as we would say to a child, "You may eat of the fruit of all these trees, but you must not touch that tree: if you eat of that fruit God has said, 'You will surely die.'"

Do not think Eve "told a lie" when she said she must not touch the fruit of the tree. We know as long as they let the tree alone, they were safe; but satan deceived Eve. She must have had an idea that the tree was poison, and that was what would cause her death; for when she saw the tree was good for food—satan caused her to look carefully at it then, as she gazed, satan's poisoned words began to take effect. "It was pleasant to the eyes" (a desire); it was not only good to look at, but a tree to be desired to make one wise. Satan's subtil poison had taken effect; "she took of the fruit and did eat." If, when satan told of the good qualities of the tree, she had turned her back on temptation, as Jesus did, no harm would have come of it: but she took an interest in his words, and looked, next, she desired to have it; then she touched it; and the work was done, for her hand brought the fruit nearer to her eyes, the temptation to eat overcame her, and she partook of the fruit. Just as when a person is influenced to look at a glass of liquor; and then to take just a little drink: just a swallow, or a glass as long as the temptation is without, it can do no harm, Jesus was tempted but the temptation was all without: it was repulsive to him. But let the desire to look and handle be created within, as in the case of Eve, it is only another step to eat; and in so doing disobey God, and die. This is my view of it. Others may not see it so.

Mrs. Lillie H. Willis.

PRESENT AND COMING TROUBLES. NO.3.

The Doom of Despots.

The blessing of Esau, that he should live by the sword, that he should take Jacob's dominion, Palestine for a time, and that he should then break the yoke of Jacob from off his neck, when he should possess the fatness of the earth(Gen. 27:38-42), has all been fulfilled by the Turks.

Also the prophecy of Obadiah shows that the posterity of Esau must hold the holy Mount Zion, which would be called the Mount of Esau, at the time of the end, then he would be consumed as a stubble field by the fire of Joseph(the British) and of Jacob who before he was named Israel, typified the crafty Jews. "And deliverers shall come up on Mount Zion, to judge the Mount of Esau, and the kingdom shall be the Lord's." "And I will lay my vengeance upon Edom(the Turks), by the hand of my people Israel" (Ezek. 25:14). "Esau (the Turks) is the end of the world that now is, and Jacob (the Jews restored) is the beginning of that which shall follow" (2 Esdras 6:9).

From a mighty crescent shaped empire that once embraced all the countries south and east and north of the Mediterranean Sea, as far west as Italy, the Turkish empire is now almost at an end. It certainly looks like a fulfillment of the sixth vial of wrath which is poured out on the great River Euphrates, to dry up these waters, that a way for the Kings of the east,(the Asiatics) may be prepared, by the neutralizing of the Dardanelles, and also by an Asiatic league which I think will embrace the state of Prussia as Gogian head, with Turks and Mohammedans from Asia and Africa, and Russians and Persians and Ethiopions and Libyans, and Gomerites, whom Herodites Siculus and Jewish Rabbis identify as Germans or Prussians, and Tubal, which in Arabic reads China, and probably Japan and Afghanistan, as the great federation from the east and north, of which we read in Ezek. 38 and 39 and in Rev. 9:13; 16:12-21. When the four chief messengers are loosed by the fall of the Turkish empire, over 200,000,000 horsemen or "tank-men" sweep down to take a spoil from the Jews, and to drive the British and the Americans and their "young lion" allies from Europe. Here in the valley of Jehosaphat and in Esdraelon, the two great leagues of nations meet for the last Armageddon. The great winepress is trodden outside of Jerusalem, where men and horses are mangled and cut to pieces, like grapes in a winepress, and the hosts of Gog that covered the land like a cloud, are destroyed by pestilence, and by an overflowing rain of great hailstones, fire and brimstone gas; and by revolutions that turn "every man's sword against his brother." Thus the Pagan, the Moslem, and the Russian despotic enemies of freedom, righteousness, and of the Jews, and of true Christians, are destroyed from the earth.

During these world revolutions, that other world despot,—Avarice and Commercial Greed and Graft, is destroyed by the works of the world, whom this despot has defrauded and robbed (Jas. 5). Gold and silver lose their value in these overturnings, so that money wil not fill the soul, or satisfy the bowels, but will be trampled under foot in the streets of the cities, or in other places will be left heaped up to canker and rust in vaults and banks (Ezek. 7; Zeph. 1; Isa. 2).

These last revolutions which turn class against class, and "every man's hand against his brother" are brought on by famine and by greed of food profiteers, and by trusts and money grabbers. These four great despots, political monarchs, the Papacy, Mohammedanism and King Avarice, must be overthrown, before the Prince of peace will say to the troubled world; "Peace, be still."

"In his days shall the righteous flourish, and abundance of peace as long as the moon endureth." "He shall save the poor of the people, he shall save the children of the needy; and he shall break in pieces the oppressor." "He shall rule the nations with a rod of iron." "Judgment will I lay to the line, and righteousness to the plummet and hail will sweep away the refuge of lies, and the waters shall overflow the hiding places." Watch! Work! Be Ready!

W. L. Crowe.

COMFORT FOR THE AFFLICTED

Dear Brother Anderson:

I was very much interested in your article on the leopard beast of Rev. 13 1-10, and would like to have you write on the good time coming.

The above request was received from a dear brother who has been in bad health for a number of years, but has been helped by the hope that a time is soon to come when the inhabitants shall not say, "I am sick" (Isa. 33:24). Glorious time, when will it come? In complying with the brother's request we cannot begin to point out fully the many good things God has in reserve for those that love him. Paul, whose mind was illuminated with the Holy Spirit says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). Finite minds cannot comprehend what the Father will do for his people, but Paul says, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" (Rom. 8:32). "No good thing," says David, "will he withhold from them that walk uprightly" (Psa. 84:11). Yes, all good things will be ours when Jesus, our elder brother restores the earth to its Edenic state, and we are made like him and see him as he is (1 John 3:2). Then, dear brother, no disease can ever touch us.

How often I think of Rev. 21:4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." What a glorious world this will be when this time comes! But this time will never come unless Jesus comes to this earth again. But he will come, and we believe soon. When he comes the righteous dead will be resurrected and the righteous living translated, all made like Christ, never to suffer or die again (1 Thess. 4:13-18; 1 Cor. 15:51-58; John 3:2). The kingdom will be set up and we shall have, for the first time since sin entered the universe, a righteous government. "Behold a king shall reign in righteousness and princes shall rule in judgment" (Isa. 32:1) Then our sons will not be forced into war. "And it shall come to pass in the last days that the mountain (kingdom) of the Lord's house (church) shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4; Micah 4:1-3). The rulers of this age can never bring peace that can last, but Jesus can and will. In this kingdom the little children can play on the hole of the asp, put their hands in cockatrice's den, lead the wild beast of the jungle, and not a thing will hurt them (Isa 11:6-9). Then the earth shall be full of the knowledge of the Lord as the waters cover the sea.

Dear brother, some time the way is dark, but let us remember Paul's words: "For our light afflictions, which are for but a moment, will work for us a more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things that are not seen, for the

12. One Stone Upon Another.—How history has attested the truth of this prediction. The wonderful temple of Solomon is no more, and the city is under another people.

13. Trodden Down.—What an eventful history Jerusalem has had since Jesus foretold its desolation! All his predictions have been verified concerning that people and their city, and we believe, and are sure, that his words will all receive an exact fulfilment.

Suggestive Topics and Questions

1. The Works of a Prophet.—Name some of the prophets we read of in the Old Testament. Mention some of the wonderful works of some of the prophets (Ex. 14:16; Josh. 10:12, 13; 1 Kings 17. 10-24; Ezek. 37: 16,17; Dan. 6: 22). Did Jesus do any wonderful works? Mention some of them. When he raised the dead man spoken of in our lesson, what did the people say of him? (9.) Did Jesus raise other dead persons? Who were they? Did his works prove that he was the Messiah? (John 5:36).

2. The Predictions of a Prophet.—What is the meaning of the word prophecy? What is a man called who predicts, or foretells future events? What did Moses foretell concering Jesus? (See memory text). Did his prediction come to pass? How many years afterwards? Answer: Nearly 1500 years. If Jesus was the prophet spoken of by Moses, will he be like Moses? Did Jeus ever utter prophecies? What are some of the events foretold by Jesus? (Matt. 24th chap.; Luke 21st chap). What event did Jesus foretell that has not yet been fulfilled? (Matt. 16:27; Rev. 22:7, 12; John 5:28, 29). By what power were the prophets enabled to do these works and foretell these events (2 Pe 1:21). Did Jesus have the Holy Spirit? (Acts 10:38).

* * *

ANTI-CHRIST

We first find this power described in Dan. 7:8: "I considered the horns, and behold, there came up among them another little horn, before whom was three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

This is a remarkable description, indicating a power of vast importance. First, it grew on the head of Daniel's fourth beast that is described as "dreadful and terrible." It came up after, and among the ten horns. Therefore it is the last phase of the Roman Empire.

The ten horns, and this eleventh one belong to the fourth beast (The Roman Empire) and to no other power noted in the Bible. All these facts find their counterpart in the papacy, and in no other power; so that the little or eleventh horn is a symbol of the papacy, the last phase of the Roman Empire.

His first work as described here is to "pluck up three of the first horns by the roots;" indicating his warlike nature inherited from the dreadful and terrible beast(the Roman Empire) of which he is the last phase, as he is the last horn to come up on the head of the symbol.

The division of the empire into ten parts was completed when Odoacer became king of Italy, A. D. 476. And soon after that time we look for the counterpart of the horn.

The horns plucked up by the roots were the Heruli, the Ostrogoths, and the Lombards; they being Arians, and opposed to the doctrine of the trinity—the pet doctrine of the papacy.

"Eyes like the eyes of a man." Rome's priests, bishops and cardinals, are her eyes in all the world. "And a mouth speaking great things." This "mouth" is in evidence in Rev. 13:5 as a mouth given to the beast. And after the beast receives the "mouth," he opens his mouth in blasphemy against God. This answer to the "great things" spoken by the horn (Dan. 7:8). And in verse 20 it is written of the horn, "Whose look was more stout than his fellows—the other horns. This was true of Rome among all nations, and is true of the papacy today in this country. Rome gets more than her share of the political plums by her strong demands.

Now read verse 21, "I beheld, and the same horn made war with the saints, and prevailed against them, until the ancient of days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom."

Now what more evidence is needed to prove that this power is antichrist? "Making war with the saints." "and wearing out the saints of the Most High," can any one doubt that this is true of the papacy?

The Inquisition, the persecutions of the Waldensenses, the ravages of the Duke of Alva; the fires of Smithfield; indeed the whole history of the papacy may be appealed to in proof that it is the counterpart to this prophecy.

In the year 1208 a crusade was proclaimed by Pope Innocent III against the Waldensenses and Albigenses, in which a million of men perished. From the beginning of the order of the Jesuits, in the year 1540 to 1580, nine hundred thousand were destroyed. One hundred and fifty thousand perished by the Inquisition in thirty years (Barnes on The Revelation).

Some authors estimate that as much as fifty millions has perished by the papacy. Two verses in the Revelation is enough to identify the papacy as the antichrist:

The first is chapter 17:18: "And the woman which thou sawest is that great city which reigneth over the kings of the earth." This city is an ecclesiastical city; the one, in the streets of which, the two witnesses lay dead, for three and one half days (chap. 11). Now in modern times, what ecclesiastical city except the papal has reigned over the kings of the earth? This city is exhibited in the Apocalypse in contrast to the New Jerusalem.

The other verse is in chapter 18:24: "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." The first verse binds the harlot to papal Rome with a chain that cannot be broken; the other excludes all other competitors to the name **The Antichrist.**

Geo. Francis.

THE EIGHTH OF DANIEL

By T E. Glendenning

I have been reading the eighth chapter of Daniel carefully and prayerfully, examining all the different sets of commentaries I have, comprising ten sets, have also consulted my Hebrew lexicon, examined all the Bible dictionaries which I have, and think I have learned some things not generally known or at least not generally expressed, some of which I wish to speak of in this article.

First, I want to mention the fact, that the power, mentioned in this chapter, which is said to take away "the daily sacrifice" has generally been treated as Rome or Mohammed. For myself I have believed it to be the latter, but listen to one of the comments on this text which speaks of the "daily sacrifice" being taken away, as expressed in one of the most (if not the most) scholarly commentaries extant. "If we translate the words as they stand, we shall certainly be removed out of the region of all the commentators. It is assumed that 'the little horn' is the subject of this sentence; but 'horn' is feminine in Hebrew, and the verbs here are in the masculine; this is against it being the nominative. The "prince of the host," then, must be the nominative of the verbs and the subject of the sentence."

Now brethren, with the above fact before us, how shall we treat Daniel 8:11? Surely we should allow the text translated as it stands, which forces us to the conclusion that the "prince" and not the "little horn" took away the "daily sacrifice." As to whom the prophet refers by "the prince," we may easily learn by reading Dan. 9:25—"The Messiah the Prince." The above facts certainly reveal to us neither Rome nor Mohammed took away the "daily sacrifice," but Christ himself.

Next I would like to call attention to the fact that the Hebrew word translated "taken away" means to exalt, extol, as well as take away. It is a primitive root word, meaning to be high; in the active voice, to rise or raise. We learn from these definitions, that "the daily sacrifice" of Dan. 8:11, was magnified, made honorable, lifted up and exalted in its taking away; in other words, Jesus caused the symblo-dramatic prophecy expressed by the "daily sacrifice" to find its fulfilment in him, by giving his own body in its stead, magnified, exalted, and honored, but in so doing, he took it forever away.

Isaiah was no doubt speaking of this very feature of Christ's work when he said. "He will magnify the law and make it honorable" (Isa. 42:21); and Daniel, in order o express both the honoring and taking away of the "daily sacrifice" uses a Hebrew word that has both meanings, in fact it was the only kind of word he could have used; and if any proof is needed that Christ magnified and "honored" the "daily sacrifice" by offering his own body in its stead, we have but to read Heb. 7:27, where Paul is comparing our high priest (Jesus Christ) with the Jewish high priest, says, "Who needeth not daily, as those priests, to offer up sacrifice . . . for this he did once, when he offered up himself."

Note this. Christ first took away the "daily sacrifice" legally, and caused it to cease (Dan. 9:27) as far as its efficacy was concerned, and then through or by means of the Roman armies, which are called his armies, or, "the people of the prince" (Dan. 9:26), he forcibly abolished it, thus fulfilling his words to the Jews in Matt. 22:7, where Jesus speaking of God's wrath, because they refused to partake of the gospel feast of freedom from the law, etc., says: "But when the king heard thereof he was wroth; and he sent forth his armies, and destroyed those murderers and burned up their city." Remember the army is God's army while he is using them to perform his work, or do his will, just as God called the kings of Babylon "my servant" when he was using him to punish Israel (Jer. 25:9).

Lastly, I want to emphasize the fact that whatever was done to take away or abolish the daily sacrifice, was done by Christ himself either directly or indirectly. The Roman army was simply his agent, used by him to desolate and abolish the sacrificial service he had already taken away, or caused to cease so far as any part of God's accepted plan of salvation was concerned. Note that Exod. 32:35, says of Israel that "they made the calf which Aaron made." In like manner, the Roman army abolished the sacrifice which Jesus abolished. Brethren, I am not writing this because I know I am right, but to stir up investigation, that we may ue constrained to search the Scriptures, and find where the truth lies.—Selected by Brother John E. Hogarth.

* * *

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON,
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6:8, TITUS 2:13,14.

GOLDEN TEXT: Acts 26:28, 29

GO AND ASK THE MASTER POTTER

Simeon ben Migdal at the close of day,
Upon the shores of ocean chanced to stray,
And there a man of form and mien uncouth,
Dwarf and mis-shapen met him on his way.

"Hail, Rabbi," spoke the stranger passing by,
But Simeon thus, discourteous, made reply:
"Say, are there in that city many more
Like unto thee, an insult to the eye?"

"Nay, that I cannot tell," the wan'drer said,
"But if thou wouldst ply the scorner's trade,
Go first and ask the Master Potter why
He has a vessel so mis-shapen made."

Then (so the legend tells) the Rabbi knew
That he had sinned, and prone hismelf he threw
Before the other's feet, and prayed of him
Pardon for the words that now his soul did rue.

things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:17, 18). Brother, as I ponder over these exceeding great and precious promises I am ready to cry out in the language of the great apostle Paul, "O the depth of the riches, both of the wisdom and the knowledge of God" (Rom. 11:33). Brother, all these good things are to come to the earth So let us not try to go to heaven, but do as we are commanded, "wait for his Son from heaven" (1 Thess. 1:10; Jas. 5:7).

J. H. Anderson.

SABBATH (REST)

So called because on the seventh day God rested from his works (Gen. 2:23). There is no positive evidence that the Sabbath was observed before the law, no command or example of its observance being recorded. 1451 years B. C. is was positively enjoined on the "nation of Israel" as one of the ten commandments, "written and engraved on stone" and to which they were required to yield exact obedience. Jesus claimed to be "Lord of the Sabbath," and showed the pharisees that it was lawful to do good on the Sabbath (Matt. 12:8; Mark 3:4; Luke 6:5).

The Savior having "blotted out the hand writing of ordinances, and taken them out of the way by nailing them to his cross" (Col. 2:14), rested the whole of the Sabbath in the grave, and arose on the first of the week, as Lord of the new creation. There is no mention of the Sabbath being enjoined on Christians, and especially on Gentile believers (Acts 18:23). The Sabbath was one of the ten commandments. They constituted the law that was given to Israel, and it had to be strictly kept, as the offender was stoned to death (Num. 15:32-35). We once asked a seventh-day observer if that law was in force today, was not the penalty attached to it in force also? The answer was, Certainly. We replied, "If we belonged to the same order it would be our painful duty to take you outside the camp and stone you to death (Ex. 35:2, 3; Num. 15:32-36). Why? Because you have built a fire on the Sabbath! Yes, but you know this is a cold country, and we are obliged to have a fire. Admitted. But that is "positive proof" that the "Sabbath law" was not given to you, for God does not give a command to any one that they cannot obey, and he exacts strict obedience Remember Lot's wife and Uzzah (Gen. 19:17-26; 2 Sam. 6:6). We find that the seventh day was not the only day that God commanded to rest in (Lev. 23:24, 27, 32, 36). The first, eighth, ninth, and tenth days are all "Sabbath days" (verse 39). The first and eighth day shall be a Sabbath. The gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23).

This is the life we want. In order to get it we must become related to Jesus Christ in such a way that we get it through him. Can we become related to him through the law? No. Why not? Because he is the end of the law for righteousness to every one that believeth (Rom. 10:4). For the law was given by Moses, but grace and truth came by Jesus Christ. The truth is God's word, "the gospel," and if we believe the truth, the truth shall make us free. There is no one saved through the law. What was Jesus crucified for? For not keeping the law. Then as we get "eternal life" through him, and he was crucified for not keeping he law. For us there is no life promised. through the law. We find that Jesus taught a gospel, and declared it to be the gospel that God preached to Abraham 430 years before the law was given to Moses (Gal. 3:8). "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:21). Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). A man is not justified by the works of the law, but by the faith of Jesus Christ. The just shall live by faith; and the law is not of faith (Gal. 3:11, 12). The law was a curse. Christ hath redeemed us from the curse of the law. The law was our school master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school master, the law. "For as many of you as have been baptized into Christ, have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. When we become heirs then we have the assurance of eternal life; and we cannot get it through the law. We have no faith in the law. The law was no promise: it was a command given to Israel, and no one else. Why did God give them the law? To prove them, and see whether they would keep his commandments or no (Deut. 8:2). For nearly 2000 years the Christian people have not been under the law, for Christ was the end of it, and he brought life and immortality to light through the gospel. No keeper of the law can expect to obtain eternal life, for it is not promised there. It is promised in the gospel, No gospel—no life. Which will you choose?

E. W. Knapp.

"FORGET IT"

There is a wide and deep philosophy contained in the phraseology of the street, "Forget it!"

It is as important to forget as to remember. One is as difficult as the other. And ability along the one line is as hard to acquire as the other. Both must be cultivated.

It is impossible to become an optimist without learning how to forget. Disagreeable things are bound to happen and one must train one's self to wipe them off the mind as the boy wipes the figures from his slate. Having erased the ugly memories, it is easier to write the pleasant things on the slate of the memory.

The Indian, for instance, never forgets a slight or injury. He will wait a life time to get even.

Don't be an Indian.

Life is too short to be an Indian

The man who considers himself a Nemesis, who treasures up a wrong, who nurses an injury, who lets ignoble hatred fester in his heart, cannot be a happy man. His soul is like a crouched tiger, ready to spring upon the victim of his wrath.

Learn how to forget.

If it is easier for you to put on record in your memory personal grievances, and to hug up an ugly feeling it is because you have chosen to do so. If you hoard up in your mind the unhappy episodes of life it is because you have formed the habit of doing so.

To persist in that habit of mind will make you miserable and a confirmed grouch. There is nothing noble in such a disposition to remember.

Learn to forget!

Let go the uninspiring, the depressing and weakening grievance. Hold on to the memories that cheer and brighten. There is not room for both. Wipe out the resentments Write in the place of your hatreds the things that are pure and just and lovely and of good report.—Selected by Sister Wm. Coy.

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MEMORY VERSES: MICAH 6:8, TITUS 2 13,14.

GOLDEN TEXT: Psalms 103:13, 14

FOLLOWING FATHER

Years and years ago, when I
Was just a little lad,
An' after school hours used to work
Around the farm with dad,
I used to be so wearied out
When eventide was come
That I got kinder anxious like
About the journey home.

But dad, he used to lead the way,
An' once in a while turn 'round an' say—
So cheerin'-like, so tender—"Come!
Come on, my son; you're nearly home!"
That allers used to help me some,
An' so I followed father home.

I'm old an' gray an' feeble now,
An' trembly at the knee,
But life seems just the same today
As then it seemed to me,
For I am still so wearied out,
When eventide is come,

An' still get kinder anxious-like
About the journey home.
But still my Father leads the way,
An' once in a while I hear him say,
So cheerin'-like, so tender,—"Come!"
An' same as then, that helps me some,
An' so I'm followin' Father home.

"Ready to distribute, willing to communicate."

Father

In many homes father simply is the money maker. He is the provider of the necessary things of life. He is looked upon as a "tower of strength" and a model as to morals. But when the child is in need of sympathy, when it seeks love or sentiment, when advice is needed as to the way of righteousness, father is forgotten, mother is the one in demand. "Mother love"is supposed to be finer, more constant, more enduring, hence one day each year—the second Sunday in May—has been set apart in which the sons of men are to do her honor.

In our home—and I verily believe in yours, father was not of the class noted above, surely he was a good provider, as well as a tower of strength and a model regarding morals. But he was more; much more, he loved and was beloved, he was a son of God, and by example and precept showed his children the right path in which to walk. And believing that there are many more fathers such as he, our today's page will be devoted to them.

In modern home life, the average father will stop racing after money long enough to take breath for another spurt. But how many stop to ask what the whole race is worth? A pace that wins the wherewithal for greater comfort, but converts the father into a mechanical money getter, is not worth the running, in fact it is worse than that, for it is time and labor lost. As one advances in life, a little more ease, a little more comfort is not out of place, but for a father to spend his health and strength simply to give ease and comfort to his children often times is little short of criminal. No father should so tire himself that he is unfit to be a social companion to his son. Children are told to "honor their parent's' but that is not all, for fathers too have a mission. Paul says, "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord," but how can they do this unless they themselves are followers of the meek and lowly one.

Fathers deserving the name, will want to give their children the best at their command, the best in ethics, the best in schooling, the best in business training, but it must not stop there. There is something even higher than these that must be remembered and that is, as Jesus said "Wist ye not that I must be about my Father's business?"

For a father to give the real best, means endless watching, endless care, endless trouble. For instance, take the case of a child with a will of his own. The easiest case is to crush that will and to take comfort in the reflection that we have disciplined the child into obedience. But breaking the child's will in order to prevent it from doing evil crushes the very force it needs in order to do good. Character is a matter of moral backbone, it is a matter of putting forth one's strength, therefore in place of crushing the will, it is the duty of the father, by patient perseverance to lead the child's will from evil to good, from selfishness to godliness, following the Master, in that his business was to do, not his own will but the will of his Father, God.

Therefore, fathers, our duty to our children is not only to provide things for their ease and comfort, nor yet simply to look after their moral well being, or to so educate them that they will be able to care for themselves. We have a greater, a higher, a far more noble duty than all these, and that is "to bring them up in the nurture and admonition of the Lord."

Daily Thoughts

My father's God. I will exalt him	Exod. 15:2
I was a father to the poor	Job 29:16
God, a father to the fatherless	Psa. 68:5
A wise son maketh a glad father	Prov. 15:20
Have we not all one Father ?	Mal. 2:10
Your Father knoweth what things ye have need of	Matt. 6:8
I and my Father are one	John 10:30

Our Weekly Puzz'e

He shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

What is meant by the "sheep" and the "goats" ?
Who is the "He" here mentioned ?
Who is the "King" who speaks ?
Was he reigning at the time this was spoken ?
Who is the "Father" ?
What does this King say regarding his kingdom being present or future, and where can the passage be found ?
Five credits for each correct answer.
Answers to be mailed before March 7.
Answers will appear in issue of March 11.

Answer to puzzle in issue of February 11:

The "he" which occurs four times, refers to Jesus the Christ, the Son of God.

The word "reign" means to hold and exercise sovereign power.

The phrase "under his feet" signifies "complete power over another," " the placing of a person in such a position that they can not do anything without your permission."

The general subject of the chapter is "the resurrection of the dead at the appearing of Jesus our Lord."

The message was written by the apostle Paul to the Church of God at Corinth, and can be found in 1 Corinthians 15:24, 25.

Hymn to Father

We have thanked thee for our mothers,
And we thank thee still again;
Now for father and for brothers—
Lord, we thank thee for good men.

For our fathers who begot us
And who paths of patience trod,
And whose righteous manhood taught us
Of the love and grace of God.

Bless our brothers and our neighbors
In the tasks of hand and brain;
Strengthen all men for their labors,
Help them bear the load and strain.

Bless the men who face the dangers
On the land and on the sea;
Guide the men who roam as strangers
Making paths where roads shall be.

Save the manhood of our nation,
Guide us with thy staff and rod;
Make each coming generation
Know Jesus is the Son of God.

For our sisters and our mothers
Oft we've prayed and pray again;
Now for fathers and for brothers,
Father, hear our prayer for men.

The Fatherhood of God

Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them (those who worship the things of this world) and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure."

Man's highest ambition, man's crowning glory should be to be known as a son of God. But this condition is not easy of attainment, it means great sacrifice and much suffering. A person who affiliates himself with the things of this world, a person who is satisfied with the pleasures and the ease of this world's amusements, a person who does not use his time, his abilities, his talent—whatever it may be—in the service of the Master to the glory of God, is not a son of God, neither can be, for before God will dwell within us, we must be separate, we must not touch the unclean thing. If we desire God to be our Father we must come out from the world, then will God receive us, and adopt us as sons and daughters, and be a Father unto us. Thus saith the Lord Almighty.

Jesus said, "No man can serve two masters," "we cannot serve both God and mammon." We must make a choice between Jesus, who is the Christ, the Son of God, and the world with its pleasures and sins. Paul, in writing regarding Jesus, remarked, "Who was faithful to him who appointed him." Jesus said, "I come not to do mine own will, but the will of him who sent me." Now, if Jesus was faithful to his Father, God, if Jesus surrendered his own will to the will of God, what should our attitude be ? Let John answer, "And every man that hath this hope in him purifieth himself, even as he—Christ—is pure."

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

ALPHABETICALLY

God is—

Almighty	Gen. 17:1
Blessed	Rom. 9:5
Comforter	2 Cor. 7:6
Deliverer	Psa. 40:17
Eternal	Deut. 33:27
Father	Psa. 68:5
Good	Luke 18:19
Holy	Lev. 11:45
Infinite	Psa. 147:5
Judge	Psa. 50:6
Kind	Luke 6:35
Love	1 John 4:16
Merciful	Psa. 116:5
Nigh	Psa. 145:18
Omnipotent	Rev. 19:6
Perfect	Matt. 5:48
Quickening	1 Cor. 15:45
Righteous	Psa. 7:9
Salvation	Luke 3:6
True	John 3:33
Upright	Psa. 92:15
Victorious	Psa. 98:1
Wonderful	Psa. 74:14
Yea	2 Cor. 1:19
Zeal	Rom. 10:2

Satan is—

Adversary	1 Pet. 5:8
Belial	1 Chron. 13:7
Contrary	1 Thess. 2:15-18
Devil	Matt. 4:10
Evil	1 Kings 14:9
False	John 8:44
Grievous	Psa. 31:18
Hopeless	Rom. 16:20
Incontinent	2 Tim. 3:3
Jeopardy	1 Cor. 15:30
Knave	Gen. 3:4
Liar	John 8:44
Murderer	John 8:44
Naughty	James 1:21
Opposer	2 Thess. 2:4
Partaker	Psa. 50:18
Quarrelsome	2 Kings 5:7
Resister	Zech. 3:1
Serpent	2 Cor. 11:3
Tempter	Matt. 4:3
Unrighteous	1 Cor. 6:9
Vain	Col. 2:8
Wicked	Matt. 13:19
Yahoo	A Despicable Character
Zealous	1 Pet. 5:8

E. W. Knapp.

AN OBSCURITY ILLUMINATED.

In a Jerusalem excavation, near the site of the house of Caiaphas, who was high priest, A. D. 25 to 36, there has recently been found a complete series of ancient Hebrew weights and measures. The obscure subject of Jewish linear, capacity and commercial valuations, which has been the despair of many Bible commentators, may now be entirely cleared up. The critics who have been "correcting" Bible records by the "finds" obtained in Assyria and Babylonia and elsewhere are themselves being corrected. For instance, in the British Museum is a "stele" (an upright slab or tablet of stone) inscribed with cuneiform characters, which recounts King Senacherib's campaigns' against Hezekiah, king of Judah B.C. 705-681, who, it is stated, gave the Assyrian monarch, as a peace offering, thirty talents of gold and eight hundred talents of silver, precious stones, ivory, etc. But in 2 Kings 18:14, one of the amounts named is "three hundred talents of silver." Of course(?) the Bible record must be wrong! But this Jerusalem discovery shows that the bookkeepers of both Senacherib and Hezekiah agree, for the Assyrian talent is now seen to be very much smaller than the Jewish talent. Accordingly, three hundred Jewish talents of silver would equal eight hundred Assyrian talents exactly. Will any journal representing the destructive critics publish this fact. Watchword and Truth.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

A Brother	$ 2.00
H. Stroud	10.00
E. F. Randolph	5.00
J. Dickinson	.75
Azora Scroggs	.50
Geo. Mitchell	25.00

The uplook will keep the shine on your face, therefore keep looking up.

But still the other answered as before:
"Go, in the Potter's ear thy plaint outpour,
For, what am I ? His hand has fashioned me,
And I in humble faith that hand adore."

Brethren, do we not often too forget
Whose hand it is that many a time has set
A radiant heart in an unlovely form;
A fair white bird caged in an ungainly net.

Nay more, do not life's times and chances, sent
By the great Artificer with intent
That they should prove a blessing, oft appear
To us a burden that we sore lament ?

Ah ! soul, poor soul of man ! what heavenly fire
Would thrill thy depths and love of God inspire,
Couldst thou but see the Master's hand revealed,
Majestic move "earth's scheme of things entire."

It cannot be ! Unseen he guideth us,
But yet our feeble hands, the luminous
Pure lamp of faith can light to glorify
The narrow path that he has traced for us.—Alice Lucas.

Washington's Preparation, and Ours

Saturday next, the 22nd, is Washington's birthday. In recalling incidents in the life of Washington and comparing them with those in the lives of boys of today it readily can be seen that history repeats itself. Many of our boys are enduring months of exposure in the open, sleeping in tents and without complaint accepting whatever falls to their lot. Washington's early manhood was spent in exactly the same way, and it gave him the courage to offer life and property in behalf of American liberty.

The greatest earthly thing that can come to anyone is the opportunity to be useful. Neither honor, nor position, nor responsibility comes to a person merely because he wants it. But to be really useful requires a great deal of preparation.

The memory of Washington should serve to awaken the finest ambitions in the hearts of the youth of today. When he was a young surveyor he aroused the admiration of backwoodsmen and Indian chiefs by his remarkable strength and endurance. He chose perils and hardships in the wilderness rather than the luxuries and ease to which he was born and bred. With the strength of sturdy young manhood he broke trails through untracked forests and waded through snow drifts.

So you see Washington's high calling was no accident. His appointment as commander-in-chief came without effort on his part to seek office or position, because he was eminently fitted to assume the task—he was the one man for the place.

In the age to come we can not be commander-in-chief; that position is reserved for Jesus Christ. Today God is taking out of the nations a people for his name. Those selected are those who honestly serve God through faith in Jesus Christ. The object of the selection is to be associates of the commander-in-chief, "heirs of God, and joint heirs with Jesus Christ." This selection will be no more accidental than was that of Washington's. There is this one great difference: we must not only desire the position, but we must strive for it. Our every act must be in accordance with our faith, and our faith must be in conformity with the will of God. But as Washington's mode of life in youth fitted him for the position he held in manhood, so must our present mode of life be such as to make us fit for our high calling as associate commanders with the Commander-in-chief in the Kingdom of God.

Washington said:

"Labor to keep alive in your breast that little spark of celestial fire, called conscience."

Trust

Build a little fence of trust around today,
Fill the space with loving work and therein stay,
Look not through the sheltering bars upon tomorrow,
God can help thee bear what comes of joy and sorrow.

Our Weekly Puzzle

I give thee charge in sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ, which in his times he shall show who is the blessed and only potentate, the King of kings and Lord of lords.

Who wrote the above ? To whom was it written ? And what is "the commandment" referred to ?

Who was Pontius Pilate ?

Where can we find a record of the good confession mentioned by Jesus before Pontius Pilate ?

What is the meaning of words "unrebukable" and "Potentate"?

Who is the "Potentate, the King of kings and Lord of lords?"

Where can the passage be found ?

Five credits for each correct answer.

Answers to be mailed before Feb. 28.

Answers will appear in issue of March 4.

Answer to puzzle in issue of Feb. 4:

The passage is a prophecy relating to Jesus Christ our Lord.

"Cornelius" means worldly attractiveness, such as we would call "good looking."

The meaning of "despised" is to look upon a person with contempt; to have no use for.

The New Testament passage can be found in Hebrews 4:15.

The meaning of "esteemed" is love for moral character; respected; to have a high opinion of.

The passage can be found in Isaiah 53:2, 3.

The Bed-time Prayer

Now as I lay me down to sleep
I know that God his child will keep;
I know that God my life is nigh,
And living in him, I will not die.

The Bible—God's Word

The word "Bible" is from the Greek word **Biblia**- books, not unlike our word library. The Bible is the library of divine revelation. It consists of two books, the Old and New Testaments; and these contain several other books. The Old Testament contains 39 books, and the New Testament 27, or 66 in all. The Old Testament was originally writtten in the Hebrew language, while the New was written in the Greek. The Old Testament is divided by many writers into three parts: (1) the Law, (2) the Prophets, (3) the Psalms, which together constitute what is called the "Scriptures" in John 5:39, where Jesus says, "Search the Scriptures." The first five books were written by Moses, and all called the Pentateuch. The New Testament writings are of four minds: (1) the Gospels, (2) the Acts, (3) the Epistles, (4) the Revelation.

The Bible was first divided into chapters by Cardinal Hughes in 1240. Mordecai Nathan first divided it into verses in 1445. Punctuation was introduced in the fifteenth century by Mannitus, a learned printer of Venice.

The Bible contains 66 books, 1189 chapters, 31,173 verses, 773,692 words, and 3,586,489 letters. The word "and" occurs 46,277 times. The name "Lord" is found 1155 times. The name "God" 4330 times. The word "heart" 800 times, soul 534 times, and "head" 80 times. The name "Moses" is found 80 times in the New Testament; the word "Jerusalem," 144 times. The terms "immortal soul," "deathless soul," "never-dying soul" "disembodied spirit," "spirit land," "kingdom above," "eternal torment," "endless life in hell," and all expression signifying the same, are not once found in the Bible.

Nobility

True worth is in being, not seeming—
In doing each day that goes by
Some little good—not in dreaming
Of great things to do by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There is nothing so kingly as kindness,
And nothing so royal as truth.

We cannot make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the thing our life misses
Helps more than the thing which it gets.
For good lieth not in pursuing,
Nor gaining of great nor of small,
But just in the doing, and doing,
As we would be done by, is all.—Alice Cary.

Doctrine And Dogma

The famous Andover controversy brought to the front a differentiation to often overlook, viz., dogma means a definite statement about a doctrine . . . Theological discussions have turned, as a rule on dogmas, not on generic doctrines. The fundamental doctrines of Christianity are facts, not apinions. . . . To illustrate: God is the ultimate Reality— that is a fact, not an opinion; Jesus is the most luminous character of history – that is a fact not an opinion; violate a law of God and suffering inevitably follows - that is a fact, not an opinions....... To illustrate: God is the ultimate Christian religion.

The Little Things of Life

The little common things of life—
A kindly word, a little trust,
A friendly smile amid the strife
That crushes souls into the dust.

A flower for some tired eyes,
Or music for a weary heart –
"Just little things" not any size—
But, ah, the sweetness they impart.

* * *

No man can take the fruits of autumn while he is delighting his scent with the flowers of spring.

DO IT NOW.

To-morrow offers no better chance than those of to-day. It will not be a bit easier to make the sacrifice required of us, nor to conquer our faults in twenty-four hours from now than at this identical moment. Strength does not come by waiting, but, instead, courage gives out, and resolution weakens with every half-hour of postponement. Whatever you have to do, hard or easy, pleasant or disagreeable, do it now. Make that your motto of action, and you will not go far astray.—Sel.

* * *

Tennyson once told Dr. Samuel Cox that he held Job to be the greatest poem in the entire range of literature. Milton said: "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no polities like that the Scripture teach."—The Kings Business.

* * *

Do you believe that it is actually possible to be so completely hidden with Christ in God that irrespective of what may come to you, or even may be done directly to you, you can secretly glory in tribulation, knowing that he knows and in due time all will be made right?

* * *

"Speaking of success, it is a long way from temporary to permanent."

lived he died. Yielding to death he entered the shadow full of hope and confidence, founded upon his faith in the Scriptures, that at the appearing of his Savior, the Lord Jesus Christ, he would receive "a crown of life that fadeth not away."

Funeral services were held Sunday afternoon February 2, conducted by D. E. VanVactor. He had selected 2 Tim. 4:7, 8, as a text for the service, and the speaker made a practical application of Paul's thought in these verses to the struggles of this life and the hope of the future life. The service was largely attended by his friends, neighbors, and relatives. He was then laid to rest in Maple Grove Cemetery to await the realization of his hope in a resurrection from the dead.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON.
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6:8, TITUS 2:13,14.

GOLDEN TEXT: Matt. 25:13

FAITH AND HOPE

Oh, don't be sorrowful, darling;
Oh, don't be sorrowful, pray;
For taking the year together, my dear,
There is't more night than day.
It's rainy weather, my loved one,
Time's wheels they heavily run;
But taking the year together, my dear,
There isn't more cloud than sun.

We're old folks, now, companion;
Our heads they are growing gray;
But, taking the year all round, my dear,
You always will find the May.
We've had our May, my darling,
And our roses long ago;
And the time of the year is come, my dear,
For the long dark nights of snow.

But God is God, my faithful,
Of night as well as of day,
And we feel and know that we can go
Where Jesus led the way.
For he not only died, my dear,
But was raiesd from death so grim;
And he's coming to earth again, dear wife,
To gather his saints to him.

A Call To Prayer

My dear young people—and that means every reader of this page—for none are old except those who have given up hope; and we are the most hopeful people on the face of the earth. I ask you to place your trust in God, to give God your confidence and have confidence in God, and if you do he will not betray you. Be a people of prayer. Prayer is the most helpfu weapon we can wield. Moreover, it is the most sublime act we can engage in. In prayer we speak to God. Therefore if our prayer is sincere, it is most sublime, the most noble and the most profitable of all Christian exercises. Few of you have had the opportunity of speaking to the President of the United States. I dare say that few of you ever have spoken with any of the great men of our time; men, perhaps, of themselves excellent, yet would consider themselves honored to be permitted to hold conversation with the President. But not so with God: he has invited us to come unto him in prayer, and we also are told that, if we pray in faith, according to his will, our requests shall be granted unto us. God is not only a hearer of prayer, but also an answerer of prayer. God can answer the prayers of millions as of one. God never tires, never sleeps; he ever stands ready to hear us. He at all times does hear us, with all power, ever willing, always ready to answer our petitions. The greatest men that ever lived have been men of prayer; in fact, the greatest thing we can do is to deny self and accept God. Self denial to the glory of God is what the Father expects, and demands from those who would be his children.

Some one will say, "I do not know how to pray. I can not form a prayer." In reply to which I answer, all God desires is sincerity with simplicity. The words we use make little difference. God can read the thoughts and intents of our hearts. If you are sincere and modest, your prayer will be accepted. The publican who prayed, "God be merciful to me a sinner," feeling himself unworthy to enter the temple, pronounced a far better prayer than the pharisee who used fine language with well rounded sentences and stood within the holy building. Ask what you want with a humble heart and God will not regard the form or the words you use.

"Rejoice evermore. Pray without ceasing. In everything give thanks for this is the will of God in Christ Jesus concerning you."

An Acknowledgement

Our Father, in thee we do delight,
And on they love depend;
To thee in every trouble flee,
Our best, our only friend.

Home

Someone has said that home is where the heart is. Might it not also be said that home is where perfect love is? It does not require four walls to make a home, but two brave, pure hearts that beat as one. One of our Aemerican poets tells of a child of three short summers, her hair a mass of tangled curls, her blue eyes filled with tears, standing upon the corner. A kind-hearted passer by asks her where she may live. The child answers, "Why, don't you know? I live with mama." "And where lives your mama?" the stranger asks. "With my papa," is the ready reply. "And where does papa live?" persists the stranger. "My papa lives with my mama and they both live with me." In the artless reply of the little lost child is the priceless wisdom of a philosopher. Thanks to you, our little sweetheart, for smiling through

your tears. You have taught us that home is where the loving harmonies of kindred spirits blend themselves into one blest song of peace.

Daily Thoughts

Blessed is the man that endureth temptation	James 1:12
The Lord shall be thine everlasting light	Isa. 60:20
There remaineth a rest for the people of God	Heb. 4:9
They go from strength to strength	Psa. 84:7
I am Alpha and Omega, the first and the last	Rec. 1:11
He said, Behold I make all things new	Rev. 21:5
He that shall come will come, and not tarry	Heb. 10:37

Today

So here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

Out of eternity
This new day is born,
Into eternity
At night will return.

Behold it aforetime
No eye ever did,
Lo, soon it forever
From all eyes are hid.

Here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

We once wrote, "Yesterday is dead, tomorrow is unborn, today is our own to do with as we will. Then let our will be subject to the will of God, using our time in his service, to his glory." We feel that Carlyle in writing the above had the same thought.

Our Weekly Puzzle

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet.

The word "he" here occurs four times: to whom does it refer?

What is the meaning of "reign"?

What is the meaning of the phrase "under his feet"?

What is the general subject of the chapter from which the text is taken?

Who wrote the above?

To whom was it written?

Where can it be found?

Five credits for each correct answer.

Answers must be mailed before Feb. 21.

Answer will appear in issue of March 4.

Answer to puzzle in issue of Jan. 28:

the word "joy" means a deep, abiding gladness.

The meaning of "abound is a great plenty; a large quantity.

The definition of "persuaded" as here used is willing belief; having no doubt.

"Admonish" means to advise; to warn; to reprove.

The passage was writen by the apostle Paul to the Romans, and can be found in Romans 15:13, 14.

Our Praise to God For His Mercy

At present writing our neice, Sister Mildred Lois Donaldson Corlis, is in a hospital in great pain, convalescing from an operation that usually results in death. That in her case the result has been different and she still lives, is looked upon as an answer from God—everloving, ever true—acknowledging her strong faith, and the prayers that have been uttered in her behalf. We are admonished to "humble ourselves under the mighty hand of God, that he may exalt us in due time; casting all our care upon him; for he careth for us."

Our little girl—whom we love most dearly—has done this; and in consequence has found that loving, peaceful, quiet rest that comes only from above. Therefore we praise God for his goodness to us, the sons of men.

Immanuel

Behold! To end the far-spent night,
He comes, who is the Lord of light,
Immanuel!
He comes, for all the world is his,
He comes to reign, whose right it is,
Hear, Israel!

Behold! The hope of ages past,
The Wonderful, the first, the last,
Life's living well.
He comes, who called for man's rebirth,
The Christ, whose power shakes heaven and earth,
Watch, Israel!

Behold! he stands before the door,
Who is alive for evermore,
Whom seers foretell.
He comes, "the bright and morning star,"
Redeemer of all things that are,
Pray, Israel!

Behold! The nations' deep desire,
Whose love is as a purging fire,
Sin to dispel.
He comes! Rejoice! Be not afraid!
The government is on him laid,
Sing, Israel!

1 Timothy 5:24, 25

"Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise can not be hid."

Under which class are you to be found? We hope and trust you will be with Joshua, who said, "As for me and my house, we will serve the Lord."

Beware of seeking after and longing for that which the Bible condemns.

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A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND, O. FEBRUARY 16th, 1919. NUMBER 7

Not Thrown Away

O toiler in this world of sin,
And hast thou toiled in vain to win
  Some soul to thy dear Savior's love?
"In vain thou hast no right to say;
No work for Christ is thrown away.

Has every effort made to cheer
Some trembling heart that quaked with fear
  Seemed labor lost, of no avail?
"Lost labor," thou shouldst never say;
No work for Christ is thrown away.

Hast thou with thine own passions fought,
While they on thine own soul have wrought
  An evil work that brings thee greif?
Fight that same battle every day;
No work for Christ is thrown away.

The stubborn soil must feel the plow;
The harvest cometh but not now.
  The seed thou sowest shall not die;
Believe not those who falsely say
That work for Christ is thrown away.

Selected by Auntie Wince.

Has Elijah Come?

A brother seems to think that we should still look for Elijah, even after Jesus pointedly declared. "Elijah truly shall first come, and restore all things. But I say unto you, that Elijah is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall the Son of Man suffer of them." Elijah either had or had not come when Jesus uttered those words. If he had come then Jesus declares a truth; but if he had not come, then what? Should Jesus have said, "He is come"? I think not, if he wished to adhere strictly to the unvarnished truth. Did John fulfill the prophecy that says, "Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:5,6).

The first thing we should take into consideration in the study of a text is, Have we the text exactly as worded in the original. This text, if translated strictly in harmony with the original, would be minus the word "the" in, two places and would read, "And he shall turn the hearts of fathers to sons, and the hearts of sons to their fathers." It is not all sons or children that he is to turn, nor all fathers either; but fathers and sons, or children if you prefer. Now listen to an angel: "And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of fathers to children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:16,17, compare with the original). Here is the angel's announcement of the mission of John, and it is in harmony with the prophecy. Many of the children of Israel did turn to the Lord under the preaching of John, and their hearts were in harmony; that is the hearts of children who heeded were in harmony with fathers who did the same thing, and vise versa; and if that is not the meaning of the prophecy it must mean more than it states.

A worthy brother says: "If John had been Elijah he would have bromen all the Scriptures." etc. "The time is ripe for the coming of Elijah to lead the children back home." It is possible that our worthy printer may have made a mistake in the first of these quotations, and we will not comment on it; but we ask, Where is it stated that Elijah is to lead the children back home? Echo answers, where? He continues: "He will come now and do all that was predicted of him and get all things in readiness for the establishment of the kingdom." If such be the facts, then after Elijah has come, and got all things ready for the estabishment of the kingdom, all things will be in readiness, will they not? Yes, if they have been gotten that way, and it was superfluous for Jesus to warn in his day, "Be ye also ready: for in such an hour as ye think not the Son of Man cometh" (Matt. 24:44). All things will not be ready when he comes. "They that were ready went with him to the marriage: and the door was shut" (Matt. 25:10). "Afterward came also other virgins." They were not admitted because they were not ready to meet him when he came, and his answer was, "I know you not." Other texts assure us that such will be told to depart. Jacob told his sons, "The sceptre shall not pass from Judah, nor a lawgiver from between his feet, for Shiloh shall come; and unto him the people shall gather" (Gen. 49:10, as per interlinear text). The people here mentioned are Israel, and this show when their gathering takes place Shiloh (Christ) will be here for them to be gathered "unto." That judgment will be in progress when Israel returns is evident from

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this: "And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will plead with you, saith the Lord your God. And I will purge out from you the rebels and them that transgress against me: I will bring them out from among the countries where they sojourn, and they shall not enters into the land of Israel: and ye shall know that I am the Lord" (Ezek. 20:35-38). He shall judge the living and dead at his appearing and his kingdom (2 Tim. 4:1). "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins" (Rom. 11:26,27).

Who is here alluded to? Not Elijah, but Christ —"The Redeemer" (Isa. 59:20). This is positive evidence that it is Christ who is to convert the Israel of the future, and hence not Elijah. Our worthy critic says after quoting, "If ye will receive it, this is Elijah." "But they did not receive it." Suppose he had been there listening to Jesus as he spake those words, and was as he is now, a follower of him; would he have rejected what Jesus said, and answered, "I will not receive it"? I For one reject such stuff. John is not Elijah. To ask those who were his followers how they received it is legal, and so we will ask them, Did you, the diciples, understand that John was Elijah "that was for to come"? "But I say unto you that Elijah is come already" (Jesus). "Then the disciples understood that he spake unto them of John the Baptist" (Matt. 17:13). Why did they so understand him? Because they received what he had formerly told them. "This (John) is Elijah, which was for to come" (Matt. 11:14). And this "Elijah who is to come" is "understood" to be "John the Baptist." Had they rejected what Jesus first said they would have asked. "When did Elijah come"? We have not yet met him, and here you say he has come and been cruelly treated. John failed to fulfill Malachi's prophecy. Now Master, tell us when he came?" "But I say unto you, Elijah is indeed come" (Mark 9:13). Indeed, "in fact, in truth," etc. (Stand. Dictionary). Has Elijah come? Jesus says so, and for me to reject it is to reject what he says in truth has been. Brethren, let us stick to the plain, unadulterated word, and be careful about building theories on sandy foundations. Jesus nowhere commanded us to look for Elijah, but for himself, and let us not let a false interpretation of the word divert us from the truth; for it is "unto them that look for him" that "he shall appear a second time without sin unto salvation."

J. J. Heckman.

WILL THE EARTH BE INHABITED

Many of the so-called religious people tell us that the earth is to be burned up. "The end of the world" is to be a great calamity. The few that are good are to go to heaven while the remainder are to perish with the earth, and to suffer endless torment forever. The question arises, does the Bible teach such a theory? We answer, no. The teachings of the Bible are very much different from that. See Isaiah 45:18: "For thus the Lord that created the heavens; God himself that formed the earth and made it: he hath established it, he created it not in vain, he formed it to be inhabited: 'I am the Lord, and there is none else." Do we believe God? If we do, we must differ with those who claim that the earth is to be burned up. God had a purpose when he created the earth and all that he placed on it. When it was finished he surveyed it, and pronounced it to be "very good." He commanded Adam to "increase, multiply, and replenish the earth, and have dominion over it. All was good, sinless, and happy—a type of what God intends it shall be when all things are made new, and the earth is "inhabited."

We might ask the question, has the earth been inhabited in the past? Part of it has: but much of it has not been, and never can be, under present conditions. There are the two arctic regions. Man cannot exist there. Then there are vast tracts of sand scorched by torrid heat, where vegetation does not grow; also a large portion of the earth's surface is covered with rock, mountains, hills; and the ocean covers about two-thirds of the globe. So we see there is only a small portion of this earth that is suitable for the abode of man at the present time. By reading the first part of the book of Genesis, we find that God gave man a law to govern him. He was commanded to eat of every tree of the garden excepting the tree of the knowledge of good and evil. God told him, "in the day that thou eatest thereof thou shalt surely die." Through temptation man partook of the forbidden fruit and became a dying creature. The earth was cursed for his sake: and still remains so at the present time. Generation after generation comes into existance; they all pass off the scene: death claims them all. This will continue to be so as long as this state of things remains. But there is a good time coming. Jesus came to "bring life and immortality to light through the gospel." He fulfilled the law, made it honourable, and took it out of the way, nailing it to his cross. Being righteous, death had no claim on him. He could give his life as a ransom for the sins of the world. 1 Tim. 2:5, 6: "There is one God, and one Mediator between God and man, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time." God raised him from the dead, the first fruits of them that slept. Rev. 1:18: "I am he that liveth, and was dead, and behold I am alive for evermore, Amen; and have the keys of hell and death." If Adam had obeyed God's law, he would have been the head of the race. He was to replenish the earth, and have dominion over it; but he failed through temptation, and lost his dominion and rulership. As God's purpose is immutable, he had to provide another head, one that could resist the tempter, and give him the immortal nature, and fulfill the promise he made to Abraham, "In thee and thy seed shall all the families of the earth be blessed." Jesus is the seed (Luke 1:32). "He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." This is what is promised to David, as well as Abraham. In order for to reign forever, he mmst have the immortal nature, which God gave him

when he raised him from the dead.

As some people tell us that the earth is to be burned up, we will see what the word of God has to say about it. 2 Pet. 3:10: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Now let us see what this does say. "The day of the Lord will come as a thief in the night." A thief usually comes in the night, unexpectedly, and takes what he wants. The goods being gone is all that he leaves to tell that he was there. So, when our Lord comes and takes his own, "One shall be taken and another left." The righteous are taken and the wicked are left.

J. E. Hogarth.

PRESENT AND COMING TROUBLES No. 2

The Doom of Despots

In our last article we showed the doom of political despots as foretold by many of the ancient prophets, whose predictions were made from 2500 to 3400 years ago, from Moses to the minor prophets; which are now being fulfilled in our time, in the falling of kings like figs, leaves, and stars, from their blood-soaked thrones, whose "divine rights" can all be traced back to robbery and beastly slaughter of peaceful workers, after which these military brigands set themselves up as kings, counts, dukes, and as pensioned do-nothings, or parasites feeding on honest labor.

Among these falling stars we might mention the Czar of Russia, the king of Greece, the king of Portugal, the king of Bulgaria, the king of Roumania, the king of Servia, the king of Albania, the old sultan of Turkey, the kaiser of Germany and his princes, or 22 lesser kinglets, the emperor of Austria Hungary, and many more kinglets, counts, cabinets, statesmen, and the end is not yet; but soon all such thrones will be vacant.

The falling of these political lights from their "place in the sun" or from their assumed elevation as "sons of heaven," is the last sign given by Jesus before his appearing and kingdom. It is "immediately after the tribulations of those days'" and of the 2520 years of "wrath on the people" (the Jews) that these signs are to occur, and while the refuge opened by the war for persecuted Jews in Palestine by the allied armies is ending the tribulation for all who can flee there, yet there is still trouble for them in countries controlled by the Catholic Church as in Poland, Galacia, Prussia, Roumania, Bulgaria and Russia where the Turks still rule. But as the allies favor the principles of liberty and self determination of all nations, and have the power to protect small nations, we may say that the tribulation on the Jews is ending, the Gentile heavens are falling, and "the time to favor Zion, yea, the set time is come" (Psa. 102:13, 16). But what to Christians should be the most joyful news is that "when the Lord shall build up Zion, he will appear in his glory," and that immediately after the Jews are delivered comes the resurrection and deliverance from suffering and death of every one found written in the book of life (Dan. 12; Joel 3; Jer. 30).

The first great spasm of this day of the Lord that comes on the world as a thief in the night, and as travail on a woman with child, is over; and as I see all prophecy, these other spasms are coming, each worse than the one preceding. These four world troubles are necessary to the overthrow of our world despots at the head of four autocratic world systems, that must all rise into great power, and then fall suddenly at the hands of the people before the dove of peace can find rest on earth. These four kingdoms of satan are first, the political monarchial despotisms; second, the papal despotism; third, the Mohammedan despotism; fourth, the money despotism of King Avarice.

The prophecies as to how the second despot, the pope, is to succeed the kaiser, are mainly in Isa. 8 and in Rev. 17 and 18. The nations of earth are now obeying the Lord's command: "Associate yourselves, O ye people, and ye shall be broken in pieces. Take counsel together and it shall come to nought; speak the word and it shall not stand . . . . say ye not a confederacy . . . . sanctify the Lord of hosts himself, and let him be your fear and let him be your dread. Many among them shall stumble and fall, and be boken, and be snared, and be taken. And they shall pass through it hardly bestead and hungry; and when they shall be hungry they shall fret themselves, and curse their king and their God, and look upwards. And they shall look unto the earth, and behold trouble and darkness; and they shall be driven to darkness."

What a vivid picture of the present hope of "peace and safety" through a world court and a world league of nations, which must depend on maintaining world peace through a gigantic military machine; and what bitter disappointment and despotism it will bring!

The harvest is the end of the age, the reapers are God's messengers, and the traes are the children of the wicked one, and the wheat is the children of the kingdom being gathered into one barn or one body. But first the tares must be bound into bundles or world clubs, orders, and church and state federations. The burning of the bands is the disintegration of all human leagues and organizations, like what we now witness in Russia and in Austria and Germany.

But what are the evil spirits at the root of the world failure? The two chief evil spirits are False Religion and Avarice or beastly selfishness. In the vision of Rev. 17 and 18 we see this democratic, scarlet colored, socialistic beast, whose ten horns represent ten kings, who reign as kings one hour with the wild beast. The beast is the resurrected Roman empire under a new socialistic form, as its horns wear no crowns. This beast empire "was, and is not, yet is," after ascending out of the abyss. It is then that the old "mother of harlots," Babylon, the papacy, is also resurrected from her widowhood, as a queen again, before her utter destruction by violence by the ten powers of the coming league of nations, that through her Jesuitical spy system, and financial and political influence, she succeeds in dominating for a short hour to her own destruction.

The papacy is monarchial in organization, but as the political monarchs have all thrown the church off from state support, the pope now claims to be a Christian socialist, as his last hope of world power now lies in controlling a majority vote in the world league of nations, by which he may ride into power as the Supreme Justice over the world court or world congress. This majority vote he will have in both the European and in the Pan American leagues, as the latter is to include 20 South American countries all dominated by Spanish Catholics.

May the Lord give us wisdom and courage to discern the third angel's message against the beast and his image, which is given to the world before the translation of the saints. See Rev. 13 and 14 and 20:4.

W. L. Crowe.

WHAT AND WHOM DID JEHOVAH PREDESTINE?

Many, who taught Calvinism, have seen its unreasonableness as an article of faith. They no longer insist that their converts accept it. It is evident from a careful study that it is not a Bible doctrine. It is not true that predestination requires reprobation. While the Bible plainly teaches the former it no where affirms the latter. Reprobation and grace are as opposite as the poles of the earth, while predestination and grace are the prime factors in Jehovah's plan of salvation.

In discussing this subject we must have a clear conception of the subject of foreknowledge as taught by Calvin and his followers. It includes everything that has transpired of good and evil. We heard one of this school state that God did know all things that would come to pass from the beginning, but he had power to withhold it—a strange argument indeed! This subject becomes clear when we accept the following statements as true and logical: "The foreknowledge of God depends upon his purposing, upheld by his omnipotence"; "The foreknowledge of man depends upon his purposing, upheld by his potence."

The difference between these two statements is that God can accomplish his purpose while man can not always do so.

With these definitions fixed in our minds we are ready to enquire into the purpose of God relating to man and the earth. In speaking of this subject the prophet expresses it thus: "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). No details are mentioned here. We know this that, "Known unto God are all his works from the beginning" (Acts 15:18). It must be understood that God thoroughly adjusted the ages from the beginning (Heb. 11:3). We must remember that he revealed his purpose as the ages were passing. It is recorded that the prophets and many righteous men have desired to see these things, and have not seen them (Matt. 13:17). It is further stated that the angels desired to look into them. Jehovah revealed his purpose as was needful and helpful to his people. The question is often asked, Did not God know when he formed him that Adam would become disobedient and bring sin into the world? We will reply in the negative. If so he predestined him to fail. Remember that God's purpose was to fill the earth with his glory. To purpose that Adam would sin would be purposing a failure in the man whom he had formed to become the ruler of the race. In the creation of the earth and man all was pronounced good, and very good. We must see that the man was formed of the dust of the earth and was earthy, and not heavenly. The latter he must acquire through trials. To say that Jehovah predestined him to fail would be equivalent to saying that he was formed for that purpose. In his creation man possessed two desires, viz.: to obey or disobey. These desires were latent in man and must be developed in order to elevate him as the ruler. His desire was to disobey, and Jehovah returned him to the dust from which he came. The announcement that the seed of the woman would bruise the head of the serpent seed is no evidence of God's purpose being a failure in Adam, but of Adam's choice. God's foreknowledge enabled him to choose this to further his purpose. When the serpent seed shall be destroyed the earth will be cleansed of the ravages of sin, and the sun will once more shine over a pure earth.

That the above position is in harmony with God's word we will prove. Peter, in speaking to the Jews, stated that the heavens must retain Jesus until the time of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began. This restitution spoken of was in God's purpose in the beginning. It is an age that he had so thoroughly adjusted that no failure could occur. What has been revealed to us the angels desired to look into. In Eph. 1:10 Paul speaks of the dispensation of the fulness of times in which he would gather in one all things in Christ, both which are in heaven and which are on the earth; even in him. Compare what Paul has written in this chapter and you will have a much clearer view of Jehovah's purpose than did the woman regarding her seed. We now wish to see what God had predestined in the adjustment of the ages. Note what is written in the fourth and the following verses: "He hath chosen us in him (Jesus) that we should be holy and without blame before him in love. He hath predestined us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

The honors and the blessings bestowed upon us are not because we are his creatures, but because we have removed our alienship through faith, repentance, obedience, and living a righteous life. As aliens we have no place in God's purpose. If faithful we will be God's instruments, with his Son of removing sin from the earth and filling it with his glory.

Further, Paul writes; "He hath made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself." Only the mere outlines are revealed to us as to our service as kings and priests who shall rule in the earth. When we have been immortalized and received our reward at the judgment seat of Christ we will know every detail. Glory be to Jehovah for his promise of peace on earth and good will to

man!

We will close our article by giving a few more proofs from the apostle Paul found in Rom. 8:28-31. We know that all things work together for good to them that love God, to them who are called according to his purpose.

Again we see that those who were included in his purpose loved him and were the ones called. The destiny of the alien is destruction, which is a logical result and chargable to man and not to God. To be listed among the called signifies that we love God. The following is the ultimate of the proof on the above subject: "Those whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Those whom he foreknew and whom he predestined were the class who would obey God. The predestination was his purpose, and we are the called according to that purpose. "Those whom he called, them he also gorified." We are justified because of our obedience and overcoming evil with good. Their being conformed to the image of his Son belongs to Jehovah's purpose assured by our faithfulness to the end. God's purpose is fully seen in the declarations concerning the kingdom which he has promised to establish on this earth. This is taught in the prayer given to the apostles of Jesus and is expressed in the following beautiful language: "Thy kingdom come. Thy will be done in earth as in heaven." In this prayer we acknowledge the kingdom, the power, and the glory belong to God. When this prayer is verified God's purpose concerning the called and the earth will have accomplished his purpose. Jehovah never purposed that man should sin, but states that he hates sin and will in his own time destroy all sinners.

D. C. Robison.

TALENTS

The interpretation of the parables concerning "pounds" and "talents" has always seemed like a "trumpet giving an uncertain sound." We do not eradicate from our minds the difference between the meaning of talents in the parable, and the definition given in the dictionary, which is, "Natural gift or endowment; eminent abilities; superior genius; particular faculty; skill; quality." These gifts are usually inherited, and are developed along the lines of "the fine arts, requiring the exercise of the mind, or mechanical arts in which manual labor is chiefly concerned." We often hear our brethren say such an one has this or that talent, which they can use in the work of the Lord. One has "a good memory," "a fine writer," "eloquence," a "splendid voice for singing," etc. Are these the talents the Nobleman gave to his servants? They mostly belong to the mental or physical, while "his goods" are a different kind altogether.

We once heard a dear sister read a paper she had written in which she said she did not know what her talent was. She was anxious, feeling she did not possess any of the above mentioned gifts. She felt sure she must have one talent, but did not know which it was. The dear soul had "his goods" in perhaps greater measure than many who write or speak. If we do not know the nature of the talents given, how can we intelligently use them to gain more, and hear him say, "Well done, thou good servant"? "His goods" are always inseparably connected with the heart. It is with all the heart we love the Lord; it is the heart over which the Lord looketh; the will of God must be done from the heart; it is with the heart we believe; Christ dwells in our heart by faith; "as a man thinketh in his heart, so is he." Therefore it is the heart which must be kept above all keeping, for out of it are the issues of life.

Now the goods which the Nobleman gave to his servants, must be something he does not give to the world. "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God." "According as God hath dealt to every man the measure of faith." "Unto every one of us is given grace according to the measure of the gift of Christ." Then faith must be the talent or pound given to the servants. "If faith hath not works ('laid up in a napkin') it is dead." Peter gives a list of the things we must add with all diligence (force, speech) to our faith, namely, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. "If these things be in you and abound, they make you neither idle nor unfaithful in the knowledge of our Lord Jesus Christ." Brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. We should not only "examine ourselves whether we be in the faith," but also whether we are gaining the qualifications which belong to that faith "which was once delivered unto the saints." If so we would develop "unto a perfect man, unto the measure of the statue of the fulness of Christ," and present to him "a glorious church not having spot, nor wrinkle, or any such thing; holy and without blemish." The calling of God in Christ Jesus is indeed "high." Even the knowledge is too wonderful for me; it is high, I cannot attain unto it (Psa. 139).

M. Louise Atwell.

THE FUTURE OF PALESTINE.

A few days ago 400 delagates from all sections of the country, and representing more than 3,000,000 American Jews, assembled at Philadelphia for the second session of the American Jewish Congress. The delegates were unusually enthusiastic because of the present bright prospects for the reestablishment of a Jewish nation in Palestine and the realization of the aspirations of the Jewish people throughout the world during the last 2,000 years for a homeland of their own.

That their hopes in this respect are well founded seems evident from the fact that the project has already been approved by France, Italy, Serbia, and also by our own Presedent, and moreover the attitude of the delegates to the peace conference is reported to be almost without exception, favorable to the plan.—

Editorial by Stanley W. Finch in "The World's Warfare," February 5, 1919.

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Editorial

If you want to gain a glorious victory over your enemy, when injury begins on his part let kindness begin on ours.

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All our brethren have returned home from the camps except Brother Eugene Miller, of Camp Meade, Maryland.

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Brother Murray, a son of Sister Murray, who has been in camp in Georgia, has returned home, honorably discharged. He met with us for the first time, Sunday, Feb. 9th.

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After careful instruction in righteousness and an intelligent confession of faith in the gospel of the kingdom, the following were baptized before the Lord's Supper on the morning of February 9th Francis Titman, son of Brother and Sister Jesse Titman; Fannie Keith, daughter of Brother and Sister Adam Keith; Mrs Ellen L. Campbell, formerly Presbyterian; and Mr. and Mrs. Hamilton, formerly identified with different sects of Babylon. In view of the shortness of the time it behoves all who are interested to delay not an hour their obedience; and for those who have obeyed to make their calling and election sure.

"DEMONS" IN THE PRESENT DAY

Sir Edwin Arnold formerly resident in Japan, writes as follows: "One imaginary malady in Japan (especially among women of the lower classes) is "ketsune-isuki," or possession by foxes. The fox is the magic beast of the land; and an hysterical woman will often believe that she is inhabited by a beast of this description. The idea is that a fox enters the body through the breast, by the eyes, or even between the finger nails and the flesh and resides there, the person possessed knowing what the fox inside says and thinks, and even maintaining long conversations with him, the fox speaking in a different voice than her own."

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Obituary

Precious in the sight of the Lord is the death of saints.-Psa. 116:15.

James H. Trotter

Friends in Tyndall have received word that James H. Trotter, of Winifred, Mont., died Tuesday evening, January 21. Although it had been known for some time that Mr. Trotter was very ill and his chances for recovery were small it did not lessen the feeling of sadness that he had been called to meet his Maker. His son, E. J, Trotter of this city, was called to the bedside of his father several weeks ago and was with him when the end came.

James H. Trotter was born at Apple River, Joe Davis County, Ill., June 4, 1834; died January 21st, 1919, at the age of 84 years, 7 months and 17 days. His father John Trotter, Sr., died when James was but eight years old leaving his mother with himself, one sister, Mary, and two brothers, William and John. After the father's death the family lived for some years near Apple River, Ill., and then moved to Green County, Wisconsin. There he met Annie Bell and was united in marriage to her on September 13, 1868. To this union thirteen children were born, seven boys and six girls. The family moved to Dakota Territory in the spring of 1883, locating on a farm near Tyndall. It was here that Mr. and Mrs. Trotter spent the best days of their lives. It was here that they reared their family and passed through the trials, the hardships and vicissitudes of pioneer life. They were rewarded by seeing their children develop into useful and respected citizens and the country transformed from a bare prairie into vast rich fields However, the pioneer spirit still burned in the breast of Mr. Trotter and in 1912 he and his wife moved to Montana locating near what is now Winifred. There he remained until his death.

Mr. Trotter is survived by his wife, five sons and five daughters. The sons are Ervin J., of Tyndall; Chas., of Rockford, Wash.; Clarence H., of Scotland, S. D., Clyde and Ellot D., both of Winifred, Mont. The daughters are Mrs. Isabelle Perkins, of Atkin, Minn.; Mrs. Inez Lewis, Mrs. Anna McDonald and Mrs. Jessie Knause, all of Winifred, Mont. One daughter, Mrs. Marcia Bentz, died in December, 1918. He is also survived by one brother, John, living in Holly, Col. All of his living children were at his bedside during his last illness.

Mr. Trotter was a God-fearing man. In 1869 he was baptized into the Church of God and remained true to that faith throughout the rest of his life. He was a true and loving husband, a kind and gentle father, and commanded the respect of all who knew him. His memory will long live in the communities in which he made his home.—A Newspaper Clipping.

Sister Annie Trotter adds the following items of interest:

"My husband was brought to a knowledge of the truth through the preaching of Brother Crayton and Brother Whitsett, and was baptized by Brother Jefferson Whitsett in June, 1869. He always loved the truth and died in the full faith of the soon coming of our blessed Savior. He also crossed "The Great American Desert," as it was called, in a prairie schooner in the early 60's."

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Elizabeth Caroline Thomas was born in Canada, on November nineteenth, 1830, and fell asleep on February eighth, 1919, at the home of her son, S. H. Thomas, Procter, Mont., at the age of eighty-nine years, two months and nineteen days.

Grandma Thomas, as she was lovingly called by all who knew her, has been in the faith over sixty years.

Her last written word was her name, attached to a family letter of congratulation to Auntie Wince on the occasion of her birthday, and then she laid down her pen to be used by her no more until the Master comes and wakes her from her last sleep.

Her kind and thoughtful ways, always seeking the comfort of others before her own will ever be remembered by all who knew her.

She left to mourn their loss two sons, nine grandchildren and eighteen great-grandchildren. Funeral services were held at the home of S. H. Thomas, as we laid her in the grave, filled with the knowledge that the coming of the Lord was nigh and we will meet our dear one again very soon.

Bessie K. Walker.

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THE RESTITUTION SUNDAY SCHOOL LEAF.

Lesson XXXI

JESUS THE PROPHET

Memory Text: The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken (Deut. 18:15).

1. And when he was come unto Jerusalem all the city was moved, saying, Who is this?

2. And the multitude said, This is Jesus the prophet of Nazareth of Galilee (Matt. 21:10, 11).

3. Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

4. And when Jesus saw her, he had compassion on her, and said unto her, Weep not.

5. And he came and touched the bier; and they that bore him stood still.

6. And he said, Young man, I say unto thee, arise.

7. And he that was dead sat up, and began to speak. And he delivered him unto his mother.

8 And there came a fear on all: and they glorified God, saying,

9. That a great prophet is risen up among us;

10. And that God had visited his people (Luke 7:12-16).

11. And Jesus went out and departed from the temple; and his disciples came to him for to show him the buildings of the temple.

12. And Jesus said unto them.... Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down (Matt. 24:1, 2).

13. For there shall be great distress in the land, and wrath upon this people.

14. And they shall fall by the edge of the sword, and shall be led away captive into all nations;

15. And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.

16. Heaven and earth shall pass away; but my word shall not pass away (Luke 21:23, 24, 33).

Notes on the Lesson

Of thy Brethren.—He was to be of the descendants of the Hebrews. He was to be of the prophetic line and like Moses. Moses was therefore, a type of Jesus.

1. **All the City was Moved.**—Similar to the expression used in these times, "Made a stir in the city."

2. **Nazareth.**—The home of his parents. A city of Galilee. (Luke 2:39).

3. **A Dead Man Carried Out.**—We never read about the "remains" in the Bible, but we do read of dead men. **Only Son.**—No grief could be more touching than the loss of an only son by one who was already a widow. The sympathies of the people were aroused, hence we read "much people of the city was with with her."

5. **Touched the Bier.**—A bier was a frame of wood upon which the dead were carried. Jesus touched it. Whether by the power of that touch human muscle ceased to obey the will, or whether they expected some miraculous work from the great prophet, we know not; but they who carried the bier "stood still."

6. **Arise.**—Stand up. What a power was here displayed; indeed, it was the resurrection voice of the Son of God, and the result is told in a brief sentence of ten words: "He that was dead sat up and began to speak."

8. **Fear.**—Awe, reverence. **They Glorified God.**—And truly they might for such an exhibition of his power and goodness.

9. **A Great Prophet.**—It was a work not only of a prophet, but of a great prophet.

12. One Stone Upon Another.—How history has attested the truth of this prediction. The wonderful temple of Solomon is no more, and the city is under another people.

15. Trodden Down.—What an eventful history Jerusalem has had since Jesus foretold its desolation! All his predictions have been verified concerning that people and their city, and we believe, and are sure, that his words will all receive an exact fulfilment.

Suggestive Topics and Questions

1. The Works of a Prophet.—Name some of the prophets we read of in the Old Testament. Mention some of the wonderful works of some of the prophets (Ex. 14:16; Josh. 10:12, 13; 1 Kings 17. 10-24; Ezek. 37: 16,17: Dan. 6: 22). Did Jesus do any wonderful works? Mention some of them. When he raised the dead man spoken of in our lesson, what did the people say of him? (9.) Did Jesus raise other dead persons? Who were they? Did his works prove that he was the Messiah? (John 5:36).

2. The Predictions of a Prophet.—What is the meaning of the word prophecy? What is a man called who predicts, or foretells future events? What did Moses foretell concering Jesus? (See memory text). Did his prediction come to pass? How many years afterwards? Answer: Nearly 1500 years. If Jesus was the prophet spoken of by Moses, will he be like Moses? Did Jeus ever utter prophecies? What are some of the events foretold by Jesus? (Matt. 24th chap.; Luke 21st chap). What event did Jesus foretell that has not yet been fulfilled? (Matt. 16:27; Rev. 22:7, 12; John 5:28, 29). By what power were the prophets enabled to do these works and foretell these events (2 Pet. 1: 21). Did Jesus have the Holy Spirit? (Acts 10:38).

ANTI-CHRIST

We first find this power described in Dan. 7:8: "I considered the horns, and behold, there came up among them another little horn, before whom was three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

This is a remarkable description, indicating a power of vast importance. First, it grew on the head of Daniel's fourth beast that is described as "dreadful and terrible." It came up after, and among the ten horns. Therefore it is the last phase of the Roman Empire.

The ten horns, and this eleventh one belong to the fourth beast (The Roman Empire) and to no other power noted in the Bible. All these facts find their counterpart in the papacy, and in no other power; so that the little or eleventh horn is a symbol of the papacy, the last phase of the Roman Empire.

His first work as described here is to "pluck up three of the first horns by the roots;" indicating his warlike nature inherited from the dreadful and terrible beast (the Roman Empire) of which he is the last phase, as he is the last horn to come up on the head of the symbol.

The division of the empire into ten parts was completed when Odoacer became king of Italy, A. D. 476. And soon after that time we look for the counterpart of the horn.

The horns plucked up by the roots were the Heruli, the Ostrogoths, and the Lombards; they being Arians, and opposed to the doctrine of the trinity—the pet doctrine of the papacy.

"Eyes like the eyes of a man." Rome's priests, bishops and cardinals, are her eyes in all the world. "And a mouth speaking great things." This "mouth" is in evidence in Rev. 13:5 as a mouth given to the beast. And after the beast receives the "mouth," he opens his mouth in blasphemy against God. This answer to the "great things" spoken by the horn (Dan. 7:8). And in verse 20 it is written of the horn, "Whose look was more stout than his fellows—the other horns. This was true of Rome among all nations, and is true of the papacy today in this country. Rome gets more than her share of the political plums by her strong demands.

Now read verse 21, "I beheld, and the same horn made war with the saints, and prevailed against them, until the ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

Now what more evidence is needed to prove that this power is antichrist? "Making war with the saints," "and wearing out the saints of the Most High," can any one doubt that this is true of the papacy?

The Inquisition, the persecutions of the Waldensenses, the ravages of the Duke of Alva; the fires of Smithfield; indeed the whole history of the papacy may be appealed to in proof that it is the counterpart to this prophecy.

In the year 1208 a crusade was proclaimed by Pope Innocent III against the Waldensenses and Albigenses, in which a million of men perished. From the beginning of the order of the Jesuits, in the year 1540 to 1580, nine hundred thousand were destroyed. One hundred and fifty thousand perished by the Inquisition in thirty years (Barnes on The Revelation).

Some authors estimate that as much as fifty millions has perished by the papacy. Two verses in the Revelation is enough to identify the papacy as the antichrist:

The first is chapter 17:18: "And the woman which thou sawest is that great city which reigneth over the kings of the earth." This city is an ecclesiastical city; the one, in the streets of which, the two witnesses lay dead, for three and one half days (chap. 11). Now in modern times, what ecclesiastical city except the papal, has reigned over the kings of the earth? This city is exhibited in the Apocalypse in contrast to the New Jerusalem.

The other verse is in chapter 18:24: "And in her was found the blood of prophets, and of saints, and of al' that were slain upon the earth." The first verse binds the harlot to papal Rome with a chain that cannot be broken; the other excludes all other competitors to the name **The Antichrist.**

Geo. Francis.

THE EIGHTH OF DANIEL

By T. E. Glendenning

I have been reading the eighth chapter of Daniel carefully and prayerfully, examining all the different sets of commentaries I have, comprising ten sets, have also consulted my Hebrew lexicon, examined all the Bible dictionaries which I have, and think I have learned some things not generally known or at least not generally expressed, some of which I wish to speak of in this article.

First, I want to mention the fact, that the power, mentioned in this chapter, which is said to take away "the daily sacrifice" has generally been treated as Rome or Mohammed. For myself I have believed it to be the latter, but listen to one of the comments on this text which speaks of the "daily sacrifice" being taken away, as expressed in one of the most (if not the most) scholarly commentaries extant. "If we translate the words as they stand, we shall certainly be removed out of the region of all the commentators. It is assumed that 'the little horn' is the subject of this sentence; but 'horn' is feminine in Hebrew, and the verbs here are in the masculine; this is against it being the nominative. The "prince of the host," then, must be the nominative of the verbs and the subject of the sentence."

Now brethren, with the above fact before us, how shall we treat Daniel 8:11? Surely we should allow the text translated as it stands, which forces us to the conclusion that the "prince" and not the "little horn" took away the "daily sacrifice." As to whom the prophet refers by "the prince," we may easily learn by reading Dan. 9:25—"The Messiah the Prince." The above facts certainly reveal to us neither Rome nor Mohammed took away the "daily sacrifice," but Christ himself.

Next I would like to call attention to the fact that the Hebrew word translated "taken away" means to exalt, extol, as well as take away. It is a primitive root word, meaning to be high; in the active voice, to rise or raise. We learn from these definitions, that "the daily sacrifice" of Dan. 8:11, was magnified, made honorable, lifted up and exalted in its taking away; in other words, Jesus caused the symblo-dramatic prophecy expressed by the "daily sacrifice" to find its fulfilment in him, by giving his own body in its stead, magnified, exalted, and honored, but in so doing, he took it forever away.

Isaiah was no doubt speaking of this very feature of Christ's work when he said. "He will magnify the law and make it honorable" (Isa. 42:21); and Daniel, in order o express both the honoring and taking away of the "daily sacrifice" uses a Hebrew word that has both meanings, in fact it was the only kind of word he could have used; and if any proof is needed that Christ magnified and "honored" the "daily sacrifice" by offering his own body in its stead, we have but to read Heb. 7:27, where Paul is comparing our high priest (Jesus Christ) with the Jewish high priest, says, "Who needeth not daily, as those priests, to offer up sacrifice . . . for this he did once, when he offered up himself."

Note this. Christ first took away the "daily sacrifice" legally, and caused it to cease (Dan. 9:27) as far as its efficacy was concerned, and then through or by means of the Roman armies, which are called his armies, or, "the people of the prince" (Dan. 9:26), he forcibly abolished it, thus fulfilling his words to the Jews in Matt. 22:7, where Jesus speaking of God's wrath, because they refused to partake of the gospel feast of freedom from the law, etc., says: "But when the king heard thereof he was wroth; and he sent forth his armies, and destroyed those murderers and burned up their city." Remember the army is God's army while he is using them to perform his work, or do his will, just as God called the kings of Babylon "my servant" when he was using him to punish Israel (Jer. 25:9).

Lastly, I want to emphasize the fact that whatever was done to take away or abolish the daily sacrifice, was done by Christ himself either directly or indirectly. The Roman army was simply his agent, used by him to desolate and abolish the sacrificial service he had already taken away, or caused to cease so far as any part of God's accepted plan of salvation was concerned. Note that Exod. 32:35, says of Israel that "they made the calf which Aaron made." In like manner, the Roman army abolished the sacrifice which Jesus abolished. Brethren, I am not writing this because I know I am right, but to stir up investigation, that we may ue constrained to search the Scriptures, and find where the truth lies.—Selected by Brother John E. Hogarth.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON,
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6:8. TITUS 2:13,14.

GOLDEN TEXT: Acts 26:28, 29

GO AND ASK THE MASTER POTTER

Simeon ben Migdal at the close of day,
Upon the shores of ocean chanced to stray,
And there a man of form and mien uncouth,
Dwarf and mis-shapen met him on his way.

"Hail, Rabbi," spoke the stranger passing by,
But Simeon thus, discourteous, made reply:
"Say, are there in that city many more
Like unto thee, an insult to the eye?"

"Nay, that I cannot tell," the wan'drer said,
"But if thou wouldst ply the scorner's trade,
Go first and ask the Master Potter why
He has a vessel so mis-shapen made."

Then (so the legend tells) the Rabbi knew
That he had sinned, and prone hismelf he threw
Before the other's feet, and prayed of him
Pardon for the words that now his soul did rue.

But still the other answered as before:
"Go, in the Potter's ear thy plaint outpour,
For, what am I? His hand has fashioned me,
And I in humble faith that hand adore."

Brethren, do we not often too forget
Whose hand it is that many a time has set
A radiant heart in an unlovely form;
A fair white bird caged in an ungainly net.

Nay more, do not life's times and chances, sent
By the great Artificer with intent
That they should prove a blessing, oft appear
To us a burden that we sore lament?

Ah! soul, poor soul of man! what heavenly fire
Would thrill thy depths and love of God inspire,
Couldst thou but see the Master's hand revealed,
Majestic move "earth's scheme of things entire."

It cannot be! Unseen he guideth us,
But yet our feeble hands, the luminous
Pure lamp of faith can light to glorify
The narrow path that he has traced for us.—Alice Lucas.

Washington's Preparation, and Ours

Saturday next, the 22nd, is Washington's birthday. In recalling incidents in the life of Washington and comparing them with those in the lives of boys of today it readily can be seen that history repeats itself. Many of our boys are enduring months of exposure in the open, sleeping in tents and without complaint accepting whatever falls to their lot. Washington's early manhood was spent in exactly the same way, and it gave him the courage to offer life and property in behalf of American liberty.

The greatest earthly thing that can come to anyone is the opportunity to be useful. Neither honor, nor position, nor responsibility comes to a person merely because he wants it. But to be really useful requires a great deal of preparation.

The memory of Washington should serve to awaken the finest ambitions in the hearts of the youth of today. When he was a young surveyor he aroused the admiration of backwoodsmen and Indian chiefs by his remarkable strength and endurance. He chose perils and hardships in the wilderness rather than the luxuries and ease to which he was born and bred. With the strength of sturdy young manhood he broke trails through untracked forests and waded through snow drifts.

So you see Washington's high calling was no accident. His appointment as commander-in-chief came without effort on his part to seek office or position, because he was eminently fitted to assume the task—he was the one man for the place.

In the age to come we can not be commander-in-chief; that position is reserved for Jesus Christ. Today God is taking out of the nations a people for his name. Those selected are those who honestly serve God through faith in Jesus Christ. The object of the selection is to be associates of the commander-in-chief, "heirs of God, and joint heirs with Jesus Christ." This selection will be no more accidental than was that of Washington's. There is this one great difference: we must not only desire the position, but we must strive for it. Our every act must be in accordance with our faith, and our faith must be in conformity with the will of God. But as Washington's mode of life in youth fitted him for the position he held in manhood, so must our present mode of life be such as to make us fit for our high calling as associate commanders with the Commander-in-chief in the Kingdom of God.

Washington said:

"Labor to keep alive in your breast that little spark of celestial fire, called conscience."

Trust

Build a little fence of trust around today,
Fill the space with loving work and therein stay,
Look not through the sheltering bars upon tomorrow,
God can help thee bear what comes of joy and sorrow.

Our Weekly Puzzle

I give thee charge in sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ, which in his times he shall show who is the blessed and only potentate, the King of kings and Lord of lords.

Who wrote the above? To whom was it written? And what is "the commandment" referred to?

Who was Pontius Pilate?

Where can we find a record of the good confession mentioned by Jesus before Pontius Pilate?

What is the meaning of words "unrebukable" and "Potentate"?

Who is the "Potentate, the King of kings and Lord of lords?"

Where can the passage be found?

Five credits for each correct answer.

Answers to be mailed before Feb. 28.

Answers will appear in issue of March 4.

Answer to puzzle in issue of Feb. 4:

The passage is a prophecy relating to Jesus Christ our Lord.

"Cornelius" means worldly attractiveness, such as we would call "good looking."

The meaning of "despised" is to look upon a person with contempt; to have no use for.

The New Testament passage can be found in Hebrews 4:15.

The meaning of "esteemed" is love for moral character; respected; to have a high opinion of.

The passage can be found in Isaiah 53:2, 3.

The Bed-time Prayer

Now as I lay me down to sleep
I know that God his child will keep;
I know that God my life is nigh,
And living in him, I will not die.

The Bible—God's Word

The word "Bible" is from the Greek word Biblia—books, not unlike our word library. The Bible is the library of divine revelation. It consists of two books, the Old and New Testaments; and these contain several other books. The Old Testament contains 39 books, and the New Testament 27, or 66 in all. The Old Testament was originally writtten in the Hebrew language, while the New was written in the Greek. The Old Testament is divided by many writers into three parts: (1) the Law, (2) the Prophets, (3) the Psalms, which together constitute what is called the "Scriptures" in John 5:39, where Jesus says, "Search the Scriptures." The first five books were written by Moses, and all called the Pentateuch. The New Testament writings are of four minds: (1) the Gospels, (2) the Acts, (3) the Epistles, (4) the Revelation.

The Bible was first divided into chapters by Cardinal Hughes in 1240. Mordecai Nathan first divided it into verses in 1445. Punctuation was introduced in the fifteenth century by Mannitus, a learned printer of Venice.

The Bible contains 66 books, 1189 chapters, 31,173 verses, 773,692 words, and 3,586,489 letters. The word "and" occurs 46,277 times. The name "Lord" is found 1155 times. The name "God" 4330 times. The word "heart" 800 times, soul 534 times, and "head" 80 times. The name "Moses" is found 80 times in the New Testament; the word "Jerusalem," 144 times. The terms "immortal soul," "deathless soul," "never-dying soul" "disembodied spirit," "spirit land," "kingdom above," "eternal torment," "endless life in hell," and all expression signifying the same, are not once found in the Bible.

Nobility

True worth is in being, not seeming—
  In doing each day that goes by
Some little good—not in dreaming
  Of great things to do by and by.
For whatever men say in blindness,
  And spite of the fancies of youth,
There is nothing so kingly as kindness,
  And nothing so royal as truth.

We cannot make bargains for blisses,
  Nor catch them like fishes in nets;
And sometimes the thing our life misses
  Helps more than the thing which it gets.
For good lieth not in pursuing,
  Nor gaining of great nor of small,
But just in the doing, and doing,
  As we would be done by, is all.—Alice Cary.

Doctrine And Dogma

The famous Andover controversy brought to the front a differentiation to often overlook, viz., dogma means a definite statement about a doctrine . . . Theological discussions have turned, as a rule on dogmas, not on generic doctrines. The fundamental doctrines of Christianity are facts, not apinions. . . . To illustrate: God is the ultimate Reality— that is a fact, not an opinion; Jesus is the most luminous character of history— that is a fact not an opinion; violate a law of God and suffering inevitably follows—that is a fact, not an 'opinions...... To illustrate: God is the ultimate Christian religion.

The Little Things of Life

The little common things of life—
  A kindly word, a little trust,
A friendly smile amid the strife
  That crushes souls into the dust.

A flower for some tired eyes,
  Or music for a weary heart—
"Just little things"—not any size—
  But, ah, the sweetness they impart.

* * *

No man can take the fruits of autumn while he is delighting his scent with the flowers of spring.

DO IT NOW.

To-morrow offers no better chance than those of to-day. It will not be a bit easier to make the sacrifice required of us, nor to conquer our faults in twenty-four hours from now than at this identical moment. Strength does not come by waiting, but, instead, courage gives out, and resolution weakens with every half-hour of postponement. Whatever you have to do, hard or easy, pleasant or disagreeable, do it now. Make that your motto of action, and you will not go far astray.—Sel.

* * *

Tennyson once told Dr. Samuel Cox that he held Job to be the greatest poem in the entire range of literature. Milton said: "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like that the Scripture teach."—The Kings Business.

* * *

Do you believe that it is actually possible to be so completely hidden with Christ in God that irrespective of what may come to you, or even may be done directly to you, you can secretly glory in tribulation, knowing that he knows and in due time all will be made right?

* * *

"Speaking of success, it is a long way from temporary to permanent."

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VOLUME 71 CLEVELAND, O. FEBRUARY 25th 1919. NUMBER 8

Coming Reign of the Messiah

By S. Roxana Wince

O we dream of a day that is nearing,
A day of sweet promise and trust,
When the captive and long-trodden city
Of Zion shall wake from the dust;
And clothed in her beautiful garments,
Shall shake off her burden of pain,
And the north and the south without money
Shall loosen her captives again.

When the hoped-for Messiah of ages,
Shall bring the bright mansions adown,
And shall take as a gift from his Father,
Of earth's mighty kingdoms the crown;
When the fierce, cruel rulers of nations
To him in submission shall bow,
And the death-dealing steel of the warrior
Be changed for the sickle and plow.

When the saints in their raiments of glory
Shall sit with the Christ on his throne,
And shall make to all nations and kindreds,
The blessings of Abraham known;
When the land of the harpers shall praise him,
With song that no other can learn,
And the palm-bearing ones their service,
Wherever his footsteps may turn.

O we dream of a day that is nearing,
A day of sweet promise and trust,
When earth in her vestments of beauty.
Shall be the bright home of the just;
When, forgetting the day of our trouble,
The tears shall be wiped from our face,
And the mocking, the scorn, and the spoiling,
Have ne'er in our Canaan a place.

The Millennium

Revelation 20

Various are, and have been, the views concerning the thousand years of Revelations 20.

The greatest of all the commotions on the subject occured in the year 1,000 of our era. Mosheim says: "That the whole Christian world was covered, at this time, with a thick and gloomy veil of superstition, is evident from a prodigious number of testimonies. This horrible cloud, which hid almost every ray of truth from the eyes of the multitude, furnished the priests and monks with many opportunities of propagating absurd and ridiculous opinions. Among these opinions which so frequently dishonored the Latin church, and produced from time to time such violent agitations, none occasioned such a general panic, or such dreadful impressions of terror and dismay, as a notion that now prevailed of the immediate approach of the day of judgment. This notion that took its rise from a remarkable passage in the Revelation of St. John, and had been entertained by some doctors in the preceeding century, was advanced publicly by many at this time; and spread itself with an amazing rapidity through the European provinces. It threw them into the deepest consternation and anguish; for they imagined that St. John had clearly foretold that, after a thousand years from the birth of Christ, Satan was to be let loose from his prison; and that Antichrist was to come, and the conflagration and destruction of the world was to follow these great and terrible events. Hence prodigious numbers of people abandoned all their civil connections and their parental relations and giving over to the churches or monasteries all their lands, treasures, and worldly effects, repaired to Palestine where they imagined Christ would descend to judge the world" (Mosheim p. 217).

Here we have the effects of false teaching. They had been taught that the church is the kingdom of God; and that at death they go to heaven; therefore the 1,000 years reign is with Christ in heaven, and at the end of the 1,000 years comes the judgment. Considering their environment, and ours of today, are they any more to be blamed than some people of our day?

In our day, some teach that satan, during the Millennium, is the only inhabitant of the earth; its inhabitants having been removed to heaven for the thousand years. To us this looks like satan, instead of being bound, is monarch of all he surveys.

Another party is laboring hard to find a place where they can place the thousand years, somewhere in the past, because their creed has no place for it in the future. In fact, if it is in the future, commencing some time after Chrst's return, their creed is ruined.

Another view, and the one most popular is the Orthodox: that during the Millennium the church will be triumphant, having conquered the world by preaching of the gospel. This will be accomplished by the church without the presence of Christ personally, or of the risen saints reigning with him.

The reigning of the saints with Christ during the thousand years. they say, is spiritual, not literal; therefore the return of Christ, the resurrection and judgment is not until the end of the Millennium. The truth concerning the seventh thousand years, seems to be taught us by the symbolism of the seven days of creation; six days of labor, bringing order out of chaos; then the seventh day rest from labor. •

The human race has toiled for about six thousand years in labor and bloody wars—and at the end of the six thousand years, hopes for the Millennium of rest. The world war has emphasized the necessity for something in the nature of the Millennium, to put a stop to the waste of men and money; to the making of cripples, widows, and orphans, by the wholesale; and burdening the nations with enormous debts that will grind the faces of the poor.

The federation of the Orthodox churches, and the attempt to form a league of peace to prevent war, is a laudable and humane idea, but is destined to fail in reaching the desired object. Why? Because, speaking figuratively they have not the tools with which to work to the desired goal. The deliverance of the human race out of the limbo into which they have fallen is a vast and a mighty work, and is beyond the power of man; but is to be performed by the rider of the white horse of Revelations 19.

It is amusing to see how Albert Barnes labors to establish the faith of the Orthodox, that the reign of Christ and the saints during the Millennium, is not literal. He labors with measured steps, as though he knew that he had a hard job on hand. He lays emphasis on the word "soul," saying, "It cannot mean that their souls came to life again—for there is no intimation that they had for a moment ceased to exist; nor that they then became immortal—for that was always true of them; nor that there was any literal resurrection of the body."

The meaning then, so far as the language is concerned, must be, that there would exist, at the time of the thousand years, a state of things as if the martyrs were raised up from the dead—an honoring of the martyrs as if they should live and reign with Christ.

Again he says; "In nothing has there been greater diversity among men than in the opinions of those who profess to hold the literal views concerning the personal reign of Christ on the earth. But this fact assuredly affords presumptive evidence that the doctrine of the literal resurrection of the saints a thousand years before the rest of the dead is not intended to be taught. It is presumptive proof against this, that nothing is said of the employment of those raised up. Here the account is confined to those that were beheaded for the witness of Jesus, and to those that had not worshipped the beast."

How is it that error can so blind the eyes of an educated, and intelligent man? It is plainly stated that they "lived and reigned with Christ a thousand years." The objection that only the martyrs, and those that had not worshipped the beast, are mentioned, is not correct. Had he understood the first part of verse 4 he would not say that only the martyrs and those that had not worshipped the beast only are mentioned.

Now in concluding this effort to radiate light. I notice verse 4: "And I saw thrones, and they sat upon them, and judgment was given unto them." Now the question. What is the antecedent to the word "they?" John says, "And I saw thrones and they sat upon them." The angel that bound the dragon is the only antecedent; and he, being a multitudinous angel, is represented by the word "they." The same principle of interpretation is evident in chapter seven where four angels are seen holding the four winds; and another angel cried to them with a loud voice, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Here, as in chapter 20, the angel is a company, and so is the angel of chapter ten who has one foot on the sea and the other on the land. At the time of the Protestant reformation when the reformers were teaching the people that Rome was the harlot of the Apocalypse, a priest, as a bluff, said to a reformer, "Can you tell me how many yards of broadcloth it would take to make breeches for the angel that stood with one foot on the sea, and the other on the land?"

"O yes," was the reply; "there is about 3 hundred preachers of the reform doctrine, and three yards to each man, your honor, would be just 900 yards." The winds have been blowing hard since 1914, and there is now being made an extraordinary world-wide effort to hold the winds, and we wait patiently to see the outcome, knowing that the rider of the white horse of chapter 19 is the one that is destined to speak peace to the nations.

Then will come the Millennium, the saints reigning with Christ during the thousand years. No student of the Bible can fail to notice the frequent occurrence of the number seven: like the seven spirits that are before God's throne, it is pre-historic, inhabiting, to us, the limitless past. And the student that fails to grasp its symbolism is at a disadvantage. Just prior to the commencement of the thousand years we have the seven last plagues that finish the wrath of God, and the war of chapter 19 that lands the beast and the false prophet into the lake of fire, and the binding of the dragon chapter 20—all of which is one work, with different sets of symbols.

Geo. Francis.

SALVATION.

For many days this subject has been in my mind. I have tried to speak to some of it. I have wondered with great amazement at the conception some have of its meaning. I have wondered that so many give it so little heed. When I think of what the word means, of the present and future ages it spans, it seems strange that any should not seek it. The comprehension of this term is the one thing needful to save us in the entire sense of the word. How thankful we should be to our

heavenly Father that we are not dependant for saving wisdom upon the theories of finite men, but that God himself has spoken to us through his own word, and that he has graciously spoken to us in such a way that we can understand if we will do so (John 7:17).

What is the meaning of the word? Salvation: The act of saving; preservation from destruction, danger or great calamity. In theology the redemption of man from the bondage of sin and liability to eternal death and the conferring on him everlasting happiness (Webster).

Taking this last definition (to which all professing Christians certainly subscribe, however much they may pervert the meaning of the words "eternal death" and "everlasting happiness"), is salvation in its full sense conferred on us in one moment of time? No; for that would entirely nullify the sense of the words. Are saints free from the hands of death? Listen to Paul: "For I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as those which hath no hope." Why? "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4:13,14). What does this mean? If words are the signs of ideas, this is without gainsaying the thought expressed: If Jesus died and rose again, even so (in like manner) those who sleep (die) in Jesus, God will resurrect in like manner as he did Jesus.

But some-one will say, "Does not Paul say that saints are delivered from the bondage of death now?" Read carefully this Scripture in Hebrews 2:15. If you will read the whole chapter you will see that Paul is showing that as Adam and all his seed were condemned to death, one to save them must of necessity partake of their nature, suffer the same death that is their portion in order to free them from the bondage of death. This Christ did absolutely. He thus paid in full "the claim of the law of death." We find in fact that saints die as do those out of Christ. They no longer breathe the lifegiving air and become lifeless. Then what means deliverance from the bondage of death? Notice Paul does not say they do not die, but Christ's death frees them from the bonds of death. Let me quote from an able exponent of Christ's death, John W. Lea: "Christ died and was raised again by God on account of the obedience which he manifested through his life and in his death as the Lamb of God. Those who trust in God through Christ die, but through him they have forgiveness of sins and redemption. The Father has promised to look upon them through Christ and to take his righteousness as a covering for their sins, and has given him power to call them from death, even as he was raised from the dead." Christ the first fruits (of them that slept); afterward they that are Christ's at his coming, then, and not till then, saints are literally saved and made free from death. And this agrees with the definition—saved from eternal death which is the state of all who are not raised.

The second clause of Webster's definition of the word "salvation" is, "And the conferring on him everlasting happiness." Does this absolutely come to saints the moment they believe in Christ? What of our great head? He was a man of sorrow and aquainted with grief (Isaiah 53:3). As he was in the world, so are we; for he is our great example (1 Peter 2:21). What in fact is the portion in this world of those who live godly in Christ Jesus? "In the world ye shall have tribulation." (John 16:33). We must through much tribulation enter into the kingdom of God (Acts 14:22). We are partakers of Christ's suffering (2 Cor. 1:5-7). Has everlasting joy absolutely and in fact been conferred on saints? No, not in fact, but in hope. We are saved by hope (Romans 8:24). Then can we say scripturally, "I am saved in the full sense of salvation?" "For what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Romans 8:24, 25). We have a hope. Thank God for that. This hope is anchored within the veil, where our Advocate is. And when "he who is our life shall appear," then hope will be changed to glad fruition. To those who are faithful salvation will then cease to be a hope. It will be an actual fact.

A proper question now is, How does this hope come to us, and how may we obtain it? Does God just give it to us because we feel sorry we have sinned and wish we might be made free or saved from the consequences of our sins? I attended some two years ago a socalled "revival" in which several sectarian churches united, their object being, they said, to "save souls." I was present at these meetings some six or eight evenings, perhaps more. In all these meetings I never heard one thing of the "Things concerning the kingdom of God;" I never heard that without Christ death would hold one eternally; I never heard one word said of the glorious hope that our Lord would soon come, and that if one had been obedient and faithful then Christ would bestow upon him eternal salvation. Instead, I heard repeatedly: "Won't you come forward and give me your hand?" "If you can't do that, won't you rise to your feet where you are?" "Won't you (if that is too hard) raise your hand?" Thus signifying that they wanted to receive Christ as their personal Savior. And I have been told that this made them saved persons. Oh, the pity of it! What will the judge say to those who thus put darkness for light, their own foolish words for the gospel? One man, a minister, said to me: "I was saved two years before I was baptized." And that man I have heard repeatedly quote the great command of Christ found in Mark 16:15. What is it? "Go into all the world and preach the gospel. He that believeth and is baptized shall be saved." These are Christ's own words. Belief and baptism are both given as necessary steps to be taken to be saved. I cannot see how any one having reverence for God's word can say, "I was saved two years before I was baptized." If he was saved, nothing more was necessary. Why be baptized at all? Surely darkness and delusion cover the earth and people in this age when men have been turned away from the truth by fables (2 Tim. 4:3,4).

Jesus gave the commission directly to the Apostles. Let us see if they converted men and told them they were saved before baptism. Take the first gospel sermon preached after Christ's departure to the Father. It was only a few days after his ascension. Surely they remembered what he had told them to do. Peter preached this sermon (Acts 2:14). If you will read the chapter you will find that Peter told them that Jesus of Nazareth, whom their rulers had crucified; was the one who was to sit upon David's throne as King of the Jews; that he was the Anointed One of God. When they heard these words, they were pricked in their hearts, and said unto Peter, "What shall we do?" Did Peter say, "Come up and give me your hand?" "If you feel that you cannot exert yourself that much, just stand on your feet

What shame that such travesty should be upon your hand?"

What shame that such travesty should be upon the great commission of Christ. Obeying his Lord and Master, Peter answered, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins." In every record we find these steps given to bring us a hope of sal- When we hear, believe, receive with joy the gospel, repent of our sins, and are baptized, are we then absolutely saved in fact and cannot be lost? This question I hope to be able to take up in another article.

Flora A. Wood.

* * *

"WHO THEN CAN BE SAVED?"

Last Sunday evening Brother Huggins preached the most masterful discourse I have ever heard. His theme was, "The Responsibility of the Heathen"; his text, "For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been" (Obadiah 16).

Brother Huggins' argument was, that prior to the flood, God had his witnesses in the persons of Abel, Seth, Enoch, Noah, and others; following the flood Abraham, Job, Melchisedec, Lot, Joseph, etc. From the time of Joseph in Egypt, until the ministry of John the Baptist, the whole house of Israel bore witness to the love and goodness of God (Isa. 43:9-15).

Jesus read and quoted from the Septuagint, or Greek version of the Old Testament Scriptures; these were in the hands of the common people, and had been some time prior to the birth of Jesus. For 1900 years we have had the Scriptures, which are now translated into every known tongue, and through the medium of the Tract and Bible Societies are extensively circulated. Paul declared as he stood on "Mars Hill" "That they should seek the Lord if haply they might feel after him, and find him, though he be not far from any one of us" (Acts 17:27). Paul in Rom. 1:19-32 emphatically declares that the heathen, and in fact, all mankind, "are without excuse."

This discourse has made a deep, and I trust, a lasting impression upon my mind. A sermon we may hear does not help us until it is mentally digested and assimilated, becoming part of our new mind or nature. As I have thought and meditated over it, the same question propounded by our Lord's disciples my mind also is asking, "Who then can be saved?" Jesus said, "Strive to enter in at the strait gate; for many I say unto you, will seek to enter in and shall not be able" (Luke 13:24). The word "strive" is defined by Young "to agonize, contend." Only in two other references is it thus used, viz., 1 Cor. 9:25, "Every man that striveth for the mastery;" and Col. 1:29, "striving according to his working, which worketh in me mightily." We ask again why will so few compared to the great mass of humanity going into death, never to rise again, be saved?

God, by giving us his word, and in the death of his Son, "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2:21; also read 1 Pet. 4:1-19). By this, and through these means God has furnished adequate opportunities for salvation of all "that have ears to hear" (Matt. 11:15; see also Matt. 13:16; Mark 4:9, 23; 7:16; Psa. 115:6; Isa. 42:20; Ezek. 12:2; Matt 13:12; Mark. 8:18; Rom. 11:18).

We ask again, why are so few found worshiping him in spirit and in truth? Can we intelligently answer our questions? Let us try.

Paul in 1 Cor. 6:19, 20 asks this important question "What! know ye not that your body is the temple of the Holy Spirit in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glory God in your body and in your spirit (mind), which are God's."

All my readers probably have read the well known master piece of the late Prof. Henry Drummond, "The Natural Law in the Spiritual World." You recall his argument is, that as laws in the natural world govern the life and development of the natural body, violating which brings sickness and death, so in the realm of spiritual life laws govern the new creature or spiritual life, the violation of which brings spiritual sickness and if persisted in, eternal death (Rom. 6:23). Read thoughtfully 2 Cor. 5:17; Gal. 6:15; Eph. 2:15; 4:24; Col. 3:10; Heb. 10:20; Rev. 2:17; 3:12; 21:5.

At present we experience both conditions. See Rom. 7:14; 15:27; 1 Cor. 2:13, 15, 46; Rom 8:1, 1 Pet. 4:6; Rom. 7:22-25. We often quote Isaiah 55:1-3 proving the goodness and mercy of God but verses 6-11 prove that God's mercy is for those who forsake their ways (Isa. 1:11-20).

To obtain salvation means deliverance from the power of the grave—death. It means to you and me a life's struggle. We are warned by Paul that we are to work out our own salvation with fear and trembling. "For it is God which worketh in us both to will and to do his good pleasure" (Phil. 2:12, 13). See also 1 Thess. 5:9 2 Thes. 2:13.

Every student of the Bible will surely confess, that law is the basic principle upon which God's dealings with man depends. A law student must necessarily first read Blackstone, if he expects to practice the profession of "the law." Herein he will learn the basic principles underlying and supporting all decisions rendered in every court throughout the land today. The law of offence runs like a golden thread through the Bible from Genesis to Revelation. God's proposition to mankind is simply this, "Obey me and your soul shall live" (Isa. 55:3; Ezek. 18:3-9).

Two conditions of mind operate in the hearts of men: some are under the influence of both. James says there are "double minded men," whom he says, and our experience verifies it, "are unstable in all their ways" (Jas. 1:8). The Lord does not deal with this class (James 1:6). The two minds are "the carnal" (Rom. 8:7), and the spiritual (Rom. 8:27; 12:2).

Paul in Gal. 5:19-21 shows the result of obeying the carnal mind which he designates as the works of the flesh. He says, "I have also told you in times past, that they which do such things shall not inherit the kingdom of God." Now brethren, let us look this straight in the face; let us not attempt to dodge the issue or make a plea, "We are all human," and hence "prone to err." The point that Paul makes is this: "If we do these things" we shall not inherit the kingdom. Paul reasons as clear as day, that if we live in accordance with the desires of the flesh, we cannot please God, and must die (Rom. 8:5, 6). In Rom. 8:13 he not only reiterates this solemn statement, but he declares that we must also mortify this fleshly mind if we expect to live. In Col. 3:5, he points out that it is not the words of the flesh. In Gal. 6:7, 8 he warns us not to deceive ourselves in this important matter, for we reap exactly what we sow.

Now here is God's law in this matter It is immutable and is unchanging as God himself. Beloved, this is a terrible thought: "If we do these things we shall die." Let us hew close to the line, the chips falling where they may. Let God be true though it make every man a liar. Why do we yield to the flesh and its grossly appetites? Let us look into our deceitful hearts and try for once to be honest with ourselves. Why do we do these things? It is because we take pleasure in them. Recently Brother Huggins preached a searching sermon on the "Office of the Ministry." He declared that as God's minister his office was to separate the precious from the vile (Jer. 15:19-21). Just so; Brother Huggins is right. Paul says "Flesh and blood (the carnal nature) cannot inherit the kingdom of God (1 Cor. 15:50). It is impossible. It is not and can never be in harmony with God's law of love and obedience.

Suppose I am always punctilious in my attendance and duties in the church and towards the brotherhood, my deportment among them never being questioned. But in secret, and, often openly, indulging in the cravings of my carnal appetites and desires beloved, I shall die! There is no alternative, except to obey the law of life which is laid down in Col. 3:1-17. We do not raise the question of using tobacco, or intoxicating drink, or card playing or dancing, or theatres or like amusements; the question we raise is this. Are these things of the flesh or are they of the spirit? If of the flesh, and we continue in them, we shall die; if of the spirit we shall live. Why does John speak so much about overcoming? What are we overcoming? John in his epistle (1 John 2:16) names three things: "The lust of the flesh, the lust of the eyes, and the pride of life." He says neither of these are of the Father, but are all of the world. In verse 15 we are exhorted to love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. Now brethren, be fair with yourself and God: to whom does these things belong—the world, or the Father? God cannot lie; his laws are immutable. "If we live after the flesh we shall die."

In our garden are several rose bushes. Next June we expect, as heretofore, to see them covered with fragrant blossom. Suppose I saturate the soil around the roots with nitric acid: what will happen? The bush will wither and die. Why? Because the elements of nutrition in the soil lose their potency. Only one thing can save the rose bush, and that is to immerse the roots in pure water and transplant them into soil that contains the elements in their purity essential to the life and existence of the rose bush. This is just what God does: he first delivers us from the power of darkness by immersing us into the water of baptism; then he translates us into the kingdom of his dear Son (Col. 1:13); there we become rooted and built up in him (Col. 2:6, 7). Daily Jesus does this by cleansing and washing us of water by the word (Eph. 5:26, 27). Beloved, we must leave the world and come out of it, leaving its lusts and desires behind (Rev. 18:4; 2 Cor. 6:17; Heb. 7:26).

The other morning I read a Scripture that clings to my mind, proving that our very life depends upon a knowledge and obedience to the word of God: "My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart; for they are life unto those that find them, and health to all their flesh Keep thy heart with all diligence for out of it are the issues of life" (Prov. 4:20-23). So then, dear brethren, to win the kingdom we must obey the mind of the spirit, which is the word of God. To lose the kingdom is to obey the mind of the flesh, which is the love and pleasures of the world. Beloved, abstain from all appearance of evil, and the very God of peace sanctify you wholly (1 Thess. 1:22, 23). "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Pet. 2:11).

Geo. B. Alldridge.

* * *

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Man is deceived when he thinks himself to be something when he is nothing.

* * *

Christ wounds that he may heal; he chastens that he may comfort.

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Editorial

The Editor spent four pleasant days last week with the brethren and sisters at Roll, Indiana.

* * *

We have gained two by the removal of Brother Quinn, from Nebraska, and Brother Vaughn Long, from Roll, Indiana.

* * *

DID EVE TELL A LIE?

In looking over a May number of The Restitution I notice a criticism on Brother Huggins. It says: "In your book, 'The Bible: Its Principles and Texts,' you say: "To touch the tree of knowledge of good and evil would just as surely have brought death upon them (Adam and Eve), as eating of it did.' " The writer then says: "God said nothing about touching the fruit."

Well it is true we have no account of God saying so to Adam; but we must remember God gave this command to Adam before Eve was made; and we do not know just how Adam told her what God required of her. He may have said, as we would say to a child, "You may eat of the fruit of all these trees, but you must not touch that tree: if you eat of that fruit God has said, 'You will surely die.' "

Do not think Eve "told a lie" when she said she must not touch the fruit of the tree. We know as long as they let the tree alone, they were safe; but satan deceived Eve. She must have had an idea that the tree was poison, and that was what would cause her death; for when she saw the tree was good for food—satan caused her to look carefully at it—then, as she gazed, satan's poisoned words began to take effect. "It was pleasant to the eyes" (a desire); it was not only good to look at, but a tree to be desired to make one wise. Satan's subtil poison had taken effect; "she took of the fruit and did eat." If, when satan told of the good qualities of the tree, she had turned her back on temptation, as Jesus did, no harm would have come of it: but she took an interest in his words, and looked, next, she desired to have it; then she touched it; and the work was done, for her hand brought the fruit nearer to her eyes, the temptation to eat overcame her, and she partook of the fruit. Just as when a person is influenced to look at a glass of liquor; and then to take just a little drink: just a swallow, or a glass as long as the temptation is without, it can do no harm, Jesus was tempted but the temptation was all without: it was repulsive to him. But let the desire to look and handle be created within, as in the case of Eve, it is only another step to eat; and in so doing disobey God, and die. This is my view of it. Others may not see it so.

Mrs. Lillie H. Willis.

* * *

PRESENT AND COMING TROUBLES, NO.3.

The Doom of Despots.

The blessing of Esau, that he should live by the sword, that he should take Jacob's dominion, Palestine for a time, and that he should then break the yoke of Jacob from off his neck, when he should possess the fatness of the earth(Gen. 27:38-42), has all been fulfilled by the Turks.

Also the prophecy of Obadiah shows that the posterity of Esau must hold the holy Mount Zion, which would be called the Mount of Esau, at the time of the end, then he would be consumed as a stubble field by the fire of Joseph(the British) and of Jacob who before he was named Israel, typified the crafty Jews. "And deliverers shall come up on Mount Zion, to judge the Mount of Esau, and the kingdom shall be the Lord's." "And I will lay my vengeance upon Edom(the Turks), by the hand of my people Israel" (Ezek. 25:14). "Esau (the Turks) is the end of the world that now is, and Jacob (the Jews restored) is the beginning of that which shall follow" (2 Esdras 6:9).

From a mighty crescent shaped empire that once embraced all the countries south and east and north of the Mediterranean Sea, as far west as Italy, the Turkish empire is now almost at an end. It certainly looks like a fulfillment of the sixth vial of wrath which is poured out on the great River Euphrates, to dry up these waters, that a way for the Kings of the east,(the Asiatics) may be prepared, by the neutralizing of the Dardanelles, and also by an Asiatic league which I think will embrace the state of Prussia as Gogian head, with Turks and Mohammedans from Asia and Africa, and Russians and Persians and Ethiopions and Libyans, and Gomerites, whom Herodites Siculus and Jewish Rabbis identify as Germans or Prussians, and Tubal, which in Arabic reads China, and probably Japan and Afghanistan, as the great federation from the east and north, of which we read in Ezek. 38 and 39 and in Rev. 9:13; 16:12-21. When the four chief messengers are loosed by the fall of the Turkish empire, over 200,000,000 horsemen or "tank-men" sweep down to take a spoil from the Jews, and to drive the British and the Americans and their "young lion" allies from Europe. Here in the valley of Jehosaphat and in Esdraelon, the two great leagues of nations meet for the last Armageddon. The great winepress is trodden outside of Jerusalem, where men and horses are mangled and cut to pieces, like grapes in a winepress, and the hosts of Gog that covered the land like a cloud, are destroyed by pestilence, and by an overflowing rain of great hailstones, fire and brimstone gas; and by revolutions that turn "every man's sword against his brother." Thus the Pagan, the Moslem, and the Russian despotic enemies of freedom, righteousness, and of the Jews, and of true Christians, are destroyed from the earth.

During these world revolutions, that other world despot,—Avarice and Commercial Greed and Graft, is destroyed by the works of the world, whom this despot has defrauded and robbed (Jas. 5). Gold and silver lose their value in these overturnings, so that money wil not fill the soul, or satisfy the bowels, but will be trampled under foot in the streets of the cities, or in other places will be left heaped up to canker and rust in vaults and banks (Ezek. 7; Zeph. 1; Isa. 2).

These last revolutions which turn class against class, and "every man's hand against his brother" are brought on by famine and by greed of food profiteers, and by trusts and money grabbers. These four great despots, political monarchs, the Papacy, Mohammedanism and King Avarice, must be overthrown, before the Prince of peace will say to the troubled world; "Peace, be still."

"In his days shall the righteous flourish, and abundance of peace as long as the moon endureth." "He shall save the poor of the people, he shall save the children of the needy; and he shall break in pieces the oppressor." "He shall rule the nations with a rod of iron." "Judgment will I lay to the line, and righteousness to the plummet and hail will sweep away the refuge of lies, and the waters shall overflow the hiding places." Watch! Work! Be Ready!

W. L. Crowe.

* * *

COMFORT FOR THE AFFLICTED

Dear Brother Anderson:

I was very much interested in your article on the leopard beast of Rev. 13 1-10, and would like to have you write on the good time coming.

The above requst was received from a dear brother who has been in bad health for a number of years, but has been helped by the hope that a time is soon to come when the inhabitants shall not say, "I am sick" (Isa. 33:24). Glorious time, when will it come? In complying with the brother's request we cannot begin to point out fully the many good things God has in reserve for those that love him. Paul, whose mind was illuminated with the Holy Spirit says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). Finite minds cannot comprehend what the Father will do for his people, but Paul says, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" (Rom. 8:32). "No good thing," says David, "will he withhold from them that walk uprightly" (Psa. 84:11). Yes, all good things will be ours when Jesus, our elder brother restores the earth to its Edenic state, and we are made like him and see him as he is (1 John 3:2). Then, dear brother, no disease can ever touch us.

How often I think of Rev. 21:4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." What a glorious world this will be when this time comes! But this time will never come unless Jesus comes to this earth again. But he will come, and we believe soon. When he comes the righteous dead will be resurrected and the righteous living translated, all made like Christ, never to suffer or die again (1 Thess. 4:13-18; 1 Cor. 15:51-58; John 3:2). The kingdom will be set up and we shall have, for the first time since sin entered the universe, a righteous government. "Behold a king shall reign in righteousness and princes shall rule in judgment" (Isa. 32:1) Then our sons will not be forced into war. "And it shall come to pass in the last days that the mountain (kingdom) of the Lord's house (church) shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4; Micah 4:1-3). The rulers of this age can never bring peace that can last, but Jesus can and will. In this kingdom the little children can play on the hole of the asp, put their hands in cockatrice's den, lead the wild beast of the jungle, and not a thing will hurt them (Isa 11:6-9). Then the earth shall be full of the knowledge of the Lord as the waters cover the sea.

Dear brother, some time the way is dark, but let us remember Paul's words: "For our light afflictions, which are for but a moment, will work for us a more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things that are not seen, for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:17, 18). Brother, as I ponder over these exceeding great and precious promises I am ready to cry out in the language of the great apostle Paul, "O the depth of the riches, both of the wisdom and the knowledge of God" (Rom. 11:33). Brother, all these good things are to come to the earth So let us not try to go to heaven, but do as we are commanded, "wait for his Son from heaven" (1 Thess. 1:10; Jas. 5:7).

J, H. Anderson.

SABBATH (REST)

So called because on the seventh day God rested from his works (Gen. 2:23). There is no positive evidence that the Sabbath was observed before the law, no command or example of its observance being recorded. 1451 years B. C. is was positively enjoined on the "nation of Israel" as one of the ten commandments, "written and engraved on stone" and to which they were required to yield exact obedience. Jesus claimed to be "Lord of the Sabbath," and showed the pharisees that it was lawful to do good on the Sabbath (Matt. 12:8; Mark 3:1; Luke 6:5).

The Savior having "blotted out the hand writing of ordinances, and taken them out of the way by nailing them to his cross" (Col. 2:14), rested the whole of the Sabbath in the grave, and arose on the first of the week, as Lord of the new creation. There is no mention of the Sabbath being enjoined on Christians, and especially on Gentile believers (Acts 18:23). The Sabbath was one of the ten commandments. They constituted the law that was given to Israel, and it had to be strictly kept, as the offender was stoned to death (Num. 15:32-35). We once asked a seventh-day observer if that law was in force today, was not the penalty attached to it in force also? The answer was, Certainly. We replied, "If we belonged to the same order it would be our painful duty to take you outside the camp and stone you to death (Ex. 35:2, 3; Num. 15:32-36). Why? Because you have built a fire on the Sabbath! Yes, but you know this is a cold country, and we are obliged to have a fire. Admitted. But that is "positive proof" that the "Sabbath law" was not given to you, for God does not give a command to any one that they cannot obey, and he exacts strict obedience. Remember Lot's wife and Uzzah (Gen. 19:17-26; 2 Sam. 6:6). We find that the seventh day was not the only day that God commanded to rest in (Lev. 23:24, 27, 32, 36). The first, eighth, ninth, and tenth days are all "Sabbath days" (verse 39). The first and eighth day shall be a Sabbath. The gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23).

This is the life we want. In order to get it we must become related to Jesus Christ in such a way that we get it through him. Can we become related to him through the law? No. Why not? Because he is the end of the law for righteousness to every one that believeth (Rom. 10:4). For the law was given by Moses, but grace and truth came by Jesus Christ. The truth is God's word, "the gospel," and if we believe the truth, the truth shall make us free. There is no one saved through the law. What was Jesus crucified for? For not keeping the law. Then as we get "eternal life" through him, and he was crucified for not keeping he law. For us there is no life promised. through the law. We find that Jesus taught a gospel, and declared it to be the gospel that God preached to Abraham 430 years before the law was given to Moses (Gal. 3:8). "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:21). Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). A man is not justified by the works of the law, but by the faith of Jesus Christ. The just shall live by faith; and the law is not of faith (Gal. 3:11, 12). The law was a curse. Christ hath redeemed us from the curse of the law. The law was our school master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school master, the law. "For as many of you as have been baptized into Christ, have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. When we become heirs then we have the assurance of eternal life; and we cannot get it through the law. We have no faith in the law. The law was no promise: it was a command given to Israel, and no one else. Why did God give them the law? To prove them, and see whether they would keep his commandments or no (Deut. 8:2). For nearly 2000 years the Christian people have not been under the law, for Christ was the end of it, and he brought life and immortality to light through the gospel. No keeper of the law can expect to obtain eternal life, for it is not promised there. It is promised in the gospel, No gospel—no life. Which will you choose?

E. W. Knapp.

"FORGET IT"

There is a wide and deep philosophy contained in the phraseology of the street, "Forget it!"

It is as important to forget as to remember. One is as difficult as the other. And ability along the one line is as hard to acquire as the other. Both must be cultivated.

It is impossible to become an optimist without learning how to forget. Disagreeable things are bound to happen and one must train one's self to wipe them off the mind as the boy wipes the figures from his slate. Having erased the ugly memories, it is easier to write the pleasant things on the slate of the memory.

The Indian, for instance, never forgets a slight or injury. He will wait a life time to get even.

Don't be an Indian.

Life is too short to be an Indian

The man who considers himself a Nemesis, who treasures up a wrong, who nurses an injury, who lets ignoble hatred fester in his heart, cannot be a happy man. His soul is like a crouched tiger, ready to spring upon the victim of his wrath.

Learn how to forget.

If it is easier for you to put on record in your memory personal grievances, and to hug up an ugly feeling it is because you have chosen to do so. If you hoard up in your mind the unhappy episodes of life it is because you have formed the habit of doing so.

To persist in that habit of mind will make you miserable and a confirmed grouch. There is nothing noble in such a disposition to remember.

Learn to forget!

Let go the uninspiring, the depressing and weakening grievance. Hold on to the memories that cheer and brighten. There is not room for both. Wipe out the resentments Write in the place of your hatreds the things that are pure and just and lovely and of good report.—Selected by Sister Wm. Coy.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON,
127 RYERSON ST. BROOKLYN.N. Y.

MEMORY VERSES: MICAH 6:8. TITUS 2:13.14.

GOLDEN TEXT: Psalms 103:13, 14

FOLLOWING FATHER

Years and years ago, when I
Was just a little lad,
An' after school hours used to work
Around the farm with dad,
I used to be so wearied out
When eventide was come
That I got kinder anxious like
About the journey home.

But dad, he used to lead the way,
An' once in a while turn 'round an' say—
So cheerin'-like, so tender—"Come!
Come on, my son; you're nearly home!"
That allers used to help me some,
An' so I followed father home.

I'm old an' gray an' feeble now,
An' trembly at the knee,
But life seems just the same today
As then it seemed to me,
For I am still so wearied out,
When eventide is come,

An' still get kinder anxious-like
About the journey home.
But still my Father leads the way.
An' once in a while I hear him say,
So cheerin'-like, so tender, —"Come!"
An' same as then, that helps me some,
An' so I'm followin' Father home.

"Ready to distribute, willing to communicate."

Father

In many homes father simply is the money maker. He is the provider of the necessary things of life. He is looked upon as a "tower of strength" and a model as to morals. But when the child is in need of sympathy, when it seeks love or sentiment, when advice is needed as to the way of righteousness, father is forgotten, mother is the one in demand. "Mother love"is supposed to be finer, more constant, more enduring, hence one day each year—the second Sunday in May—has been set apart in which the sons of men are to do her honor.

In our home—and I verily believe in yours, father was not of the class noted above, surely he was a good provider, as well as a tower of strength and a model regarding morals. But he was more; much more, he loved and was beloved, he was a son of God, and by example and precept showed his children the right path in which to walk. And believing that there are many more fathers such as he, our today's page will be devoted to them.

In modern home life, the average father will stop racing after money long enough to take breath for another spurt. But how many stop to ask what the whole race is worth? A pace that wins the wherewithal for greater comfort, but converts the father into a mechanical money getter, is not worth the running, in fact it is worse than that, for it is time and labor lost. As one advances in life, a little more ease, a little more comfort is not out of place, but for a father to spend his health and strength simply to give ease and comfort to his children often times is little short of criminal. No father should so tire himself that he is unfit to be a social companion to his son. Children are told to "honor their parent's' but that is not all, for fathers too have a mission. Paul says, "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord," but how can they do this unless they themselves are followers of the meek and lowly one.

Fathers deserving the name, will want to give their children the best at their command, the best in ethics, the best in schooling, the best in business training, but it must not stop there. There is something even higher than these that must be remembered and that is, as Jesus said "Wist ye not that I must be about my Father's business?"

For a father to give the real best, means endless watching, endless care, endless trouble. For instance, take the case of a child with a will of his own. The easiest case is to crush that will and to take comfort in the reflection that we have disciplined the child into obedience. But breaking the child's will in order to prevent it from doing evil crushes the very force it needs in order to do good. Character is a matter of moral backbone, it is a matter of putting forth one's strength, therefore in place of crushing the will, it is the duty of the father, by patient perseverance to lead the child's will from evil to good, from selfishness to godliness, following the Master, in that his business was to do, not his own will but the will of his Father, God.

Therefore, fathers, our duty to our children is not only to provide things for their ease and comfort, nor yet simply to look after their moral well being, or to so educate them that they will be able to care for themselves. We have a greater, a higher, a far more noble duty than all these, and that is "to bring them up in the nurture and admonition of the Lord."

Daily Thoughts

My father's God. I will exalt him	Exod. 15:2
I was a father to the poor	Job 29:16
God, a father to the fatherless	Psa. 68:5
A wise son maketh a glad father	Prov. 15:20
Have we not all one Father?	Mal. 2:10
Your Father knoweth what things ye have need of	Matt. 6:8
I and my Father are one	John 10:30

Our Weekly Puzz'e

He shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

What is meant by the "sheep" and the "goats"?
Who is the "He" here mentioned?
Who is the "King" who speaks?
Was he reigning at the time this was spoken?
Who is the "Father"?
What does this King say regarding his kingdom being present or future, and where can the passage be found?
Five credits for each correct answer.
Answers to be mailed before March 7.
Answers will appear in issue of March 11.

Answer to puzzle in issue of February 11:

The "he" which occurs four times, refers to Jesus the Christ, the Son of God.

The word "reign" means to hold and exercise sovereign power.

The phrase "under his feet" signifies "complete power over another," " the placing of a person in such a position that they can not do anything without your permission."

The general subject of the chapter is "the resurrection of the dead at the appearing of Jesus our Lord."

The message was written by the apostle Paul to the Church of God at Corinth, and can be found in 1 Corinthians 15:24, 25.

Hymn to Father

We have thanked thee for our mothers,
  And we thank thee still again;
Now for father and for brothers—
  Lord, we thank thee for good men.

For our fathers who begot us
  And who paths of patience trod,
And whose righteous manhood taught us
  Of the love and grace of God.

Bless our brothers and our neighbors
  In the tasks of hand and brain;
Strengthen all men for their labors,
  Help them bear the load and strain.

Bless the men who face the dangers
  On the land and on the sea;
Guide the men who roam as strangers
  Making paths where roads shall be.

Save the manhood of our nation,
  Guide us with thy staff and rod;
Make each coming generation
  Know Jesus is the Son of God.

For our sisters and our mothers
  Oft we've prayed and pray again;
Now for fathers and for brothers,
  Father, hear our prayer for men.

The Fatherhood of God

Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them (those who worship the things of this world) and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure."

Man's highest ambition, man's crowning glory should be to be known as a son of God. But this condition is not easy of attainment, it means great sacrifice and much suffering. A person who affiliates himself with the things of this world, a person who is satisfied with the pleasures and the ease of this world's amusements, a person who does not use his time, his abilities, his talent—whatever it may be—in the service of the Master to the glory of God, is not a son of God, neither can be, for before God will dwell within us, we must be separate, we must not touch the unclean thing. If we desire God to be our Father we must come out from the world, then will God receive us, and adopt us as sons and daughters, and be a Father unto us. Thus saith the Lord Almighty.

Jesus said, "No man can serve two masters," "we cannot serve both God and mammon." We must make a choice between Jesus, who is the Christ, the Son of God, and the world with its pleasures and sins. Paul, in writing regarding Jesus, remarked, "Who was faithful to him who appointed him." Jesus said, "I come not to do mine own will, but the will of him who sent me." Now, if Jesus was faithful to his Father, God, if Jesus surrendered his own will to the will of God, what should our attitude be? Let John answer, "And every man that hath this hope in him purifieth himself, even as he—Christ—is pure."

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

ALPHABETICALLY

God is—

Almighty	Gen. 17:1
Blessed	Rom. 9:5
Comforter	2 Cor. 7:6
Deliverer	Psa. 40:17
Eternal	Deut. 33:27
Father	Psa. 68:5
Good	Luke 18:19
Holy	Lev. 11:45
Infinite	Psa. 147:5
Judge	Psa. 50:6
Kind	Luke 6:35
Love	1 John 4:16
Merciful	Psa. 116:5
Nigh	Psa. 145:18
Omnipotent	Rev. 19:6
Perfect	Matt. 5:48
Quickening	1 Cor. 15:45
Righteous	Psa. 7:9
Salvation	Luke 3:6
True	John 3:33
Upright	Psa. 92:15
Victorious	Psa. 98:1
Wonderful	Psa. 74:14
Yea	2 Cor. 1:19
Zeal	Rom. 10:2

Satan is—

Adversary	1 Pet. 5:8
Belial	1 Chron. 13:7
Contrary	1 Thess. 2:15-18
Devil	Matt. 4:10
Evil	1 Kings 14:9
False	John 8:44
Grievous	Psa. 31:18
Hopeless	Rom. 16:20
Incontinent	2 Tim. 3:3
Jeopardy	1 Cor. 15:30
Knave	Gen. 3:4
Liar	John 8:44
Murderer	John 8:44
Naughty	James 1:21
Opposer	2 Thess. 2:4
Partaker	Psa. 50:18
Quarrelsome	2 Kings 5:7
Resister	Zech. 3:1
Serpent	2 Cor. 11:3
Tempter	Matt. 4:3
Unrighteous	1 Cor. 6:9
Vain	Col. 2:8
Wicked	Matt. 13:19
Yahoo	A Despicable Character
Zealous	1 Pet. 5:8

E. W. Knapp.

AN OBSCURITY ILLUMINATED.

In a Jerusalem excavation, near the site of the house of Caiaphas, who was high priest, A. D. 25 to 36, there has recently been found a complete series of ancient Hebrew weights and measures. The obscure subject of Jewish linear, capacity and commercial valuations, which has been the despair of many Bible commentators, may now be entirely cleared up. The critics who have been "correcting" Bible records by the "finds" obtained in Assyria and Babylonia and elsewhere are themselves being corrected. For instance, in the British Museum is a "stele" (an upright slab or tablet of stone) inscribed with cuneiform characters, which recounts King Senacherib's campaigns' against Hezekiah, king of Judah B.C. 705-681, who, it is stated, gave the Assyrian monarch, as a peace offering, thirty talents of gold and eight hundred talents of silver, precious stones, ivory, etc. But in 2 Kings 18:14, one of the amounts named is "three hundred talents of silver." Of course(?) the Bible record must be wrong! But this Jerusalem discovery shows that the bookkeepers of both Senacherib and Hezekiah agree, for the Assyrian talent is now seen to be very much smaller than the Jewish talent. Accordingly, three hundred Jewish talents of silver would equal eight hundred Assyrian talents exactly. Will any journal representing the destructive critics publish this fact? Watchword and Truth.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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The uplook will keep the shine on your face, therefore keep looking up.